

# UDĀNAVARGA

EDITED BY

**FRANZ BERNHARD (1965)**

TOGETHER WITH 2 STUDIES, A METRICAL ANALYSIS,  
AND A RUNNING COMMENTARY ON THE METRE

BY

**ĀNANDAJOTI BHIKKHU**  
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## ABOUT THE TEXT

The text of Udānavarga as presented here is a reproduction of the edition of that work prepared by Dr. Franz Bernhard, and published under the auspices of Abhandlungen Der Akademie Der Wissenschaften In Göttingen Philologisch-Historische Klasse, by Vandenhoeck & Ruprecht (Göttingen, 1965). Permission to use the text for this purpose has been kindly given by Dr. Bernhard's sister and literary heir Mrs. Sobotzik.

I have made some small changes to the presentation of the text of the Udānavarga, to bring it into line with other documents presented on this website, which can be enumerated as follows:

1. The vowel r sign in Sanskrit is written with a ring underneath, not with a dot e.g. *ṛṣṭvā* (not *ṛṣṭvā* or *ṛṣṭvā*).
2. Uncertain readings are marked with *red coloured text* (not simply *italicized*).
3. Lacunae are marked by square brackets, not by a hyphen (*upa[ ]nāni*; not *upa – nāni*).
4. Verses which had 2 irreconcilable versions have been given separate numbering (as 98.i, 98.ii), rather than printed side by side.
5. The numbering of the chapter titles has been changed from Roman to Arabic numerals (e.g. 33: Brāhmaṇavarga, not XXXIII: Brāhmaṇavarga), which is the way the numbers appear at the end of the chapters, in the printed text itself.

I have also added in the metrical markings above the lines, identified the metres, and added a commentary on the metre noting any deviations from the normal form of the metre that I am aware of, and giving quotations from the Pāli parallels wherever possible.

The text of Udānavarga was first published on this website in November 2004. Since then I have written 2 studies to accompany the text, and compiled an index. While engaged in this work I made a number of changes to the analysis and commentary that accompanies the text, and this constitutes therefore a revised edition of the material.

In the studies I first consider certain matters to do with the written form of the text, and how that relates to the way it was pronounced; and then I consider the shape of the metres used in the text, and their relationship to the Pāli metres.

Ānandajoti Bhikkhu,  
September 2005

## STUDY 1: ORTHOGRAPHICAL SANSKRITISATION

Prof. Franklin Edgerton in the Introduction to his Buddhist Hybrid Sanskrit Grammar and Dictionary (BHS 1.56) made the significant statement that “*it is ... certain that some Sanskrit-appearing features [in BHS] are orthographic only; the words were pronounced as in Middle Indic.*”<sup>1</sup>

This first study attempts to show in detail how a metrical analysis of the verses of Udānavarga can help us to restore the way the verses were pronounced, over and against the way that they have been written in the text as it appears now.<sup>2</sup>

This will be done by considering 4 ways that the text has been rewritten to make it appear more Sanskritic than it really was, they can be enumerated as follows:

- 1: **Expansion of syllables** - this is the case where syllables that have been contracted in Middle Indic have been rewritten in their full Sanskrit form.
- 2: **Syllables that must be excluded m.c.** - in this case by-forms that appear in Middle Indic, have been regularised to their Sanskrit form.
- 3: **Syllables that do not make position** - normally in Indian prosody a conjunct consonant will make the preceding vowel heavy in metrical weight, but there are many occasions where they fail to make position in this text.
- 4: **Svarabhakti vowels** - in Middle Indic the insertion of epenthetic vowels to facilitate pronunciation is a well known phenomena. In the text as we receive it some of these vowels have been excluded from the orthographic representation of the text.

There are a couple of other matters that have to be dealt with in the Introduction before we can move on to a consideration of the metres themselves, they are:

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<sup>1</sup> This is not something that affects BHS only, as is well-known the Vedic texts have also been Sanskritised according to the rules of the later language, see the extract from Arnold’s book on [Vedic Metre](#), elsewhere on this website.

<sup>2</sup> A disclaimer is necessary at the outset: the metre is only a *help* in the reconstruction of the pronunciation. In regard to certain features of the language of Udānavarga the metre is of no help at all.

Take the Śloka pādayuga: **śīle pratiṣṭhito bhikṣuś cittaṃ prajñāṃ ca bhāvayet** [156ab], a number of questions arise that the metre cannot help us with: were the sibilants distinguished by sound as in Sanskrit or assimilated to **s** as in Pāli? was the pronunciation **bhikṣu** or **bhikkhu**? was the vowel before anusvara in **prajñāṃ** pronounced as long or short? was the word-final consonant in **bhāvayet** pronounced or not?

The metre cannot help us resolve these questions. But there are many other places where it *does* in fact help, and can therefore give us an idea of what the sound was, and this paper is concerned with those matters.

## Study 1: Orthographical Sanskritisation

**5: Hiatus and Incomplete Sanskritisation** - there are places where the Sanskritisation of the text has not been completed, which as it stands leaves the metre incorrect.

**6: Resolution** - quite frequently one presumed heavy syllable has been resolved into two light ones, this is perfectly acceptable and within the parametres that were allowed in composition.

### 1: EXPANSION OF SYLLABLES

#### 1: -AVA- = 0

In the Udānavarga we can see that there are many cases where **bhava-** (◡◡) has been written, but the metre demands that the syllable be scanned as **bho-** (—). In fact it seems that the words with this component were favourites in critical positions, where we can be sure of what the weight is in these positions.

In the text I have scanned these expansions as being equivalent to one heavy syllable, and have identified them by marking them in green and underlining them, thus:

—◡◡◡◡◡◡—||◡—◡◡◡◡◡—  
apramādaratā bhavata suśīlā bhavata bhikṣavaḥ | [119ab]

which, for the metre to be correct we need to read as:

—◡◡◡◡◡◡—||◡—◡◡◡◡◡— Pathyā Śloka  
apramādaratā bhota suśīlā bhota bhikṣavaḥ.

Here is a list of the words and places where these expansions are found:

**bhavati** 63c, 104e, 105bd, 106bd, 134c, 135c, 144c, 146a, 147c, 207c, 209d, 214e, 217d, 221a, 227c, 235d, 243a, 279a, 281cd, 346d - 351d (6 verses), 352c, 368d, 373d, 421.iid, 464a - 467a (4 verses), 475d, 546c, 548c, 655c, 657f, 674c, 700c, 703a, 765d, 875a, 858b, 881c, 890ad, 966a, 970 cd. **bhavata** 109ab, 369d. This gives a total of 55 occurrences.

I have therefore read **bhavati** as having 2 syllables (**bhoti**) in non-critical positions in the following places: 14c, 564d, 691d.

Note that there are a number of places where **bhavati** must be scanned as having 3 syllables for the metre to be correct. In Pāli the distinction of the written form is usually maintained, where **bhavati** may appear as **hoti**, for instance, but the distinction in this text has been lost because of the Sanskritisation.<sup>1</sup>

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<sup>1</sup> There is not one occurrence of the form **bhoti** (for **bhavati**) in Udānavarga, which as we can see must have been the actual pronunciation in the majority of cases of this word.

## Study 1: Orthographical Sanskritisation

We should read **bhavati** (3 syllables) at the following verses: 13c, 147d, 269b, 280iia, 281b, 291.id, 291.iid, 421.iib, 434a, 898d, 905d (a total of 11 occurrences). **-bhava-** also counts as having its full complement of syllables in the following compounds: **yathāvibhavato** 227b; **bhavatṛṣṇāpradālanam** 248d; **prabhavati** 740a; **vikṣīna-bhavatṛṣṇasya** 916a, 917a; **ucchinnabhavatṛṣṇasya** 918a, 919a.

Occasionally we find that even in the same verse the word is scanned as 2 syllables in one place, and one in another:<sup>1</sup>

ॐ---|ॐ---||ॐ---|ॐ--- Pathyā  
asatām na priyo bhavati satām bhavati tu priyaḥ // 147cd

cf. 281bcd, 421iibd.

Another instance of the same type of expansion is **abhijñāvyavasito** 1008b, which must be read as **abhijñāvyosito**.

### II: -AYA- = E

We occasionally find that **-aya-** must also be scanned as an expansion from **-e-**, as in the following: **deśayati = deśeti** 190c; **bhāvayati = bhāveti** 267d; **bhāvayata = bhāveta** 344b.

I therefore read **varjayate = vrajete** 463c; **deśayati = deśeti** 993e, which makes more sense metrically

### 2: SYLLABLES THAT MUST BE EXCLUDED M.C.

There are many other Sanskritisations where a word which has a by-form in Middle Indic, has been regularised to its Sanskrit form in the text, against the metre. Again here we can see that this is merely an orthographic device, and cannot have represented the way the words were pronounced.

There are various cases where this occurs: **api = pi**: 30b; 106a; 765c; 855; **iti = ti** 290b; 680d - 683d (3 verses); **iva = va** 56a; 68f; 112d; 120d; 213b; 214b; 370d; 398c; 438b; 602b; 702b; 721a.<sup>2</sup>

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<sup>1</sup> This phenomena also occurs in Pāḷi, e.g. Jā 487, vs 6 **Kathaṃ bho brāhmaṇo hoti, kathaṃ bhavati kevalī**...In Pāḷi it even occurs in prose, e.g. **Atittāva, bhikkhave, khattiyaparisā hoti, atha rājā cakkavattā tuṅhī bhavati**; perhaps for emphasis.

<sup>2</sup> There are sometimes alternative ways of understanding these forms - see section 6 below and the commentary to the text.

### 3: SYLLABLES THAT DO NOT MAKE POSITION

We also see orthographical Sanskritization in words where there are syllables that do not make position.<sup>1</sup> In Indian verse composition rhythmical patterns are built up through the alternation of light and heavy syllables. To define the weight of the syllables it is necessary to take into consideration 2 factors: the natural length of the vowel, and what follows it.

If the vowel is long ( $\bar{a}$ ,  $\bar{i}$ ,  $\bar{u}$ ,  $\bar{r}$ ,  $e$ ,  $ai$ ,  $o$ , &  $au$ ) normally the syllable will count as heavy. If the vowel is short ( $a$ ,  $i$ ,  $u$ ,  $r$ , &  $\lrcorner$ ), then metrical weight depends on what follows it. If it is followed by another vowel, or by a simple consonant, it will be light in weight; if it is followed by a conjunct normally it will be heavy.

However, certain conjunct consonants do not make the preceding syllable heavy as expected, they are then said to be not making position. In the Udānavarga the most frequent cases of this are found when a consonant is in conjunction with the semi-vowel sound  $-r-$ .

In this section I have examined all the conjuncts with  $-r-$  that may be liable to fail in this regard, and have made a list of the result.<sup>2</sup> In the commentary to the text, however, to prevent a profusion of notes I only normally identify the conjuncts that have *failed* to make position, unless there is a need to explain why I have identified one variation over another.

#### I: BR

As in Pāli  $br-$  regularly does not make position as we can see when it appears in metrically critical positions, where the weight of the syllable is assured. In the text that follows we can see that  $br-$  in  $brāhmaṇ-$  and  $brahma-$  regularly fails to make position.<sup>3</sup>

I count  $br-$  as failing to make position in the following words: e.g.  $brāhmaṇa$  1022ib;  $brāhmaṇam$  1017d;  $brāhmaṇaḥ$  362b, 724d, 964b, 965b, 1024d, 1026b, 1038d;  $śramaṇabrāhmaṇāḥ$  957b, 958b, 959b, 1038d;

I have also therefore, when entering the metrical markings in non-critical positions, counted it as not making position in the following words:  $coṣitabrahmacaryaḥ$  968c;  $brahmacaryavān$  244b, 891b;  $brahmaṇaḥ$  956d, 969d, 978d;  $brāhmaṇam$  970af, 971d - 977d (7 verses), 979d - 992d (14 verses), 993f, 994d - 1001d, 1002f, 1003d - 1012d, 1013a-d; 1014a-d; 1015a-d; 1016d, 1017id, 1017iid, 1020d, 1021id;  $brāhmaṇasya$  1026a;  $brāhmaṇasyedṛśam$  1039a;  $brāhmaṇā$  1018d, 1019if, 1019iif.

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<sup>1</sup> For details about conjuncts not making position in Pāli, see [An Outline of the Metres in the Pāli Canon 1.5](#) elsewhere on this website.

<sup>2</sup> In the lists which follow the words are given in Indian alphabetical order.

<sup>3</sup> There is no other conjunct with  $br$  in the text which is in critical position, so that the status of the conjunct cannot be generalized from this text alone.

## II: ŚR

śr makes position in: **ananuśrutam** 261a; **alpaśruto** 465a, 466a; **bahuśrutam** 468a; **bahuśrutam** 562b, 974b; **bahuśrutasya** 795b, 796b; **bahuśrutāḥ** 780b; **bahuśrutaiḥ** 539b; **bahuśruto** 464a, 467a; **miśro** 653b.

It seems therefore that words from √ śru normally make position,<sup>1</sup> therefore I also count it making position in the following non-critical positions: **aśrutvā** 461c; **bahuśrutyena** 903b; **śrutam** 458a; **śrutamātratā** 582b; **śrutvā** 104c; **śrūyate** 474.iiia.

śr fails to make position in the following words: **gautamaśrāvakaḥ** 313b - 330b (18 verses); **śrāvakaḥ** 692d; **śrutvā** 541c; **śreyah** 537d; **śreṣṭham** 218a; **śraiṣṭhyam** 542c; **śrotriyau** 724b, 1024b, 1025b; **samyaksambuddhaśrāvakaḥ** 379d. It seems from this that words with śrāvaka- (written sāvak- in Pāli) do not make position normally, even though they are derived from √ śru.

As it appears that śr is likely to fail to make position in most words, I also count it as not making position in the following verses, where it occurs in non-critical positions: **aśraddhaś** 723a; **aśrāddhebhīḥ** 538a; **miśrā** 743b; **vijñānaśrutam** 475c; **viśreṇayitvā** 244c, 891c; **śuśruṣur** 219c; **śraddhā** 222a; **śraddhāsyanti** 453a; ; **śrotreṇa** 474.ia; **śramaṇaḥ** 956d, 969d; **śramaṇo** 964a, 965a; **śreṣṭham** 290b; **saddharmaśravaṇe** 225b.

## III: PR

The places where pr in this text makes, or fails to make, position is not so easy to define, and it seems that it may have been counted or not counted as making position according to convenience.<sup>2</sup> In this regard compare the verses found at 684 & 685, where pr fails to make position in line a; but does make position in line c! A similar situation occurs at 262cd.

Roughly, however, we can see from the analysis that follows that pr normally makes position when it is in the middle of a word (including compounds), which is what we would expect, as these words produce gemination even in Pāli when in medial position.

There are a significant number of occasions, however, where it unexpectedly makes position at the beginning of a word also, where simplification of the cluster, and consequent loss of metrical weight, would be the rule in Pāli. We may regard these forms as being completely Sanskritised during the redaction of the verses:<sup>3</sup>

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<sup>1</sup> But see the exception just below.

<sup>2</sup> According to the analysis made here Edgerton's rather categorical statement (BHS Reader, pg vi) that "An initial consonant cluster never makes position (in BHS)" is incorrect - it is true that usually they do not make position, but there are many exceptions where they must in fact be making position for the metre to be correct. See e.g. 53c; 67c; 104c; 147d; 211c; 367d; 368d; 538c; 684c; 685c; 751c; 863d etc. etc.

<sup>3</sup> In what follows I have separated medials from initials.

## Study 1: Orthographical Sanskritisation

a: **pr** makes position in the following places:

Medials: **aprakampayaḥ** 366b; **apramattaḥ** 307b; **apramatto** 841a; **apriyam** 198b; **kāyapradoṣaṃ** 169a; **cirapravāsinam** 141a; **niḥsaraṇaprajño** 473c; **notkuṭukaprahāṇam** 955c; **buddhapratibhāsite** 692c; **viprasannaḥ** 306b; **viprahāya** 344a, 790a, 994a; **vairaprasaṅgo** 297c; **saṃyojanavipramuktaḥ** 1046d, 1047d; **satpuruṣaprasastāḥ** 216b; **saprajñaḥ** 158c, 539c, 551a, 553a, 555a; **saprajño** 153a; **sugatapradeśitaḥ** 262d; **hetuprabhavaṃ** 354a; I therefore take **-pr-** as making position in **sarvaprāṇeṣu** 853c also.

Initials: **praceṣyate** 368d; **prativaśās** 271c; **pratītaḥ** 211c; **prapañcitaṃ** 751a; **pramodate** 685c; **praśocati** 684c; **prasaḥate** 711e - 716 (7 verses); **prājñaḥ** 538c; **priyaḥ** 147d; **prītisukhaṃ** 863d.

b: From what follows we can see that the places where **pr** does *not* make position are predominantly at the beginning of a word, but sometimes it fails unexpectedly in middle position also:

Medials: **apramattasya** 89d; **asthiprākāraṃ** 353a; **nirvāṇaprāptaye** 195b, 219b; **punyaṃprekṣī** 537b.

Initials: **pramattacāriṇas** 21a **prajāḥ** 604b; **prajñā** 250a; **pratirūpaṃ** 878a; **pratyūhaśatāni** 767a; **pravrajitaḥ** 564c; **prāptaye** 262d, 267d, 856d; **prāṇinām** 82d; **pretya** 684a, 685a.

I also take **prathamam** 482a, 483a; **pravrajyā** 234c; **praharen** 1026a; & **prāptavyam** 606a; as not making position to satisfy the metre.

### IV: OTHER CONJUNCTS

Because of the well-known weakness of the semi-vowels **y**, **l**, & **v**, I made a cursory inspection of the conjuncts with these consonants in critical position,<sup>1</sup> but was only able to find 4 places where it seems *certain* that they fail to make position, they are found at: **tv** in 132c, giving **jagaṇa** in an Old Gīti verse; **kl-** in **kliṣṭam** at 684d in a Vaitāliya opening; **dv-** in **dvesam** 935a, in a Aupacchandasaka cadence; **sn-** in **sneham** 371a, in a Vaitāliya opening.

All of the other conjuncts seem to make position. Below is a list of their occurrence divided according to the conjunct:

**tr:** **atra** 184c; **ubhayatra** 684b, 685b; **tatra** 354b, 370c; **duratikramāḥ** 799d. **paratra** 118d, 181d, 217d, 286d, 762d, 765d; **yatra** 53b; **śatrubhūtam** 767b; **sarvatra** 757c; **sahasrāṇi** 185a; **sukhatrayam** 149b; **sucitrā** 30a.

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<sup>1</sup> In this examination I have counted the cadence of Śloka; and the opening and cadence of Triṣṭubh, and Mātrācchandas lines; and the gaṇas in Gaṇacchandas metres as critical.

dr: bhadrikā 539d; samudramadhye 200a.

dhr: adhravam 587b.

kr: atikramet 740f; atikrameta 417b; anantavikramam 755c; kriyate 652b; duratikramam 1020ia, 1020iia; duratikramāḥ 72f; dharmacakraṃ 263a; samatikramāḥ 776b; samatikramam 643b; so 'tikramej 306d.

vr: parivrajat 83d, 283d, 878f, 882f, 994b; pravrajitaḥ 564c.

sr: parisravāṇi 298c.

Although it appears that most of the other conjuncts do in fact make position, in a limited number of places, for reasons explained in the commentary it seems better to take them as not making position in the following words (these differ from the 4 instances listed above as the scanning of the syllables is uncertain):

tr- in traividyo 208.iiia, giving the pathyā cadence; -dv- in vigatadveṣebhyo in 347b, giving the pathyā cadence; dv- in dveṣaś 355c, giving the pathyā cadence; sv- in svake 563a, in a Triṣṭubh break, to avoid the heavy 6th syllable.

#### V: CCH

A further case where we have orthographical Sanskritization is in the writing of **cch**, which makes the previous syllable heavy, where **ch** is required for the metre to be correct, as in: **cchandam** 52d & **hiraṇyacchannaḥ** 702b; **cch** is also occasionally written unnecessarily at the beginning of a pāda, as in: **cchinnākṣaḥ** 100c & **cchāyā** 834f; it is also written after anuśvara: **cchrāmaṇyārthasya** 105d.

I therefore take it as not making position in **cchitvā** 51c; **cchannaṃ** 162c; **cchandram** 671c, 672c; **vastucchinnasya** 912b - 919b (8 verses); & **ucchinnabhavatrṣṇasya** 918a, 919a.

#### 4: SVARABHAKTI VOWELS

Sometimes svarabhakti (epenthetic) vowels that have been excluded from the orthographic representation of the text also need to be reinstated, and then given their full value.<sup>1</sup> I have identified svarabhakti vowels at the following places:

utpādav<sup>i</sup>yadharmaṇaḥ 3b; ar<sup>a</sup>hatām 187a, 219a; div<sup>i</sup>yaṃ 216c; brahmacar<sup>i</sup>yaṃ 235d; s<sup>i</sup>yān 305c.

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<sup>1</sup> For more on svarabhakti see [An Outline of the Metres in the Pāṇi Canon 1.6](#).

## 5: HIATUS AND INCOMPLETE SANSKRITISATION

In the Middle Indic dialects hiatus between words is perfectly acceptable, and quite often found, as a glance at nearly any Pāli text will show. In Classical Sanskrit, however, hiatus is normally avoided. In this section I have examined all the cases of external vowel sandhi to find out how this relates to the pronunciation of the text.

Hiatus occurs in the following places: *ka ānanda* 4a; *garbha eke* 9a; *rathakāra iva* 56a; *kṣīrapaka iva* 68f; *ya etāṃ* 74a; *chinnākṣa iva* 101d; *drṣṭadhārmika eko* 109a; *tīvra utpadyate* 127c; *ya ihākṣeṇa* 184b; *bhāsmācchanna ivānalaḥ* 213d; *śreṣṭha uktaḥ* 218d; *nānurakta iti* 231a; *sa ucyate* 243d; *sthavira ucyate* 244d; *ya āryam* 267c; *jñātvālpajñāta iti* 280.iic; *careta eṣaṇām* 284d; *sa imāṃ* 302e, 335d, 337d, 339d; *sa imāṃ* 336d, 338d, 340d; *ṣaṣṭha adhipatī* 352a; *’lpamatsya iva* 357d; *hrada iva* 366c; *ka imāṃ* 367a; *kṣīrapaka iva* 370d; *ya udācchinatty* 394a, 933a, 945a, 946a; *abalāśva iva* 398c; *ca asajyamānam* 417c; *bāla eva* 559d; *bhavyarūpa iva* 602b; *sa eko* 607d; *ya evaṃ* 608c; *vipāka iti* 680d, 681d, 682d, 683d; *madhya ivodakasya* 689d; *lohārdhamāṣa iva* 702b; *śrāddha ārabdhavīryavān* 711.iid; *nāga iva* 721a; *ya icchet* 759d; *iṣukāra iva* 817d; *yaśa iha* 840c; *ya imāṃ* 1001a; *śuddha ity* 1025d.

Most of these examples are within the normal limits of the metre, but there are a number of forms included in the list where the metre is incorrect as it stands, and could be corrected by the simple expedient of completing the Sanskritisation of the text. Examples of this are:

*sa imāṃ* 336c, 338c, 340c = *semāṃ*  
*vipāka iti* 680 - 3d = *vipāketi*  
*lohārdhamāṣa iva* 702b = *lohārdhamāṣeva*  
*nāga iva* 721a = *nāgeva*  
*iṣukāra iva* 817d = *iṣukāreva*

There are a few more examples where the metre could be corrected by completing the Sanskritisation, but it would also be possible to correct the metre by dropping the Sanskritisation:

*rathakāra iva* 56a = *rathakāreva* or *rathakāra ’va*  
*nānurakta iti* 231a = *nānurakteti* or *nānurakta ’ti*  
*kṣīrapaka iva* 370d = *kṣīrapakeva* or *kṣīrapaka ’va*  
*abalāśva iva* 398c = *abalāśveva* or *abalāśva ’va*  
*bhavyarūpa iva* 602b = *bhavyarūpeva* or *bhavyarūpa ’va*

## 6: RESOLUTION

As in the Pāli texts a common feature of the verses of the Udānavarga is the resolution of one (presumed) heavy syllable into 2 light syllables.

Resolution cannot occur in 2nd or 8th position in a Śloka, but apart from that it can occur anywhere else, the most common position being the opening syllables of the line. Below is a table listing the occurrences of resolution found in this text according to the position and metre:

### Śloka

1st	74d; 131a; 147a; 168c; 235c; 243a; 258c; 277c; 337a; 466c; 467c; 538b; 545a; 711.ia; 711.iii; 712a; 713a; 714a; 715a; 716a; 746a; 801c; 816b; 878a.
3rd	793c.
4th	1008d.
5th	240a.
6th	203e; 256c; 257a; 480c; 575c; 623a; 632a; 633a.
7th	160c; 401.iii; 402a, 405a; 407a, 409a; 411a; 413a.

### Triṣṭubh & Jagatī

1st	51d; 65c; 298c; 563d; 596.iabcd; 696b; 702a; 845b; 846b; 847b; 848b; 876d; 1045c; 1046c.
5th	139ab.
6th	105a.

It can be seen from this that in this text resolution at the 1st is quite common in both of the main metres; and at the 6th it is common in the Śloka. Anywhere else resolution can only be counted as incidental.<sup>1</sup>

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<sup>1</sup> The number of verses given as having resolution at the 7th, apart from the first one, are probably all to be corrected - see the notes to 401.iii (which covers the repetitions which follow).

## 7: EXAMPLES

It may be useful to show how all of this affects the text, and we can best do that by giving some examples with the written and pronounced form side by side.<sup>1</sup> I include the metrical markings so that we can see how the metre can help guide us in this reconstruction of the pronunciation of the text:

written:	pronounced:
- - - -   - - , - - -   - - - - etad api cchitvā tu parivrajanti [51c]	- - - -   - , - - -   - - - -     Triṣṭubh etam pi chitvā tu parivrajanti [51c]
- - - - - ,   - - - -   - - - - alpam api cet sahitam bhāṣamāṇo - - - - -   - , - - - -   - - - - dharmasya bhavati hy anudharmacārī - - - -   - - , - - - -   - - - - rāgaṃ ca doṣaṃ ca tathaiva mohaṃ - - - -   - , - - - -   - - - - prahāya bhāgī śrāmaṇyārthasya bhavati [106]	- - - - - ,   - - - -   - - - -     Triṣṭubh alpam pi cet sahitam bhāṣamāṇo - - - -   - , - - - -   - - - - dharmasya bhoti hy anudharmacārī - - - -   - - , - - - -   - - - - rāgaṃ ca doṣaṃ ca tathaiva mohaṃ - - - -   - , - - - -   - - - - prahāya bhāgī śrāmaṇyārthasya bhoti [106]
- - - -   - - - - apramādaratā bhavata - - - -   - - - - suśīlā bhavata bhikṣavaḥ [119ab]	- - - -   - - - -     Pathyā Śloka apramādaratā bhota - - - -   - - - - suśīlā bhota bhikṣavaḥ [119ab]
- - - -   - - - - asatām na priyo bhavati - - - -   - - - - satām bhavati tu priyaḥ [147cd]	- - - -   - - - -     Pathyā Śloka asatām na priyo bhoti - - - -   - - - - satām bhavati tu priyaḥ [147cd]
- - - -   - - - - arthaṃ dharmam ca deśayati [190c]	- - - -   - - - - arthaṃ dharmam ca deśeti [190c]
- - - -   - - - - śraddhādhano hy arhatām - - - -   - - - - dharmam nirvāṇaprapāptaye [219ab]	- - - -   - - - -     navipulā śraddhādhano hy arhatām - - - -   - - - - dharmam nirvāṇapāptaye [219ab]
- - - - -   - , - - - -   - - - - bhāvayati mārgam hy amṛtasya prāptaye [267]	- - - - -   - , - - - -   - - - -     Jagatī bhāveti mārgam hy amṛtasya pāptaye [267]
- - - -   - - - - pāpadharmāpi ced bhavati - - - -   - - - - sa teṣām bhavati pūjitaḥ [281cd]	- - - -   - - - -     Pathyā Śloka pāpadharmāpi ced bhoti - - - -   - - - - sa teṣām bhoti pūjitaḥ [281cd]

<sup>1</sup> That is, as far as we can reconstruct it, see note 1 above.

Study 1: Orthographical Sanskritisation

---|---|---  
śrutvā hy anarthaṃ varjayate [463]

---|---|---  
hy adhyavasitā yatra prajāḥ prasaktāḥ  
[604]

---|---|---  
bhikṣur na tāvatā bhavati  
---|---|---  
yāvatā bhikṣate parān  
---|---|---  
veśmāṃ dharmāṃ samādāya  
---|---|---  
bhikṣur bhavati na tāvatā [890]

---|---|---  
bhovādī nāma sa bhavati  
---|---|---  
sa ced bhavati sakiñcanaḥ [970]

---|---|---  
na brāhmaṇasya praharen  
---|---|---  
na ca muñceta brāhmaṇaḥ [1026ab]

---|---|--- Pathyā Śloka  
śrutvā hy anarthaṃ varjete [463]

---|---|--- Triṣṭubh  
hy adhyositā yatrā prajāḥ prasaktāḥ [604]

---|---|--- Pathyā Śloka  
bhikṣur na tāvatā bhoti  
---|---|---  
yāvatā bhikṣate parān  
---|---|---  
veśmāṃ dharmāṃ samādāya  
---|---|---  
bhikṣur bhoti na tāvatā [890]

---|---|--- savipulā  
bhovādī nāma sa bhoti  
---|---|---  
sa ced bhoti sakiñcanaḥ [970]

---|---|--- navipulā  
na bāhmaṇasya paharen  
---|---|---  
na ca muñceta bāhmaṇaḥ [1026ab]

## STUDY 2: DESCRIPTION OF THE METRES

In this section I have attempted to collate all the relevant information on the metres used in the Udānavarga, and have compared the result with the figures for the Pāli Dhammapada.

It has to borne in mind that the Dhammapada is, of course, a much smaller collection than the Udānavarga and so the figures given here, except for the Śloka, are only *indicative* of the situation, but taken altogether they do, I believe, give a good overview of the relationship between the Pāli and BHS metres.<sup>1</sup>

The text of Udānavarga has 1070 verses,<sup>2</sup> having 4262 lines. They are written in the following metres:

Śloka (3,476 lines = 81%)  
Triṣṭubh (329 lines = 8%)  
Jagatī (73 lines = 2%)  
Vaitāliya (232 lines = 5%)  
Aupacchandasaka (170 lines = 4%)<sup>3</sup>

Below I present an analysis of these metres as they are found in Udānavarga, together with a comparison of the verses in the Pāli Dhammapada.

### 1: ŚLOKA

In the descriptions of the Śloka which occur in the prosodies<sup>4</sup> it is stated that 2 light syllables in 2nd & 3rd position of the pādas should be avoided. However, as I have shown elsewhere,<sup>5</sup> in certain texts in Pāli this rule seems not to have been employed. Also occasionally in the Udānavarga it appears that the rule has been ignored, probably because the tradition from which the collection has been compiled also was willing to ignore it.

In the text established by Dr. Bernhard the opening occurs in the following places: 13b; 250d; 352a; 429c; 437d; 474ia; 566c. For a discussion of these readings, not all of which may be well based, see the notes in the commentary.

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<sup>1</sup> It would have been better to compare *all* the verses with their Pāli parallels, of course, and this was my original plan, but as most of the verse texts published in Pāli, in both Eastern and Western editions, are unreliable, it would have required establishing the text of approximately 700 more verses to have come up with more reliable figures, a task which is beyond me at the present.

<sup>2</sup> This number includes 25 verses of which there are 2 versions printed; and excludes the 5 uddāna verses, which have not been included in the analysis.

<sup>3</sup> These are exactly the same 5 metres that are employed in the Pāli Dhammapada.

<sup>4</sup> See Piṅgala 5.10; Vṛttaratnākara 43; & Vuttodaya 116.

<sup>5</sup> See the [Introduction to the Prosody of the Dhammapada](#).

## Study 2: Description of the Metres

A sure sign of classical influence is in the avoidance of the opening  $\underline{\cup}-\underline{\cup}-\underline{\cup}$  in the posterior line. This is in accordance with the rule found in the prosodies to avoid ragaṇa in this position.<sup>1</sup> In this text there is not even one occurrence of this opening, though it is quite frequently found in Pāṭi.

If we bear these matters in mind we can then give an outline description of the Śloka. The most common form of the metre is the Pathyā, the pattern for which is:

odd line:  $\underline{\cup}\underline{\cup}\underline{\cup}\underline{\cup};\underline{\cup}-\underline{\cup}-\underline{\cup}-\underline{\cup}$   
posterior line:  $\underline{\cup}\underline{\cup}\underline{\cup}\underline{\cup};\underline{\cup}-\underline{\cup}-\underline{\cup}-\underline{\cup}$

### A: VARIATIONS

In this text I count 1,484 pādayuga-s as showing the Pathyā form of the metre.

There are then 7 variations (**vipulā**) in the odd lines found in this text, besides the normal (**pathyā**) structure, they are:

navipulā	$\underline{\cup}\underline{\cup}\underline{\cup}\underline{\cup};\underline{\cup}\underline{\cup}\underline{\cup}-$	2a; 58a; 107c; 121a; 136c; 137c; 187a; 205a; 280iic; 302c; 332a; 341a; 342a; 343a; 361c; 399a; 415a; 451a; 458a; 477c; 482a; 483a; 543c; 579a; 590a; 591a; 651c; 658a; 660a; 665c; 667c; 678c; 693a; 740a; 746c; 758a; 762a; 771c; 774a; 776c; 810a; 859a; 860a; 878e; 882e; 907a; 909a; 964a; 965a; 991a; 1014.ic; 1026a; 1029c; 1031c (total = 55)
bhavipulā	$\underline{\cup}\underline{\cup}\underline{\cup}\underline{\cup};\underline{\cup}\underline{\cup}\underline{\cup}-$	6c; 13a; 24a; 76c; 77a; 78c; 84a; 86a; 104a; 116a; 128a; 131a; 151c; 159c; 162c; 175a; 176a; 177a; 211c; 224a; 225c; 240a; <sup>2</sup> 241a; 244c; 245a; 246a; 247c; 272c; 282a; 286c; 291a; 333a; 337a; 338a; 418a; 431c; 434a; 442a; 446c; 468a; 561a; 565c; 572a; 580c; 585a; 587e; 651a; 705.ia; 711.ia; 749a; 812c; 818a; 880a; 882a; 891c; 895a; 898c; 904c; 906c; 960c; 961c; 972a; 1016a; 1017.iac; 1017.ia; 1038c (total = 67)
mavipulā	$\underline{\cup}\underline{\cup}-\underline{\cup}-\underline{\cup};\underline{\cup}-\underline{\cup}-\underline{\cup}-\underline{\cup}$	5c; 11a; 26c; 43a; 44a; 68a; 86c; 146c; 152c; 157c; 158c; 159a; 161c; 163a; 169a; 170a; 171a; 192a; 203e; <sup>3</sup> 209a; 222c; 226c; 250a; 251c; 258a; 271a; 274a; 334a; 356c; 359e; 435c; 443c; 450a; 458c; 460a; 540c; 547a; 591c; 622a; 623a; 632a; 633a; 660c; 662a; 671c; 697a; 699c; 720c; 723c; 743a; 768a; 775a; 821a; 822a; 823a; 824a; 825a; 826a; 827a; 828a; 829a; 830a; 831a; 832a; 839c; 851c;

<sup>1</sup> See Piṅgala 5.11.

<sup>2</sup> This variation has resolution at the 5th syllable.

<sup>3</sup> 203e; 622a; 623a; 632a; & 633a (the last 4 lines being repetitions) all show resolution after the break at the 5th syllable.

## Study 2: Description of the Metres

		853c; 892a; 893a; 894a; 960a; 961a; 978a; 992a; 993e; 995a; 999c; 1008a; 1021.ic (total = 78)
ravipulā	ॐ॒॒॒॒॒ ॒-॒-॒-॒x	10a; 15a; 54c; 61a; 84c; 120a; 160c; 230c; 231c; 235c; 236a; 344a; 357a; 358a; 478a; 541a; 579c; 584a; 722c; 748a; 781a; 790a; 849e; 862a; 978c; 986c; 987c; 988c; 989c; 994a; 996c; 997c; 1000c; 1003a; 1004a; 1005a; 1014.ia (total = 37)
savipulā	ॐ॒॒॒॒॒ ॒॒-॒-॒x	102a; 237a; 607c; 718c; 970c; 974a (total = 6)
tavipulā	ॐ॒-॒-॒- ॒-॒-॒x	2c (total = 1)
Anuṣṭubh	ॐ॒॒॒॒॒ ॒-॒-॒x	56a; 79a; 162a; 283c; 345c; 474a; 578c; 598a; 602e; 733c; 1019.ia (total = 11)

There are also a number of 9 syllable lines as they stand in this text. They are found at 126c; 136c; 268c; 336c; 338c; 340c; 445c; 676c (total = 8).

There are therefore 1,742 pādayuga-s in all.

### B: COMPARISON WITH THE PĀḲI DHAMMAPADA

We can extract the information found in the tables above and present it in terms of percentages, and then compare it with the figures for the PāḲi Dhammapada:

	Udānavarga		Dhammapada
pathyā	1,485	86 % <sup>1</sup>	82 %
navipulā	57	3 %	2 %
bhavipulā	66	4 %	3 %
mavipulā	80	5 %	7 %
ravipulā	37	2 %	1 %
savipulā	6	0.3 %	3 %
tavipulā	1	0.1 %	—
Anuṣṭubh	11	0.6%	2 %

The differences between the PāḲi and BHS form of the Śloka metre can then be enumerated as follows: Udānavarga excludes ragaṇa from the opening of the posterior line. There is much less prominence of savipulā; and a corresponding higher percentage of the pathyā form of the metre.

All of these changes bring the metre much closer to its Classical form, but still there are clear remnants of the earlier form of the metre, most noticeably in the possibility of 2 shorts in 2nd & 3rd positions of the opening, the existence of Anuṣṭubh, and the high percentage of variation still allowed for.<sup>2</sup> All of this points to a somewhat later form of

<sup>1</sup> The percentages here and in the tables which follow are (for the most part) rounded up to the nearest integer.

<sup>2</sup> This falls away to about 5% in the Medieval period in both PāḲi and Sanskrit.

the metre, but one that is far short of its Classical profile, and which still reflects quite closely what must have been the original form of the verses.

## 2: TRIṢṬUBH & JAGATĪ

The Triṣṭubh verses in this collection show a similar tendency as the Śloka - they are moving more towards the Classical form of the metre, while retaining certain early features.

The profile for the 11 syllable Triṣṭubh looks like this:

☪-u-|uuu|-u-x

The 12 syllable Jagatī is basically the same metre with an extra light syllable in penultimate position, but in this collection at least there is no resolution at the 1st syllable, and no Vedic opening, so that it's profile can be described thus:

u-u-|uuu|-u-u-x

### A: MIXING

One of the characteristics of this text is the high percentage of mixing of these two metres, which is a sign of the earliness of a lot of these verses.

There are verses in Triṣṭubh metre only at the following places: 27; 30; 33; 50; 51; 52; 53; 65; 97; 105; 106; 124; 125; 164; 181; 191; 216; 217; 218; 260; 266; 297; 298; 299; 306; 307; 397; 417; 475; 537; 563; 596.i; 596.ii; 637; 689; 690; 695; 696; 701; 702; 703; 765; 766; 767; 791; 795; 796; 808; 809; 842; 843; 844; 845; 855; 864; 877; 955; 956; 968; 969; 1040; 1041; 1042; 1043; 1044; 1045; 1046 (67 verses = 64%).

Jagatī only verses are found at: 45; 80; 81; 82; 259; 264; 267; 876 (8 verses = 8%).

Mixed Triṣṭubh & Jagatī verses: 28; 29; 98.i; 98.ii; 139; 180; 182; 185; 261; 262; 263; 265; 303; 331; 396; 455; 457; 476; 604; 659; 763; 764; 814; 1039 (24 verses = 23%)

Mixed Triṣṭubh & Śloka verses: 58; 60; 221; 541 (4 verses = 3%)

Mixed Triṣṭubh & Vaitālya: 797; 798 (2 verses = 2%)

### B: TRIṢṬUBH OPENINGS

Nearly all the openings show the following form ☪-u-, but there are a number which have the Vedic opening: u--- 52a; 58d; 216d; 218d; 331b; 417c; 596ia; 596iia; 637a; 956b; 968bd (12 lines = 3.5%), which is a sure sign of their early composition.

### C. TRIṢṬUBH BREAKS<sup>1</sup>

I count 329 lines in Triṣṭubh metre in this collection.

The most common form of the metre in this collection can be defined as conforming to the Classical Upajāti, having the bhagaṇa break:

— ∪ ∪ 27abcd; 28bcd; 29cd; 30abcd; 33bcd; 50abcd; 51bd; 52bd; 53ac; 58c; 60a; 65ad; 98.icd; 98.iic; 105bc; 106bc; 124abcd; 125bcd; 164acd; 180b; 181abcd; 185abc; 191a; 216abcd; 217cd; 218abc; 221a; 260abcd; 261bc; 262ab; 263c; 265e; 266abc; 297abcd; 298abcd; 299abc; 303bcde; 306d; 307acd; 331a; 396bcdf; 397bcd; 417abcd; 455bcd; 457bcdef; 475abd; 476b; 537acd; 541cd; 563abcd; 596.ibcd; 596.iibcd; 604bcd; 637bcd; 659bc; 689abcd; 690abcd;<sup>2</sup> 695abcd; 696abc; 701abd; 702abcd; 703abcd; 763d; 764bd; 765ad; 766abcd (Indravajirā); 767abcd; 791abcd (Indravajirā); 795abcd; 796abcd; 797cd; 798cd; 808abc; 809abcd; 814d; 842abcd; 843abc; 844abcd; 843abd; 855acd; 864abcd; 877abcd; 955abcd; 956ac; 968ac; 969abcd; 1039abd; 1040acd; 1041acd; 1042ac; 1043ac; 1044ac; 1045acd; 1046acd; 1047acd (270 lines = 82%).

A further 66 lines have a variant break, the most popular being ragaṇa:

— ∪ — 51ac; 52ac; 53bd; 58d; 191c; 217b; 218d; 263b; 265d; 266d; 696d; 331bd; 596.ia; 596.iaa; 637a; (there seems to be a connection between the Vedic opening and this break); 701c; 763b; 765c; 814b; 843d; 968bd; 1040b; 1041b; 1042bd; 1043bd; 1044bd; 1045b; 1046b; 1047b (37 lines = 11%)

∪ ∪ — 106a; 125a; 139c; 164b; 299d; 303f; 306ab; 307b; 659d; 855b; 956b (12 lines = 3.5%)

∪ ∪ ∪ 33a; 65b; 397a; 537b; 956d (5 lines = 1.5%)

— — — 105d; 191bd (3 lines = 1%)<sup>3</sup>

—, — 306c; 763c; 764c; 808d; 843c (4 lines = 1.5%)<sup>4</sup>

—, ∪ ∪ ∪ (Extended Triṣṭubh, pausing at the 5th, and restarting from the same position): 53b; 106d; 217a (3 lines = 1%).

— — ∪ 475c (1 line = .3%)

<sup>1</sup> I have separated the statistics for the Triṣṭubh from the statistics for the Jagatī, as the latter is much more Classical in its profile.

<sup>2</sup> This verse is in perfect Upendravajrā metre, having the break —, ∪ ∪ throughout.

<sup>3</sup> These breaks are very unusual as having a heavy syllable in 6th position. This sometimes occurs in Pāḷi, but normally after a break at the 5th syllable, which doesn't occur in these lines.

<sup>4</sup> In line with the rule of replacement (see [An Outline of the Metres in the Pāḷi Canon 1.16](#)) there is always a word-break before the presumed replacement of 2 light syllables at the 6th in this break.

### D: JAGATĪ BREAKS

The Jagatī lines, of which I count 73, are in all respects much more Classical than the Triṣṭubh lines - there are no Vedic openings; resolution is uncommon;<sup>1</sup> and all but one of the breaks are bhagaṇa:

— ∪ ∪ 29ab; 45abcd; 80abcd; 81abcd; 82abcd; 98.iab; 98.iiabd; 139abd; 180acd; 185d; 259abcd; 261ad; 262cd; 263ad; 264abcd; 265abcf; 267abcd; 303a; 331c; 396ae; 455a; 457a; 476acd; 604a; 659a; 763a; 764a; 814ac; 876abcd; 1039c (72 lines)

— ∪ — 28a.

### E: COMPARISON WITH THE PĀLI DHAMMAPADA

If we add the figures for Triṣṭubh and Jagatī together we can compare the figures with the Pāli Dhammapada, and present it in a table thus:

	Uv	Dhp
Triṣṭubh	64%	64%
Jagatī	8%	5%
Triṣṭubh & Jagatī	23%	27%
Triṣṭubh & Śloka	3%	3%
Triṣṭubh & Vaitālyā	2%	—
Vedic Opening	3.5%	.5%
— ∪ ∪ break	83%	73%
— ∪ — break	9%	7%
∪ ∪ — break	3%	6%
∪ ∪ ∪ break	1%	6%
other breaks	3%	8%

We have to bear in mind that the Pāli Dhammapada has only 37 verses in these metres, so that the statistics are not so reliable, however we can roughly say that as with Śloka, that while the Triṣṭubh lines retain certain early characteristics like the Vedic opening and a willingness to allow Jagatī lines into the verse; the very much greater proportion of the bhagaṇa break points to a later stage of composition than the Pāli.

### 3: VAITĀLĪYA & AUPACCHANDASAKA

The Śloka and Triṣṭubh / Jagatī metres are syllabic metres, that is, their fundamental structure is defined by how many syllables there are in the line. The last 2 metres

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<sup>1</sup> But not unknown, see 139ab, for resolution at the 5th.

## Study 2: Description of the Metres

organise their lines according to the amount of measures (mātrā) there are in the line. A light syllable has one mātrā; a heavy one two.

In the first of these metres Vaitālīya, there are 14 mātrā in the odd line and 16 in the posterior, and the line has the following distinctive cadence | - u - u x.

Aupacchandasaka is similar but has 16 mātrā in the odd line and 18 in the posterior, owing to the cadence including an extra heavy syllable | - u - u - x.

The openings of these metres is the same u u u in the odd line, and u u u u in the posterior.

### A: COMPOSITION

There are Vaitālīya lines in the following verses: 66abcd; 67abcd; 69abcd; 70abcd; 71abcd; 89abcd; 90abcd; 183abcd; 184abcd; 186c; 215abcd; 284abcd; 285abcd; 305abcdef; 333ef; 364abcd; 366abcd; 367abcd; 368abcd; 370abcd; 371abcd; 595abcd; 638abcd; 646abcd; 647abcd; 648abcd; 649abd; 650abcd; 652abcd; 653abcd; 680abcd; 681abcd; 682abcd; 683abcd; 684abcd; 685abcd; 686abcd; 687abcd; 688abcd; 691abcd; 692abd; 704abcd; 752acd; 753abcd; 755abcd; 756a; 757abcd; 797ab; 798ab; 840abcd; 863abcd; 867abcd; 868abcd; 869abcd; 870abcd; 871abcd; 872abcd; 873abcd; 874abcd; 875abcd; 879abc; 926a; 949a (= 232 lines).

Aupacchandasaka lines: 186abd; 354abcd; 388abcd; 389abcd; 390abcd; 391abcd; 392abcd; 393abcd; 394abcd; 542abcd; 564abcd; 649c; 692c; 751abcd; 752b; 756bcd; 794abcd; 841abcd; 879d; 926bcd; 927abcd; 928abcd; 929abcd; 930abcd; 931abcd; 932abcd; 933abcd; 934abcd; 935abcd; 936abcd; 937abcd; 938abcd; 939abcd; 940abcd; 941abcd; 942abcd; 943abcd; 944abcd; 945abcd; 946abcd; 947abcd; 948abcd; 949bcd; 950abcd; 951abcd; 952abcd; 954ad (= 170 lines).

Vaitālīya and Aupacchandasaka lines occur in 99 verses

Pure Vaitālīya = 51 verses

Pure Aupacchandasaka = 38

Vaitālīya mixed with Aupacchandasaka = 8 (186; 649; 692; 752; 756; 879; 926; 949).

Vaitālīya mixed with Śloka = 1 (333).

Vaitālīya mixed with Triṣṭubh = 2 (797; 798).

### B: OPENINGS

We can take the openings for the two metres together for the purposes of analysis. In the odd lines the following openings are found:

**I. ODD LINES**

There are 194 odd lines in the Vaitālīya and Aupacchandsaka verses, 16 of which are irregular as they stand in the text.<sup>1</sup> The various openings are analysed in the tables below.

**A. REGULAR (92%):**

--∪∪	70c; 71a; 89a; 90c; 215c; 285a; 333c; 354a; 364c; 367c; 368a; 371a; 388a; 389a; 390a; 391a; 392a; 393a; 394a; 595c; 564a; 638ac; 648c; 649ac; 650c; 652c; 680a; 681a; 682a; 683a; 686a; 687a; 688a; 691c; 692c; 751c; 752c; 753c; 755c; 757c; 794a; 841c; 863c; 867ac; 868ac; 869ac; 870ac; 871ac; 872ac; 873c; 874c; 879c; 926c; 927a; 928a; 929a; 930a; 931a; 932a; 933a; 934a; 935a; 936a; 937a; 938a; 939a; 940a; 941a; 942a; 943a; 944a; 945a; 946a; 947a; 948a; 951a; 951a (85 lines = 44%)
∪∪--∪∪	69ac; 90a; 183c; 184c; 186ac; 215a; 305e; 364a; 366a; 367a; 368c; 370c; 388c; 389c; 390c; 391c; 392c; 393c; 394c; 564c; 646ac; 647a; 653c; 684ac; 685ac; 691a; 704ac; 756c; 794c; 797a; 798a; 875c; 927c; 928c; 929c; 930c; 931c; 932c; 933c; 934c; 935c; 936c; 937c; 938c; 939c; 940c; 941c; 942c; 943c; 944c; 945c; 946c; 947c; 948c; 949c; 950c; 951c; 952c (64 lines = 33%)
--∪∪--	595a; 752a; 756a; 863a; 926a; 949a (6 lines = 3%)
--∪∪∪∪	284a; 354c; 757a; 542ac; 950c (6 lines = 3%)
--∪--∪	753a; 755a; 873a; 874a; 751a (5 lines = 2.5%)
----	66c; 67c; 285c; 305ac (5 lines = 2.5%)
∪∪∪∪∪∪	366c; 840ac; 954a (4 lines = 2%)
∪--∪--	370a; 371c (2 lines)
∪∪----	652a (1 line)

**B. IRREGULAR (8%)**

--∪--∪∪	89c; 875a (2 lines)
---∪--	647c; 653a (2 lines)
---∪	183a; 650a (2 lines)
∪∪∪∪∪∪	680c; 681c; 682c; 683c; 686c; 687c; 688c (7 lines)
--∪--	184a (1 line)
---∪--	648a (1 line)
∪∪--∪--	70a (1 line)

<sup>1</sup> Many of the irregular lines could easily be regularised by following the suggestions in the notes.

## II. EVEN LINES

There are 203 odd lines in the Vaitālīya and Aupacchandsaka verses,<sup>1</sup> 18 of which are irregular as they stand in the text.

### A. REGULAR (91%):

- ◡◡--◡◡ 67b; 69d; 71b; 89bd; 90bd; 183d; 184b; 186b; 215b; 305b; 333d;  
 354bd; 364b; 367bd; 368bd; 388d; 389d; 390b; 390b; 392b; 393b; 394b;  
 564d; 595bd; 647bd; 649d; 650d; 685b; 704d; 751d; 753d; 755d; 757d;  
 840d; 863d; 873d; 874d; 926d; 927d; 928d; 929d; 930d; 931d; 932d;  
 933d; 934bd; 935bd; 936bd; 937bd; 938bd; 939bd; 940d; 941d; 942d;  
 943d; 944d; 945d; 946bd; 947d; 948bd; 949d; 950d; 951d; 952b (79  
 lines = 38%)
- ◡◡ 66d; 69b; 70d; 284bcd; 285b; 305f; 364d; 366b; 370d; 371bd; 388b;  
 542d; 564b; 638d; 646bd; 652b; 653bd; 684d; 686d; 687d; 688d;  
 691bd; 692ab; 704b; 751b; 753b; 755b; 756bd; 757b; 794bd; 841abd;  
 863b; 867bd; 868b; 869b; 870bd; 871b; 872b; 875bd; 879d; 926b; 947b;  
 949b; 950b; 951b; 952b (60 lines = 30%)
- ◡◡-◡◡◡◡ 305d; 370b; 389b; 390b; 391b; 392b; 393b; 394b; 928b; 929b; 930b;  
 931b; 932b; 933b; 940b; 941b; 942b; 943b; 944b; 945b (20 lines =  
 10%)
- ◡◡-◡◡ 183b; 184d; 186d; 366d; 638b; 797b; 798b (7 lines = 3.5%)
- 650b; 868d; 869d; 871d; 872d (5 lines = 2.5%)
- ◡◡◡◡-◡◡ 67d; 840d (2 lines)
- ◡◡---- 649b (1 line)
- ◡◡◡◡-- 542b (1 line)
- ◡◡◡◡ 927b (1 line)
- ◡◡- 879a (1 line)
- ◡-◡◡-<sup>2</sup> 680d; 681d; 682d; 683d (4 lines = 2%)
- ◡----◡◡ 66b; 70b; 215d; 684b (4 lines = 2%)

### B. IRREGULAR (9%):

- ◡◡◡-◡◡ 680b; 681b; 682b; 683b; 686b; 687b; 688b (7 lines = 3.5%)
- ◡◡-◡◡ 873b; 874b (2 lines)
- ◡-◡◡◡◡ 66a; 67a (2 lines)
- ◡◡----◡◡ 648b (1 line)
- ◡◡◡◡ 648d (1 line)
- ◡◡◡◡ 685d (1 line)
- ◡- 879b (1 line)

<sup>1</sup> The discrepancy between the number for the odd lines (194) and even lines (203) is accounted for by even lines occurring where we would expect to find odd lines.

<sup>2</sup> This and the next line are included with the regular openings because, as I have shown in the [Introduction to the Prosody of the Dhammapada](#), they seem to have been tolerated by the bhāṇaka-s, and the 1st syllable must be counted as light, a phenomena I suggested calling pādādilahu.

## Study 2: Description of the Metres

----UU	285d (1 line)
-U-U--U	652d (1 line)
U-U--UU	692d (1 line)

As can be seen from this there are more problems in the metre in these verses than in the syllabic metres, probably because the metre quickly fell into disuse. The metre was not properly understood in the Pāli tradition either.

### C: COMPARISON WITH THE PĀLI DHAMMAPADA

We can once again extract this information and compare it with the statistics for the Pāli Dhammapada:<sup>1</sup>

	Ud	Dhp
Odd lines		
---UU	44%	52%
UU--U	33%	26%
--UU-	3%	6%
-UUUU	3%	.5%
irregular	8%	11%
even lines:		
UU--UU <sup>2</sup>	38%	36%
----UU	30%	36%
UUUUUU	10%	—
-UU--U	3.5%	.5%
irregular	9%	8%

After a study of the metres in the Pāli Canon<sup>3</sup> I have stated that it is a sign of the more recent age of the Matrācchandās texts that the opening ---UU in the odd lines gradually declines and the opening UU--U becomes more frequent in the later texts, the figures given here would seem to indicate once again that the Udānavarga is later than the Pāli, though as with the other metres they still retain early forms, which would later be excluded from the Classical Sanskrit forms of the metres.

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<sup>1</sup> Once again the statistics are very low for the Pāli form of the metre as there are only 32 verses to compare. In the table I only show the most common forms and the irregular forms.

<sup>2</sup> It is, I believe, significant that the secondary form of this line -U--UU occurs in both texts.

<sup>3</sup> See my [An Outline of the Metres in the Pāli Canon 2.11](#).

**D: CONCLUSIONS**

From the study of the metres made in this Introduction it would appear that all the evidence goes to show that the metres contained in the Udānavarga as established by Dr. Bernhard are substantially the same as the metres in the Pāḷi canon itself,<sup>1</sup> though at a rather later stage of development.

The verses where they have been rewritten seem to have been Sanskritised, but the bulk of the work often contains remnants of the earlier features of the metres concerned. In this respect therefore the metres closely parallel the Sanskritisation of the language itself.

Edgerton writing about the phonology and morphology of BHS stated that: *BHS works, especially the oldest, retain in all parts clear evidences of being based on some form of Middle Indic, only partially, and it seems haphazardly, Sanskritized* (BHSG 1.34). This study would seem to suggest that exactly the same sentiments could be applied to the prosody also.

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<sup>1</sup> Which itself looks back, of course, to what must be an even earlier form of the metres.

# UDĀNAVARGA

## 1: ANITYAVARGA

siddham

— — — | — — — || — — — | — — — pathyā Śloka<sup>1</sup>  
stīnamiddham vinodyeha sampraharsya ca mānasam |  
— — — | — — — || — — — | — — —  
śṛṇutemaṃ pravakṣyāmi udānaṃ jinabhāṣitam || 1.1 [1]

— — — | — — — || — — — | — — — navipulā  
evam uktaṃ bhagavatā sarvābhijñena tāyinā |  
— — — | — — — || — — — | — — — tavipulā<sup>2</sup>  
anukampakenarṣiṇā śarīrāntimadhāriṇā || 1.2 [2]

— — — | — — — || — — — | — — —<sup>3</sup>  
anityā bata saṃskārā utpādavyadharmaṇaḥ ||  
— — — | — — — || — — — | — — —  
utpada hi nirudhyante teṣāṃ vyupaśamaḥ sukham || 1.3 [3]

— — — | — — — || — — — | — — —  
ko nu harṣaḥ ka ānanda evaṃ prajvalite sati |  
— — — | — — — || — — — | — — —  
andhakāraṃ pravīṣṭāḥ stha pradīpaṃ na gaveṣatha || 1.4 [4]

— — — | — — — || — — — | — — —  
yānīmāny apaviddhāni vikṣiptāni diśo diśam |  
— — — | — — — || — — — | — — — mavipulā  
kāpotavarṇāny asthīni tāni drṣṭveha kā ratiḥ || 1.5 [5]

— — — | — — — || — — — | — — —  
yām eva prathamām rātriṃ garbhe vasati mānavaḥ |  
— — — | — — — || — — — | — — — bhavipulā  
aviṣṭhitaḥ sa vrajati gataś ca na nivartate || 1.6 [6]

— — — | — — — || — — — | — — —  
sāyam eke na drṣyante kālyam drṣṭā mahājanāḥ |  
— — — | — — — || — — — | — — —  
kālyam caike na drṣtante sāyam drṣṭā mahājanāḥ || 1.7 [7]

<sup>1</sup> All Śloka lines should be understood as the pathyā (normal) form of the metre unless otherwise indicated.

<sup>2</sup> This is an example of the very rare tavipulā.

<sup>3</sup> We have to understand a svarabhatti vowel in utpādavyadharmaṇaḥ to correct the metre.

—○—|○—||—○—|○—  
 tatra ko viśvasen *martyo daharo* 'smīti jīvite |  
 ○—|○—||—○—|○—  
*daharāpi mriyante* hi narā nāryaś ca-n-ekaśaḥ || 1.8 [8]

—○—|○—||—○—|○—  
 garbha eke vinaśyante tathaike *sūti*kākule |  
 ○—|○—||—○—|○—  
*pariśṛptās tathā hy* eke tathaike paridhāvinaḥ || 1.9 [9]

—○—,|—○—||—○—|○—○— ravipulā<sup>1</sup>  
 ye ca vṛddhā ye ca dahrā ye ca madhyamapuruṣāḥ |  
 ○—,|—○—||—○—|○—○— ravipulā  
 anupūrvam *pravrajanti phalaṃ pakvaṃ* va bandhanāt || 1.10 [10]

○—○—|—,——||——○|○—○— mavipulā<sup>2</sup>  
 yathā phalānāṃ pakvānāṃ nityaṃ patanato bhayaṃ |  
 ——|○—||——○|○—○—  
 evaṃ jātasya *martyasya nityaṃ maraṇato bhayaṃ* || 1.11 [11]

○—○—|○—||—○—|○—○—  
 yathāpi kumbhakāreṇa mṛttikābhājanam kṛtam |  
 ——|○—||——|○—○—  
 sarvaṃ bhedanaparyantam *evaṃ martyasya jīvitam* || 1.12 [12]

○—○—|—○—||—○—|○—○— bhavipulā<sup>3</sup>  
 yathāpi *tanre vitate* yad yad *utaṃ samu*pyate |  
 ——|○—||——|○—○—<sup>4</sup>  
*alpaṃ bhavati vātavyam evaṃ martyasya jīvitam* || 1.13 [13]

○—○—|{○—||{○—○—|○—○—|  
 yathāpi va . . . . .  
 {○—○—|○—||——|○—○—<sup>5</sup>  
 . . . . . ghatano bhavati *evaṃ martyasya jīvitam* || 1.14 [14]

○—○—,|—○—||—○—|○—○— ravipulā  
*yathā nadī pārvatīyā* gacchate na nivartate |  
 ○—|○—||—○—|○—○—  
 evam āyur manuṣyāṇāṃ gacchate na nivartate || 1.15 [15]

<sup>1</sup> We need to read *madhyamapuruṣāḥ* here to correct the metre, but there is no v.l. to give the reading.  
<sup>2</sup> -kv- in *pakvānāṃ* makes position here, giving *mavipulā*.  
<sup>3</sup> Line b has light syllables in 2nd & 3rd positions. Ja 538.106 reads: *yaṃ yadevūpaviyyati*, which avoids the opening.  
<sup>4</sup> Note that *bhavati* must be read as three syllables here, although the parallel at Ja 538.106 reads: *appakaṃ hoti vetabbaṃ*.  
<sup>5</sup> Here I read *bhavati* as *bhoti* in line with the way it is usually read in this position, though the line being fragmentary, we cannot be sure how it should be scanned.



---|---||---|---  
 narakaṃ pāpakarmāṇaḥ kṛtapuṇyās tu sadgatim /  
 ---|---,---||---|--- mavipulā  
 anye tu mārgaṃ bhāvyeḥa nirvāsyanti nirāsravāḥ // 1.24 [26]

---|---,---|--- Triṣṭubh  
 naivāntarīkṣe na samudramadhye  
 ---|---,---|---  
 na parvatānāṃ vivaraṃ praviśya /  
 ---|---,---|---  
 na vidyate 'sau pṛthivīpradeśo  
 ---|---,---|---  
 yatra sthitaṃ na prasaheta mṛtyuḥ // 1.25 [27]

---|---,---|--- Jagatī<sup>1</sup>  
 ye ceḥa bhūtā bhaviṣyanti vā punaḥ  
 ---|---,---|--- Triṣṭubh x 3  
 sarve gamiṣyanti prahāya deham /  
 ---|---,---|---  
 tāṃ sarvahāniṃ kuśalo viditvā  
 ---|---,---|---  
 dharme sthito brahmacaryaṃ careta // 1.26 [28]

---|---,---|--- Jagatī x 2  
 jīrṇaṃ ca dṛṣṭveḥa tathaiva rogiṇaṃ  
 ---|---,---|---  
 mṛtaṃ ca dṛṣṭvā vyapayātacetasam /  
 ---|---,---|--- Triṣṭubh x 2  
 jahau sa dhīro gṛhabandhanāni  
 ---|---,---|---  
 kāmā hi lokasya na supraheyāḥ // 1.27 [29]

---|---,---|--- Triṣṭubh  
 jīryanti vai rājarathāḥ sucitrā  
 ---|---,[---]|---<sup>2</sup>  
 hy atho śarīram api jarām upaiti /  
 ---|---,---|---  
 satāṃ tu dharmo na jarām upaiti  
 ---|---,---|---  
 santo hi taṃ satsu nivedayanti // 1.28 [30]

---|---,---||---|---  
 dhik tvāṃ astu jare grāmye virūpakaraṇī hy asi |  
 ---|---,---||---|---  
 tathā manoramam bimbam jarayā hy abhimarditam // 1.29 [31]

<sup>1</sup> The 1<sup>st</sup> line here is in Jagatī metre, the others are in Triṣṭubh. We should understand **pr-** as not making position in the 2<sup>nd</sup> line, and read **gamiṣyanti** m.c. to avoid the break ---, though in Pāli that break is found occasionally, usually after a word-break at the 5th, as here.

<sup>2</sup> We need to read **śarīram pi** here to give a correct reading metrically.

-o-o|o----||-o-o|o-o-  
 yo 'pi varṣāsatam jīvet so 'pi mṛtyuparāyaṇaḥ /  
 -o-o|o----||-o-o|o-o-  
 anu hy enaṃ jarā hanti vyādhir vā yadi vāntakaḥ // 1.30 [32]

-o-o|o,oo|o-o- Triṣṭubh  
 sadā vrajanti hy anivartamānā  
 -o-o|o,oo|o-o-  
 divā ca rātrau ca vilujyamānāḥ /  
 -o-o|o,oo|o-o-  
 matsyā ivātīva hi tapyamānā  
 -o-o|o,oo|o-o-<sup>1</sup>  
 duḥkhena jātīmaraṇena yuktāḥ // 1.31 [33]

/oooo|o----||oooo|o-o-/  
 ..... /  
 /oooo|o----||oooo|o-o-/  
 ..... // 1.31A [34]

-o-o|o----||oo--|o-o-  
 āyur divā ca rātrau ca caratas tiṣṭhatas tathā |  
 -o-o|o----||-o-o|o-o-  
 nadīnāṃ vā yathā sroto gacchate na nivartate // 1.32 [35]

-o-o|o----||-o-o|o-o-  
 yeṣāṃ rātridivāpāye hy āyur alpataṃ bhavet /  
 -o-o|o----||-o-o|o-o-  
 alpodake va matsyānāṃ kā nu teṣāṃ ratir bhavet // 1.33 [36]

-o-o|o----||-o--|o-o-  
 pariḥṛṇam idaṃ rūpaṃ rogaṇīdaṃ prabhaṅguraṃ /  
 -o-o|o----||oo--|o-o-  
 bhetsyate pūty asaṃdehaṃ maraṇāntaṃ hi jīvitam // 1.34 [37]

-o-o|o----||oo--|o-o-  
 aciraṃ bata kāyo 'yaṃ pṛthivīm adhiśeṣyate |  
 -o-o|o----||oo--|o-o-  
 śunyo vyapetavijñāno nirastaṃ vā kaḍaṅgaram // 1.35 [38]

-o-o|o----||oo--|o-o-  
 kim anena śarīreṇa sravatā pūtinā sadā |  
 -o-o|o----||oo--|o-o-  
 nityaṃ rogābhībhūtena jarāmaraṇabhīruṇā // 1.36 [39]

-o-o|o----||-o--|o-o-  
 anena pūtikāyena hy ātureṇa prabhaṅguṇā |  
 -o-o|o----||oo--|o-o-  
 nigacchatha parāṃ śāntiṃ yogakṣemam anuttaram // 1.37 [40]

<sup>1</sup> ī in jātī- is m.c., though the break o,oo is found in the Triṣṭubh verses as in line a of this verse.



— — — | — — — | — — — | — — —  
 madhurāgrā vipāke tu kaṭukā hy abhinanditāḥ /  
 — — — | — — — | — — — | — — —  
 kāmā dahanti vai bālān ulkevāmuñcataḥ karam // 2.4 [49]

— — — | — — — | — — — Triṣṭubh  
 na tad dṛḍhaṃ bandhanam āhur āryā  
 — — — | — — — | — — —  
 yad āyasaṃ dāraṃ balbajaṃ vā |  
 — — — | — — — | — — —  
 samraktacittasya hi mand**da**buddheḥ  
 — — — | — — — | — — —  
 putreṣu dāreṣu ca yā avekṣā // 2.5 [50]

— — — | — — — | — — — Triṣṭubh  
 etad dṛḍhaṃ bandhanam āhur āryāḥ  
 — — — | — — — | — — —  
 samantataḥ susthiraṃ duṣpramokṣam /  
 — — — | — — — | — — —<sup>1</sup>  
 etad api cchitvā tu pariv**ra**ajanti  
 — — — | — — — | — — —  
 hy anapekṣiṇaḥ kāmasukhaṃ prahāya // 2.6 [51]

— — — | — — — | — — — Triṣṭubh<sup>2</sup>  
 na te kāmā yāni citrāṇi loke  
 — — — | — — — | — — —  
 samkalparāgaḥ puruṣasya kāmāḥ /  
 — — — | — — — | — — —  
 tiṣṭhanti citrāṇi tathaiva loke  
 — — — | — — — | — — —<sup>3</sup>  
 athātra dhīrā vinayanti cchandam // 2.7 [52]

— — — | — — — | — — — Triṣṭubh  
 na santi nityā manujeṣu kāmāḥ  
 — — — | — — — | — — —<sup>4</sup>  
 santi tv anityā**h** kāmīno yatra baddhāḥ /  
 — — — | — — — | — — —  
 tāṃs tu prahāya hy apunarbhavāya  
 — — — | — — — | — — —  
 hy anāgataṃ mṛtyudheyam vadāmi // 2.8 [53]

<sup>1</sup> The opening is irregular here, we should read **etam pi chitvā** (— — — | —) to correct the metre. Dhṛ 346c reads: **etam-pi chetvāna paribbajanti**, which gives the normal opening — — —.

<sup>2</sup> This line has the Vedic opening ≡ — — —.

<sup>3</sup> **cch-** in **cchandam** is purely orthographical (it would be **ch-** in Pāli) and clearly does not make position here; this is significant because **ch** normally *does* make position in Sanskrit (which is why it is sometimes written **cch**), but that is not the case in Pāli.

<sup>4</sup> An example of the extended form of the Triṣṭubh metre, pausing at the 5<sup>th</sup>, and restarting from the same position; cf. SN 1.102: **santīdha kamanīyāni yesu baddho**.

— ॐ — | ॐ — — — | || ॐ — — — | ॐ — ॐ —  
 chandajāto hy avasrāvī manasānāvilo bhavet |  
 — — — | ॐ — — — | || — — — | ॐ — ॐ — 9 syllable ravipulā<sup>1</sup>  
 kāmeṣu tv apratibaddhacitta ūrdvasroto nirucyate || 2.9 [54]

ॐ — — — | ॐ — — — | || — — — | ॐ — ॐ —  
 anupūrveṇa medhāvī stokam<sup>2</sup> stokam kṣaṇe kṣaṇe |  
 — — — | ॐ — — — | || — ॐ — ॐ | ॐ — ॐ —  
 karmāro rajatasyaiva nirdhamen malam ātmanaḥ || 2.10 [55]

ॐ ॐ — [ॐ ॐ] | ॐ — ॐ — | || ॐ ॐ — — | ॐ — ॐ — Anuṣṭubh<sup>2</sup>  
 rathakāra iva carmaṇaḥ parikartann upānaḥam |  
 — — ॐ — | ॐ — — — | || — — — | ॐ — ॐ —  
 yad yaj jahāti kāmānām<sup>2</sup> tat tat saṃpadyate sukham || 2.11 [56]

— — — ॐ | ॐ — — — | || — ॐ — — | ॐ — ॐ —  
 sarvaṃ cet sukham iccheta sarvakāmām parityajet |  
 — ॐ — ॐ | ॐ — — — | || — — — ॐ | ॐ — ॐ —  
 sarvakāmaparityāgī hy atyantam sukham edhate || 2.12 [57]

— — — — | ॐ ॐ ॐ — | || ॐ — — ॐ | ॐ — ॐ — navipulā  
 yāvat kāmān anusaraṃ na tr̥ptim manaso 'dhyagāt |  
 ॐ — ॐ — | — ॐ ॐ | — ॐ — — — Triṣṭubh  
 tato nivṛttim pratipaśyamānās  
 — — — — | — ॐ — | — ॐ — — — Vedic opening<sup>3</sup>  
 te vai tr̥ptāḥ prajñayā ye sutr̥ptāḥ || 2.13 [58]

— ॐ — — | ॐ — — — | || ॐ ॐ — — | ॐ — ॐ —  
 śreyasī prajñayā tr̥ptir na hi kāmair vitṛpyate |  
 — ॐ — ॐ | ॐ — — — | || — — ॐ ॐ | ॐ — ॐ —  
 prajñayā puruṣam tr̥ptam tr̥ṣṇā na kurute vaśam || 2.14 [59]

— — ॐ — | — ॐ ॐ | — ॐ — — — Triṣṭubh  
 gṛddhā hi kāmeṣu narāḥ pramattā  
 || — — — ॐ | ॐ — ॐ —  
 hy adharme bata te ratāḥ |  
 — ॐ — — | ॐ — — — | || — ॐ — — | ॐ — ॐ —  
 antarāyam na te paśyanty alpake jīvite sati || 2.15 [60]

— — ॐ — | — ॐ — — | || — ॐ — ॐ | ॐ — ॐ — ravipulā  
 durmedhasam hanti bhogo na tv ihātmagaveṣiṇam |

<sup>1</sup> The opening is hypermetric here, cf. Dhṛ 218cd: kāmeṣu ca appatibaddhacitto, uddhamṣoto ti vuccati.

<sup>2</sup> We can either read this line as having Sanskritisation = rathakāra 'va; or take it that the Sanskritisation is incomplete and read: rathakāreva here; cf. Ja 467.45: rathakāro va cammassa. We could also read ratha- as resolved, but I think there is no doubt that it is the Sanskritisation that is causing the anomaly here.

<sup>3</sup> This line has the Vedic opening discussed in Study 2 on the Metres. Jā 467.6 reads: te ve sutittā ye paññāya tittā, which has the normal opening, but an unusual heavy 6th syllable.

-----|-----||-----|-----  
durmedhā bhogaṭṛṣṇābhir hanty ātmānam atho parān // 2.16 [61]

-----|-----||-----|-----  
na karṣāpaṇavarṣeṇa ṭṛptiḥ kāmair hi vidyate |  
-----|-----||-----|-----  
alpāsvādasukhāḥ kāmā iti vijñāya paṇḍitaḥ // 2.17 [62]

-----|-----||-----|-----  
api divyeṣu kāmeṣu sa ratim nādhigacchati |  
-----|-----||-----|-----  
ṭṛṣṇākṣayarato bhavati buddhānām śrāvakaḥ sadā // 2.18 [63]

-----|-----||-----|-----  
parvato 'pi suvarṇasya samo himavatā bhavet |  
-----|-----||-----|-----  
vittaṃ taṃ nālam ekasya etaḥ jñātvā samaṃ caret // 2.19 [64]

-----|-----||-----|----- Triṣṭubh  
duḥkaṃ hi yo veda yato nidānaṃ  
-----|-----||-----|-----  
kāmeṣu jantu sa kathaṃ rameta |  
-----|-----||-----|-----  
upadhiṃ hi loke śalyam iti matvā  
-----|-----||-----|-----  
tasyaiva dhīro vinayāya śikṣet // 2.20 [65]

// KĀMAVARGAḤ 2 //

### 3: ṬṚṢṆĀVARGA

-----|-----||-----|----- Vaitālīya<sup>2</sup>  
vitarkapramathitasya jantunas  
-----|-----||-----|-----  
tīvrarāgasya śubhānudarśinaḥ |  
-----|-----||-----|-----  
bhūyas ṭṛṣṇā pravardhate  
-----|-----||-----|-----  
gāḍhaṃ hy eṣa karoti bandhanam // 3.1 [66]

<sup>1</sup> The break, which has a heavy 6th syllable, and the cadence, which has a light 8th, are both incorrect here - we should perhaps read śalyam ti matvā, and understand replacement of two light syllables at the 6th. SI 487 reads: upadhiṃ viditvā saṅgo ti loke, which has to be scanned in this way: -----|-----||-----|-----.

<sup>2</sup> The 1<sup>st</sup> line is an even line in odd position, with a syncopated opening.

<sup>3</sup> Dhṛ 349 reads: tibbarāgassa subhānupassino, which has the same long opening syllable, a variation which occurs many times in the Pāli Dhammapada; see [Introduction to the Prosody of the Dhammapada](#) elsewhere on this website.

ॐ-ॐॐॐ-ॐॐॐ- Vaitālīya<sup>1</sup>  
 vitarkavyupaśame tu yo rato  
 ॐ-ॐॐॐॐ-ॐॐॐॐ-  
 hy aśubhāṃ bhāvayate sadā smṛtaḥ /  
 ॐ-ॐॐॐॐ-  
 tṛṣṇā hy eṣa prahāsyate  
 ॐॐॐॐॐॐ-ॐॐॐॐ-  
 sa tu khalu pūtikaroti bandhanam // 3.2 [67]

ॐ-ॐॐॐ-ॐ-ॐॐॐॐ-ॐॐॐॐ- mavipulā  
 kāmāndhajālaprakṣiptās tṛṣṇayācchādītāḥ prajāḥ /  
 ॐ-ॐॐॐॐ-ॐॐॐॐॐॐ-ॐॐॐॐॐॐ-  
 pramattā bandhane baddhā matsyavat kupināmukhe |  
 ॐॐॐॐॐॐ-ॐॐॐॐॐॐ-  
 jarāmarāṇam āyānti vatsaḥ kṣīrapaka iva mātaram // 3.3 [68]

ॐॐॐॐॐ-ॐॐॐॐ- Vaitālīya<sup>3</sup>  
 manujasya pramattacāriṇas  
 ॐ-ॐॐॐॐ-ॐॐॐॐ-  
 tṛṣṇā vardhati māluteva hi |  
 ॐॐॐॐॐ-ॐॐॐॐ-  
 sa hi saṃsarate punaḥ punaḥ  
 ॐ-ॐॐॐॐॐ-ॐॐॐॐ-  
 phalam icchann iva vānaro vane // 3.4 [69]

ॐॐॐॐॐ-ॐॐॐॐ- Vaitālīya<sup>4</sup>  
 saritāni vai snehitāni vai  
 ॐ-ॐॐॐॐॐ-ॐॐॐॐॐ-<sup>5</sup>  
 saumanasyāni bhavanti jantunaḥ /  
 ॐ-ॐॐॐॐ-ॐॐॐॐ-  
 ye sātasiṭāḥ sukhaiṣiṇas  
 ॐ-ॐॐॐॐॐ-ॐॐॐॐ-  
 te vai jātijaropagā narāḥ // 3.5 [70]

<sup>1</sup> The 1<sup>st</sup> line is an even line in odd position, with a syncopated opening.

<sup>2</sup> Ud 7.4 reads: *vaccho khīrūpako va mātaram*, where *vaccho* is hypermetric, we should probably understand the same here, with the further difficulty that *va* has been Sanskritized to *iva*, we therefore need to read either *kṣīrapaka 'va* or *kṣīrapakeva* m.c. At 370d the same line occurs as a Vaitālīya even line.

<sup>3</sup> *pr-* in *pramatta-* does not make position here, giving the normal cadence.

<sup>4</sup> The opening is hypermetric by one mātrā. Dhṛ 341 reads: *saritāni sinehitāni ca*. Uv records no variants for this line, but we might have expected a reading *saritāni snehitāni ca*, with the svarabhakti vowel between *s-* and *-n* being understood.

<sup>5</sup> We again see the opening ॐ-ॐॐॐॐ here, which appears to be as acceptable in this text as in the Dhammapada. Dhṛ 341 reads *somanassāni* which gives the same variation.

--○○|○○-- Vaitāliya  
 ṛṣṇābhir upaskṛtāḥ prajāḥ  
 ○○--○○|○○--  
 paridhāvanti śasā va vāgurām /  
 --○-|○- irregular x 2<sup>1</sup>  
 saṃyojanaiḥ saṅgasaktā  
 ---○○○○---  
 duḥkhaṃ yānti punaḥ punaś cirarātram // 3.6 [71]

-○○|○---||-○○|○○-  
 ṛṣṇayā grathitāḥ satvā raktacittā bhavābhave |  
 --○-|○---||-○○|○○-  
 te yogayukta māreṇa hy ayogakṣemiṇo janāḥ /  
 ○○○|○---||-○○|○○-  
 jarāmarāṇam āyānti yogā hi duratikramāḥ // 3.7 [72]

-○○|○---||-○○|○○-  
 yas tu ṛṣṇāṃ prahāyeha vītatrṣṇo bhavābhave |  
 --○-|○---||-○○|○○-  
 ṛṣṇayā vibhavad bhikṣur anicchuḥ parinirvṛtaḥ // 3.8 [73]

○○○|○---||-○○|○○-  
 ya etāṃ saḥate grāmyāṃ ṛṣṇāṃ loke sudustyajām /  
 ---○|○---||○○---|○○-  
 śokās tasya nivardhante hy avavṛṣṭā bīraṇā yathā // 3.9 [74]

---○|○---||-○○|○○-  
 yas tv etāṃ tyajate grāmyāṃ ṛṣṇāṃ loke sudustyajām /  
 ---○|○---||○○○[○]|○○○<sup>2</sup>  
 śokās tasya nivartante udabindur iva puṣkarāt // 3.10 [75]

--○-|○---||-○○|○○-  
 tad vai vadāmi bhadrāṃ vo yāvantaḥ stha samāgatāḥ /  
 --○-|○○○-||-○○|○○- bhavipulā  
 ṛṣṇāṃ samūlāṃ khanata uśīrārthīva bīraṇām /  
 ---○|○---||-○○|○○-  
 ṛṣṇāyāḥ khātamūlāyā nāsti śokaḥ kuto bhayam // 3.11 [76]

--○-|○○○-||-○○|○○- bhavipulā  
 ṛṣṇādvitīyaḥ puruṣo dīrgham adhvānam āśayā |  
 ○○○-|○○○-||-○○|○○- bhavipulā  
 punaḥ punaḥ saṃsarate garbham eti punaḥ punaḥ /  
 ---○|○---||-○○|○○-  
 itthaṃbhāvānyathābhāvaḥ saṃsare tv āgatim gatim // 3.12 [77]

<sup>1</sup> Dhp 342: saṃyojanasaṅgasattakā, dukkham-upenti punappunaṃ cirāya, which is correct metrically; the last line being in Apacchandāsaka metre. The Sanskrit seems to have become confused here, and the metre is very astray.

<sup>2</sup> We should read udabindu 'va; cf. Dhp 336d: udabindu va pokkharā.

- - - - | - - - - || - - - - | - - - -  
 tām tu tṛṣṇāṃ prahāyeha vītatṛṣṇo bhavābhave |  
 - - - - | - - - - || - - - - | - - - - bhavīpulā  
 nāsau punaḥ saṃsarate tṛṣṇā hy asya na vidyate // 3.13 [78]

- - - - | - - - - || - - - - | - - - -  
 yayā devā manuṣyāś ca sitās tiṣṭhanti hārthikāḥ |  
 - - - - | - - - - || - - - - | - - - - Anuṣṭubh  
 tarataitām viṣaktikāṃ kṣaṇo vo mā hy upatyagāt |  
 - - - - | - - - - || - - - - | - - - -  
 kṣaṇātītā hi śocante narakeṣu samarpitāḥ // 3.14 [79]

- - - - | - - - - || - - - - | - - - - Jagatī  
 tṛṣṇā hi hetuḥ saritā viṣaktikā  
 - - - - | - - - - || - - - - | - - - -  
 gaṇḍasya nityam<sup>1</sup> viṣṭeḥ jālinī |  
 - - - - | - - - - || - - - - | - - - -  
 latām pipāsām apanīya sarvaśo  
 - - - - | - - - - || - - - - | - - - -  
 nivartate duḥkham idaṃ punaḥ punaḥ // 3.15 [80]

- - - - | - - - - || - - - - | - - - - Jagatī  
 yathāpi mūlair anupadrutaiḥ sadā  
 - - - - | - - - - || - - - - | - - - -  
 chinno 'pi vṛkṣaḥ punar eva jāyate |  
 - - - - | - - - - || - - - - | - - - -  
 evaṃ hi tṛṣṇānuśayair anuddhṛtair  
 - - - - | - - - - || - - - - | - - - -  
 nivartate duḥkham idaṃ punaḥ punaḥ // 3.16 [81]

- - - - | - - - - || - - - - | - - - - Jagatī  
 yathāpi śalyo dṛḍham ātmanā kṛtas  
 - - - - | - - - - || - - - - | - - - -  
 tam eva hanyād balasā tv adhiṣṭhītaḥ |  
 - - - - | - - - - || - - - - | - - - -  
 tathā tv ihādhyātmasamutthitā latās  
 - - - - | - - - - || - - - - | - - - -  
 tṛṣṇā vadhāyopanayan<sup>1</sup>ti prāṇinām // 3.17 [82]

- - - - | - - - - || - - - - | - - - -  
 etad ādīnavam jñātvā tṛṣṇā duḥkhasya saṃbhavam |  
 - - - - | - - - - || - - - - | - - - -  
 vītatṛṣṇo hy anādān<sup>1</sup>ah smṛto bhikṣuḥ parivrajat | 3.18 [83]

// TṚṢṆĀVARGAḤ 3 // //

<sup>1</sup> pr- in prāṇinām does not make position here.

4: APRAMĀDAVARGA

- - - - | u - - - - || - - - - | - - - - bhavipulā  
 apramādo hy amṛtapadaṃ pramādo mṛtyunaḥ padam /  
 - - - - | - - - - || - - - - | - - - - ravipulā  
 apramattā na mriyante ye pramattāḥ sadā mṛtāḥ // 4.1 [84]

- - - - | - - - - || - - - - | - - - -  
 etāṃ viśeṣatāṃ jñātvā hy apramādasya paṇḍitaḥ /  
 - - - - | - - - - || - - - - | - - - -  
 apramādaṃ pramadyeta nityam āryaḥ svagocaram // 4.2 [85]

- - - - | - - - - || - - - - | - - - - bhavipulā  
 apramattāḥ sātatikā nityaṃ dṛḍhaparākramāḥ /  
 - - - - | - - - - || - - - - | - - - - mavipulā  
 sprśanti dhīrā nirvāṇaṃ yogakṣemam anuttaram // 4.3 [86]

- - - - | - - - - || - - - - | - - - -  
 pramādam apramādena yadā nudati paṇḍitaḥ /  
 - - - - | - - - - || - - - - | - - - -  
 prajñāprāsādam āruhya tv aśokaḥ śokinīm prajāṃ |  
 - - - - | - - - - || - - - - | - - - -  
 parvatasthaiva bhūmishthāṃ dhīro bālān avekṣate // 4.4 [87]

- - - - | - - - - || - - - - | - - - -  
 utthānenāpramādena saṃyamena damena ca |  
 - - - - | - - - - || - - - - | - - - -  
 dvīpaṃ karoti medhāvī tam ogho nābhimardati // 4.5 [88]

- - - - | - - - - Vaitālīya  
 utthānavataḥ smṛtātmanaḥ  
 - - - - | - - - -  
 śubhacittasya niśāmyacāriṇaḥ /  
 - - - - | - - - -<sup>1</sup>  
 saṃyatasya hi dharmajīvino  
 - - - - | - - - -  
 hy apramattasya yaśo 'bhivardhate // 4.6 [89]

- - - - | - - - - Vaitālīya  
 adhiketasi mā pramadyata  
 - - - - | - - - -  
 pratataṃ maunapadeṣu śikṣata |

<sup>1</sup> The opening syllable has to be counted as light to correct the metre.

The next line has a variant opening which occurs many times in Pāli Dhammapada; see [Introduction to the Prosody of the Dhammapada](#) elsewhere on this website

Dhp 24 has exactly the same openings: *saññatassa ca dhammajīvino, appamattassa yasobhivaḍḍhati.*

---|---|---  
 śokā na bhavanti tāyino  
 ---|---|---  
 hy upaśāntasya sadā smṛtātmanah // 4.7 [90]

----|---|---|---|---  
 hīnāṃ dharmāṃ na seveta pramādena na saṃvaset /  
 ----|---|---|---|---  
 mithyādr̥ṣṭiṃ na roceta na bhavel lokavardhanaḥ // 4.8 [91]

---|---|---|---|---  
 samyagdr̥ṣṭir adhīmātrā laukikī yasya vidyate |  
 ---|---|---|---|---  
 apī jātisahasrāṇi nāsau gacchati durgatim // 4.9 [92]

---|---|---|---|---  
 pramādam anuvartante bālā durmedhaso janāḥ /  
 ---|---|---|---|---  
 apramādam tu medhāvī dhanam śreṣṭhīva rakṣati // 4.10 [93]

---|---|---|---|---  
 pramādam anuvartante bālā durmedhaso janāḥ /  
 ---|---|---|---|---  
 apramattaḥ sadā dhyāyī prāpnute hy āsraṇakṣayam // 4.11 [94]

---|---|---|---|---  
 pramādam nānuyujyeta na kāmaratisaṃstavam /  
 ---|---|---|---|---  
 apramattaḥ sadā dhyāyī prāpnute hy acalam sukham // 4.12 [95]

---|---|---|---|---  
 nāyam pramādakālaḥ syād aprāpte hy āsraṇakṣaye |  
 ---|---|---|---|---  
 mārāḥ pramattam anveti siṃhaṃ vā mṛgramātrkā // 4.13 [96]

---|---|---|---|--- Triṣṭubh  
 sthānāni catvāri naraḥ pramatta  
 ---|---|---|---|---  
 āpadyate yaḥ paradārasevī |  
 ---|---|---|---|---  
 apuṇyalābham hy anikāmaśayyām  
 ---|---|---|---|---  
 nindāṃ tr̥tīyam narakam caturtham // 4.14 [97]

---|---|---|---|--- Jagatī x 2  
 apuṇyalābham ca gatim ca pāpikām  
 ---|---|---|---|---  
 bhītasya bhītābhir athālpikām ratim /  
 ---|---|---|---|--- Triṣṭubh x 2  
 nindāṃ ca paśyam nṛpateś ca daṇḍam  
 ---|---|---|---|---  
 parasya dārāṇi vivarjayeta // 4.15 [98.i]

ॐ-ॐ-|-,ॐॐ|ॐ-ॐ- Jagatī x 2  
 aṇṇyālābhāś ca gatiś ca pāpikā  
 --ॐ-|-,ॐॐ|ॐ-ॐ-  
*bhītasya bhītābhir athālpikā ratih |*  
 --ॐ-|-,ॐॐ|ॐ- Triṣṭubh  
 rājā ca daṇḍaṃ gurukaṃ dadāti  
 --ॐ-|-,ॐॐ|ॐ- Jagatī  
 kāyasya bhe*dād narakeṣu pacyate* // 4.15 [98.ii]

ॐ-ॐ-|ॐ-ॐ-||-ॐ-ॐ|ॐ-ॐ-  
 pratiyatyeva tat kuryād yaj jāned dhitam ātmanaḥ |  
 ॐ-ॐॐ|ॐ-ॐ-||-ॐ-ॐ|ॐ-ॐ-  
 na śākaṭikacintābhir mandaṃ dhīraḥ parākramet // 4.16 [99]

ॐ-ॐॐ|ॐ-ॐ-||ॐ-ॐ-|ॐ-ॐ-  
 yathā śākaṭiko mārgaṃ samaṃ hitvā mahāpatham |  
 ॐ-ॐ-|ॐ-ॐ-||-ॐ-ॐ|ॐ-ॐ-  
 viṣamaṃ mārgam āgamyā cchinnākṣaḥ śocate bhṛśam // 4.17 [100]

--ॐ-|ॐ-ॐ-||ॐ-ॐॐ|ॐ-ॐ-  
 evaṃ dharmād apakramya hy adharmam anuvartya ca |  
 --ॐॐ|ॐ-ॐ-||-ॐ-ॐॐ|ॐ-ॐ-  
 bālo mṛtyuvaśaṃ prāptac chinnākṣa iva śocate // 4.18 [101]

--ॐॐ|ॐ-ॐ-||ॐ-ॐॐ|ॐ-ॐ- savipulā  
 yat kṛtyaṃ tad aṇṇiddham akṛtyaṃ kriyate punaḥ |  
 ॐ-ॐ-|ॐ-ॐ-||-ॐ-ॐ|ॐ-ॐ-  
 uddhatānāṃ pramattānāṃ teṣāṃ vardhanti āsravāḥ |  
 ॐ-ॐ-|ॐ-ॐ-||-ॐ-ॐ|ॐ-ॐ-  
 āsravās teṣu vardhante ārāt te hy āsravakṣayāt // 4.19 [102]

--ॐॐ|ॐ-ॐ-||-ॐ-ॐ|ॐ-ॐ-  
 yeṣāṃ tu susamārabdhā nityaṃ kāyagatā smṛtiḥ |  
 ॐ-ॐ-|ॐ-ॐ-||-ॐ-ॐ|ॐ-ॐ-  
 akṛtyaṃ te na kurvanti kṛtye sātatyakāriṇaḥ |  
 ॐ-ॐ-|ॐ-ॐ-||-ॐ-ॐ|ॐ-ॐ-  
 smṛtānāṃ saṃprajānānāṃ astaṃ gacchanti āsravāḥ // 4.20 [103]

ॐ-ॐ-|ॐ-ॐ-||-ॐ-ॐ|ॐ-ॐ- bhavipulā  
 na tāvatā dharmadharo yāvatā bahu bhāṣate |  
 ॐ-ॐॐ|ॐ-ॐ-||-ॐ-ॐ|ॐ-ॐ-<sup>1</sup>  
 yas tv ihālpam api śrutvā dharmam kāyena vai spr̥set |  
 ॐ-ॐॐ|ॐ-ॐ-||-ॐ-ॐ|ॐ-ॐ-  
 sa vai dharmadharo bhavati yo dharme na pramādyate // 4.21 [104]

<sup>1</sup> Counting śr- in śrutvā as making position, to give the pathyā cadence; otherwise we would have savipulā.

ॐ-ॐ-|ॐ,ॐ-|ॐ- Triṣṭubh<sup>1</sup>  
 subahv apīha sahitam bhāṣamāṇo  
 ॐ-ॐ-|ॐ-ॐ-|ॐ-  
 na tatkaro bhavati naraḥ pramattaḥ /  
 ॐ-ॐ-|ॐ-ॐ-  
 gopaiva gāḥ saṅgaṇayam pareṣām  
 ॐ-ॐ-|ॐ-ॐ-<sup>2</sup>  
 na bhāgavām cchrāmaṇyārthasya bhavati // 4.22 [105]

-[ॐ]ॐ-|ॐ-|ॐ- Triṣṭubh<sup>3</sup>  
 alpam api cet sahitam bhāṣamāṇo  
 ॐ-ॐ-|ॐ-ॐ-  
 dharmasya bhavati hy anudharmacārī |  
 ॐ-ॐ-|ॐ-ॐ-  
 rāgam ca doṣam ca tathaiva moham  
 ॐ-ॐ-|ॐ-ॐ- Extended Triṣṭubh<sup>4</sup>  
 prahāya bhāgī śrāmaṇyārthasya bhavati // 4.23 [106]

ॐ-ॐ-|ॐ-ॐ-||ॐ-ॐ-|ॐ-  
 apramādam praśamsanti pramādo garhitaḥ sadā |  
 ॐ-ॐ-|ॐ-ॐ-||ॐ-ॐ- navipulā  
 apramādena maghavām devānām śreṣṭhatam gataḥ // 4.24 [107]

ॐ-ॐ-|ॐ-ॐ-||ॐ-ॐ-|ॐ-  
 apramādam praśamsanti sadā kṛtyeṣu paṇḍitāḥ |  
 ॐ-ॐ-|ॐ-ॐ-||ॐ-ॐ-|ॐ-  
 apramatto hy ubhāv arthāv atigrhṇāti paṇḍitaḥ // 4.25 [108]

ॐ-ॐ-|ॐ-ॐ-||ॐ-ॐ-|ॐ-  
 dṛṣṭadhārmika eko 'rthas tathānyaḥ sāmparāyikaḥ |  
 ॐ-ॐ-|ॐ-ॐ-||ॐ-ॐ-|ॐ-  
 arthābhisamayād dhīraḥ paṇḍito hi nirucyate // 4.26 [109]

ॐ-ॐ-|ॐ-ॐ-||ॐ-ॐ-|ॐ-  
 apramādarato bhikṣuḥ pramāde bhayadarśakaḥ |  
 ॐ-ॐ-|ॐ-ॐ-||ॐ-ॐ-|ॐ-  
 durgād uddharate tmānam pañkasannaiva kuñjaraḥ // 4.27 [110]

<sup>1</sup> I count **sahi-** as being resolved here, which gives a heavy 6th syllable, which is unusual. It may be better therefore to take this as an extended form of the metre, but in that case it has a short 5th syllable which again is unusual.

<sup>2</sup> The break is very unusual here in having 3 heavy syllables, including one at the 6th, which is normally avoided.

<sup>3</sup> We need to read **alpam pi** here so that the line scans correctly - this is *not* a case of resolution, but of Sanskritisation; Dhṛ 20 reads: **appam-pi**.

<sup>4</sup> This line is very unusual, as there seems to be a pause at the 5th followed by a restart with 4 heavy syllables, including a heavy 6th. We should perhaps count the line as simply being incorrect metrically. Dhṛ 20f reads: **sa bhāgavā sāmaññassa hoti**, which is also unusual metrically.

—○—○|○—○—||○—○|○—○—  
 apramādarato bhikṣuḥ pramāde bhayadarśakaḥ |  
 —○—○|○—○—||—○—○|○—○—  
 dhunāti pāpakāṃ dharmāṃ patrāṇīva hi mārutaḥ // 4.28 [111]

—○—○|○—○—||○—○|○—○—  
 apramādarato bhikṣuḥ pramāde bhayadarśakaḥ |  
 —○—○|○—○—||○—○|○—○—<sup>1</sup>  
 saṃyojanam aṇusthūlaṃ dahann agnir iva gacchati // 4.29 [112]

—○—○|○—○—||○—○|○—○—  
 apramādarato bhikṣuḥ pramāde bhayadarśakaḥ |  
 —○—○|○—○—||—○—○|○—○—  
 sprśati hy anupūrveṇa sarvasaṃyojanakṣayam // 4.30 [113]

—○—○|○—○—||○—○|○—○—  
 apramādarato bhikṣuḥ pramāde bhayadarśakaḥ |  
 —○—○|○—○—||—○—○|○—○—  
 pratividhyate padaṃ śāntaṃ saṃskāropaśamaṃ sukham // 4.31 [114]

—○—○|○—○—||○—○|○—○—  
 apramādarato bhikṣuḥ pramāde bhayadarśakaḥ |  
 —○—○|○—○—||—○—○|○—○—  
 abhavyaḥ parihāṇāya nirvāṇasyaiva so 'ntike // 4.32 [115]

—○—○|○—○—||○—○|○—○— bhavipulā  
 uttiṣṭata vyāyamata dṛḍhaṃ śikṣata śāntaye |  
 —○—○|○—○—||—○—○|○—○—  
 asmṛtiś ca pramādaś caivānutthānam asaṃyamaḥ // 4.33 [116]

—○—○|○—○—||—○—○|○—○—  
 nidrā tan<sup>r</sup>drīr anāyoga ete śikṣāntarāyikāḥ |  
 —○—○|○—○—||○—○|○—○—  
 tad aṅgaṃ pratibudhyadhvaṃ smṛtir māntaradhīyata // 4.34 [117]

—○—○|○—○—||—○—○|○—○—  
 uttiṣṭhen na pramādyeta dharmāṃ sucaritaṃ caret |  
 —○—○|○—○—||—○—○|○—○—  
 dharmacārī sukhaṃ śete hy asmiṃ loke paratra ca // 4.35 [118]

—○—○|○—○—||—○—○|○—○—  
 apramādaratā bhavata suśīlā bhavata bhikṣavaḥ |  
 —○—○|○—○—||—○—○|○—○—  
 susamāhitasamkalpāḥ svacittam anurakṣata // 4.36 [119]

—○—○|○—○—||—○—○|○—○— ravipulā  
 ārabhadhvaṃ niṣkramadhvaṃ yujyadhvaṃ buddhaśāsane |

<sup>1</sup> We need to read *agni va* m.c. Dhṛ 31: *ḍahaṃ aggīva gacchati*.

-----|-----||-----|-----<sup>1</sup>  
 dhunidhvaṃ mṛtyunaḥ sainyaṃ naḍāgāraṃ iva kuñjaraḥ // 4.37 [120]

-----|-----||-----|----- navipulā  
 yo hy asmiṃ dharmavinaye tv apramatto bhaviṣyati |  
 -----|-----||-----|-----  
 prahāya jātisamsāraṃ duḥkhasyāntaṃ sa yāsyati // 4.38 [121]

// APRAMĀDAVARGAḤ 4 // //

**5: PRIYAVARGA**

-----|-----||-----|-----  
 priyebhyo jāyate śokaḥ priyebhyo jāyate bhayam |  
 -----|-----||-----|-----  
 priyebhyo vipramuktānāṃ nāsti śokaḥ kuto bhayam // 5.1 [122]

-----|-----||-----|-----  
 priyebhyo jāyate śokaḥ priyebhyo jāyate bhayam |  
 -----|-----||-----|-----  
 priyāṇāṃ anyathībhāvād unmādam api gacchati // 5.2 [123]

-----|-----||-----|----- Triṣṭubh  
 śokā hi ye vai paridevitaṃ ca  
 -----|-----||-----|-----  
 duḥkhaṃ ca lokasya hi naikarūpam |  
 -----|-----||-----|-----  
 priyaṃ pratītyeḥa tad asti sarvaṃ  
 -----|-----||-----|-----  
 priye 'sati syān na kathaṃ cid etat // 5.3 [124]

-----|-----||-----|----- Triṣṭubh  
 tasmād dhi te sukhitā vītaśokā  
 -----|-----||-----|-----  
 yeṣāṃ priyaṃ nāsti kathaṃ cid eva |  
 -----|-----||-----|-----  
 tasmād aśokaṃ padam eṣamāṇaḥ  
 -----|-----||-----|-----  
 priyaṃ na kurvīta hi jīvaloke // 5.4 [125]

-----|-----||-----|-----  
 mā priyaiḥ saṃgamo jātu mā ca syād apriyaiḥ sadā |  
 -----|-----||-----|----- 9 syllables<sup>2</sup>  
 priyāṇāṃ adarśanaṃ duḥkham apriyāṇāṃ ca darśanam // 5.5 [126]

-----|-----||-----|-----  
 priyāṇāṃ ca vinābhāvād apriyāṇāṃ ca saṃgramāt |

<sup>1</sup> Read naḍāgāraṃ va kuñjaraḥ m.c. Thag 256: naḷāgāraṃ va kuñjaro.

<sup>2</sup> Dhp 210: piyānaṃ adassanaṃ dukkhaṃ, which also has 9 syllables.

—○—|○—||—||—|○—  
tīvra utpadyate śoko jīryante yena mānavāḥ // 5.6 [127]

○—○—|—○—||—○—|○— bhavipulā  
priyaṃ mṛtaṃ kālagataṃ jñātayaḥ sahitāḥ sthitāḥ /  
—○—|○—||—||—|○—  
śocanti dīrgham adhvānaṃ duḥkho hi priyaṣaṅgamaḥ // 5.7 [128]

—○—|○—||—||—|○—  
tasmāt priyaṃ na kurvīta priyabhāvo hi pāpakaḥ /  
—||—|○—||—||—|○—  
granthās teṣāṃ na vidyante yeṣāṃ nāsti priyāpriyam // 5.8 [129]

○—||—|○—||—||—|○—  
ayoge yujya cātmānaṃ yoge cāyujya sarvadā /  
—||—|○—||—||—|○—  
arthaṃ hitvā priyagrāhī sprhayaty arthayogine // 5.9 [130]

—||—|○—||—||—|○— bhavipulā<sup>1</sup>  
priyarūpasātagrathitā devakāyāḥ pṛthaksthitāḥ /  
—○—|○—||—||—|○—  
āghādiṇaḥ paridyūnā mṛtyurājavaśaṃ gatāḥ // 5.10 [131]

—||—|○—||—||—|○— Old Gīti  
ye vai divā ca rātrau caivāpramattāḥ priyaṃ jahati nityam /  
—||—|○—||—||—|○—<sup>2</sup>  
te vai khananti tv aghamūlaṃ mṛtyu-r-āmiṣaṃ durativartyam // 5.11 [132]

○—○—|○—||—||—|○—  
asādhu sādhurūpeṇa priyarūpeṇa cāpriyam /  
—||—|○—||—||—|○—  
duḥkhaṃ sukhyasya rūpeṇa pramattān abhimardati // 5.12 [133]

—||—|○—||—||—|○—  
ātmānaṃ cet priyaṃ vidyān nainaṃ pāpeṇa yojayet /  
—||—|○—||—||—|○—  
na hy etad sulabhaṃ bhavati sukhaṃ duṣkṛtakāriṇā // 5.13 [134]

—||—|○—||—||—|○—  
ātmānaṃ cet priyaṃ vidyān nainaṃ pāpeṇa yojayet /  
—||—|○—||—||—|○—  
etad dhi sulabhaṃ bhavati sukhaṃ sukṛtakāriṇā // 5.14 [135]

<sup>1</sup> This verse appears in Old Gīti in the Pāli Udāna (2.7), but has been recast to the more familiar Śloka here. The next verse, which follows on from this one in the Udāna, is preserved in the same metre as in the Pāli.

<sup>2</sup> We have to read *khanantī* with *tv* not making position in the 1<sup>st</sup> half of the pādayuga; and *mṛtyū* in the 2<sup>nd</sup> half in order to correct the metre.

-----|0-----||-----|0-0-  
 ātmānaṃ cet priyaṃ vidyād rakṣed enaṃ surakṣitam /  
 0-----|000-||--00|0-0- navipulā  
 yathā pratyantanagaraṃ gambhīraparikhaṃ dṛḍham /  
 0-----0|0-----||000-|0-0- 9 syllables<sup>1</sup>  
 trayāṇām anyatamaṃ yāmaṃ pratijāgreta paṇḍitaḥ // 5.15 [136]

-----|0-----||-0---|0-0-  
 ātmānaṃ cet priyaṃ vidyād gopayet taṃ sugopitam /  
 0-----|000-||-0---|0-0- navipulā  
 yathā pratyantanagaraṃ guptam antarbahishthiram // 5.16 [137]

-----0|0-----||0-----|0-0-  
 evaṃ gopayatātmānaṃ kṣano vo mā hy upatyagāt /  
 0-----|0-----||000-|0-0-  
 kṣaṇātītā hi śocante narakeṣu samarpitāḥ // 5.17 [138]

---0-,|0000|---0- Jagatī x 2  
 sarvā dīśas tv anuparigamya cetasā  
 ---0-,|0000|---0-  
 naivādhyagāt priyataram ātmanaḥ kva cit /  
 ---0-,|000-|---0- Triṣṭubh  
 evaṃ priyaḥ pṛthagātmā pareṣāṃ  
 ---0-|-,00|---0- Jagatī  
 tasmān na hiṃsyāt param ātmakāraṇam // 5.18 [139]

-----|0-----||-----|0-0-  
 sarve daṇḍasya bibhyanti sarveṣāṃ jīvitam priyam /  
 ---00|0-----||-0---|0-0-  
 ātmānam upamāṃ kṛtvā naiva hanyān na ghātayet // 5.19 [140]

0-0-|0-----||-0---|0-0-  
 cirapravāsinam yadvad dūrataḥ svastināgatam /  
 ---00|0-----||-0---|0-0-  
 jñātayaḥ suhṛdo mītrās cābhinandanti āgatam // 5.20 [141]

00---|0-----||-----|0-0-  
 kṛtapuṇyaṃ tathā martyam asmāl lokāt paraṃ gatam |  
 -----|0-----||0-00|0-0-  
 puṇyāny evābhinandanti priyaṃ jñātim ivāgatam // 5.21 [142]

---00|0-----||000-|0-0-  
 tasmāt kuruta puṇyānāṃ nicayaṃ sāmparāyikam /  
 ---00|0-----||0-0-|0-0-  
 puṇyāni paraloke hi pratiṣṭhā prāṇināṃ hi sā // 5.22 [143]

<sup>1</sup> Dhṛ 157: tiṅṅam-aññataraṃ yāmaṃ, which is better metrically.

-----|-----||-----|-----  
 puṇyaṃ devāḥ praśaṃsanti samacaryāṃ ca yaś caret /  
 -----|-----||-----|-----  
 iha cānindito bhavati pretya svarge ca modate || 5.23 [144]

-----|-----||-----|-----  
 dharmasthaṃ śīlasaṃpannaṃ hrīmantam satyavādinam /  
 -----|-----||-----|-----  
 ātmanaḥ kāraṇam santaṃ taṃ janaḥ kurute priyam || 5.24 [145]

-----|-----||-----|-----  
 pareṣāṃ ca priyo bhavati hy ātmārthaṃ kriyate 'pi ca |  
 -----|-----||-----|----- mavipulā  
 dṛṣṭe ca dharme praśaṃsyaḥ sāmparāye ca sadgatiḥ || 5.25 [146]

-----|-----||-----|-----<sup>1</sup>  
 avavadetānuśāsita cāsabhyāc ca nivārayet /  
 -----|-----||-----|-----<sup>2</sup>  
 asatāṃ na priyo bhavati satāṃ bhavati tu priyaḥ || 5.26 [147]

-----|-----||-----|-----  
 asantaś caiva santaś ca nānā yānti tv itaś cyutāḥ /  
 -----|-----||-----|-----  
 asanto narakam yānti santaḥ svargaparāyaṇāḥ || 5.27 [148]

|| PRIYAVARGAḤ 5 ||

6: ŚĪLAVARGA

-----|-----||-----|-----  
 śīlaṃ rakṣeta medhāvī prārthayaṃ vai sukhatrayam /  
 -----|-----||-----|-----  
 praśaṃsā vittalābhaṃ ca pretya svarge ca modanam || 6.1 [149]

-----|-----||-----|-----  
 sthānāny etāni saṃpaśyaṃ śīlaṃ rakṣeta paṇḍitaḥ /  
 -----|-----||-----|-----  
 āryo darśanasampannaḥ sa loke labhate śivam || 6.2 [150]

-----|-----||-----|-----  
 sukhaṃ śīlasamādānaṃ kāyo na paridahyate |  
 -----|-----||-----|----- bhavipulā  
 sukhaṃ ca rātrau svapati pratibuddhaś ca nandati || 6.3 [151]

<sup>1</sup> Sanskritisation has given rise to the resolution at the 1st syllable here; Dhṛ 77a reads: ovadeyyānusāseyya.

<sup>2</sup> We have the curiosity that bhavati must be read as bhoti in the 1st half of the pādayuga, and given its full 3 syllables in the 2nd half.

-----|-----||-----|-----  
 śīlam yāvaj jarā sādhu śraddhā sādhu pratiṣṭhitā /  
 -----|-----||-----|----- mavipulā<sup>1</sup>  
 prajñā narāṇaṃ ratnaṃ vai puṇyaṃ coraiḥ sudurharam // 6.4 [152]

-----|-----||-----|-----  
 kṛtvā puṇyāni saprajñō datvā dānāni śīlavān /  
 -----|-----||-----|-----  
 iha cātha paratrāsau sukhaṃ samadhigacchati // 6.5 [153]

-----|-----||-----|-----  
 śīle pratiṣṭhito bhikṣur indriyaiś ca susaṃvṛtaḥ /  
 -----|-----||-----|-----  
 bhojane cāpi mātrañño yukto jāgarikāsu ca // 6.6 [154]

-----|-----||-----|-----  
 viharann evam ātāpī hy ahorātram atandritaḥ /  
 -----|-----||-----|-----  
 abhavyaḥ parihāṇāya nirvāṇasyaiva so 'ntike // 6.7 [155]

-----|-----||-----|-----  
 śīle pratiṣṭhito bhikṣuś cittaṃ prajñāṃ ca bhāvayet /  
 -----|-----||-----|-----  
 ātāpī nipako nityaṃ prāpnuyād duḥkhasaṃkṣayaṃ // 6.8 [156]

-----|-----||-----|-----  
 tasmāt satataśīlī syāt samādher anurakṣakaḥ /  
 -----|-----||-----|----- mavipulā  
 vipaśyanāyāṃ śikṣec ca saṃprajānapratismṛtaḥ // 6.9 [157]

-----|-----||-----|-----  
 sa tu vikṣīnasamyogaḥ kṣīṇamāno niraupadhiḥ /  
 -----|-----||-----|----- mavipulā  
 kāyasya bhedāt saprajñāḥ saṃkhyān nopaiti nirvṛtaḥ // 6.10 [158]

-----|-----||-----|----- mavipulā  
 śīlam samādhiḥ prajñā ca yasya hy ete subhāvitāḥ /  
 -----|-----||-----|----- bhavipulā  
 so 'tyantaniṣṭho vimalas tv aśokaḥ kṣīṇasaṃbhavaḥ // 6.11 [159]

-----|-----||-----|----- bhavipulā  
 saṅgāt pramukto hy asita ājñātāvī niraupadhiḥ /  
 -----|-----||-----|----- ravipulā  
 atikramya māraṇīyāya ādityo vā virocate // 6.12 [160]

-----|-----||-----|-----  
 uddhatasya pramattasya bhikṣuṇo bahirātmanaḥ /  
 -----|-----||-----|----- mavipulā  
 śīlam samādhiḥ prajñā ca pāripūriṃ na gacchati // 6.13 [161]

<sup>1</sup> Note that -rh- in **sudurham** makes position here.

## Udānavarga

— — — | — — — || — — — | — — — Anuṣṭubh  
channam evābhivarṣati vivṛtaṃ nābhivarṣati |  
— — — | — — — || — — — | — — — bhavipulā<sup>1</sup>  
tasmād dhi cchannaṃ vivared evaṃ taṃ nābhivarṣati || 6.14 [162]

— — — | —, — — || — — — | — — — mavipulā  
etad dhi dṛṣṭvā śikṣeta sadā śīleṣu paṇḍitaḥ |  
— — — | — — — || — — — | — — —  
nirvāṇagamaṇaṃ mārgaṃ kṣipraṃ eva viśodhayet || 6.15 [163]

— — — | —, — — || — — — | — — — Triṣṭubh  
na puṣpagandhaḥ prativātam eti  
— — — | — — — | — — —  
na vāhniḥ tagarac candanād vā |  
— — — | —, — — || — — — | — — —  
satāṃ tu gandhaḥ prativātam eti  
— — — | — — — | — — —  
sarvā dīśaḥ satpuruṣaḥ pravāti || 6.16 [164]

— — — | — — — || — — — | — — —  
tagarāc candanāc cāpi vārṣikāyās tathotpalāt |  
— — — | — — — || — — — | — — —  
etebhyo gandhajātebhyaḥ śīlagandhas tv anuttaraḥ || 6.17 [165]

— — — | — — — || — — — | — — —  
alpamātro hy ayaṃ gandho yo 'yaṃ tagaracandanāt |  
— — — | — — — || — — — | — — —  
yas tu śīlavatāṃ gandho vāti deveṣv apīha saḥ || 6.18 [166]

— — — | — — — || — — — | — — —  
teṣāṃ viśuddhaśīlānām apramādavihāriṇām |  
— — — | — — — || — — — | — — —  
samyagājñāvimuktānāṃ māro mārgaṃ na vindati || 6.19 [167]

— — — | — — — || — — — | — — —  
eṣa kṣemagamo mārga eṣa mārgo viśuddhaye |  
— — — | — — — || — — — | — — —  
pratipannakāḥ prahāsyanti dhyāyino mārabandhanam || 6.20 [168]

### || ŚĪLAVARGAḤ 6 ||

## 7: SUCARITAVARGA

— — — | —, — — || — — — | — — — mavipulā  
kāyapradoṣaṃ rakṣeta syāt kāyena susaṃvṛtaḥ |  
— — — | — — — || — — — | — — —  
kāyaduścaritaṃ hitvā kāyena sukṛtaṃ caret || 7.1 [169]

<sup>1</sup> I take **cch-** in **cchannaṃ** as merely orthographical, and mark the syllable as light.

--o-|-,-,---||oo--|o--o- mavipulā  
 vācaḥ pradoṣaṃ rakṣeta vacasā saṃvṛto bhavet /  
 ---o|o---||---oo|o--o-  
 vāco duścaritaṃ hitvā vācā sucaritaṃ caret // 7.2 [170]

o--o-|-,-,---||oo--|o--o- mavipulā  
 manaḥpradoṣaṃ rakṣeta manasā saṃvṛto bhavet /  
 ---o|o---||---oo|o--o-  
 manoduścaritaṃ hitvā manaḥsucaritaṃ caret // 7.3 [171]

--o--|o---||o---o|o--o-  
 kāyaduścaritaṃ hitvā vacoduścaritāni ca |  
 ---o|o---||---oo|o--o-  
 manoduścaritaṃ hitvā yac cānyad doṣasaṃhitaṃ // 7.4 [172]

---oo|o---||oo--o|o--o-  
 kāyena kuśalaṃ kuryād vacasā kuśalaṃ bahu |  
 oo--o|o---||-o---|o--o-  
 manasā kuśalaṃ kuryād apramāṇaṃ niraupadhim // 7.5 [173]

---oo|o---||oo--o|o--o-  
 kāyena kuśalaṃ kṛtvā vacasā cetasāpi ca |  
 oo--o|o---||oo--o|o--o-  
 iha cātha paratrāsau sukhaṃ samadhigacchati // 7.6 [174]

o--o-|-oo-||---oo--|o--o- bhavipulā  
 ahiṃsakā vai munayo nityaṃ kāyena saṃvṛtāḥ |  
 ---oo|o---||-o---|o--o-  
 te yānti hy acyutaṃ sthānaṃ yatra gatvā na śocati // 7.7 [175]

o--o-|-oo-||---oo--|o--o- bhavipulā  
 ahiṃsakā vai munayo nityaṃ vācā susaṃvṛtāḥ |  
 ---oo|o---||-o---|o--o-  
 te yānti hy acyutaṃ sthānaṃ yatra gatvā na śocati // 7.8 [176]

o--o-|-oo-||oo--o|o--o- bhavipulā  
 ahiṃsakā vai munayo manasā nityasaṃvṛtāḥ |  
 ---oo|o---||-o---|o--o-  
 te yānti hy acyutaṃ sthānaṃ yatra gatvā na śocati // 7.9 [177]

--o-|-o---||---oo--|o--o-  
 kāyena saṃvṛtā dhīrā dhīrā vācā susaṃvṛtāḥ |  
 oo--o|o---||---oo|o--o-  
 manasā saṃvṛtā dhīrā dhīrāḥ sarvatra saṃvṛtāḥ |  
 ---oo|o---||-o---|o--o-  
 te yānti hy acyutaṃ sthānaṃ yatra gatvā na śocati // 7.10 [178]

--o-|-o---||-o---|o--o-  
 kāyena saṃvaraḥ sādhu sādhu vācā ca saṃvaraḥ |  
 oo--o|o---||-o---|o--o-  
 manasā saṃvaraḥ sādhu sādhu sarvatra saṃvaraḥ |

---|---||---|---  
sarvatra saṁvṛto bhikṣuḥ sarvaduḥkhāt pramucyate || 7.11 [179]

---|---,---|--- Jagatī  
vācānurakṣī manasā susaṁvṛtaḥ  
---|---|--- Triṣṭubh  
kāyena caivākuśalaṃ na kuryāt /  
---|---,---|--- Jagatī x 2  
etāṃ śubhāṃ karmapathāṃ viśodhayann  
---|---,---|---  
ārādhayen mārgam ṛṣipraveditam || 7.12 [180]

|| SUCARITAVARGAḤ 7 ||

## 8: VĀCAVARGA

---|---,---|--- Triṣṭubh  
abhūtavādī narakān upaiti  
---|---,---|---  
yaś cānyad apy ācaratīha karma |  
---|---,---|---  
ubhau hi tau pretya samau niruktau  
---|---,---|---  
nihīnadharmau manujau paratra || 8.1 [181]

---|---||---|---  
pruṣasya hi jātasya kuṭhārī jāyate mukhe |  
---|---||---|---  
yayā chinatti hātmānaṃ vācā durbhāṣitaṃ vadan || 8.2 [182]

---|--- Vaitālīya<sup>1</sup>  
yo nindiyāṃ praśaṃsati  
---|---  
tān api nindati ye praśaṃsiyāḥ |  
---|---  
sa cinoti mukhena taṃ kaliṃ  
---|---  
kalinā tena sukhaṃ na vindati || 8.3 [183]

---|--- Vaitālīya<sup>2</sup>  
alpamātro hy ayam kalir  
---|---  
ya ihākṣeṇa dhanam parājayet /  
---|---  
ayam atra mahattaraḥ kalir  
---|---  
yaḥ sugateṣu manaḥ pradūṣayet || 8.4 [184]

<sup>1</sup> We need to read *nindiyāṃ* in the 1<sup>st</sup> line m.c.

<sup>2</sup> We need to read *alpam mātro* m.c in the 1<sup>st</sup> line m.c.

ॐ-ॐ-|ॐ,ॐ|ॐ- Triṣṭubh  
 śataṃ sahasrāṇi nirarbudāni  
 ॐ-ॐ-|ॐ-ॐ|ॐ-  
 ṣaṭtrimśatiṃ pañca tathārbudāni |  
 ॐ-ॐ-|ॐ,ॐ|ॐ-  
 yān āryagarhī narakān upaiti  
 ॐ-ॐ-|ॐ,ॐ|ॐ- Jagatī  
 vācaṃ manaś ca praṇidhāya pāpakam || 8.5 [185]

ॐ-ॐ-ॐ|ॐ-ॐ- Aupacchandasaka x 2  
 asataṃ hi vadanti pāpacittā  
 ॐ-ॐ-ॐ|ॐ-ॐ-  
 narakam vardhayate vadhāya nityam |  
 ॐ-ॐ-ॐ|ॐ-ॐ- Vaitālīya  
 anavadyabalas titīkṣate  
 ॐ-ॐ-ॐ-ॐ|ॐ-ॐ- Aupacchandasaka  
 tāṃ manaso hy āvilatāṃ vivarjayitvā || 8.6 [186]

ॐ-ॐ-|ॐ(ॐ)ॐ-||-ॐ-ॐ- navipulā<sup>1</sup>  
 yaḥ śāsanam hy arhatām āryāṇam dharmajīvinām |  
 ॐ-ॐ-ॐ-||-ॐ-ॐ-  
 pratikrośati durmedhā dṛṣṭiṃ niḥśritya pāpikām |  
 ॐ-ॐ-ॐ-||ॐ-ॐ-ॐ-  
 phalaṃ kaṅṭhakeṇur vā phalaty ātmavadhāya saḥ || 8.7 [187]

ॐ-ॐ-|ॐ-||-ॐ-ॐ-  
 kalyāṇikām vimuñceta naiva muñceta pāpikām |  
 ॐ-ॐ-|ॐ-||-ॐ-ॐ-  
 muktā kalyāṇikī śreyo muktā tapati pāpikā || 8.8 [188]

ॐ-ॐ-|ॐ-||-ॐ-ॐ-  
 na ca mukte pramuñcet tāṃ muñcamāno hi bādhyate |  
 ॐ-ॐ-|ॐ-||-ॐ-ॐ-  
 naivam āryāḥ pramuñcanti muktā bālair hi pāpikā || 8.9 [189]

ॐ-ॐ-|ॐ-||-ॐ-ॐ-  
 mukhena saṃyato bhikṣur mandabhāṣī hy anuddhataḥ |  
 ॐ-ॐ-|ॐ-||ॐ-ॐ-<sup>2</sup>  
 arthaṃ dharmam ca deśayati madhuraṃ tasya bhāṣitam || 8.10 [190]

ॐ-ॐ-|ॐ-||-ॐ- Triṣṭubh  
 subhāṣitam hy uttamam āhur āryā  
 ॐ-ॐ-|ॐ-||-ॐ-<sup>3</sup>  
 dharmam vaden nādharmam tad dvitīyam |

<sup>1</sup> We have to understand a svarabhakti vowel in ar<sup>a</sup>hatām here, that can be given full weight and counted towards the metre.

<sup>2</sup> No doubt we should read deśeti in the 1<sup>st</sup> line. Dhṛ 363 reads: atthaṃ dhammañ-ca dīpeti.

<sup>3</sup> This line and the last both have a heavy 6th syllable, which is unusual. It sometimes occurs in Pāli, but normally after a break at the 5th.

ॐ-ॐ-|ॐ-ॐ-|ॐ-ॐ-  
 priyaṃ vaden nāpriyaṃ tat tṛtīyaṃ  
 ॐ-ॐ-|ॐ-ॐ-|ॐ-ॐ-  
 satyaṃ vaden *nāsatyaṃ* tac caturtham // 8.11 [191]

ॐ-ॐ-|ॐ-ॐ-|ॐ-ॐ- mavipulā  
 tām eva vācaṃ bhāṣeta yayātmānaṃ na tāpayet |  
 ॐ-ॐ-|ॐ-ॐ-|ॐ-ॐ-  
 parāṃś ca na vihiṃseta sā hi vāk sādhu bhāṣitā // 8.12 [192]

ॐ-ॐ-|ॐ-ॐ-|ॐ-ॐ-  
 priodyam eva bhāṣeta yā hi vācābhinanditā |  
 ॐ-ॐ-|ॐ-ॐ-|ॐ-ॐ-  
 nādadāti yayā pāpaṃ bhāṣamāṇaḥ sadā priyam // 8.13 [193]

ॐ-ॐ-|ॐ-ॐ-|ॐ-ॐ-  
 satyā syād amṛtā vācā satyavācā hy anuttarā |  
 ॐ-ॐ-|ॐ-ॐ-|ॐ-ॐ-  
 satyam arthe ca dharme ca vācam āhuḥ pratiṣṭhitām // 8.14 [194]

ॐ-ॐ-|ॐ-ॐ-|ॐ-ॐ-<sup>1</sup>  
 yāṃ buddho bhāṣate vācaṃ kṣemāṃ nirvāṇaprāptaye |  
 ॐ-ॐ-|ॐ-ॐ-|ॐ-ॐ-  
 duḥkhasyāntakriyāyuktāṃ sā hi vāk sādhu bhāṣitā // 8.15 [195]

// VĀCAVARGAḤ 8 // //

## 9: KARMAVARGA

ॐ-ॐ-|ॐ-ॐ-|ॐ-ॐ-  
 ekadharmam atītasya mṛṣāvādasya jantunaḥ |  
 ॐ-ॐ-|ॐ-ॐ-|ॐ-ॐ-  
 vitīrṇaparalokasya nākāryaṃ pāpam asti yat // 9.1 [196]

ॐ-ॐ-|ॐ-ॐ-|ॐ-ॐ-  
 śreyo hy ayoguḍā bhuktās taptā hy agniśikhopamāḥ |  
 ॐ-ॐ-|ॐ-ॐ-|ॐ-ॐ-  
 na tu bhujīta duḥśīlo rāṣṭrapinḍam asaṃyataḥ // 9.2 [197]

ॐ-ॐ-|ॐ-ॐ-|ॐ-ॐ-  
 sa ced bibheṣi duḥkhasya sa cet te duḥkham apriyam |  
 ॐ-ॐ-|ॐ-ॐ-|ॐ-ॐ-  
 mā kārṣiḥ pāpakaṃ karma tv āvir vā yadi vā rahaḥ // 9.3 [198]

<sup>1</sup> pr- in *prāptaye* fails to make position in this line. Sn 454: *khemam nibbānapattiyā*, where gemination has not occurred to comply with the metre.

ॐ---|ॐ---||ॐॐॐ|ॐॐ-  
 sa cet pāpāni karmāṇi kariṣyasi karoṣi vā |  
 ॐ---|ॐ---||---ॐ|ॐॐ-  
 na te duḥkhāt pramokṣo 'sti hy utplutyāpi palāyataḥ // 9.4 [199]

---ॐ-|-,ॐॐ|---  
 naivāntarīkṣe na samudramadhye  
 ॐॐ-|-,ॐॐ|---  
 na parvatānām vivaraṃ praviśya |  
 ॐॐ-|-,ॐॐ|---  
 na vidyate 'sau pṛthivīpradeśo  
 ---ॐ-|-,ॐॐ|---  
 yatra sthitaṃ na prasaheta karma // 9.5 [200]

---ॐ-|ॐ---||---ॐ-|ॐॐ-  
 kṛṣṇaśuklāni karmāṇi na praṇāśyanti dehinaḥ |  
 ---[ॐ,ॐ]---||ॐॐॐ|[ॐ]-ॐ-  
 kālaṃ prā[ ]iṣyante kṛtāny upa[ ]nāni ca // 9.5A [201]

---ॐ-|ॐ---||---ॐ-|ॐॐ-  
 yat pareṣāṃ vigarheta karma dṛṣṭveha pāpakam |  
 ---ॐ-|ॐ---||---ॐ-|ॐॐ-  
 ātmanā tan na kurvīta karmabaddho hi pāpakaḥ // 9.6 [202]

---ॐ-|ॐ---||ॐॐॐ|ॐॐ-  
 ye kūṭamānayogena viṣameṇa ca karmaṇā |  
 ॐॐॐ|ॐ---||ॐॐ-|ॐॐ-  
 manuṣyān upahiṃsanti paratopakramaṇa vā |  
 ---ॐ-|-,ॐॐ-||---ॐ-|ॐॐ- mavipulā  
 te vai prapātaṃ prapatanti karmabaddhā hi te janāḥ // 9.7 [203]

---ॐॐ|ॐ---||---ॐॐ|ॐॐ-  
 yat karoti naraḥ karma kalyāṇam atha pāpakam |  
 ---ॐ-|ॐ---||ॐॐ-|ॐॐ-  
 tasya tasyaiva dāyādo na hi karma praṇāśyati // 9.8 [204]

ॐॐ-|ॐॐ-||---ॐ-|ॐॐ- navipulā  
 vilumpate hi puruṣo yāvad asyopakalpate |  
 ॐ---|ॐ---||ॐॐ-|ॐॐ-  
 tato 'nye taṃ vilumpanti sa viloptā vilupyate // 9.9 [205]

---ॐ-|ॐ---||---ॐ-|ॐॐ-  
 kurvaṃ hi manyate bālo naitaṃ mām āgamiṣyati |  
 ---ॐ-|ॐ---||---ॐ-|ॐॐ-  
 sāmparāye tu jānāti yā gatiḥ pāpakarmaṇām // 9.10 [206]

---ॐ-|ॐ---||---ॐ-|ॐॐ-  
 kurvaṃ hi manyate bālo naitaṃ mām āgamiṣyati |  
 ---ॐॐ|ॐ---||ॐॐ-|ॐॐ- pathyā  
 paścāt tu kaṭukaṃ bhavati vipākaṃ pratiṣevataḥ // 9.11 [207]

ॐ---ॐ---॥---ॐ---  
 sa cet pāpāni karmāṇi kurvaṃ bālo na budhyate |  
 ---ॐ---ॐ---॥---ॐ---ॐ---  
 karmabhiḥ svais tu durmedhā hy agnidagdhaiva tapyate || 9.12 [208]

ॐ---ॐ---,---॥---ॐ---ॐ--- mavipulā  
 caranti bālā duṣprajñā hy amitrair iva cātmarshiḥ |  
 ---ॐ---ॐ---॥---ॐ---ॐ---  
 kurvantaḥ pāpakaṃ karma yad bhavati kaṭukaṃ phalaṃ || 9.13 [209]

ॐ---ॐ---ॐ---॥---ॐ---ॐ---  
 na tat karma kṛtaṃ sādhu yat kṛtvā hy anutapyate |  
 ॐ---ॐ---ॐ---॥---ॐ---ॐ---  
 rudann aśrumukho yasya vipākaṃ pratiṣevate || 9.14 [210]

---ॐ---ॐ---॥---ॐ---ॐ---  
 tat tu karma kṛtaṃ sādhu yat kṛtvā nānutapyate |  
 ---ॐ---ॐ---॥---ॐ---ॐ--- bhavipulā  
 yasya pratītaḥ sumanā vipākaṃ pratiṣevate || 9.15 [211]

ॐ---ॐ---ॐ---॥---ॐ---ॐ---  
 hasantaḥ pāpakaṃ karma kurvanty ātmasukhaiṣiṇaḥ |  
 ॐ---ॐ---ॐ---॥---ॐ---ॐ---<sup>1</sup>  
 rudantas tasya vipākaṃ prativindanti duḥkhitāḥ || 9.16 [212]

ॐ---ॐ---ॐ---॥---[ॐ]ॐ---<sup>2</sup>  
 na hi pāpakṛtaṃ karma sadyaḥ kṣīram iva mūrchatī |  
 ॐ---ॐ---ॐ---॥---ॐ---ॐ---  
 dahantad bālam anveti bhasmācchanna ivānalaḥ || 9.17 [213]

ॐ---ॐ---ॐ---॥---[ॐ]ॐ---<sup>3</sup>  
 na hi pāpakṛtaṃ karma sadyaḥ śāstram iva kṛntati |  
 ---ॐ---ॐ---॥---ॐ---ॐ---  
 sām̐parāye tu jānāti yā gatiḥ pāpakarmaṇām |  
 ---ॐ---ॐ---॥---ॐ---ॐ---  
 paścāt tu kaṭukaṃ bhavati vipākaṃ pratiṣevataḥ || 9.18 [214]

ॐ---ॐ---ॐ--- Vaitāliya  
 ayaso hi malaḥ samuttitaḥ  
 ॐ---ॐ---ॐ---  
 sa tadutthāya tam eva khādati |

<sup>1</sup> -ī- in vipākaṃ is m.c.

<sup>2</sup> We need to read kṣīraṃ va m.c.

<sup>3</sup> We need to read śāstraṃ va m.c.

---|---  
 evaṃ hy aniśāmyacāriṇaṃ  
 ---|---<sup>1</sup>  
 svāni karmāṇi nayanti durgatim || 9.19 [215]

|| KARMAVARGAḤ 9 ||

10: ŚRADDHĀVARGA

---|---,|--- Triṣṭubh  
 śraddhātha hrīśīlam athāpi dānaṃ  
 ---,|---|---  
 dharmā ime satpuruṣaprasāstāḥ |  
 ---|---,|---<sup>2</sup>  
 etaṃ hi mārgaṃ divyaṃ vadanti  
 ---,|---|---<sup>3</sup>  
 etenāsau gacchati devalokam || 10.1 [216]

---|---,|--- Triṣṭubh<sup>4</sup>  
 na vai kadaryā devalokaṃ vrajanti  
 ---,|---|---  
 bālā hi te na praśaṃsanti dānam |  
 ---|---,|---  
 śrāddhas tu dānaṃ hy anumodamāno  
 ---,|---|---  
 'py evaṃ hy asau bhavati sukhī paratra || 10.2 [217]

---|---,|--- Triṣṭubh<sup>5</sup>  
 śraddhā hi vittaṃ puruṣasya śreṣṭhaṃ  
 ---|---,|---  
 dharmaḥ sucīrṇaḥ sukham ādadhāti |  
 ---,|---|---  
 satyaṃ hi vai svādutamam rasānām  
 ---,|---|--- Vedic opening<sup>6</sup>  
 prajñājīvī jīvinām śreṣṭha uktaḥ || 10.3 [218]

<sup>1</sup> This line has the variant opening listed in Study 2 on the Metres. Dhṛ 240 reads *sakakammāni*, which gives the normal opening.

<sup>2</sup> Formally this could be a case of replacement at the 6th, but I think it is better to read *divyaṃ* m.c, with the svarabhakti vowel counted towards the metre.

<sup>3</sup> This line has the Vedic opening discussed in Study 2 on the Metres. AN 8.2.2 (Dānavagga) reads: *etena hi gacchati devalokaṃ*, which has the normal opening.

<sup>4</sup> This is another example of the extended Triṣṭubh. Dhṛ 177 shows the same variation.

<sup>5</sup> śr- in *śreṣṭhaṃ* does not make position here. Sn 182 reads: *seṭṭhaṃ*.

<sup>6</sup> Sn 182 has the same opening: *paññājīviṃ jīvitam-āhu seṭṭhaṃ*.

---|---||---|---<sup>1</sup>  
 śraddhādhano hy arhatāṃ dharmam nirvāṇaprāptaye |  
 ---|---||---|---  
 śūsruṣuḥ labhate prajñam tatra tatra vicakṣaṇaḥ // 10.4 [219]

---|---||---|---  
 śraddhayā tarati hy ogham apramādena cārṇavam |  
 ---|---||---|---  
 vīryeṇa tyajate duḥkham prajñayā pariśudhyate // 10.5 [220]

---|---,---|---=--- Triṣṭubh  
 śraddhā dvitīyā puruṣasya bhavati  
 ---|---|--- Siloka<sup>2</sup>  
 prajñā cainaṃ praśāsati |  
 ---|---||---|---  
 nirvāṇābhirato bhikṣuś chinatti bhavabandhanam // 10.6 [221]

---|---||---|---  
 yasya śraddhā ca śīlam caivāhiṃsā saṃyamo damaḥ |  
 ---|---,---||---|--- mavipulā  
 sa vāntadoṣo medhāvī sādhurūpo nirucyate // 10.7 [222]

---|---||---|---  
 śraddhāḥ śīlena saṃpannas tyāgavāṃ vītamatsaraḥ |  
 ---|---||---|---  
 vrajate yatra yatraiva tatra tatraiva pūjyate // 10.8 [223]

---|---||---|--- bhavipulā  
 yo jīvaloke labhate śraddhāṃ prajñāṃ ca paṇḍitaḥ |  
 ---|---||---|---  
 tad dhi tasya dhanam śreṣṭham hīnam asyetarad dhanam // 10.9 [224]

---|---||---|---  
 āryāṇaṃ darśanaḥ kāmaḥ saddharmaśravaṇe rataḥ |  
 ---|---||---|--- bhavipulā  
 vinītamātsaryamalaḥ sa vai śraddho nirucyate // 10.10 [225]

---|---||---|---  
 śraddho gṛhṇāti pātheyaṃ puṇyaṃ coraiḥ sudurharam |  
 ---|---,---||---|--- mavipulā<sup>3</sup>  
 coraṃ harantaṃ vārayati harantaḥ śramaṇāḥ priyāḥ |  
 ---|---||---|---  
 śramaṇān āgatāṃ dr̥ṣṭvā abhinandati paṇḍitāḥ // 10.11 [226]

<sup>1</sup> We need to read ar<sup>a</sup>hatāṃ m.c. with the svarabhakti vowel being counted towards the metre, giving navipulā. -pr- in nirvāṇaprāptaye does not make position.

<sup>2</sup> S1 200 has the same mix of metres in the first two lines.

<sup>3</sup> We need to read vāreti to correct the metre here. S1 242 reads: vārenti.

ॐ---|ॐ---||ॐ-ॐ|ॐ-ॐ-  
 dadanty eke yathā śraddhā yathāvibhavato janāḥ ।  
 ---ॐ|ॐ---||ॐ---|ॐ-ॐ-  
 tatra yo durmanā bhavati pareṣāṃ pānabhojane ।  
 ---ॐ|ॐ---||ॐ-ॐ|ॐ-ॐ-  
 nāsau divā ca rātrau ca samādhim adhigacchati ॥ 10.12 [227]

---ॐ|ॐ---||ॐ-ॐ|ॐ-ॐ-  
 yasya tv ete samucchinnās tālamastakavad dhatāḥ ।  
 ॐ-ॐ|ॐ---||ॐ-ॐ|ॐ-ॐ-  
 sa vai divā ca rātrau ca samādhim adhigacchati ॥ 10.13 [228]

---ॐ|ॐ---||ॐ---|ॐ-ॐ-  
 vītaśraddhaṃ na seveta hradam yadvad dhi nirjalam ।  
 ॐ-ॐ|ॐ---||ॐ-ॐ|ॐ-ॐ-  
 sa cet khanel labhet tatra vāri kardamagandhikam ॥ 10.14 [229]

---ॐ|ॐ---||ॐ---|ॐ-ॐ-  
 śraddhaṃ prājñam tu seveta hradam yadvaj jalārthikaḥ ।  
 ---ॐ|ॐ---||ॐ-ॐ|ॐ-ॐ- ravipulā<sup>1</sup>  
 acchodakam viprasannaṃ śītatoyam anāvilam ॥ 10.15 [230]

ॐ-[ॐॐ]|ॐ---||ॐ---|ॐ-ॐ-<sup>2</sup>  
 nānurakta iti rajyeta hy atra vai dīryate janāḥ ।  
 ---ॐ|ॐ---||ॐ-ॐ|ॐ-ॐ- ravipulā  
 aprasannam varjayitvā prasannam upasevate ॥ 10.16 [231]

॥ ŚRADDHĀVARGAḤ 10 ॥ ॥

*uddānam ॥*

anityakāmatṛṣṇā ca apramādas tathā priyaḥ ।  
 śīlam sucaritam vācakarmaśraddhā ca te daśaḥ ॥ [232] ॥

<sup>1</sup> Counting **pr-** in **viprasannaṃ** as making position, giving **ravipulā**, otherwise we have **savipulā**.

<sup>2</sup> We can either scan this line by removing the Sanskritisation = **nānurakta** 'ti; or take it that the Sanskritisation is incomplete and read: **nānurakteti** here; there is no Pāli parallel to compare.

## 11: ŚRAMAṄAVARGA

-----|-----||-----|-----  
chindhi srotāḥ parākramya kāmāṃ praṇuda sarvaśaḥ /  
-----|-----||-----|-----  
nāprahāya muniḥ kāmān ekatvam adhigacchati // 11.1 [233]

-----|-----||-----|-----  
kurvāṇo hi sadā prājño dṛḍham eva parākramet /  
-----|-----||-----|-----<sup>1</sup>  
śīthilā khalu pravrajyā hy ādadāti puno rajah // 11.2 [234]

-----|-----||-----|-----  
yat *kim* cic chitilaṃ karma saṃkliṣṭaṃ vāpi yat tapaḥ /  
-----|-----||-----|----- ravipulā  
aparīśuddhaṃ brahmacaryaṃ na tad bhavati mahāphalaṃ // 11.3 [235]

-----|-----||-----|----- ravipulā  
śaro yathā durghṛto hastam evāpakṛntati |  
-----|-----||-----|-----  
śrāmaṇyaṃ duṣparāmrṣṭaṃ narakān upakarṣati // 11.4 [236]

-----|-----||-----|----- savipulā<sup>2</sup>  
śaro yathā sugṛhīto na hastam apakṛntati |  
-----|-----||-----|-----  
śrāmaṇyaṃ suparāmrṣṭaṃ nirvāṇasyaiva so 'ntike // 11.5 [237]

-----|-----||-----|-----  
duṣkaraṃ dustitīkṣaṃ ca śrāmaṇyaṃ mandabuddhinā |  
-----|-----||-----|-----  
bahavas tatra saṃbādhā yatra mando viḍidati // 11.6 [238]

-----|-----||-----|-----  
śrāmaṇye carate yas tu svacittam anivārayet |  
-----|-----||-----|-----  
punaḥ punar viṣīdet ca saṃkalpānāṃ vaśaṃ gataḥ // 11.7 [239]

-----|-----||-----|----- bhavipulā  
duṣpravrajyaṃ durabhiraṃ duradhyāvasitā gṛhāḥ /  
-----|-----||-----|-----  
duḥkhāsamaṇasamvāsā duḥkāś copacitā bhavāḥ // 11.8 [240]

-----|-----||-----|----- bhavipulā  
kāṣāyakaṇṭhā bahavaḥ pāpadharmā hy asaṃyatāḥ /  
-----|-----||-----|-----  
pāpā hi karmabhiḥ pāpair ito gacchanti durgatim // 11.9 [241]

<sup>1</sup> Reading *pr-* in *pravrajyā* as failing to make position to give *pathyā*.

<sup>2</sup> *Savipulā* is quite common in the early strata of the Pāli texts, but very rare in later texts. It appears there is no parallel to this verse in the Pāli.

-----|-----||-----|-----  
 yo 'sāv atyantaduḥśīlaḥ sālavāṃ mālutā yathā /  
 -----|-----||-----|-----  
 karoty asau tathātmānaṃ yathainaṃ dviṣa-d-icchati // 11.10 [242]

-----|-----||-----|----- pathyā<sup>1</sup>  
 sthaviro na tāvatā bhavati yāvatā palitaṃ śiraḥ /  
 -----|-----||-----|-----  
 paripakvaṃ vayas tasya mohajīrṇaḥ sa ucyate // 11.11 [243]

-----|-----||-----|-----  
 yas tu puṇyaṃ ca pāpaṃ ca prahāya brahmacaryavān /  
 -----|-----||-----|----- bhavipulā  
 viśreṇayitvā carati sa vai sthavira ucyate // 11.12 [244]

-----|-----||-----|----- bhavipulā  
 na muṇḍabhāvāc chrmaṇo hy avṛtas tv anṛtaṃ vadan /  
 -----|-----||-----|-----  
 icchālobhasamāpanaḥ śramaṇaḥ kiṃ bhaviṣyati // 11.13 [245]

-----|-----||-----|----- bhavipulā  
 na muṇḍabhāvāc chrmaṇo hy avṛtas tv anṛtaṃ vadan /  
 -----|-----||-----|-----  
 śamitaṃ yena pāpaṃ syād aṇusthūlaṃ hi sarvaśaḥ /  
 -----|-----||-----|-----  
 śamitatvāt tu pāpānāṃ śramaṇo hi nirucyate // 11.14 [246]

-----|-----||-----|-----  
 brāhmaṇo vāhitaiḥ pāpaiḥ śramaṇaḥ śamitāśubhaḥ /  
 -----|-----||-----|----- bhavipulā  
 pravrajayitvā tu malān uktaḥ pravrajitas tv iha // 11.15 [247]

// ŚRAMAṆAVARGAḤ 11 // //

12: MĀRGA VARGA

-----|-----||-----|-----  
 āryasatyāni catvāri prajñayā paśyate yadā /  
 -----|-----||-----|-----  
 eṣa mārgaṃ prajānāti bhavatrṣṇāpradālanam // 12.1 [248]

-----|-----||-----|-----  
 uddhataṃ hi rajo vātair yathā vṛṣṭena śamyati /  
 -----|-----||-----|-----  
 evaṃ śamyanti saṃkalpāḥ prajñayā paśyate yadā // 12.2 [249]

<sup>1</sup> Sanskritisation of *thera* to *sthaviro* has given rise to resolution at the 1st syllable, and *bhoti* has become *bhavati*. Dhṛ 260: *na tena thero hoti*. We cannot however agree with Edgerton (BHS 1.43) that “the writer doubtless read it [as] *sthero* [or] *thero*”, because resolution of the 1st syllable has always been an acceptable part of the prosody of the early Buddhist texts.

---|-,---||---|---<sup>1</sup> mavipulā<sup>1</sup>  
 śreṣṭhā hi prajñā loke 'smiṃ yeyaṃ nirvedhagāminī |  
 ---|---||---|---<sup>2</sup>  
 yayā samyak prajānāti jātimaraṇasaṃkṣayam // 12.3 [250]

---|---||---|---  
 mārgesv aṣṭāṅgikaḥ śreṣṭhaś catvāry āryāṇi satyataḥ |  
 ---|-,---||---|--- mavipulā  
 śreṣṭho virāgo dharmāṇaṃ cakṣuṣmāṃ dvipadeṣu ca // 12.4 [251]

---|---||---|---  
 anityāṃ sarvasaṃskārāṃ prajñayā paśyate yadā |  
 ---|---||---|---  
 atha nirvidyate duḥkhād eṣa mārgo viśuddhaye // 12.5 [252]

---|---||---|---  
 duḥkhaṃ hi sarvasaṃskārāṃ prajñayā paśyate yadā |  
 ---|---||---|---  
 atha nirvidyate duḥkhād eṣa mārgo viśuddhaye // 12.6 [253]

---|---||---|---  
 śunyataḥ sarvasaṃskārāṃ prajñayā paśyate yadā |  
 ---|---||---|---  
 atha nirvidyate duḥkhād eṣa mārgo viśuddhaye // 12.7 [254]

---|---||---|---  
 sarvadharmā anātmānaḥ prajñayā paśyate yadā |  
 ---|---||---|---  
 atha nirvidyate duḥkhād eṣa mārgo viśuddhaye // 12.8 [255]

---|---||---|---  
 ākhyāto vo mayā mārgas tv ajñāyai śalyakṛntanaḥ |  
 ---|---||---|---  
 yuṣmābhir eva karaṇīyam ākhyātāras tathāgatāḥ // 12.9 [256]

---|---||---|---  
 deśito vo mayā mārgas tṛṣṇāśalyanikṛntanaḥ |  
 ---|---||---|---  
 yuṣmābhir eva karaṇīyam deṣṭāro hi tathāgatāḥ // 12.10 [257]

---|-,---||---|--- mavipulā  
 eṣo hi mārgo nāsty anyo darśanasya viśuddhaye |  
 ---|---||---|---  
 pratipannakāḥ prahāsyanti dhyāyino mārabandhanam // 12.11 [258]

<sup>1</sup> Reading *pr-* in *prajñā* as not making position m.c. to give the normal opening with *mavipulā*.

<sup>2</sup> Line d has light 2nd and 3rd syllables; there is a v.l. in one of the manuscripts *jātī-* which seeks to correct the opening, but as the parallel in *Itivuttaka* has the same opening *jātibhavaparikkhayam*, it is probably unnecessary to take the reading.

## Udānavarga

---|---|--- Jagatī  
eṣo 'ñjaso hy eṣa ca vai parākramas  
---|---|---  
tv ekāyano haṃsatho yathā hrade |  
---|---|---  
yam adhyagāc chakyamuniḥ samāhitas  
---|---|---  
tam eva cākhyāti gaṇeṣv abhīkṣṇāśaḥ || 12.12 [259]

---|---|--- Triṣṭubh  
ekāyanam jātijarāntadarśī  
---|---|---  
mārgam vadaty eṣa hitānukampī |  
---|---|---  
etena mārgeṇa hi tīrṇavantas  
---|---|---  
tariṣyate ye prataranti caugham || 12.13 [260]

---|---|--- Jagatī  
atyantaniṣṭhāya damāya śuddhaye  
---|---|--- Triṣṭubh x 2  
saṃsārajātīmarāṇakṣayāya |  
---|---|---  
anekadhātupratisaṃvidhāya  
---|---|--- Jagatī  
mārgo hy ayam lokavidā prakāśitaḥ || 12.14 [261]

---|---|--- Triṣṭubh x 2  
gaṅgāgataṃ yadvad apetadoṣam  
---|---|---  
saṃsyandate vāri tu sāgareṇa |  
---|---|--- Jagatī x 2  
tathaiva mārgaḥ sugatapradeśitaḥ  
---|---|---<sup>1</sup>  
saṃsyandate 'yam hy amṛtasya prāptaye || 12.15 [262]

---|---|--- Jagatī  
yo dharmacakraṃ hy ananuśrutaṃ purā  
---|---|--- Triṣṭubh x 2  
prāvartayat sarvabhūtānukampī |  
---|---|---  
taṃ tādrṣam devanarāgrasatvaṃ  
---|---|--- Jagatī  
nityam namasyeta bhavasya pāragam || 12.16 [263]

---

<sup>1</sup> pr- in prāptaye does not make position here, which gives the normal cadence.

## Udānavarga

○-○-|-,-○○|-○-○- Jagatī  
sadā vitarkāṃ kuśalāṃ vitarkayet  
○-○-|-,-○○|-○-○-  
sadā punaś cākusalāṃ vivarjayet /  
○-○-|-,-○○|-○-○-  
tato vitarkāṃś ca vicāritāni ca  
○-○-|-,-○○|-○-○-  
prahāsyate vṛṣṭir ivoddhataṃ rajaḥ // 12.17 [264]

○-○-|-,-○○|-○-○- Jagatī<sup>1</sup>  
sa vai vitarkopaśamena cetasā  
○-○-|-,-○○|-○-○-  
spṛśeta saṃbodhisukhaṃ hy anuttaram /  
○-○-|-,-○○|-○-○-  
śubhaṃ samādhiṃ *manasā* nibandhayed  
○-○-|-,-○○|-○-○- Triṣṭubh x 2  
vivekajaṃ bhāvayitvāpramāṇam /  
○-○-|-,-○○|-○-○-  
pradālayitvā tribhur ālayāṃś trīṃ  
○-○-|-,-○○|-○-○- Jagatī  
jahāti bandhāṃ nipakaḥ pratismṛtaḥ // 12.18 [265]

---○-|-,-○○|-○-○- Triṣṭubh  
prajñāyudho dhyānabalopapetaḥ  
○-○-|-,-○○|-○-○-  
samāhito dhyānarataḥ smṛtātmā /  
---○-|-,-○○|-○-○-  
lokasya buddhvā hy udayavyayaṃ ca  
○-○-|-,-○○|-○-○-  
vimucyate vedakaḥ sarvato 'sau // 12.19 [266]

○-○-|-,-○○|-○-○- Jagatī  
sukhaṃ sukhārthī labhate samācaram  
---○-|-,-○○|-○-○-  
kīrtiṃ samāpnoti yaśaś ca sarvataḥ |  
○-○-|-,-○○|-○-○-  
ya āryam aṣṭāṅgikam āñjasaṃ śivaṃ  
-≡○-|-,-○○|-○-○-<sup>2</sup>  
bhāvayati mārgaṃ hy amṛtasya prāptaye // 12.20 [267]

## // MĀRGAVARGAḤ 12 // //

<sup>1</sup> Again there is nowhere to place the caesura here.

<sup>2</sup> Reading *bhaveti* m.c. to give the correct opening. Also note that *pr-* in *prāptaye* does not make position. Thag 35 reads: *bhāveti maggaṃ amatassa pattiyā*.

13: SATKĀRAVARGA

phalaṃ vai kadaliṃ hanti phalaṃ veṇuṃ phalaṃ naḍam /  
 -----|-----||-----|-----<sup>1</sup>  
 satkāraḥ kāpuruṣaṃ hanti svagarbho 'śvatarīṃ yathā || 13.1 [268]

yāvad eva hy anarthāya jñāto bhavati bālīśaḥ /  
 -----|-----||-----|-----<sup>2</sup>  
 hanti bālasya śuklāṃśaṃ mūrdhānaṃ cāsya pātayet || 13.2 [269]

asanto lābham icchanti satkāraṃ caiva bhikṣuṣu /  
 -----|-----||-----|-----  
 āvāseṣu ca mātsaryaṃ pūjāṃ parakuleṣu ca || 13.3 [270]

mām eva nityaṃ jānīyur grhī pravrajitas tathā |  
 -----|-----||-----|----- mavipulā  
 mama prativaśāś ca syuḥ kṛtyākṛtyeṣu keṣu cit || 13.4 [271]

iti bālasya saṃkalpā icchāmānābhivardhakāḥ /  
 -----|-----||-----|----- bhavipulā  
 anyā hi lābhopaniṣad anyā nirvāṇagāminī || 13.5 [272]

etaḥ jñātvā yathābhūtaṃ buddhānāṃ śrāvakaḥ sadā |  
 -----|-----||-----|-----  
 satkāraṃ nābhinandeta vivekaṃ anubrṃhayet || 13.6 [273]

na vyāyamente sarvatra nānyeṣāṃ puruṣo bhavet /  
 -----|-----||-----|----- mavipulā  
 nānyāṃ niḥśrītya jīveta dharmeṇa na vaṇik caret || 13.7 [274]

svalābhaṃ nāvamanyeta nānyeṣāṃ sṛhako bhavet /  
 -----|-----||-----|-----  
 anyeṣāṃ sṛhako bhikṣuḥ samādhiṃ nādhigacchati || 13.8 [275]

sukhaṃ jīvitum ichec cec chramaṇyārtheṣv avekṣavān /  
 -----|-----||-----|-----  
 ahir mūṣakadurgaṃ vā seveta śayanāsanam || 13.9 [276]

<sup>1</sup> The opening of this pādayuga has an extra syllable. S. I. 597 reads: **sakkāro kāpurisaṃ hanti**, which also has 9 syllables; cf. 285d below.

<sup>2</sup> **bhavati** counts as 3 syllables here.



---|---<sup>1</sup>  
 āhāraḥ sthitaye tu vidyate  
 ---|---  
 taj jñātvā hi careta eṣaṇām // 13.17 [284]

---|--- Vaitālīya  
 paṅkas tv iti yo hi vindate  
 ---|---  
 nityaṃ vandanamānanā kule /  
 ---|---  
 sūkṣmaḥ śalyo duruddharaḥ  
 ---|---<sup>2</sup>  
 satkāraḥ kāpuruṣeṇa dustyajaḥ // 13.18 [285]

// SATKĀRAVARGAḤ 13 // //

## 14: DROHAVARGA

---|---||---|---  
 akruddhasya hi yaḥ krudhyet karma pāpam akurvataḥ /  
 ---|---||---|--- bhavipulā  
 duḥkhaṃ tam eva sprśati loke 'smiṃś ca paratra ca // 14.1 [286]

---|---||---|---  
 pūrvam kṣiṇoti hātmānaṃ paścād bāhyaṃ vihiṃsati |  
 ---|---||---|---  
 sa hatas tv itaraṃ hanti vītaṃseneva pakṣiṇaḥ // 14.2 [287]

---|---||---|---  
 hantāraṃ labhate hantā vairī vairāṇi paśyati |  
 ---|---||---|---  
 akroṣṭāraṃ tathākroṣṭā roṣitāraṃ ca roṣakaḥ // 14.3 [288]

---|---||---|---  
 anyatrāśravaṇād asya saddharmasyāvijānakāḥ /  
 ---|---||---|---  
 āyuṣy evaṃ paritte hi vairāṃ kurvanti kena cit // 14.4 [289]

---|---||---|---<sup>3</sup>  
 pṛthakchabdāḥ samutpannās taṃ ca śreṣṭham iti manyathā /  
 ---|---||---|---  
 saṃghe hi bhidyamāne 'smiṃś śreṣṭham ity abhimanyathā // 14.5 [290]

<sup>1</sup> This is an even line in odd position; Thag 123 has a variation in the reading: āhāraḥhitiko samussayo, but here also there is an even line in odd position.

<sup>2</sup> This line is hypermetric by 2 mātrā; Thag 124 is also hypermetric: sakkāro kāpurisena dujjaho.

<sup>3</sup> There is an extra syllable in the second half of the pādayuga; we should probably read śreṣṭham ti m.c.; resolution of -am it- would go against the rule of resolution.

--o--|o--o--||o--o--|o--o-- bhavipulā  
 asthicchidāṃ prāṇahr̥tāṃ gavāśvadhanahāriṇāṃ |  
 --o--|o--o--||o--o--|o--o--<sup>1</sup>  
 rāṣṭraṃ vilumpatāṃ caiva punar bhavati saṃgatam |  
 ---o|o---||o---|o--o--  
 yuṣmākaṃ nu kathaṃ na syād imaṃ dharmaṃ vijānatām || 14.6 [291.i]

----|o--o--|o--o--|o--o--  
*asthicchinnāḥ* prāṇaharā gavāśvadhanahārakāḥ |  
 ---o|o---||---o|o--o--  
 rāṣṭrāṇāṃ ca viloptāras *teṣāṃ bhavati saṃgatam* |  
 ---o|o---||o---|o--o--  
*yuṣmākaṃ nu kathaṃ na syād imaṃ dharmaṃ vijānatām* || 14.6 [291.ii]

-o---|o---||---o|o--o--  
 paṇḍitābhā parāmṛṣṭā vāg yā gocarabhāṣiṇī |  
 ---o|o---||o---|o--o--  
 vyāyacchanti mukhaṃ vāmā yayā nītā na te budhāḥ || 14.7 [292]

o--o--|o---||o--o--|o--o--  
 pare hi na vijānanti vayam atrodyamāmahe |  
 -o--o|o---||---o|o--o--  
 atra ye tu vijānanti teṣāṃ śāmyanti methakāḥ || 14.8 [293]

----|o---||o--o--|o--o--  
 ākrośan mām *avocan mām ajayan mām ajāpayet* |  
 -o--o|o---||---o|o--o--  
 atra ye hy upanahyanti vairam teṣāṃ na śāmyati || 14.9 [294]

----|o---||o--o--|o--o--  
 ākrośan mām avocan mām ajayan mām ajāpayet |  
 -o--o|o---||---o|o--o--  
 atra ye nopanahyanti vairam teṣāṃ praśāmyati || 14.10 [295]

o--o--|o---||---o|o--o--  
 na hi vaireṇa vairāṇi śāmyantīha kadā cana |  
 ----|o---||o--o--|o--o--  
 kṣāntyā vairāṇi śāmyanti eṣa dharmāḥ sanātanaḥ || 14.11 [296]

---o--|o--o--|o--o-- Triṣṭubh  
 vairam na vaireṇa hi jātu śāmyec  
 ---o--|o--o--|o--o--  
 chāmyed avaireṇa tu vairabhāvaḥ |  
 ---o--|o--o--|o--o--  
 vairaprasaṅgo hy ahitāya dr̥ṣṭas  
 ---o--|o--o--|o--o--  
 tasmād dhi vairam na karoti vidvān || 14.12 [297]

<sup>1</sup> bhavati counts as 3 syllables here, and in the variation recorded in the next verse.

ॐ-ॐ-|-,ॐॐ|ॐ- Triṣṭubh  
 sa cel labhed vai nipakaṃ saḥāyaṃ  
 ---ॐ-,|ॐॐ|ॐ-  
 loke caraṃ sādhu hi nityam eva |  
 ॐॐ-ॐ-|ॐ,ॐ|ॐ-  
 abhibhūya sarvāṇi parisravāṇi  
 ॐ-ॐ-,|ॐॐ|ॐ-  
 careta tenāptamanā smṛtātmā || 14.13 [298]

ॐ-ॐ-|-,ॐॐ|ॐ- Triṣṭubh  
 sa cel *labhed* vai nipakaṃ *saḥāyaṃ*  
 ---ॐ-,|ॐॐ|ॐ-  
 loke caraṃ sādhu hi nityam eva |  
 ---ॐ-|-,ॐॐ|ॐ-  
 rājeva rāṣṭraṃ vipulaṃ prahāya  
 ---ॐ-,|ॐॐ|ॐ-  
 ekaś caren na ca pāpāni kuryāt || 14.14 [299]

ॐ-ॐ-|ॐ-||ॐ-||ॐ-  
 caraṃś ca nādhigaccheta saḥāyaṃ tulyam ātmanaḥ |  
 ---ॐ-|ॐ-||ॐ-||ॐ-  
 ekacaryāṃ dṛḍhaṃ kuryān nāsti bāle saḥāyatā || 14.15 [300]

---ॐॐ|ॐ-||ॐ-||ॐ-  
 ekasya caritaṃ śreyo na tu bālaḥ saḥāyakaḥ |  
 ---ॐ-,|ॐॐ|ॐ- Triṣṭubh  
 ekaś caren na ca pāpāni kuryād  
 ---ॐ-,|ॐॐ|ॐ-  
 alpoṣuko ṛanyagataiva nāgaḥ || 14.16 [301.i]

---ॐॐ|ॐ-||ॐ-||ॐ-  
 ekasya caritaṃ śreyo na tu bālasaḥāyatā |  
 ---ॐ-|ॐ-||ॐ-||ॐ-  
 alposukaś careḍ ekō mātaṅgāranye nāgavat || 14.16 [301.ii]

|| DROHAVARGAḤ 14 ||

15: SMṚTIVARGA

---|ॐ-||ॐ-||ॐ-  
 ānāpānasmṛtir yasya paripūrṇā subhāvitā |  
 ॐ-||ॐ-||ॐ-||ॐ- navipulā  
 anupūrvam pariḥitā yathā buddhena deśitā |  
 ॐ-||ॐ-||ॐ-||ॐ-  
 sa imaṃ bhāsate lokam abhramuktaiva candramāḥ || 15.1 [302]

ॐ-ॐ-|ॐ,ॐ|ॐ- Jagatī  
 sthitena kāyena tathaiḥ cetasā  
 ॐ-ॐ-|-,ॐॐ|ॐ- Triṣṭubh  
 sthito niṣaṅṅo ṛpy atha vā śayānaḥ |

---,|---|---  
nityaṃ smṛto bhikṣur adhiṣṭhamāno  
---,|---|---  
*labheta pūrvāparato viśeṣam |*  
---,|---|---  
labdhvā ca pūrvāparato viśeṣam  
---,|---|---  
adarśanaṃ mṛturājasya gacchet // 15.2 [303]

---|---||---|---  
smṛtiḥ kāyagatā nityaṃ saṃvaraś cendriyaiḥ sadā |  
---|---||---|---  
samāhitaḥ sa jānīyāt *tena* nirvāṇam ātmanaḥ // 15.3 [304]

---|--- Vaitālīya  
yasya syāt sarvataḥ smṛtiḥ  
---|---  
satataṃ kāyagatā hy upasthitā |  
---|---<sup>1</sup>  
no ca syān no ca me syān  
---|---  
*na bhaviṣyati* na ca me bhaviṣyati |  
---|---  
anupūrvavihāravān asau  
---|---  
kālenottarate viṣaktikām // 15.4 [305]

---,|---|--- Triṣṭubh  
yo jāgaret smṛtimāṃ saṃprajānaḥ  
---,|---|---  
samāhito mudito viprasannaḥ |  
---,|---|---<sup>2</sup>  
kālena dharmāṃ mīmāṃsamānaḥ  
---,|---|---  
so 'tikramej jātijarāṃ saśokām // 15.5 [306]

---,|---|--- Triṣṭubh  
tasmāt sadā jāgarikāṃ bhajeta  
---,|---|---  
yo vīryavāṃ smṛtimān apramattaḥ |  
---,|---|---  
saṃyojanaṃ jātijarāṃ ca hitvā  
---,|---|---  
ihaiva duḥkhasya karoti so 'ntam // 15.6 [307]

---|---||---|---  
jāgarantaḥ śṛṇudhvam me suptāś ca pratibudhyata |  
---|---||---|---  
supteṣu jāgaraṃ śreyā na hi jāgarato bhayam // 15.7 [308]

<sup>1</sup> We need to read a svarabhakti vowel in *siyān* in the cadence m.c.

<sup>2</sup> Here two presumed light syllables have been replaced by one heavy one at the 6<sup>th</sup>.

---|---||---|---  
jāgaryam anuyuktānām ahorātrānuśikṣiṇām /  
---|---||---|---  
amṛtaṃ cādhimuktānām astaṃ gacchanti āsravāḥ // 15.8 [309]

---|---||---|---  
lābhas teṣāṃ manuṣyāṇām ye buddhaṃ śaraṇaṃ gatāḥ /  
---|---||---|---  
yeṣāṃ divā ca rātrau ca nityaṃ buddhagatā smṛtiḥ // 15.9 [310]

---|---||---|---  
lābhas teṣāṃ manuṣyāṇām ye dharmaṃ śaraṇaṃ gatāḥ /  
---|---||---|---  
yeṣāṃ divā ca rātrau ca nityaṃ dharmagatā smṛtiḥ // 15.10 [311]

---|---||---|---  
lābhas teṣāṃ manuṣyāṇām ye saṃghaṃ śaraṇaṃ gatāḥ /  
---|---||---|---  
yeṣāṃ divā ca rātrau ca nityaṃ saṃghagatā smṛtiḥ // 15.11 [312]

---|---||---|---<sup>1</sup>  
suprabuddhaṃ prabudhyante ime gautamaśrāvakāḥ /  
---|---||---|---  
yeṣāṃ divā ca rātrau ca nityaṃ buddhagatā smṛtiḥ // 15.12 [313]

---|---||---|---  
suprabuddhaṃ prabudhyante ime gautamaśrāvakāḥ /  
---|---||---|---  
yeṣāṃ divā ca rātrau ca nityaṃ dharmagatā smṛtiḥ // 15.13 [314]

---|---||---|---  
suprabuddhaṃ prabudhyante ime gautamaśrāvakāḥ /  
---|---||---|---  
yeṣāṃ divā ca rātrau ca nityaṃ saṃghagatā smṛtiḥ // 15.14 [315]

---|---||---|---  
suprabuddhaṃ prabudhyante ime gautamaśrāvakāḥ /  
---|---||---|---  
yeṣāṃ divā ca rātrau ca nityaṃ kāyagatā smṛtiḥ // 15.15 [316]

---|---||---|---  
*suprabuddhaṃ prabudhyante ime gautamaśrāvakāḥ /*  
---|---||---|---  
*yeṣāṃ divā ca rātrau ca nityaṃ samādhayaḥ smṛtāḥ // 15.15A [317]*

<sup>1</sup> Reading -śr- in -śrāvakāḥ as not making position here, and in the following verses, to give the normal cadence. Dhṛ 296: -sāvakā.

—○—|○—||○—|○—  
 suprabuddhaṃ prabudhyante ime gautamaśrāvakāḥ |  
 —○—|○—||—○—|○—  
 yeṣāṃ divā ca rātrau ca nityaṃ śīlagatā smṛtiḥ || 15.16 [318]

—○—|○—||○—|○—  
*suprabuddhaṃ prabudhyante ime gautamaśrāvakāḥ |*  
 —○—|○—||—○—|○—  
*yeṣāṃ divā ca rātrau ca nityaṃ tyāgatā smṛtiḥ || 15.16A [319]*

—○—|○—||○—|○—  
*suprabuddhaṃ prabudhyante ime gautamaśrāvakāḥ |*  
 —○—|○—||—○—|○—  
*yeṣāṃ divā ca rātrau ca nityaṃ devagatā smṛtiḥ || 15.16B [320]*

—○—|○—||○—|○—  
 suprabuddhaṃ prabudhyante ime gautamaśrāvakāḥ |  
 —○—|○—||—○—|○—  
 yeṣāṃ divā ca rātrau caivāhimsāyāṃ rataṃ manaḥ || 15.17 [321]

—○—|○—||○—|○—  
 suprabuddhaṃ prabudhyante ime gautamaśrāvakāḥ |  
 —○—|○—||—○—|○—  
 yeṣāṃ divā ca rātrau caivāvyāpāde rataṃ manaḥ || 15.18 [322]

—○—|○—||○—|○—  
 suprabuddhaṃ prabudhyante ime gautamaśrāvakāḥ |  
 —○—|○—||—○—|○—  
 yeṣāṃ divā ca rātrau ca naiṣkramye 'bhirataṃ manaḥ || 15.19 [323]

—○—|○—||○—|○—  
 suprabuddhaṃ prabudhyante ime gautamaśrāvakāḥ |  
 —○—|○—||—○—|○—  
 yeṣāṃ divā ca rātrau ca nityaṃ dhyānarataṃ manaḥ || 15.20 [324]

—○—|○—||○—|○—  
 suprabuddhaṃ prabudhyante ime gautamaśrāvakāḥ |  
 —○—|○—||—○—|○—  
 yeṣāṃ divā ca rātrau ca viveke 'bhirataṃ manaḥ || 15.21 [325]

—○—|○—||○—|○—  
 suprabuddhaṃ prabudhyante ime gautamaśrāvakāḥ |  
 —○—|○—||—○—|○—  
 yeṣāṃ divā ca rātrau ca śūnyatāyāṃ rataṃ manaḥ || 15.22 [326]

—○—|○—||○—|○—  
 suprabuddhaṃ prabudhyante ime gautamaśrāvakāḥ |  
 —○—|○—||—○—|○—  
 yeṣāṃ divā ca rātrau caivānimitte rataṃ manaḥ || 15.23 [327]

— — — | — — — || — — — | — — —  
 suprabuddhaṃ prabudhyante ime gautamaśrāvākāḥ |  
 — — — | — — — || — — — | — — —  
 yeṣāṃ divā ca rātrau ca ākiñcanye rataṃ manaḥ || 15.24 [328]

— — — | — — — || — — — | — — —  
 suprabuddhaṃ prabudhyante ime gautamaśrāvākāḥ |  
 — — — | — — — || — — — | — — —  
 yeṣāṃ divā ca rātrau ca bhāvanāyāṃ rataṃ manaḥ || 15.25 [329]

— — — | — — — || — — — | — — —  
 suprabuddhaṃ prabudhyante ime gautamaśrāvākāḥ |  
 — — — | — — — || — — — | — — —  
 yeṣāṃ divā ca rātrau ca nirvāṇe 'bhirataṃ manaḥ || 15.26 [330]

|| SMṚTIVARGAḤ 15 ||

## 16: PRAKIRṆAKAVARGA

— — — | — — — || — — — | — — — Triṣṭubh x 2  
 pūrvaṃ hi kṛtyaṃ pratijāgareta  
 — — — | — — — || — — — | — — — Vedic opening<sup>1</sup>  
 mā me kṛtyaṃ kṛtyakāle vihanyāt |  
 — — — | — — — || — — — | — — — Jagatī  
 taṃ nityakāle pratiyatyakāriṇaṃ  
 — — — | — — — || — — — | — — — Triṣṭubh  
 naiva kṛtyaṃ kṛtyakāle vihan<sup>ti</sup> || 16.1 [331]

— — — | — — — || — — — | — — — navipulā  
 vyāyamaiva puruṣo yāvad arthasya niṣpadaḥ |  
 — — — | — — — || — — — | — — —  
 paśyed asau tathātmārthaṃ yathaivecchet tathā bhavet || 16.2 [332]

— — — | — — — || — — — | — — — bhavipulā  
 uttiṣṭhata vyāyamata kurudhvaṃ dvīpam ātmanaḥ |  
 — — — | — — — || — — — | — — —  
 karmāro rajatasyaiva haradhvaṃ malam ātmanaḥ |  
 — — — | — — — || — — — | — — — Vaitāliya x 2  
 nirdhāntamalā hy anaṅgaṇā  
 — — — | — — — || — — — | — — —<sup>2</sup>  
 na punar jātijarām upeṣyetha || 16.3 [333]

<sup>1</sup> The same opening occurs in Jātaka 466.12, which reads: mā maṃ kiccaṃ kiccakāle byadhesi. In line d, which is defective in the Sanskrit version, the Pāli reads: na taṃ kiccaṃ kiccakāle byadhe, which again gives the Vedic opening.

<sup>2</sup> Reading upeṣyētha m.c.

ॐ-ॐ-|-,---||-ॐ-|ॐ-ॐ- mavipulā  
 alajjitavye lajjante lajjitavye tv alajjinaḥ ।  
 ॐ-ॐ-|ॐ----||ॐ-ॐ-|ॐ-ॐ-  
 abhaye bhayadarśīno bhaye cābhayadarśinaḥ ।  
 ---ॐ-|ॐ----||---|ॐ-ॐ-  
 mithyādr̥ṣṭisamādānāt satvā gacchanti durgatim ॥ 16.4 [334]

-ॐ-|ॐ----||---|ॐ-ॐ-  
 yas tu pūrvaṃ pramādyeha paścād vai na pramādyate ।  
 ॐ-|ॐ----||-ॐ-|ॐ-ॐ-  
 sa imaṃ bhāsate lokam abhramuktaiva candramāḥ ॥ 16.5 [335]

-ॐ-|ॐ----||---|ॐ-ॐ-  
 yas tu pūrvaṃ pramādyeha paścād vai na pramādyate ।  
 ॐ-ॐ-|ॐ----||ॐ-ॐ-|ॐ-ॐ- 9 syllables<sup>1</sup>  
 sa imāṃ viṣaktikāṃ loke smṛtaḥ samativartate ॥ 16.6 [336]

ॐ-ॐ-|ॐ-|---||-ॐ-|ॐ-ॐ- bhavipulā  
 daharo 'pi cet pravrajate yujyate buddhaśāsane ।  
 ॐ-|ॐ----||-ॐ-|ॐ-ॐ-  
 sa imaṃ bhāsate lokam abhramuktaiva candramāḥ ॥ 16.7 [337]

ॐ-ॐ-|ॐ-|---||-ॐ-|ॐ-ॐ- bhavipulā  
 daharo 'pi cet pravrajate yujyate buddhaśāsane ।  
 ॐ-ॐ-|ॐ----||ॐ-ॐ-|ॐ-ॐ- 9 syllables  
 sa imāṃ viṣaktikāṃ loke smṛtaḥ samativartate ॥ 16.8 [338]

-ॐ-ॐ-|ॐ----||ॐ-ॐ-|ॐ-ॐ-  
 yasya pāpakṛtaṃ karma kuśalena pithīyate ।  
 ॐ-|ॐ----||-ॐ-|ॐ-ॐ-  
 sa imaṃ bhāsate lokam abhramuktaiva candramāḥ ॥ 16.9 [339]

-ॐ-ॐ-|ॐ----||ॐ-ॐ-|ॐ-ॐ-  
 yasya pāpakṛtaṃ karma kuśalena pithīyate ।  
 ॐ-ॐ-|ॐ----||ॐ-ॐ-|ॐ-ॐ- 9 syllables  
 sa imāṃ viṣaktikāṃ loke smṛtaḥ samativartate ॥ 16.10 [340]

---ॐ-|ॐ-ॐ-||ॐ-|ॐ-ॐ- navipulā  
 yo jīvite na tapate maraṇānte ca sarvaśaḥ ।  
 ॐ-ॐ-|ॐ----||ॐ-|ॐ-ॐ-  
 sa vai dr̥ṣṭapado dhīro maraṇānte na śocate ॥ 16.11 [341]

<sup>1</sup> The 1st syllable is not resolved here as that would go against the rule of resolution, rather we have to understand incomplete Sanskritisation **sa + imāṃ** should give **semāṃ**. cf. Sn 768c: **somaṃ** (so + imāṃ) **visattikāṃ loke**. Same in 338 & 340 below.  
 In the alternate verses (335, 337 & 339) the first 2 syllables in **sa imāṃ** have to be counted seperately to complete the syllabic count.

--o-|ooo-||oo--|o-o- navipulā  
 yo jīvite na tapate maraṇānte ca sarvaśaḥ /  
 o--o|o---||-o--|o-o-  
 sa vai dṛṣṭapado dhīraḥ śokamadhye na śocati || 16.12 [342]

--o-|ooo-||oo--|o-o- navipulā  
 yo jīvite na tapate maraṇānte ca sarvaśaḥ /  
 o--o|o---||-o--|o-o-  
 sa vai dṛṣṭapado dhīro jñātimadhye virocate || 16.13 [343]

----,|o--||---||o-o- ravipulā<sup>1</sup>  
 kṛṣṇaṃ dharmāṃ viprahāya śuklāṃ bhāvayata bhikṣavaḥ /  
 --o-|o---||o--o|o-o-  
 okād anokam āgamyā vivekam anubrṃhayet /  
 o--o|o---||---|o-o-  
 tatra cābhīrametāryo hitvā kāmān akiñcanaḥ || 16.14 [344]

--o-o|o---||--o-|o-o-  
 śuddhasya hi sadā phalguḥ śuddhasya poṣathaḥ sadā |  
 --o-o|o-o-||o---|o-o- Anuṣṭubh  
 śuddhasya śucikarmaṇaḥ sadā sampadyate vratam || 16.15 [345]

--o-o|o---||-o--|o-o-  
 kṣetrāṇi tṛṇadoṣāṇi rāgadoṣā tv iyaṃ prajā /  
 --o-o|o---||--o-|o-o-  
 tasmād vigatarāgebhyo dattaṃ bhavati mahāphalam || 16.16 [346]

--o-o|o---||-o--|o-o-  
 kṣetrāṇi tṛṇadoṣāṇi dveṣadoṣā tv iyaṃ prajā /  
 --o-o|o---||--o-|o-o-<sup>2</sup>  
 tasmād vigatadveṣebhyo dattaṃ bhavati mahāphalam || 16.17 [347]

--o-o|o---||-o--|o-o-  
 kṣetrāṇi tṛṇadoṣāṇi mohadoṣā tv iyaṃ prajā /  
 --o-o|o---||--o-|o-o-  
 tasmād vigatamohebhyo dattaṃ bhavati mahāphalam || 16.18 [348]

--o-o|o---||-o--|o-o-  
 kṣetrāṇi tṛṇadoṣāṇi mānadoṣā tv iyaṃ prajā /  
 --o-o|o---||--o-|o-o-  
 tasmād vigatamānebhya dattaṃ bhavati mahāphalam || 16.19 [349]

--o-o|o---||-o--|o-o-  
 kṣetrāṇi tṛṇadoṣāṇi lobhadoṣā tv iyaṃ prajā /  
 --o-o|o---||--o-|o-o-  
 tasmād vigatalobhebhyo dattaṃ bhavati mahāphalam || 16.20 [350]

<sup>1</sup> We need to read *bhāveta* m.c.

<sup>2</sup> Reading -dv- in *vigatadveṣebhyo* as not making position to give the pathyā cadence, which seems preferable to reading *mavipulā* with an unexpected short 4<sup>th</sup> syllable in the opening; cf. the verses that follow. Dhṛ 357 reads: *tasmā hi vītadosesu*, which gives pathyā.

--○○|○---||----|○-○-  
 kṣetrāṇi tṛṇadoṣāṇi tṛṇādoṣā tv iyaṃ prajā /  
 --○○|○---||---○○|○-○-  
 tasmād vigatatṛṣṇebhyo dattaṃ bhavati mahāphalam // 16.21 [351]

---○○|○---||-○---|○-○-<sup>1</sup>  
 ṣaṣṭha adhipatī rājā rajyamāne rajasvalaḥ /  
 ○---○○|○---||----|○-○-  
 arakte virajā bhavati rakte bālo nirucyate // 16.22 [352]

○○---|○,---||-○-○○|○-○-<sup>2</sup>  
 nagaraṃ hy asthiprākāraṃ māṃsaṣoṇitalepanam /  
 -○---|○---||----|○-○-<sup>3</sup>  
 yatra rāgaś ca dveṣaś ca māno mrakṣaś ca bādhyate // 16.23 [353]

---○○|○-○-○--- Aupacchandasaka  
 hetuprabhavaṃ sadā hi duḥkhaṃ  
 ○○---○○|○-○-○---  
 tad apaśyaṃ sa hi tena tatra baddhaḥ /  
 -○○○○|○-○-○---  
 tasya tu samayāj jahāti saṅgaṃ  
 ○○---○○|○-○-○---  
 na hi bāhyā prajahanti taṃ mahaugham // 16.24 [354]

|| PRAKĪRṆAKAVARGAḤ 16 || ||

17: UDAKAVARGA

○○---|○---||○○---|○-○-  
 smṛtimantaḥ prayujyante na nikete ramanti te /  
 -○---|○---||-○---|○-○-<sup>4</sup>  
 haṃsavat palvalaṃ hitvā hy okam oghaṃ jahantē te // 17.1 [355]

---○○|○---||----|○-○-  
 haṃsādityapathē yānti ākāśe jīvitendriyāḥ /  
 ---○|-,---(-)||-○---|○-○- mavipulā<sup>5</sup>  
 niryānti dhīrā lokān mārasainyaṃ pramathya te // 17.2 [356]

<sup>1</sup> The opening of this line with 2 light syllables in 2<sup>nd</sup> and 3<sup>rd</sup> positions is unusual. There is no parallel to compare here.

<sup>2</sup> Reading -pr- in *asthiprākāraṃ* as not making position, giving the pathyā opening; Dhp 150: *aṭṭhīnaṃ nagaraṃ kataṃ*, is an Anuṭṭhubha verse, which is a rarity in the Pāli Canon.

<sup>3</sup> Reading dv- in *dveṣaś* as not making position, giving the pathyā cadence, which is preferable to reading mavipulā with a faulty opening.

<sup>4</sup> Reading a light syllable at the end of *jahantē* m.c.

<sup>5</sup> The opening is one syllable short in this line. Dhp 175 reads: *nīyanti dhīrā lokamhā*.

ॐ---|ॐ---||ॐ---|ॐ--- ravipulā<sup>1</sup>  
 acaritvā brahmacaryam alabdhvā yauvane dhanam |  
 ---|ॐ---||ॐ---|ॐ---<sup>2</sup>  
 jīṅakrauñcaivā dhyāyante 'lpamatsya iva palvale || 17.3 [357]

ॐ---|ॐ---||ॐ---|ॐ--- ravipulā  
 acaritvā brahmacaryam alabdhvā yauvane dhanam |  
 ---|ॐ---||---|ॐ---  
 śenti cāpātikīṅṅā vā paurāṅāny anucintitāḥ || 17.4 [358]

---|ॐ---||---|ॐ---  
 nālpam manyeta pāpasya naitam mām āgamiṣyati |  
 ॐ---|ॐ---||ॐ---|ॐ---  
 udabindunipātena mahākumbho 'pi pūryate |  
 ---|,---||---|ॐ--- mavipulā  
 pūryanti bālāḥ pāpair hi stokastokam kṛtair api || 17.5 [359]

---|ॐ---||---|ॐ---  
 nālpam manyeta puṅyasya naitam mām āgamiṣyati |  
 ॐ---|ॐ---||ॐ---|ॐ---  
 udabindunipātena mahākumbho 'pi pūryate |  
 ---|,---||---|ॐ--- mavipulā  
 pūryanti dhīrāḥ puṅyair hi stokastokam kṛtair api || 17.6 [360]

---|ॐ---||---|ॐ---  
 ye taranty āṅṅavaṅṅ nityam kolaṅṅ baddhvā janāḥ śubham |  
 ॐ---|ॐ---||---|ॐ--- navipulā  
 na te taranti saritāṅṅ tīṅṅā medhāvino janāḥ || 17.7 [361]

---|ॐ---||ॐ---|ॐ---<sup>3</sup>  
 uttīṅṅo bhagavāṅṅ buddhaḥ sthale tiṣṅṅhati brāhmaṅṅaḥ |  
 ---|ॐ---||---|ॐ---  
 bhikṣavaḥ snānti caivātra kolaṅṅ badhnanti cāpare || 17.8 [362]

---|ॐ---||---|ॐ---  
 kiṅṅ kuryād udapānena yatrāpaḥ sarvato bhavet |  
 ---|ॐ---||---|ॐ---  
 tṛṅṅāyā mūlam uddhṛtya kasya paryeṣaṅṅāṅṅ caret || 17.9 [363]

<sup>1</sup> We should possibly read *acaritvā brahmacar<sup>i</sup>yam* here and in the next verse, with the svarabhakti vowel having full status. We would then have *navipulā* lines with resolution of the first syllable, but as they are they also scan as *ravipulā* lines, and have therefore been counted as such.

<sup>2</sup> *dhy-* in *dhyāyante* doesn't make position here.

<sup>3</sup> *br-* in *brāhmaṅṅaḥ* fails to make position here.

○○○○|○○○ Vaitālīya  
udakena nijanti *nejakā*  
○○○○|○○○  
*iṣukārā namayanti tejasā* |  
○○○|○○○  
dāruṃ namayanti takṣakā  
○○○○|○○○  
hy ātmānaṃ *damayanti* paṇḍitāḥ || 17.10 [364]

○○○|○○○○||○○○|○○○  
yathā hradaḥ sugambhīro viprasanno hy anāvilāḥ |  
○○○|○○○○||○○○|○○○  
*evaṃ śrutvā* hi *saddharmaṃ* viprasīdanti paṇḍitāḥ || 17.11 [365]

○○○○|○○○ Vaitālīya  
pṛthivīsadr̥śo na lipyate  
○○○○|○○○  
tāyī kīlavād aprakampayaḥ |  
○○○○|○○○  
hrada iva hi vinītakardamo  
○○○○|○○○  
niṣkaluṣā hi bhavanti paṇḍitāḥ || 17.12 [366]

|| UDAKAVARGAḤ 17 || ||

## 18: PUṢPAVARGA

○○○○|○○○ Vaitālīya  
ka imāṃ pṛthivīm vijeṣyate  
○○○○|○○○  
yamalokaṃ ca tathā sadevakam |  
○○○|○○○  
ko dharmapadaṃ sudeśitaṃ  
○○○○|○○○  
kuśalaḥ puṣpam iva praceṣyate || 18.1 [367]

○○○○|○○○ Vaitālīya  
śaikṣaḥ pṛthivīm vijeṣyate  
○○○○|○○○  
yamalokaṃ ca tathā sadevakam |  
○○○○|○○○  
sa hi dharmapadaṃ sudeśitaṃ  
○○○○|○○○  
kuśalaḥ puṣpam iva praceṣyate || 18.2 [368]

○○○|○○○○||○○○|○○○  
vanaṃ chindata mā vṛkṣaṃ vanād vai jāyate bhayam |  
○○○|○○○○||○○○|○○○  
chitvā vanaṃ samūlaṃ tu nirvaṇā bhavata bhikṣavaḥ || 18.3 [369]

ॐ-ॐ-|ॐ-ॐ- Vaitāliya  
 na chidyate yāvatā vanam  
 ॐ-ॐ-ॐ-ॐ-|ॐ-ॐ-  
 hy anumātram api narasya bandhuṣu |  
 ॐ-ॐ-ॐ-|ॐ-ॐ-  
 pratibaddhamanā<sup>h</sup> sa tatra vai  
 ---ॐ-|[[ॐ]ॐ-ॐ- <sup>1</sup>  
 vatsaḥ kṣīrapaka iva mātaram // 18.4 [370]

---ॐ-|ॐ-ॐ- Vaitāliya <sup>2</sup>  
 ucchindi hi sneham ātmanaḥ  
 ---ॐ-|ॐ-ॐ-  
 padmaḥ śāradakaḥ yathodakāt |  
 ॐ-ॐ-|ॐ-ॐ-  
 śānti<sup>mārgam</sup> eva bṛṃhayen  
 ---ॐ-|ॐ-ॐ-  
 nirvāṇaḥ sugatena deśitam // 18.5 [371]

ॐ-ॐ-|ॐ-ॐ-||-ॐ-||ॐ-ॐ-  
 yathāpi ruciraḥ puṣpaḥ varṇavat syād agandhavat |  
 ---ॐ-|ॐ-ॐ-||-ॐ-||ॐ-ॐ-  
 evam<sup>m</sup> subhāṣitā vācā niṣphalāsāv akurvataḥ // 18.6 [372]

ॐ-ॐ-|ॐ-ॐ-||-ॐ-||ॐ-ॐ-  
 yathāpi ruciraḥ puṣpaḥ varṇavat syād sugandhavat |  
 ---ॐ-|ॐ-ॐ-||ॐ-||ॐ-ॐ-  
 evam<sup>m</sup> subhāṣitā vācā saphalā bhavati kurvataḥ // 18.7 [373]

ॐ-ॐ-|ॐ-ॐ-||-ॐ-||ॐ-ॐ-  
 yathāpi bhramaraḥ puṣpād varṇagandhāv aheṭhayan |  
 ॐ-ॐ-|ॐ-ॐ-||ॐ-||ॐ-ॐ-  
 paraiti rasam ādāya tathā grāmāḥ muniś caret // 18.8 [374]

ॐ-ॐ-|ॐ-ॐ-||ॐ-||ॐ-ॐ-  
 na pareṣāḥ vilomāni na pareṣāḥ kṛtākṛtam |  
 ---ॐ-|ॐ-ॐ-||ॐ-||ॐ-ॐ-  
 ātmanas tu samīkṣeta samāni viṣamāni ca // 18.9 [375]

ॐ-ॐ-|ॐ-ॐ-||-||-||ॐ-ॐ-  
 yathāpi puṣparāśibhyaḥ kuryān<sup>n</sup> mālāguṇāḥ bahūn |  
 ---ॐ-|ॐ-ॐ-||-||-||ॐ-ॐ-  
 evam<sup>m</sup> jātena martyena kartavyaḥ kuśalaḥ bahu // 18.10 [376]

---ॐ-|ॐ-ॐ-||ॐ-||ॐ-ॐ-  
 varṣāsu hi yathā puṣpaḥ vaguro vipramuñcati |  
 ---ॐ-|ॐ-ॐ-||-||-||ॐ-ॐ-  
 evam<sup>m</sup> rāgaḥ ca doṣa<sup>m</sup> ca vipramuñcata bhikṣavaḥ // 18.11 [377]

<sup>1</sup> We need to read *kṣīrapakeva* in this line to correct the metre. Dhṛ 284: *vaccho khīrapako va mātari*; cf. 68d, where the line is in a Śloka cadence.

<sup>2</sup> *sn-* in *sneham* fails to make position.



---|---|---  
 kumbhopamaṃ lokam imaṃ viditvā  
 ---|---|---  
 marīcidharmaṃ paribudhya caiva |  
 ---|---|---  
 chitveha mārasya tu puṣpakāṇi  
 ---|---|---  
 tv adarśanaṃ mṛtyurājasya gacchet || 18.19 [386]

---|---|---  
 phenopamaṃ lokam imaṃ viditvā  
 ---|---|---  
 marīcidharmaṃ paribudhya caiva |  
 ---|---|---  
 chitveha mārasya tu puṣpakāṇi  
 ---|---|---  
 tv adarśanaṃ mṛtyurājasya gacchet || 18.20 [387]

---|---|--- Aupacchandasaka  
 yo nādhyagamad bhaveṣu sāraṃ  
 ---|---|---  
 buddhvā puṣpam udumbarasya yadvat |  
 ---|---|---  
 sa tu bhikṣur idaṃ jahāty apāraṃ  
 ---|---|---  
 hy urago jīrṇam iva tvacaṃ purāṇam || 18.21 [388]

---|---|--- Aupacchandasaka  
 yo rāgam udācchinatty aśeṣaṃ  
 ---|---|---  
 bisapuṣpam iva jaleruhaṃ vigāhya |  
 ---|---|---  
 sa tu bhikṣur idaṃ jahāty apāraṃ  
 ---|---|---  
 hy urago jīrṇam iva tvacaṃ purāṇam || 18.21A [389]

---|---|--- Aupacchandasaka  
 yo dveṣam udācchinatty aśeṣaṃ  
 ---|---|---  
 bisapuṣpam iva jaleruhaṃ vigāhya |  
 ---|---|---  
 sa tu bhikṣur idaṃ jahāty apāraṃ  
 ---|---|---  
 hy urago jīrṇam iva tvacaṃ purāṇam || 18.21B [390]

---|---|--- Aupacchandasaka  
 yo moham udācchinatty aśeṣaṃ  
 ---|---|---  
 bisapuṣpam iva jaleruhaṃ vigāhya |

00-00|-0-0-0-  
*sa tu bhikṣur idaṃ jahāty apāraṃ*  
 00-00|-0-0-0-  
*hy urago jīrṇam iva tvacaṃ purāṇam || 18.21C [391]*

--00|-0-0-0- Aupacchandasaka  
*yo mānam udācchinatty aśeṣaṃ*  
 00-0000|-0-0-0-  
*bisapuṣpam iva jaleruham vigāhya |*  
 00-00|-0-0-0-  
*sa tu bhikṣur idaṃ jahāty apāraṃ*  
 00-00|-0-0-0-  
*hy urago jīrṇam iva tvacaṃ purāṇam || 18.21D [392]*

--00|-0-0-0- Aupacchandasaka  
*yo lobham udācchinatty aśeṣaṃ*  
 00-0000|-0-0-0-  
*bisapuṣpam iva jaleruham vigāhya |*  
 00-00|-0-0-0-  
*sa tu bhikṣur idaṃ jahāty apāraṃ*  
 00-00|-0-0-0-  
*hy urago jīrṇam iva tvacaṃ purāṇam || 18.21E [393]*

--00|-0-0-0- Aupacchandasaka  
*trṣṇāṃ ya udācchinatty aśeṣaṃ*  
 00-0000|-0-0-0-  
*bisapuṣpam iva jaleruham vigāhya |*  
 00-00|-0-0-0-  
*sa tu bhikṣur idaṃ jahāty apāraṃ*  
 00-00|-0-0-0-  
*hy urago jīrṇam iva tvacaṃ purāṇam || 18.21F [394]*

**|| PUṢPAVARGAḤ 18 ||**

**19: AŚVAVARGA**

--0-|-0,00|----- Triṣṭubh<sup>1</sup>  
 bhadro yathāśvaḥ kaśayābhisprṣṭa  
 --0-,-|-00|-0-0-0-  
 hy ātāpinaḥ saṃvijitāś careta |  
 --0-,-|-00|-0-0-0-  
 śrāddhas tathā śīlaguṇair upetaḥ  
 0-0-,-|-00|-0-0-0-  
 samāhito dharmaviniścayajñāḥ |  
 0-0-,-|-00|-0-0-0-  
 jitendriyaḥ kṣāntibalair upeto  
 0-0-|-0,00|-0-0-0-  
 jahāti sarvāṃ sa bhavān aśeṣān || 19.1 [395]

<sup>1</sup> The cadence is incorrect here. The word doesn't occur in the parallel at Dhṛ 144, but in Pāli the 2<sup>nd</sup> half of the compound would read **abhiphuṭṭha**, which would give the normal cadence.

---|---,---|--- Jagatī  
 bhadro yathāśvaḥ kaśayābhitāḍita  
 ---|---,---|--- Triṣṭubh x 3  
 hy ātāpinaḥ saṃvijitāś careta |  
 ---|---,---|---  
 śrāddhas tathā śīlaguṇair upetaḥ  
 ---|---,---|---  
 samāhito dharmaviniścayaḥ |  
 ---|---,---|--- Jagatī  
 saṃpannavidyācaraṇaḥ pratismṛtas  
 ---|---,---|--- Triṣṭubh  
 tāyī sa sarvaṃ prajahāti duḥkham // 19.2 [396]

---|---,---|--- Triṣṭubh  
 yasyendriyāṇi samatāṃ gatāni  
 ---|---,---|---  
 aśvo yathā sārathinā sudāntaḥ |  
 ---|---,---|---  
 prahīṇadoṣāya nirāsravāya  
 ---|---,---|---  
 devāpi tasmai sprḥayanti nityam // 19.3 [397]

---|---,---|---  
 apramattaḥ pramatteṣu *supteṣu bahu*jāgaraḥ |  
 ---|---,---|---  
 abalāśva iva bhadraśvaṃ hitvā yāti sumedhasam // 19.4 [398]

---|---,---|--- navipulā  
 hrīṇiṣevī hi puruṣaḥ prājñō yaḥ susamāhitaḥ |  
 ---|---,---|---  
 sarvapāpaṃ jahāty eṣa bhadraśvo hi kaśām iva // 19.5 [399]

---|---,---|---  
 dānto vai samitiṃ yāti dāntaṃ rājādhirohati |  
 ---|---,---|---  
 dāntaḥ śreṣṭho manuṣyaṇām yo 'tivākyaṃ titīkṣati // 19.6 [400]

---|---,---|---  
 yo hy aśvaṃ damajej jānyam ājāneyaṃ ca saindhavam |  
 ---|---,---|---  
 kuñjaraṃ vā mahānāgam ātmā dāntas tato varam // 19.7 [401.i]

---|---,---|---  
*yac* *cehāśvataram* damayed ājanyaṃ vāpi saindhavam |  
 ---|---,---|---  
 kuñjaraṃ vā mahānāgam ātma dāntas tato varam // 19.7 [401.ii]

<sup>1</sup> We should read either abalāśva 'va or abalāśveva here; cf. Dhp 29: abalassaṃ va sīghasso.

<sup>2</sup> Dhp 322 reads: varam-assatarā dantā.

na hy asau tena yānena tāṃ bhūmim adhigacchati |  
 ātmanā hi sudāntena kṣipraṃ śāntiṃ nigacchati || 19.8 [402.i]

na hi tena sa yānena tāṃ bhūmim abhisambhavet |  
 yām ātmanā sudāntena dānto dāntena gacchati || 19.8 [402.ii]

yac cehāśvataraṃ damayed ājanyaṃ vāpi saindhavam |  
 kuñjaraṃ vā mahānāgam ātmadāntas tato varam || 19.8A [403]

na hi tena sa yānena tāṃ bhūmim abhisambhavet |  
 yām ātmanā sudāntena bhava duḥkhasya pāragaḥ || 19.8B [404]

yac cehāśvataraṃ damayed ājanyaṃ vāpi saindhavam |  
 kuñjaraṃ vā mahānāgam ātmadāntas tato varam || 19.8C [405]

na hy asau tena yānena tāṃ bhūmim adhigacchati |  
 ātmanā hi sudāntena sarvās tyajati durgatīḥ || 19.9 [406.i]

na hi tena sa yānena tāṃ bhūmim abhisambhavet |  
 yām ātmanā sudāntena sarvāṃ tyajati durgatīḥ || 19.9 [406.ii]

yac cehāśvataraṃ damayed ājanyaṃ vāpi saindhavam |  
 kuñjaraṃ vā mahānāgam ātmadāntas tato varam || 19.9A [407]

na hy asau tena yānena tāṃ bhūmim adhigacchati |  
 ātmanā hi sudāntena sarvāṃ chinatti bandhanam || 19.10 [408.i]

na hi tena sa yānena tāṃ bhūmim abhisambhavet |  
 yām ātmanā sudāntena sarvāṃ chindati bandhanam || 19.10 [408.ii]

yac cehāśvataraṃ damayed ājanyaṃ vāpi saindhavam |

kuñjaraṃ *vā mahānāgam* ātma<sup>1</sup>dāntas tato varam // 19.10A [409]

*na hy asau* tena yānena tāṃ bhūmim adhigacchati |

ātmanā hi sudāntena sarvaduḥkhāt pramucyate // 19.11 [410.i]

na hi tena sa yānena tāṃ bhūmim abhisambhavet |

yām ātmanā sudāntena sarvaduḥkhāt *pramucyate* // 19.11 [410.ii]

*yac cehāśvataram damayed* ājanyaṃ vāpi saindhavam |

kuñjaraṃ vā mahānāgam ātma<sup>1</sup>dāntas tato *varam* // 19.11A [411]

na hi tena sa yānena *tāṃ bhūmim abhisambhavet* |

yām ātmanā sudāntena *sarvāṃ jahāti saṃpadam* // 19.11B [412]

*yac cehāśvataram* damayed ājanyaṃ vāpi saindhavam |

kuñjaraṃ vā mahānāgam *ātma<sup>1</sup>dāntas tato varam* // 19.11C [413]

na hy asau tena yānena tāṃ bhūmim adhigacchati |

ātmanā *hi* sudāntena nirvāṇasyaiva so 'ntike // 19.12 [414.i]

*na hi tena sa yānena tāṃ bhūmim abhisambhavet* |

yām ātmanā sudāntena *nirvāṇasyaiva* so 'ntike // 19.12 [414.ii]

ātmanā eva damayed bhadraśvam iva sārathiḥ |

ātmanā hi sudāntena smṛtimāṃ duḥkhapāragah // 19.13 [415]

ātmaiva hy ātmano nāthaḥ ātmā śaraṇam ātmanaḥ |

tasmāt saṃyamayātmānaṃ bhadraśvam iva sārathiḥ // 19.14 [416]

// AŚVAVARGAḤ 19 //

<sup>1</sup> After all the resolutions occurring above, we may note that *damayed* counts as 3 syllables here.

20: KRODHAVARGA

---|---|---|--- Triṣṭubh  
 krodhaṃ jahed viprajahec ca mānaṃ  
 ---|---|---|---  
 saṃyojanaṃ sarvam atikrameta /  
 ----|---|---|--- Vedic opening<sup>1</sup>  
 taṃ nāṃne rūpe ca asajyamānaṃ  
 ---|---|---|---  
 akiñcanaṃ nānupatanti saṅgāḥ // 20.1 [417]

---|---|---|--- bhavipulā  
 krodhaṃ jahed utpatitaṃ rāgaṃ jātaṃ nivārayet /  
 ---|---|---|---  
 avidyāṃ prajahed dhīraḥ satyābhisamayāt sukhaṃ // 20.2 [418]

----|---|---|---  
 krodhaṃ hatvā sukhaṃ sete krodhaṃ hatvā na śocati |  
 ---|---|---|---  
 krodhasya viṣamūlasya madhuraghnasya bhikṣavaḥ /  
 ---|---|---|---  
 vadhaṃ āryāḥ praśaṃsanti taṃ ca hatvā na śocati // 20.3 [419]

---|---|---|---  
 yat tu rocayati kruddho duṣkṛtaṃ sukr̥taṃ tv iti |  
 ---|---|---|---  
 paścāt sa vigate krodhe spr̥ṣṭvāgnim iva tapyate // 20.4 [420]

----|---|---|---  
 ahrīkaś cānavatrāpī cāvraś caiva roṣaṇaḥ /  
 ---|---|---|---  
 krodhena hy abhibhūtasya dvīpaṃ nāstīha kiṃ cana // 20.5 [421.i]

---|---|---|---<sup>2</sup>  
 ahrīkyo 'py anavatrāpī bhavati krodhano 'vrataḥ /  
 ---|---|---|---  
 krodhena cābhibhūtasya na dvīpo bhavati kaś cana // 20.5 [421.ii]

---|---|---|---  
 abalaṃ hi balaṃ tasya yasya krodhe balaṃ balaṃ /  
 ---|---|---|---  
 kruddhasya dharmahīnasya pratipattir na vidyate // 20.6 [422]

<sup>1</sup> As it stands this line has the Vedic opening, but maybe we should read *nāmarūpe* instead to give the normal opening. Dhṛ 221 reads: *taṃ nāmarūpasmīṃ asajjamānaṃ*.

<sup>2</sup> We have to scan *bhavati* as having its full complement of syllables in this line, but read *bhoti* in line d.

--o--o|o-----||--o--o|o--o--  
 yas tv ayaṃ balavāṃ bhūtvā durbalasya titīkṣati |  
 -----o|o-----||-----o|o--o--  
 tām āhuḥ paramāṃ kṣāntiṃ nityaṃ kṣamati durbalaḥ // 20.7 [423]

--o--|o-----||--o--|o--o--  
 yaḥ pareṣāṃ prabhūḥ saṃs tu durbalāṃ saṃtitīkṣati |  
 -----o|o-----||-----o|o--o--  
 tām āhuḥ paramāṃ kṣāntiṃ nityaṃ kṣamati durbalaḥ // 20.8 [424]

-----o|o-----||oo--|o--o--  
 atyukto hi parair yo vai balavāṃ saṃtitīkṣati |  
 -----o|o-----||-----o|o--o--  
 tām āhuḥ paramāṃ kṣāntiṃ nityaṃ kṣamati durbalaḥ // 20.9 [425]

-----o|o-----||oo--|o--o--  
 ātmānaṃ ca paraṃ caiva mahato rakṣate bhayāt |  
 --o--o|o-----||o--o--|o--o--  
 yaḥ paraṃ kupitaṃ jñātvā svayaṃ tatropaśāmyati // 20.10 [426]

oo--o|o-----||--o--o|o--o--  
 ubhayoś carate so 'rtham ātmanasya parasya ca |  
 --o--o|o-----||o--o--|o--o--  
 yaḥ paraṃ kupitaṃ jñātvā svayaṃ tatropaśāmyati // 20.11 [427]

o--o--o|o-----||--o--o|o--o--  
 ubhārthe caramānaṃ taṃ hy ātmanasya parasya ca |  
 oo--|o-----||--o--o|o--o--  
 abalaṃ manyate bālo dharmeṣv avavicakṣaṇaḥ // 20.12 [428]

o--o--|o-----||o--o--o|o--o--  
 jayaṃ hi manyate bālo vacobhiḥ paruṣair vadan |  
 ---oo|o-----||--o--o|o--o--<sup>1</sup>  
 nityaṃ iva jayas tasya yo 'tivākyam titīkṣati // 20.13 [429]

---o--|o--oo|o--o--  
 śreṣṭhasya vākyam kṣamate bhayena  
 ---o--|o--oo|o--o--  
 saṃrambhahetoḥ sadṛśasya caiva |  
 ---o--|o--oo|o--o--  
 yo vai nihīnaṣya vacaḥ kṣameta  
 ---o--|o--oo|o--o--  
 tām uttamāṃ kṣāntim ihāhur āryāḥ // 20.14 [430]

-----|o-----||oo--o|o--o--  
 kruddho vācam na bhāseta pariṣatsv atha vā mithaḥ |  
 ---o--|o--oo--||o--o--o|o--o-- bhavipulā  
 krodhābhībhūtaḥ puruṣaḥ svam arthasṃ hi na budhyate // 20.15 [431]

<sup>1</sup> This odd line has light syllables in 2<sup>nd</sup> and 3<sup>rd</sup> position. I can find no parallel to the line in Pāṇi for purposes of comparison.

---|---||---|---  
 satyaṃ vaden na ca krudhyed dadyād alpād api svayam /  
 ---|---||---|---  
 sthānair ebhis tribhir yukto devānām antikam vrajet // 20.16 [432]

---|---||---|---  
 śāntasya hi kutaḥ krodho dāntasya samajīvinaḥ /  
 ---|---||---|---  
 samyagājñāvimuktasya krodho nāsti prajānataḥ // 20.17 [433]

---|---||---|--- bhavipulā <sup>1</sup>  
 tasyaiva pāpaṃ bhavati yaḥ krudde krudhyate punaḥ |  
 ---|---||---|---  
 kruddeṣv akruddhamānas tu saṅgrāmaṃ durjayaṃ jayet // 20.18 [434]

---|---||---|---  
 akrodhena jayet krodham asādhuṃ sādhuṇā jayet /  
 ---|---||---|--- mavipulā  
 jayet kadaryaṃ dānena satyena tv anṛtaṃ jayet // 20.19 [435]

---|---||---|---  
 akruddhasya kutaḥ krodho dāntasya samajīvinaḥ /  
 ---|---||---|---  
 samyagājñāvimuktasya krodhas tasya na vidyate // 20.20 [436]

---|---||---|---  
 akrodhas cāvihimsā ca vasaty āryeṣu sarvadā /  
 ---|---||---|---<sup>2</sup>  
 sadā pāpajane krodhas tiṣṭhati parvato yathā // 20.21 [437]

---|---||---|---<sup>3</sup>  
 yas tv ihotpatitaṃ krodhaṃ rathaṃ bhrāntam iva dhārayet /  
 ---|---||---|---  
 vadāmi sārathim taṃ tu raśmigrāho 'yam anyathā // 20.22 [438]

**// KRODHAVARGAḤ 20 //**

uddānam ||

śramaṇo mārgasatkāro drohasmṛtiprakīrṇakaḥ /  
 udakaṃ puṣpaṃ aśvaś-ca saha krodhena te daśaḥ // [439] ||

<sup>1</sup> Scanning *bhavati* as having 3 syllables.

<sup>2</sup> The even line has light syllables in 2<sup>nd</sup> and 3<sup>rd</sup> position; it may seem preferable to take the v.l. *tiṣṭhate*. The parallel to this verse at SN 1. 945 is no help here as it reads: *pabbato vāhimaddati*.

<sup>3</sup> We should read *bhrāntaṃ va* here, to correct the metre; cf Dhṛ 222: *rathaṃ bhantaṃ va vāraye*.

## 21: TATHĀGATAVARGA

---|---|---  
 sarvābhibhūḥ sarvavid eva cāsmi  
 ---|---|---  
 sarvaiś ca dharmaiḥ satataṃ na liptaḥ /  
 ---|---|---  
 sarvaṃjahaḥ sarvabhayād vimuktaḥ  
 ---|---|---  
 svayaṃ hy abhijñāya kam uddiśeyam // 21.1 [440]

---|---|---  
 kam uddiśeyam tv asamo hy atulyaḥ  
 ---|---|---  
 svayaṃ pravaktā hy adhigamya bodhim /  
 ---|---|---  
 tathāgato devamanuṣyaśāstā  
 ---|---|---  
 sarvajñatām prāpya balair upetaḥ // 21.2 [441]

---|---|---||---|---|--- bhavipulā  
 ahaṃ hi lokeṣv arahann ahaṃ lokeṣv anuttaraḥ /  
 ---|---|---||---|---|---  
 sadevakeṣu lokeṣu cāhaṃ mārābhibhūr jinaḥ // 21.3 [442]

---|---|---||---|---|---  
 ācāryo me na vai kaś cit sadṛśaś ca na vidyate /  
 ---|---|---||---|---|--- mavipulā<sup>1</sup>  
 eko 'smiṃ loke saṃbuddhaḥ prāptaḥ saṃbodhim uttamām // 21.4 [443]

---|---|---||---|---|---  
 jinā hi mādrśā jñeyā ye prāptā hy āsravaḥsayam /  
 ---|---|---||---|---|---  
 jītā me pāpakā dharmās tato 'ham upagā jinaḥ // 21.5 [444]

---|---|---||---|---|---  
 bārāṇasīm gamiṣyanti haniṣye 'mṛtadundubhim /  
 ---|---|---||---|---|--- 9 syllables<sup>2</sup>  
 dharmacakraṃ pravartayiṣye lokeṣv aprativartitam // 21.6 [445]

---|---|---||---|---|---<sup>3</sup>  
 na hi santaḥ prakāśyante viditvā lokaparyāyam /  
 ---|---|---||---|---|--- bhavipulā  
 ādeśayanto virajaḥ padaṃ śāntamanīṣiṇaḥ // 21.7 [446]

<sup>1</sup> Mavipulā normally has a short 3<sup>rd</sup> syllable, so we should perhaps read *eko 'smi' loke* here m.c. MN.26 (Ariyapariyesanasutta) reads: *sadevakasmim lokasmim*, which has the correct opening.

<sup>2</sup> The odd line here has 9 syllables. M.26 reads: *Dhammacakkam pavattetuṃ*, which gives Pathyā.

<sup>3</sup> The cadence is incorrect here, we need to read *lokaparyayam* m.c. The line occasionally occurs in Pāli (SN1.111; Sn 586) as *viditvā lokapariyāyam*, which is also incorrect.

ॐ---ॐ|ॐ---||---ॐ|ॐ---  
 nadan̄tīha mahāvīrāḥ saddharmaṇa tathāgatāḥ /  
 ---ॐ|ॐ---||---ॐ|ॐ---  
 dharmeṇa nadamānānāṃ ke tv asūyed vijānakāḥ // 21.8 [447]

---ॐ|ॐ---||---ॐ|ॐ---  
 ye dhyānaprasṛtā dhīrā naiṣkramyopāśame ratāḥ /  
 ---ॐ|ॐ---||---ॐ|ॐ---  
 devāpi sṛḥayan̄ty eṣāṃ buddhānāṃ śrīmatāṃ sadā // 21.9 [448]

---||ॐ---||---||ॐ---  
 teṣāṃ devā manuṣyāś ca saṃbuddhānāṃ yaśasvināṃ /  
 ॐ---||ॐ---||ॐ---||ॐ---  
 sṛḥayan̄ty āsubuddhīnāṃ śārīrāntimadhāriṇāṃ // 21.10 [449]

---ॐ|,---||---ॐ|ॐ--- mavipulā  
 ye cābhyatītāḥ saṃbuddhā ye ca buddhā hy anāgatāḥ /  
 ---ॐ|ॐ---||ॐ---||ॐ---  
 yaś cāpy etarhi saṃbuddho bahūnāṃ śokanāśakaḥ // 21.11 [450]

---||ॐॐॐ||---ॐॐ|ॐ--- navipulā  
 sarve saddharmaguravo vyāhārṣu viharanti ca |  
 ॐॐॐ|ॐ---||---||ॐ---  
 athāpi vihariṣyanti eṣā buddheṣu dharmatā // 21.12 [451]

---ॐ|ॐ---||---ॐॐ|ॐ---  
 tasmād ihātmakāmena mātmyam abhikāṅkṣatā |  
 ---ॐ|ॐ---||ॐॐ||ॐ---  
 saddharmo gurukartavyaḥ smaratā buddhaśāsanam // 21.13 [452]

ॐ---||ॐ---||ॐ---||ॐ---  
 na śraddhāsyanti vai ye tu narā buddhasya śāsanam /  
 ॐ---||ॐ---||ॐ---||ॐ---  
 vyasanāṃ te gamiṣyanti vaṇijo rākṣasīṣv iva // 21.14 [453]

---ॐ|ॐ---||ॐ---||ॐ---  
 śraddhāsyanti tu ye nityaṃ narā buddhasya śāsanam /  
 ॐ---||ॐ---||---||ॐ---  
 svastinā te gamiṣyanti vālāhenaiva vāṇijāḥ // 21.15 [454]

ॐॐ-,|ॐॐ|ॐॐ- Jagatī  
 tathāgatāṃ buddham iha svayaṃbhuvam̄  
 ---||-,|ॐॐ-]ॐॐ|ॐ--- Triṣṭubh x 3<sup>1</sup>  
 dvau vai vitarkau bahulam̄ samudācarete |  
 ---||-,|ॐॐ|ॐ---  
 kṣemas tathaiva pravivekayuktas  
 ॐॐ-,|ॐॐ|ॐ---  
 tamonudaṃ pāragatāṃ maharṣim // 21.16 [455]

<sup>1</sup> We need to exclude **bahulam̄** m.c. Iti 38 has a Jagatī line, which reads: **duve vitakkā samudācaranti nam̄**.

---|-,00|---  
 prāptaḥ sa cāryo vaśitām aśeṣām  
 ---|-,00|---  
 viṣvottaraḥ sarvabhayād vimuktaḥ |  
 ---|-,00|---  
 tṛṣṇāprahīṇo vimalo nirāśaś  
 ---|-,00|---  
 cālokayaṃ lokahitāya satvān || 21.17 [456]

---|-,00|--- Jagatī  
 śaile yathā parvatamūrdhani sthito  
 ---|-,00|--- Triṣṭubh x 5  
 yathaiva paśyej janatām samantāt |  
 ---|-,00|---  
 tathā hy asau dharmamayaṃ sumedhāḥ  
 ---|-,00|---  
 prāsādam āruhya samantacakṣuḥ |  
 ---|-,00|---  
 śokābhibhūtām janatām aśoko  
 ---|-,00|---  
 'drākṣīd imāṃ jātijarābhibhūtām || 21.18 [457]

|| TATHĀGATAVARGAḤ 21 ||

## 22: ŚRUTAVARGA

---|000-||-00|000- navipulā  
 sādhu śrutam sucaritam sādhu cāpy aniketatā |  
 ---|-----||-----|000- mavipulā<sup>1</sup>  
 pradakṣiṇaṃ pravrajyā ca śrāmaṇyaśyānulomikam || 22.1 [458]

---|0-----||0---0|000-  
 bālā ihāvijānantaś caranti hy amarā iva |  
 ---|0-----||-0---|000-  
 vijānatām tu saddharmam āturasyaiva śarvarī || 22.2 [459]

---|-,---||000|000- mavipulā  
 yathā hy agāraṃ succhannaṃ praviśya tasmai sphuṭam |  
 ---|0-----||-----|000-  
 vidyamānāni rūpāni cakṣuṣmāṃ hi na paśyati || 22.3 [460]

---|0-----||-00|000-  
 tahaiveha naro nityam jñānavān api yo bhavet |  
 ---|0-----||-----|000-  
 aśrutvā na vijānāti dharmam kalyāṇapāpakān || 22.4 [461]

<sup>1</sup> We should probably read -vr- in pravrajyā as not making position to give the pathyā cadence here. I cannot find a parallel in Pāli for this line.



---|---||---|---  
 ādhyātmaṃ ca na jānāti bahirdhā tu vipaśyati |  
 ---|---||---|---  
*bahirdā*phaladarśī tu sa vai ghoṣeṇa nīyate // 22.13 [470]

----|---||---|---  
 ādhyātmaṃ tu prajānāti bahirdhā ca na paśyati |  
 ---|---||---|---  
 ādhyātmaphaladarśī tu sa vai ghoṣeṇa nīyate // 22.14 [471]

---|---||---|---  
 ādhyātmaṃ ca na jānāti bahirdhā ca na paśyati |  
 ---|---||---|---  
 ubhaye 'phaladarśī tu sa vai ghoṣeṇa nīyate // 22.15 [472]

----|---||---|---  
 ādhyātmaṃ ca prajānāti bahirdhā ca vipaśyati |  
 ---|---||---|---  
 sa tu niḥsaraṇaprajñō na vai ghoṣeṇa nīyate // 22.16 [473]

---|---||---|---<sup>1</sup>  
 bahu śṛṇoti śrotreṇa bahū paśyati cakṣuṣā |  
 ---|---||---|---  
 na tad dṛṣṭaṃ śrutaṃ dhīraḥ sarvaṃ śraddhātum arhati // 22.17 [474.i]

----|---||---|--- Anuṣṭubh  
 śrotreṇa śrūyate bahu dṛśyate bahu cakṣuṣā |  
 ---|---||---|---  
 na tad dṛṣṭaṃ śrutam *dhīraḥ* sarvaṃ śraddhātum arhati // 22.17 [474.ii]

---|---||---|--- Triṣṭubh  
 vijñānasārāṇi subhāṣitāni  
 ---|---||---|---  
 jñātaṃ śrutaṃ caiva samādhisāram |  
 ---|---||---|---<sup>2</sup>  
 na tasya vijñānaśrutaṃ mahārthaṃ  
 ---|---||---|---  
 yaḥ sāhaso bhavati naraḥ pramattaḥ // 22.18 [475]

---|---||---|--- Jagatī  
 dharme tu ye hy āryanivedite ratās  
 ---|---||---|--- Triṣṭubh  
 tadā carante vacasā yadāhuḥ |

<sup>1</sup> Line a has light syllables in 2nd & 3rd position; the parallel at Th 500 reads: *sabbaṃ suṇāti sotena*. I read *śr-* in *śrotreṇa* here as not making position, giving the pathyā cadence as in the Pāli. If it fails we would have a mavipulā with an abnormal opening.

<sup>2</sup> In medial position *śr-* in *-śrutaṃ* usually makes position, but a heavy 6th syllable in normally avoided. There are exceptions to this in Pāli, where it seems that if there is a word break after the 5th, a heavy 6th is sometimes tolerated, but that is not the case here. In the parallel at Sn 329 this line does not occur.

---|---,---|--- Jagatī x 2  
 te kṣāntisauratyasamādhigocarāḥ  
 ---|---,---|---  
 śrutasya buddher api sāram adhyaguḥ // 22.19 [476]

// ŚRUTAVARGAḤ 22 //

23: ĀTMAVARGA

---|---|---|---  
 subhāṣitasya śikṣeta śramaṇopāsanasya ca |  
 ---|---|---|--- navipulā  
 ekāsanasya ca rahaś cittavyupaśamasya ca // 23.1 [477]

---|---|---|--- ravipulā  
 ekāsanam tv ekaśayyām ekacaryām atandritaḥ |  
 ---|---|---|---  
 ramayec caikam ātmānam vaneṣv ekaḥ sadā vaset // 23.2 [478]

---|---|---|---  
 yaḥ sahasraṃ sahasraṇām saṃgrāme dviṣatām jayet |  
 ---|---|---|---  
 yaś cātmānam jayed ekaṃ saṃgrāmo durjayaḥ sa vai // 23.3 [479]

---|---|---|---  
 ātmā hy asya jitaḥ śreyām yac ceyam itarāḥ prajāḥ |  
 ---|---|---|---<sup>1</sup>  
 ātmadāntasya puruṣasya nityam saṃvṛtacāriṇaḥ // 23.4 [480]

---|---|---|---  
 na devā nāpi gandharvā na māro brāhmaṇā saha |  
 ---|---|---|---  
 jitasyāpajitam kuryus tathā prājñasya bhikṣuṇaḥ // 23.5 [481]

---|---|---|--- navipulā<sup>2</sup>  
 ātmānam eva prathamam pratirūpe niveśayet |  
 ---|---|---|---  
 tato 'nyam anuśāsīta . . . . . yathā hy ah . . // 23.6 [482]

---|---|---|--- navipulā  
 ātmānam eva prathamam pratirūpe niveśayet |  
 ---|---|---|---  
 tato 'nyam anuśāsīta na kliśyeta hi paṇḍitaḥ // 23.7 [483]

<sup>1</sup> Reading *puru-* as resolved, but it may be better to read *poṣasya* m.c. Dhṛ 104 reads: *attadantassa posassa*.

<sup>2</sup> Counting *pr-* in *prathamam* as not making position here and in the following verse, giving *navipulā*, otherwise we have *bhavipulā*.

---|---||---|---  
 ātmānaṃ hi tathā *kuryāc* chāsītānyam yathā svayam |  
 ---|---||---|---  
 sudānto bata me nityam ātmā sa hi sudurdamaḥ || 23.8 [484]

---|---||---|---  
 ātmānaṃ hi tathā kuryāc chāsītānyam yathā svayam |  
 ---|---||---|---  
 ātmā dānto mayā nityam ātma<sup>o</sup>dānto hi paṇḍitaḥ || 23.9 [485]

---|---||---|---  
 ātmano 'rthaṃ parārthena bah<sup>u</sup>nāpi na hāp<sup>ay</sup>et |  
 ---|---||---|---  
 ātmārthaṃ paramaṃ jñātvā svakārthaparamo bhavet || 23.10 [486]

---|---||---|---  
 ātmā tv ihātmano *nāthaḥ ko nu nāthaḥ* paro bhavet |  
 ---|---||---|---  
*ātmanā* hi sudāntena nāthaṃ labhati paṇḍitaḥ || 23.11 [487]

---|---||---|---  
 ātmā tv ihātmano nāthaḥ ko nu nāthaḥ paro bhavet |  
 ---|---||---|---  
*ātmanā hi* sudāntena arthaṃ labhati paṇḍitaḥ || 23.12 [488]

---|---||---|---  
 ātmā tv ihātmano nāthaḥ ko nu nāthaḥ paro bhavet |  
 ---|---||---|---  
 ātmanā hi sudāntena dharmam labhati paṇḍitaḥ || 23.13 [489]

---|---||---|---  
 ātmā tv ihātmano nāthaḥ ko nu nāthaḥ paro bhavet |  
 ---|---||---|---  
 ātmanā hi sudāntena yaśo labhati paṇḍitaḥ || 23.14 [490]

---|---||---|---  
 ātmā tv ihātmano nāthaḥ ko nu nāthaḥ paro bhavet |  
 ---|---||---|---  
 ātmanā hi sudāntena kīrtiṃ labhati paṇḍitaḥ || 23.15 [491]

---|---||---|---  
 ātmā tv ihātmano nāthaḥ ko nu nāthaḥ paro bhavet |  
 ---|---||---|---  
*ātmanā hi* sudāntena sukhāṃ labhati paṇḍitaḥ || 23.16 [492]

---|---||---|---  
 ātmā tv ihātmano nāthaḥ ko nu nāthaḥ paro bhavet |  
 ---|---||---|---  
*ātmanā hi* sudāntena svargaṃ labhati paṇḍitaḥ || 23.17 [493]

--ॐ-|ॐ-----||-ॐ---|ॐ-ॐ-  
 ātmā tv ihātmano nāthaḥ ko nu nāthaḥ paro bhavet ।  
 --ॐ-ॐ|ॐ-----||ॐ-----|ॐ-ॐ-  
 ātmanā hi sudāntena ciraṃ svargeṣu modate ॥ 23.18 [494]

--ॐ-|ॐ-----||-ॐ---|ॐ-ॐ-  
 ātmā tv ihātmano nāthaḥ ko nu nāthaḥ paro bhavet ।  
 --ॐ-ॐ|ॐ-----||ॐ-----|ॐ-ॐ-  
 ātmanā hi sudāntena ciraṃ svarge pratiṣṭhati ॥ 23.19 [495]

--ॐ-|ॐ-----||-ॐ---|ॐ-ॐ-  
 ātmā tv ihātmano nāthaḥ ko nu nāthaḥ paro bhavet ।  
 --ॐ-ॐ|ॐ-----||-----ॐ|ॐ-ॐ-  
 ātmanā hi sudāntena prajñāṃ labhati paṇḍitaḥ ॥ 23.20 [496]

--ॐ-|ॐ-----||-ॐ---|ॐ-ॐ-  
 ātmā tv ihātmano nāthaḥ ko nu nāthaḥ paro bhavet ।  
 --ॐ-ॐ|ॐ-----||-ॐ---|ॐ-ॐ-  
 ātmanā hi sudāntena jñātimadhye virocate ॥ 23.21 [497]

--ॐ-|ॐ-----||-ॐ---|ॐ-ॐ-  
 ātmā tv ihātmano nāthaḥ ko nu nāthaḥ paro bhavet ।  
 --ॐ-ॐ|ॐ-----||-ॐ---|ॐ-ॐ-  
 ātmanā hi sudāntena śokamadhye na śocati ॥ 23.22 [498]

--ॐ-|ॐ-----||-ॐ---|ॐ-ॐ-  
 ātmā tv ihātmano nāthaḥ ko nu nāthaḥ paro bhavet ।  
 --ॐ-ॐ|ॐ-----||-----ॐ|ॐ-ॐ-  
 ātmanā hi sudāntena sarvaṃ chindati bandhanam ॥ 23.23 [499]

--ॐ-|ॐ-----||-ॐ---|ॐ-ॐ-  
 ātmā tv ihātmano nāthaḥ ko nu nāthaḥ paro bhavet ।  
 --ॐ-ॐ|ॐ-----||-----ॐ|ॐ-ॐ-  
 ātmanā hi sudāntena sarvās tyajati durgatīḥ ॥ 23.24 [500]

--ॐ-|ॐ-----||-ॐ---|ॐ-ॐ-  
 ātmā tv ihātmano nāthaḥ ko nu nāthaḥ paro bhavet ।  
 --ॐ-ॐ|ॐ-----||-ॐ---|ॐ-ॐ-  
 ātmanā hi sudāntena sarvaduḥkhāt pramucyate ॥ 23.25 [501]

--ॐ-|ॐ-----||-ॐ---|ॐ-ॐ-  
 ātmā tv ihātmano nāthaḥ ko nu nāthaḥ paro bhavet ।  
 --ॐ-ॐ|ॐ-----||-----ॐ|ॐ-ॐ-  
 ātmanā hi sudāntena nirvāṇasyaiva so 'ntike ॥ 23.26 [502]

॥ ĀTMAVARGAḤ 23 ॥ ॥

24: PEYĀLAVARGA

--o--|o---||o--o|o--o--  
 yac ca gāthāśataṃ bhāṣed anarthapa*dasamhitam* |  
 --o--|o---||---o|o--o--  
*ekam arthapadaṃ śreyo* yac chrutvā *hy upaśāmyati* || 24.1 [503]

--o--|o---||o--o|o--o--  
 yac ca gāthāśataṃ bhāṣed adharmapadasamhitam |  
 ---o|o---||---o|o--o--  
 ekam dharmapadaṃ śreyo yac chrutvā *hy upaśāmyati* || 24.2 [504]

--o--|o---||---o|o--o--  
*yac ca varṣāśataṃ jīved* duḥśīlo hy asamāhitaḥ |  
 ---o|o---||o--o|o--o--  
 ekāhaṃ jīvitaṃ śreyaḥ sadā śīlavataḥ śuceḥ || 24.3 [505]

--o--|o---||---o|o--o--  
 yac *ca* varṣāśataṃ jīved duṣprajño hy asamāhitaḥ |  
 ---o|o---||---o|o--o--  
 ekāhaṃ jīvitaṃ śreyaḥ prājñasya dhyāyinaḥ sadā || 24.4 [506]

--o--|o---||o--o|o--o--  
 yac ca varṣāśataṃ jīvet kusīdo hīnavīryavān |  
 ---o|o---||o--o|o--o--  
 ekāhaṃ jīvitaṃ śreyaḥ vīryam ārabhato dṛ*dham* || 24.5 [507]

--o--|o---||o--o|o--o--  
 yac ca varṣāśataṃ jīved apaśyann udayavyayam |  
 ---o|o---||o--o|o--o--  
 ekāhaṃ jīvitaṃ śreyaḥ paśyato hy udayavyaya*m* || 24.6 [508]

--o--|o---||o--o|o--o--  
*yac ca varṣāśataṃ jīved* apaśyaṃ vedanākṣayam |  
 ---o|o---||o--o|o--o--  
*ekāhaṃ jīvitaṃ śreyaḥ paśyato* vedanākṣayam || 24.7 [509]

--o--|o---||o--o|o--o--  
 yac ca varṣāśataṃ jīved apaśyann āsravakṣayam |  
 ---o|o---||o--o|o--o--  
*ekāhaṃ jīvitaṃ śreyaḥ paśyato* hy āsravakṣayam || 24.8 [510]

--o--|o---||o--o|o--o--  
 yac ca varṣāśataṃ jīved apaśyann acalaṃ padam |  
 ---o|o---||o--o|o--o--  
 ekāhaṃ jīvitaṃ śreyaḥ paśyato hy acalaṃ padam || 24.9 [511]

--o--|o---||o--o|o--o--  
 yac ca varṣāśataṃ jīved apaśyann acyutaṃ padam |  
 ---o|o---||o--o|o--o--  
 ekāhaṃ jīvitaṃ śreyaḥ paśyato hy acyutaṃ padam || 24.10 [512]

--o--o|o-----||o-----|o--o--  
 yac ca varṣaśataṃ jīved apaśyann arajaḥ padam |  
 -----|o-----||o-----|o--o--  
 ekāhaṃ jīvitaṃ śreyaḥ paśyato hy arajaḥ padam || 24.11 [513]

--o--o|o-----||o-----|o--o--  
 yac ca varṣaśataṃ jīved apaśyaṃ virajaḥ padam |  
 -----|o-----||o-----|o--o--  
 ekāhaṃ jīvitaṃ śreyaḥ paśyato virajaḥ padam || 24.12 [514]

--o--o|o-----||o-----|o--o--  
 yac ca varṣaśataṃ jīved apaśyaṃ durdṛśaṃ padam |  
 -----|o-----||o-----|o--o--  
 ekāhaṃ jīvitaṃ śreyaḥ paśyato durdṛśaṃ padam || 24.13 [515]

--o--o|o-----||o-----|o--o--  
 yac ca varṣaśataṃ jīved apaśyann uttamaṃ padam |  
 -----|o-----||o-----|o--o--  
 ekāhaṃ jīvitaṃ śreyaḥ paśyato hy uttamaṃ padam || 24.14 [516]

--o--o|o-----||o-----|o--o--  
 yac ca varṣaśataṃ jīved apaśyann amṛtaṃ padam |  
 -----|o-----||o-----|o--o--  
 ekāhaṃ jīvitaṃ śreyaḥ paśyato hy amṛtaṃ padam || 24.15 [517]

--o--o|o-----||o-----|o--o--  
 yac ca varṣaśataṃ pūrṇam agniṃ paricared vane |  
 -----|o-----||o-----|o--o--  
 yac caikaṃ bhāvitātmānaṃ muhūrtam api pūjayet |  
 -----|o-----||o-----|o--o--  
 sā tasya pūjanā śreṣṭhā na tad varṣaśataṃ hutam || 24.16 [518]

-----|o-----||o-----|o--o--  
 māse māse kuśāgreṇa yo hi bhujīta bhojanam |  
 o-----|o-----||o-----|o--o--  
 na tad buddhe prasādasya kalām arghati ṣoḍaśīm || 24.17 [519]

-----|o-----||o-----|o--o--  
 māse māse kuśāgreṇa yo hi bhujīta bhojanam |  
 o-----|o-----||o-----|o--o--  
 na tad dharme prasādasya kalām arghati ṣoḍaśīm || 24.18 [520]

-----|o-----||o-----|o--o--  
 māse māse kuśāgreṇa yo hi bhujīta bhojanam |  
 o-----|o-----||o-----|o--o--  
 na tat saṃghe prasādasya kalām arghati ṣoḍaśīm || 24.19 [521]

-----|o-----||o-----|o--o--  
 māse māse kuśāgreṇa yo hi bhujīta bhojanam |  
 o-----|o-----||o-----|o--o--  
 na tac chīle prasādasya kalām arghati ṣoḍaśīm || 24.20 [522]

-----|-----||-----|-----  
māse māse kuśāgreṇa yo hi bhuñjīta bhojanam |  
-----|-----||-----|-----  
na taṃ maitrasya cittasya kalām *arghati* ṣoḍaśīm || 24.20A [523]

-----|-----||-----|-----  
*māse māse kuśāgreṇa yo hi bhuñjīta bhojanam |*  
-----|-----||-----|-----  
*na tat satvānukampāyā kalām arghati ṣoḍaśīm || 24.20B [524]*

-----|-----||-----|-----  
*māse māse kuśāgreṇa yo hi bhuñjīta bhojanam |*  
-----|-----||-----|-----  
*na tat prāṇānukampāyā kalām arghati ṣoḍaśīm || 24.20C [525]*

-----|-----||-----|-----  
*māse māse kuśāgreṇa yo hi bhuñjīta bhojanam |*  
-----|-----||-----|-----  
*na tad bhūtānukampāyā kalām arghati ṣoḍaśīm || 24.20D [526]*

-----|-----||-----|-----  
māse māse *kuśāgreṇa yo hi bhuñjīta bhojanam |*  
-----|-----||-----|-----  
*na tat svākhyātadharmasya kalām arghati ṣoḍaśīm || 24.20E [527]*

-----|-----||-----|-----  
māse māse sahasreṇa yo yajeta *samāśatam |*  
-----|-----||-----|-----  
na tad buddhe prasādasya *kalām arghati ṣoḍaśīm || 24.21 [528]*

-----|-----||-----|-----  
māse māse sahasreṇa yo yajeta *samāśatam |*  
-----|-----||-----|-----  
na *tad dharme prasādasya kalām arghati ṣoḍaśīm || 24.22 [529]*

-----|-----||-----|-----  
māse māse sahasreṇa yo yajeta *samāśatam |*  
-----|-----||-----|-----  
na tat saṃghe prasādasya kalām *arghati ṣoḍaśīm || 24.23 [530]*

-----|-----||-----|-----  
māse māse sahasreṇa yo yajeta *samāśatam |*  
-----|-----||-----|-----  
na tac chīle prasādasya kalām *arghati ṣoḍaśīm || 24.24 [531]*

-----|-----||-----|-----  
māse māse sahasreṇa *yo yajeta samāśatam |*  
-----|-----||-----|-----  
*na taṃ maitrasya cittasya kalām arghati ṣoḍaśīm || 24.25 [532]*

----|-----||-----|-----  
 māse māse sahasreṇa yo yajeta samāśatam |  
 -----|-----||-----|-----  
 na tat satvānukampāyā kalām arghati ṣoḍaśīm || 24.26 [533]

----|-----||-----|-----  
 māse māse sahasreṇa yo yajeta samāśatam |  
 -----|-----||-----|-----  
 na tat prāṇānukampāyā kalām arghati ṣoḍaśīm || 24.27 [534]

----|-----||-----|-----  
 māse māse sahasreṇa yo yajeta samāśatam |  
 -----|-----||-----|-----  
 na tad bhūtānukampāyā kalām arghati ṣoḍaśīm || 24.28 [535]

----|-----||-----|-----  
 māse māse sahasreṇa yo yajeta samāśatam |  
 -----|-----||-----|-----  
 na tat svākhyādharmasya kalām arghati ṣoḍaśīm || 24.29 [536]

---|---,---|--- Triṣṭubh  
 yat kiṃ cid iṣṭam ca hutam ca loke  
 ---,|---|---<sup>1</sup>  
 saṃvatsaram yajati puṇyaprekṣī |  
 ---,|---|---  
 sarvam pi tam na caturbhāgam eti  
 ---|---,|---|---  
 abhivādanam tv rjjugateṣu śreyaḥ || 24.30 [537]

|| PEYĀLAVARGAḤ 24 || ||

25: MITRAVARGA

-----|-----||-----|-----  
 āsrāddhebhiḥ kadaryebhiḥ piśunair vibhūtinandibhiḥ |  
 -----|-----||-----|-----<sup>2</sup>  
 sākhyam kurvīta na prājñāḥ saṃgatiḥ pāpair hi pāpikā || 25.1 [538]

----|-----||-----|-----  
 śrāddhebhiḥ peśalebhiś ca śīlavadbhir bahuśrutaiḥ |  
 -----|-----||-----|-----<sup>3</sup>  
 sākhyam kurvīta saprajñāḥ saṃgatir bhadrair hi bhadrīkā || 25.2 [539]

<sup>1</sup> Reading -pr- in puṇyaprekṣī as not making position in this line; and -śr- in śreyaḥ as not making position in line d to give the normal cadence. Dhṛ 108 reads: puññapekkho & seyyo respectively.

<sup>2</sup> This pādayuga has 9 syllables in the even line.

<sup>3</sup> This pādayuga also has 9 syllables in the even line.

na bhajet pāpakaṃ mītraṃ na bhajet *puruṣādhamam* |  
 bhajeta mitraṃ kalyāṇaṃ bhajed uttamapūruṣam // 25.3 [540]

addhā narāḥ sevītavyāḥ śrutādhyāḥ *sthānacintakāḥ* |  
 teṣāṃ hi śrutvā tu subhāṣitāni  
 vināpi tebhyo labhate viśeṣam // 25.4 [541]

hīyati puruṣo niḥīnasevī  
 na tu khalu *hāyeta* tulyasevī |  
 śreṣṭham upagato hy upaiti *śraiṣṭhyam*  
 tasmāc chreṣṭham ihātmano bhajeta // 25.5 [542]

śreyo hi labhate nityaṃ yaḥ śreṣṭhān *upasevate* |  
 prajñayā cottamatamāṃ śīlenopaśamena ca // 25.6 [543]

pūtimatsyāṃ kuśāgreṇa yo naro hy upanahyate |  
 kuśāpi pūtikā vānti hy evaṃ pāpopasevanāḥ // 25.7 [544]

tagaraṃ palāśapatreṇa yo naro hy upanahyati |  
 patrāṅy api sugandhīni sad evaṃ saṃgamāt satām // 25.8 [545]

akurvann api pāpāni kurvāṇam upasevate |  
 śānkito bhavati pāpasya avarṇaś cāsyā vardhate // 25.9 [546]

saṃsevamānaḥ pāpo hi saṃsprṣṭaḥ saṃsprṣet parān |  
 śaro liptaḥ kalāpasthān aliptān upalimpati |  
 upalepabhayād dhīro *nai*va pāpasakhā bhavet // 25.10 [547]

<sup>1</sup> Reading śr- in śrutvā as not making position to give the normal opening, though śrutvā elsewhere (104c) does make position.

<sup>2</sup> Reading śr- in śraiṣṭhyam as not making position to give the normal cadence.

- - - - | - - - - || - - - - | - - - -  
 yādṛśaṃ kurute mitraṃ yādṛśaṃ copasevate |  
 - - - - | - - - - || - - - - | - - - -  
 na cirāt tādr̥śo bhavati saṃsevā hy asya tādr̥śī // 25.11 [548]

- - - - | - - - - || - - - - | - - - -  
 tasmāt phalapuṭasyaiva dr̥ṣṭvā saṃpākam ātmanaḥ |  
 - - - - | - - - - || - - - - | - - - -  
 asanto nopaseveta santaḥ seveta paṇḍitaḥ // 25.12 [549]

- - - - | - - - - || - - - - | - - - -  
 yāvajjīvaṃ pi ced bālaḥ paṇḍitāṃ paryupāsate |  
 - - - - | - - - - || - - - - | - - - -  
 na sa dharmam vijānāti darvī sūparasān iva // 25.13 [550]

- - - - | - - - - || - - - - | - - - -  
 muhūrtam api saprajñāḥ paṇḍitāṃ paryupāsate |  
 - - - - | - - - - || - - - - | - - - -  
 sa *vai* dharmam vijānāti jihvā sūparasān iva // 25.14 [551]

- - - - | - - - - || - - - - | - - - -  
 yāvajjīvaṃ pi ced bālaḥ paṇḍitāṃ paryupāsate |  
 - - - - | - - - - || - - - - | - - - -  
 na sa dharmam vijānāti prajñā hy asya na vidyate // 25.15 [552]

- - - - | - - - - || - - - - | - - - -  
 muhūrtam api saprajñāḥ paṇḍitāṃ paryupāsate |  
 - - - - | - - - - || - - - - | - - - -  
 sa vai dharmam vijānāti prajñā tasya hi vidyate // 25.16 [553]

- - - - | - - - - || - - - - | - - - -  
 yāvajjīvaṃ pi ced bālaḥ paṇḍitāṃ paryupāsate |  
 - - - - | - - - - || - - - - | - - - -  
 na sa dharmam vijānāti samyaksaṃbuddhadeśitam // 25.17 [554]

- - - - | - - - - || - - - - | - - - -  
 muhūrtam api saprajñāḥ paṇḍitāṃ paryupāsate |  
 - - - - | - - - - || - - - - | - - - -  
 sa vai dharmam vijānāti samyaksaṃbuddhadeśitam // 25.18 [555]

- - - - | - - - - || - - - - | - - - -  
 ekam arthapadaṃ proktaṃ paṇḍitasyārthakāraṃ |  
 - - - - | - - - - || - - - - | - - - -  
 bālasya tu na kṛtyāya syāt sarvaṃ buddhabhāṣitam // 25.19 [556]

- - - - | - - - - || - - - - | - - - -  
 bālaḥ padasahasreṇa padam ekaṃ na budhyate |  
 - - - - | - - - - || - - - - | - - - -  
 padenaikena medhāvī padānāṃ vindate śatam // 25.20 [557]

ॐ-----ॐ-----॥ॐ-----ॐ-----  
 amitraḥ paṇḍitaḥ śreyāṃ na tu bālo 'nukampakaḥ |  
 -----ॐ-----॥ॐ-----ॐ-----  
 bālo 'nukampamāno hi narakān upakarṣati // 25.21 [558]

-----ॐ-----॥ॐ-----ॐ-----  
 yo jānīyād ahaṃ bāla iti bālaḥ sa paṇḍitaḥ |  
 -----ॐ-----॥-----ॐ-----  
 bālaḥ paṇḍitamānī tu bāla eva nirucyate // 25.22 [559]

-----ॐ-----॥-----ॐ-----  
 yac ca bālaḥ praśaṃseta yac ca nindeta paṇḍitaḥ |  
 -----ॐ-----॥ॐ-----ॐ-----  
 nindā tu paṇḍitāc chreṣṭhā na tu bālāt praśaṃsanā // 25.23 [560]

-----ॐ-----॥ॐ-----ॐ----- bhavipulā  
 bālaṃ na paśyec chṛṇuyān na ca no tena saṃvaset |  
 -----ॐ-----॥ॐ-----ॐ-----  
 duḥkho bālair hi saṃvāso hy amitreṇa<sup>ai</sup>iva sarvaśaḥ |  
 -----ॐ-----॥-----ॐ-----  
 dhīrais tu sukhasaṃvāso jñātīnām iva saṃgramah // 25.24 [561]

-----ॐ-----॥-----ॐ-----  
 dhīraṃ prājñaṃ niṣeveta śīlavantaṃ bahuśrutam |  
 -----ॐ-----॥-----ॐ-----  
 dhaureyaṃ jvasaṃpannaṃ candraṃ tārāgaṇā iva // 25.25 [562]

|| MITRAVARGAḤ 25 || ||

## 26: NIRVĀṆAVARGA

-----ॐ-----ॐ----- Triṣṭubh<sup>1</sup>  
 kurmo yathāṅgāni svake kapāle  
 ॐ-----ॐ-----  
 samādadhītātmavitarkitāni |  
 ॐ-----ॐ-----  
 aniḥśrito hy anyam aheṭhayāna<sup>h</sup>  
 ॐ-----ॐ-----  
 parinirvṛto nāpavadeta kaṃ cit // 26.1 [563]

-----ॐ----- Aupacchandasaka  
 kṣāntiḥ paramaṃ tapas titikṣā  
 -----ॐ-----  
 nirvāṇaṃ paramaṃ vadanti buddhāḥ |

<sup>1</sup> Reading sv- in svake as not making position to avoid the long 6<sup>th</sup> syllable.



[ॐॐॐॐ|ॐ---||ॐॐॐॐ|ॐ-ॐ-]  
 ..... /  
 [ॐॐॐॐ|ॐ---||ॐॐॐॐ|ॐ-ॐ-]  
 ..... // 26.10A [573]

[ॐॐॐॐ|ॐ---||ॐॐॐॐ|ॐ-ॐ-]  
 ..... na saṃvaset /  
 [ॐॐॐॐ|ॐ---||ॐॐॐॐ|ॐ-ॐ-]  
 a ..... // 26.10B [574]

ॐ---|ॐ---||---ॐ|ॐ-ॐ-  
 na hīdaṃ hīnavīryeṇa mandeṇāpy avijānatā |  
 ---|ॐॐ---||---|ॐ-ॐ-  
 nirvāṇaṃ śakyam adhigantum sarvagrānthapradālanam // 26.11 [575]

[ॐ]---|ॐ[ॐॐ||ॐॐॐॐ|ॐ-ॐ-]  
 .. taḥ kāmeṣu ni ..... /  
 [ॐॐॐॐ|ॐ---||ॐॐॐॐ|ॐ-ॐ-]  
 ..... // 26.11A [576]

ॐ---|ॐ---||---|ॐ-ॐ-  
 siṅca bhikṣor imāṃ nāvaṃ siktā laghvī bhaviṣyati |  
 ---|ॐ---||---|ॐ-ॐ-  
 hitvā rāgaṃ ca doṣaṃ ca tato nirvāṇam eṣyasi // 26.12 [577]

ॐ---|ॐ---||---|ॐ-ॐ-  
 abhūt pūrve tato nābhūn nābhūt pūrve tato hy abhūt |  
 ॐ-ॐ|ॐ-ॐ-||ॐ---|ॐ-ॐ- Anuṣṭubh  
 na cābhūn na bhaviṣyati na vāpy etarhi vidyate // 26.13 [578]

ॐ---|ॐॐॐ-||ॐॐॐ|ॐ-ॐ- navipulā  
 durdṛṣaṃ satyam acalaṃ sudṛṣaṃ pratividhyataḥ |  
 ॐ-ॐ-|ॐ---||---|ॐ-ॐ- ravipulā  
 tṛṣṇākṣayaṃ paśyato hi duḥkhasyānto nirucyate // 26.14 [579]

---|ॐ---||ॐ---|ॐ-ॐ-  
 chitvā tṛṣṇāṃ praśāmyeḥa rajaḥ sarvaṃ samāhitaḥ |  
 ॐ-ॐ-|ॐॐ-||---|ॐ-ॐ- bhavipulā  
 viśoṣayitvā saritāṃ duḥkhasyānto nirucyate // 26.15 [580]

---|ॐ---||ॐ-ॐ|ॐ-ॐ-  
 bhitvā kāyaṃ ca saṃjñāṃ ca vedanāṃ vyupaśāmya ca |  
 ॐ-ॐ-|ॐ---||---|ॐ-ॐ-  
 vijñānāstagamaṃ labdhvā duḥkhasyānto nirucyate // 26.16 [581]

ॐ-ॐ-|ॐ---||ॐ-ॐ|ॐ-ॐ-  
 dṛṣṭe tu dṛṣṭamātreṇa śrute ca śrutamātratā |  
 ॐ-ॐ-|ॐ---||---|ॐ-ॐ-  
 mate tathaiva vijñāte duḥkhasyānto nirucyate // 26.17 [582]

-----|-----||-----|-----  
 ene mene tathā dapphe daḍapphe ceti budhyataḥ /  
 -----|-----||-----|-----  
 sarvasmād viratiḥ pāpād duḥkhasyānto nirucyate // 26.18 [583]

-----|-----||-----|----- ravipulā  
 māśā tuṣā saṃśamā ca sarvatra viradī tathā |  
 -----|-----||-----|-----  
 sarvasmād viratiḥ pāpād duḥkhasyānto nirucyate // 26.19 [584]

-----|-----||-----|----- bhavipulā  
 aniḥśritasyācalitaṃ prasrabdhiś ceha vidyate |  
 -----|-----||-----|-----  
 na gatiḥ na cyutiś caiva duḥkhasyānto nirucyate // 26.20 [585]

-----|-----||-----|-----  
 ajāte sati jātasya vaden niḥsaraṇaṃ sadā |  
 -----|-----||-----|-----  
 asaṃskṛtaṃ ca saṃpaśyaṃ saṃskṛtāt parimucyate // 26.21 [586]

-----|-----||-----|-----  
 jātaṃ bhūtaṃ samutpannaṃ kṛtaṃ saṃskṛtaṃ adhravam |  
 -----|-----||-----|-----  
 jarāmarāṇasaṃghātaṃ moṣadharmapraloṇam |  
 -----|-----||-----|----- bhavipulā  
 āhāranetrīrabhavaṃ nālaṃ tad abhinanditum // 26.22 [587]

-----|-----||-----|-----  
 tasya niḥsaraṇaṃ śāntam atarkāvacaraṃ padam |  
 -----|-----||-----|-----  
 nirodho duḥkhadharmāṇāṃ saṃskāropaśamaṃ sukham // 26.23 [588]

-----|-----||-----|-----  
 abhijānāmy ahaṃ sthānaṃ yatra bhūtaṃ na vidyate |  
 -----|-----||-----|-----  
 nākāśaṃ na ca vijñānaṃ na sūryaś candramā na ca // 26.24 [589]

-----|-----||-----|----- navipulā  
 naivāgatiḥ na ca gatiḥ nopapattiś cyutiḥ na ca |  
 -----|-----||-----|-----  
 apratiṣṭham anālambaṃ duḥkhāntaḥ sa nirucyate // 26.25 [590]

-----|-----||-----|----- navipulā  
 yatra nāpo na pṛthivī tejo vāyur na gāhate |  
 -----|-----||-----|----- mavipulā  
 na tatra śuklā dyotanti tamas tatra na vidyate // 26.26 [591]

na tatra candramā bhāti nādityo vai prakāśyate |  
yathā tv ihātmanā veti munir mauneyam ātmanaḥ |  
atha rūpād arūpāc ca sarvaduḥkhāt pramucyate || 26.27 [592]

niṣṭhāgato hy asaṃtrāsī na vikanthī na kaukṛtiḥ |  
ācchettā bhavaśalyānām antimo 'sya samucchrayaḥ || 26.28 [593]

eṣā hi paramā niṣṭhā śāntaṃ padam anuttaram |  
kṣayaḥ sarvanimittānāṃ pradānapadam acyutam || 26.29 [594]

Vaitāliya  
tu/yam atulyaṃ ca saṃbhavaṃ  
bhavasamskāram avāsrjan muniḥ |  
ādhyātmarataḥ samāhito  
hy abhinat kośam ivāṇḍasaṃbhavam || 26.30 [595]

Triṣṭubh<sup>1</sup>  
jayate dānaṃ dharmadānaṃ ca sarvaṃ  
jayate ratim dharmaratimś ca sarvām |  
jayate balaṃ kṣāntibalaṃ ca sarvaṃ  
jayate sukhaṃ sarvaṭṛṣṇānirodhaḥ || 26.31 [596.i]

Triṣṭubh<sup>2</sup>  
sarvaṃ dānaṃ dharmadānaṃ jināti  
sarvām ratim dharmaratim jināti |  
sarvaṃ balaṃ kṣāntibalaṃ jināti  
ṭṛṣṇākṣayaḥ sarvasukhaṃ jināti || 26.31 [596.ii]

|| NIRVĀNAVARGAḤ 26 ||

<sup>1</sup> This line has the Vedic opening, with resolution of the 1<sup>st</sup> syllable. All the lines in this verse have resolution at the 1<sup>st</sup> syllable.

<sup>2</sup> This line has the Vedic opening, but we should probably read *sarvadānaṃ* to correct the metre. Dhṛp 354a reads: *sabbadānaṃ dhammadānaṃ jināti*.

27: PAŚYAVARGA

ॐ---ॐ|ॐ---||---ॐ|ॐ---  
 supaśyaṃ paravadyaṃ syād ātmavadyaṃ tu durdr̥śam /  
 ॐ---ॐ|ॐ---||---ॐ|ॐ---  
 paraḥ parasya vadyāni tūtpunāti busaṃ yathā /  
 ---ॐ|ॐ---||---ॐ|ॐ---  
 ātmanaś chādayaty eṣa kṛtvā yadvat kalim śaṭhaḥ // 27.1 [597]

ॐ---ॐ|ॐ---||---ॐ|ॐ--- Anuṣṭubh  
 paravadyānudarśino nityāvadhyānasamjñīnaḥ /  
 ---ॐ|ॐ---||---ॐ|ॐ---  
 vāmā dharmāḥ pravardhante sa hy ārād dharmadarśanāt // 27.2 [598]

ॐ---ॐ|ॐ---||---ॐ|ॐ---<sup>1</sup>  
 ahrīkena sujīvaṃ syāt kākaśūreṇa dhvāñkṣiṇā /  
 ---ॐ|ॐ---||---ॐ|ॐ---  
 praskandinā pragalbhena saṃkliṣṭam tv iha jīvate // 27.3 [599]

---ॐ|ॐ---||---ॐ|ॐ---  
 hrīmatā tv iha durjīvaṃ nityaṃ śucigaveṣiṇā /  
 ॐ---ॐ|ॐ---||---ॐ|ॐ---  
 sulīnenāpragalbhena śuddhājīvena paśyatā // 27.4 [600]

---ॐ|ॐ---||ॐ---ॐ|ॐ---  
 andhabhūto hy ayaṃ lokas tanuko 'tra vipaśyakaḥ /  
 ॐ---ॐ|ॐ---||---ॐ|ॐ---  
 śakunto jālamuktaiva hy alpaṃ svargeṣu modate // 27.5 [601]

---ॐ|ॐ---||---ॐ|[ॐ]|ॐ---<sup>2</sup>  
 moṣasambandhano loko bhavyarūpa iva dr̥śyate /  
 ॐ---ॐ|ॐ---||ॐ---ॐ|ॐ---  
 upadhībandhanā bālās tamasā parivāritāḥ /  
 ॐ---ॐ|ॐ---||---ॐ|ॐ--- Anuṣṭubh  
 asat sad iva dr̥śyate paśyato nāsti kiñcanam // 27.6 [602]

ॐ---ॐ|ॐ---||ॐ---ॐ|ॐ---  
 ahaṃkārasṛtā martyāḥ parakāropasamhitāḥ /  
 ---ॐ|ॐ---||---ॐ|ॐ---  
 etad eke na jānanti paśyanti na hi śalyataḥ // 27.7 [603]

<sup>1</sup> Reading dhv- in dhvāñkṣiṇā as not making position to give the normal cadence. Dhṛ 244 reads: kākaśūreṇa dhamṣinā.

<sup>2</sup> We should either read bhavyarūpa 'va or bhavyarūpeva m.c. Udāna 7.10 reads: bhabbarūpo va dissati.

---|---,---|---|--- Jagatī  
 etat tu śalyaṃ pratiyatya paśyato  
 ---|---,|---|--- Triṣṭubh x 3 <sup>1</sup>  
 hy adhyavasitā yatra prajāḥ prasaktāḥ /  
 ---|---,|---|---  
 ahaṃ karomīti na tasya hiṃsyāt  
 ---|---,|---|---  
 paraḥ karotīti na tasya hiṃsyāt // 27.8 [604]

----|-----||-----|-----  
 mānopeto hy ayaṃ loko mānasaktaḥ sadā sthitaḥ /  
 -----|-----||-----|-----  
 dṛṣṭibhiś caiva saṃrabdhaḥ saṃsāraṃ nātivartate // 27.9 [605]

----|-----||-----|-----<sup>2</sup>  
 yat prāptaṃ yac ca prāptavyaṃ rajaḥkīrṇam idaṃ dvayam /  
 -----|-----||-----|-----  
 āturyam iti taṃ jñātvā jahyād vidvāṃ samāhitaḥ // 27.10 [606]

----|-----||-----|-----  
 śikṣāsārāś ca ye satvā jīvino brahmajīvinaḥ /  
 -----|-----||-----|----- savipulā  
 upasthānarataye ca sa eko 'ntaḥ prakīrtitaḥ // 27.11 [607]

-----|-----||-----|-----  
 bhoktavyāḥ śucayaḥ kāmā na doṣas teṣu vidyate |  
 -----|-----||-----|-----  
 ya evaṃ darśino bālā dvitīyo 'ntaḥ prakīrtitaḥ // 27.12 [608]

----|-----||-----|-----  
 etāv antāv anajñāya tv atilīyanti bālīśaḥ /  
 -----|-----||-----|-----  
 apare tv atidhāvanti cakṣuṣmāṃs tāṃ prapaśyati // 27.13 [609]

----|-----||-----|-----  
 etāv antau viditvā tu nābhavaṃs tatra ye budhāḥ /  
 -----|-----||-----|-----  
 na caiva tena manyante vartmas teṣāṃ na vidyate // 27.14 [610]

-----|-----||-----|-----  
 yathā budbudikāṃ paśyed yathā paśyen marīcikāṃ /  
 -----|-----||-----|-----  
 evaṃ lokam avekṣaṃ vai mṛtyurājaṃ na paśyati // 27.15 [611]

<sup>1</sup> We need to read **adhyositā** here for the metre to be correct. There is no direct parallel to this line at Udāna 6.6 (which is parallel to the rest of the verse), but the Pāṇi equivalent to **adhyavasitā** is **ajjhositā**. We need to read **pr-** in **prajāḥ** as not making position to avoid the long 6<sup>th</sup> syllable. Udāna 6.6 omits this line (leaving a 3 line verse).

<sup>2</sup> Reading **pr-** in **prāptavyaṃ** as not making position to give the pathyā cadence.

ॐ---ॐ|ॐ---||ॐ---|ॐ-ॐ-  
 yathā budbudikāṃ paśyed yathā paśyen marīcikāṃ |  
 ---ॐ|ॐ---||---ॐ|ॐ-ॐ-  
 evaṃ kāyaṃ avekṣaṃ vai mṛtyurājaṃ na paśyati || 27.16 [612]

-ॐ---|ॐ---||---ॐ|ॐ-ॐ-  
 paśyatemam sadā kāyaṃ citraṃ rājarathopamam |  
 -ॐ---|ॐ---||---ॐ|ॐ-ॐ-  
 yatra bālāḥ pramuhyante saṅgo nāsti prajānatām || 27.17 [613]

-ॐ---|ॐ---||---ॐ|ॐ-ॐ-  
 paśyatemam sadā kāyaṃ citraṃ rājarathopamam |  
 -ॐ---|ॐ---||---ॐ|ॐ-ॐ-  
 yatra bālā viṣīdanti paṇḍito 'tra virajyate || 27.17A [614]

-ॐ---|ॐ---||---ॐ|ॐ-ॐ-  
 paśyatemam sadā kāyaṃ citraṃ rājarathopamam |  
 -ॐ---|ॐ---||ॐ---|ॐ-ॐ-  
 yatra bālā viṣīdanti yathā paṅke jaradgavaḥ || 27.18 [615]

-ॐ---|ॐ---||---ॐ|ॐ-ॐ-  
 paśyatemam sadā kāyaṃ citraṃ rājarathopamam |  
 -ॐ---|ॐ---||---ॐ|ॐ-ॐ-  
 yatra bālāḥ pramuhyante paṇḍito 'tra virajyate || 27.19 [616]

-ॐ-ॐ|ॐ---||ॐ---|ॐ-ॐ-  
 paśya citrakṛtaṃ bimbaṃ arukaṃ kāyasaṃjñitam |  
 -ॐ---|ॐ---||---ॐ|ॐ-ॐ-  
 āturaṃ moṣasaṃkalpaṃ yasya nāsti dhruvasthitiḥ || 27.20 [617]

[ॐॐॐॐ|ॐ---||ॐॐॐॐ|ॐ-ॐ-]  
 ..... |  
 [ॐॐॐॐ|ॐ---||---ॐ|ॐ-ॐ-]  
 ..... saṅgo nāsti prajānatām || 27.20A [618]

[ॐॐॐॐ|ॐ---||ॐॐॐॐ|ॐ-ॐ-]  
 ..... |  
 [ॐॐॐॐ|ॐ---||ॐॐॐॐ|ॐ-ॐ-]  
 ..... || 27.20B [619]

-ॐ-ॐ|ॐ---||ॐ---|ॐ-ॐ-  
 paśya citrakṛtaṃ bimbaṃ maṇibhiḥ kuṇḍalais tathā |  
 ॐ---|ॐ---||ॐ---|ॐ-ॐ-  
 alaṃ bālasya mohāya na tu pāragaveṣiṇām || 27.21 [620]

-ॐ-ॐ|ॐ---||ॐ---|ॐ-ॐ-  
 paśya citrakṛtaṃ bimbaṃ maṇibhiḥ kuṇḍalais tathā |  
 ॐ---|ॐ---||---ॐ|ॐ-ॐ-  
 alaṃ bālasya mohāya paṇḍito 'tra virajyate || 27.22 [621]

--o-|-,oo--||----o|o-o- mavipulā  
 gandhena gātrām anuliptaḥ pādaḥ gairikarañjītau |  
 o----o----||oo-o|o-o-  
 alaṃ bālasya mohāya na tu pāragaveṣiṇām || 27.22A [622]

--o-|-,oo--||----o|o-o- mavipulā  
 gandhena gātrām anuliptaḥ pādaḥ gairikarañjītau |  
 o----o----||-o-o|o-o-  
 alaṃ bālasya mohāya paṇḍito 'tra virajyate || 27.22B [623]

-o-o|o----||oo--|o-o-  
 paśya citrakṛtaṃ bimbaṃ mañibhiḥ kuṇḍalais tathā |  
 o----o----||[oooo|o-o-]  
 alaṃ bālasya mohāya. . . . . || 27.22C [624]

-o-o|o----||oo--|o-o-  
 paśya citrakṛtaṃ bimbaṃ mañibhiḥ kuṇḍalais tathā |  
 o----o----||[oooo|o-o-]  
 alaṃ bālasya mohāya. . . . . || 27.22D [625]

--o-|-o----||----o|o-o-  
 aṣṭāpadīkṛtāḥ keśā netre cāñjanarañjīte |  
 o----o----||oo-o|o-o-  
 alaṃ bālasya mohāya na tu pāragaveṣiṇām || 27.23 [626]

--o-|-o----||----o|o-o-  
 aṣṭāpadīkṛtāḥ keśā netre cāñjanarañjīte |  
 o----o----||-o-o|o-o-  
 alaṃ bālasya mohāya paṇḍito 'tra virajyate || 27.24 [627]

[oooo|o----||oooo|o-o-]  
 ..... |  
 o----o----||-o-o|o-o-  
 alaṃ bālasya mohāya yasya nāsti dhruvasthitiḥ || 27.24A [628]

[oooo|o----||oooo|o-o-]  
 ..... |  
 o----o----||----o|o-o-  
 alaṃ bālasya mohāya saṅgo nāsti prajānatām || 27.24B [629]

-o-o|o----||-o-o|o-o-  
 añjanīva navā citrā pūtikāyo hy alaṃkṛtaḥ |  
 o----o----||oo-o|o-o-  
 alaṃ bālasya mohāya na tu pāragaveṣiṇām || 27.25 [630]

-o-o|o----||-o-o|o-o-  
 añjanīva navā citrā pūtikāyo hy alaṃkṛtaḥ |  
 o----o----||-o-o|o-o-  
 alaṃ bālasya mohāya paṇḍito 'tra virajyate || 27.26 [631]



----|-----||-----|-----  
 nelāṅgaḥ śvetasaṃchanna ekāro vartate rathaḥ |  
 -----|-----||-----|-----  
 anighaṃ paśyatāyāntaṃ chinnayoktram abandhanam || 27.30 [639]

-----|-----||-----|-----  
 bahavaḥ śaraṇaṃ yānti parvatāṃś ca vanāni ca |  
 -----|-----||-----|-----  
 ārāmāṃ vṛkṣacaityāṃś ca manuṣyā bhayatarjitāḥ || 27.31 [640]

-----|-----||-----|-----  
 naitad dhi śaraṇaṃ kṣemaṃ naitac charaṇam uttamam |  
 -----|-----||-----|-----  
 naitac charaṇam āgamyā sarvaduḥkhāt pramucyate || 27.32 [641]

-----|-----||-----|-----  
 yas tu buddhaṃ ca dharmāṃ ca saṃghaṃ ca śaraṇaṃ gataḥ |  
 -----|-----||-----|-----  
 catvāri cāryasatyāni prajñayā *paśyate* yadā || 27.33 [642]

-----|-----||-----|-----  
 duḥkhaṃ duḥkha*samutpā*daṃ duḥkhasya samatikramam |  
 -----|-----||-----|-----  
 āryaṃ caṣṭāṅgikaṃ mārgaṃ duḥkhopaśamagāminam || 27.34 [643]

-----|-----||-----|-----  
 etad dhi śaraṇaṃ kṣemam etac charaṇam uttamam |  
 -----|-----||-----|-----  
 etac *charaṇam* āgamyā sarvaduḥkhāt pramucyate || 27.35 [644]

-----|-----||-----|-----  
 paśyataḥ paśyate paśyaṃ paśyate cāpy apaśyataḥ |  
 -----|-----||-----|-----  
 apaśyaṃ paśyate naiva paśyato nāpy apaśyataḥ || 27.36 [645]

-----|-----||-----|----- Vaitāliya  
 anupaśyanayā ca paśyanā  
 -----|-----||-----|-----  
 nānātvam hi tayor ihocyate |  
 -----|-----||-----|-----  
 divasasya yathaiva rātribhiḥ  
 -----|-----||-----|-----  
 saṃdhānaṃ ca tayor na vidyate || 27.37 [646]

-----|-----||-----|----- Vaitāliya  
 anupaśyati cen na paśyati  
 -----|-----||-----|-----  
 tv atha cet paśyati nānupaśyati |  
 -----|-----||-----|-----  
 paśyann ayam nānupaśyati  
 -----|-----||-----|-----  
 tv anupaśyaṃs tu sadā na paśyati || 27.38 [647]

--o-|-o-o- Vaitālīya<sup>1</sup>  
 paśyaṃ nu kiṃ nānupaśyate  
 oo----o-|-o-o-<sup>2</sup>  
 kim apaśyaṃ nānupaśyate sadā |  
 ---o-|-o-o-  
 kasmim̐ sati hānupaśyanā  
 ---ooo-|-o-o-<sup>3</sup>  
 kasmim̐ na sati nānupaśyanā // 27.39 [648]

---oo-|-o-o- Vaitālīya x 2  
 duḥkhaṃ yad ayaṃ na paśyati  
 oo----o-|-o-o-  
 tad apaśyann ātmeti paśyati |  
 ---oo-|-o-o- Aupacchandasaka  
 duḥkhaṃ tu yathā tathā prapaśyan  
 oo----oo-|-o-o- Vaitālīya  
 ayam ātmeti sadānupaśyati // 27.40 [649]

---o-|-o-o- Vaitālīya<sup>4</sup>  
 yenāvṛtaḥ pṛthagjanaḥ  
 ----o-|-o-o-  
 saṃskārāṃ duḥkhaṃ na paśyati |  
 ---oo-|-o-o-  
 tasmiṃ sati hānupaśyanā  
 oo----oo-|-o-o-  
 vigate 'smim̐ vigatānupaśyanā // 27.41 [650]

// PAŚYAVARGAḤ 27 // //

## 28: PĀPAVARGA

o---|-oo-||oo---|o-o- bhavipulā  
 sarvapāpasyākaraṇaṃ kuśalasyopasaṃpadaḥ |  
 o-o-|ooo-||----|o-o- navipulā  
 svacittaparyavadanam etad buddhasya śāsanam // 28.1 [651]

oo---|-o-o- Vaitālīya  
 dadataḥ puṇyaṃ pravardhate  
 ---oo-|-o-o-  
 vairam̐ na kriyate *ca* saṃyamāt |

<sup>1</sup> We need to exclude **nu** from this line m.c. Unfortunately there are no parallels to this verse in Pāli.

<sup>2</sup> There is 1 mātrā too many in this line.

<sup>3</sup> We should read **satī** m.c.

<sup>4</sup> We should read **vṛttaḥ** m.c

kuśalī prajahāti pāpakam  
 rāgadoṣamohakṣayāt tu nirvṛtiḥ // 28.2 [652]

sārdham carann ekakaḥ sadā  
 miśro hy anyajanena vedakaḥ  
 kuśalī prajahāti pāpakam  
 krauñcaḥ kṣīrapako yathodakam // 28.3 [653]

dr̥ṣṭvā hy ādīnavam loke jñātvā dharmaniraupadhim |  
 āryo na ramate pāpe pāpo na ramate śubhe // 28.4 [654]

pravivekarasam jñātvā rasam copaśamasya vai |  
 nirjvaro bhavati niṣpāpo dharmaprītirasam piban // 28.5 [655]

anavasrutacittasya tv anunnahanacetasaḥ |  
 puṇyapāpaprāhīṇasya nāsti durgatito bhayam // 28.6 [656]

niṣeddhāram pravaktāram yaj jāned vadyadarśinam |  
 niḡrhyavādinam dhīram tādr̥śam satatam bhajet |  
 tādr̥śam bhajamānasya śreyo bhavati na pāpakam // 28.7 [657]

upaśānto hy uparato mandabhāṣī hy anuddhataḥ |  
 dhunāti pāpakam dharmam drumapatram yathānilaḥ // 28.8 [658]

yo hy apraduṣṭasya narasya duṣyate  
 śuddhasya nityam vigatāṅgaṇasya |

<sup>1</sup> This line is hypermetric, as in its parallel at Udāna 8.5, which reads: rāgadosamohakkhayā sa nibbuto.

<sup>2</sup> We should read *caram* m.c. as in Udāna 8.7: saddhim caram-ekato vasam.

<sup>3</sup> I read *-pr-* in *apraduṣṭasya* as making position here, to avoid 2 light syllables in the 2nd & 3rd positions of the opening.

ॐ-ॐ-|-,ॐ-|ॐ-  
 tam eva bālaṃ pratiyāti pāpaṃ  
 ---ॐ-|,ॐ-|ॐ-  
 kṣiptaṃ rajaḥ prativātaṃ yathaiva || 28.9 [659]

---ॐ-|ॐ-||---ॐ-|ॐ- navipulā  
 yad yat karoti puruṣas tat tat paśyati hātmanaḥ |  
 ---ॐ-|-,---||---ॐ-|ॐ- mavipulā  
 kalyāṇakārī kalyāṇaṃ pāpakārī ca pāpakam || 28.10 [660]

---ॐ-|ॐ-||---ॐ-|ॐ-  
 ātmanā hi kṛte pāpe tv ātmanā kliśyate sadā |  
 ---ॐ-|ॐ-||---ॐ-|ॐ-  
 ātmanā tv akṛte pāpe hy ātmanaiva viśudhyate || 28.11 [661]

ॐ-ॐ-|-,---||---ॐ-|ॐ- mavipulā  
 aśuddhabuddhiṃ pratyātmaṃ nānyo hy anyaṃ viśodhayet |  
 ॐ-||---ॐ-|ॐ-  
 abhimathnāti taṃ pāpaṃ vajram aśmamaṇiṃ yathā || 28.12 [662]

---ॐ-|ॐ-||---ॐ-|ॐ-  
 cakṣuṣmāṃ viṣamānīva vidyamāne parākramet |  
 ---ॐ-|ॐ-||---ॐ-|ॐ-  
 paṇḍito jīvaloke 'smiṃ pāpāni parivarjayet || 28.13 [663]

ॐ-ॐ-|ॐ-||---ॐ-|ॐ-  
 vaṇig vā sabhayaṃ mārgam alpaśāstro mahādhanō |  
 ॐ-ॐ-|ॐ-||---ॐ-|ॐ-  
 viṣaṃ jīvitakāmo vā pāpāni parivarjayet || 28.14 [664]

---ॐ-|ॐ-||---ॐ-|ॐ-  
 pāṇau cāsya vraṇo na syād dhārayet pāṇinā viṣam |  
 ---ॐ-|ॐ-||---ॐ-|ॐ- navipulā  
 nāvraṇe krāmati viṣaṃ nāsti pāpam akurvataḥ || 28.15 [665]

ॐ-||---ॐ-|ॐ-  
 sukarāṇi hy asādhūni svātmano hy ahitāni ca |  
 ---ॐ-|ॐ-||---ॐ-|ॐ-  
 yad vai hitaṃ ca pathyaṃ ca tad vai paramaduṣkaram || 28.16 [666]

ॐ-||---ॐ-|ॐ-  
 sukaraṃ sādhunā sādhu sādhu pāpena duṣkaram |  
 ---ॐ-|ॐ-||---ॐ-|ॐ- navipulā  
 pāpaṃ pāpena sukaraṃ pāpam āryeṇa duṣkaram || 28.17 [667]

ॐ-||---ॐ-|ॐ-  
 madhuvad manyate bālo yāvat pāpaṃ na pacyate |  
 ॐ-||---ॐ-|ॐ-  
 yadā tu pacyate pāpam atha duḥkhaṃ nigacchati || 28.18 [668]

--o-|o-----||-----|o-o-  
 pāpo 'pi paśyate bhadraṃ yāvat pāpaṃ na pacyate |  
 o-o-|o-----||o-o-|o-o-  
 yadā tu pacyate pāpaṃ atha pāpāni paśyati || 28.19 [669]

--o-|o-----||-----|o-o-  
 bhadro 'pi paśyate pāpaṃ yāvad bhadraṃ na pacyate |  
 o-o-|o-----||o-o-|o-o-  
 yadā tu pacyate bhadraṃ atha bhadraṇi paśyati || 28.20 [670]

----o|o-----||-----|o-o-  
 kuryāc cet puruṣaḥ pāpaṃ nainaṃ kuryāt punaḥ punaḥ |  
 o-o-|o-----||-----|o-o- mavipulā<sup>1</sup>  
 na tatra cchandraṃ kurvīta duḥkhaṃ pāpasya saṃcayaḥ || 28.21 [671]

----o|o-----||-----|o-o-  
 kuryāc cet puruṣaḥ puṇyaṃ kuryāc cainaṃ punaḥ punaḥ |  
 o-o-|o-----||o-o-|o-o-  
 tatra cchandraṃ ca kurvīta sukhaṃ puṇyasya saṃcayaḥ || 28.22 [672]

o-o-|o-----||-----|o-o-  
 abhitvareta kalyāṇe pāpāc cittaṃ nivārayet |  
 --o-|o-----||-----|o-o-  
 dhandhaṃ hi kurvataḥ puṇyaṃ pāpeṣu ramate manaḥ || 28.23 [673]

--o-o|o-----||-----|o-o-  
 alpakaṃ pi kṛtaṃ pāpaṃ duḥkhāya parataḥ sadā |  
 o-o-||o-----||o-o-|o-o-<sup>2</sup>  
 mahate bhavaty anarthāya viṣaṃ koṣṭhagataṃ yathā || 28.24 [674]

--o-o|o-----||o-o-|o-o-  
 alpakaṃ pi kṛtaṃ puṇyaṃ paraloke sukhāvaham |  
 ----o|o-----||-----|o-o-  
 arthāya mahate nityaṃ sasyānām iva saṃcayaḥ || 28.25 [675]

o-o-o|o-----||o-o-|o-o-  
 adaṇḍeṣu hi daṇḍena yo 'praduṣṭeṣu duṣyate |  
 o-----o|o-----||o-o-|o-o- 9 syllables<sup>3</sup>  
 daśānām anyatamaṃ sthānaṃ kṣipram eva nigacchati || 28.26 [676]

----o|o-----||-----|o-o-  
 jñātīnām vā vinābhāvaṃ bhogānām vā parikṣayam |  
 --o-o|o-----||-----|o-o-  
 rājato hy upasargaṃ vāpy abhyākhyānaṃ ca dāruṇam || 28.27 [677]

<sup>1</sup> I take **cch-** in **cchandraṃ** as orthographic, and mark the syllable as light here and in the next verse.

<sup>2</sup> Reading **bhavaty** as **bhoty** here to correct the metre; otherwise we could understand the 1<sup>st</sup> syllable as resolved.

<sup>3</sup> Dhṛ 137 also has 9 syllables in the odd line: **dasannam-aññataraṃ ṭhānaṃ**.

--o--o|o-----||o--o|o--o--  
 vedanām kaṭukām vāpi śarīrasya ca bhedanam |  
 -----|o--o--||-----o|o--o-- navipulā  
 ābādham vāpi paruṣam cittakṣepam athāpi vā || 28.28 [678]

oo---|o-----||---oo|o--o--  
 atha vāsyāpy agārāṇi hy agnir dahati sarvathā |  
 -----|o-----||oo---|o--o--  
 bhedāt kāyasya cāprājño daśamām durgatiṃ vrajet || 28.29 [679]

---oo|o--o-- Vaitālīya  
 pāpe tu kṛte hi nāśvasec  
 ooo---oo|o--o--<sup>1</sup>  
 cirakṛte dūrakṛte 'pi nāśvaset |  
 ooooo|o--o--<sup>2</sup>  
 rahasi ca kṛte 'pi nāśvased  
 --o--o--|[oo]o--o--<sup>3</sup>  
 asti tasya vipāka iti nāśvaset || 28.30 [680]

---oo|-[oo]o--o-- Vaitālīya<sup>4</sup>  
 puṇye tu kṛte hi ihāśvasec  
 ooo---oo|o--o--  
 cirakṛte dūrakṛte 'pi cāśvaset |  
 ooooo|o--o--  
 rahasi ca kṛte 'pi cāśvased  
 --o--o--|[oo]o--o--  
 asti tasya vipāka iti cāśvaset || 28.31 [681]

---oo|o--o-- Vaitālīya  
 pāpe tu kṛte hi śocate  
 ooo---oo|o--o--  
 cirakṛte dūrakṛte 'pi śocate |  
 ooooo|o--o--  
 rahasi ca kṛte 'pi śocate  
 --o--o--|[oo]o--o--  
 asti tasya vipāka iti śocate || 28.32 [682]

---oo|o--o-- Vaitālīya  
 puṇye tu kṛte hi nandate  
 ooo---oo|o--o--  
 cirakṛte dūrakṛte 'pi nandate |

<sup>1</sup> The opening is 1 mātrā too many here (and in the repetition lines that follow); we should perhaps read **dūrakṛte** to correct the metre. There is no parallel in Pāli to compare.

<sup>2</sup> The opening is 1 mātrā short here (and in the repetition lines); we could read **rahasī** to correct the metre here and in the verse that follow.

<sup>3</sup> This is another example of the opening with pādādigaru listed in Study 2 on the Metres. We need to read **vipāketi** to correct the metre here and in the following 3 verses.

<sup>4</sup> We need to exclude **hi** m.c., it has probably come into the text in imitation of the previous verse.

00000|000-  
 rahasi ca kṛte 'pi nandate  
 00000-|[00]000-  
 asti tasya vipāka iti nandate // 28.33 [683]

00000|000- Vaitālīya<sup>1</sup>  
 iha śocati pretya śocati  
 00000|000-<sup>2</sup>  
 pāpakarmā hy ubhayatra śocati |  
 00000|000-  
 sa hi śocati sa praśocati  
 00000|000-<sup>3</sup>  
 dṛṣṭvā karma hi kliṣṭam ātmanah // 28.34 [684]

00000|000- Vaitālīya<sup>4</sup>  
 iha nandati pretya nandati  
 00000|000-  
 kṛtapuṇyo hy ubhayatra nandati |  
 00000|000-  
 sa hi nandati sa pramodate  
 00000|[0]|000-<sup>5</sup>  
 dṛṣṭvā karma hi viśuddham ātmanah // 28.35 [685]

00000|000- Vaitālīya  
 pāpe tu kṛte hi śocate  
 0000000|000-  
 cirakṛte dūrakṛte 'pi śocate |  
 00000|000-  
 rahasi ca kṛte 'pi śocate  
 00000|000-  
 bhūyaḥ śocati durgatiṃ gataḥ // 28.36 [686]

00000|000- Vaitālīya  
 puṇye tu kṛte hi nandate  
 0000000|000-  
 cirakṛte dūrakṛte 'pi nandate |  
 00000|000-  
 rahasi ca kṛte 'pi nandate  
 00000|000-  
 bhūyo nandati sadgatiṃ gataḥ // 28.37 [687]

<sup>1</sup> Reading *pr-* in *pretya* as not making position to give the normal opening; Dhp 15 reads: *idha socati pecca socati*. In line c it appears that *pr-* in *praśocati* *does* make position, which gives the normal cadence - there is a similar phenomena in the next verse.

<sup>2</sup> See Study 2 on the Metres for a list of the occurrences of this variant opening.

<sup>3</sup> Reading *kl-* as not making position to give the normal opening; Dhp 15 reads: *disvā kammakiliṭṭham-attano*; and it may be preferable to read: *dṛṣṭvā karmakliṣṭam ātmanah*.

<sup>4</sup> Reading *pr-* as not making position to give the normal opening; Dhp 18 reads: *idha nandati pecca nandati*. *pr-* in *pramodate* does make position in line c.

<sup>5</sup> There is 1 mātrā too many in the opening again here; we should exclude *hi* m.c. Dhp 16 reads: *disvā kammavisuddhim-attano*.

---UU|---UU- Vaitāliya  
 puṇye tu kṛte hi modate  
 UUU---UU|---UU-  
 cirakṛte dūrakṛte 'pi modate |  
 UUUUU|---UU-  
 rahasi ca kṛte 'pi modate  
 ---UU|---UU-  
 bhūyo modati sadgatiṃ gataḥ // 28.38 [688]

UUU-|---,UU|---UU- Triṣṭubh  
 kṛte ca pāpe 'py akṛte ca puṇye  
 ---U-|---U,|---UU-  
 'dharmaṃ samādāya vihāya dharmam |  
 UUU-|---,UU|---UU-  
 bibheti mṛtyor iha pāpakarmā  
 ---U-|---UU|---UU-  
 bhinnaplavo madhya ivodakasya // 28.39 [689]

UUU-|---,UU|---UU- Triṣṭubh (Upendravajrā)  
*kṛtaṃ ca puṇyaṃ* hy akṛtaṃ ca pāpaṃ  
 UUU-|---,UU|---UU-  
 satāṃ ca dharmāś caritaḥ purāṇaḥ |  
 UUU-|---,UU|---UU-  
 bibheti mṛtyor na kadaṃ cid eva  
 UUU-|---,UU|---UU-  
 yathaiva nāvā dr̥ḍhayā tarantaḥ // 28.40 [690]

// PĀPAVARGAḤ 28 // //

## 29: YUGAVARGA

UUUU|---UU- Vaitāliya<sup>1</sup>  
 avabhāsati tāvat sa *kṛmir*  
 ---UU|---UU-  
*yāvan* nodayate divākaraḥ |  
 ---UU|---UU-<sup>2</sup>  
 vairocanē tūdgate bhṛśaṃ  
 ---UU|---UU-<sup>3</sup>  
 śvāvo bhavati na cāvabhāsate // 29.1 [691]

<sup>1</sup> The cadence is incorrect here; Udāna 6.10 reads: *obhāsati tāva so kimi*, which gives the normal cadence.

<sup>2</sup> Reading the end vowel in *vairocanē* as light m.c. to give the normal opening.

<sup>3</sup> I prefer to scan *bhavati* here as having 2 syllables (= *bhoti*), as that gives the more regular opening ---UU. Scanning as 3 syllables is also possible.

-----|----- Vaitālīya x 2<sup>1</sup>  
 evaṃ bhāsitam āsi tārkitair  
 -----|-----  
 yāvan nodayate tathāgataḥ /  
 -----|----- Aupacchandasaka  
 buddhapratibhāsīte tu loke  
 -----|----- Vaitālīya<sup>2</sup>  
 na tārniko bhāsati nāsya śrāvakaḥ // 29.2 [692]

-----|-----||-----|----- navipulā  
 asāre sāramatayaḥ sāre cāsārasaṃjñīnaḥ /  
 -----|-----||-----|-----  
 te sāraṃ nādhigacchanti mithyāsaṃkalpagocarāḥ // 29.3 [693]

-----|-----||-----|-----  
 sāraṃ tu sārato jñātvā hy asāraṃ cāpy asārataḥ /  
 -----|-----||-----|-----  
 te sāraṃ adhigacchanti samyaksaṃkalpagocarāḥ // 29.4 [694]

-----|-----,-----|----- Triṣṭubh  
 upātidhāvanti hi sārabuddhyā  
 -----|-----,-----|-----  
 navam navam bandhanam ādadantaḥ /  
 -----|-----,-----|-----  
 patanti hi dyotam ivāndhakārād  
 -----|-----,-----|-----  
 dr̥ṣṭe śrute caiva niviṣṭacittāḥ // 29.5 [695]

-----|-----,-----|----- Triṣṭubh  
 kāṅkṣā hi yā syād iha vā pṛthag vā  
 -----|-----,-----|-----  
 ihavedikā vā paravedikā vā |  
 -----|-----,-----|-----  
 tāṃ dhyāyino viprajahanti sarvā  
 -----|-----,-----|-----  
 hy ātāpino brahmacaryaṃ carantaḥ // 29.6 [696]

-----|-----,-----||-----|----- mavipulā  
 aniṣkaṣāyaḥ kāṣāyaṃ yo vastraṃ paridhāsyati |  
 -----|-----,-----||-----|-----  
 apetadamasauratyō nāsau kāṣāyaṃ arhati // 29.7 [697]

-----|-----||-----|-----  
 yas tu vāntakaṣāyaḥ syāc chīleṣu susamāhitaḥ /  
 -----|-----||-----|-----  
 upetadamasauratyāḥ sa vai kāṣāyaṃ arhati // 29.8 [698]

<sup>1</sup> This is a even line in odd position.

<sup>2</sup> Reading śr- in śrāvakaḥ as not making position to give the normal cadence; the opening is 2 mātrā too many here, with no easy way to correct the metre. The parallel in the Pāli at Udāna 6.10 as it stands is in prose, and so cannot be compared.

- - - - | - - - - || - - - - | - - - -  
 yasya doṣāḥ samucchinnās tālamastakavad dhatāḥ /  
 - - - - | - - - - || - - - - | - - - - mavipulā  
 sa vāntadoṣo medhāvī sādthurūpo nirucyate || 29.9 [699]

- - - - | - - - - || - - - - | - - - -  
 na nāmarūpamātreṇa varṇapuṣkalayā na ca |  
 - - - - | - - - - || - - - - | - - - -  
 sādthurūpo naro bhavati māyāvī matsarī śaṭhaḥ // 29.10 [700]

- - - - | - - - - || - - - - | - - - - Triṣṭubh  
 na varṇarūpeṇa naro hi sarvo  
 - - - - | - - - - || - - - - | - - - -  
 vijñāyate netvaradarśanena |  
 - - - - | - - - - || - - - - | - - - -  
 susaṃvṛtānām iha vyañjanena  
 - - - - | - - - - || - - - - | - - - -  
 tv asaṃvṛtā lokam imaṃ caranti || 29.11 [701]

- - - - | - - - - || - - - - | - - - - Triṣṭubh  
 pratirūpakam dhūpitakarṇikā vā  
 - - - - | - - - - || - - - - | - - - -<sup>1</sup>  
 lohārdhamāṣa iva hiraṇyacchannaḥ /  
 - - - - | - - - - || - - - - | - - - -  
 caranti haikē parivāravantas  
 - - - - | - - - - || - - - - | - - - -  
 tv antar hy aśuddhā bahi śobhamānāḥ // 29.12 [702]

- - - - | - - - - || - - - - | - - - - Triṣṭubh  
 middhī ca yo bhavati mahāgrasaś ca  
 - - - - | - - - - || - - - - | - - - -  
 rātriṃ divaṃ saṃparivartaśāyī |  
 - - - - | - - - - || - - - - | - - - -  
 mahāvarāhaiva nivāpapuṣṭaḥ  
 - - - - | - - - - || - - - - | - - - -  
 punaḥ punar mandam upaiti garbham // 29.13 [703]

- - - - | - - - - || - - - - | - - - - Vaitāliya  
 manujasya sadā smṛtīmato  
 - - - - | - - - - || - - - - | - - - -  
 labdhvā bhojanamātraajānataḥ /  
 - - - - | - - - - || - - - - | - - - -  
 tanukāsya bhavanti vedanāḥ  
 - - - - | - - - - || - - - - | - - - -<sup>2</sup>  
 śanakair jīryati āyuh pālayam // 29.14 [704]

<sup>1</sup> We need to read lohārdhamāṣeva here; SN 1.400: lohaḍḍhamāso va suvaṇṇachanno. In the cadence -cch- does not make position, cf. the Pāli.

<sup>2</sup> The cadence is incorrect here because of the Sanskritisation; SN1.402 reads: sanikaṃ jīrati āyu pālayam.

ॐ-ॐ-|ॐ-ॐ-||-ॐ-ॐ-|ॐ-ॐ-  
 śubhānudarśinaṃ nityam indriyaiś cāpy asaṃvṛtam ।  
 ॐ-ॐ-|ॐ-ॐ-||-ॐ-ॐ-|ॐ-ॐ-  
 bhojane cāpy amātrajñam hīnaṃ jāgarikāsu ca ।  
 ॐ-ॐ-|ॐ-ॐ-||-ॐ-ॐ-|ॐ-ॐ-  
 taṃ vai prasahate rāgo vāto vṛkṣam ivābalaṃ ॥ 29.15 [705.i]

ॐ-ॐ-|ॐ-ॐ-||-ॐ-ॐ-|ॐ-ॐ- bhavipulā  
 śubhānupaśyī viharann indriyair hi asaṃvṛtaḥ ।  
 ॐ-ॐ-|ॐ-ॐ-||-ॐ-ॐ-|ॐ-ॐ-  
 bhojane cāpy amātrajñam kusīdo hīnavīryavān ।  
 ॐ-ॐ-|ॐ-ॐ-||-ॐ-ॐ-|ॐ-ॐ-  
 taṃ vai prasahate rāgo vāto vṛkṣam ivābalaṃ ॥ 29.15 [705.ii]

ॐ-ॐ-|ॐ-ॐ-||-ॐ-ॐ-|ॐ-ॐ-  
 śubhānudarśinaṃ nityam indriyaiś cāpy asaṃvṛtam ।  
 ॐ-ॐ-|ॐ-ॐ-||-ॐ-ॐ-|ॐ-ॐ-  
 bhojane cāpy amātrajñam hīnaṃ jāgarikāsu ca ।  
 ॐ-ॐ-|ॐ-ॐ-||-ॐ-ॐ-|ॐ-ॐ-  
 taṃ vai prasahate dveṣo vāto vṛkṣam ivābalaṃ ॥ 29.15A [706]

ॐ-ॐ-|ॐ-ॐ-||-ॐ-ॐ-|ॐ-ॐ-  
 śubhānudarśinaṃ nityam indriyaiś cāpy asaṃvṛtam ।  
 ॐ-ॐ-|ॐ-ॐ-||-ॐ-ॐ-|ॐ-ॐ-  
 bhojane cāpy amātrajñam hīnaṃ jāgarikāsu ca ।  
 ॐ-ॐ-|ॐ-ॐ-||-ॐ-ॐ-|ॐ-ॐ-  
 taṃ vai prasahate moho vāto vṛkṣam ivābalaṃ ॥ 29.15B [707]

ॐ-ॐ-|ॐ-ॐ-||-ॐ-ॐ-|ॐ-ॐ-  
 śubhānudarśinaṃ nityam indriyaiś cāpy asaṃvṛtam ।  
 ॐ-ॐ-|ॐ-ॐ-||-ॐ-ॐ-|ॐ-ॐ-  
 bhojane cāpy amātrajñam hīnaṃ jāgarikāsu ca ।  
 ॐ-ॐ-|ॐ-ॐ-||-ॐ-ॐ-|ॐ-ॐ-  
 taṃ vai prasahate māno vāto vṛkṣam ivābalaṃ ॥ 29.15C [708]

ॐ-ॐ-|ॐ-ॐ-||-ॐ-ॐ-|ॐ-ॐ-  
 śubhānudarśinaṃ nityam indriyaiś cāpy asaṃvṛtam ।  
 ॐ-ॐ-|ॐ-ॐ-||-ॐ-ॐ-|ॐ-ॐ-  
 bhojane cāpy amātrajñam hīnaṃ jāgarikāsu ca ।  
 ॐ-ॐ-|ॐ-ॐ-||-ॐ-ॐ-|ॐ-ॐ-  
 taṃ vai prasahate lobho vāto vṛkṣam ivābalaṃ ॥ 29.15D [709]

ॐ-ॐ-|ॐ-ॐ-||-ॐ-ॐ-|ॐ-ॐ-  
 śubhānudarśinaṃ nityam indriyaiś cāpy asaṃvṛtam ।  
 ॐ-ॐ-|ॐ-ॐ-||-ॐ-ॐ-|ॐ-ॐ-  
 bhojane cāpy amātrajñam hīnaṃ jāgarikāsu ca ।  
 ॐ-ॐ-|ॐ-ॐ-||-ॐ-ॐ-|ॐ-ॐ-  
 taṃ vai prasahate tṛṣṇā vāto vṛkṣam ivābalaṃ ॥ 29.15E [710]



ॐ---|ॐ---||ॐ-ॐ|ॐ-ॐ-  
 ramaṇīyāny araṇyāni na cātra ramate janah |  
 ---ॐ---|ॐ---||ॐ-ॐ|ॐ-ॐ-  
 vītarāgātra raṃsyante na tu kāmagaveṣiṇah || 29.17 [717]

---ॐ|ॐ---||---ॐ|ॐ-ॐ-  
 grāme vā yadi vāraṇye nimne vā yadi vā sthale |  
 ---ॐ|ॐ---||---ॐ|ॐ-ॐ- savipulā  
 yatrarhanto viharanti te deśā ramaṇīyakāḥ || 29.18 [718]

---ॐ|ॐ---||ॐ-ॐ|ॐ-ॐ-  
 dūrāt santaḥ prakāśyante himavān iva parvataḥ |  
 ॐ---|ॐ---||---ॐ|ॐ-ॐ-  
 asanto na prakāśyante rātrikṣiptāḥ śarā yathā || 29.19 [719]

-ॐ-ॐ|ॐ---||-ॐ---|ॐ-ॐ-  
 sadbhir eva sahāsīta paṇḍitair arthacintakaiḥ |  
 ---ॐ-|-,---||-ॐ-ॐ|ॐ-ॐ- mavipulā  
 arthaṃ mahāntaṃ gambhīraṃ prajñayā pratividhyate || 29.20 [720]

ॐ---[ॐ]|ॐ---||---ॐ|ॐ-ॐ-<sup>1</sup>  
 ahaṃ nāga iva saṃgrāme cāpād utpatitāṃ śarān |  
 ॐ---|ॐ---||---ॐ|ॐ-ॐ-  
 ativākyam titikṣāmi duḥśīlo hi mahājanah || 29.21 [721]

ॐ---|ॐ---||---ॐ|ॐ-ॐ-  
 bhave cāhaṃ bhayaṃ dṛṣtvā bhūyaś ca vibhavaṃ bhave |  
 ---ॐ-|ॐ---||---ॐ|ॐ-ॐ- ravipulā  
 tasmād bhavaṃ nābhinande nandī ca vibhavana me || 29.22 [722]

ॐ---|ॐ---||---ॐ|ॐ-ॐ-  
 aśraddhaś cākṛtajñaś ca saṃdhicchettā ca yo narah |  
 ॐ-ॐ-|-,---||ॐ-ॐ|ॐ-ॐ- mavipulā  
 hatāvakāśo vāntāśaḥ sa vai tūttamapūruṣaḥ || 29.23 [723]

-ॐ-ॐ|ॐ---||---ॐ|ॐ-ॐ-<sup>2</sup>  
 mātaraṃ pitaraṃ hatvā rājānaṃ dvau ca śrotriyau |  
 ---ॐ|ॐ---||ॐ-ॐ|ॐ-ॐ-  
 rāṣṭraṃ sānucaraṃ hatvā anigho yāti brāhmaṇaḥ || 29.24 [724]

---ॐ|ॐ---||-ॐ---|ॐ-ॐ-  
 yeṣāṃ saṃnicayo nāsti ye pariññātabhojanāḥ |  
 -ॐ---|ॐ---||ॐ---|ॐ-ॐ-  
 śunyatā cānimittaṃ ca vivekaś caiva gocaraḥ |  
 ---ॐ|ॐ---||---ॐ|ॐ-ॐ-  
 ākāśaiva śakuntānaṃ padaṃ teṣāṃ duranvayam || 29.25 [725]

<sup>1</sup> We need to read either nāga 'va or nāgeva m.c. here; Dhṛ 320 reads: ahaṃ nāgo va saṅgāme.

<sup>2</sup> śr- does not make position in this pādayuga; and br- does not in the following one.

----|-----||-----|-----  
 yeṣāṃ saṃnicayo nāsti ye pariññātabhojanāḥ |  
 ----|-----||-----|-----  
 śūnyatā cānimittam ca vivekaś caiva gocaraḥ |  
 ----|-----||-----|-----  
 ākāśaiva śakuntānām gatis teṣāṃ duranvayā || 29.26 [726]

----|-----||-----|-----  
 yeṣāṃ saṃnicayo nāsti ye pariññātabhojanāḥ |  
 ----|-----||-----|-----  
 śūnyatā cānimittam ca samādhiś caiva gocaraḥ |  
 ----|-----||-----|-----  
 ākāśaiva śakuntānām padaṃ teṣāṃ duranvayam || 29.27 [727]

----|-----||-----|-----  
 yeṣāṃ saṃnicayo nāsti ye pariññātabhojanāḥ |  
 ----|-----||-----|-----  
 śūnyatā cānimittam ca samādhiś caiva gocaraḥ |  
 ----|-----||-----|-----  
 ākāśaiva śakuntānām gatis teṣāṃ duranvayā || 29.28 [728]

----|-----||-----|-----  
 yeṣāṃ bhavaḥ parikṣīno hy aparāntam ca nāśritāḥ |  
 ----|-----||-----|-----  
 śūnyatā cānimittam ca vivekaś caiva gocaraḥ |  
 ----|-----||-----|-----  
 ākāśaiva śakuntānām padaṃ teṣāṃ duranvayam || 29.29 [729]

----|-----||-----|-----  
 yeṣāṃ bhavaḥ parikṣīno hy aparāntam ca nāśritāḥ |  
 ----|-----||-----|-----  
 śūnyatā cānimittam ca vivekaś caiva gocaraḥ |  
 ----|-----||-----|-----  
 ākāśaiva śakuntānām gatis teṣāṃ duranvayā || 29.30 [730]

----|-----||-----|-----  
 yeṣāṃ bhavaḥ parikṣīno hy aparāntam ca nāśritāḥ |  
 ----|-----||-----|-----  
 śūnyatā cānimittam ca samādhiś caiva gocaraḥ |  
 ----|-----||-----|-----  
 ākāśaiva śakuntānām padaṃ teṣāṃ duranvayam || 29.31 [731]

----|-----||-----|-----  
 yeṣāṃ bhavaḥ parikṣīno hy aparāntam ca nāśritāḥ |  
 ----|-----||-----|-----  
 śūnyatā cānimittam ca samādhiś caiva gocaraḥ |  
 ----|-----||-----|-----  
 ākāśaiva śakuntānām gatis teṣāṃ duranvayā || 29.32 [732]





Udānavarga

---|--- Aupacchandasaka  
yasya ha prapañcitam hi no sat  
---|---  
saṃtānaṃ parikhaṃ ca yo nivṛttaḥ |  
---|---  
tṛṣṇāvigataṃ munim carantaṃ  
---|---  
na vijānāti sadevako 'pi lokah // 29.51 [751]

---|--- Vaitāliya  
yasya jitaṃ nopajīyate  
---|--- Aupacchandasaka<sup>1</sup>  
jitaṃ anveti na kaṃ cid eva loke |  
---|--- Vaitāliya x 2  
taṃ buddham anantagocaraṃ  
---|---  
hy apadaṃ kena padena neṣyasi // 29.52 [752]

---|--- Vaitāliya  
yasya jālinī viṣaktikā  
---|---  
tṛṣṇā nāsti hi lokanāyinī |  
---|---  
taṃ buddham anantagocaraṃ  
---|---  
hy apadaṃ kena padena neṣyasi // 29.53 [753]

---|---||---|---  
yasya mūlaṃ kṣitau nāsti parṇā nāsti tathā latāḥ |  
---|---||---|---  
taṃ dhīraṃ bandhanān muktaṃ ko nu ninditum arhati // 29.54 [754]

---|--- Vaitāliya  
yasya jālinī viṣaktikā  
---|---  
tṛṣṇā nāsti hi lokanāyinī |  
---|---  
taṃ buddham anantavikramaṃ  
---|---  
hy apadaṃ kena padena neṣyasi // 29.55 [755]

---|--- Vaitāliya  
yasya vitarkā vidhūpitās  
---|--- Aupacchandasaka x 3  
tv ādhyātmaṃ vinivartitā hy aśeṣam |  
---|---  
sa hi saṅgam atītya sarvasaṃjñāṃ  
---|---  
yogāpetam atīṛṇasaṅgam eti // 29.56 [756]

---

<sup>1</sup> The parallel line at Dhṛ 179b is also in Opaccandasaka metre: jitaṃ assa no yāti koci loke.

-○○○○|○-○- Vaitālīya <sup>1</sup>  
 muñca purato muñca paścato  
 ----○○|○-○-  
 madhye muñca bhavasya pāragah /  
 ---○○|○-○-  
 sarvatra vimuktamānaso  
 ○-○○○|○-○-  
 na punar jātijarām upeṣyasi || 29.57 [757]

|| YUGAVARGAḤ 29 ||

### 30: SUKHAVARGA

○---|○○○-||---|○-○- navipulā  
 jayād vairam prasavate duḥkham śete parājitaḥ /  
 ○---|○---||---|○-○-  
 upaśantaḥ sukham śete hitvā jayaparājayau || 30.1 [758]

○---|○---||○---|○-○-  
 paraduḥkhopadhānena ya icchet sukham ātmanaḥ /  
 -○---|○---||---|○-○-  
 vairasamsargasamsakto duḥkhān na parimucyate || 30.2 [759]

○---|○---||---|○-○-  
 sukhakāmāni bhūtāni yo daṇḍena vihiṃsati |  
 -○-○|○---||---|○-○-  
 ātmanaḥ sukham eṣānaḥ sa vai na labhate sukham || 30.3 [760]

○---|○---||---|○-○-  
 sukhakāmāni bhūtāni yo daṇḍena na hiṃsati |  
 -○-○|○---||---|○-○-  
 ātmanaḥ sukham eṣānaḥ sa pretya labhate sukham || 30.4 [761]

---○|○○○-||---|○-○- navipulā  
 dharmam caret sucaritam nainam duścaram caret /  
 -○---|○---||---|○-○-  
 dharmacārī sukham śete hy asmiṃ loke paratra ca || 30.5 [762]

---○,|---|○-○- Jagatī  
 dharmam sadā rakṣati dharmacāriṇam  
 ---○,|---|○-○- Triṣṭubh x 3  
 chatram mahadvarṣakāle yathaiva |  
 ---|-,|---<sup>2</sup>  
 eṣānuśaṃso dharme sucīrṇe  
 ○-○-,|---|○-○-  
 na durgatiṃ gacchati dharmacārī || 30.6 [763]

<sup>1</sup> Reading the final syllable in puratō as light to give the normal opening.

<sup>2</sup> Two presumed light syllables in 6<sup>th</sup> & 7<sup>th</sup> position have been replaced by one heavy syllable here, and in the verse that follows; Thag 303 has the same variation: esānisaṃso dhamme suciṇṇe.

---|---|---|--- Jagatī  
 dharmāḥ sadā rakṣati dharmacāriṇam  
 ---|---|---|--- Triṣṭubh x 3  
 dharmāḥ sucīrṇaḥ sukham ādadhāti  
 ---|---|---|---  
 eṣānuśaṃso dharme sucīrṇe  
 ---|---|---|---  
 na durgatiṃ gacchati dharmacārī // 30.7 [764]

---|---|---|--- Triṣṭubh  
 alpāpi santo bahavo jayanti  
 ---|---|---|---  
 susaṃvidhāne na saṃvidhānam /  
 ---|---|---|---<sup>2</sup>  
 alpam api cec chraddadhāno dadāti  
 ---|---|---|--- Vedic opening  
 tenaivāsau bhavati sukhī paratra // 30.8 [765]

---|---|---|--- Triṣṭubh  
 dānaṃ ca yuddhaṃ ca samānam āhur  
 ---|---|---|---  
 naite guṇāḥ kāpuruṣeva santi |  
 ---|---|---|---  
 saṃgrāmaiveleva hi dānavelā  
 ---|---|---|---  
 tulyaṃ bhavet kāraṇasaṃgrahaṇa // 30.9 [766]

---|---|---|--- Triṣṭubh<sup>3</sup>  
 ayaṃ hi pratyūhaśatāni jītvā  
 ---|---|---|---  
 mātsaryam ākramya ca śatrubhūtam /  
 ---|---|---|---  
 śūrād dhi taṃ śūratarāṃ vadāmi  
 ---|---|---|---  
 dadāti yo dānam asaktacittaḥ // 30.10 [767]

---|---|---|--- mavipulā  
 sukho vipākaḥ puṇyānām abhiprāyaḥ saṃṛdhyate |  
 ---|---|---|---  
 kṣīpraṃ ca paramāṃ śāntiṃ nirvṛtiṃ so 'dhigacchati // 30.11 [768]

---|---|---|---  
 parato hy upasargāṃś ca devatā mārakāyikāḥ |  
 ---|---|---|---  
 antarāyaṃ na śaktiṣṭāḥ kṛtapuṇyasya kartu vai // 30.12 [769]

<sup>1</sup> The break is incorrect here; there is no parallel for this line to compare.

<sup>2</sup> Reading **alpam pi** to give the normal opening; SN1.97 reads **appam-pi**.

<sup>3</sup> Reading **pr-** as not making position to give the normal opening.

-----|-----||-----|-----  
 dharmaprīti<sup>h</sup> sukhaṃ śete viprasannena cetasā |  
 -----|-----||-----|-----  
 āryapravedite dharme ramate paṇḍitaḥ smṛtaḥ // 30.13 [770]

-----|-----||-----|-----  
 yeṣāṃ dharmaratam cittaṃ anupādāya nirvṛtim |  
 -----|-----||-----|----- navipulā  
 smṛtyupasthānanirataṃ bodhyaṅgeṣu ca saptasu // 30.14 [771]

-----|-----||-----|-----  
 yeṣāṃ dharmaratam cittaṃ anupādāya nirvṛtim |  
 -----|-----||-----|-----  
 ṛddhipādarataṃ caiva mārge cāṣṭāṅgike ratam // 30.15 [772]

-----|-----||-----|-----  
 sukhaṃ te bhuñjate piṇḍaṃ dhārayanti ca cīvaram |  
 -----|-----||-----|-----  
 sukhaṃ caṅkramaṇaṃ teṣāṃ parvateṣu guhāsu ca // 30.16 [773]

-----|-----||-----|----- navipulā  
 kṣemaprāptā hi sukhitā dṛṣṭadharmābhinirvṛtāḥ |  
 -----|-----||-----|-----  
 sarvavairabhayātītās tīrṇā loke viṣaktikām // 30.17 [774]

-----|-----||-----|----- mavipulā  
 sukho vivekas tuṣṭasya śrutadharmasya paśyataḥ |  
 -----|-----||-----|-----  
 avyāvadyaḥ sukhaṃ loke prāṇabhūteṣu saṃyamaḥ // 30.18 [775]

-----|-----||-----|-----  
 sukhaṃ virāgatā loke kāmānāṃ samatikramaḥ |  
 -----|-----||-----|----- navipulā  
 asmimānasya vinaya etad vai paramaṃ sukham // 30.19 [776]

-----|-----||-----|-----  
 sukhaṃ yāvaj jarā śīlaṃ sukhaṃ śraddhā pratiṣṭhitā |  
 -----|-----||-----|-----  
 sukhaṃ cārtharatā vācā pāpasyākaraṇaṃ sukham // 30.20 [777]

-----|-----||-----|-----  
 sukhaṃ mātrvyatā loke sukhaṃ caiva pitṛvyatā |  
 -----|-----||-----|-----  
 sukhaṃ śrāmaṇyatā loke tathā brāhmaṇyatā sukhaṃ // 30.21 [778]

-----|-----||-----|-----  
 sukhaṃ buddhasya cotpādaḥ sukhaṃ dharmasya deśanā |  
 -----|-----||-----|-----  
 sukhaṃ saṃghasya sāmagrī samagrāṇāṃ tapaḥ *sukham* // 30.22 [779]

— ◡ — | ◡ — — || ◡ — — | ◡ — ◡ —  
 śīlavantaḥ sukhaṃ dr̥ṣṭuṃ sukhaṃ dr̥ṣṭuṃ bahuśrutāḥ |  
 — — ◡ | ◡ — — || — ◡ ◡ | ◡ — ◡ —  
 arhantaś ca sukhaṃ dr̥ṣṭuṃ vipramuktapunarbhavāḥ // 30.23 [780]

◡ — ◡ — | — ◡ — || ◡ — ◡ | ◡ — ◡ — ravipulā  
 sukhā nadī sūpatīrthā sukhaṃ dharmajino jinaḥ |  
 — — — | ◡ — — || — ◡ — | ◡ — ◡ —  
 prajñālābhaḥ sukho nityam asmimānakṣayaḥ sukham // 30.24 [781]

◡ — — ◡ | ◡ — — || — — — ◡ | ◡ — ◡ —  
 sukhaṃ darśanam āryāṇāṃ saṃvāso 'pi sadā sukham |  
 — ◡ — | ◡ — — || — ◡ — ◡ | ◡ — ◡ —  
 adarśanena bālānāṃ nityam eva sukhī bhavet // 30.25 [782]

— ◡ — | ◡ — — || — — — | ◡ — ◡ —  
 bālasaṃsargacārī hi dīrghādhvānaṃ praśocati |  
 — — — | ◡ — — || ◡ — — ◡ | ◡ — ◡ —  
 duḥkho bālair hi saṃvāso hy amitirair iva sarvaśaḥ |  
 — — ◡ ◡ | ◡ — — || — — — ◡ | ◡ — ◡ —  
 dhīrais tu sukhasaṃvāso jñātīnām iva saṃgamaḥ // 30.26 [783]

— ◡ — ◡ | ◡ — — || — — — | ◡ — ◡ —  
 durlabhaḥ puruṣo jātyo nāsau sarvatra jāyate |  
 — — — | ◡ — — || — ◡ ◡ | ◡ — ◡ —  
 yatrasau jāyate vīras tat kulaṃ sukham edhate // 30.27 [784]

— ◡ — | ◡ — — || — ◡ ◡ | ◡ — ◡ —  
 sarvathā vai sukhaṃ śete brāhmaṇaḥ parinirvṛtaḥ |  
 — ◡ ◡ | ◡ — — || — ◡ — | ◡ — ◡ —<sup>1</sup>  
 yo na lipyate kāmebhir vipramukto nirāsravaḥ // 30.28 [785]

— — — | ◡ — — || ◡ — ◡ ◡ | ◡ — ◡ —  
 sarvā hy āśāstayaś chitvā vinīya hṛdayajvaram |  
 ◡ — — | ◡ — — || — — — | ◡ — ◡ —  
 upaśāntaḥ sukhaṃ śete śāntiṃ prāpyeha cetasaḥ // 30.29 [786]

— — ◡ ◡ | ◡ — — || — — — ◡ | ◡ — ◡ —  
 mātrāsukhaparityāgād yaḥ paśyed vipulaṃ sukham |  
 ◡ — — | ◡ — — || — — — ◡ | ◡ — ◡ —  
 tyajen mātrāsukhaṃ dhīraḥ saṃpaśyaṃ vipulaṃ sukham // 30.30 [787]

— ◡ — ◡ | ◡ — — || — — — ◡ | ◡ — ◡ —  
 yac ca kāmasukhaṃ loke yac cāpi divijaṃ sukham |  
 — — ◡ ◡ | ◡ — — || ◡ — — ◡ | ◡ — ◡ —  
 tṛṣṇākṣayasukhasyaitat kalām nārghati ṣoḍaśīm // 30.31 [788]

<sup>1</sup> Reading the last syllable in *lipyatē* as light to give the pathyā cadence.

---|---||---|---  
 nikṣipya hi guruṃ bhāraṃ nādadyād bhāraṃ eva tu |  
 ---|---||---|---  
 bhārādānaṃ paraṃ duḥkhaṃ bhāranikṣepaṇaṃ sukhaṃ // 30.32 [789]

---,|---||---|--- ravipulā  
 sarvaṛṣṇāṃ viprahāya sarvasaṃyojanakṣayāt |  
 ---|---||---|---  
 sarvopadhiṃ parijñāya nāgacchanti punarbhavam // 30.33 [790]

---|---,|---|--- Triṣṭubh  
 artheṣu jāteṣu sukhaṃ sahāyāḥ  
 ---,|---|---  
 puṇyaṃ sukhaṃ jīvitasamkṣayeṣu |  
 ---|---,|---|---  
 tuṣṭiḥ sukhā yā tv itaretareṇa  
 ---|---,|---|---  
 sarvasya duḥkhasya sukho nirodhaḥ // 30.34 [791]

---|---||---|---  
 ayoghanahatasyaiva jvalato jātavedasaḥ |  
 ---|---||---|---  
 anupūrvopaśāntasya yathā na jñāyate gatiḥ // 30.35 [792]

---|---||---|---  
 evaṃ samyagvimuktānāṃ kāmapañkaughatāriṇām |  
 ---|---||---|---  
 prajñāpayiṭuṃ gatiṃ nāsti prāptānāṃ acalaṃ sukhaṃ // 30.36 [793]

---|---,|---|--- Aupacchandasaka  
 yasyāntarato na santi kopā  
 ---|---|---  
 itthaṃbhāvagataṃ ca yo nivṛttaḥ |  
 ---|---,|---|---  
 akhilaṃ taṃ sukhinaṃ sadā viśokaṃ  
 ---|---,|---|---  
 devā nānubhavanti darśanena // 30.37 [794]

---|---,|---|--- Triṣṭubh  
 sukhaṃ hi yasyeha na kiñcanaṃ syāt  
 ---|---,|---|---  
 svākhyātadharmasya bahuśrutasya |  
 ---|---,|---|---  
 sakiñcanaṃ paśya vihanyamānaṃ  
 ---|---,|---|---  
 janaṃ janeṣu pratibaddhacittam // 30.38 [795]

---|---,|---|--- Triṣṭubh  
 sukhaṃ hi yasyeha na kiñcanaṃ syāt  
 ---|---,|---|---  
 svākhyātadharmasya bahuśrutasya |

ॐ-ॐ-|ॐ,ॐ-ॐ-  
 sakiñcanaṃ paśya vihanyamānaṃ  
 ॐ-ॐ-|ॐ,ॐ-ॐ-  
 janaṃ janeṣu pratibaddharūpam // 30.39 [796]

ॐ-ॐ-ॐ-|ॐ-ॐ- Vaitālīya x 2<sup>1</sup>  
 sukhino hi janā hy akiñcanā  
 ॐ-ॐ-ॐ-|ॐ-ॐ-  
 vedaguṇā hi janā hy akiñcanāḥ |  
 ॐ-ॐ-|ॐ,ॐ-ॐ- Triṣṭubh x 2  
 sakiñcanaṃ paśya vihanyamānaṃ  
 ॐ-ॐ-|ॐ,ॐ-ॐ-  
 janaṃ janeṣu pratibaddhacittam // 30.40 [797]

ॐ-ॐ-ॐ-|ॐ-ॐ- Vaitālīya x 2  
 sukhino hi janā hy akiñcanā  
 ॐ-ॐ-ॐ-|ॐ-ॐ-  
 vedaguṇā hi janā hy akiñcanāḥ |  
 ॐ-ॐ-|ॐ,ॐ-ॐ- Triṣṭubh x 2  
 sakiñcanaṃ paśya vihanyamānaṃ  
 ॐ-ॐ-|ॐ,ॐ-ॐ-  
 janaṃ janeṣu pratibaddharūpam // 30.41 [798]

ॐ-ॐ-ॐ-|ॐ-ॐ-||ॐ-ॐ-ॐ-ॐ-  
 sarvaṃ paravaśaṃ duḥkhaṃ sarvaṃ ātmavaśaṃ sukham |  
 ॐ-ॐ-|ॐ-ॐ-||ॐ-ॐ-ॐ-ॐ-  
 sādharmaṇe vihanyante yogā hi duratikramāḥ // 30.42 [799]

ॐ-ॐ-ॐ-|ॐ-ॐ-||ॐ-ॐ-|ॐ-ॐ-  
 susukhaṃ bata jīvāmo hy utsukeṣu tv anutsukāḥ |  
 ॐ-ॐ-ॐ-|ॐ-ॐ-||ॐ-ॐ-|ॐ-ॐ-  
 utsukeṣu manuṣyeṣu viharāmo hy anutsukāḥ // 30.43 [800]

ॐ-ॐ-ॐ-|ॐ-ॐ-||ॐ-ॐ-|ॐ-ॐ-  
 susukhaṃ bata jīvāmo yeṣāṃ no nāsti kiñcanaṃ |  
 ॐ-ॐ-|ॐ-ॐ-||ॐ-ॐ-ॐ-ॐ-  
 mithilāyāṃ dahyamānāyāṃ na no dahyati kiñcanaṃ // 30.44 [801]

ॐ-ॐ-ॐ-|ॐ-ॐ-||ॐ-ॐ-|ॐ-ॐ-  
 susukhaṃ bata jīvāmo hy ātureṣu tv anāturāḥ |  
 ॐ-ॐ-ॐ-|ॐ-ॐ-||ॐ-ॐ-|ॐ-ॐ-  
 ātureṣu manuṣyeṣu viharāmo hy anāturāḥ // 30.45 [802]

ॐ-ॐ-ॐ-|ॐ-ॐ-||ॐ-ॐ-|ॐ-ॐ-  
 susukhaṃ bata jīvāmo hiṃsakeṣu tv ahiṃsakāḥ |  
 ॐ-ॐ-ॐ-|ॐ-ॐ-||ॐ-ॐ-|ॐ-ॐ-  
 hiṃsakeṣu manuṣyeṣu viharāmo hy ahiṃsakāḥ // 30.46 [803]

<sup>1</sup> Udāna 2.6 has the same combination of Vaitālīya and Triṣṭubh in the verse.



31: CITTAVARGA

-----|UUU-||-UUU|UU- navipulā  
durnigrahasya laghuno yatrakāmanipātinah /  
-----|UUU-||-UUU|UU-  
cittasya damanaṃ sādhu cittaṃ dāntaṃ sukhāvaham // 31.1 [810]

-----|UUU-||-UUU|UU-  
vārijo vā sthale kṣipta okād oghāt samuddhṛtaḥ /  
-----|UUU-||-UUU|UU-  
parispandati vai cittaṃ mārādheyam prahātavai // 31.2 [811]

UUU-|UUU-||-UUU|UU-  
pṛthag vidhāvate cittaṃ sūryasyeva hi raśmayaḥ /  
-----|UUU-||-UUU|UU- bhavipulā  
tat paṇḍito vārayati hy aṅkuśenaiva kuñjaram // 31.3 [812]

-----|UUU-||-UUU|UU-  
bhrūṇadheyam idaṃ cittaṃ niḥsāram anidarśanam /  
UUU-|UUU-||-UUU|UU-  
sadainam anuśāsāmi mā me 'narthāya niścaret // 31.4 [813]

UUU-|UUU-||-UUU|UU- Jagatī  
idaṃ purā cittaṃ acāri cārikāṃ  
-----|UUU-||-UUU|UU- Triṣṭubh  
yenechakam yena kāmaṃ yatheṣṭam /  
-----|UUU-||-UUU|UU- Jagatī  
tat saṃnigrhṇāmi hi yoniśas tv idaṃ  
-----|UUU-||-UUU|UU- Triṣṭubh  
nāgaṃ prabhinnaṃ hi yathāṅkuśena // 31.5 [814]

UUU-|UUU-||-UUU|UU-  
anekaṃ jātisaṃsāraṃ saṃdhāvitvā punaḥ punaḥ /  
UUU-|UUU-||-UUU|UU-  
gṛhakāraikaṣamāṇas tvam duḥkhā jātiḥ punaḥ punaḥ // 31.6 [815]

UUU-|UUU-||-UUU|UU-<sup>1</sup>  
gṛhakāraika dr̥ṣṭo 'si na punar gehaṃ kariṣyasi |  
-----|UUU-||-UUU|UU-  
sarve te pārśukā bhagnā gṛhakūṭaṃ viśaṃskṛtam /  
UUU-|UUU-||-UUU|UU-  
viśaṃskāragate citte ihaiva kṣayam adhyagāḥ // 31.7 [816]

UUU-|UUU-||-UUU|UU-  
spandanaṃ capalaṃ cittaṃ durakṣyaṃ durnivāraṇam /  
UUU-|UUU-||-UUU|UU-<sup>2</sup>  
r̥jumaṃ karoti medhāvī iṣukāra iva tejasā // 31.8 [817]

<sup>1</sup> This is an example of resolution including the negative.

<sup>2</sup> We should read either *iṣukāra va* or *iṣukāreva*; cf. Dhp 33: *usukāro va tejanaṃ*.

---|---||---|--- bhavipulā  
*dūraṅgamam ekacaram aśarīraṅ guhāśayam |*  
 ---|---||---|---  
*ye cittaṃ damayiṣyanti vimokṣyante mahābhayāt || 31.8A [818]*

---|---||---|---  
 na dveṣī dveṣiṇaḥ kuryād vairī vā vairiṇo hitam |  
 ---|---||---|---  
 mithyāpraṇihitaṃ cittaṃ yat kuryād ātmanātmanaḥ || 31.9 [819]

---|---||---|---  
 na taṃ mātā pitā vāpi kuryāj jñātis tathāparaḥ |  
 ---|---||---|---  
 samyakpraṇihitaṃ cittaṃ yat kuryād dhitaṃ ātmanaḥ || 31.10 [820]

---|---||---|--- mavipulā  
 yathā hy agāraṃ ducchannaṃ vṛṣṭiḥ samatibhindati |  
 ---|---||---|---  
 evaṃ hy abhāvitaṃ cittaṃ rāgaḥ samatibhindati || 31.11 [821]

---|---||---|--- mavipulā  
 yathā hy agāraṃ ducchannaṃ vṛṣṭiḥ samatibhindati |  
 ---|---||---|---  
 evaṃ hy abhāvitaṃ cittaṃ dveṣaḥ samatibhindati || 31.12 [822]

---|---||---|--- mavipulā  
*yathā hy agāraṃ ducchannaṃ vṛṣṭiḥ samatibhindati |*  
 ---|---||---|---  
 evaṃ hy abhāvitaṃ cittaṃ mohāḥ samatibhindati || 31.13 [823]

---|---||---|--- mavipulā  
 yathā hy agāraṃ ducchannaṃ vṛṣṭiḥ samatibhindati |  
 ---|---||---|---  
 evaṃ hy abhāvitaṃ cittaṃ mānaḥ samatibhindati || 31.14 [824]

---|---||---|--- mavipulā  
 yathā hy agāraṃ ducchannaṃ vṛṣṭiḥ samatibhindati |  
 ---|---||---|---  
 evaṃ hy abhāvitaṃ cittaṃ lobhaḥ samatibhindati || 31.15 [825]

---|---||---|--- mavipulā  
 yathā hy agāraṃ ducchannaṃ vṛṣṭiḥ samatibhindati |  
 ---|---||---|---  
 evaṃ hy abhāvitaṃ cittaṃ tṛṣṇā samatibhindati || 31.16 [826]

---|---||---|--- mavipulā  
 yathā hy agāraṃ succhannaṃ vṛṣṭir na vyatibhindati |  
 ---|---||---|---  
 evaṃ subhāvitaṃ cittaṃ rāgo na vyatibhindati || 31.17 [827]

ॐ-ॐ-|-,---||---ॐॐ-ॐ- mavipulā  
 yathā hy agāraṃ succhannaṃ vṛṣṭir na vyatibhindati |  
 ---ॐ-|ॐ---||---ॐॐ-ॐ-  
 evaṃ subhāviṭaṃ cittaṃ dveṣo na vyatibhindati // 31.18 [828]

ॐ-ॐ-|-,---||---ॐॐ-ॐ- mavipulā  
 yathā hy agāraṃ succhannaṃ vṛṣṭir na vyatibhindati |  
 ---ॐ-|ॐ---||---ॐॐ-ॐ-  
 evaṃ subhāviṭaṃ cittaṃ moho na vyatibhindati // 31.19 [829]

ॐ-ॐ-|-,---||---ॐॐ-ॐ- mavipulā  
 yathā hy agāraṃ succhannaṃ vṛṣṭir na vyatibhindati |  
 ---ॐ-|ॐ---||---ॐॐ-ॐ-  
 evaṃ subhāviṭaṃ cittaṃ māno na vyatibhindati // 31.20 [830]

ॐ-ॐ-|-,---||---ॐॐ-ॐ- mavipulā  
 yathā hy agāraṃ succhannaṃ vṛṣṭir na vyatibhindati |  
 ---ॐ-|ॐ---||---ॐॐ-ॐ-  
 evaṃ subhāviṭaṃ cittaṃ lobho na vyatibhindati // 31.21 [831]

ॐ-ॐ-|-,---||---ॐॐ-ॐ- mavipulā  
 yathā hy agāraṃ succhannaṃ vṛṣṭir na vyatibhindati |  
 ---ॐ-|ॐ---||---ॐॐ-ॐ-  
 evaṃ subhāviṭaṃ cittaṃ tṛṣṇā na vyatibhindati // 31.22 [832]

ॐ---|ॐ---||ॐ---|ॐ-ॐ-  
 manaḥpūrvaṅgamā dharmā manaḥśreṣṭhā manojavāḥ |  
 ॐ---|ॐ---||-ॐ---|ॐ-ॐ-  
 manasā hi praduṣṭena bhāṣate vā karoti vā |  
 ॐ---|ॐ---||---ॐॐ-ॐ-  
 tatas taṃ duḥkham anveti cakraṃ vā vahataḥ padam // 31.23 [833]

ॐ---|ॐ---||ॐ---|ॐ-ॐ-  
 manaḥpūrvaṅgamā dharmā manaḥśreṣṭhā manojavāḥ |  
 ॐ---|ॐ---||-ॐ---|ॐ-ॐ-  
 manasā hi prasannena bhāṣate vā karoti vā |  
 ॐ---|ॐ---||---ॐॐ-ॐ-  
 tatas taṃ sukham anveti cchāyā vā hy anugāminī // 31.24 [834]

-ॐ---|ॐ---||---ॐॐ-ॐ-  
 nāprasannena cittena duṣṭena kṣubhitena vā |  
 ---ॐ-|ॐ---||---ॐॐ-ॐ-  
 dharmo hi śakyam ājñātum saṃrambhabahulena vā // 31.25 [835]

ॐ-ॐ-|ॐ---||-ॐ---|ॐ-ॐ-  
 vinīya yas tu saṃrambham aprasādaṃ ca cetasā |  
 ---|ॐ---||ॐ---|ॐ-ॐ-  
 āghātaṃ caiva niḥsṛjya prajānīyāt subhāṣitam // 31.26 [836]

--o-|o----||o----|o-o-  
na pratyānīkasāreṇa suvijñeyam subhāṣitam /  
o----|o----||--oo|o-o-  
upakliṣṭena cittena saṃrambhabahulena vā // 31.27 [837]

oo-o|o----||--oo|o-o-  
anavasthitacittasya saddharmam avijānataḥ |  
--o-|o----||--oo|o-o-  
pāriplavaprasādasya prajñā na paripūryate // 31.28 [838]

--o-|o----||o--o|o-o-  
srotāṃsi yasya ṣaṭṭiṃśan manaḥprasravaṇāni hi |  
o-o-|-,---||-----|o-o- mavipulā  
vahanti nityam durdṛṣṭeḥ saṃkalpair gredhaniḥśritaiḥ // 31.29 [839]

ooooo|o-o-o- Vaitāliya  
ratim anusṛtam indriyānugam  
o--oo|o-o-o-  
puruṣam cittavaśānuvartakam /  
ooooo|o-o-o-  
yaśa iha hi jahāti sarvadā  
oooo-oo|o-o-o-  
drumam iva śīrṇaphalam yathāṇḍajaḥ // 31.30 [840]

---oo|o-o-o- Aupacchandasaka<sup>1</sup>  
ātāpī vihara tvam apramatto  
---oo|o-o-o-  
mā te kāmagoṇo matheta cittam /  
---oo|o-o-o-  
mā lohaguḍam gileḥ pramattaḥ  
---oo|o-o-o-  
krandaṃ vai narakeṣu pacyamānaḥ // 31.31 [841]

--o-|o-o,oo|o-o- Triṣṭubh  
utthānakāleṣu nihīnavīryo  
--o-|o-o|o-o-  
vācā balī tv ālasiko nirāśaḥ |  
o-o-|o-o|o-o-  
sadaiva saṃkalpahataḥ kusīdo  
--o-|o-o,oo|o-o-  
jñānasya mārgam satataḥ na vetti // 31.32 [842]

--o-|o-o,oo|o-o- Triṣṭubh  
sthūlām vitarkān atha vāpi sūkṣmām  
o-o-|o-o|o-o-  
samudgatām mānasasamplavārtham /

<sup>1</sup> This is an even line in odd position, having 8 mātrā in the opening.

ॐ-ॐ-|-,ॐॐ|ॐ-  
 vitarkayaṃ vai satataṃ vitarkān  
 ॐ-ॐ-|-,ॐॐ|ॐ-  
 etāṃ sadā dhāvati bhrāntacittaḥ // 31.33 [843]

ॐ-ॐ-|-,ॐॐ|ॐ- Triṣṭubh  
 etāṃs tu vidvāṃ manaso vitarkān  
 ॐ-ॐ-|-,ॐॐ|ॐ-  
 ātāpavāṃ saṃvaravāṃ smṛtātmā |  
 ॐ-ॐ-|-,ॐॐ|ॐ-  
 jahāty aśeṣān apunarbhavāya  
 ॐ-ॐ-|-,ॐॐ|ॐ-  
 samāhito dhyānarataḥ sumedhāḥ // 31.34 [844]

ॐ-ॐ-|-,ॐॐ|ॐ- Triṣṭubh  
 kumbhopamaṃ kāyam imaṃ viditvā  
 ॐ-ॐ-|-,ॐॐ|ॐ-  
 nagaropamaṃ cittam adhiṣṭhitam ca |  
 ॐ-ॐ-|-,|ॐ-<sup>1</sup>  
 yudhyeta māraṃ prajñāyudhena  
 ॐ-ॐ-|-,ॐॐ|ॐ-  
 jitaṃ ca rakṣed aniveśanaḥ syāt // 31.35 [845]

ॐ-ॐ-|-,ॐॐ|ॐ-  
 phenopamaṃ kāyam imaṃ viditvā  
 ॐ-ॐ-|-,ॐॐ|ॐ-  
 nagaropamaṃ cittam adhiṣṭhitam ca |  
 ॐ-ॐ-|-,|ॐ-  
 yudhyeta māraṃ prajñāyudhena  
 ॐ-ॐ-|-,ॐॐ|ॐ-  
 jitaṃ ca rakṣed aniveśanaḥ syāt // 31.36 [846]

ॐ-ॐ-|-,ॐॐ|ॐ-  
 kumbhopamaṃ lokam imaṃ viditvā  
 ॐ-ॐ-|-,ॐॐ|ॐ-  
 nagaropamaṃ cittam adhiṣṭhitam ca |  
 ॐ-ॐ-|-,|ॐ-  
 yudhyeta māraṃ prajñāyudhena  
 ॐ-ॐ-|-,ॐॐ|ॐ-  
 jitaṃ ca rakṣed aniveśanaḥ syāt // 31.37 [847]

ॐ-ॐ-|-,ॐॐ|ॐ-  
 phenopamaṃ lokam imaṃ viditvā  
 ॐ-ॐ-|-,ॐॐ|ॐ-  
 nagaropamaṃ cittam adhiṣṭhitam ca |  
 ॐ-ॐ-|-,|ॐ-  
 yudhyeta māraṃ prajñāyudhena  
 ॐ-ॐ-|-,ॐॐ|ॐ-  
 jitaṃ ca rakṣed aniveśanaḥ syāt // 31.38 [848]

<sup>1</sup> 2 presumed light syllables have been replaced by one heavy one at the 6<sup>th</sup>, and in the repetitions that follow.

-----|-----||-----|-----  
 saṃbodhyaṅgeṣu *yeṣāms tu* samyak cittam subhāvitam |  
 -----|-----||-----|-----  
 ādānaṃ pratiniḥṣṛjya cānupādāyam āśritāḥ |  
 -----|-----||-----|----- ravipulā  
 kṣīṇāsṛavā vāntadoṣās te loka parinirvṛtāḥ || 31.39 [849]

-----|-----||-----|-----  
 svacittam anuraḥṣaṃ vai svavālaṃ camarī yathā |  
 -----|-----||-----|-----  
 bhūteṣu ca dayāpannaḥ sukhān na parihīyate || 31.40 [850]

-----|-----||-----|-----  
 etaṃ nāgasya nāgena tv īśānantasya hastinaḥ |  
 -----|-----||-----|----- mavipulā  
 sameti cittam cittena yad eko ramate vane || 31.41 [851]

-----|-----||-----|-----  
 avyāpanna cittaena yo bhūtāny anukampate |  
 -----|-----||-----|-----  
 maitraḥ sa sarvasatveṣu vairaṃ tasya na kena cit || 31.42 [852]

-----|-----||-----|-----  
*avyāpanna cittaena yo bhūtāny anukampate |*  
 -----|-----||-----|----- mavipulā<sup>1</sup>  
*maitraḥ sa sarvaprāṇeṣu vairaṃ tasya na kena cit || 31.42A [853]*

-----|-----||-----|-----  
*avyāpanna cittaena yo bhūtāny anukampate |*  
 -----|-----||-----|-----  
*maitraḥ sa sarvabhūteṣu vairaṃ tasya na kena cit || 31.42B [854]*

-----|-----||-----|----- Triṣṭubh<sup>2</sup>  
 ekam api cet prāṇam aduṣṭacitto  
 -----|-----||-----|-----  
 maitrāyate kuśalaṃ tena hi syāt |  
 -----|-----||-----|-----  
 sarvāṃs tu satvāṃ manasānukampaṃ  
 -----|-----||-----|-----  
 prabhūtam āryaḥ prakaroti puṇyam || 31.43 [855]

-----|-----||-----|-----  
 yo hy udagreṇa cittaena tv adīnena sadā naraḥ |  
 -----|-----||-----|-----<sup>3</sup>  
 bhāvayet kuśalāṃ dharmāṃ yogakṣemasya prāptaye || 31.44 [856]

<sup>1</sup> Counting -pr- in *sarvaprāṇeṣu* as making position, as it usually does medially, to give mavipulā; otherwise we have pathyā.

<sup>2</sup> Reading *ekam pi* to give the normal opening.

<sup>3</sup> Reading *pr-* in *prāptaye* as not making position to give the normal cadence.

- - - - | - - - - || - - - - | - - - -  
 śāntam asya mano bhavati śāntā vāk kāyakarma ca |  
 - - - - | - - - - || - - - - | - - - -  
 samyagājñāvimuktasya hy upaśāntasya bhikṣuṇaḥ // 31.45 [857]

- - - - | - - - - || - - - - | - - - -  
 pañcāṅgikena tūryeṇa na ratir bhavati tādr̥ṣī |  
 - - - - | - - - - || - - - - | - - - -  
 yādr̥ṣy ekāgracittasya samyag dharmām vipaśyataḥ // 31.46 [858]

- - - - | - - - - || - - - - | - - - - navipulā  
 sukhaṃ svapanti munayo na te śocanti māmikām |  
 - - - - | - - - - || - - - - | - - - -  
 yeṣāṃ dhyānarataṃ cittaṃ kāmas teṣāṃ na vidyate // 31.47 [859]

- - - - | - - - - || - - - - | - - - - navipulā  
 sukhaṃ modanti munayo na te śocanti māmikām |  
 - - - - | - - - - || - - - - | - - - -  
 yeṣāṃ dhyānarataṃ cittaṃ vartmas teṣāṃ na vidyate // 31.48 [860]

- - - - | - - - - || - - - - | - - - -  
 yasya śailopamaṃ cittaṃ sthitaṃ nānuprakampate |  
 - - - - | - - - - || - - - - | - - - -  
 viraktaṃ rajanīyebhyaḥ kopanīye na kupyate |  
 - - - - | - - - - || - - - - | - - - -  
 yasyaivaṃ bhāvitaṃ cittaṃ kutas taṃ duḥkham eṣyati // 31.49 [861]

- - - - | - - - - || - - - - | - - - - ravipulā  
 nopavādī nopaghātī prātimokṣe ca saṃvaraḥ |  
 - - - - | - - - - || - - - - | - - - -  
 mātrajñatā ca bhakteṣu prāntaṃ ca śayanāsanam |  
 - - - - | - - - - || - - - - | - - - -  
 adhicitte samāyoga etad buddhasya śāsanam // 31.50 [862]

- - - - | - - - - Vaitāliya  
 cittanimittasya kovidaḥ  
 - - - - | - - - -  
 pravivekasya rasaṃ prajānakaḥ |  
 - - - - | - - - -  
 dhyāyī nipakaḥ pratismṛto  
 - - - - | - - - -  
 veti prītisukhaṃ nirāmiṣam // 31.51 [863]

- - - - | - - - - Triṣṭubh  
 manaś ca yo rakṣati bhāṣitaṃ ca  
 - - - - | - - - -  
 ceṣṭe ca kāyasya sadaiva yuktaḥ |  
 - - - - | - - - -  
 sa prāpya śokaṃ hi na duḥkhitaḥ syāt  
 - - - - | - - - -  
 satyasthitaḥ satyavidaḥ sumedhāḥ // 31.52 [864]

arakṣitena cittena mithyādr̥ṣṭihatena ca |  
 stīnamiddhābhibhūtena vaśaṃ mṛtyor nigacchati // 31.53 [865]

tasmād rakṣitacitta<sup>h</sup> syāt samyaksamkalpagocaraḥ |  
 samyagdr̥ṣṭipuraskāro jñātvā caivodayavyayam |  
 stīnamiddhābhibhūr bhikṣuḥ sarvadurgatayo jahet // 31.54 [866]

Vaitāliya  
 cittasya hi saṃyamaḥ sukhaṃ  
 cittaṃ rakṣata mā pramadyata |  
 cittena hi vañcitā prajā  
 hy ekatyā narakeṣu pacyate // 31.55 [867]

Vaitāliya  
 cittasya hi saṃyamaḥ sukhaṃ  
 cittaṃ rakṣata mā pramadyata |  
 cittena hi vañcitā prajā  
 hy ekatyā tīryakṣu pacyate // 31.56 [868]

Vaitāliya  
 cittasya hi saṃyamaḥ sukhaṃ  
 cittaṃ rakṣata mā pramadyata |  
 cittena hi vañcitā prajā  
 hy ekatyā preteṣu pacyate // 31.57 [869]

Vaitāliya  
 cittasya hi saṃyamaḥ sukhaṃ  
 cittaṃ rakṣata mā pramadyata |  
 citte tu surakṣite prajā  
 hy ekatyā manujeṣu modate // 31.58 [870]

Vaitāliya  
 cittasya hi saṃyamaḥ sukhaṃ  
 cittaṃ rakṣata mā pramadyata |

--uu|uu-  
 citte tu surakṣite prajā  
 ----|uu-  
 hy ekatyā svargeṣu modate // 31.59 [871]

--uu|uu- Vaitāliya  
 cittasya hi saṃyamaḥ sukham  
 ----|uu-  
 cittaṃ rakṣata mā pramadyata |  
 --uu|uu-  
 citte tu surakṣite prajā  
 ----|uu-  
 hy ekatyā nirvāṇam āpnute // 31.60 [872]

// CITTAVARGAḤ 31 // //

### 32: BHIKṢUVARGA

--uu|uu- Vaitāliya  
 piṇḍacārikāya bhikṣave  
 --uu|uu-<sup>1</sup>  
 hy ātmabharāya nānyapoṣiṇe |  
 ----|uu-  
 devāḥ sprhayanti tāyine  
 uu--uu|uu-  
 hy upaśāntāya sadā smṛtātmane // 32.1 [873]

--uu|uu- Vaitāliya  
 piṇḍapātikāya bhikṣave  
 --uu|uu-  
 hy ātmabharāya nānyapoṣiṇe |  
 ----|uu-  
 devāḥ sprhayanti tāyine  
 uu--uu|uu-  
 na tu satkārayaśo 'bhikāṅkṣiṇe // 32.2 [874]

--uu|uu- Vaitāliya<sup>2</sup>  
*sarvakarmaja*hasya bhikṣuṇo  
 ----|uu-  
 dhunvānasya puraskṛtaṃ rajaḥ |  
 uu--uu|uu-  
 amamasya sadā sthitātmano  
 ----|uu-  
 hy artho nāsti janasya lāpana*m* // 32.3 [875]

<sup>1</sup> This line is one mātrā light in the opening; Udāna 3.7 reads: *attabharassa anaññaposino*, which is correct metrically.

<sup>2</sup> There is 1 mātrā too many in the opening here, as at Udāna 3.1 which reads: *sabbakammajahassa bhikkhuno*; we should count the 1<sup>st</sup> syllable as light m.c to correct the metre.

ॐ-ॐ-|ॐ,ॐ-ॐ-ॐ- Jagatī  
 tudanti vācābhir asaṃyatā janāḥ  
 ॐ-ॐ-|ॐ,ॐ-ॐ-ॐ-  
 śarair hi saṃgrāmagataṃ yathā gajam |  
 ॐ-ॐ-|ॐ,ॐ-ॐ-ॐ-  
 śrutvā tu vācāṃ paruṣāṃ udīritāṃ  
 ॐ-ॐ-|ॐ,ॐ-ॐ-ॐ-  
 adhivāsayed bhikṣur aduṣṭacittāḥ // 32.4 [876]

ॐ-ॐ-|ॐ,ॐ-ॐ- Triṣṭubh  
 yas tv alpajīvī laghur ātmakāmo  
 ॐ-ॐ-|ॐ,ॐ-ॐ-ॐ-  
 yatendriyaḥ sarvagatiḥ pramuktaḥ |  
 ॐ-ॐ-|ॐ,ॐ-ॐ-ॐ-  
 anokasārī hy amamo nirāśaḥ  
 ॐ-ॐ-|ॐ,ॐ-ॐ-ॐ-  
 kāmamjahaś caikacaraḥ sa bhikṣuḥ // 32.5 [877]

ॐ-ॐ-|ॐ,ॐ-ॐ-ॐ-<sup>1</sup>  
 mātraṃ bhajeta pratirūpaṃ śuddhājīvo bhavet sadā |  
 ॐ-ॐ-|ॐ,ॐ-ॐ-ॐ-ॐ-  
 pratisaṃstāravṛttiḥ syād ācārakušalo bhavet |  
 ॐ-ॐ-|ॐ,ॐ-ॐ-ॐ-ॐ- navipulā  
 tataḥ prāmodyabahulaḥ smṛto bhikṣuḥ parivrajat // 32.6 [878]

ॐ-ॐ-|ॐ,ॐ-ॐ- Vaitāliya<sup>2</sup>  
 hastasaṃyataḥ pādasamṃyato  
 ॐ-ॐ-|ॐ,ॐ-ॐ-<sup>3</sup>  
 vācāsaṃyataḥ sarvasaṃyataḥ |  
 ॐ-ॐ-|ॐ,ॐ-ॐ-  
 ādhyātmarataḥ samāhito  
 ॐ-ॐ-|ॐ,ॐ-ॐ- Aupacchandasaka  
 hy ekaḥ saṃtuṣṭito hi yaḥ sa bhikṣuḥ // 32.7 [879]

ॐ-ॐ-|ॐ,ॐ-ॐ-ॐ- bhavipulā  
 dharmārāmo dharmarato dharmam evānucintayan |  
 ॐ-ॐ-|ॐ,ॐ-ॐ-ॐ-  
 dharmaṃ cānusmaramḥ bhikṣur dharmān na parihīyate // 32.8 [880]

ॐ-ॐ-|ॐ,ॐ-ॐ-ॐ-  
 śunyāgāraṃ praviṣṭasya prahitātmasya bhikṣuṇaḥ |  
 ॐ-ॐ-|ॐ,ॐ-ॐ-ॐ-  
 amānuṣā ratir bhavati samyag dharmāṃ vipaśyataḥ // 32.9 [881]

<sup>1</sup> Reading **pr-** in **pratirūpaṃ** as not making position, and **prati-** as resolved to give pathyā. If we counted **pr-** as making position, we would have an acceptable mavipulā.

<sup>2</sup> This is a even line in odd position.

<sup>3</sup> There is 1 mātrā too many in the opening; Dhṛ 362 reads: **vācāya saṃyatō saṃyatuttamo**, which is also poor metrically.

ॐ-ॐ-|ॐ-ॐ-||-ॐ-ॐ-ॐ-ॐ- bhavipulā  
 yato yataḥ saṃpr̥ṣati skandhānām udayavyayam /  
 ॐ-ॐ-|ॐ-ॐ-||-ॐ-ॐ-ॐ-ॐ-  
 prāmodyaṃ labhate tatra prītyā sukham analpakam /  
 ॐ-ॐ-|ॐ-ॐ-||-ॐ-ॐ-ॐ-ॐ- navipulā  
 tataḥ prāmodyabahulaḥ smr̥to bhikṣuḥ parivrajat // 32.10 [882]

ॐ-ॐ-|ॐ-ॐ-||-ॐ-ॐ-ॐ-ॐ-  
 yathāpi parvataḥ śailo vāyunā na prakampate |  
 ॐ-ॐ-|ॐ-ॐ-||-ॐ-ॐ-ॐ-ॐ-  
 evaṃ rāgakṣayād bhikṣuḥ śailavan na prakampate // 32.11 [883]

ॐ-ॐ-|ॐ-ॐ-||-ॐ-ॐ-ॐ-ॐ-  
 yathāpi parvataḥ śailo vāyunā na prakampate |  
 ॐ-ॐ-|ॐ-ॐ-||-ॐ-ॐ-ॐ-ॐ-  
 evaṃ dveṣakṣayād bhikṣuḥ śailavan na prakampate // 32.12 [884]

ॐ-ॐ-|ॐ-ॐ-||-ॐ-ॐ-ॐ-ॐ-  
 yathāpi parvataḥ śailo vāyunā na prakampate |  
 ॐ-ॐ-|ॐ-ॐ-||-ॐ-ॐ-ॐ-ॐ-  
 evaṃ mohakṣayād bhikṣuḥ śailavan na prakampate // 32.13 [885]

ॐ-ॐ-|ॐ-ॐ-||-ॐ-ॐ-ॐ-ॐ-  
 yathāpi parvataḥ śailo vāyunā na prakampate |  
 ॐ-ॐ-|ॐ-ॐ-||-ॐ-ॐ-ॐ-ॐ-  
 evaṃ mānakṣayād bhikṣuḥ śailavan na prakampate // 32.14 [886]

ॐ-ॐ-|ॐ-ॐ-||-ॐ-ॐ-ॐ-ॐ-  
 yathāpi parvataḥ śailo vāyunā na prakampate |  
 ॐ-ॐ-|ॐ-ॐ-||-ॐ-ॐ-ॐ-ॐ-  
 evaṃ lobhakṣayād bhikṣuḥ śailavan na prakampate // 32.15 [887]

ॐ-ॐ-|ॐ-ॐ-||-ॐ-ॐ-ॐ-ॐ-  
 yathāpi parvataḥ śailo vāyunā na prakampate |  
 ॐ-ॐ-|ॐ-ॐ-||-ॐ-ॐ-ॐ-ॐ-  
 evaṃ tṛṣṇākṣayād bhikṣuḥ śailavan na prakampate // 32.16 [888]

ॐ-ॐ-|ॐ-ॐ-||-ॐ-ॐ-ॐ-ॐ-  
 yasya saṃnicayo nāsti yasya nāsti mamāyitam /  
 ॐ-ॐ-|ॐ-ॐ-||-ॐ-ॐ-ॐ-ॐ-  
 asantaṃ śocate naiva sa vai bhikṣur nirucyate // 32.17 [889]

ॐ-ॐ-|ॐ-ॐ-||-ॐ-ॐ-ॐ-ॐ-  
 bhikṣur na tāvatā bhavati yāvatā bhikṣate parān /  
 ॐ-ॐ-|ॐ-ॐ-||-ॐ-ॐ-ॐ-ॐ-  
 veśmāṃ dharmāṃ samādāya bhikṣur bhavati na tāvatā // 32.18 [890]

ॐ-ॐ-|ॐ-ॐ-||-ॐ-ॐ-ॐ-ॐ-  
 yas tu puṇyaṃ ca pāpaṃ ca prahāya brahmacaryavān |  
 ॐ-ॐ-|ॐ-ॐ-||-ॐ-ॐ-ॐ-ॐ- bhavipulā  
 viśreṇayitvā carati sa vai bhikṣur nirucyate // 32.19 [891]

--o-|-,-,---||o---|o-o- mavipulā  
 maitrāvihārī yo bhikṣuḥ prasanno buddhaśāsane |  
 o---|o---||o---|o-o-  
 adhigacchet padaṃ śāntam asecanakadarśanam || 32.20 [892]

--o-|-,-,---||o---|o-o- mavipulā  
 maitrāvihārī yo bhikṣuḥ prasanno buddhaśāsane |  
 o---|o---||---|o-o-  
 adhigacchet padaṃ śāntam saṃskāropasāmaṃ sukham || 32.21 [893]

--o-|-,-,---||o---|o-o- mavipulā  
 maitrāvihārī yo bhikṣuḥ prasanno buddhaśāsane |  
 o---|o---||---|o-o-  
 abhavyaḥ parihāṇāya nirvāṇasyaiva so 'ntike || 32.22 [894]

o-o-|-oo-||oo-|o-o- bhavipulā  
 udagracittaḥ sumanā hy abhibhūya priyāpriyam |  
 ---|o---||---|o-o-  
 prāmodyabahulo bhikṣur duḥkhakṣayam avāpnuyāt || 32.23 [895]

o---|o---||o---|o-o-  
 śāntakāyaḥ [ ] śāntavāk susamāhitaḥ |  
 o---|o---||oo-|o-o-  
 vāntalokāmiṣo bhikṣur upaśānto nirucyate || 32.24 [896]

---|o---||---|o-o-  
 nāsty aprajñasya vai dhyānaṃ prajñā nādhyāyato 'sti ca |  
 ---|o---||o---|o-o-  
 yasya dhyānaṃ tathā prajñā sa vai nirvāṇasāntike || 32.25 [897]

---|o---||oo-|o-o-  
 tasmād dhyānaṃ tathā prajñāṃ anuyujyeta paṇḍitaḥ |  
 --o-|-oo-||o---|o-o- bhavipulā<sup>1</sup>  
 tasyāyam ādir bhavati tathā prajñasya bhikṣuṇaḥ || 32.26 [898]

--o-|o---||-o---|o-o-  
 saṃtuṣṭir indriyair guptiḥ prātimokṣe ca saṃvaraḥ |  
 --o-|o---||---|o-o-  
 mātrajñatā ca bhakteṣu prāntaṃ ca śayanāsanam |  
 o---|o---||---|o-o-  
 adhicitte samāyogaṃ yasyāsau bhikṣur ucyate || 32.27 [899]

o---|o---||oo-|o-o-  
 yasya kāyena vācā ca manasā ca na duṣkṛtam |  
 --o-|o---||---|o-o-  
 kalyāṇaśīlam āhus taṃ hrīmantam bhikṣum uttamam || 32.28 [900]

<sup>1</sup> Scanning *bhavati* as having 3 syllables.

--o-|o----||-o--|o-o-  
 dharmāḥ subhāvitā *yasya* saptasaṃbodhapakṣikāḥ |  
 --o-|o----||-o--|o-o-  
 kalyāṇadharmam āhus taṃ sadā bhikṣuṃ samāhitam // 32.29 [901]

o-o-|o----||----|o-o-  
 ihaiva yaḥ prajānāti duḥkhasya kṣayam ātmanaḥ |  
 ----|o----||o-o-|o-o-  
 kalyāṇaprajñam āhus taṃ sadā śīlam anāsravam // 32.30 [902]

o-o-|o----||o-o-|o-o-  
 na śīlavratamātreṇa bahuśrutyena vā punaḥ |  
 o-o-|o----||o-o-|o-o-  
 tathā samā*dhi*lābhena viviktaśayanena vā // 32.31 [903]

----|o----||----|o-o-  
 bhikṣur viśvāsam āpadyed aprāpte hy āsravakṣaye |  
 o-o-|o-o-||o-o-|o-o- bhavipulā  
 spr̥ṣet tu saṃbodhisukham akāpuruṣasevitam // 32.32 [904]

o-o-|o----||----|o-o-  
 tāpajāto hy ayaṃ lokaḥ skandhā nātmeti manyate |  
 o-o-|o----||o-o-|o-o-  
 manyate yena yenāhaṃ tat tad bhavati cānyathā // 32.33 [905]

o-o-|o----||o-o-|o-o-  
 loko 'yam anyathābhūto bhavasakto bhave rataḥ |  
 o-o-|o-o-||o-o-|o-o- bhavipulā  
 bhavābhinandī satataṃ bhavān na parimucyate // 32.34 [906]

o-o-|o-o-||o-o-|o-o- navipulā  
 yan nandate sa hi bhavo duḥkhasya sa bibheti ca |  
 o-o-|o----||-o--|o-o-  
 uṣyate bhavahānāya brahmacaryaṃ mamāntike // 32.35 [907]

o-o-|o----||----|o-o-  
 ye bhavena bhavasyaiva prāhur niḥsaraṇaṃ sadā |  
 o-o-|o----||-o--|o-o-  
 aniḥsṛtāṃ bhavā sarvāṃs tāṃ vadāmi sadā-v-aham // 32.36 [908]

o-o-|o-o-||o-o-|o-o- navipulā  
 pratītya duḥkham upadhiṃ bhavaty upadhisambhavam |  
 ----|o----||-o--|o-o-  
 kṣayāt sarvopadhīnāṃ tu nāsti duḥkhasya saṃbhavaḥ // 32.37 [909]

o-o-|o----||----|o-o-  
 anityā hi bhavāḥ sarve duḥkhā vipariṇāmināḥ |  
 o-o-|o----||----|o-o-  
 paśyataḥ prajñayā sarve kṣīyante nābhīnanditāḥ // 32.38 [910]

— ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ —  
nirvṛtasya sadā bhikṣor āyatyām upasāmyate |  
ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ —  
abhibhūto bhavaḥ sarvo duḥkhāntaḥ sa nirucyate // 32.39 [911]

ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ —<sup>1</sup>  
sadopasāntacittasya vastucchinnasya bhikṣuṇaḥ |  
— ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ —  
vikṣīṇo jātisaṃsāro mukto 'sau mārabandhanāt // 32.40 [912]

ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ —  
sadopasāntacittasya vastucchinnasya *bhi*kṣuṇaḥ |  
— ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ —  
vikṣīṇo jātisaṃsāro nāstīdānīm punarbhavaḥ // 32.41 [913]

ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ —  
anavasrutacittasya vastucchinnasya bhikṣuṇaḥ |  
— ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ —  
vikṣīṇo jātisaṃsāro mukto '*sau mārabandhan*āt // 32.42 [914]

ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ —  
anavasrutacittasya vastucchinnasya bhikṣuṇaḥ |  
— ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ —  
vikṣīṇo jātisaṃsāro nāstīdānīm punarbhavaḥ // 32.43 [915]

— ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ —  
vikṣīṇabhavatṛṣṇasya vastucchinnasya bhikṣuṇaḥ |  
— ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ —  
vikṣīṇo jātisaṃsāro mukto 'sau mārabandhanāt // 32.44 [916]

— ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ —  
vikṣīṇabhavatṛṣṇasya vastucchinnasya bhikṣuṇaḥ |  
— ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ —  
vikṣīṇo jātisaṃsāro nāstīdānīm punarbhavaḥ // 32.45 [917]

ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ —<sup>2</sup>  
ucchinnabhavatṛṣṇasya vastucchinnasya bhikṣuṇaḥ |  
— ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ —  
vikṣīṇo jātisaṃsāro mukto 'sau mārabandhanāt // 32.46 [918]

ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ —  
ucchinnabhavatṛṣṇasya vastucchinnasya bhikṣuṇaḥ |  
— ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ —  
vikṣīṇo jātisaṃsāro nāstīdānīm punarbhavaḥ // 32.47 [919]

<sup>1</sup> I take *-cch-* in *vastucchinnasya* as merely orthographic, and mark the syllable as light, here and in the following 7 verses.

<sup>2</sup> I take *-cch-* in *ucchinnabhavatṛṣṇasya* as orthographic, and mark the syllable as light here and in the next verse.

-----|-----||-----|-----  
 uttīrṇo yena vai paṅko marditā grāmakaṅṭakāḥ /  
 -----|-----||-----|-----  
 yaś ca rāgakṣayaṃ prāptaḥ sa vai bhikṣur nirucyate // 32.48 [920]

-----|-----||-----|-----  
 uttīrṇo yena vai paṅko marditā grāmakaṅṭakāḥ /  
 -----|-----||-----|-----  
 yaś ca dveṣakṣayaṃ prāptaḥ sa vai bhikṣur nirucyate // 32.49 [921]

-----|-----||-----|-----  
 uttīrṇo yena vai paṅko marditā grāmakaṅṭakāḥ /  
 -----|-----||-----|-----  
 yaś ca mohakṣayaṃ prāptaḥ sa vai bhikṣur nirucyate // 32.50 [922]

-----|-----||-----|-----  
 uttīrṇo yena vai paṅko marditā grāmakaṅṭakāḥ /  
 -----|-----||-----|-----  
 yaś ca mānakṣayaṃ prāptaḥ sa vai bhikṣur nirucyate // 32.51 [923]

-----|-----||-----|-----  
 uttīrṇo yena vai paṅko marditā grāmakaṅṭakāḥ /  
 -----|-----||-----|-----  
 yaś ca lobhakṣayaṃ prāptaḥ sa vai bhikṣur nirucyate // 32.52 [924]

-----|-----||-----|-----  
 uttīrṇo yena vai paṅko marditā grāmakaṅṭakāḥ /  
 -----|-----||-----|-----  
 yaś ca tṛṣṇākṣayaṃ prāptaḥ sa vai bhikṣur nirucyate // 32.53 [925]

-----|-----||-----|----- Vaitāliya  
 yena jītā grāmakaṅṭakā  
 -----|-----||-----|----- Aupacchandasaka x 3  
 hy ākrośās ca vadhās ca bandhanaṃ ca |  
 -----|-----||-----|-----  
 yaḥ parvatavat sthito hy aneyaḥ  
 -----|-----||-----|-----  
 sukhaduḥkhena na vethate sa bhikṣuḥ 32.54 [926]

-----|-----||-----|----- Aupacchandasaka  
 yo nātyasaraṃ na cātyalīyaṃ  
 -----|-----||-----|-----  
 jñātvā vitatham imaṃ hi sarvalokam /  
 -----|-----||-----|-----  
 sa tu bhikṣur idaṃ jahāty apāraṃ  
 -----|-----||-----|-----  
 hy urago jīrṇam iva tvacaṃ purāṇam // 32.55 [927]

-----|-----||-----|----- Aupacchandasaka  
 yo rāgam udācchinatty aśeṣaṃ  
 -----|-----||-----|-----  
 bisapuṣpaṃ iva jaleruḥaṃ vigāhya |



---|--- Aupacchandasaka  
 yas *tūtpatitaṃ nihanti rāgaṃ*  
 ---|---  
*viṣṭaṃ sarpaviṣaṃ* yathauṣadhena |  
 ---|---  
 sa tu bhikṣur idaṃ jahāty apāraṃ  
 ---|---  
*hy urago jīrṇaṃ* iva tvacaṃ purāṇaṃ || 32.62 [934]

---|--- Aupacchandasaka<sup>1</sup>  
 yas *tūtpatitaṃ nihanti dveṣaṃ*  
 ---|---  
*viṣṭaṃ* sarpaviṣaṃ yathauṣadhena |  
 ---|---  
 sa tu bhikṣur *idaṃ* jahāty apāraṃ  
 ---|---  
 hy urago jīrṇaṃ iva tvacaṃ purāṇaṃ || 32.63 [935]

---|--- Aupacchandasaka  
 yas *tūtpatitaṃ nihanti mohaṃ*  
 ---|---  
*viṣṭaṃ* sarpaviṣaṃ yathauṣadhena |  
 ---|---  
 sa tu bhikṣur idaṃ jahāty apāraṃ  
 ---|---  
 hy urago *jīrṇaṃ iva tvacaṃ purāṇaṃ* || 32.64 [936]

---|--- Aupacchandasaka  
 yas *tūtpatitaṃ nihanti mānaṃ*  
 ---|---  
*viṣṭaṃ* sarpaviṣaṃ yathauṣadhena |  
 ---|---  
 sa tu bhikṣur idaṃ jahāty apāraṃ  
 ---|---  
 hy urago *jīrṇaṃ iva tvacaṃ purāṇaṃ* || 32.65 [937]

---|--- Aupacchandasaka  
 yas *tūtpatitaṃ nihanti lobhaṃ*  
 ---|---  
*viṣṭaṃ* sarpaviṣaṃ yathauṣadhena |  
 ---|---  
 sa tu bhikṣur *idaṃ jahāty apāraṃ*  
 ---|---  
 hy urago *jīrṇaṃ iva tvacaṃ purāṇaṃ* || 32.66 [938]

---|--- Aupacchandasaka  
 yas *tūtpatitaṃ nihanti tṛṣṇāṃ*  
 ---|---  
*viṣṭaṃ* sarpaviṣaṃ yathauṣadhena |

<sup>1</sup> dv- in *dveṣaṃ* does not make position here.

sa tu bhikṣur idaṃ jahāty apāraṃ  
hy urago jīrṇam iva tvacaṃ purāṇam || 32.67 [939]

yo rāgam udācchinatty aśeṣaṃ  
naḍasetum iva sudurbalaṃ mahauḅhaḥ |  
sa tu bhikṣur idaṃ jahāty apāraṃ  
hy urago jīrṇam iva tvacaṃ purāṇam || 32.68 [940]

yo dveṣam udācchinatty aśeṣaṃ  
naḍasetum iva sudurbalaṃ mahauḅhaḥ |  
sa tu bhikṣur idaṃ jahāty apāraṃ  
hy urago jīrṇam iva tvacaṃ purāṇam || 32.69 [941]

yo moham udācchinatty aśeṣaṃ  
naḍasetum iva sudurbalaṃ mahauḅhaḥ |  
sa tu bhikṣur idaṃ jahāty apāraṃ  
hy urago jīrṇam iva tvacaṃ purāṇam || 32.70 [942]

yo mānam udācchinatty aśeṣaṃ  
naḍasetum iva sudurbalaṃ mahauḅhaḥ |  
sa tu bhikṣur idaṃ jahāty apāraṃ  
hy urago jīrṇam iva tvacaṃ purāṇam || 32.71 [943]

yo lobham udācchinatty aśeṣaṃ  
naḍasetum iva sudurbalaṃ mahauḅhaḥ |  
sa tu bhikṣur idaṃ jahāty apāraṃ  
hy urago jīrṇam iva tvacaṃ purāṇam || 32.72 [944]

---|--- Aupacchandasaka  
 tṛṣṇāṃ ya udācchinatty aśeṣaṃ  
 ---|---  
 naḍasetum iva sudurbalaṃ mahaughah |  
 ---|---  
 sa tu bhikṣur idaṃ jahāty apāraṃ  
 ---|---  
 hy urago jīrṇam iva tvacaṃ purāṇam || 32.73 [945]

---|--- Aupacchandasaka  
 tṛṣṇāṃ ya udācchinatty aśeṣaṃ  
 ---|---  
 saritāṃ śīghrajavāṃ aśoṣayajñah |  
 ---|---  
 sa tu bhikṣur idaṃ jahāty apāraṃ  
 ---|---  
 hy urago jīrṇam iva tvacaṃ purāṇam || 32.74 [946]

---|--- Aupacchandasaka  
 yaḥ kāmaguṇāṃ prahāya sarvāṃ  
 ---|---  
 chitvā kāmagatāni bandhanāni |  
 ---|---  
 sa tu bhikṣur idaṃ jahāty apāraṃ  
 ---|---  
 hy urago jīrṇam iva tvacaṃ purāṇam || 32.75 [947]

---|--- Aupacchandasaka  
 yo nīrvaraṇāṃ prahāya pañca  
 ---|---  
 tv anighaś chinnakathamkatho viśalyah |  
 ---|---  
 sa tu bhikṣur idaṃ jahāty apāraṃ  
 ---|---  
 hy urago jīrṇam iva tvacaṃ purāṇam || 32.76 [948]

---|--- Vaitālīya  
 yasya vitarkā vidhūpitāḥ  
 ---|--- Aupacchandasaka x 3  
 tv ādhyātmaṃ vinivartitā hy aśeṣam |  
 ---|---  
 sa tu bhikṣur idaṃ jahāty apāraṃ  
 ---|---  
 hy urago jīrṇam iva tvacaṃ purāṇam || 32.77 [949]

---|--- Aupacchandasaka  
 yasya hi vanasā na santi ke cin  
 ---|---  
 mūlaṃ cākuśalasya yasya naṣtam |



### 33: BRĀHMAṆAVARGA

ॐ-ॐ-|-,ॐॐ|ॐ- - Triṣṭubh  
 na nagnacaryā na jaṭā na paṅkā  
 - - - - |, - ॐॐ| - ॐ- -  
 no 'nāśanaṃ sthaṇḍilaśāyikā vā |  
 ॐ-ॐ-|-,ॐॐ| - ॐ- - <sup>1</sup>  
*na rajomalaṃ notkuṭukaprahāṇaṃ*  
 - - - - |, ॐॐ| - ॐ- -  
 śodheta martyaṃ hy avitīrṇakāñkṣam || 33.1 [955]

ॐ-ॐ-| - ॐ, ॐ| - ॐ- - Triṣṭubh  
 alaṃkṛtaś cāpi careta dharmaṃ  
 - - - - | ॐॐ| - ॐ- - Vedic opening<sup>2</sup>  
*kṣānto dāṇto niyato brahmacārī |*  
 - - - - | - ॐ, ॐ| - ॐ- -  
 sarveṣu bhūteṣu nidhāya daṇḍaṃ  
 ॐ-ॐ-|, ॐॐॐ| - ॐ- - <sup>3</sup>  
 sa brahmaṇaḥ sa śramaṇaḥ sa bhikṣuḥ || 33.2 [956]

ॐ- - ॐ| ॐ- - - - || - - ॐॐ| ॐ- ॐ- <sup>4</sup>  
 bhaveṣv eva hi saḥsraṃ eke śramaṇabrāhmaṇāḥ |  
 - ॐ- ॐ| ॐ- - - - || - - - - | ॐ- ॐ-  
 antareṇa viṣṭanti hy aprāpyaivāsraṇakṣayam || 33.3 [957]

ॐ- - ॐ| ॐ- - - - || - - ॐॐ| ॐ- ॐ-  
 bhaveṣv eva hi saḥsraṃ eke śramaṇabrāhmaṇāḥ |  
 ॐ- ॐॐ| ॐ- - - - || - - - - | ॐ- ॐ-  
 viḡhya vivadantīme bālā hy ekāntadarśinaḥ || 33.4 [958]

ॐ- - ॐ| ॐ- - - - || - - ॐॐ| ॐ- ॐ-  
 bhaveṣv eva hi saḥsraṃ eke śramaṇabrāhmaṇāḥ |  
 - ॐ- ॐ| ॐ- - - - || - - - - | ॐ- ॐ-  
 antareṇa viṣṭanti hy aprāpyaivottamaṃ padam || 33.5 [959]

- - ॐ-| -, - - - || - - ॐॐ| ॐ- ॐ- mavipulā  
 kiṃ te jaṭābhīr durbuddhe kiṃ cāpy ajinaśātibhiḥ |  
 - - ॐ-| - ॐॐ- || - ॐ- ॐ| ॐ- ॐ- bhavipulā  
 abhyantaraṃ te gahanaṃ bāhya<sup>kaṃ</sup> parimārjasi || 33.6 [960]

<sup>1</sup> This is an instance where the negative forms part of a resolved syllable, a phenomena common in Pāli also, see [An Outline of the Metres in the Pāli Canon 1.15](#). I count *pr-* in *prahāṇaṃ* as making position here to give the normal cadence.

<sup>2</sup> The same opening occurs in Dhṛ 142: *santo danto niyato brahmacārī*.

<sup>3</sup> Counting *śr-* in *śramaṇaḥ* as not making position here, and in 969d below.

<sup>4</sup> *-br-* in *- śramaṇabrāhmaṇāḥ* does not make position here, or in the verses that follow.

---|---||---|--- māvīpulā  
*kiṃ te jaṭābhīr durbuddhe kiṃ cāpy ajinaśātibhiḥ* |  
 ---|---||---|--- bhāvīpulā  
*abhyantaram te kaluṣam bāhyakam parimārjasi* || 33.6A [961]

---|---||---|---  
 na jaṭābhīr na gotreṇa na jātyā brāhmaṇaḥ smṛtaḥ |  
 ---|---||---|---  
 yasya satyaṃ ca dharmam ca sa śucīr brāhmaṇaḥ sa ca || 33.7 [962]

---|---||---|---  
 na jaṭābhīr na gotreṇa na jātyā brāhmaṇaḥ smṛtaḥ |  
 ---|---||---|---  
 yas tu vāhayate pāpāny aṇusthūlāni sarvaśaḥ |  
 ---|---||---|---  
 vāhitatvāt tu pāpānām brāhmaṇo vai nirucyate || 33.8 [963]

---|---||---|--- navīpulā<sup>1</sup>  
 na muṇḍitena śramaṇo na bhoḥkāreṇa brāhmaṇaḥ |  
 ---|---||---|---  
 yasya satyaṃ ca dharmam ca brāhmaṇaḥ śramaṇaḥ sa ca || 33.9 [964]

---|---||---|--- navīpulā  
 na muṇḍitena śramaṇo na bhoḥkāreṇa brāhmaṇaḥ |  
 ---|---||---|---  
 yas tu vāhayate pāpāny aṇusthūlāni sarvaśaḥ |  
 ---|---||---|---  
 vāhitatvāt tu pāpānām brāhmaṇaḥ śramaṇaḥ sa ca || 33.10 [965]

---|---||---|---  
 nodakena śucīr bhavati bahv atra snāti vai janaḥ |  
 ---|---||---|---  
 yasya satyaṃ ca dharmam ca sa śucīr brāhmaṇaḥ sa ca || 33.11 [966]

---|---||---|---  
 pravāhya pāpakam dharmam ye caranti sadā smṛtaḥ |  
 ---|---||---|---  
 kṣīṇasaṃyojanā buddhā brāhmaṇās te prakīrtitāḥ || 33.12 [967]

---|---||---|--- Triṣṭubh  
 yo brāhmaṇo vāhitapāpadharmo  
 ---|---||---|--- Vedic opening<sup>2</sup>  
 niṣkautilyo niṣkaṣāyaḥ sthitātmā |

<sup>1</sup> Counting śr- in śramaṇo as not making position here and in the next verse, which gives navīpulā; otherwise we have bhāvīpulā in both verses. br- fails to make position in the cadence.

<sup>2</sup> Interestingly enough Udāna 1.4 does not have the Vedic openings in either of the lines that occur in this verse. Line b reads: *nihuhuṅko nikkasāvo yatatto* (which has a faulty opening); and line d: *dhammena so brahmavādam vadeyya* (the Pāli has a 5<sup>th</sup> line also)

---|---|---  
vedāntagaś coṣitabrahmacaryaḥ  
----|---|--- Vedic opening  
kālenāsau brahmavādaṃ vadeta || 33.13 [968]

---|---|--- Triṣṭubh  
yasmim na māyā vasate na māno  
---|---|---  
yo vītalobho hy amamo nirāśaḥ |  
---|---|---  
praṇunnadoṣo hy abhinirvṛtātmā  
---|---|---  
sa brāhmaṇaḥ sa śramaṇaḥ sa bhikṣuḥ || 33.14 [969]

---|---||---|---  
bravīmi brāhmaṇaṃ nāhaṃ yonijaṃ mātṛsaṃbhavam |  
----|---||---|--- savipulā<sup>1</sup>  
bhovādī nāma sa bhavati sa ced bhavati sakiñcanaḥ |  
---|---||---|---  
akiñcanam anādānaṃ bravīmi brāhmaṇaṃ hi tam || 33.15 [970]

---|---||---|---  
yasya kāyena vācā ca manasā ca na duṣkṛtam |  
---|---||---|---  
susamvṛtaṃ tṛbhiḥ sthānair bravīmi brāhmaṇaṃ hi tam || 33.16 [971]

---|---||---|--- bhavipulā  
yo 'karkaśaṃ vijñapanīm giraṃ nityaṃ prabhāṣate |  
---|---||---|---  
yayā nābhiṣajet kaś cid bravīmi brāhmaṇaṃ hi tam || 33.17 [972]

---|---||---|---  
ākrośaṃ vadhabandhāṃś ca yo 'praduṣṭas titikṣate |  
---|---||---|---  
kṣāntivratabalopetaṃ bravīmi brāhmaṇaṃ hi tam || 33.18 [973]

---|---||---|--- savipulā  
akrodhanaṃ vratavantaṃ śīlavantaṃ bahuśrutam |  
---|---||---|---  
dāntam antimaśārīraṃ bravīmi brāhmaṇaṃ hi tam || 33.19 [974]

---|---||---|---  
asaṃsrṣṭaṃ gr̥hasthebhīr anagārais tathobhayam |  
---|---||---|---  
anokasāriṇaṃ tuṣṭaṃ bravīmi brāhmaṇaṃ hi tam || 33.20 [975]

---|---||---|---  
āgataṃ nābhinandanti prakramantaṃ na śocati |  
----|---||---|---  
saṅgāt saṃgrāmajin mukto bravīmi brāhmaṇaṃ hi tam || 33.21 [976]

<sup>1</sup> The savipulā is unusual in this text, we should perhaps read so to give the pathyā cadence.

āgataṃ nābhinandanti prakramantaṃ na śocati |  
 aśokaṃ virajaṃ śāntaṃ bravīmi brāhmaṇaṃ hi tam // 33.22 [977]

ananyapoṣī hy ājñātā dāntaḥ sāre pratiṣṭitaḥ |  
 kṣīṇāsravo vāntadoṣo yaḥ sa vai brāhmaṇaḥ smṛtaḥ // 33.23 [978]

yasya pāraṃ apāraṃ ca pārāpāraṃ na vidyate |  
 pāragaṃ sarvadharmāṇāṃ bravīmi brāhmaṇaṃ hi tam // 33.24 [979]

yas tu dīrghaṃ tathā hrasvam aṇusthūlaṃ śubhāśubham |  
 loke na kiṃ cid ādatte bravīmi brāhmaṇaṃ hi tam // 33.25 [980]

yasya pāraṃ apāraṃ ca pārāpāraṃ na vidyate |  
 asaktaṃ triṣu lokeṣu bravīmi brāhmaṇaṃ hi tam // 33.26 [981]

ihaiva yaḥ prajānāti duḥkhasya kṣayam ātmanaḥ |  
 vītarāgaṃ viśaṃyuktaṃ bravīmi brāhmaṇaṃ hi tam // 33.27 [982]

yas tu puṇyais tathā pāpair ubhayena na lipyate |  
 aśokaṃ nirjvaram śāntaṃ bravīmi brāhmaṇaṃ hi tam // 33.28 [983]

yas tu puṇyaṃ ca pāpaṃ cāpy ubhau saṅgāv upatyagāt |  
 saṅgātigaṃ viśaṃyuktaṃ bravīmi brāhmaṇaṃ hi tam // 33.29 [984]

yasya paścāt pure cāpi madhye cāpi na vidyate |  
 virajaṃ bandhanān muktaṃ bravīmi brāhmaṇaṃ hi tam // 33.29A [985]

vāri puṣkarapatreṇevārāgreṇeva sarṣapaḥ |  
 na lipyate yo hi kāmair bravīmi brāhmaṇaṃ hi tam // 33.30 [986]

- - - - | - - - - || - - - - | - - - -  
 vāri puṣkarapatreṇevārāgreṇeva sarṣapaḥ |  
 - - - - | - - - - || - - - - | - - - - ravipulā  
 na lipyate yo hi pāpair bravīmi brāhmaṇaṃ hi tam // 33.31 [987]

- - - - | - - - - || - - - - | - - - -  
 candro vā vimalaḥ śuddho viprasanno hy anāvilaḥ |  
 - - - - | - - - - || - - - - | - - - - ravipulā  
 na lipyate yo hi kāmair bravīmi brāhmaṇaṃ hi tam // 33.31A [988]

- - - - | - - - - || - - - - | - - - -  
 candro vā vimalaḥ śuddho viprasanno hy anāvilaḥ |  
 - - - - | - - - - || - - - - | - - - - ravipulā  
 na lipyate yo hi pāpair bravīmi brāhmaṇaṃ hi tam // 33.31B [989]

- - - - | - - - - || - - - - | - - - -  
*candro vā vimalaḥ śuddho viprasanno hy anāvilaḥ |*  
 - - - - | - - - - || - - - - | - - - -  
*nandībhavaparikṣiṇaṃ bravīmi brāhmaṇaṃ hi tam // 33.31C [990]*

- - - - | - - - - || - - - - | - - - - navipulā  
 dhyāyinaṃ vītarajasaṃ kṛtakṛtyam anāsravam |  
 - - - - | - - - - || - - - - | - - - -  
 kṣiṇāsravaṃ viśaṃyuktaṃ bravīmi brāhmaṇaṃ hi tam // 33.32 [991]

- - - - | - - - - || - - - - | - - - - mavipulā  
 gambhīrabuddhiṃ medhāḍhyam mārgāmārgēṣu kovidaṃ |  
 - - - - | - - - - || - - - - | - - - -<sup>1</sup>  
 uttamārtham anuprāptaṃ bravīmi brāhmaṇaṃ hi tam // 33.33 [992]

- - - - | - - - - || - - - - | - - - -  
 yas tu kaś cin manuṣyeṣu bhaikṣācaryeṇa jīvati |  
 - - - - | - - - - || - - - - | - - - -  
 amamo 'hiṃsako nityaṃ dhṛtimāṃ brahmacaryavān |  
 - - - - | - - - - || - - - - | - - - - mavipulā<sup>2</sup>  
 ājñāya dharmaṃ deśayati bravīmi brāhmaṇaṃ hi tam // 33.34 [993]

- - - - | - - - - || - - - - | - - - - ravipulā  
 sarvakāmāṃ *vīprahāya* yo 'nagāraḥ parivrajat |  
 - - - - | - - - - || - - - - | - - - -  
 kāmāsravavisaṃyuktaṃ bravīmi brāhmaṇaṃ hi tam // 33.35 [994]

- - - - | - - - - || - - - - | - - - - mavipulā  
 nikṣiptadaṇḍaṃ bhūteṣu traseṣu sthāvareṣu ca |  
 - - - - | - - - - || - - - - | - - - -  
 yo na hanti hi bhūtāni bravīmi brāhmaṇaṃ hi tam // 33.36 [995]

<sup>1</sup> Taking -pr- in *anuprāptaṃ* as making position to give the pathyā opening; otherwise we have savipulā.

<sup>2</sup> Although we can count the syllable as resolved, we should no doubt read *deśeti* to give the normal opening; there is no parallel to compare.

--o|o---||oo--|o-o-  
 ākāśam iva pañkena rajasā candramā iva |  
 o-o-,-|o---||o-o-|o-o- ravipulā  
 na lipyate yo hi kāmair bravīmi brāhmaṇam hi tam // 33.37 [996]

--o|o---||oo--|o-o-  
 ākāśam iva pañkena rajasā candramā iva |  
 o-o-,-|o---||o-o-|o-o- ravipulā  
 na lipyate yo hi pāpair bravīmi brāhmaṇam hi tam // 33.38 [997]

--o|o---||oo--|o-o-  
*ākāśam iva pañkena rajasā candramā iva |*  
 --o|o---||oo--|o-o-  
*nandībhavaparikṣiṇam bravīmi brāhmaṇam hi tam // 33.38A [998]*

o---|o---||-o---|o-o-  
 aviruddho viruddheṣu tv āttadaṇḍeṣu nirvṛtaḥ |  
 o-o-|,-,---||o-o-|o-o- mavipulā  
 hitānukampī bhūteṣu bravīmi brāhmaṇam hi tam // 33.39 [999]

-o---|o---||----|o-o-  
 yasya rāgaś ca doṣaś ca māno mrakṣaś ca śātitaḥ |  
 o-o-,-|o---||o-o-|o-o- ravipulā  
 na lipyate yaś ca doṣair bravīmi brāhmaṇam hi tam // 33.40 [1000]

o-o-|o---||----|o-o-  
 ya imāṃ parikhāṃ durgāṃ saṃsāraugham upatyagāt |  
 ----|o---||o---|o-o-  
 tīrṇaḥ pāragato dhyāyī hy aneyo niṣkathaṃkathaḥ |  
 -o---|o---||o-o-|o-o-  
 nirvṛtaś cānupādāya bravīmi brāhmaṇam hi tam // 33.41 [1001]

[o|o|o|o|o---|o|o|o|o|o---|o-o-]  
 ..... |  
 [o|o|o|o|o---|o|o|o|o|o---|o-o-]  
 ..... |  
 o|o|o|o|o---||o---|o-o-  
 ..... *bravīmi brāhmaṇam hi tam // 33.41A [1002]*

o-o-,-|o---||----|o-o- ravipulā  
 na vidyate yasya tṛṣṇā cāsmiṃ loke pare 'pi ca |  
 --o|o---||o-o-|o-o-  
 tṛṣṇābhavaparikṣiṇam bravīmi brāhmaṇam hi tam // 33.42 [1003]

o-o-,-|o---||----|o-o- ravipulā  
 na vidyate yasya cāśā hy asmim loke pare 'pi ca |  
 o-o-|o---||o-o-|o-o-  
 nirāśiṣam viṣamyuktaṃ bravīmi brāhmaṇam hi tam // 33.43 [1004]

---|---||---|--- ravipulā  
 hitvā ratim cāratim ca śītībhūto niraupadhiḥ |  
 ---|---||---|---  
 sarvalokābhibhūr dhīro bravīmi brāhmaṇaṃ hi tam || 33.44 [1005]

---|---||---|---  
 hitvā mānuṣyakāṃ kāmāṃ divyāṃ kāmān upatyagāt |  
 ---|---||---|---  
 sarvalokavisamyuktaṃ bravīmi brāhmaṇaṃ hi tam || 33.45 [1006]

---|---||---|---  
 gatiṃ yasya na jānanti devagandharvamānuṣāḥ |  
 ---|---||---|---  
 anantajñānasamyuktaṃ bravīmi brāhmaṇaṃ hi tam || 33.46 [1007]

---|---||---|--- mavipulā  
 pūrvenivāsaṃ yo vetti svargāpāyāṃś ca paśyati |  
 ---|---||---|---  
 atha jātikṣayaṃ prāpto *hy abhiññāvyaśito muniḥ* |  
 ---|---||---|---  
 duḥkhasyāntaṃ prajānāti bravīmi brāhmaṇaṃ hi tam || 33.47 [1008]

[---|---||---|---]  
 ..... |  
 ---|---||---|---  
 ..... *bravīmi brāhmaṇaṃ hi tam* || 33.47A [1009]

---|---||---|---  
 cyutiṃ yo vetti satvānām upapattiṃ ca sarvaśaḥ |  
 ---|---||---|---  
 asaktaḥ sugato buddho bravīmi brāhmaṇaṃ hi tam || 33.48 [1010]

---|---||---|---  
 sarvasamyojanātīto yo vai na paritasyate |  
 ---|---||---|---  
 asaktaḥ sugato buddho bravīmi brāhmaṇaṃ hi tam || 33.49 [1011]

---|---||---|---  
 ṛṣabhaṃ pravaraṃ nāgaṃ maharṣiṃ vijitāvinam |  
 ---|---||---|---  
 aneyaṃ snātaṃ buddhaṃ bravīmi brāhmaṇaṃ hi tam || 33.50 [1012.i]

---|---||---|---  
 ṛṣabhaḥ pravaro nāgo maharṣir vijitāvinaḥ |  
 ---|---||---|---  
 yo 'neyaḥ snātako buddho brāhmaṇaṃ taṃ bravīmy aham || 33.50 [1012.ii]

<sup>1</sup> We must take *vyava-* as Sanskritised here; Dhṛ 423 reads: *abhiññāvoso muni*.

--o-|o----||-o-o|o-o-  
sarbābhibhūṃ bhavātītam oghatīrṇam anāsravam /  
--o-|o----||o-o-|o-o-  
pāraṃ gataṃ viśaṃyuktaṃ bravīmi brāhmaṇaṃ hi tam // 33.51 [1013.i]

--o-|o----||-o-o-|o-o-  
sarbābhibhūr *bhav*ātīta oghatīrṇo vināyakaḥ /  
--o-o|o----||-o-o-|o-o-  
pārago *hi viśaṃyuk*to brāhmaṇaṃ taṃ bravīmy aham // 33.51 [1013.ii]

o----,|-o----||-o-o|o-o- ravipulā  
gatābhidhyaṃ vītajalpaṃ pāpacittavivarjitaṃ /  
--o-|o-o-o-||o-o-|o-o- navipulā  
dhyāyinaṃ vītarajasaṃ bravīmi brāhmaṇaṃ hi tam // 33.52 [1014.i]

----,|-o----||-o-o-|o-o- ravipulā  
nā*bhi*dhyāyen nā*bhi*jalpet pāpakā*nām* vivarjayet /  
--o-|o-o-o-||-o-o-|o-o-  
āsīno virajā dhyāyī brāhmaṇaṃ taṃ bravīmy aham // 33.52 [1014.ii]

--o-o|o----||--o-o|o-o-  
pāṃsukūladharaṃ bhikṣuṃ kāmeṣu niravekṣiṇaṃ /  
----|o-o-o-||o-o-|o-o-  
dhyāyantaṃ vṛkṣamūlasthaṃ bravīmi brāhmaṇaṃ hi tam // 33.53 [1015.i]

--o-o|o----||--o-o|o-o-  
pāṃsukūladharo hrīmāṃ *kāmeṣu niravekṣakaḥ* /  
o----|o----||-o-o-|o-o-  
*niṣaṇ*ṇo vṛkṣamūle yo brāhmaṇaṃ taṃ bravīmy aham // 33.53 [1015.ii]

--o-|o-o-||----|o-o- bhavipulā  
yasyālayo nāsti sadā yo jñātā niṣkathaṃkathaḥ /  
o-o-|o----||o-o-|o-o-  
amṛtaṃ caiva yaḥ prāpto bravīmi brāhmaṇaṃ hi tam // 33.54 [1016]

--o-|o-o-||----|o-o- bhavipulā  
yasyālayo nāsti sadā yo jñātā niṣkathaṃkathaḥ /  
--o-|o-o-||o-o-|o-o- bhavipulā  
dūraṃgamaś caikacaro bravīmi brāhmaṇaṃ hi tam // 33.55 [1017.i]

--o-o|o-o-||o-o-|o-o- bhavipulā  
dūraṃgamam *ekacaram aśarīraṃ* guhāśayam /  
--o-|o----||--[≡]-|o-o-  
durdamaṃ ye damiṣyanti tenai[ ]kasya brāhmaṇam /  
u u u |o----||o-o-|o-o-  
..... u ..... *brāhmaṇaṃ taṃ* bravīmy aham // 33.55 [1017.ii]

--o-|o----||----|o-o-  
yeṣāṃ ca bhāvito mārgaḥ āryo hy aṣṭāṅgikaḥ śivaḥ /  
--o-|o----||--o-o|o-o-  
sarvaduḥkhaprahāṇāya lokaṣu brāhmaṇā hi te 33.56 [1018]

ॐ-ॐ-|ॐ-ॐ-||ॐ-ॐ-|ॐ-ॐ-  
 arūpiṇaṃ sadā cittaṃ asāraṃ anidarśanaṃ |  
 ॐ-ॐ-|ॐ-ॐ-||ॐ-ॐ-|ॐ-ॐ-  
 damayitvā hy abhijñāya ye caranti sadā smṛtāḥ |  
 ॐ-ॐ-|ॐ-ॐ-||ॐ-ॐ-|ॐ-ॐ-  
 kṣīṇasaṃyojanā buddhā lokeṣu brāhmaṇā hi te || 33.57 [1019.i]

ॐ-ॐ-|ॐ-ॐ-||ॐ-ॐ-|ॐ-ॐ- Anuṣṭubh  
 arūpam anidarśanaṃ anantaṃ asudarśanaṃ |  
 ॐ-ॐ-|ॐ-ॐ-||ॐ-ॐ-|ॐ-ॐ-  
 sūkṣmaṃ padam abhijñāya ye caranti sadā smṛtāḥ |  
 ॐ-ॐ-|ॐ-ॐ-||ॐ-ॐ-|ॐ-ॐ-  
 kṣīṇasaṃyojanā buddhās te loke brāhmaṇā iha || 33.57 [1019.ii]

[ॐॐॐॐ|ॐ-ॐ-||ॐॐॐॐ|ॐ-ॐ-]  
 ..... |  
 [ॐॐॐॐ|ॐ-ॐ-||ॐॐॐॐ|ॐ-ॐ-]  
 ..... |  
 [ॐॐॐॐ|ॐ-ॐ-||ॐॐॐॐ|ॐ-ॐ-]  
 ..... || 33.57A [1020]

ॐ-ॐ-|ॐ-ॐ-||ॐ-ॐ-|ॐ-ॐ-  
 chitvā naddhrīṃ varatrāṃ ca saṃtānaṃ duratikramam |  
 ॐ-ॐ-|ॐ-ॐ-||ॐ-ॐ-|ॐ-ॐ-  
 utkṣiptaparikhā buddhaṃ bravīmi brāhmaṇaṃ hi tam || 33.58 [1021.i]

ॐ-ॐ-|ॐ-ॐ-||ॐ-ॐ-|ॐ-ॐ-  
 chitvā naddhrīṃ varatrāṃ ye saṃtānaṃ duratikramam |  
 ॐ-ॐ-|ॐ-ॐ-||ॐ-ॐ-|ॐ-ॐ-  
 utkṣiptaparikhā buddhās te loke brāhmaṇā iha || 33.58 [1021.ii]

ॐ-ॐ-|ॐ-ॐ-||ॐ-ॐ-|ॐ-ॐ-  
 chitvā naddhrīṃ varatrāṃ ca icchālobhaṃ ca pāpakam |  
 ॐ-ॐ-|ॐ-ॐ-||ॐ-ॐ-|ॐ-ॐ- mavipulā  
 tṛṣṇāṃ samūlāṃ āvṛhya bravīmi brāhmaṇaṃ hi tam || 33.59 [1022.i]

ॐ-ॐ-|ॐ-ॐ-||ॐ-ॐ-|ॐ-ॐ-  
 chitvā naddhrīṃ varatrāṃ ye icchālobhaṃ ca pāpakam |  
 ॐ-ॐ-|ॐ-ॐ-||ॐ-ॐ-|ॐ-ॐ-  
 samūlāṃ coddhṛtās tṛṣṇāṃ te loke brāhmaṇā iha || 33.59 [1022.ii]

ॐ-ॐ-|ॐ-ॐ-||ॐ-ॐ-|ॐ-ॐ-<sup>1</sup>  
 chindī srotāḥ parākramya kāmāṃ praṇuda brāhmaṇa |  
 ॐ-ॐ-|ॐ-ॐ-||ॐ-ॐ-|ॐ-ॐ-  
 saṃskārāṇāṃ kṣayaṃ jñātvā hy akṛtajño bhaviṣyasi || 33.60 [1023.i]

<sup>1</sup> br- in brāhmaṇa fails to make position here.

-----|o-----||-----|ooo-<sup>1</sup>  
chindi *srotaḥ parākramya* kāmāṃ sarvāṃ praṇūda ca |  
-----|o-----||-----|o-----  
*sam*skārāṇāṃ kṣayaṃ jñātvā brāhmaṇo yāti hāni*ghaḥ* // 33.60 [1023.ii]

--o--o|o-----||-----|o--o-<sup>2</sup>  
mātaram *pi*taram hatvā rājānaṃ dvau ca śrotiyau |  
-----|o-----||ooo--|o--o--  
rāṣṭraṃ sānucaraṃ hatvā anigho yāti brāhmaṇaḥ // 33.61 [1024]

--o--o|o-----||-----|o--o--  
mātaram pitaram hatvā rājānaṃ dvau ca śrotiyau |  
-----|o-----||-----|o--o--  
vyāghraṃ ca pañcamaṃ hatvā śuddha ity ucyate naraḥ // 33.62 [1025]

o--o--|ooo--||ooo--|o--o-- navipulā<sup>3</sup>  
na brāhmaṇasya praharen na ca muñceta brāhmaṇaḥ |  
-----|o-----||-----|o--o--  
dhig brāhmaṇasya hantāraṃ dhik taṃ yaś ca pramuñcati // 33.63 [1026]

[ooo|o-----|ooo|o--o--]  
..... |  
[ooo|o-----|ooo|o--o--]  
..... // 33.63A [1027]

--o--|o-----||-----|o--o--  
yasya dharmaṃ vijānīyād vṛddasya daharasya vā |  
-----|o-----||-----|o--o--  
satkṛtyainaṃ namasyeta hy ag*ni*hotram iva dvijaḥ // 33.64 [1028]

--o--|o-----||-----|o--o--  
yasya dharmaṃ vijānīyād vṛddasya daharasya vā |  
-----|ooo--||-----|o--o-- navipulā  
satkṛtyainaṃ paricared agnihotram iva dvijaḥ // 33.65 [1029]

--o--|o-----||-----|o--o--  
yasya dharmaṃ vijānīyāt samyaksambuddhadeśitam |  
-----|o-----||-----|o--o--  
satkṛtyainaṃ namasyeta hy agnihotram iva dvijaḥ // 33.66 [1030]

--o--|o-----||-----|o--o--  
yasya dharmaṃ vijānīyāt samyaksambuddhadeśitam |  
-----|ooo--||-----|o--o-- navipulā  
satkṛtyainaṃ paricared agnihotram iva dvijaḥ // 33.67 [1031]

<sup>1</sup> We should read *praṇūda* here to give the normal cadence.

<sup>2</sup> Reading *śr-* in *śrotiyau* as failing to make position to give the normal cadence here and in the following verse. *br-* does not make position in the cadence in line d.

<sup>3</sup> I take *pr-* in *praharen* as not making position in the odd line, which is normal for *pr-* at the beginning of a word, giving *navipulā*; otherwise we have *bhavipulā*. Also *br-* in *brāhmaṇaḥ* fails to make position in the even line.

˘-˘-˘-|˘-˘-˘-||-˘-˘-|˘-˘-˘-  
 yadā hi sveṣu dharmeṣu brāhmaṇaḥ pārāgo bhavet /  
 ˘-˘-˘-|˘-˘-˘-||-˘-˘-|˘-˘-˘-  
 atha caikaḥ piśācīm ca bakkulaṃ cātivartate || 33.68 [1032]

˘-˘-˘-|˘-˘-˘-||-˘-˘-|˘-˘-˘-  
 yadā hi sveṣu dharmeṣu brāhmaṇaḥ pārāgo bhavet /  
 ˘-˘-˘-|˘-˘-˘-||-˘-˘-˘-|˘-˘-˘-  
 athāśya vedanāḥ sarve astaṃ gacchanti paśyataḥ || 33.69 [1033]

˘-˘-˘-|˘-˘-˘-||-˘-˘-|˘-˘-˘-  
 yadā hi sveṣu dharmeṣu brāhmaṇaḥ pārāgo bhavet /  
 ˘-˘-˘-|˘-˘-˘-||-˘-˘-˘-|˘-˘-˘-  
 athāśya pratyayāḥ sarve astaṃ gacchanti paśyataḥ || 33.70 [1034]

˘-˘-˘-|˘-˘-˘-||-˘-˘-|˘-˘-˘-  
 yadā hi sveṣu dharmeṣu brāhmaṇaḥ pārāgo bhavet /  
 ˘-˘-˘-|˘-˘-˘-||-˘-˘-˘-|˘-˘-˘-  
 athāśya cāśravāḥ sarve astaṃ gacchanti paśyataḥ || 33.71 [1035]

˘-˘-˘-|˘-˘-˘-||-˘-˘-|˘-˘-˘-  
 yadā hi sveṣu dharmeṣu brāhmaṇaḥ pārāgo bhavet /  
 ˘-˘-˘-|˘-˘-˘-||-˘-˘-˘-|˘-˘-˘-  
 athāśya sarvasaṃyogā astaṃ gacchanti paśyataḥ || 33.72 [1036]

˘-˘-˘-|˘-˘-˘-||-˘-˘-|˘-˘-˘-  
 yadā hi sveṣu dharmeṣu brāhmaṇaḥ pārāgo bhavet /  
 ˘-˘-˘-|˘-˘-˘-||-˘-˘-˘-|˘-˘-˘-  
 atha jātijarāṃ caiva maraṇaṃ cātivartate || 33.73 [1037]

˘-˘-˘-|˘-˘-˘-||-˘-˘-˘-|˘-˘-˘-  
 divā tapati hādityo rātrāv ābhāti candramāḥ /  
 -----˘-˘-˘-||-˘-˘-˘-|˘-˘-˘- 9 syllable bhavipulā <sup>1</sup>  
 saṃnaddhaḥ kṣatriyas tapati dhyāyī tapati brāhmaṇaḥ /  
 ˘-˘-˘-|˘-˘-˘-||-˘-˘-˘-|˘-˘-˘-  
 atha nityam ahorātraṃ buddhas tapati tejasā || 33.74 [1038]

˘-˘-˘-|˘-˘-˘-||-˘-˘-˘- Trīṣṭubh x 2<sup>2</sup>  
 na brāhmaṇasyedṛśam asti kiṃ cid  
 ˘-˘-˘-|˘-˘-˘-||-˘-˘-˘-  
 yathā priyebhyo manaso niṣedhaḥ /  
 ˘-˘-˘-|˘-˘-˘-||-˘-˘-˘- Jagatī  
 yathā yathā hy asya mano nivartate  
 ˘-˘-˘-|˘-˘-˘-||-˘-˘-˘- Trīṣṭubh  
 tathā tathā saṃvṛtam eti duḥkham || 33.75 [1039]

<sup>1</sup> Dhṛp 387c reads: *sannaddho khattiyo tapati*. In my text of the Dhammapada I counted this as resolution at the 7th, but this is so unusual that I now prefer to read the line as being a hypermetrical bhavipulā. *br-* fails to make position in the even line.

<sup>2</sup> Unusually there is nowhere to place the caesura in this line.

○-○-|-,-,○○|-○-○- Triṣṭubh  
yadā tv ime tu prabhavanti dharmā  
-○-○-|-,-,○○|-○-○-  
ātāpino dhyāyato brāhmaṇasya |  
○-○-|-,-,○○|-○-○-  
athāsya kāṅkṣā vyapayānti sarvā  
○-○-|-,-,○○|-○-○-  
yadā prajānāti sahetuduḥkham // 33.76 [1040]

○-○-|-,-,○○|-○-○- Triṣṭubh  
yadā tv ime tu prabhavanti dharmā  
-○-○-|-,-,○○|-○-○-  
ātāpino dhyāyato brāhmaṇasya |  
○-○-|-,-,○○|-○-○-  
athāsya kāṅkṣā vyapayānti sarvā  
○-○-|-,-,○○|-○-○-  
yadā prajānāti sahetudharmam // 33.77 [1041]

○-○-|-,-,○○|-○-○- Triṣṭubh  
yadā tv ime tu prabhavanti dharmā  
-○-○-|-,-,○○|-○-○-  
ātāpino dhyāyato brāhmaṇasya |  
○-○-|-,-,○○|-○-○-  
athāsya kāṅkṣā vyapayānti sarvā  
○-○-|-,-,○○|-○-○-  
yadā kṣayaṃ pratyayānām upaiti // 33.78 [1042]

○-○-|-,-,○○|-○-○- Triṣṭubh  
yadā tv ime tu prabhavanti dharmā  
-○-○-|-,-,○○|-○-○-  
ātāpino dhyāyato brāhmaṇasya |  
○-○-|-,-,○○|-○-○-  
athāsya kāṅkṣā vyapayānti sarvā  
○-○-|-,-,○○|-○-○-  
yadā kṣayaṃ vedanānām upaiti // 33.79 [1043]

○-○-|-,-,○○|-○-○- Triṣṭubh  
yadā tv ime tu prabhavanti dharmā  
-○-○-|-,-,○○|-○-○-  
ātāpino dhyāyato brāhmaṇasya |  
○-○-|-,-,○○|-○-○-  
athāsya kāṅkṣā vyapayānti sarvā  
○-○-|-,-,○○|-○-○-  
yadā kṣayaṃ hy āsravāṇām upaiti // 33.80 [1044]

○-○-|-,-,○○|-○-○- Triṣṭubh  
yadā tv ime tu prabhavanti dharmā  
-○-○-|-,-,○○|-○-○-  
ātāpino dhyāyato brāhmaṇasya |

uu-u-,|-uu|-u--  
 avabhāsayamṣ tiṣṭhati sarvalokaṃ  
 ---|-uu|-u--<sup>1</sup>  
 sūryo yathaivābhyudito 'ntarīkṣam || 33.81 [1045]

u-u-|-,uu|-u-- Triṣṭubh  
 yadā tv ime tu prabhavanti dharmā  
 ---|-|-u|-u--  
 ātāpino dhyāyato brāhmaṇasya |  
uu-u-,|-uu|-u--  
 avabhāsayamṣ tiṣṭhati sarvalokaṃ  
 ---,|-uu|-u--  
 buddho hi saṃyojanavipramuktaḥ || 33.82 [1046]

u-u-|-,uu|-u-- Triṣṭubh  
 yadā tv ime tu prabhavanti dharmā  
 ---|-|-u|-u--  
 ātāpino dhyāyato brāhmaṇasya |  
 u-u-|-|-uu|-u--  
 vidhūpayamṣ tiṣṭhati mārasainyaṃ  
 ---,|-uu|-u--<sup>2</sup>  
 buddho hi saṃyojanavipramukta iti || 33.83 [1047]

**|| BRĀHAMAṆAVARGAḤ 33 ||**

uddānam ||

*anityakāmatṛṣṇā ca apramādaḥ tathā priyaḥ |*  
*śīlaṃ sucaritaṃ vācā karmaśraddhā ca te daśaḥ ||* [1048]

*śramaṇo mārgasatkāro drohasmṛtiprakīrṇakaḥ |*  
*udakaṃ puṣpaṃ aśvaś-ca saha krodhena te daśaḥ ||* [1049]

tathāgataḥ śrutaṃ cātmā peyālaṃ mitrapaṅcamam |  
 nīrvāṇaṃ paśyapāpaṃ ca yugavargaḥ sukhena ca |

cittaṃ bhikṣur brāhmaṇaś-ca trayastriṃśatime smṛtāḥ |  
 vargāḥ samāptāś-coddānaṃ samyaksaṃbuddhabhāṣitāḥ || || [1050]

<sup>1</sup> Again there is nowhere to place the caesura in this line.

<sup>2</sup> *iti* is outside the metre here, of course.