

The background of the cover is a stone relief carving of a snake. The snake's head is at the top, with its tongue flicking out. The body of the snake is coiled in a circular pattern below the head. The entire carving is set within an oval frame. The text is overlaid on the central part of the snake's head.

# **The Uraga Verses**

edited by  
**Ānandajoti Bhikkhu**

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(2nd edition, with translation 2016/2560)

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## Part 1: The Pāli Text

### The Establishment of the Text:

BJT: Buddha Jayantī Tripiṭaka Granthamālā: 25 (Colombo, 1977, reprinted 2005).

PTS: Sutta-Nipāta, edited by Dines Anderson and Helmer Smith (London, 1913, reprinted Oxford, 1990).

Chalmers: Buddha's Teachings, edited and translated by Lord Chalmers (Harvard oriental Series Volume 37). (Cambridge, Mass. 1932, reprinted Delhi, 1997).<sup>1</sup>

ChS: Suttanipātapāli (Romanized edition of the Burmese Chaṭṭha Saṅgāyana Edition, published Selangor, Malaysia, 2002).

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<sup>1</sup> This claims to simply quote PTS, but in fact differs from it in a number of the readings adopted.

## Text and Translation

### Uragasuttam̃ (Sn 1.1) The Discourse about the Snake

--UU;-U-U--<sup>1</sup>

**Yo uppatitam̃ vineti kodham̃,**

That one who removes the anger that has arisen,

UU--UU;-U-U--

**visatam̃<sup>2</sup> sappavisam̃ va osadhehi,**

as he would (remove) pervasive snake venom with medicines

--UU;-U-U--

**so bhikkhu jahāti orapāram̃,**

that monk abandons the near and far shore,

UU--UU;UU-U--

**urago jññam-iva tacam̃<sup>3</sup> purāṇam̃. [1]**

like a snake (who has abandoned) its old, worn-out skin.

--UU;-U-U--

**Yo rāgam-udacchidā asesam̃,**

That one who cuts off passion without remainder,

UU--UU;-U-U--

**bhisapuppham̃ va saroruham̃ vigayha,**

like one who has plucked a lotus growing in a lake,

--UU;-U-U--

**so bhikkhu jahāti orapāram̃,**

that monk abandons the near and far shore,

UU--UU;UU-U--

**urago jññam-iva tacam̃ purāṇam̃. [2]**

like a snake (who has abandoned) its old, worn-out skin.

<sup>1</sup> The metre is Opacchandāsaka, except for 7a, which is a Vetāliya line. Problems regarding the metre are discussed in the notes.

<sup>2</sup> BJT, ChS, Chalmers: *visaṭam̃*, but see Norman's note in *The Group of Discourses II* (original edition, pub. 1992) p. 131.

<sup>3</sup> ChS: *-ttacam̃*; here and throughout. This corrects the metre but doesn't appear to be justified historically. PTS records readings from three Burmese manuscripts, which in those days, at least, showed no sign of the reading, so it is probably a modern correction.

--oo|-o-o--

**Yo taṇham-udacchidā asesam,**

That one who cuts off craving without remainder,

oo---oo|-o-o--

**saritam sīghasaram visosayivā,**

having dried up that quick-flowing stream,

--oo|-o-o--

**so bhikkhu jahāti orapāram,**

that monk abandons the near and far shore,

oo---oo|oo-o--

**urago jīṇṇam-iva<sup>1</sup> tacam purāṇam. [3]**

like a snake (who has abandoned) its old, worn-out skin.

--oo|-o-o--

**Yo mānam-udabbadhī asesam,**

That one who has destroyed conceit without remainder,

oo---oo|-o-o--

**naḷasetum va sudubbalaṃ mahogho,**

like a great flood (destroys) a very weak bridge of reeds,

--oo|-o-o--

**so bhikkhu jahāti orapāram,**

that monk abandons the near and far shore,

oo---oo|oo-o--

**urago jīṇṇam-iva tacam purāṇam. [4]**

like a snake (who has abandoned) its old, worn-out skin.

--oo|-o-o--

**Yo nājjhagamā bhavesu sāram,**

That one who has not found (any) essence in existences,

oo---oo|oo-o--

**vicinam puppham-iva<sup>2</sup> udumbaresu,**

like one examining a fig tree (does not find) a flower,

---

<sup>1</sup> BJT: *-iva*, here and at 8, 10, 11, 16 & 17 below; this is very inconsistent and must be due to printer's errors.

<sup>2</sup> BJT: *vicinam puppham-iva*; the metre is incorrect here, but the BJT reading doesn't correct it. We could read *ivā*, which would give the normal cadence.

--oo|-o-o--

**so bhikkhu jahāti orapāraṃ,**

that monk abandons the near and far shore,

oo---oo|oo-o--

**urago jīṇṇam-iva tacaṃ purāṇaṃ. [5]**

like a snake (who has abandoned) its old, worn-out skin.

--oo|-o-o--

**Yassantarato na santi kopā,**

For the one who has no anger inwardly,

ooo-oo|-o-o--

**itibhavābhavatañ-ca<sup>1</sup> vītivatto,**

who has overcome this and that existence,

--oo|-o-o--

**so bhikkhu jahāti orapāraṃ,**

that monk abandons the near and far shore,

oo---oo|oo-o--

**urago jīṇṇam-iva tacaṃ purāṇaṃ. [6]**

like a snake (who has abandoned) its old, worn-out skin.

-oo-|-o-o-

**Yassa vitakkā vidhūpitā,**

For the one who has dispelled (wrong) thoughts,

---oo|-o-o--

**ajjhattaṃ suvikappitā asesā,**

totally cut (them) off<sup>2</sup> within himself without remainder,

--oo|-o-o--

**so bhikkhu jahāti orapāraṃ,**

that monk abandons the near and far shore,

oo---oo|oo-o--

**urago jīṇṇam-iva tacaṃ purāṇaṃ. [7]**

like a snake (who has abandoned) its old, worn-out skin.

<sup>1</sup> BJT, ChS: *bhavābhavataṃ ca*; ChS always writes niggahīta before the palatal. The metre is one mattā too few in the opening; it may be we should count the opening syllable as heavy m.c., as this is sometimes required in mattāchandas texts.

<sup>2</sup> Commentary interprets *vikappita* as *kappita* here.

--o-|-o-o--

**Yo nāccasārī na paccasārī,**<sup>1</sup>

He who does not overstep the limit nor lag behind,<sup>2</sup>

---oo|-o-o--

**sabbaṃ**<sup>3</sup> **accagamā imaṃ papañcaṃ,**

who has completely overcome the impediment,

---oo|-o-o--

**so bhikkhu jahāti orapāraṃ,**

that monk abandons the near and far shore,

oo---oo|oo-o--

**urago jīṇṇam-iva tacaṃ purāṇaṃ. [8]**

like a snake (who has abandoned) its old, worn-out skin.

--o-|-o-o-o--

**Yo nāccasārī na paccasārī,**

He who does not overstep the limit nor lag behind,

---oooo|-o-o--

**“sabbaṃ vitatham-idan”-ti ñatva**<sup>4</sup> **loke,**

knowing “all this is untrue” in the world,

---oo|-o-o-o--

**so bhikkhu jahāti orapāraṃ,**

that monk abandons the near and far shore,

oo---oo|oo-o--

**urago jīṇṇam-iva tacaṃ purāṇaṃ. [9]**

like a snake (who has abandoned) its old, worn-out skin.

<sup>1</sup> The metre is one mattā too many in the opening here and in the following 5 verses. Norman, in his note to this verse (GDII, p. 135), suggests reading *nāccasārī* m.c. to correct the metre; as both Patna and Udānavarga have the simplex in this place, the suggestion seems cogent.

<sup>2</sup> On the translation of the important phrase many opinions have been expressed, the commentary makes good sense though: *Idāni yo nāccasārīti, ettha yo nāccasārīti yo nātīdhāvi. Na paccasārīti na ohīyi. Kiṃ vuttaṃ hoti? Accāraddhāvīriyena hi uddhacce patanto accāsarati, atisithilena kosajje patanto paccāsarati; now he who does not overstep the limit, here he who does not overstep the limit means he who does not run too far. Nor lag behind means nor remain behind. What has been said? Through too much exertion there is a falling into distraction and overstepping the limit, through being too slack there is a falling into laziness and a lagging behind.*

<sup>3</sup> Chalmers: *sabbam*, against the metre.

<sup>4</sup> PTS, Chalmers, ChS: ñatvā, against the metre.



--o-|-o-o--

**Yo nāccasārī na paccasārī,**

He who does not overstep the limit nor lag behind,

--oooo|-o-o--

**“sabbaṃ vitatham-idan”-ti vītalobho,**

“all this is untrue”, being without greed,

--oo|-o-o--

**so bhikkhu jahāti orapāraṃ,**

that monk abandons the near and far shore,

oo----oo|oo-o--

**urago jīṇṇam-iva tacaṃ purāṇaṃ. [10]**

like a snake (who has abandoned) its old, worn-out skin.

--o-|-o-o--

**Yo nāccasārī na paccasārī,**

He who does not overstep the limit nor lag behind,

--oooo|-o-o--

**“sabbaṃ vitatham-idan”-ti<sup>1</sup> vītarāgo,**

“all this is untrue”, being without passion,

--oo|-o-o--

**so bhikkhu jahāti orapāraṃ,**

that monk abandons the near and far shore,

oo----oo|oo-o--

**urago jīṇṇam-iva tacaṃ purāṇaṃ. [11]**

like a snake (who has abandoned) its old, worn-out skin.

--o-|-o-o--

**Yo nāccasārī na paccasārī,**

He who does not overstep the limit nor lag behind,

--oooo|-o-o--

**“sabbaṃ vitatham-idan”-ti vītadoso,**

“all this is untrue”, being without hatred,

---

<sup>1</sup> BJT reads *īdan*, printer’s error.

--oo|-o-o--

**so bhikkhu jahāti orapāraṃ,**

that monk abandons the near and far shore,

oo--oo|oo-o--

**urago jīṇṇam-iva tacaṃ purāṇaṃ. [12]**

like a snake (who has abandoned) its old, worn-out skin.

--o-|-o-o--

**Yo nāccasārī na paccasārī,**

He who does not overstep the limit nor lag behind,

--oooo|-o-o--

**“sabbaṃ vitatham-idaṃ”-ti vītamoho,**

“all this is untrue”, being without delusion,

--oo|-o-o--

**so bhikkhu jahāti orapāraṃ,**

that monk abandons the near and far shore,

oo--oo|oo-o--

**urago jīṇṇam-iva tacaṃ purāṇaṃ. [13]**

like a snake (who has abandoned) its old, worn-out skin.

--oo|-o-o--

**Yassānusayā na santi keci,**

For the one with no underlying tendencies,

--oooo|-o-o--

**mūlā ca<sup>1</sup> akusalā samūhatāse,**

having uprooted all unwholesome roots,

--oo|-o-o--

**so bhikkhu jahāti orapāraṃ,**

that monk abandons the near and far shore,

oo--oo|oo-o--

**urago jīṇṇam-iva tacaṃ purāṇaṃ. [14]**

like a snake (who has abandoned) its old, worn-out skin.

---

<sup>1</sup> PTS, Chalmers omit *ca* against the metre.

-○○○○|○-○-○--

**Yassa darathajā na santi keci,**

For the one with no distress that has arisen,

--○○|○-○-○--

**oraṃ āgamanāya paccayāse,**

which is a reason for return to this world,

--○○|○-○-○--

**so bhikkhu jahāti orapāraṃ,**

that monk abandons the near and far shore,

○○--○○|○○-○--

**urago jīṇṇam-iva tacaṃ purāṇaṃ. [15]**

like a snake (who has abandoned) its old, worn-out skin.

-○○○○|○-○-○--

**Yassa vanathajā na santi<sup>1</sup> keci,**

For the one with no desire that has arisen,

○○--○○|○-○-○--

**vinibandhāya bhavāya hetukappā,**

having a cause for bondage to existence,

--○○|○-○-○--

**so bhikkhu jahāti orapāraṃ,**

that monk abandons the near and far shore,

○○--○○|○○-○--

**urago jīṇṇam-iva tacaṃ purāṇaṃ. [16]**

like a snake (who has abandoned) its old, worn-out skin.

---

<sup>1</sup> BJT *santi* here, santi above, printer's error.

--oo|-o-o--

**Yo nīvaraṇe pahāya pañca,**

The one who abandons the five hindrances,

oo--oo|-o-o--

**anigho<sup>1</sup> tiṇṇakathamkatho visallo,**

who is free from confusion, doubt and darts,

--oo|-o-o--

**so bhikkhu jahāti orapāraṃ,**

that monk abandons the near and far shore,

oo--oo|oo-o--

**urago jīṇṇam-iva tacaṃ purāṇaṃ.<sup>2</sup> [17]**

like a snake (who has abandoned) its old, worn-out skin.

*Uragasuttaṃ Niṭṭhitam<sup>3</sup>*  
*The Discourse about the Snake is Complete*

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<sup>1</sup> BJT, Chalmers: *anīgho*, against the metre.

<sup>2</sup> PTS: *purāṇan ti*.

<sup>3</sup> ChS: *uragasuttaṃ paṭhamam niṭṭhitam*; Chalmers omits.

## A Study of the Uruga Verses

### 1: Placing

The Uruga verses do not appear in the Pāli Dhammapada, but they do occur in the three major parallels to that collection; in Pāli, however, the verses have been preserved in the Suttanipāta, the fifth collection in the present Khuddakanikāya.<sup>1</sup>

When we examine the placing of the Uruga verses in the various versions, we find the situation is very revealing: in the Pāli they form the first sutta of the first vagga of the Suttanipāta; in Patna they appear as the last vargga of the Dharmapada; in the Gāndhārī they come at the end of the Bhikhuvarga; and in Udānavarga they occur in two places - at the end of Puṣpavarga, and at the end of Bhikṣuvarga.<sup>2</sup>

From this it is clear that the verses must have originally been preserved as a separate collection and then added in to already existing collections. This would seem to indicate that the material only came to light at quite a late stage. In the Patna, Gāndhārī, and Udānavarga, they have been added on at the end of the relevant chapters; while in the Pāli they are found at the beginning of a separate collection.<sup>3</sup> The choice of exactly where the verses could best be fitted in must have been made by the redactors and reciters who were passing the material on in the various schools.

That two groups have seen fit to include the material in their Dharmapada Bhikṣuvargas is no surprise as the word bhikṣu appears in each of the verses, and, as I have shown in the Study of the Dhammapada Collection, one of the ways material was collected was through keyword collocation.

On the other hand, that the verses must have been established as a separate collection is shown by the Pāli gathering them into a Urugasutta on the one hand, and the Patna redactors, despite having a Bhikṣuvargaḥ in their Dharmapada, which might have attracted them, have instead formed an entirely new chapter out of them.

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<sup>1</sup> The Pāli Dhammapada is the second collection in the same Nikāya. Although many of the texts in the Suttanipāta are found to have parallels in Sanskrit (and also in Chinese and Tibetan translations), there is no sign that this collection as such ever existed outside of the Theravāda tradition.

<sup>2</sup> It is true that there are two verses after the Uruga Verses in the Bhikṣuvarga, but that would only seem to indicate that those verses have been added to the collection even later than the Uruga Verses.

<sup>3</sup> Whether this collection existed before the Uruga Verses were added in at the beginning, or whether a redactor made the collection all at one time is impossible to answer on the evidence available.

## 2: Contents

I now present tables showing in abstract how the verses in the four versions relate to each other. They are accompanied by notes to highlight the most important aspects that this presentation brings out.

### 1: Pāli Urugasuttam (beginning of Suttanipāta)

Pāli	Patna	Gāndhārī	Udānavarga
1-1	402	82	32.63
1-2	404	83bcd	32.56bcd
1-3	410	84	32.74
1-4		83acd & 85bcd	32.71
1-5	398	81	18.21
1-6			
1-7			32.77
1-8	411	86	
1-9	412	87	32.55
1-10			
1-11			
1-12			
1-13			
1-14	414bcd	88acd	32.80
1-15	414acd	88bcd	32.79acd
1-16	413	89	32.78
1-17		90	32.76
<b>17</b>	<b>9</b>	<b>11</b>	<b>11</b>

- There is a very close correspondence in the sequence of verses in the Pāli, Patna, and Gāndhārī versions of the verses.
- The only major difference between the editions is the placing of the 5th verse in the Pāli, which in Patna and Gāndhārī, and also in the Udānavarga, stands at the beginning of the series; it very much seems, therefore, that the Pāli verse 5 is misplaced, and should come at the beginning of the sutta, with Pāli verse 1 following it.
- There are no parallels to Pāli verse 6, and indeed nothing like a parallel in the other versions either, which makes me think it must be an interpolation.
- After Pāli verse 9 we have a sequence of verses with no parallels in the other editions. When we look at the sequence, it is clear that what we have here is a substitution series, with *ñatvā loke*, which has good parallels in all three versions, being replaced by *vītalobho*, *-rāgo*, *-doso*, and *-moho*. As there are no parallels in the other editions, it would seem that the latter are additions to the original text.

**2: Patna Urugavarggaḥ (conclusion of the Dharmapada)**

<b>Pāḷi</b>	<b>Patna</b>	<b>Gāndhārī</b>	<b>Udānavarga</b>
1-5	398 399 400 401	81	18.21 32.62 32.63 32.64
1-1	402 403	82	32.63bcd 32.65
1-2	404 405 406 407 408 409	83bcd    83	32.56 = 18.21A 32.57 = 18.21B 32.58 = 18.21C  32.59
1-3	410	84	32.74
1-8	411	86	
1-9	412	87	32.55
1-16	413	89	32.78
1-15acd & 1-14bcd	414		32.80
<b>9</b>	<b>17</b>	<b>8</b>	<b>15</b>

- The table doesn't show this, but the Patna sequences 399-403 & 404-408 are in fact substitution series, which are similar to ones found in the Udānavarga. The sequence in Patna is: *rāgam, doṣam, moham, krodham, mānam*.
- These substitution series account for the gaps to be seen between the parallels in Pāḷi and the Gāndhārī, which otherwise are sequentially similar.

**3: Gāndhārī Bhikhuvaga (conclusion of the chapter)**

<b>Pāḷi</b>	<b>Patna</b>	<b>Gāndhārī</b>	<b>Udānavarga</b>
1-5	398	81	18.21
1-1	402	82	32.63bcd
1-4acd 1-2bcd	404bcd	83	18.21D
1-3	410	84	32.74
1-4bcd		85	32.68bcd
1-8	411	86	
1-9	412	87	32.55
1-14acd 1-15bcd		88	32.80
1-16	413	89	32.78
1-17		90	32.76
<b>10</b>	<b>7</b>	<b>10</b>	<b>9</b>

- In contradistinction to the other editions, there are no substitution series in the Gāndhārī; all the verses show at least two parallels, and 6 of them are paralleled from all three editions.
- As mentioned above, the sequence of the verses is also strikingly similar in the Gāndhārī, Pāḷi, and Patna editions.
- These two factors together would seem to suggest that we have, preserved in the Gāndhārī, the original core of verses, out of which variations have arisen in the other versions through keyword substitution.





### 3: Summary

When we examine the tables above, it is clear that the Gāndhārī collection has preserved the verses in a comparatively primitive state. The other versions each show that their redactor(s) have expanded the material available to them through substitution series, and possibly through interpolation also.

The Uruga verses are a collection of verses having the same concluding simile, comparing the way a bhikkhu leaves off various defilements and attachments to the way a snake sloughs its skin. The fact that defilements are often enumerated in lists in the teaching probably enticed the redactors to engage in expanding their material by substituting keywords in the verses.

The series employed are different in each of the collections: Pāḷi has *vītalobho*, *-rāgo*, *-doso*, and *-moho*; Patna has the sequence: *rāgaṃ*, *doṣaṃ*, *mohaṃ*, *krodhaṃ*, *mānaṃ*; and in the Udānavarga it is: *rāgam*, *dveṣam*, *moham*, *mānam*, *lobham*, *trṣṇām*. The dissimilarity seems to indicate that these series have arisen independently of each other.

If we take the Gāndhārī collection as representative of the original collection of verses, we can see that the substitution series has resulted in a 66% increase in the number of verses in the Pāḷi and Patna versions; and about three times the number of verses in the Udānavarga (more or less, depending on whether we count the verses in the Puṣpavarga).

## A Reconstruction of the Uraga Verses

Bearing in mind the comments made in the above study, we might here attempt a reconstruction of how the verses may have looked before the additions.<sup>1</sup> When we remove verse six<sup>2</sup> and the substitution series and place the fifth verse at the beginning, we see that there is a remarkable resemblance between the Gāndhārī and the Pāḷi, in both sequence and content, which indicates that we are probably quite close to the original collection.<sup>3</sup>

### Sn 1.5 ≈ Gāndhārī 81

--UU|UU--

**Yo nājhhagamā bhavesu sāraṃ,**

That one who has not found (any) essence in existences,

UU--UU|UU--

**vicinaṃ puppham-iva udumbaresu,**<sup>4</sup>

like one examining a fig tree (does not find) a flower,

--UU|UU--

**so bhikkhu jahāti orapāraṃ,**

that monk abandons the near and far shore,

UU--UU|UU--

**urago jñṇam-iva ttacaṃ**<sup>5</sup> purāṇaṃ.

like a snake (who has abandoned) its old, worn-out skin.

### Sn 1.1 ≈ Gāndhārī 82

--UU|UU--

**Yo uppatitaṃ vineti kodhaṃ,**

That one who removes the anger that has arisen,

UU--UU|UU--

**visaṭaṃ sappavisam va osadhehi,**

as he would (remove) pervasive snake venom with medicines

<sup>1</sup> The presentation of the verses is given in Pāḷi, but there is no evidence that the verses ever appeared in that language in this form, so it is merely a convenience for the interested student that we use that language.

<sup>2</sup> Which, as I said above, is probably an interpolation.

<sup>3</sup> In making this speculative reconstruction, I have corrected the metre wherever the parallels indicate the necessity, though there are occasions where it appears the metre was faulty in the original, in which case I have let it stand.

<sup>4</sup> The metre is faulty in the cadence here, and also in Patna and Gāndhārī; the Udānavarga redactor(s) have completely rewritten the line.

<sup>5</sup> Text: *-iva tacam*. All the parallels have gemination at the beginning of the word, which is needed to fit the metre, and was probably in the original version of the text, even if the manuscripts do not support the reading.

--oo|-o-oo--

**so bhikkhu jahāti orapāraṃ,**  
that monk abandons the near and far shore,

oo--oo|-o-oo--

**urago jīṇṇam-iva ttacaṃ purāṇaṃ.**  
like a snake (who has abandoned) its old, worn-out skin.

### Sn 1.2 ≈ Gāndhārī 83

--oo|-o-oo--

**Yo rāgam-udacchidā asesam,**  
That one who cuts off passion without remainder,

oo--oo|-o-oo--

**bhisapupphaṃ va sarorumaṃ vigayha,**  
like one who has plucked a lotus growing in a lake,

--oo|-o-oo--

**so bhikkhu jahāti orapāraṃ,**  
that monk abandons the near and far shore,

oo--oo|-o-oo--

**urago jīṇṇam-iva ttacaṃ purāṇaṃ.**  
like a snake (who has abandoned) its old, worn-out skin.

### Sn 1.3 ≈ Gāndhārī 84

--oo|-o-oo--

**Yo taṇham-udacchidā asesam,**  
That one who cuts off craving without remainder,

oo--oo|-o-oo--

**saritaṃ sīghasaraṃ visosayitvā,**  
having dried up that quick-flowing stream,

--oo|-o-oo--

**so bhikkhu jahāti orapāraṃ,**  
that monk abandons the near and far shore,

oo--oo|-o-oo--

**urago jīṇṇam-iva ttacaṃ purāṇaṃ.**  
like a snake (who has abandoned) its old, worn-out skin.

**Sn 1.4 ≈ Gāndhārī 83acd 85bcd**

--UU|-U-U--

**Yo mānam-udabbadhī asesam,**  
That one who has destroyed conceit without remainder,

UU--UU|-U-U--

**naḷasetum va sudubbalam mahogho,**  
like a great flood (destroys) a very weak bridge of reeds,

--UU|-U-U--

**so bhikkhu jahāti orapāram,**  
that monk abandons the near and far shore,

UU--UU|-U-U--

**urago jīṇṇam-iva ttacam purāṇam.**  
like a snake (who has abandoned) its old, worn-out skin.

**(Sn 1.7 ≈ Udānavarga 32.77<sup>1</sup>)**

--UU|-U-U--

**Yassa vitakkā vidhūpitā,<sup>2</sup>**  
For the one who has dispelled (wrong) thoughts,

---UU|-U-U--

**ajjhattam suvikappitā asesā,**  
totally cut (them) off within himself without remainder,

--UU|-U-U--

**so bhikkhu jahāti orapāram,**  
that monk abandons the near and far shore,

UU--UU|-U-U--

**urago jīṇṇam-iva ttacam purāṇam.**  
like a snake (who has abandoned) its old, worn-out skin.

<sup>1</sup> As this verse does in fact have a close parallel in the Udānavarga, it may have been in the original collection, and been lost in the Gāndhārī; alternatively it may be a late addition that found its way into the Pāḷi and Udānavarga rescensions, and it would then need to be omitted here.

<sup>2</sup> The metre of this line is Vetālīya in both the Pāḷi and Udānavarga.

**Sn 1.8 ≈ Gāndhārī 86**

--UU|U--

**Yo nāccasārī<sup>1</sup> na paccasārī,**  
He who does not overstep the limit nor lag behind,

----UU|U--

**sabbaṃ accagamā imaṃ papañcaṃ,**  
who has completely overcome the impediment,

--UU|U--

**so bhikkhu jahāti orapāraṃ,**  
that monk abandons the near and far shore,

UU--UU|U--

**urago jīṇṇam-iva ttacaṃ purāṇaṃ.**  
like a snake (who has abandoned) its old, worn-out skin.

**Sn 1.9 ≈ Gāndhārī 87**

--UU|U--

**Yo nāccasārī na paccasārī,**  
He who does not overstep the limit nor lag behind,

----UUU|U--

**“sabbaṃ vitatham-idaṃ”-ti ñatva loke,**  
knowing “all this is untrue” in the world,

--UU|U--

**so bhikkhu jahāti orapāraṃ,**  
that monk abandons the near and far shore,

UU--UU|U--

**urago jīṇṇam-iva ttacaṃ purāṇaṃ.**  
like a snake (who has abandoned) its old, worn-out skin.

**Sn 1.14 ≈ Gāndhārī 88acd**

--UU|U--

**Yassānusayā na santi keci,**  
For the one with no underlying tendencies,

----UUU|U--

**mūlā ca akusalā samūhatāse,**  
having uprooted all unwholesome roots,

<sup>1</sup> Text: *nāccasārī*. The verses in all the parallels have the simplex here, which corrects the metre.

--UU|U--

**so bhikkhu jahāti orapāraṃ,**  
that monk abandons the near and far shore,

UU--UU|U--

**urago jīṇṇam-iva ttacaṃ purāṇaṃ.**  
like a snake (who has abandoned) its old, worn-out skin.

### Sn 1.15 ≈ Gāndhārī 88bcd

--UUU|U--

**Yassa darathajā na santi keci,**  
For the one with no distress that has arisen,

---UU|U--

**oraṃ āgamaṇāya paccayāse,**  
which is a reason for return to this world,

--UU|U--

**so bhikkhu jahāti orapāraṃ,**  
that monk abandons the near and far shore,

UU--UU|U--

**urago jīṇṇam-iva ttacaṃ purāṇaṃ.**  
like a snake (who has abandoned) its old, worn-out skin.

### Sn 1.16 ≈ Gāndhārī 89

--UUU|U--

**Yassa vanathajā na santi keci,**  
For the one with no desire that has arisen,

UU--UU|U--

**vinibandhāya bhavāya hetukappā,**  
having a cause for bondage to existence,

--UU|U--

**so bhikkhu jahāti orapāraṃ,**  
that monk abandons the near and far shore,

UU--UU|U--

**urago jīṇṇam-iva ttacaṃ purāṇaṃ.**  
like a snake (who has abandoned) its old, worn-out skin.

**Sn 1.17 ≈ Gāndhārī 90**

--UU|U--

**Yo nīvaraṇe pahāya pañca,**

The one who abandons the five hindrances,

UU--UU|U--

**anigho tiṇṇakathamkatho visallo,**

who is free from confusion, doubt and darts,

--UU|U--

**so bhikkhu jahāti orapāraṃ,**

that monk abandons the near and far shore,

UU--UU|U--

**urago jīṇṇam-iva ttacaṃ purāṇaṃ.**

like a snake (who has abandoned) its old, worn-out skin.



## Part 2: The Uruga Verses and their Parallels

### 1: The Pāli Verses and their Parallels (17)

#### Pāli Sn 1.1 Urugasuttam

yo uppatitaṃ vineti kodhaṃ,  
visataṃ sappaviṣaṃ va osadhehi,  
so bhikkhu jahāti orapāraṃ,  
urago jīṇṇam-iva tacam purāṇam.

#### Gāndhārī 82 [2.32] Bhikhu

yo upadi[*da*] viṇedi kodhu  
visaḍa . . . . .  
. . . . . orupara  
urako jīṇa v . . ya puraṇa.

#### Patna 402 [22.5] Uruga

yo uppatitaṃ vineti krodhaṃ  
visaṭam sappaviṣam va oṣadhīhi |  
so bhikkhu jahāti orapāraṃ  
urago jinnam iva *ttacām* purāṇim ||

#### Udānavarga 32.63 Bhikṣu

[yas tūtpatitaṃ nihanti *dveṣam*]  
*visṛtam* sarpaviṣam yathauṣadhena |  
sa tu bhikṣur idaṃ jahāty apāraṃ  
hy urago jīṇam iva tvacam purāṇam ||

\* \* \* \* \*

#### Pāli Sn 1.2 Urugasuttam

yo rāgam-udacchidā asesam,  
bhisapupphaṃ va saroruham vigayha,  
so bhikkhu jahāti orapāraṃ,  
urago jīṇṇam-iva tacam purāṇam.

#### Gāndhārī 83 [2-33] Bhikhu

[yo maṇa udavahi aśeṣa]  
bisa . . . vikaśa  
so bhikhu jahadi *o* . para  
urako jīṇa viva tvaya puraṇa.

#### Patna 404 [22.7] Uruga

yo rāgam udicchiyā aśeṣam  
bisapuṣpaṃ va sareruham vigāhya |  
so bhikkhu jahāti orapāraṃ  
urago jinnam iva *ttacām* purāṇim ||

#### Udānavarga 32.56 Bhikṣu [= 18.21A]

yo rāgam udācchinatty aśeṣam  
bisapuṣpaṃ iva jaleruham vigāhya |  
sa tu bhikṣur idaṃ jahāty apāraṃ  
hy urago jīṇam iva tvacam purāṇam ||

\* \* \* \* \*

#### Pāli Sn 1.3 Urugasuttam

yo taṇham-udacchidā asesam,  
saritaṃ sīghasaram visosayitvā,  
so bhikkhu jahāti orapāraṃ,  
urago jīṇṇam-iva tacam purāṇam.

#### Gāndhārī 84 [2.34] Bhikhu

yo ta-ṇa udachaī aśeṣa  
sar . . . . . śoṣaiṭha  
so bhikhu jaha . orapara  
urako jīṇa viva tvaya puraṇa.

#### Patna 410 [22.13] Uruga

yo tahnām udicchiyā aśeṣam  
saritāṃ śīgharayāṃ viśodhayittā |  
so bhikkhu jahāti orapāraṃ  
urago jinnam iva *ttacām* purāṇim ||

#### Udānavarga 32.74 Bhikṣu

*tṛṣṇām ya udācchinatty aśeṣam*  
*saritām śīghrajavām aśoṣayajñāḥ |*  
sa tu bhikṣur idaṃ jahāty apāraṃ  
hy urago jīṇam iva *tvacam* purāṇam ||

\* \* \* \* \*

**Pāli Sn 1.4 Urugasuttam**

yo mānam-udabbadhī asesam,  
naḷasetum va sudubbalaṃ mahogho,  
so bhikkhu jahāti orapāraṃ,  
urago jīṇṇam-iva tacam purāṇam.

**Gāndhārī 83 [2.33] Bhikhu**

yo maṇa udavahi aśeṣa  
[bisa . . . . vikaśa]

...

**Gāndhārī 85 [2.35] Bhikhu**

[yo sarvakeleśa dalaītha]  
naḍa . . . . [ma]hoho  
so . khu jahadi orapara  
urako jīṇa viva tvaya puraṇa.

**Udānavarga 32.71 Bhikṣu**

yo mānam udācchinatty aśeṣam  
naḍasetum iva sudurbalaṃ mahaughah /  
sa tu bhikṣur idaṃ jahāty apāraṃ  
hy urago jīṇam iva tvacāṃ purāṇam //

\* \* \* \* \*

**Pāli Sn 1.5 Urugasuttam**

yo nājthagamā bhavesu sāraṃ,  
vicinaṃ puppham-iva udumbaresu,  
so bhikkhu jahāti orapāraṃ,  
urago jīṇṇam-iva tacam purāṇam.

**Patna 398 [22.1] Uraga**

yo nā 'jjhagamī bhavesu sāraṃ  
vicinaṃ puṣpam iva udumbaresu |  
so bhikkhu jahāti orapāraṃ  
urago jinnam iva ttacāṃ purāṇim //

**Gāndhārī 81 [2.31] Bhikhu**

yo najakamo bhav[e]ṣu sara  
viyiṇi pupha viva . . puraṇa  
so bhikhu jahadi o . .  
urako jīṇa viva udumareṣu.

**Udānavarga 18.21 Puṣpa**

yo nādhyagamad bhaveṣu sāraṃ  
buddhvā puṣpam udumbarasya yadvat /  
sa tu bhikṣur idaṃ jahāty apāraṃ  
hy urago jīṇam iva tvacāṃ purāṇam //

\* \* \* \* \*

**Pāli Sn 1.6 Urugasuttam**

yassantarato na santi kopā,  
itibhavābhavataṃ-ca vītivatto,  
so bhikkhu jahāti orapāraṃ,  
urago jīṇṇam-iva tacam purāṇam.

\* \* \* \* \*

**Pāli Sn 1.7 Urugasuttam**

yassa vitakkā vidhūpitā,  
ajjhattam̐ suvikappitā asesā,  
so bhikkhu jahāti orapāram̐,  
urago jīṇṇam-iva tacam̐ purāṇam̐.

**Udānavarga 32.77 Bhikṣu**

yasya vitarkā vidhūpitās  
*tv* ādhyātmaṃ vinivartitā hy aśeṣam /  
sa tu bhikṣur idaṃ jahāty apāram̐  
hy urago jīrṇam iva tvacam̐ purāṇam //

\* \* \* \* \*

**Pāli Sn 1.8 Urugasuttam**

yo nāccasārī na paccasārī,  
sabbaṃ accagamā imaṃ papañcam̐,  
so bhikkhu jahāti orapāram̐,  
urago jīṇṇam-iva tacam̐ purāṇam̐.

**Patna 411 [22.14] Uruga**

yo nā 'ccasārī na preccasārī  
sabbaṃ vītasārī imaṃ prapañcam̐ |  
so bhikkhu jahāti orapāram̐  
urago jinnam iva *tt*acam̐ purāṇim̐ ||

**Gāndhārī 86 [2.36] Bhikhu**

yo [*n*]ecasari na precasari  
sarva*īha* (?) . . . .  
so bhikhu jaha . orapara  
urako jiṇa viva tvaya puraṇa.

\* \* \* \* \*

**Pāli Sn 1.9 Urugasuttam**

yo nāccasārī na paccasārī,  
“sabbaṃ vitatham-idaṃ”-ti ñatva loke,  
so bhikkhu jahāti orapāram̐,  
urago jīṇṇam-iva tacam̐ purāṇam̐.

**Patna 412 [22.15] Uruga**

yo nā 'ccasārī na preccasārī  
“sabbaṃ idaṃ vitadham̐” ti moṣadhammaṃ |  
so bhikkhu jahāti orapāram̐  
urago jinnam iva *tt*acam̐ purāṇim̐ ||

**Gāndhārī 87 [2.39] Bhikhu**

yo necasari na precasari  
“sarvu vidadham ida” di ñatva . . ku  
so bhikhu jahadi orapara  
urako jiṇa viva tvaya puraṇa .

**Udānavarga 32.55 Bhikṣu**

yo nātyasaram̐ na cātyaliyam̐  
jñātvā vitatham̐ imaṃ hi sarvalokam /  
sa tu bhikṣur idaṃ jahāty apāram̐  
hy urago jīrṇam iva tvacam̐ purāṇam //

\* \* \* \* \*

**Pāli Sn 1.10 Urugasuttam**

yo nāccasārī na paccasārī,  
“sabbaṃ vitatham-idan”-ti vītalobho,  
so bhikkhu jahāti orapāraṃ,  
urago jīṇṇam-iva tacam purāṇam.

\* \* \* \* \*

**Pāli Sn 1.11 Urugasuttam**

yo nāccasārī na paccasārī,  
“sabbaṃ vitatham-idan”-ti vītarāgo,  
so bhikkhu jahāti orapāraṃ,  
urago jīṇṇam-iva tacam purāṇam.

\* \* \* \* \*

**Pāli Sn 1.12 Urugasuttam**

yo nāccasārī na paccasārī,  
“sabbaṃ vitatham-idan”-ti vītadoso,  
so bhikkhu jahāti orapāraṃ,  
urago jīṇṇam-iva tacam purāṇam.

\* \* \* \* \*

**Pāli Sn 1.13 Urugasuttam**

yo nāccasārī na paccasārī,  
“sabbaṃ vitatham-idan”-ti vītamoho,  
so bhikkhu jahāti orapāraṃ,  
urago jīṇṇam-iva tacam purāṇam.

\* \* \* \* \*

**Pāli Sn 1.14 Urugasuttam**

yassānusayā na santi keci,  
mūlā ca akusalā samūhatāse,  
so bhikkhu jahāti orapāraṃ,  
urago jīṇṇam-iva tacam purāṇam.

**Patna 414 [22.17] Uraga**

[yassa jarathā na santi keci]  
mūlā akkuśalā samūhatā 'ssa |  
so bhikkhu jahāti orapāraṃ  
urago jinnam iva *tt*acam purāṇim ||

**Gāndhārī 88 [2.40] Bhikhu**

yasa aṇoṣea na sadī keyi  
[oru akamaṇāi pracea i]  
so bhikhu jahadi orapara  
urako jīṇa viva tvaya puraṇa.

**Udānavarga 32.80 Bhikṣu**

yasyānuśayā na santi ke cin  
mūlam cākuśalasya yasya naṣṭam /  
sa tu bhikṣur idam jahāty apāraṃ  
hy urago jīrṇam iva tvacam purāṇam //

\* \* \* \* \*

**Pāli Sn 1.15 Uragasuttam**

yassa darathajā na santi keci,  
oraṃ āgamanāya paccayāse,  
so bhikkhu jahāti orapāraṃ,  
urago jīṇṇam-iva tacam purāṇam.

**Gāndhārī 88 [2.40] Bhikhu**

[yasa aṇoṣea na sadi keyi]  
oru akamaṇāi pracea i  
so bhikhu jahadi orapara  
urako jiṇa viva tvaya puraṇa.

**Pāli Sn 1.16 Uragasuttam**

yassa vanathajā na santi keci,  
vinibandhāya bhavāya hetukappā,  
so bhikkhu jahāti orapāraṃ,  
urago jīṇṇam-iva tacam purāṇam.

**Gāndhārī 89 [2.41] Bhikhu**

yasa vaṇaṣea na sadi keyi  
viṇavanaū bhavaī hedukapa  
so bhikhu jahadi orapara  
urako jiṇa viva tvaya puraṇa.

**Pāli Sn 1.17 Uragasuttam**

yo nīvaraṇe pahāya pañca,  
anigho tiṇṇakathamkatho visallo,  
so bhikkhu jahāti orapāraṃ,  
urago jīṇṇam-iva tacam purāṇam.

**Gāndhārī 90 [2.42] Bhikhu**

.....  
.. *tiṇ*akadaka . *viśala*  
so bhikhu jahadi orapara  
urako jiṇa viva tvaya puraṇa.

**Patna 414 [22.17] Uraga**

yassa jarathā na santi keci  
[mūlā akkuśalā samūhatā 'ssa]  
so bhikkhu jahāti orapāraṃ  
urago jinnam iva *tt*acām purāṇim ||

**Udānavarga 32.79 Bhikṣu**

yasya jvarathā na *santi* ke cin  
[mūlam cākuśalasya yasya naṣtam /]  
sa tu bhikṣur idam jahāty apāraṃ  
hy urago jīṇam iva tvacam purāṇam ||

\* \* \* \* \*

**Patna 413 [22.16] Uraga**

yassa vanathā na santi keci  
vinibaṃdhāya bhavāya hetukappā |  
so bhikkhu jahāti orapāraṃ  
urago jinnam iva *tt*acām purāṇim ||

**Udānavarga 32.78 Bhikṣu**

yasya hi vanasā na *santi* ke cin  
[mūla*m* cākuśalasya yasya naṣtam /]  
sa tu bhikṣur idam jahāty apāraṃ  
hy urago jīṇam iva tvacam purāṇam ||

\* \* \* \* \*

**Udānavarga 32.76 Bhikṣu**

yo nīvaraṇam prahāya pañca  
tv anighaś chinnakathamkatho *viśalyaḥ* |  
sa tu bhikṣur idam jahāty apāraṃ  
hy *urago jīṇam iva tvacam purāṇam* ||

\* \* \* \* \*

## 2: The Patna Verses and their Parallels (17)

### Pāli Sn 1.5 Urugasuttam

yo nājjhagamā bhavesu sāraṃ,  
vicinaṃ puppham-iva udumbaresu,  
so bhikkhu jahāti orapāraṃ,  
urago jīṇṇam-iva tacāṃ purāṇaṃ.

### Gāndhārī 81 [2.31] Bhikhu

yo najakamo bhav[e]ṣu sara  
*viyiṇi pupha* viva . . *purāṇa*  
so bhikhu jahadī o . .  
urako jīṇa viva udumareṣu.

### Patna 398 [22-1] Uruga

yo nā 'jjhagamī bhavesu sāraṃ  
vicinaṃ puṣpam iva udumbaresu |  
so bhikkhu jahāti orapāraṃ  
urago jinnam iva *ttacāṃ* purāṇiṃ ||

### Udānavarga 18.21 Puṣpa

yo nādhyagamad bhaveṣu sāraṃ  
buddhvā puṣpam udumbarasya yadvat |  
sa *tu* bhikṣur idaṃ jahāty apāraṃ  
hy urago jīrṇam iva tvacaṃ purāṇam ||

\* \* \* \* \*

### Patna 399 [22-2] Uruga

yo uppatitaṃ vineti rāgaṃ  
visaṭaṃ sappaviṣam va oṣadhīhi |  
so bhikkhu jahāti orapāraṃ  
urago jinnam iva *ttacāṃ* purāṇiṃ ||

### Udānavarga 32.62 Bhikṣu

yas *tūtpatitaṃ nihanti rāgaṃ*  
*visṛtaṃ sarpaviṣam* yathauṣadhena |  
sa tu bhikṣur idaṃ jahāty apāraṃ  
*hy urago jīrṇam* iva tvacaṃ purāṇam ||

\* \* \* \* \*

### Patna 400 [22-3] Uruga

yo uppatitaṃ vineti doṣaṃ  
visaṭaṃ sappaviṣam va oṣadhīhi |  
so bhikkhu jahāti orapāraṃ  
urago jinnam iva *ttacāṃ* purāṇiṃ ||

### Udānavarga 32.63 Bhikṣu

yas *tūtpatitaṃ nihanti dveṣaṃ*  
*visṛtaṃ* sarpaviṣam yathauṣadhena |  
sa tu bhikṣur *idaṃ* jahāty apāraṃ  
hy urago jīrṇam iva tvacaṃ purāṇam ||

\* \* \* \* \*

**Patna 401 [22-4] Uraga**

yo uppatitaṃ vineti moham  
visaṭam sappaviṣam va oṣadhīhi |  
so bhikkhu jahāti orapāram  
urago jinnam iva *ttacām* purāṇim ||

**Udānavarga 32.64 Bhikṣu**

yas tū*tpatitaṃ nihanti moham*  
visṛtam sarpaviṣam yathauṣadhena |  
sa tu bhikṣur idaṃ jahāty apāram  
hy urago jirṇam *iva tvacam purāṇam ||*

\* \* \* \* \*

**Pāli Sn 1.1 Uragasuttam**

yo uppatitaṃ vineti kodham,  
visaṭam sappaviṣam va osadhēhi,  
so bhikkhu jahāti orapāram,  
urago jirṇam-iva tacam purāṇam.

**Gāndhārī 82 [2.32] Bhikhu**

yo upadi*[da]* viṇedi kodhu  
visaḍa . . . . .  
. . . . . orupara  
urako jiṇa v . . ya puraṇa.

**Patna 402 [22-5] Uraga**

yo uppatitaṃ vineti krodham  
visaṭam sappaviṣam va oṣadhīhi |  
so bhikkhu jahāti orapāram  
urago jinnam iva *ttacām* purāṇim ||

**Udānavarga 32.63 Bhikṣu**

[yas tū*tpatitaṃ nihanti dveṣam*]  
*visṛtam* sarpaviṣam yathauṣadhena |  
sa tu bhikṣur *idaṃ* jahāty apāram  
hy urago jirṇam iva tvacam purāṇam ||

\* \* \* \* \*

**Patna 403 [22-6] Uraga**

yo uppatitaṃ vineti mānam  
visaṭam sappaviṣam va oṣadhīhi |  
so bhikkhu jahāti orapāram  
urago jinnam iva *ttacām* purāṇim ||

**Udānavarga 32.65 Bhikṣu**

yas tū*tpatitaṃ nihanti mānam*  
visṛtam sarpaviṣam yathauṣadhena |  
sa tu bhikṣur idaṃ jahāty apāram  
hy urago jirṇam *iva tvacam purāṇam ||*

\* \* \* \* \*

**Pāli Sn 1.2 Urugasuttam**

yo rāgam-udacchidā aśeṣam,  
bhisapupphaṃ va saroruhāṃ vigayha,  
so bhikkhu jahāti orapāraṃ,  
urago jīṇṇam-iva tacāṃ purāṇam.

**Gāndhārī 83 [2-33] Bhikhu**

[yo maṇa udavahi aśeṣa]  
bisa . . . vikaśa  
so bhikhu jahadi o . para  
urako jīṇa viva tvaya puraṇa.

**Patna 404 [22-7] Uruga**

yo rāgam udicchiyā aśeṣam  
bisapuṣpaṃ va sareruhāṃ vigāhya |  
so bhikkhu jahāti orapāraṃ  
urago jinnam iva *ttacāṃ purāṇim* ||

**Udānavarga 32.56 Bhikṣu [= 18.21A]**

yo rāgam udācchinatty aśeṣam  
bisapuṣpaṃ iva jaleruhāṃ vigāhya |  
sa tu bhikṣur idaṃ jahāty apāraṃ  
hy urago jīṇṇam iva tvacāṃ *purāṇam* ||

\* \* \* \* \*

**Patna 405 [22-8] Uruga**

yo doṣam udicchiyā aśeṣam  
bisapuṣpaṃ va sareruhāṃ vigāhya |  
so bhikkhu jahāti orapāraṃ  
urago jinnam iva *ttacāṃ purāṇim* ||

**Udānavarga 32.57 Bhikṣu [= 18.21B]**

yo dveṣaṃ *udācchinatty* aśeṣam  
bisapuṣpaṃ iva jaleruhāṃ vigāhya |  
sa tu bhikṣur idaṃ jahāty apāraṃ  
hy urago jīṇṇam iva tvacāṃ *purāṇam* ||

\* \* \* \* \*

**Patna 406 [22-9] Uruga**

yo moham udicchiyā aśeṣam  
bisapuṣpaṃ va sareruhāṃ vigāhya |  
so bhikkhu jahāti orapāraṃ  
urago jinnam iva *ttacāṃ purāṇim* ||

**Udānavarga 32.58 Bhikṣu [= 18.21C]**

*yo moham udācchinatty aśeṣam*  
*bisapuṣpaṃ iva jaleruhāṃ vigāhya* |  
sa tu bhikṣur idaṃ jahāty apāraṃ  
hy urago jīṇṇam iva tvacāṃ *purāṇam* ||

\* \* \* \* \*



**Patna 407 [22-10] Uraga**

yo krodham udicchiyā aśeṣaṁ  
bisapuṣpaṁ va sareruhaṁ vigāhya |  
so bhikkhu jahāti orapāraṁ  
urago jinnam iva *tt*acāṁ purāṇim ||

\* \* \* \* \*

**Patna 408 [22-11] Uraga**

yo mānam udicchiyā aśeṣaṁ  
bisapuṣpaṁ va sareruhaṁ vigāhya |  
so bhikkhu jahāti orapāraṁ  
urago jinnam iva *tt*acāṁ purāṇim ||

**Gāndhārī 83 [2-33] Bhikhu**

yo maṇa udavahi aśeṣa  
bisa . . . . vikaśa  
so bhikhu jahadi *o* . para  
urako jīṇa viva tvaya puraṇa.

**Udānavarga 32.59 Bhikṣu [= 18.21D]**

*yo mānam udācchinatty aśeṣaṁ*  
*bisapuṣpaṁ iva jaleruhaṁ vigāhya |*  
sa tu bhikṣur *idaṁ jahāty* apāraṁ  
hy urago jīṇam iva tvacaṁ purāṇam ||

\* \* \* \* \*

**Patna 409 [22-12] Uraga**

yo rāgam udicchiyā aśeṣaṁ  
*kuśa* saṁgāni va *chetta* bandhanāni |  
so bhikkhu jahāti orapāraṁ  
urago jinnam iva *tt*acāṁ purāṇim ||

\* \* \* \* \*

**Pāli Sn 1.3 Urugasuttam**

yo taṇham-udacchidā asesam,  
saritam sīghasaram visosayitvā,  
so bhikkhu jahāti orapāram,  
urago jīṇam-iva tacam purāṇam.

**Gāndhārī 84 [2.34] Bhikhu**

yo ta-a udachaī aśeṣa  
sar . . . . śoṣaītha  
so bhikhu jaha . orapara  
urako jiṇa viva tvaya puraṇa.

**Pāli Sn 1.8 Urugasuttam**

yo nāccasārī na paccasārī,  
sabbam accagamā imam papañcam,  
so bhikkhu jahāti orapāram,  
urago jīṇam-iva tacam purāṇam.

**Gāndhārī 86 [2.36] Bhikhu**

yo [n]ecasari na precasari  
sarvaīha (?) . . . .  
so bhikhu jaha . orapara  
urako jiṇa viva tvaya puraṇa.

**Pāli Sn 1.9 Urugasuttam**

yo nāccasārī na paccasārī,  
“sabbam vitatham-idaṅ”-ti ñatva loke,  
so bhikkhu jahāti orapāram,  
urago jīṇam-iva tacam purāṇam.

**Gāndhārī 87 [2.39] Bhikhu**

yo necasari na precasari  
“sarvu vidadham ida” di ñatva . . ku  
so bhikhu jahadi orapara  
urako jiṇa viva tvaya puraṇa .

**Patna 410 [22-13] Uraga**

yo tahnām udicchiyā aśeṣam  
saritām śīgharayām viśodhayittā |  
so bhikkhu jahāti orapāram  
urago jinnam iva *tt*acām purāṇim ||

**Udānavarga 32.74 Bhikṣu**

*tṛṣṇām ya udācchinatty aśeṣam*  
*saritām śīghrajavām aśoṣayajñah |*  
sa tu bhikṣur idaṅ jahāty apāram  
hy urago jīrṇam iva *tvacam* purāṇam ||

\* \* \* \* \*

**Patna 411 [22-14] Uraga**

yo nā 'ccasārī na preccasārī  
sabbam vītasārī imam prapañcam |  
so bhikkhu jahāti orapāram  
urago jinnam iva *tt*acām purāṇim ||

\* \* \* \* \*

**Patna 412 [22-15] Uraga**

yo nā 'ccasārī na preccasārī  
“sabbam idaṅ vitadham” ti moṣadhammam |  
so bhikkhu jahāti orapāram  
urago jinnam iva *tt*acām purāṇim ||

**Udānavarga 32.55 Bhikṣu**

yo nātyasaram na cātyalīyam  
jñātvā vitatham imam hi sarvalokam |  
sa tu bhikṣur idaṅ jahāty apāram  
hy urago jīrṇam iva *tvacam* purāṇam ||

\* \* \* \* \*

**Pāḷi Sn 1.16 Urugasuttam**

yassa vanathajā na santi keci,  
vinibandhāya bhavāya hetukappā,  
so bhikkhu jahāti orapāraṃ,  
urago jīṇṇam-iva tacam purāṇam.

**Gāndhārī 89 [2.41] Bhikhu**

yasa vaṇaśea na sadi keyi  
viṇavanaū bhavaī hedukapa  
so bhikhu jahadi orapara  
urako jīṇa viva tvaya puraṇa.

**Pāḷi Sn 1.15 Urugasuttam**

yassa darathajā na santi keci,  
[oram āgamanāya paccayāse,]  
...

**Pāḷi Sn 1.14 Urugasuttam**

[yassānusayā na santi keci,]  
mūlā ca akusalā samūhatāse,  
so bhikkhu jahāti orapāraṃ,  
urago jīṇṇam-iva tacam purāṇam.

**Patna 413 [22-16] Uraga**

yassa vanathā na saṃti keci  
vinibaṃdhāya bhavāya hetukappā |  
so bhikkhu jahāti orapāraṃ  
urago jinnam iva *tt*acam purāṇim ||

**Udānavarga 32.78 Bhikṣu**

yasya hi vanasā na saṃti ke cin  
[mūla*m* cākuśalasya yasya naṣṭam |]  
sa tu bhikṣur idaṃ jahāty apāraṃ  
hy urago jīṇṇam iva tvacam purāṇam ||

\* \* \* \* \*

**Patna 414 [22-17] Uraga**

yassa jarathā na santi keci  
mūlā akkuśalā samūhatā 'ssa |  
so bhikkhu jahāti orapāraṃ  
urago jinnam iva *tt*acam purāṇim ||

**Udānavarga 32.80 Bhikṣu**

[yasyānuśayā na santi ke cin]  
mūlam cākuśalasya yasya naṣṭam |  
sa tu bhikṣur idaṃ jahāty apāraṃ  
hy urago jīṇṇam iva tvacam purāṇam ||

\* \* \* \* \*

### 3: The Gāndhārī Verses and their Parallels (10)

#### Pāḷi Sn 1.5 Urugasuttam

yo nājḥagamā bhavesu sāraṃ,  
vicinaṃ puppham-iva udumbaresu,  
so bhikkhu jahāti orapāraṃ,  
urago jiṇṇam-iva tacāṃ purāṇaṃ.

#### Gāndhārī 81 [2-31] Bhikhu

yo najakamo bhav[e]ṣu sara  
viyīṇi pupha viva . . *purāṇa*  
so bhikhu jahāti o . .  
urako jiṇa viva udumareṣu.

#### Patna 398 [22.1] Uraga

yo nā 'jjhagamī bhavesu sāraṃ  
vicinaṃ puṣpam iva udumbaresu |  
so bhikkhu jahāti orapāraṃ  
urago jinnam iva *ttacāṃ* purāṇiṃ ||

#### Udānavarga 18.21 Puṣpa

yo nādhyagamad bhaveṣu sāraṃ  
buddhvā puṣpam udumbarasya yadvat |  
sa *tu* bhikṣur idaṃ jahāty apāraṃ  
hy urago jīrṇam iva tvacaṃ purāṇam ||

\* \* \* \* \*

#### Pāḷi Sn 1.1 Urugasuttam

yo uppatitaṃ vineti kodhaṃ,  
visaṭaṃ sappavisāṃ va osadhehi,  
so bhikkhu jahāti orapāraṃ,  
urago jiṇṇam-iva tacāṃ purāṇaṃ.

#### Gāndhārī 82 [2-32] Bhikhu

yo upadi[da] viṇedi kodhu  
visaḍa . . . . .  
. . . . . orupara  
urako jiṇa v . . ya puraṇa.

#### Patna 402 [22.5] Uraga

yo uppatitaṃ vineti krodhaṃ  
visaṭaṃ sappaviṣāṃ va oṣadhīhi |  
so bhikkhu jahāti orapāraṃ  
urago jinnam iva *ttacāṃ* purāṇiṃ ||

#### Udānavarga 32.63 Bhikṣu

[yas *tūtpatitaṃ* nihanti *dveṣaṃ*]  
*visṛtaṃ* sarpaviṣāṃ yathauṣadhena |  
sa tu bhikṣur *idaṃ* jahāty apāraṃ  
hy urago jīrṇam iva tvacaṃ purāṇam ||

\* \* \* \* \*

#### Pāḷi Sn 1.4 Urugasuttam

yo mānam-udabbadhī asesāṃ,  
[naḷasetuṃ va sudubbalaṃ mahogho,]  
...

#### Pāḷi Sn 1.2 Urugasuttam

[yo rāgam-udacchidā asesāṃ,]  
bhisapupphāṃ va saroruhaṃ vigayha,  
so bhikkhu jahāti orapāraṃ,  
urago jiṇṇam-iva tacāṃ purāṇaṃ.

#### Patna 404 [22.7] Uraga

[yo rāgam udicchiyā aṣeṣāṃ]  
bisapuṣpāṃ va sareruhaṃ vigāhya |  
so bhikkhu jahāti orapāraṃ  
urago jinnam iva *ttacāṃ* purāṇiṃ ||

#### Gāndhārī 83 [2-33] Bhikhu

yo maṇa udavahi aṣeṣa  
bisa . . . vikaṣa  
so bhikhu jahāti o . para  
urako jiṇa viva tvaya puraṇa.

#### Udānavarga 18.21D Puṣpa

*yo mānam udācchinatty aṣeṣāṃ*  
*bisapuṣpam iva jaleruham vigāhya |*  
*sa tu bhikṣur idaṃ jahāty* apāraṃ  
*hy urago jīrṇam iva tvacaṃ purāṇam ||*

\* \* \* \* \*

**Pāli Sn 1.3 Urugasuttam**

yo taṅham-udacchidā asesam,  
saritam sīghasaram visosayitvā,  
so bhikkhu jahāti orapāram,  
urago jīṇṇam-iva tacam purāṇam.

**Gāndhārī 84 [2-34] Bhikhu**

yo ta-a udachaī aśeṣa  
sar . . . . śoṣaītha  
so bhikhu jaha . orapara  
urako jiṇa viva tvaya puraṇa.

**Pāli Sn 1.4 Urugasuttam**

[yo mānam-udabbadhī asesam,]  
naḷasetum va sudubbalaṃ mahogho,  
so bhikkhu jahāti orapāram,  
urago jīṇṇam-iva tacam purāṇam.

**Gāndhārī 85 [2-35] Bhikhu**

yo sarvakeśa dalaītha  
naḍa . . . . [ma]hoho  
so . khu jahadi orapara  
urako jiṇa viva tvaya puraṇa.

**Pāli Sn 1.8 Urugasuttam**

yo nāccasārī na paccasārī,  
sabbaṃ accagamā imam papañcam,  
so bhikkhu jahāti orapāram,  
urago jīṇṇam-iva tacam purāṇam.

**Gāndhārī 86 [2-36] Bhikhu**

yo [n]ecasari na precasari  
sarvaīha (?) . . . .  
so bhikhu jaha . orapara  
urako jiṇa viva tvaya puraṇa.

**Patna 410 [22.13] Uraga**

yo tahnām udicchiyā aśeṣam  
saritām sīgharayām viśodhayittā |  
so bhikkhu jahāti orapāram  
urago jinnam iva *tt*acām purāṇim ||

**Udānavarga 32.74 Bhikṣu**

*tṛṣṇām ya udācchinatty aśeṣam*  
*saritām sīghrajavām aśoṣayajñah |*  
sa tu bhikṣur idam jahāty apāram  
hy urago jīrṇam iva *tvacam* purāṇam ||

\* \* \* \* \*

**Udānavarga 32.68 Bhikṣu**

[yo rāgam udācchinatty aśeṣam]  
naḍasetum iva sudurbalaṃ mahaughah |  
sa tu bhikṣur idam jahāty apāram  
hy urago jīrṇam iva tvacam purāṇam ||

\* \* \* \* \*

**Patna 411 [22.14] Uraga**

yo nā 'ccasārī na preccasārī  
sabbaṃ vītasārī imam prapañcam |  
so bhikkhu jahāti orapāram  
urago jinnam iva *tt*acām purāṇim ||

\* \* \* \* \*

**Pāli Sn 1.9 Uragasuttam**

yo nāccasārī na paccasārī,  
“sabbam vitatham-idaṃ”-ti ñatva loke,  
so bhikkhu jahāti orapāraṃ,  
urago jīṇṇam-iva tacam purāṇam.

**Gāndhārī 87 [2-37] Bhikhu**

yo necasari na precasari  
“sarvu vidadham ida” di ñatva . . ku  
so bhikhu jahadi orapara  
urako jīṇa viva tvaya puraṇa .

**Patna 412 [22.15] Uraga**

yo nā 'ccasārī na preccasārī  
“sabbam idaṃ vitadham” ti moṣadhammaṃ |  
so bhikkhu jahāti orapāraṃ  
urago jinnam iva //acām purāṇim ||

**Udānavarga 32.55 Bhikṣu**

yo nātyasaram na cātyalīyam  
jñātvā vitatham imaṃ hi sarvalokam /  
sa tu bhikṣur idaṃ jahāty apāraṃ  
hy urago jīrṇam iva tvacam purāṇam //

\* \* \* \* \*

**Pāli Sn 1.14 Uragasuttam**

yassānusayā na santi keci,  
[mūlā ca akusalā samūhatāse,]  
...

**Pāli Sn 1.15 Uragasuttam**

[yassa darathajā na santi keci,]  
oraṃ āgamanāya paccayāse,  
so bhikkhu jahāti orapāraṃ,  
urago jīṇṇam-iva tacam purāṇam.

**Udānavarga 32.80 Bhikṣu**

yasyānuśayā na santi ke cin  
[mūlam cākuśalasya yasya naṣtam /]  
sa tu bhikṣur idaṃ jahāty apāraṃ  
hy urago jīrṇam iva tvacam purāṇam //

\* \* \* \* \*

**Pāli Sn 1.16 Uragasuttam**

yassa vanathajā na santi keci,  
vinibandhāya bhavāya hetukappā,  
so bhikkhu jahāti orapāraṃ,  
urago jīṇṇam-iva tacam purāṇam.

**Patna 413 [22.16] Uraga**

yassa vanathā na saṃti keci  
vinibaṃdhāya bhavāya hetukappā |  
so bhikkhu jahāti orapāraṃ  
urago jinnam iva //acām purāṇim ||

**Gāndhārī 89 [2-39] Bhikhu**

yasa vaṇaśea na sadi keyi  
viṇavanaū bhavaī hedukapa  
so bhikhu jahadi orapara  
urako jīṇa viva tvaya puraṇa.

**Udānavarga 32.78 Bhikṣu**

yasya hi vanasā na saṃti ke cin  
[mūlaṃ cākuśalasya yasya naṣtam /]  
sa tu bhikṣur idaṃ jahāty apāraṃ  
hy urago jīrṇam iva tvacam purāṇam //

\* \* \* \* \*

**Pāli Sn 1.17 Uragasuttam**

yo nīvaraṇe pahāya pañca,  
anigho tiṇṇakathaṃkatho visallo,  
so bhikkhu jahāti orapāraṃ,  
urago jīṇṇam-iva taccaṃ purāṇaṃ.

**Gāndhārī 90 [2-310] Bhikhu**

.....  
.. *tiṇa*kadaka . *viśala*  
so bhikhu jahadi orapara  
urako jiṇa viva tvaya puraṇa.

**Udānavarga 32.76 Bhikṣu**

yo nīvaraṇāṃ prahāya pañca  
tv anighaś chinnakathaṃkatho *viśalyaḥ* /  
sa tu bhikṣur idaṃ jahāty apāraṃ  
hy *urago jīṇṇam iva tvaccaṃ purāṇam* //

\* \* \* \* \*

## 4: The Udānavarga Verses and their Parallels (33)

### Pāli Sn 1.5 Urugasuttam

yo nājjhagamā bhavesu sāraṃ,  
vicinaṃ puppham-iva udumbaresu,  
so bhikkhu jahāti orapāraṃ,  
urago jīṇṇam-iva tacam purāṇam.

### Gāndhārī 81 [2.31] Bhikhu

yo najakamo bhav[e]ṣu sara  
*viiṇi pupha* viva . . *purāṇa*  
so bhikhu jahāti o . .  
urako jīṇa viva udumareṣu.

### Pāli Sn 1.2 Urugasuttam

yo rāgam-udacchidā asesam,  
bhisapuppham va saroruham vigayha,  
so bhikkhu jahāti orapāraṃ,  
urago jīṇṇam-iva tacam purāṇam.

### Patna 398 [22.1] Uruga

yo nā 'jjhagamī bhavesu sāraṃ  
vicinaṃ puṣpam iva udumbaresu |  
so bhikkhu jahāti orapāraṃ  
urago jinnam iva *tt*acām purāṇim ||

### Udānavarga 18.21 Puṣpa

yo nādhyagamad bhaveṣu sāraṃ  
buddhvā puṣpam udumbarasya yadvat |  
sa *tu* bhikṣur idam jahāty apāraṃ  
hy urago jīṇṇam iva tvacam purāṇam ||

\* \* \* \* \*

### Patna 404 [22.7] Uruga

yo rāgam udicchiyā aśeṣam  
bisapuṣpam va sareruham vigāhya |  
so bhikkhu jahāti orapāraṃ  
urago jinnam iva *tt*acām purāṇim ||

### Udānavarga 18.21A Puṣpa

yo rāgam *udācchinatty* aśeṣam  
bisapuṣpam *iva* jaleruham *vigāhya* |  
*sa tu* bhikṣur idam jahāty apāraṃ  
*hy urago jīṇṇam* iva tvacam purāṇam ||

\* \* \* \* \*

### Patna 405 [22-8] Uruga

yo doṣam udicchiyā aśeṣam  
bisapuṣpam va sareruham vigāhya |  
so bhikkhu jahāti orapāraṃ  
urago jinnam iva *tt*acām purāṇim ||

### Udānavarga 18.21B Puṣpa

*yo dveṣam udācchinatty* aśeṣam  
bisapuṣpam *iva* jaleruham *vigāhya* |  
*sa tu* bhikṣur idam jahāty apāraṃ  
*hy urago jīṇṇam* iva tvacam purāṇam ||

\* \* \* \* \*



**Patna 406 [22-9] Uraga**

yo moham udicchiyā aśeṣam  
bisapuṣpaṁ va sareruham vigāhya |  
so bhikkhu jahāti orapāraṁ  
urago jinnam iva *tt*acām purāṇim ||

**Udānavarga 18.21C Puṣpa**

*yo moham udācchinatty aśeṣam  
bisapuṣpam iva jaleruham vigāhya |  
sa tu bhikṣur idam jahāty apāraṁ  
hy urago jīrṇam iva tvacam purāṇam ||*

\* \* \* \* \*

**Patna 408 [22-11] Uraga**

yo mānam udicchiyā aśeṣam  
bisapuṣpaṁ va sareruham vigāhya |  
so bhikkhu jahāti orapāraṁ  
urago jinnam iva *tt*acām purāṇim ||

**Gāndhārī 83 [2-33] Bhikhu**

yo maṇa udavahi aśeṣa  
bisa . . . . vikaśa  
so bhikhu jahadi *o* . para  
urako jiṇa viva tvaya puraṇa.

**Udānavarga 18.21D Puṣpa**

*yo mānam udācchinatty aśeṣam  
bisapuṣpam iva jaleruham vigāhya |  
sa tu bhikṣur idam jahāty apāraṁ  
hy urago jīrṇam iva tvacam purāṇam ||*

\* \* \* \* \*

**Udānavarga 18.21E Puṣpa**

*yo lobham udācchinatty aśeṣam  
bisapuṣpam iva jaleruham vigāhya |  
sa tu bhikṣur idam jahāty apāraṁ  
hy urago jīrṇam iva tvacam purāṇam ||*

\* \* \* \* \*

**Udānavarga 18.21F Puṣpa**

*trṣṇām ya udācchinatty aśeṣam  
bisapuṣpam iva jaleruham vigāhya |  
sa tu bhikṣur idam jahāty apāraṁ  
hy urago jīrṇam iva tvacam purāṇam ||*

\* \* \* \* \*

**Pāli Sn 1.9 Urugasuttam**

yo nāccasārī na paccasārī,  
“sabbam vitatham-idan”-ti ñatva loke,  
so bhikkhu jahāti orapāram,  
urago jīṇṇam-iva tacam purāṇam.

**Gāndhārī 87 [2.39] Bhikhu**

yo necasari na precasari  
“sarvu vidadham ida” di ñatva . . ku  
so bhikhu jahadi orapara  
urako jīṇa viva tvaya puraṇa .

**Patna 412 [22.15] Uraga**

yo nā 'ccasārī na preccasārī  
“sabbam idam vitadham” ti moṣadhammam |  
so bhikkhu jahāti orapāram  
urago jinnam iva *tt*acām purāṇim ||

**Udānavarga 32.55 Bhikṣu**

yo nātyasaram na cātyalīyam  
jñātvā vitatham imam hi sarvalokam /  
sa tu bhikṣur idam jahāty apāram  
hy urago jīrṇam iva tvacam purāṇam ||

\* \* \* \* \*

**Pāli Sn 1.2 Urugasuttam**

yo rāgam-udacchidā asesam,  
bhisapuppham va saroruham vigayha,  
so bhikkhu jahāti orapāram,  
urago jīṇṇam-iva tacam purāṇam.

**Patna 404 [22.7] Uraga**

yo rāgam udicchiyā aśeṣam  
bisapuṣpam va sareruham vigāhya |  
so bhikkhu jahāti orapāram  
urago jinnam iva *tt*acām purāṇim ||

**Udānavarga 32.56 Bhikṣu**

yo rāgam udācchinatty aśeṣam  
bisapuṣpam iva jaleruham vigāhya |  
sa tu bhikṣur idam jahāty apāram  
hy urago jīrṇam iva tvacam purāṇam ||

\* \* \* \* \*

**Patna 405 [22-8] Uraga**

yo doṣam udicchiyā aśeṣam  
bisapuṣpam va sareruham vigāhya |  
so bhikkhu jahāti orapāram  
urago jinnam iva *tt*acām purāṇim ||

**Udānavarga 32.57 Bhikṣu**

yo dveṣam *udā*cchinatty aśeṣam  
bisapuṣpam iva jaleruham vigāhya |  
sa tu bhikṣur idam jahāty apāram  
hy urago jīrṇam iva tvacam *purāṇam* ||

\* \* \* \* \*

**Patna 406 [22-9] Uraga**

yo moham udicchiyā aśeṣam  
bisapuṣpaṁ va sareruham vīgāhya |  
so bhikkhu jahāti orapāraṁ  
urago jinnam iva *tt*acāṁ purāṇim ||

**Udānavarga 32.58 Bhikṣu**

*yo moham udācchinatty aśeṣam  
bisapuṣpaṁ iva jaleruham vīgāhya |  
sa tu bhikṣur idaṁ jahāty apāraṁ  
hy urago jirṇam iva tvacaṁ purāṇam ||*

\* \* \* \* \*

**Patna 408 [22-11] Uraga**

yo mānam udicchiyā aśeṣam  
bisapuṣpaṁ va sareruham vīgāhya |  
so bhikkhu jahāti orapāraṁ  
urago jinnam iva *tt*acāṁ purāṇim ||

**Udānavarga 32.59 Bhikṣu**

*yo mānam udācchinatty aśeṣam  
bisapuṣpaṁ iva jaleruham vīgāhya |  
sa tu bhikṣur idaṁ jahāty apāraṁ  
hy urago jirṇam iva tvacaṁ purāṇam ||*

\* \* \* \* \*

**Udānavarga 32.60 Bhikṣu**

*yo lobham udācchinatty aśeṣam  
bisapuṣpaṁ iva jaleruham vīgāhya |  
sa tu bhikṣur idaṁ jahāty apāraṁ  
hy urago jirṇam iva tvacaṁ purāṇam ||*

\* \* \* \* \*

**Udānavarga 32.61 Bhikṣu**

*trṣṇāṁ ya udācchinatty aśeṣam  
bisapuṣpaṁ iva jaleruham vīgāhya |  
sa tu bhikṣur idaṁ jahāty apāraṁ  
hy urago jirṇam iva tvacaṁ purāṇam ||*

\* \* \* \* \*

**Patna 399 [22-2] Uraga**

yo uppatitaṃ vineti rāgaṃ  
visaṭaṃ sappaviṣaṃ va oṣadhīhi |  
so bhikkhu jahāti orapāraṃ  
urago jinnam iva *tt*acāṃ purāṇiṃ ||

**Udānavarga 32.62 Bhikṣu**

yas *tūtpatitaṃ nihanti rāgaṃ*  
*visṛtaṃ sarpaviṣaṃ yathau*ṣadhena |  
sa tu bhikṣur idaṃ jahāty apāraṃ  
*hy urago jīrṇam* iva tvacaṃ purāṇam ||

\* \* \* \* \*

**Patna 400 [22-3] Uraga**

yo uppatitaṃ vineti doṣaṃ  
visaṭaṃ sappaviṣaṃ va oṣadhīhi |  
so bhikkhu jahāti orapāraṃ  
urago jinnam iva *tt*acāṃ purāṇiṃ ||

**Udānavarga 32.63 Bhikṣu**

yas *tūtpatitaṃ nihanti dveṣaṃ*  
*visṛtaṃ sarpaviṣaṃ yathau*ṣadhena |  
sa tu bhikṣur *idaṃ* jahāty apāraṃ  
*hy urago jīrṇam* iva tvacaṃ purāṇam ||

\* \* \* \* \*

**Patna 401 [22-4] Uraga**

yo uppatitaṃ vineti moham  
visaṭaṃ sappaviṣaṃ va oṣadhīhi |  
so bhikkhu jahāti orapāraṃ  
urago jinnam iva *tt*acāṃ purāṇiṃ ||

**Udānavarga 32.64 Bhikṣu**

yas *tūtpatitaṃ nihanti mohaṃ*  
*visṛtaṃ sarpaviṣaṃ yathau*ṣadhena |  
sa tu bhikṣur idaṃ jahāty apāraṃ  
*hy urago jīrṇam* iva tvacaṃ *purāṇam* ||

\* \* \* \* \*

**Patna 403 [22-6] Uraga**

yo uppatitaṃ vineti mānaṃ  
visaṭaṃ sappaviṣaṃ va oṣadhīhi |  
so bhikkhu jahāti orapāraṃ  
urago jinnam iva *tt*acāṃ purāṇiṃ ||

**Udānavarga 32.65 Bhikṣu**

*yas tū*tpatitaṃ nihanti mānaṃ  
visṛtaṃ sarpaviṣaṃ yathauṣadhena |  
sa tu bhikṣur idaṃ *jahāty apāraṃ*  
hy urago jirṇam *iva tvacaṃ purāṇam* ||

\* \* \* \* \*

**Udānavarga 32.66 Bhikṣu**

yas tūtpatitaṃ nihanti lobhaṃ  
visṛtaṃ sarpaviṣaṃ yathauṣadhena |  
sa tu bhikṣur *idaṃ jahāty apāraṃ*  
hy urago jirṇam *iva tvacaṃ purāṇam* ||

\* \* \* \* \*

**Udānavarga 32.67 Bhikṣu**

yas *tū*tpatitaṃ nihanti tṛṣṇāṃ  
visṛtaṃ sarpaviṣaṃ yathauṣadhena |  
sa tu bhikṣur idaṃ jahāty apāraṃ  
hy urago jirṇam iva tvacaṃ purāṇam ||

\* \* \* \* \*

**Udānavarga 32.68 Bhikṣu**

yo rāgam udācchinatty aśeṣaṃ  
naḍasetum iva sudurbalaṃ mahaughāḥ |  
sa tu bhikṣur idaṃ jahāty apāraṃ  
hy urago jirṇam iva tvacaṃ purāṇam ||

\* \* \* \* \*

**Udānavarga 32.69 Bhikṣu**

yo dveṣam udācchinatty aśeṣaṃ  
naḍasetum iva sudurbalaṃ mahaughāḥ |  
sa tu bhikṣur idaṃ jahāty apāraṃ  
hy urago jirṇam iva tvacaṃ purāṇam ||

\* \* \* \* \*

**Patna 406 [22-9] Uraga**

yo moham udicchiyā aśeṣam  
[bisapuṣpaṁ va sareruham vigāhya ]  
so bhikkhu jahāti orapāram  
urago jinnam iva *tt*acām purāṇim ||

**Udānavarga 32.70 Bhikṣu**

yo moham udācchinatty aśeṣam  
naḍasetum iva sudurbalaṁ mahaughāḥ /  
sa tu bhikṣur idaṁ jahāty apāram  
hy urago jīrṇam iva tvacaṁ purāṇam //

\* \* \* \* \*

**Pāli Sn 1.4 Uragasuttam**

yo mānam-udabbadhī asesaṁ,  
naḷasetuṁ va sudubbalaṁ mahogho,  
so bhikkhu jahāti orapāram,  
urago jīṇṇam-iva tacāṁ purāṇam.

**Gāndhārī 83 [2.33] Bhikhu**

yo maṇa udavahi aśeṣa  
[bisa . . . . vikaśa]

...

**Gāndhārī 85 [2.35] Bhikhu**

[yo sarvakeleśa dalaītha]  
naḍa . . . . [ma]hoho  
so . khu jahadi orapara  
urako jīṇa viva tvaya puraṇa.

**Patna 408 [22-11] Uraga**

yo mānam udicchiyā aśeṣam  
[bisapuṣpaṁ va sareruham vigāhya ]  
so bhikkhu jahāti orapāram  
urago jinnam iva *tt*acām purāṇim ||

**Udānavarga 32.71 Bhikṣu**

yo mānam udācchinatty aśeṣam  
naḍasetum iva sudurbalaṁ mahaughāḥ /  
sa tu bhikṣur idaṁ jahāty apāram  
hy urago jīrṇam iva tvacaṁ purāṇam //

\* \* \* \* \*

**Udānavarga 32.72 Bhikṣu**

yo lobham udācchinatty aśeṣam  
naḍasetum *iva* sudurbalaṁ mahaughāḥ /  
*sa* tu bhikṣur *idaṁ* jahāty apāram  
hy urago jīrṇam iva tvacaṁ purāṇam //

\* \* \* \* \*

**Udānavarga 32.73 Bhikṣu**

trṣṇāṁ ya udācchinatty *aśeṣam*  
*naḍasetum iva sudurbalaṁ* mahaughāḥ /  
sa tu bhikṣur idaṁ jahāty apāram  
hy urago jīrṇam iva tvacaṁ purāṇam //

\* \* \* \* \*

**Pāli Sn 1.3 Urugasuttam**

yo taṇham-udacchidā asesam,  
saritam sīghasaram visosayitvā,  
so bhikkhu jahāti orapāram,  
urago jīṇam-iva tacam purānam.

**Gāndhārī 84 [2.34] Bhikhu**

yo ta-a udachaī aśeṣa  
sar . . . . . śoṣaiṭha  
so bhikhu jaha . orapara  
urako jiṇa viva tvaya puraṇa.

**Patna 410 [22-13] Uraga**

yo tahnām udicchiyā aśeṣam  
saritām sīgharayām viśodhayittā |  
so bhikkhu jahāti orapāram  
urago jinnam iva *ttacām* purāṇim ||

**Udānavarga 32.74 Bhikṣu**

*tṛṣṇām ya udācchinatty aśeṣam*  
*saritām sīghrajavām aśoṣayajñah |*  
sa tu bhikṣur idam jahāty apāram  
hy urago jīṇam iva *tvacam purānam ||*

\* \* \* \* \*

**Udānavarga 32.75 Bhikṣu**

yaḥ kāmaguṇām prahāya sarvām  
chitvā kāmagatāni bandhanāni |  
sa tu bhikṣur idam jahāty apāram  
hy urago jīṇam iva *tvacam purānam ||*

\* \* \* \* \*

**Pāli Sn 1.17 Urugasuttam**

yo nīvaraṇe pahāya pañca,  
anigho tiṇṇakathamkatho visallo,  
so bhikkhu jahāti orapāram,  
urago jīṇam-iva tacam purānam.

**Gāndhārī 90 [2.42] Bhikhu**

.....  
. . . *tiṇakadaka . viśala*  
so bhikhu jahadi orapara  
urako jiṇa viva tvaya puraṇa.

**Udānavarga 32.76 Bhikṣu**

yo nīvaraṇām prahāya pañca  
tv anighaś chinnakathamkatho viśalyah |  
sa tu bhikṣur idam jahāty apāram  
hy urago jīṇam iva *tvacam purānam ||*

\* \* \* \* \*

**Pāli Sn 1.7 Urugasuttam**

yassa vitakkā vidhūpitā,  
ajjhattam̐ suvikappitā asesā,  
so bhikkhu jahāti orapāram̐,  
urago jīṇṇam-iva tacam̐ purāṇam̐.

**Udānavarga 32.77 Bhikṣu**

yasya vitarkā vidhūpitās  
tv̐ ādhyātmaṃ vinivartitā hy aśeṣam /  
sa tu bhikṣur idaṃ jahāty apāram̐  
hy urago jīrṇam iva tvacam̐ purāṇam //

\* \* \* \* \*

**Pāli Sn 1.16 Urugasuttam**

yassa vanathajā na santi keci,  
[vinibandhāya bhavāya hetukappā,]  
...

**Pāli Sn 1.14 Urugasuttam**

[yassānusayā na santi keci,]  
mūlā ca akusalā samūhatāse,  
so bhikkhu jahāti orapāram̐,  
urago jīṇṇam-iva tacam̐ purāṇam̐.

**Udānavarga 32.78 Bhikṣu**

yasya hi vanasā na santi ke cin  
mūlam̐ cākuśalasya yasya naṣṭam /  
sa tu bhikṣur idaṃ jahāty apāram̐  
hy urago jīrṇam iva tvacam̐ purāṇam //

\* \* \* \* \*



**Pāḷi Sn 1.15 Urugasuttam**

yassa darathajā na santi keci,  
[oraṃ āgamanāya paccayāse,]  
so bhikkhu jahāti orapāraṃ,  
urago jīṇṇam-iva tacam purāṇam.

**Pāḷi Sn 1.14 Urugasuttam**

[yassānusayā na santi keci,]  
mūlā ca akusalā samūhatāse,  
so bhikkhu jahāti orapāraṃ,  
urago jīṇṇam-iva tacam purāṇam.

**Patna 414 [22.17] Uraga**

yassa jarathā na santi keci  
mūlā akkuśalā samūhatā 'ssa  
so bhikkhu jahāti orapāraṃ  
urago jinnam iva //acām purāṇim ||

**Udānavarga 32.79 Bhikṣu**

yasya jvarathā na santi ke cin  
mūlam cākuśalasya yasya naṣṭam /  
sa tu bhikṣur idaṃ jahāty apāraṃ  
hy urago jīṇṇam iva tvacam purāṇam //

\* \* \* \* \*

**Pāḷi Sn 1.14 Urugasuttam**

yassānusayā na santi keci,  
mūlā ca akusalā samūhatāse,  
so bhikkhu jahāti orapāraṃ,  
urago jīṇṇam-iva tacam purāṇam.

**Patna 414 [22.17] Uraga**

[yassa jarathā na santi keci]  
mūlā akkuśalā samūhatā 'ssa |  
so bhikkhu jahāti orapāraṃ  
urago jinnam iva //acām purāṇim ||

**Gāndhārī 88 [2.40] Bhikhu**

yasa aṇoṣea na sadi keyi  
[oru akamaṇāi pracea i]  
so bhikhu jahadi orapara  
urako jīṇa viva tvaya puraṇa.

**Udānavarga 32.80 Bhikṣu**

yasyānuśayā na santi ke cin  
mūlam cākuśalasya yasya naṣṭam /  
sa tu bhikṣur idaṃ jahāty apāraṃ  
hy urago jīṇṇam iva tvacam purāṇam //

\* \* \* \* \*