

Studies in Ven. Buddhadatta's Prosody

(Vinayavinicchaya, Uttaravinicchaya, Abhidhammāvatāra,
& Buddhavaṃsaṭṭhakathā Madhuratthavilāsinī)

by

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Preface

The texts examined in this series are as found on the Chaṭṭha Sangāyana CD-ROM version 3, published by the Vipassana Research Institute, Igatpuri (no date given, but = 1999). The quotations from the text have been reformatted to comply with the standards employed on this website.

The analysis which follows is what we may call a rough analysis, as it has not proved possible to re-establish the text, owing to the time restraints involved in making these studies. To arrive at a complete and satisfactory text for examination would have required re-editing all four texts, which is obviously beyond the scope of the current enquiry.

I have therefore sometimes made changes to the texts when they seem to be necessary, but they have been made on no other authority than their intrinsic likelihood. They do, of course, affect the description of the metres and their usage, but they are never so great as to affect anything fundamental. The greatest number of changes introduced was in the Vinayavinicchaya, where they amounted to 18 in the whole text (containing 3,200 verses). Any changes that have been introduced into the verses that are quoted in the examples, have been noted in the appropriate place.

These studies, besides describing a more or less unique prosody, which seems to stand somewhere between the Canonical and Classical periods, also provide some excellent examples of Classical metres, some of which are so rare in the literature that they haven't even been described in the prosodic literature itself, so far as I am aware.

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Studies in Ven. Buddhadatta's Prosody

1: Vinayavinicchaya

1: The Text

The first of the texts to be examined is Vinayavinicchaya, a verse summary of the Vinayapīṭaka,¹ together with a short section at the end on Kammaṭṭhāna. There are some 3,200 verses in the work.² Most of the verses consist of 4 lines, but occasionally there are 6, which means that there are altogether 13,026 lines in the work. Of these 12,550 are in Siloka metre (96.3%); and the remainder are in a mixture of Classical Metres.

2: Sarabhatti & Resolution

Sarabhatti vowels are fairly frequent, being found on 32 occasions, and are mainly of the –rⁱy– type, only –ar^ahati at 2567d, 2703d, 2704d being of a different kind. The following table lists the occurrence of sarabhatti vowels, which occur in the following lines: –pāricarⁱyāya 363b; pāricarⁱyāya 365d, 366d; veḷurⁱya– 750b; –parⁱyanto 774c; parⁱyāya– 899a; sūrⁱye³ 914c, 1145c, 1147a, 1576b; parⁱyāya– 937c; –parⁱyāyaṃ 1106c; –parⁱyāye 1110a, 1111a; nevāharⁱyamānaṃ 1448a; ācarⁱyānam– 1608a; parⁱyāpuṇissasi 1723b; samenirⁱyā– 1889d; –brahmacarⁱyehi 2208a; brahmacarⁱyañ– 2209b; parⁱyaye 2302d; parⁱyāpuṇeyya 2310a; parⁱyesitvā 2340a; parⁱyesanādismim 2353a; –athācarⁱyam 2471a; ācarⁱyo 2546b; –ar^ahati 2567d, 2703d, 2704d; ācarⁱyupajjhāyaka 2915a; carⁱyānukūlato 3130b; –parⁱyantaṃ 3163c.

Resolution of one heavy syllable into 2 light ones is also quite frequent. There are 34 occasions where this occurs. 22 times at the 1st syllable; 11 times at the 4th, and once at the 6th.

They are found in the following verses:⁴ pari– 43a; tati– 389c; pari– 531a; chada– 1106c, 1108b; vara– 1246c; ati– 1327b; bada– 1355a; –gahi– 1448b, 1532b; na pa– 1519d, 1527d, 3019c, 3020a, 3021c; puri– 1572d; puna 1579c; –hari– 1742c; –paṭi– 1779b; paṭi– 1780a, 2659b; gahi– 1905c, 2630a; upa– 2001c, 2550c; nadi– 1067b; –kara– 2140b; sara– 2470b; kathi– 2719c; saha– 2736a; labha– 2905c; sama– 3009d; asu– 3132b; nava– 3161b.

¹ Excluding the Parivāra which is summarised in the Uttaravinicchaya, which is the next text to be analysed in this series.

² The figure is derived by taking the number of verses, which equals 3183, and adding the 17 verses which are found in the Sedamocanakathā, after verse 3028.

³ Normally sūrⁱye reads as 2 syll, as in the list here, but on one occasion we must scan it as 3 syllables, at 1150c.

⁴ The compliment of this phenomena, contraction of 2 light syllables into one heavy syllable is not found in this text.

3: Analysis of the metres

a: Siloka

By far the most frequent of the metres employed is the Siloka, accounting for some 6275 pādayugas. Of these 6051 are **pathyā** (96.4%), having the prior line structure: $\underline{\cup}\underline{\cup}\underline{\cup}\underline{\cup}| \cup \text{---} \times$.

As an example of the pathyā Siloka, we can quote the Ganthārambhakathā (vss. 1- 5):

--- \cup | \cup ---|| \cup --- \cup | \cup --- pathyā
 vanditvā sirasā seṭṭhaṃ, buddham-appaṭipuggalaṃ.
 \cup --- \cup | \cup ---|| \cup --- \cup | \cup --- pathyā
 bhavābhāvakaṃ dhammaṃ, gaṇaṅ-*ceva* niraṅgaṇaṃ. [1]

--- \cup | \cup ---|| \cup --- \cup | \cup --- pathyā
 bhikkhūnaṃ bhikkhunīnaṅ-ca, hitatthāya samāhito.
 \cup --- \cup | \cup ---|| \cup --- \cup | \cup --- pathyā
 pavakkhāmi samāseṇa, vinayassa vinicchayaṃ. [2]

\cup --- \cup | \cup ---|| \cup --- \cup | \cup --- pathyā
 anākulam-asamkiṇṇaṃ, madhuratthapadakkamaṃ;
 \cup --- \cup | \cup ---|| \cup --- \cup | \cup --- pathyā
 paṭubhāvakaṃ etaṃ, paramaṃ vinayakkame. [3]

\cup --- \cup | \cup ---|| \cup --- \cup | \cup --- pathyā
 apāraṃ otarantānaṃ, sāraṃ vinayasāgaraṃ;
 --- \cup | \cup ---|| \cup --- \cup | \cup --- pathyā
 bhikkhūnaṃ bhikkhunīnaṅ-ca, nāvābhūtaṃ manoraṃaṃ. [4]

--- \cup | \cup ---|| \cup --- \cup | \cup --- pathyā
 tasmā vinayanūpāyaṃ, vinayassa vinicchayaṃ.
 \cup --- \cup | \cup ---|| \cup --- \cup | \cup --- pathyā
 avikkhittena cittaṇa, vadato me nibodhatha. [5]

Of the variations, mavipulā is the most frequent, though there is a problem in counting the lines, as what prosody Ven. Buddhadatta was allowing for is uncertain. The normal mavipulā has a profile like this: $\underline{\cup}\underline{\cup}\underline{\cup}\underline{\cup}| \text{---} \times$. That is, besides the --- \times structure, there is a short syllable at the 3rd syllable, and a word-break after the 5th in the prior line.

100 of the **mavipulā** lines actually adhere to this, they are found at 13a, 42a, 84a, 87c, 93a, 94c, 107a, 163a, 207c, 208c, 241a, 274a, 350c, 353a, 356a, 411a, 421a, 447a, 488c, 510c, 542a, 558a, 600c, 652a, 653c, 665c, 700c, 722c, 781c, 787c, 08a, 850a, 857c, 910c, 927c, 1072c, 1085a, 1121a, 1294a, 1303a, 1323a, 1380c, 1393c, 1405a, 1416a, 1422c, 1432c, 1433a, 1437c, 1454a, 1462a, 1473a, 1477a, 1489c, 1503a, 1507a, 1512a, 1521a, 1528a, 1531a, 1555a, 1571a, 1673a, 1698a, 1729c, 1777a, 1787a, 1807c, 1877a, 1885c, 1989a, 2059c, 2060c, 2068c, 2185c, 2204a, 2382c, 2561c, 2563a, 2580a, 2592a, 2593c,

2635c, 2652c, 2676a, 2715a, 2744a, 2771a, 2772a, 2833a, 2839a, 2905a, 2949c, 2950ac, 2951a, 2981c, 3051a, 3053a, 3088c, 3161a.

Mavipulā-type:

5 mavipulā-type lines have an irregular opening, but have the normal word-break, they are found at: 1831a, 1847a, 1959a, 2015c, 2015c.

15 mavipulā-type lines omit the regular word-break, but have the normal opening: 332a, 608c, 698a, 915a, 950c, 1170a, 1393c, 1401c, 1912a, 2338c, 2434a, 2446c, 2728c, 3051a, 3137c.

There are a further 20 mavipulā-type lines that have neither the normal word-break, nor the normal opening. They account for all the otherwise irregular Siloka lines: 209a, 268c, 621a, 635a, 637a, 849c, 858a, 1059c, 1321c, 1326a, 1339a, 1345a, 1390c, 2544c, 2546c, 2919c, 2928c, 2946a, 2993a, 2994c, 3028. Kha.c. I can see no pattern in these lines that would allow us to establish a new profile for the mavipulā, unless we simply accept the basic profile $\underline{\cup}\underline{\cup}\underline{\cup}\underline{\cup}|----\times$, which they do indeed all fit into.

As in the Medieval prosodies the word-break and the opening are not defined, it seems we should accept all these lines as being of the mavipulā-type. In this case there are 140 mavipulā lines in this work, which amounts to 2.2% of the total Siloka lines.

Of the other variations which occur (1.2% of the total) the figures are as follows:

- **navipulā** ($\underline{\cup}\underline{\cup}\underline{\cup}-|\underline{\cup}\underline{\cup}\underline{\cup}\times$) = 19 (159c, 195c, 477c, 556c, 987c, 1808c, 1809c, 1814a, 1836c, 2118c, 2432c, 2454c, 2616a, 2660c, 2726c, 2830a, 2869a, 2956c, 3132c).
- **bhavipulā** ($\underline{\cup}\underline{\cup}\underline{\cup}\underline{\cup}|- \underline{\cup}\underline{\cup}\times$) = 16 (429c, 451a, 481c, 596c, 1451c, 1555c, 1850c, 2133a, 2571a, 2633a, 2659c, 2815c, 2842a, 2890a, 2901a, 2975c).
- **savipulā** ($\underline{\cup}\underline{\cup}\underline{\cup}\underline{\cup}|\underline{\cup}\underline{\cup}-\times$) = 26 (74c, 125c, 178a, 563c, 662a, 1109a, 1244c, 1324cd, 1412c, 1592a, 2020a, 2042c, 2134c, 2276c, 2490a, 2567c, 2648c, 2676c, 2677a, 2758c, 2933c, 2983c, 3004a, 3061a, 3141c).
- **tavipulā** ($\underline{\cup}\underline{\cup}\underline{\cup}\underline{\cup}|- - \underline{\cup}\times$) = 2 (1033c, 1970a).

We also find that there are 12 **Anuṭṭhubha** (or **javipulā**) lines in the work, which have the same cadence in the prior and posterior lines ($\underline{\cup}\underline{\cup}\underline{\cup}\underline{\cup}|\underline{\cup}-\underline{\cup}\times$): 300a, 671c, 789c, 1150c, 1811c, 1970c, 2144a, 2506c, 2665c, 3008c, 3089a, 3172a.

Some of the Siloka pāda-s have **9 syllables**: 584c; 1356a; 1635c; 1810c; 2631a; 2669c; 2730a; 3016a; & 3105a.¹ There does not seem to be any particular pattern to these hypermetric lines.

¹ Two of these lines (2669c & 2730a) could be corrected if we accepted resolution against the rule, but that would still leave seven which cannot be corrected in this way, so it may be that the other two are simply wrong also.

Some examples:

- - - - | - , - - - - || - - - - | - - - - mavipulā
 avītivatte majjhaṇṇhe, gharam-aññassa gacchati.
 - - - - | - - - - || - - - - | - - - - bhavipulā
 gharūpacārokkamane, paṭhamena hi dukkaṭaṃ. [1555]

- - - - | - - - - || - - - - | - - - - navipulā¹
 muṭṭhikam-adhikaraṇī saṇḍāso vā tulādikaṃ.
 - - - - | - - - - || - - - - | - - - - pathyā
 kiñci saṅghassa dinnam ce, taṃ sabbam garubhaṇḍakaṃ. [2869]

- - - - | - - - - || - - - - | - - - - ravipulā
 palaṇḍuko paṇḍuvaṇṇo, bhañjano lohito pi ca.
 - - - - | - - - - || - - - - | - - - - savipulā
 harito haritavaṇṇo, cāpalo setako pi ca. [2134]

- - - - | - - - - || - - - - | - - - - tavipulā
 avassutassāvassutā, manussa puggalassa yā.
 - - - - | - - - - || - - - - | - - - - Anuṭṭhubha
 sarīram-assa tena vā, phuṭṭhā pārājikā siyā. [1970]

As is normal in the Medieval texts compounds are allowed to cross the line in Siloka pādayugas. These are very numerous, and need not be listed, but we can quote the following as an example:

- - - - | - - - - || - - - - | - - - - pathyā
 ñātikāya pi aññāṭisaññissa vimatissa vā.
 - - - - | - - - - || - - - - | - - - - pathyā
 ekato-upasampannahatthā gaṇhāti dukkaṭaṃ. [632]

In these cases the normal rule that the last syllable in a line be taken as heavy is ignored.

A curiosity of the Siloka found in Ven. Buddhadatta's prosody is that the normal avoidance of 2 light syllables in 2nd and 3rd positions does not seem to be adhered to.² There are some 72 lines in this text where light syllables are found in these positions: 42a, 43a, 213c, 276d, 354a, 355a, 387a, 420c, 436c, 456a, 501c, 659b, 753a, 924a, 931c, 1070a, 1104a, 1125d, 1134d, 1181b, 1218a, 1319c, 1324c, 1357c, 1379b, 1428a, 1444c, 1470a, 1481ac, 1499a, 1548ab, 1609c, 1672c, 1724d, 1731c, 1747c, 1780b, 1954a, 2045a, 2093c, 2208ac, 2256a, 2333c, 2334c, 2365b, 2376c, 2437d, 2468d, 2474d, 2491a, 2504b, 2505c, 2515a, 2553a, 2610b, 2660c, 2709a, 2721a, 2842a, 2851c, 2869a, 2912c, 2990c, 2999a, 3001a, 3005c, 3012a, 3014c, 3028. Ka.a, 3028. Kha.c, 3065b, 3117a, 3147a, 3153a, 3160c.

¹ This verse also has light 2nd & 3rd syllables in line a.

² There are certain texts in the Canon which also seem to allow for this variation, see e.g. [The Prosody of the Dhammapada](#), elsewhere on this website.

As an example of this we can quote the following pādayuga, where we have light syllables in 2nd & 3rd positions in both prior and posterior lines:

○○○○|○---||○○○○|○-○- pathyā
asayanighare tassa, sayanigharasañño [1548ab]

b: Other Metres

There are 58 other verses in this work that appear in a variety of other metres, which are mainly of the Classical Samavutta type (54 examples). In these examples watch for the complex internal rhyming schemes which is characteristic of Ven. Buddhadatta's Classical style, particularly in those metres that lend themselves to repetition, like Aparavatta & Saṅgata.

One verse is written in Mattāchandas metre - that is a **mixed Vetāliya and Opacchandasakā** verse:

○○-○○|○-○-○- Opacchandasaka
navamajjhimatherabhikkhunīnaṃ;
○○-○○|○-○-○- Vetāliya x 3
avisesena yaticchitabbako.
○○-○○|○-○-○-
sakalo asamāsato mayā.
○○-○○|○-○-○-
kathito ettha vinicchayo tato. [1534]

There are 2 verses in **Aparavatta** metre (541, 3124) which is a Classical Addhasamavutta metre derived from Vetāliya:

○○○○○○○|○-○-○-
vinayanayam-atibuddhidīpanaṃ,
○○○○○○○|○-○-○-
vinayavinicchayam-etam-uttamaṃ.
○○○○○○○|○-○-○-
vividhanayanayutaṃ upenti ye.
○○○○○○○|○-○-○-
vinayanaye paṭutaṃ upenti te. [541]

There is 1 verse in **Pupphitagga** metre (1352) which is a Classical Addhasamavutta metre derived from Opacchandasaka:

○○○○○○○|○-○-○-
tilakamakulasālamallikānaṃ
○○○○○○○|○-○-○-
kakudhakaṭṭhakakundakaḷīnaṃ.¹

¹ ChSa reads: **kakundaṃkaḷīnaṃ**. Notice the alliteration on the sound **ka**.

kuravakakaravīrapāṭalīnaṃ.

kusumam-idaṃ pana yāvajīvikāṃ.

The remainder are of the verses are in Classical Samavutta metres, here arranged in ascending syllabic number:

8 syllables:

I have been able to find 4 examples of the rare **Pamāṇikā** metre in this work (1969, 2078, 2240, 2324); its compliment Samānikā (—◡—◡—◡—◡ x 4) unfortunately doesn't occur.

Example:

adubbale tu cīvare,
sudubbalan-ti cetasā;
ubhosu kaṅkhitāya vā,
avoca dukkaṭaṃ jino. [2240]

The rather special **Vijjummālā** metre, consisting of 8 heavy syllables is found in 6 places (117, 170, 2062, 2112, 2278, 2283):

dvinnaṃ maggaṃ gacchantīnaṃ,
ekā gantuṃ no sakkoti.
ussāhassacchedaṃ katvā,
ohīnā ce tassāpatti. [2062]

10 syllables:

The 10 syllabic metres are all fairly rare in the literature, in this work there are 2 verses, mainly in **Campakamālā** metre, with one line in each verse being in a different metre. Campakamālā/Meghavitāna (1320) & Campakamālā/Rummavatī (2214; line c = Rummavatī).

--o--,-oo-- Campakamālā
 khādaniyaṃ vā bhojanīyaṃ vā,¹
 --o--,-oo-- Campakamālā
 kiñci vikāle yo pana bhikkhu.
 --o--oo-- Meghavitāna
 khādati bhuñjati vā pi ca taṃ,
 --o--,-oo-- Campakamālā
 so jinavuttaṃ dosam-upeti. [1320]

11 syllables:

The most frequently used metre apart from the Siloka is the Upajāti, which accounts for 25 of the verses in this work (137, 240, 305, 306, 307, 308, 310, 323, 489, 560, 732, 785, 888, 1223, 1273, 1305, 2254, 2284, 2834, 2843, 2914, 2915, 3077, 3123, 3165).

Upajāti normally consists of a mixture of Indavajirā (---o-|-oo-|-o-x) & Upindavajirā (o--o-|-oo-|-o-x) metres, but the definition allowed for in the Medieval prosodies, and the one employed in this analysis, also allows for other mixtures, including metres of different syllabic lengths.

The break is very well established and in this work never takes another form. There is only one example here of Upajāti containing a metre other than Indavajirā and Upindavajirā, and that is at the example we quote here:

o--o-|-oo-|-o--o-- Vamsaṭṭha
 manussapāṇimhi ca pāṇasaññitā,
 o--o-|-oo-|-o--o-- Vamsaṭṭha
 sacassa cittaṃ maraṇūpasamhitam.
 o--o-|-oo-|-o--o-- Upindavajirā
 upakkamo tena ca tassa nāso,
 ---o-|-oo-|-o-- Indavajirā
 pañcettha aṅgāni manussaghāte. [305]

One of the characteristics of this work is that some of the words in compound cross the break in the middle of the pādayuga, which is a feature of Medieval prosody that is not found in the Tipiṭaka; in these verses the normal word-break occurs in the seam of the compound. This is very common in the Siloka verses here (see the examples above), but extends occasionally to the Upajāti verses also. In this work, the compounds cross the line in the following places: 2914ab & cd; 2915ab.

Example:

--o-|-oo-|-o--o--||--o-|-oo-|-o--
 āgantukāvāsikapinḍacārīsenāsanāraññanumodanāsu
 --o-|-oo-|-o--o--||oo-|-oo-|-o--
 vattāni bhatte gamikassa jantāghare tathā vaccakuṭippavese. [2914]

¹ I read short -i- twice in line a to give a Campakamālā line; otherwise the metre would read --o-----o--, which is unknown to me.

There are 4 verses written solely in **Indavajirā** metre (118, 309, 311, 2612):

---u-|-uu|-u---
 mātāpitūnaṃ pana dassanattamaṃ,
 ---u-|-uu|-u---
 pañcan-namatthe sahadhammikānaṃ.
 ---u-|-uu|-u---
 daṭṭhuṃ gilānaṃ tad-upaṭṭhakānaṃ,
 ---u-|-uu|-u---
 bhattādi nesaṃ pariyesanattamaṃ. [2612]

At 2011 there is a verse in **Dodakha** metre, though we need to make some changes for it to scan properly:

---uu---uu---
 yā pana bhikkhuniṃ ussayavādā;
 ---uu---uu---
 aṭṭakarī mukharī vihareyya.
 ---uu---uu---
 kenaci yena narenidha saddhiṃ.¹
 ---uu---uu---
 sā garukaṃ kira dosam-upeti. [2011]

There is a rare metre in this class found in this work. It is identified by Prof. Helmer Smith (Saddanīti IV, pg 1167) as a metre called **Saṅgatā**.² There are 3 examples (vss. 38 1963, & 2441). Again notice the rhyme (**yamaka**) achieved by internal repetition of word-sounds in the line:

---uuuuuuuu---
 imaṃ hitavibhāvanaṃ bhāvanaṃ,
 ---uuuuuuuu---
 avedi surasambhavaṃ sambhavaṃ.
 ---uuuuuuuu---
 sa māraḷisāsane sāsane,
 ---uuuuuuuu---
 samo bhavatupālinā pālinā. [38]

12 syllables:

Vaṃsaṭṭha by itself accounts for only 3 verses (171, 1962, 2328):

---u-|-uu|-u-u-
 varāhabyagghacchataracchakādito,³
 ---u-|-uu|-u-u-
 upaddavā muccitukāmatāya yo.

¹ ChSa reads: **yena kenaci** here.

² The name is recorded in the late Vṛttodayapariśiṣṭaya, but I have not yet seen it elsewhere.

³ Note that **-by-** fails to make position in this line.

u-u-|-uu|-u-u-
tatheva taṃ ṭhānam-atikkameti ce,
u-u-|-uu|-u-u-
na koci doso pana bhaṇḍadeyyakaṃ. [171]

There are 4 verses written in the **Toṭaka** metre (37, 324, 2442, 2443):

uuuuuuuuuu-
avagacchati yo pana bhikkhu imaṃ,
uuuuuuuuuu-
vinayassa vinicchayam-atthayutaṃ.
uuuuuuuuuu-
amaraṃ ajaraṃ arajaṃ arujaṃ,
uuuuuuuuuu-
adhigacchati santipadaṃ pana so.

The last verse in the work is written in **Bhujaṅgappayāta** metre, which is quite rare, and is the only example of the metre found in this work:

u-u-u-u-u-u-u-u-
imaṃ sārabhūtaṃ hitaṃ atthayuttaṃ,
u-u-u-u-u-u-u-u-
karontena pattaṃ mayā yaṃ tu puññaṃ.
u-u-u-u-u-u-u-u-
ayaṃ tena loko munindappayātaṃ,
u-u-u-u-u-u-u-u-
sivaṃ vītasokaṃ puraṃ pāpuṇātu. [3183]

14 syllables:

There is only one metre in this class, which the ever-popular **Vasantatilakā**, although there are only 2 examples here (1530, 3040):

uuuuuuuuuu-
acchedagāhanirapekkhanisajjato ca,
uuuuuuuuuu-
sikkhappahānamaraṇehi ca liṅgabhedā.
uuuuuuuuuu-
dānena tassa ca parassa abhikkhukassa,
uuuuuuuuuu-
sabbam paṭiggahaṇam-eti vināsam-evam. [1530]

Studies in Ven. Buddhadatta’s Prosody

2: Uttaravinicchaya

1: The Text

Uttaravinicchaya is a summary in 970 verses of the Parivāra, which is itself a compendium of the Vinayapiṭaka. Apart from the colophon at the end of the work, the work is written entirely in verse. The text has 3,854 lines, of which 3,714 are Siloka (96.4%); and 136 are in Classical metres (3.6%).

2: Sarabhatti & Resolution

As with the first of these studies of Ven. Buddhadatta’s works, certain features, like sarabhatti and resolution are fairly common. Sarabhatti vowels are found in the following 9 places: *pariyāya*– 65c; *pariyāye* 86a; *pariyā*– 240c; *pariyāya*– 282c; *–arīya*– 432a; *parīyesanto* 497b; *abrahmacarīyā* 652c; *–arīhati* 654d; *ācarīyako* 765b; & *–kirīyā* 838d – there is a curiosity about this last reading, in that we must take *–rīy*– as not making position for the Siloka cadence to be correct.

Resolution occurs on 24 occasions, 15 at the beginning of the line; once at the 3rd; 4 times at the 4th; and 2 times at the 6th.

niha– 129a; *vadha*– 215c; *na pa*– 296c; *apa*– 324c; *dasa*– 353c, 946c; *pari*– 360a, 497b; *saha*– 363c; *–maha*– 370a; *tati*– 411a; *dava*– 419c; *gami*– 451a; *ati*– 497a, 786c; *aji*– 663d; *–tara*– 702a; *puri*– 741a; *aca*– 749c, 755c; *saha* 794a; *kusa*– 868c; *sukha*– 869c; *mara*– 911b.

Example, which shows both sarabhatti and resolution:

uu–u–|–,–––||––––|u–u– māvīpulā
“atirekamāso seso” ti; parīyesanto ca gimhike. [497ab]

3: Analysis of the metres

a: Siloka

The most common metre is the Siloka, there being 1857 pādayugas; 1784 (96.1%) of these are **pathyā**, having the following structure in the prior line: $\cup\cup\cup\cup|\cup--\times$.

The example is the **Nigamana** at the end of the work:

$\cup\cup--|\cup----||-\cup--|\cup--\cup-$ pathyā
 racito buddhadattena, suddhacittena dhīmatā.
 $\cup\cup\cup|\cup----||-\cup--|\cup--\cup-$ pathyā
 suciraṭṭhitikāmena, sāsanassa mahesino. [961]

$--\cup--|\cup----||\cup--\cup|\cup--\cup-$ pathyā
 antarenantarāyaṃ tu, yathā siddhim-upāgato;
 $--\cup--|\cup----||-\cup--|\cup--\cup-$ pathyā
 atthato ganthato ceva, uttaroyam-anuttaro. [962]

$\cup----|\cup----||----|\cup--\cup-$ pathyā
 tathā sījḥantu saṅkappā, sattānaṃ dhammasaṃyutā.
 $----|\cup----||----|\cup--\cup-$ pathyā
 rājā pātu mahiṃ sammā, kāle devo pavassatu. [963]

$--\cup\cup|\cup----||-\cup--|\cup--\cup-$ pathyā
 yāva tiṭṭhati selindo, yāva cando virocāti.
 $--\cup\cup|\cup----||-\cup--|\cup--\cup-$ pathyā
 tāva tiṭṭhatu saddhammo, gotamassa mahesino. [964]

$--\cup--|\cup----||-\cup--|\cup--\cup-$ pathyā
 khantisoraccasosīlyabuddhisaddhādayādayo.
 $\cup\cup\cup|\cup----||\cup\cup--|\cup--\cup-$ pathyā
 patiṭṭhitā guṇā yasmīṃ, ratanānīva sāgare. [965]

$\cup\cup--|\cup----||-\cup--|\cup--\cup-$ pathyā
 vinayācārayuttana, tena sakkacca sādaraṃ;
 $--\cup--|\cup----||----\cup|\cup--\cup-$ pathyā
 yācito saṅghapālena, therena thiracetasā. [966]

$\cup\cup\cup|\cup----||\cup\cup\cup|\cup--\cup-$ pathyā
 suciraṭṭhitikāmena vinayassa mahesino;
 $----|\cup----||\cup\cup\cup|\cup--\cup-$ pathyā
 bhikkhūnaṃ pāṭavathāya, vinayassa vinicchaye. [967]

$\cup--\cup|\cup----||-\cup--|\cup--\cup-$ pathyā
 akāsiṃ paramaṃ etaṃ, uttaraṃ nāma nāmato.
 $\cup----|\cup----||-\cup--|\cup--\cup-$ pathyā
 savane sādaraṃ katvā, sikkhitabbo tato ayaṃ. [968]

---υ|υ---||υυ---|υ-υ- pathyā
 paññāsādhikasaṅkhyāni, navagāthāsātāni hi.
 υυ---|υ---||-υ---|υ-υ- pathyā
 gaṇanā uttarassāyaṃ, chandasānuṭṭhubhena tu. [969]

---υυ|υ---||υ-υ-|υ-υ- pathyā
 gāthā catusahassāni, satañ-ca ūnavīsati.¹
 υ-υ-|υ---||υυ-υ|υ-υ- pathyā
 pamāṇato imā vuttā, vinayassa vinicchaye ti. [970]

Variations account for 3.9% of the Siloka lines. The most popular of the variations is mavipulā (including the mavipulā-type), of which there are 36 examples altogether.

The normal profile of the **mavipulā** is υυυυ|-,--X; of which there are 24: 8ab; 9a; 18a; 54a; 60a; 364c; 387a; 454a; 455a; 456c; 468a; 497a; 545c; 560c; 595a; 646c; 693a; 733c; 734c; 740a; 794a; 860c; 954a.

2 have irregular openings, but otherwise conform to the pattern (υυυυ|-,--X): 440c; 509a.

4 have regular openings, but irregular word-breaks (υυυυ|---X): 284c; 565c; 692c; 699c.

6 are irregular both in their opening and in their word-break (υυυυ|---X): 37c; 178c; 255c; 510c; 740c; 753c.

If we accept all of these lines as **mavipulā-type**, then that variation accounts for 36 pādayugas (i.e. 2%).

Example (line c has an irregular opening & word-break):

---υ-|-,---||-υ-υ|υ-υ- mavipulā
 kaṇṇaṃ gahetvā tattheva, kaddamaṃ yadi dhovati.
 υ-υ-|---||-υ-υ-|υ-υ- mavipulā-type
 bhikkhunī kāyaṅgāneva, tāni nissaggiyāni hi. [740]

Of the other variations:

- **navipulā** (υυυ-|υυυX) = 9 (23a; 37a; 92a; 287ac; 302c; 318c; 441c; 671a).
- **bhavipulā** (υυυυ|-υυX) = 6 (91a; 97a; 175a; 388a; 663a; 691a).
- **ravipulā** (υυυυ,|--X) = 3 (77c; 81c; 386c).
- **savipulā** (υυυυ|υ-υX) = 8 (11c; 19a; 27c; 125c; 285ac; 669a; 944c).
- **tavipulā** (υυυυ|---X) = 1 (673a)

¹ This number is arrived at by adding the total number of verses in Vinayavinicchaya and Uttaravinicchaya together. However the numbers do not match the Burmese edition. In the text it states there are 950 verses in Uttaravinicchaya, but our text has 970 verses. In the next verse it states there are 4,119 verses altogether, but we have 4,170 verses altogether.

- **Anuṭṭhubha (javipulā ॐॐॐॐ|ॐ-ॐX) = 10** (150c; 193a; 245a; 357a; 362a; 370a; 566c; 648a; 699a; 701a)

There are also seven pāda-s in the Siloka metre which have **9 syllables** in them, and with nearly all of them there is no easy way to correct the metre. They occur at: 86a; 306d; 394b; 396b; 571c; 819a;¹ & 874b.

Some examples:

ॐ-ॐ-|ॐॐॐॐ||ॐ-ॐ-|ॐ-ॐ- navipulā
 anuvādādhikaraṇa-paccayāpattiyo kati?
 ॐ-ॐ-|ॐॐॐॐ||ॐ-ॐ-|ॐ-ॐ- navipulā
 anuvādādhikaraṇa-paccayā tividhā siyuṃ. [287]

ॐ-ॐ-|ॐ-ॐ-||ॐ-ॐ-|ॐ-ॐ- pathyā
 vihāre saṅghike seyyaṃ, santharivā anuddharaṃ.
 ॐ-ॐ-|ॐ-ॐ-||ॐ-ॐ-|ॐ-ॐ- ravipulā
 anāpucchā pakkamanto, duvidhāpattiyo phuse. [81]

ॐ-ॐ-|ॐ-ॐ-||ॐ-ॐ-|ॐ-ॐ- tavipulā
 paccattharaṇaṃ, vassika-sāṭikā, mukhapuñcanaṃ.
 ॐ-ॐ-|ॐ-ॐ-||ॐ-ॐ-|ॐ-ॐ- pathyā
 dakasāṭi, parikkhāra-coḷaṃ, saṃkaccikāpi ca. [673]

ॐ-ॐ-|ॐ-ॐ-||ॐॐॐॐ|ॐ-ॐ- Anuṭṭhubha²
 ehibhikkhūpasampadā, saraṇagamanena ca;
 ॐ-ॐ-|ॐ-ॐ-||ॐ-ॐ-|ॐ-ॐ- pathyā
 pañhābyākaraṇovādā, garudhammapaṭiggaho. [648]

ॐ-ॐ-|ॐ-ॐ-||ॐ-ॐ-|ॐ-ॐ- savipulā
 vivādādhikaraṇamhā, kati āpattiyo siyuṃ?
 ॐ-ॐ-|ॐ-ॐ-||ॐ-ॐ-|ॐ-ॐ- savipulā
 vivādādhikaraṇamhā, dve panāpattiyo siyuṃ. [285]

As with Vinayavinicchaya, Ven. Buddhadatta frequently ignores the rule that light syllables in 2nd and 3rd positions in a Siloka line should be avoided. 30 examples of this can be found, they are at: 29bc; 37b; 145c; 176c; 180a; 269a; 293bd; 294a; 296a; 297ac; 337c; 344d; 355a; 362c; 386c; 443a; 507a; 518d; 541a; 547a; 560d; 607a; 612a; 634a; 648b; 674a; 682c; 731d.

¹ If we accepted resolution outside the rule, we could read this as resolution at the 5th, giving mavipulā.

² Line b has 2 short syllables in 2nd & 3rd positions.

Example (short 2nd & 3rd in lines a & c):¹

uuu-|u---||-u-u|u-u-
 samanubhāsanāyeva, pāpikāya ca diṭṭhiyā;
 -uuu|u---||---u|u-u-
 yāvataiyakam tassā, pācittaccajato pi ca. [297]

b: Other Metres

There are 34 verses in metres other than Siloka, amounting to just 3.4% of the total number of verses in the work.

There is 1 **Vetāliya** verse:

uu-uu|u-u-
 bhaṇato paṭhato payuñjato;
 uu-uu|u-u-
 suṇato cintayato panuttaram.
 uu-uu|u-u-²
 paramam abuddhabuddhivaḍḍhanam.
 uu-uu|u-u-
 vadato me niratā nibodhatha.

All the rest are Samavutta verses, here listed in ascending syllabic order:

8 syllables:

Pamāṇikā = 1 (716)

uu-uu-uu-
 naro karoti ce kuṭim,
 uu-uu-uu-
 sa sabbam-attikāmayam.
 uu-uu-uu-
 na muccateva vajjato,
 uu-uu-uu-
 jinena vuttato tato. [716]

Vijjummālā = 1 (272):

----,----
 yasmā tasmā asmiṃ yogam;
 ----,----
 usmāyutto yutto kātuṃ.

¹ Also see 648b quoted above.

² This line appears to be a syncopated posterior line in prior position.

-----,-----
satto satto kaṅkhacchede,
-----,-----
satthe satthe niccaṃ niccaṃ. [272]

Campakamālā = 1 (435)

---o---,---o---
addhavihīno aṅgavihīno;
---o---,---o---
vatthuvipanno dukkaṭakārī.
---o---,---o---
no paripuṇṇo yācati yo no.
---o---o---o---¹
tassupasampadā paṭisiddhā.

Mattā = 1 (758)

-----o---o---
duṭṭhullaṃ yo vadati ca vācaṃ;
-----o---o---
“sabbā tumhe sikharāṇiyo” ti.
-----o---o---
vuttā dosā vinayanasatthe.
-----o---o---
tassitthīnaṃ gaṇanavasena. [758]

11 syllables:

Upajāti = 16 (32; 40; 271; 327; 629; 630;² 652; 719; 737; 751; 764; 766; 871; 885; 886; 898).

Verses 32, 271, 652, & 719 contain Vamsaṭṭha lines (719 has 3 Vamsaṭṭha lines); and 40 & 652 have Indavaṃsa (---o---|---o---|---o---o---) lines in them.

---o---|---o---|---o--- Vamsaṭṭha
atikkamanto atirekacīvaraṃ;
---o---|---o---|---o--- Upindavajirā
dasāham-āpajjati ekam-eva.
---o---|---o---|---o--- Indavajirā
nissaggipācittiyam-ekarattiṃ.
---o---|---o---|---o--- Upindavajirā
ticīvarenā pi vinā vasanto. [32]

¹ If we read -upasampadā, this line is in Rummavatī metre (i.e a Campakamālā variant without the word-break).

² This line has a nagaṇa break (ooo), which is unusual, all the rest show the normal bhagaṇa.

Indavajirā occurs independently 3 times (563; 765; 771):

---o-|-oo-|o---
eko upajjhāyakapuggaleko,
---o-|-oo-|o---
ācar¹yako dve pi ca puṇṇavassā.
---o-|-oo-|o---
ekā va tesam pana kammavācā.
---o-|-oo-|o---
ekassa kammaṃ tu na rūhate kiṃ? [765]

Viddhaṅgamālā = 1 (434), this is an unusual metre, which I have identified through Vuttodaya Parisiṣṭha. It is similar to Upajāti, but with a ragaṇa break. The fourth pāda is a normal Indravajrā line:

---o-|-o-|-o---
āpattimāpajjituṃ dve va loke;
---o-|-o-|-o---
buddhā ca paccekabuddhā abhabbā.
---o-|-o-|-o---
āpattimāpajjituṃ dve va loke.
---o-|-oo-|o---
bhikkhū ca bhabbā atha bhikkhunī ca. [434]

Dodhaka = 2 (738, 772):

---oo---oo---
kassaci kiñci na deti sahatthā;
---oo---oo---
neva ca gaṇhati kiñci kutoci.
---oo---oo---
vajjam-upeti lahuṃ, na garuṃ tu.
---oo---oo---
brūhi kathaṃ yadi bujjhasi sādhu? [772]

Saṅgatā = 1:

o---oo---oo---
imaṃ paramamuttaraṃ uttaraṃ;
o---oo---oo---
naro hamatasāgaram sāgaram.
o---oo---oo---
abuddhijanasāradaṃ sāradaṃ.
o---oo---oo---
siyā vinayapārago pārago. [958]

12 syllables:

Vaṃsaṭṭha = 3 (653; 721; 959):

u-u-|-uu-|-uu-|-
ato hi niccaṃ imam-uttamaṃ tamaṃ;
u-u-|-uu-|-uu-|-
vidhūya sikkhe guṇasaṃhitaṃ hitaṃ.
u-u-|-uu-|-uu-|-
naro hi sakkaccavapūrato rato.
u-u-|-uu-|-uu-|-
sukhassa sabbaṅgaṇakammadaṃ padaṃ. [959]

Toṭaka = 4 (423; 770; 778; 960):

uu-uu-uu-uu-
vinaye paṭubhāvakare parame;
uu-uu-uu-uu-
piṭake paṭutaṃ abhipatthayatā.
uu-uu-uu-uu-
vidhinā paṭunā paṭunā yatinā.
uu-uu-uu-uu-
pariyāpuṇitabbam-idaṃ satataṃ. [960]

Pamittakkharā = 1 (872):

uu-uu-uu-uu-
imam-uttaraṃ gatam-anuttarataṃ;
uu-uu-uu-uu-
pariyāpuṇāti paripucchati yo.
uu-uu-uu-uu-
upayātanuttarataṃ-uttarato.
uu-uu-uu-uu-
sa ca kāyavācavinaye vinaye. [872]

14 syllables:

Vasantatilakā = 1 (678):

u-u-|-uuuu-|-uu-|-
sa-uttaraṃ vinayavinicchayaṃ tu yo;
u-u-|-uuuu-|-uu-|-
anuttaraṃ sakalam-apīdha jānati.
u-u-|-uuuu-|-uu-|-
mahattare vinayanaye anuttare.
u-u-|-uuuu-|-uu-|-
niruttaro bhavati hi so, na saṃsayo. [678]

Studies in Ven. Buddhadatta's Prosody

3: Abhidhammāvatāra

1: The Text

Abhidhammāvatāra is a summary¹ of the Abhidhamma in 24 Chapters, most of which is written in verse. Chapters 1 - 3, 10 - 13, 19, 23 & 24 contain prose sections also, which is sometimes quite extensive. There are 1416 verses (5664 lines) in the work altogether, mainly written in the Siloka metre (98%), which means that only 29 verses (2%) of the verses are written in other metres. They are used mainly at the close of the various sections, which is the way these metres are normally employed in Classical works, which are not of the Kavyā-type.²

2: Sarabhatti & Resolution

As with the other studies we can note that sarabhatti and resolution are again abundant in this work. The sarabhatti vowels are mainly of the –rⁱy– type, as in the other works,³ they are found in the following 29 places: parⁱyā– 19d, 719b; nāparāparⁱyavedanaṃ 46b; parⁱyesita 80a; vīriya–, which we should read as virⁱya– 112d, 1279c;⁴ rūpīrⁱyāpatha 143a; arⁱyadehinam 278b; ar^ahato 246a, 274a; tiṇṇamarⁱyānamādito 281b; aparⁱyā 345a, 352a, 360a; irⁱyāpatho 885c; antar^ahite 1018b, 1093a; parⁱyodāte 1050b; –parⁱyā– 1126d, 1381c; parⁱyam 1159c; arⁱyamaggo 1188b; parⁱyatti– 1191a; upapajjāparāparⁱyā 1243c; parⁱyo 1316bd; anāgāmirⁱyasāvako 1364d; arⁱyāya 1374b; sacchikirⁱyā 1378d.

Example:

---o-|o---||-----|o-o- pathyā
“vuṭṭhānagāminīyā hi, parⁱyośānan” ti bhāsitaṃ,
---o-|o---||-----|o-o- pathyā
ñeyyaṃ sabbapakārena, parⁱyośānan-ti gotrabhu. [1316]

Resolution occurs 48 times, in the following words: mana– 113b, 1060b; –cara– 134a, 205c, 344a, 351c, 523a; vici– 140c; kusa– 161c; java– 165d; saka– 239d, 240a, 336d, 337a; sama– 510d, 1383ac; paṭi– 520a, 602a, 1185a; puri– 598b, 904a; upa– 629a, 1089c; catu– 647c; hada– 742c; nira– 744b; para– 778a,d; tati– 778b; –bhava– 835c; ubha–

¹ In the Ganthārambhakathā, it describes itself as a **hatthasāram**, or handbook.

² Neither of the previous works examined, though, are restricted in this way, and the Classical metres occur frequently in the body of the text also.

³ There are 4 exceptions, 2 at 112d & 1279c, where there is sarabhatti in **antar^ahite**; and 2 at 246a & 274a, reading **ar^ahato**.

⁴ Even after counting the sarabhatti vowel this Siloka line is 9 syllables, and therefore hypermetric.

Some examples:

〰〰〰-|〰〰〰-||〰〰〰-|〰〰〰- bhavipulā
 yadā catutthaṃ kusalaṃ, javanaṃ hoti tena ca,
 〰〰〰-|-,---||〰〰〰-|〰〰〰- mavipulā
 tulyaṃ catutthaṃ pākaṃ tu, tadārammaṇataṃ vaje. [397]

-〰〰〰-|〰〰〰-||〰〰〰-|〰〰〰- navipulā
 kucchitānaṃ salanato, kusānaṃ lavanaena vā,
 〰〰〰-|-----||〰〰〰-|〰〰〰- mavipulā-type
 kusena lātabbattā vā, kusalan-ti pavuccati. [10]

〰〰〰-|-,---||〰〰〰-|〰〰〰- mavipulā-type
 tadanantaraṃ taṃ hoti, tathā saṅkhāragocaraṃ,
 〰〰〰-|〰〰〰-||〰〰〰-|〰〰〰- savipulā
 tatiyaṃ javanacittaṃ, anuloman-ti saññitaṃ. [1313]

-〰〰〰-|-----||-----|〰〰〰- pathyā
 Tattha tikkhaṇasampattaṃ, paccuppannakhaṇādikaṃ;
 -----|〰〰〰-||-----|〰〰〰- savipulā
 ekadvesantativārapar'yāpannam-idaṃ pana. [1126cd]

b: Other Metres

There are only 29 verses which are not in Siloka metre in this work (2% of the total). They are mainly written in Classical metres of one sort or another.

There is a very rare **Upagīti** verse in this work, which is a Gaṇācchandas metre:

〰〰〰〰|〰〰〰〰|〰〰〰-||-〰〰|---|〰|---〰|
 sumadhuravarataravacano, kaṃ nu janamaṃ neva rañjayati,
 〰〰〰〰|〰〰〰〰|---||〰-〰|〰〰-|〰|---|
 atinisitavisadabuddhipasādajana vedanīyoyaṃ. [979]

There is also a verse at 1169 in an **unidentified** metre which appears to scan as a gaṇācchandas metre of some sort or other, but as it is it doesn't fit into any scheme that I am aware of:

〰〰-|〰-〰|〰-〰|---|
 vividhatthavaṇṇapadehi sampannaṃ,
 〰〰|---〰|〰-〰|---|
 madhuratthamatiniharaṃ ganthaṃ;
 ---〰|---〰|〰〰-|〰〰-
 sotujanassa hadayapītikaraṃ,
 〰-〰|---〰|〰-〰|
 suṇeyya koci manujo sacetano. [1169]

Next come the Mattācchanda-s verses. In this work there is one verse in **Vetāliya** metre, though we need to make a number of corrections to the text for it to scan properly:¹

∪-∪∪|∪-∪-
 avagacchati yo imaṃ aṇuṃ,
 ∪-∪∪|∪-∪-
 paramaṃ tassa samantato mati;
 ∪-∪∪|∪-∪-
 abhidhammanaye dūrāsade,
 ∪-∪∪|∪-∪-
 atigambhīraṭṭhāne vijambhate. [88]

Next there are 2 metres in Addhasamavutta metres:

Aparavatta = 2 (788 & 1401):

∪∪∪∪∪|∪-∪-
 atimatikaramādhinīharaṃ,
 ∪∪∪-∪∪|∪-∪-
 vimativināsakaraṃ piyakkaraṃ;
 ∪∪∪∪∪|∪-∪-
 paṭṭhati suṇati yo sadā imaṃ,
 ∪∪∪-∪∪|∪-∪-
 vikasati tassa matīdha bhikkhuno. [788]

Pupphitagga = 1

∪∪∪∪∪|∪-∪-
 sumatimativibodhanaṃ vicittaṃ,
 ∪∪∪-∪∪|∪-∪-
 kumatimatindhanapāvakaṃ padhānaṃ;
 ∪∪∪∪∪|∪-∪-
 imam-atimadhuraṃ avedi yo yo,
 ∪∪∪-∪∪|∪-∪-
 jinavacanaṃ sakalaṃ avedi so so. [559]

¹ Following Smith (Saddanīti, pg 1156) I correct **anunaṃ** to **aṇuṃ** in line a; then in line c we need to read **dūrāsade**; & **-ṭṭhāne** in line d.

The rest are Samavutta metres:

11 syllables:

Upajāti = 5 (126, 376, 767, 1262, ¹ 1374).

---|---|---
saddhena sammā pana bhāvanīyā,
---|---|---
ar'yāya paññāya ca bhāvanāya;
---|---|---
visuddhikāmena tapodhanena,
---|---|---
bhavakkhayaṃ patthayatā budhena. [1374]

Indavajirā = 2 (474, 1376)

---|---|---
andhajjanānaṃ hadayandhakāraṃ,
---|---|---
viddhaṃsanaṃ dīpaṃ-imaṃ jalantaṃ;
---|---|---
sikkhetha dhīro satataṃ payutto,
---|---|---
mohandhakārāpagamaṃ yadicche ti. [474]

Dodhaka = 4 (181, 375, 1103, 1226)

---|---|---
ekavidhādinaye panim-asmim,
---|---|---
yo kusalo matimā idha bhikkhu;
---|---|---
tassabhidhammagatā pana atthā,
---|---|---
hatthagatāmalakā viya honti. [181]

Rathoddhatā = 1

---|---|---
bhāvanānayaṃ-ahaṃ hitānayaṃ,
---|---|---
mānayañ-ca sugataṃ sukhānayaṃ;
---|---|---
byākaromi paramaṃ ito paraṃ,
---|---|---
taṃ suṇātha madhuratthavaṇṇanaṃ. [789]

¹ This verse has a very irregular break in line c.

Vātummī = 1

-----,---
dānaṃ sīlaṃ bhāvanā pattidānaṃ,
-----,---
veyyāvaccamaṃ desanā cānumodo;
-----,---
diṭṭhijjuttaṃ saṃsuticcāpacāyo,
-----,---
ñeyyo evaṃ puññavatthupphabhedo. [21]

Saṅgatā¹ = 1

yato sumatinā mato nāmato,

āyācitasammānato mānato;

tato hi racito sadā tosadā,

mayā hitavibhāvanā bhāvanā. [1402]

12 syllables:

Vaṃsaṭṭha = 2 (62, 1394)

kriyākriyāpattivibhāgedesako,

kriyākriyaṃ cittaṃ-avoca yaṃ jino;

hitāhitānaṃ sakriyākriyārato,

kriyākriyaṃ tan-tu mayā samīritaṃ. [62]

Toṭaka = 2 (29, 87)

kusalākusalehi vipākakriyā²

hadayehi yutā pana cetasikā;

sakalāpi ca sādhu mayā kathitā,

sugatena mahāmuninā kathitā. [87]

¹ See Smith Saddanīti, p. 1167. In line b the 1st syllable is unexpectedly heavy.

² -kr- in -kriyā fails to make position in this line.

Bhujāṅgappayāta = 1

˘---˘---˘---˘---
 imañ-cābhidhammāvatāraṃ susāraṃ,
 ˘---˘---˘---˘---
 varaṃ sattamohandhakārappadīpaṃ;
 ˘---˘---˘---˘---
 sadā sādhu cinteti vāceti yo taṃ,
 ˘---˘---˘---˘---
 naraṃ rāgadosā ciraṃ nopayanti. [290]

13 syllables:

Mattamayūra = 1

----,˘˘˘---˘˘˘---
 rūpārūpajjhānasamāpattividhānaṃ,
 ----,˘˘˘---˘˘˘---
 jānātīmaṃ¹ sārataṃ yo pana bhikkhu;
 ----,˘˘˘---˘˘˘---
 rūpārūpajjhānasamāpattisu dakkho,
 ----,˘˘˘---˘˘˘---
 rūpārūpaṃ yāti bhavaṃ so abhibhuyya. [1042]

Unidentified = 1²

----˘˘˘---˘˘˘---
 maggāmaggañāṇadassanesu kovidā,
 ----˘˘˘---˘˘˘---
 sārāsāravedino samāhitāhitā;
 ----˘˘˘---˘˘˘---
 maggāmaggañāṇadassananti taṃ idaṃ,
 ----˘˘˘---˘˘˘---
 buddhā buddhasāvaka vādanti vādino. [1297]

14 syllables:

Vasantatilakā = 1

---˘˘˘˘˘˘˘˘˘˘˘---
 chandādhimokkhamuditā manasī ca kāro,
 ---˘˘˘˘˘˘˘˘˘˘˘---
 majjhattatā ca karuṇā viratittayaṃ ca,
 ---˘˘˘˘˘˘˘˘˘˘˘---
 puññesu tena niyatāniyatā ca sabbe,
 ---˘˘˘˘˘˘˘˘˘˘˘---
 yevāpanā munivarena na ceva vuttā. [73]

¹ ChSa: jānātīmaṃ here, and āpattisu in line c.

² This metre is listed by Smith on p. 1166 of Saddanīti, but he doesn't have a name for it, and I also have been unable to identify it so far.

19 syllables:

Saddūlavikkīṭa = 1

saddhābuddhikaraṃ tathāgatamate sammohaviddhaṃsanaṃ,

paññāsambhavasampasādanakaraṃ jānāti yo ce imaṃ;

atthabyañjanasālinaṃ sumadhuraṃ sārāññuvimhāpanaṃ,

gambhīre nipuṇābhidhammapīṭake so yābhiniṭṭhaṃ padaṃ. [777]

Studies in Ven. Buddhadatta's Prosody

4: Madhuratthavilāsini (Buddhavaṃsa-aṭṭhakathā)

1: The Text

Ven. Buddhadatta's commentary on the Buddhavaṃsa differs from the other texts examined in this series of studies, in that it is not, like the other works, an original composition, but rather a translation and edition of the traditional commentary that had been handed down in the Mahāvihāra at Anurādhapura, in the Sinhala language.

It is written in a mixture of prose and verse, and includes many quotations from the Tipiṭaka and other commentaries, besides a number of verses that appear to be original to the work, though exactly which verses are the original compositions of Ven. Buddhadatta himself is not possible to establish beyond any doubt.

The commentary does of course, quote all of the verses of Buddhavaṃsa itself, and comments on them. But besides these there are a number of verses, which are not quotations from other sources. In her translation of Buddhavaṃsa-aṭṭhakathā (The Clarifier of the Sweet Meaning, PTS, London, 1978) Miss I.B. Horner lists 129 unattributed verses. The number given here is much greater from that, amounting to 185.

This total differs from Horner's because there are many mistakes in Horner's work, both of omission and of commission:

- 62 verses found in ChSa, but not in PTS, are not counted by Horner. They would occur at the beginning of page 24 of her edition of the text. They are attributed to Udāyin in the commentary, and the first verse and the last but one verse in the series (included, but not counted in this study) actually occur in almost identical form in Theragāthā (Kāḷudāyittheragāthā 527 & 530). As the verses in question appear to be from the early Medieval period, they are quite possibly original to Ven. Buddhadatta.
- 3 verses (numbers 18 - 20 here) that Horner says H (= SHB) attributes to the Porāṇas, are not found elsewhere in the commentaries, as far as I can discover. They appear to be original to this commentary therefore. On what authority SHB attributes them to the Porāṇas is not clear, as there is nothing in the commentary itself to confirm this.
- 4 verses that *are* counted (Horner's numbers 38-41, pg 114) actually belong to Visuddhimagga (Vism. pg 74 ff), which probably precedes this work, and so cannot be counted as original.

- Horner's verse 78 belongs to Jātaka 290, vss. 1 ab & 2 cd, and so also cannot be counted. Note that her reference to Jā IV 42 for a partial parallel is misleading.
- The counting of the verses has also gone astray at one point. On page 209 an unidentified verse is numbered 84; but on page 238 the sequence is continued from 83!
- A verse at the very beginning of the Exposition of the Chronicle of the Buddha Gotama is laid out and translated as prose, though it is in fact an unattributed Siloka verse.
- Verses 98 - 104 (pgs 388-9) are from the Nidānakathā of the Jātaka (pg. 44); and the following verse 105 is from Cariyāpiṭaka (vs. 124, pg. 81).
- The verse numbered 110 is already found in the Dīghanikāyaṭṭhakathā (pg. 206), and many other commentaries (MA 1.212; 3.334; AA 3.195; Jā 3.377 etc.).
- A verse found in ChSa is missing from Horner's text and translation. It comes after her verse no 117 on page 414 of the translation.
- 3 verses in the ChSa edition of the Nigamana are excluded from Horner's edition and translation, though they appear to be genuine enough. 2 of them are quoted in a footnote to her translation, but the final verse is not.

In this way we eventually arrive then at a figure of 185 unattributed verses in this work.

We have seen in the earlier studies that Ven. Buddhadatta's prosody is quite unique, and has certain very distinctive characteristics, which we may define here:

Orthography:

- An allowance for sarabhatti vowels, usually of the -rⁱy- type.
- Frequent employment of resolution.

In the Siloka verses there is:

- A very high percentage of the pathyā-type (normally 95% +).
- A special type of mavipulā, which has parametres not normally acceptable.
- A high percentage of savipulā amongst the variations.
- The occasional employment of the Anuṭṭhubha.
- A number of the pāda-s scan as 9-syllables, with no easy way to correct the metre.

In the Classical metres there are:

- A number of verses in Mattacchandas metres.
- A fair number of unusual metres, like Vijjummālā, Pamāṇika, Campakamālā, Vātummī & Saṅgatā.

We will see from the analysis of the verses which are unattributed in this work that they conform in many ways to Ven. Buddhadatta's idiosyncratic prosody, and employ many of the same Classical metres that he used in his original works. These studies would seem to prove beyond any reasonable doubt, therefore, that the Madhuratthavilāsinī is in fact correctly attributed to Ven. Buddhadatta.

2: Sarabhatti & Resolution

Sarabhatti vowels are found in **bhar'yāhi** (55c) & **-gar^ahino** (119d).

Resolution occurs in the following words: **upa-** 27a; **rata-** 40c; **sama-** 40d – 100d; **-pari-** 95c; **dasa-** 103b; **padu-** 126d; & **saka-** 162a.

3: Analysis of the metres

a: Siloka

There are 108 unattributed verses written in the Siloka metre, of which 98 are **pathyā** (91%).

Of the variations:

- **mavipulā** (◡◡◡◡|-,--×) = 3 (17c, 158a, 161c)
- **mavipulā-type** (◡◡◡◡|---×) = 1 (104c)
- **navipulā** (◡◡◡-|◡◡◡×) = 1 (160c)
- **bhavipulā** (◡◡◡◡|◡◡◡×) = 1 (183c)
- **ravipulā** (◡◡◡◡,|◡-×) = 1 (101a)
- **9 syllables** = 3 (16a, 20c, 129c)

There are light 2nd & 3rd syllables in the opening of verse 23:

◡◡◡◡|◡---||-◡-◡|◡-◡- pathyā
viharatha vivittesu, pabbatesu vanesu ca.

b: Other Metres

The verses written in Classical metres in this work are proportionately much greater than in the other works, there being 131 verses in a variety of metres, which amounts to 70% of the total.

There are no metres here in Mattācchandas metres; but of the Addhasamavutta class which are derived from that class, **Aparavatta** occurs at 154; and **Pupphitagga** at 145.

The rest are composed in Samavutta metres.

10 syllables:

Campakamālā = 1 (131)

11 syllables:

The greatest number of the Classical verses are in the **Upajāti** metre.

One of the striking characteristics of these verses is the inclusion of no less than 21 **Vaṃsaṭṭha** lines, something which is also characteristic of Ven. Buddhadatta's other works. They occur at 41ac; 43bc; 45a; 49a; 50a; 51b; 52b; 53a; 56c; 69c; 70a; 71ab; 74a; 81b; 90b; 92a; 96c; 98b; 107b; & 156a.

Verse number 98 besides the Vaṃsaṭṭha line also has a line in the 14 syllable **Vasantatīlaka** metre (98a); and 94d has a line in the 11 syllable **Sumukhī** metre.

Compounds cross the pādayuga in the Ganthārambhakathā on 4 occasions: 6ab; 8ab,cd; & 9ab.

Of the other Classical metres there are 8 in **Indavajirā** metre (29, 31, 114, 115, 134, 146, 150, 152); and 7 in **Upindavajirā** metre (3, 7, 102, 105, 122, 153, 167).

There is also one verse in the very rare Classical form of the **Svāgatā** metre at 157.

12 syllables:

Vaṃsaṭṭha occurs independently in only 3 verses (1, 159, 165).

In the same class the unusual **Bhujāṅgappayāta** metre occurs 5 times, at 37, & in four verses in the Nigamana at 179 - 182.

Toṭaka = 1 (163)

Dutavilambita = 1 (118)

13 syllables:

Mattamayūra = 1 (132)

We now present all of the unattributed verses from Ven. Buddhadatta's Madhuratthavilāsinī. Verses that are not sequential in the original are separated by 3 astericks:

from Ganthārambhakathā

 u-u-|---u-|u-u- Vamsaṭṭha
anantañāṇaṃ karuṇālayaṃ layaṃ,
 u-u-|---u-|u-u-
malassa buddhaṃ susamāhitaṃ hitaṃ.
 u-u-|---u-|u-u-
namāmi dhammaṃ bhavaśaṃvaraṃ varaṃ,
 u-u-|---u-|u-u-
guṇākaraṇ-veva niraṅgaṇaṃ gaṇaṃ. [1]

 ---u-|---u-|---u- Upajāti
paññāya seṭṭho jinasāvakaṇaṃ,
 ---u-|---u-|---u-
yaṃ dhammasenāpati dhammarājaṃ.
 u-u-|---u-|u-u-
apucchi satthāram-apārapāraguṃ,
 u-u-|---u-|u-u-
niraṅgaṇaṃ ñātigaṇassa majjhe. [2]

 u-u-|---u-|u-u- Upindavajirā
subuddhavaṃsenidha buddhavaṃso,
 u-u-|---u-|u-u-
visuddhavaṃsena vināyakena,
 u-u-|---u-|u-u-
hatāvakāsena pakāsito yo,
 u-u-|---u-|u-u-
samādhivāsena tathāgatena. [3]

 ---u-|---u-|---u- Upajāti
yāvajjakālā avināsayantā,
 ---u-|---u-|---u-
pāḷikkamaṇ-veva ca pāḷiyatthaṃ.
 u-u-|---u-|u-u-
kathānusandhiṃ sugatassa puttā,
 u-u-|---u-|u-u-
yathāsutaṃ yeva samāhariṃsu. [4]

 ---u-|---u-|---u- Upajāti
tasseva sambuddhavarānvayassa,
 u-u-|---u-|u-u-
sadā janānaṃ savaṇāmatassa,
 u-u-|---u-|u-u-
pasādapaññājananassa yasmā,
 ---u-|---u-|---u-
saṃvaṇṇanānukkamato pavattā. [5]

 ---u-|---u-|---u- Upajāti
sakkaccasaddhammaratena buddha-
 ---u-|---u-|---u-
sīhena sīlādiguṇoditena,

---|---|---
āyācītohaṃ suciram-pi kālaṃ,
---|---|---
tasmāssa saṃvaṇṇanam-ārabhissaṃ. [6]

---|---|--- Upindavajirā
sadā janānaṃ kalināsanassa,
---|---|---
ciraṭṭhitatthaṃ jinasāsanassa.
---|---|---
mamā pi puññodayavuddhiyatthaṃ,
---|---|---
pasādanatthañ-ca mahājanassa. [7]

---|---|--- Upajāti
mahāvihārāgatapāḷimagga-
---|---|---
sannissitā saṅkaradosahīnā,
---|---|---
samāsatoyaṃ pana Buddhavaṃsa-
---|---|---
saṃvaṇṇanā hessati sārabhūtā. [8]

---|---|--- Upajāti
sotabbarūpaṃ pana buddhavaṃsa-
---|---|---
kathāya aññaṃ idha natthi yasmā.
---|---|---
pasādanaṃ buddhaguṇe ratānaṃ,
---|---|---
pavāhanaṃ pāpamahāmalassa. [9]

---|---|--- Upajāti
tasmā hi sakkaccasamādhiyuttā,
---|---|---
vihāya vikkhepaṃ-anaññacittā.
---|---|---
saṃvaṇṇanaṃ vaṇṇayato suvaṇṇaṃ,
---|---|---
nidhāya kaṇṇaṃ madhuraṃ suṇātha. [10]

---|---|--- Upajāti
sabbam-pi hitvā pana kiccamaññaṃ,
---|---|---
sakkacca maccenidha niccakālaṃ.
---|---|---
sotum kathetum-pi budhena yuttā,
---|---|---
kathā panāyaṃ atidullabhāti. [11]

---|---||---|--- pathyā
taṃ sambahulavāram-pi, yathāṭṭhāne mayam pana,
---|---||---|--- pathyā
dassetvā va gamissāma, tattha tattha samāsato. [12]

----|----||----|--- pathyā
kenāyaṃ desito kattha, kassatthāya ca desito,
---|---||---|--- pathyā
kim-atthāya kadā kassa, vacanaṃ kena cābhato. [13]

---|---||---|--- pathyā
sabbam-etaṃ vidhiṃ vatvā, pubbam-eva samāsato,
----|----||----|--- pathyā
pacchāhaṃ buddhavaṃsassa, karissām-atthavaṇṇanan-ti. [14]

----|----||----|--- pathyā
kenāyaṃ desito kattha, kassatthāya ca desito;
---|---||---|--- pathyā
kim-atthāya kadā kassa, vacanaṃ kena cābhato ti [15]

---|---||---|--- 9 syllables
kadāyaṃ dhammadesanattham, ajjhīṭṭho brahmunā jino;
---|---||---|--- pathyā
kadā kattha ca kenāyaṃ, gāthā hi samudīritā ti. [16]

from Ratanacaṅkamanakaṇḍavaṇṇanā

---|---||---|--- pathyā
tathanāmāni saccāni, abhisambujjhi nāyako;
---|---||---|--- mavipulā
tasmā tathānaṃ saccānaṃ, sambuddhattā tathāgato. [17]

* * *

---|---||---|--- pathyā
tathākārena yo dhamme, jānāti anupassati,
---|---||---|--- pathyā
tathadassī ti sambuddho, tasmā vutto tathāgato. [18]

* * *

---|---||---|--- pathyā
tathāvādī jino yasmā, tathadhammappakāsako,
---|---||---|--- pathyā
tathāmāgadanañ-cassa, tasmā buddho tathāgato. [19]

* * *

˘---|˘---||˘---|˘-˘- pathyā
 yathā vācā gatā tassa, tathā kāyo gato yato,
 ˘-˘-|˘---||---|˘-˘- 9 syllables
 tathāvāditāya sambuddho, satthā tasmā tathāgato. [20]

˘-˘-|˘---||˘-˘-|˘-˘- pathyā
 tatho aviparīto ca, agado yassa satthuno;
 ˘-˘-|˘---||˘-˘-|˘-˘- pathyā
 vasavattī ti so tena, hoti satthā tathāgato. [21]

˘---|˘---||˘-˘-|˘-˘- pathyā
 paratthaṃ cattano atthaṃ, karontā pathaviṃ imaṃ,
 -˘-|˘---||-˘-|˘-˘- pathyā
 byāharantā manussānaṃ, dhammaṃ caratha bhikkhavo. [22]

˘˘˘|˘---||-˘-|˘-˘- pathyā
 viharatha vivittesu, pabbatesu vanesu ca,
 ˘-˘-|-,---||-˘-|˘-˘- mavipulā
 pakāsayantā saddhammaṃ, lokassa satataṃ mama. [23]

˘---|˘---||-˘-|˘-˘- pathyā
 karontā dhammadūteyyaṃ, vikhyāpayatha bhikkhavo,
 -˘-|˘---||-˘-|˘-˘- pathyā
 santi atthāya sattānaṃ, subbatā vacanaṃ mama. [24]

-˘-|˘---||˘-˘-|˘-˘- pathyā
 sabbam pidahatha dvāraṃ, apāyānam-anāsavā,
 -˘-|˘---||-˘-|˘-˘- pathyā
 saggamokkhassa maggassa, dvāraṃ vivarathāsamā. [25]

-˘-|˘---||˘-˘-|˘-˘- pathyā
 desanāpaṭipattīhi, karuṇādiguṇālayā,
 ---|˘---||˘-˘-|˘-˘- pathyā
 buddhiṃ saddhañ-ca lokassa, abhivaḍḍhetha sabbaso. [26]

˘-˘-|˘---||-˘-|˘-˘- pathyā
 gihīnam-upakarontānaṃ, niccam-āmisadānato,
 ˘-˘-|˘---||---|˘-˘- pathyā
 karotha dhammadānena, tesaṃ paccūpakāraṃ. [27]

˘-˘-|˘---||-˘-|˘-˘- pathyā
 samussayatha saddhammaṃ, desayantā isiddhajaṃ,
 ˘-˘-|˘---||˘-˘-|˘-˘- pathyā
 katakattabbakammantā, paratthaṃ paṭipajjathā ti. [28]

* * *

-˘-|˘-˘-|˘-˘- Indavajirā
 āvāsadānassa panānisaṃsaṃ,
 -˘-|˘-˘-|˘-˘-
 ko nāma vattuṃ, puriso samattho.

---|---|---
aññatra buddhā pana lokanāthā,
---|---|---
yutto mukhānaṃ nahutena cāpi. [29]

---|---|--- Upajāti
āyuñ-ca vaṇṇañ-ca sukhaṃ balañ-ca,
---|---|---
varam pasatthaṃ paṭibhānam-eva.
---|---|---
dadāti nāmāti pavuccate so,
---|---|---
yo deti saṅghassa naro vihāraṃ. [30]

---|---|--- Indavajirā
dātā nivāsassa nivāraṇassa,
---|---|---
sītādino jīvitupaddavassa.
---|---|---
pāleti āyuṃ pana tassa yasmā,
---|---|---
āyuppado hoti tam-āhu santo. [31]

---|---|--- Upajāti
accuṇhasīte vasato nivāse,
---|---|---
balañ-ca vaṇṇo paṭibhā na hoti.
---|---|---
tasmā hi so deti vihāradātā,
---|---|---
balañ-ca vaṇṇaṃ paṭibhānam-eva. [32]

---|---|--- Upajāti
dukkhassa sītuṇhasarīsapā ca,
---|---|---
vātātapādippabhavassa loke.
---|---|---
nivāraṇā nekavidhassa niccaṃ,
---|---|---
sukhappado hoti vihāradātā. [33]

---|---|--- Upajāti
sītuṇhavātātapadaṃsavuṭṭhi
---|---|---
sarīsapāvālamigādidukkaṃ,
---|---|---
yasmā nivāreti vihāradātā,
---|---|---
tasmā sukhaṃ vindati so parattha. [34]

Upajāti
pasannacitto bhavabhogahetuṃ,
manobhirāmaṃ mudito vihāraṃ,
yo deti sīlādiguṇoditānaṃ,
sabbaṃ dado nāma pavuccate so. [35]

Upajāti
pahāya maccheramalaṃ salobhaṃ,
guṇālayānaṃ nilayaṃ dadāti.
khitto va so tattha parehi sagge,
yathā bhatam jāyati vītasoko. [36]

Bhujāṅgappayāta
vare cārurūpe vihāre uḷāre,
naro kāraye vāsaye tattha bhikkhū.
dadeyyannapānañ-ca vatthañ-ca nesam,
pasannena cittena sakkacca niccaṃ. [37]

Upajāti
tasmā mahārāja bhavesu bhoge,
manorame paccanubhuyya bhiyyo.
vihāradānassa phalena santam,
sukhaṃ asokaṃ adhigaccha pacchā ti. [38]

* * *

Upajāti
akīḷane veḷuvane vihāre,
tathāgato tattha manobhirāme.
nānāvihārena vihāsi dhīro,
veneyyakānaṃ samudikkhamāno. [39]

* * *

--o-|-oo|-o-- Upajāti
 aṅgārino dāni dumā bhadante,
 o-|-oo|-o--
 phalesino chadanam vippahāya,
 --o-|-oo|-o--
 te accimanto va pabhāsanti,
 oo-|-o-|-o-|-o--
 samayo mahāvīra aṅgīrasānam.¹

o-|-oo|-o-- Upajāti
 dumā vicittā suvirājamānā,
 --o-|-oo|-o--
 rattāṅkureheva ca pallavehi.
 oo-|-oo|-oo|-o--²
 ratanujjalamaṇḍapasannibhāsā,
 oo-|-o-|-o-|-o--
 samayo mahāvīra aṅgīrasānam. [40]

o-|-oo|-oo|-o-- Upajāti (Vamsaṭṭha)
 supupphitaggā kusumehi bhūsitā,
 o-|-oo|-oo|-o--
 manuññabhūtā sucisādhugandhā.
 --o-|-oo|-oo|-o-- Vamsaṭṭha
 rukkhā virocanti ubhosu passesu,³
 oo-|-o-|-o-|-o--
 samayo mahāvīra aṅgīrasānam. [41]

o-|-oo|-o-- Upajāti
 phalehinekehi samiddhibhūtā,
 o-|-oo|-o--
 vicittarukkhā ubhatovakāse.
 --o-|-oo|-o--
 khuddam pipāsam-pi vinodayanti,
 oo-|-o-|-o-|-o--
 samayo mahāvīra aṅgīrasānam. [42]

o-|-oo|-o-- Upajāti
 vicittamālā sucipallavehi,
 o-|-oo|-oo|-o-- Vamsaṭṭha
 susajjitā morakalāpasannibhā.
 --o-|-oo|-oo|-o-- Vamsaṭṭha
 rukkhā virocanti ubhosu passesu,
 oo-|-o-|-o-|-o--
 samayo mahāvīra aṅgīrasānam. [43]

¹ This verse = Th 527, with a variation in the last line, and has not been counted towards the total number of verses collected here. The variation, which reads **samayo mahāvīra bhāgī rasānam**, also has resolution at the 1st syllable and a ragaṇa break.

² I can see no easy way to correct the metre here to an Upajāti line here, and nor does the scheme fit any other metre that I am aware of.

³ Reading light ě in **passesu** m.c. here and in 43c below.

v- - - | - - - | - - - Upajāti
virocamānā phalapallavehi,
 v- - - | - - - | - - -
susajjitā vāsanivāsabhūtā,
 - - - | - - - | - - -
tosenti addhānakilantasatte,
 v- - - | - - - | - - -
samayo mahāvīra aṅgīrasānaṃ. [44]

 v- - - | - - - | - - - Upajāti (Vamsaṭṭha)
suphullitaggā vanagumbanissitā,
 v- - - | - - - | - - -
latā anekā suvirājamānā.
 - - - | - - - | - - -
tosenti satte mañimaṇḍapā va,
 v- - - | - - - | - - -
samayo mahāvīra aṅgīrasānaṃ. [45]

 v- - - | - - - | - - - Upajāti
latā anekā dumanissitā va,
 v- - - | - - - | - - -
piyehi saddhiṃ sahitā vadhū va.
 v- - - | - - - | - - -
palobhayantī hi sugandhagandhā,
 v- - - | - - - | - - -
samayo mahāvīra aṅgīrasānaṃ. [46]

 v- - - | - - - | - - - Upajāti
vicittanīlādīmanuññaṇṇā
 v- - - | - - - | - - -
dijā samantā abhikūjamānā.
 - - - | - - - | - - -
tosenti mañjussaratā ratīhi,
 v- - - | - - - | - - -
samayo mahāvīra aṅgīrasānaṃ. [47]

 v- - - | - - - | - - - Upajāti
migā ca nānā suvirājamānā,
 - - - | - - - | - - -
uttuṅgakaṇṇā ca manuññaṇṇā.
 v- - - | - - - | - - -
disā samantā mabhīdhāvayanti,
 v- - - | - - - | - - -
samayo mahāvīra aṅgīrasānaṃ. [48]

 v- - - | - - - | - - - Upajāti
manuññabhūtā ca mahī samantā,
 v- - - | - - - | - - - Vamsaṭṭha
virājamānā haritā va saddalā.

˘-˘-˘-|˘-˘-˘-˘-˘-¹
 supupphirukkhā moḷinivalaṅkatā,
 ˘˘-˘-˘-|˘-˘-˘-˘-˘-
 samayo mahāvīra aṅgīrasānaṃ. [49]

˘-˘-˘-|˘-˘-˘-˘-˘- Upajāti (Vamsaṭṭha)
 susajjitā muttamayā va vālukā,
 ˘-˘-˘-|˘-˘-˘-˘-˘-
 susaṅṭhitā cārusuphassadātā.
 ˘-˘-˘-|˘-˘-˘-˘-˘-
 virocayanteva disā samantā,
 ˘˘-˘-˘-|˘-˘-˘-˘-˘-
 samayo mahāvīra aṅgīrasānaṃ. [50]

˘-˘-˘-|˘-˘-˘-˘-˘- Upajāti
 samaṃ suphassaṃ sucibhūmibhāgaṃ,
 ˘-˘-˘-|˘-˘-˘-˘-˘- Vamsaṭṭha
 manuññapupphodayagandhavāsitaṃ.
 ˘-˘-˘-|˘-˘-˘-˘-˘-
 virājamānaṃ sucimañ-ca sobhaṃ,
 ˘˘-˘-˘-|˘-˘-˘-˘-˘-
 samayo mahāvīra aṅgīrasānaṃ. [51]

˘-˘-˘-|˘-˘-˘-˘-˘- Upajāti
 susajjitaṃ nandanakānaṃ va,
 ˘-˘-˘-|˘-˘-˘-˘-˘- Vamsaṭṭha
 vicittanānādumasaṅḍamaṅḍitaṃ,
 ˘-˘-˘-|˘-˘-˘-˘-˘-
 sugandhabhūtaṃ pavanaṃ surammaṃ,
 ˘˘-˘-˘-|˘-˘-˘-˘-˘-
 samayo mahāvīra aṅgīrasānaṃ. [52]

˘-˘-˘-|˘-˘-˘-˘-˘- Upajāti (Vamsaṭṭha)
 sarā vicittā vividhā manoramā,
 ˘-˘-˘-|˘-˘-˘-˘-˘-
 susajjitā paṅkajapuṇḍarīkā.
 ˘-˘-˘-|˘-˘-˘-˘-˘-
 pasannasītodakacārupuṇṇā,
 ˘˘-˘-˘-|˘-˘-˘-˘-˘-
 samayo mahāvīra aṅgīrasānaṃ. [53]

˘-˘-˘-|˘-˘-˘-˘-˘- Upajāti
 suphullanānāvidhapaṅkajehi
 ˘-˘-˘-|˘-˘-˘-˘-˘-
 virājamānā sucigandhagandhā,
 ˘-˘-˘-|˘-˘-˘-˘-˘-
 pamodayanteva narāmarānaṃ,
 ˘˘-˘-˘-|˘-˘-˘-˘-˘-
 samayo mahāvīra aṅgīrasānaṃ. [54]

¹ The metre is very wrong here; also it seems we should read *moḷi-v-alaṅkatā*, but that doesn't help the metre.

Upajāti
suphullapaṅkeruhasannisinnā,
diḷā samantā mabhinādayantā.
modanti bhar'yāhi samaṅgino te,
samayo mahāvīra aṅgīrasānaṃ. [55]

Upajāti
suphullapupphehi rajaṃ gahetvā,
alī vidhāvanti vikūjamānā.
Vamsaṭṭha
madhumhi gandho vidisaṃ pavāyati,
samayo mahāvīra aṅgīrasānaṃ. [56]

Upajāti
abhinnanādā madavāraṇā ca,
girīhi dhāvanti ca vāridhārā.
savanti najjo suvirājītā va
samayo mahāvīra aṅgīrasānaṃ. [57]

Upajāti
girī samantā va padissamānā,
mayūragīvā iva nīlavaṇṇā.
disā rajindāva virocayanti,
samayo mahāvīra aṅgīrasānaṃ. [58]

Upajāti
mayūrasaṅghā girimuddhanasmim,
naccanti nārīhi samaṅgibhūtā.
kūjanti nānamadhurassarehi,
samayo mahāvīra aṅgīrasānaṃ. [59]

Upajāti
suvādikā nekadiḷā manuññā,
vicittapattehi virājamānā.

U--U-|-UU|-U--
girimhi ṭhatvā abhinādayanti,
UU--U-|-U-|-U--
samayo mahāvīra aṅgīrasānaṃ. [60]

U--U-|-UU|-U-- Upajāti
suphullapupphākaramābhikiṇṇā
U--U-|-UU|-U--
sugandhanānādalaṅkatā ca.
U--U-|-UU|-U--
girī virocanti disā samantā,
UU--U-|-U-|-U--
samayo mahāvīra aṅgīrasānaṃ. [61]

U--U-|-UU|-U-- Upajāti
jalāsayā nekasugandhagandhā,
U--U-|-UU|-U--
surinda-uyyānajalāsayā va,
U--U-|-UU|-U--
savanti najjo suvirājamānā,
UU--U-|-U-|-U--
samayo mahāvīra aṅgīrasānaṃ. [62]

U--U-|-UU|-U-- Upajāti
vicittatitthehi alaṅkatā ca,
U--U-|-UU|-U--
manuññanānāmigapakkhipāsā.
--U-|-UU|-U--
najjo virocanti susandamānā,
UU--U-|-U-|-U--
samayo mahāvīra aṅgīrasānaṃ. [63]

U--U-|-UU|-U-- Upajāti
ubhosu passesu jalāsayesu,
U--U-|-UU|-U--
supupphitā cārusugandharukkhā.
U--U-|-UU|-U--
vibhūsitaggā surasundarī ca,
UU--U-|-U-|-U--
samayo mahāvīra aṅgīrasānaṃ. [64]

U--U-|-UU|-U-- Upajāti
sugandhanānādumajālakiṇṇaṃ
U--U-|-UU|-U--
vanaṃ vicittaṃ suranandaṃ va,
U--U-|-UU|-U--
manobhirāmaṃ satataṃ gatīnaṃ,
UU--U-|-U-|-U--
samayo mahāvīra aṅgīrasānaṃ. [65]

---|---|--- Upajāti
sampannanānāsuci-annapānā,
---|---|---
sabyañjanā sādurasena yuttā.
---|---|---
pathesu gāme sulabhā manuññā,
---|---|---
samayo mahāvīra aṅgīrasānaṃ. [66]

---|---|--- Upajāti
virājītā āsi mahī samantā,
---|---|---
vicittavaṇṇā kusumāsanassa.
---|---|---
rattindagopehi alaṅkatā va
---|---|---
samayo mahāvīra aṅgīrasānaṃ. [67]

---|---|--- Upajāti
visuddhasaddhādiguṇehi yuttā,
---|---|---
sambuddharājaṃ abhipatthayantā.
---|---|---
bahūhi tattheva janā samantā,
---|---|---
samayo mahāvīra aṅgīrasānaṃ. [68]

---|---|--- Upajāti
vicitra-ārāmasupokkharāñño,
---|---|---
vicitranānāpadumehi channā.
---|---|--- Vamsaṭṭha
bhisehi khīraṃ va rasaṃ pavāyati,
---|---|---
samayo mahāvīra aṅgīrasānaṃ. [69]

---|---|--- Upajāti (Vamsaṭṭha)
vicitranīlacchadanenaṅkatā,
---|---|---
manuññarukkhā ubhatovakāse.
---|---|---
samuggatā sattasamūhabhūtā,
---|---|---
samayo mahāvīra aṅgīrasānaṃ. [70]

---|---|--- Upajāti (Vamsaṭṭha)
vicitranīlabbham-ivāyataṃ vanāṃ,
---|---|--- Vamsaṭṭha
surindaloke iva nandanāṃ vanāṃ.

---|---|---
sabbotukaṃ sādhusugandhapupphaṃ,
---|---|---
samayo mahāvīra aṅgīrasānaṃ. [71]

---|---|--- Upajāti
subhañjasam yojanayojanesu,
---|---|---
subhikkhagāmā sulabhā manuññā.
---|---|---
janābhikiṇṇā sulabhannapānā,
---|---|---
samayo mahāvīra aṅgīrasānaṃ. [72]

---|---|--- Upajāti
pahūtachāyūdakaramabhūtā,
---|---|---
nivāsinaṃ sabbasukhappadātā,
---|---|---
visālasālā ca sabhā ca bāhū,¹
---|---|---
samayo mahāvīra aṅgīrasānaṃ. [73]

---|---|--- Upajāti (Vamsaṭṭha)
vicittanānādumasaṇḍamaṇḍitā,
---|---|---
manuñña-uyyānasupokkharañño.
---|---|---
sumāpitā sādhusugandhagandhā,
---|---|---
samayo mahāvīra aṅgīrasānaṃ. [74]

---|---|--- Upajāti
vāto mudūsītalasādhurūpo,
---|---|---
nabhā ca abbhā vigatā samantā.
---|---|---
disā ca sabbā va virocayanti,
---|---|---
samayo mahāvīra aṅgīrasānaṃ. [75]

---|---|--- Upajāti
pathe rajonuggamanattham-eva,
---|---|---
rattiṃ pavassanti ca mandavutṭhī.
---|---|---
nabhe ca sūro muduko va tāpo,
---|---|---
samayo mahāvīra aṅgīrasānaṃ. [76]

¹ ChSa reads: bahū.

ॐ-ॐ-|ॐ-ॐ-|ॐ-ॐ- Upajāti
 madappabāhā madahatthisaṅghā,
 ॐ-ॐ-|ॐ-ॐ-|ॐ-ॐ-
 kareṇusaṅghehi sukīlayanti.
 ॐ-ॐ-|ॐ-ॐ-|ॐ-ॐ-
 disā vidhāvanti ca gajjayantā,
 ॐ-ॐ-|ॐ-ॐ-|ॐ-ॐ-
 samayo mahāvīra aṅgīrasānaṃ. [77]

ॐ-ॐ-|ॐ-ॐ-|ॐ-ॐ- Upajāti
 vanaṃ sunīlaṃ abhidassanīyaṃ,
 ॐ-ॐ-|ॐ-ॐ-|ॐ-ॐ-
 nīlabbhakūṭaṃ iva rammabhūtaṃ.
 ॐ-ॐ-|ॐ-ॐ-|ॐ-ॐ-
 vilokitānaṃ ativimhanīyaṃ,
 ॐ-ॐ-|ॐ-ॐ-|ॐ-ॐ-
 samayo mahāvīra aṅgīrasānaṃ. [78]

ॐ-ॐ-|ॐ-ॐ-|ॐ-ॐ- Upajāti
 visuddham-abbhaṃ gagaṇaṃ surammaṃ,
 ॐ-ॐ-|ॐ-ॐ-|ॐ-ॐ-
 maṇīmayehī samalaṅkatā va,¹
 ॐ-ॐ-|ॐ-ॐ-|ॐ-ॐ-
 disā ca sabbā atirocayanti,
 ॐ-ॐ-|ॐ-ॐ-|ॐ-ॐ-
 samayo mahāvīra aṅgīrasānaṃ. [79]

ॐ-ॐ-|ॐ-ॐ-|ॐ-ॐ- Upajāti
 gandhabbavijjādharakinnarā ca,
 ॐ-ॐ-|ॐ-ॐ-|ॐ-ॐ-
 sugītiyantā madhurassarena.
 ॐ-ॐ-|ॐ-ॐ-|ॐ-ॐ-
 caranti tasmim̐ pavane suramme,
 ॐ-ॐ-|ॐ-ॐ-|ॐ-ॐ-
 samayo mahāvīra aṅgīrasānaṃ. [80]

ॐ-ॐ-|ॐ-ॐ-|ॐ-ॐ- Upajāti
 kilesasaṅghassa bhitāsakehi,
 ॐ-ॐ-|ॐ-ॐ-|ॐ-ॐ- Vamsaṭṭha
 tapassisaṅghehi nisevitaṃ vanaṃ.
 ॐ-ॐ-|ॐ-ॐ-|ॐ-ॐ-
 vihāra-ārāmasamiddhibhūtaṃ,
 ॐ-ॐ-|ॐ-ॐ-|ॐ-ॐ-
 samayo mahāvīra aṅgīrasānaṃ. [81]

ॐ-ॐ-|ॐ-ॐ-|ॐ-ॐ- Upajāti
 samiddhinānāphalino vanantā,
 ॐ-ॐ-|ॐ-ॐ-|ॐ-ॐ-
 anākulā nīccamanobhirammā.

¹ ChSa reads: maṇimayehi.

˘-˘-˘-|˘-˘-˘-|˘-˘-˘-
 samādhīpītiṃ abhivaḍḍhayanti,
 ˘˘-˘-˘-|˘-˘-˘-|˘-˘-˘-
 samayo mahāvīra aṅgīrasānaṃ. [82]

˘-˘-˘-|˘-˘-˘-|˘-˘-˘- Upajāti
 nisevitaṃ nekadijehi niccaṃ,
 ˘-˘-˘-|˘-˘-˘-|˘-˘-˘-
 gāmena gāmaṃ satataṃ vasantā.
 ˘-˘-˘-|˘-˘-˘-|˘-˘-˘-
 pure pure gāmavarā ca santi,
 ˘˘-˘-˘-|˘-˘-˘-|˘-˘-˘-
 samayo mahāvīra aṅgīrasānaṃ. [83]

˘-˘-˘-|˘-˘-˘-|˘-˘-˘- Upajāti
 vatthannaṃpānaṃ sayanāsanañ-ca,
 ˘-˘-˘-|˘-˘-˘-|˘-˘-˘-
 gandhañ-ca mālañ-ca vilepanañ-ca.
 ˘-˘-˘-|˘-˘-˘-|˘-˘-˘-
 taḥiṃ samiddhā janatā bahū ca,
 ˘˘-˘-˘-|˘-˘-˘-|˘-˘-˘-
 samayo mahāvīra aṅgīrasānaṃ. [84]

˘-˘-˘-|˘-˘-˘-|˘-˘-˘- Upajāti
 puññiddhiyā sabbayasaggaṃpattā,
 ˘-˘-˘-|˘-˘-˘-|˘-˘-˘-
 janā ca tasmīṃ sukhītā samiddhā.
 ˘-˘-˘-|˘-˘-˘-|˘-˘-˘-
 pahūtabhogā vividhā vasanti,
 ˘˘-˘-˘-|˘-˘-˘-|˘-˘-˘-
 samayo mahāvīra aṅgīrasānaṃ. [85]

˘-˘-˘-|˘-˘-˘-|˘-˘-˘- Upajāti
 nabhe ca abbhā suvisuddhavaṇṇā,
 ˘-˘-˘-|˘-˘-˘-|˘-˘-˘-
 disā ca cando suvirājito va.
 ˘-˘-˘-|˘-˘-˘-|˘-˘-˘-
 rattiñ-ca vāto mudusītalo ca,
 ˘˘-˘-˘-|˘-˘-˘-|˘-˘-˘-
 samayo mahāvīra aṅgīrasānaṃ. [86]

˘-˘-˘-|˘-˘-˘-|˘-˘-˘- Upajāti
 canduggame sabbajanā pahaṭṭhā,
 ˘-˘-˘-|˘-˘-˘-|˘-˘-˘-
 sakaṅgaṇe citrakathā vadantā.
 ˘-˘-˘-|˘-˘-˘-|˘-˘-˘-
 piyehi saddhiṃ abhimodayanti,
 ˘˘-˘-˘-|˘-˘-˘-|˘-˘-˘-
 samayo mahāvīra aṅgīrasānaṃ. [87]

---○-|-○○|-○--- Upajāti
candassa raṃsīhi nabhaṃ viroci,
○○-|-○○|-○---
mahī ca saṃsuddhamanuññaṃ.
○○-|-○○|-○---
disā ca sabbā parisuddharūpā,
○○-|-○-|-○-|-○---
samayo mahāvīra aṅgīrasānaṃ. [88]

---○-|-○○|-○--- Upajāti
dūre ca disvā varacandaraṃsiṃ,
○○-|-○○|-○---
pupphimsu pupphāni mahītalasmiṃ.
○○-|-○○|-○---
samantato gandhaguṇatthikānaṃ,
○○-|-○-|-○-|-○---
samayo mahāvīra aṅgīrasānaṃ. [89]

---○-|-○○|-○--- Upajāti
candassa raṃsīhi vilimpitā va,
○○-|-○○|-○○- Vamsaṭṭha
mahī samantā kusumenalaṅkatā.
○○-|-○○|-○---
viroci sabbaṅgasumālinī va,
○○-|-○-|-○-|-○---
samayo mahāvīra aṅgīrasānaṃ. [90]

○○-|-○○|-○--- Upajāti
kucanti hatthī pi madena mattā,
○○-|-○○|-○---
vicittapiñchā ca dijā samantā.
○○-|-○○|-○---
karonti nādaṃ pavane suramme,
○○-|-○-|-○-|-○---
samayo mahāvīra aṅgīrasānaṃ. [91]

○○-|-○○|-○○- Upajāti (Vamsaṭṭha)
pathañ-ca sabbam paṭipajjanakkhamaṃ,
○○-|-○○|-○---
iddhañ-ca raṭṭhaṃ sadhanaṃ sabhogam.
○○-|-○○|-○---
sabbatthutaṃ sabbasukhappadānaṃ,
○○-|-○-|-○-|-○---
samayo mahāvīra aṅgīrasānaṃ. [92]

○○-|-○○|-○--- Upajāti
vanañ-ca sabbam suvicittarūpaṃ,
○○-|-○○|-○---
sumāpitaṃ nandanakānaṃ va.

ॐ-ॐ-|ॐ-ॐ-|ॐ-
 yatīna pītiṃ satataṃ janeti,
 ॐ-ॐ-|ॐ-ॐ-|ॐ-
 samayo mahāvīra aṅgīrasānaṃ. [93]

ॐ-ॐ-|ॐ-ॐ-|ॐ- Upajāti
 alaṅkataṃ devapuraṃ va rammaṃ,
 ॐ-ॐ-|ॐ-ॐ-|ॐ-
 kapīlavatthuṃ iti nāmadheyyaṃ,
 ॐॐॐ-ॐॐॐ- Sumukhī¹
 kulanagaraṃ idha sassirikaṃ,
 ॐ-ॐ-|ॐ-ॐ-|ॐ-
 samayo mahāvīra aṅgīrasānaṃ. [94]

ॐ-ॐ-|ॐ-ॐ-|ॐ- Upajāti
 manuñña-aṭṭālavicittarūpaṃ,
 ॐ-ॐ-|ॐ-ॐ-|ॐ-
 suphullaṅkeruhasaṅḍamaṅḍitaṃ,
 ॐ-ॐ-ॐ-|ॐ-ॐ-|ॐ-²
 vicittaparikhāhi puraṃ surammaṃ,
 ॐ-ॐ-|ॐ-ॐ-|ॐ-
 samayo mahāvīra aṅgīrasānaṃ. [95]

ॐ-ॐ-|ॐ-ॐ-|ॐ-³ Upajāti
 vicittapākārañ-ca toraṇaṅ-ca,
 ॐ-ॐ-|ॐ-ॐ-|ॐ-
 subhaṅgaṇaṃ devanivāsabhūtaṃ,
 ॐ-ॐ-|ॐ-ॐ-|ॐ- Vamsaṭṭha
 manuññavīthī suralokasannibhaṃ,⁴
 ॐ-ॐ-|ॐ-ॐ-|ॐ-
 samayo mahāvīra aṅgīrasānaṃ. [96]

ॐ-ॐ-|ॐ-ॐ-|ॐ- Upajāti
 alaṅkatā sākiyarājaputtā,
 ॐ-ॐ-|ॐ-ॐ-|ॐ-
 virājamānā varabhūsanehi,
 ॐ-ॐ-|ॐ-ॐ-|ॐ-
 surindaloke iva devaputtā,
 ॐ-ॐ-|ॐ-ॐ-|ॐ-
 samayo mahāvīra aṅgīrasānaṃ. [97]

¹ As it stands this line scans as Sumukhī; the last word however, is usually spelt **sassirīkaṃ**, so maybe -i- is m.c.

² There appears to be resolution of the 4th syllable here, though that is rare in this position in a Upajāti line, but the scheme once again fits no other metre I have come across.

³ A long 6th syllable, as here, is normally avoided in Upajāti.

⁴ ChSa reads: **manuññavīthi**.

ॐ-ॐ-|ॐ-ॐ-|ॐ-
 pakam-pi saṅkam-pi tadā samantā,
 ॐ-ॐ-|ॐ-ॐ-|ॐ-
 saḥassasaṅkhyā dasalokadhātu. [102]

ॐ-ॐ-|ॐ-ॐ-||ॐ-ॐ-|ॐ-ॐ- pathyā
 cakkavālasahassee, dasasahassee devatā,
 ॐ-ॐ-|ॐ-ॐ-||ॐ-ॐ-|ॐ-ॐ- pathyā
 ekasmiṃ cakkavālasmiṃ, tadā sannipatiṃsu tā. [103]

ॐ-ॐ-|ॐ-ॐ-||ॐ-ॐ-|ॐ-ॐ- pathyā
 bodhisattaṃ mahāsattaṃ, jātamattan-tu devatā,
 ॐ-ॐ-|ॐ-ॐ-||ॐ-ॐ-|ॐ-ॐ- mavipulā-type
 paṭhamam paṭiggaṇhiṃsu, pacchā taṃ manujā pana. [104]

ॐ-ॐ-|ॐ-ॐ-|ॐ- Upindavajirā
 avāditā kenaci cammanaddhā,
 ॐ-ॐ-|ॐ-ॐ-|ॐ-
 supokkharā dundubhiyo ca vīṇā.
 ॐ-ॐ-|ॐ-ॐ-|ॐ-
 aghaṭṭitānābharaṇāni tasmim,
 ॐ-ॐ-|ॐ-ॐ-|ॐ-
 khaṇe samantā madhuraṃ raviṃsu. [105]

ॐ-ॐ-|ॐ-ॐ-|ॐ- Upajāti
 chijjiṃsu sabbattha ca bandhanāni,
 ॐ-ॐ-|ॐ-ॐ-|ॐ-
 sayam vigacchiṃsu ca sabbarogā.
 ॐ-ॐ-|ॐ-ॐ-|ॐ-
 rūpāni passiṃsu ca jāti-andhā,
 ॐ-ॐ-|ॐ-ॐ-|ॐ-
 saddam samantā badhirā suṇiṃsu. [106]

ॐ-ॐ-|ॐ-ॐ-|ॐ- Upajāti
 anussatiṃ jātiajā manussā,
 ॐ-ॐ-|ॐ-ॐ-|ॐ- Vamsaṭṭha
 labhiṃsu yānaṃ padasā va paṅgulā.
 ॐ-ॐ-|ॐ-ॐ-|ॐ-
 videsayātā sayam-eva nāvā,
 ॐ-ॐ-|ॐ-ॐ-|ॐ-
 sapatṭanaṃ sīgham-upāgamiṃsu. [107]

ॐ-ॐ-|ॐ-ॐ-|ॐ-¹ Upajāti
 Ākāsaṭṭhaṃ bhūmigatañ-ca sabbam,
 ॐ-ॐ-|ॐ-ॐ-|ॐ-
 sayam samantā ratanaṃ viroci.
 ॐ-ॐ-|ॐ-ॐ-|ॐ-
 nibbāyi ghore niraye hutāso,
 ॐ-ॐ-|ॐ-ॐ-|ॐ-
 nadīsu toyam-pi ca nappavatti. [108]

¹ This line has the Vedic opening, which is usually avoided in the Medieval texts.

---|---|--- Upajāti
lokantare dukkhanirantare pi,
---|---|---
pabhā uḷārā vipulā ahosi.
---|---|---
tathā tadā santataraṅgamālo,
---|---|---
mahāsamuddo madhurodakoyaṃ. [109]

---|---|--- Upajāti
na vāyi vāto pharuso kharo vā,
---|---|---
samphullapupphā taravo ahesuṃ.
---|---|---
virocī cando adhikaṃ satāro,
---|---|---
na cāpi uṅho suriyo¹ ahosi. [110]

---|---|--- Upajāti
khagā nabhamhā pi ca rukkhato ca,
---|---|---
haṭṭhā va heṭṭhā pathaviṃ bhajīṃsu.
---|---|---
mahācatuddīpagato ca meggho,
---|---|---
pavassi toyaṃ madhuraṃ samantā. [111]

---|---|--- Upajāti
ṭhatvā va dibbe bhavane sakasmiṃ,
---|---|---
pasannacittā pana devatāyo.
---|---|---
naccīṃsu gāyīṃsu ca vādayīṃsu,
---|---|---
selīṃsu tā keḷim-akaṃsu ceva. [112]

---|---|--- Upajāti
sayāṃ kira dvāramahākavāṭā,
---|---|---
khaṇeva tasmīṃ vivaṭā ahesuṃ.
---|---|---
mahājane neva khudā pipāsā,
---|---|---
pīlesi lokaṃ kira kañci kañci. [113]

---|---|--- Indavajirā
ye niccaverā pana pāṇisaṅghā,
---|---|---
te mettacittaṃ paramaṃ labhiṃsu.

¹ ChSa reads: sūriyo.

---|---|---
kākā ulūkehi carimsu saddhiṃ,
---|---|---
koṇā varāhehi akaṃsu keḷiṃ. [114]

---|---|--- Indavajirā
ghorā pi sappānamukhā pi sappā,
---|---|---
kīḷiṃsu kāmaṃ nakulehi saddhiṃ.
---|---|---
gaṇhiṃsu majjārasiresu yūkā,
---|---|---
vissatthacittā gharam-ūsikā pi. [115]

---|---|--- Upajāti
buddhantarenāpi aladdhatoye,
---|---|---
pisācaloke vigatā pipāsā.
---|---|---
khujjā ahesuṃ samacārukāyā,
---|---|---
mūgā ca vācaṃ madhuraṃ lapimsu. [116]

---|---|--- Upajāti
pasannacittā pana pāṇisaṅghā,
---|---|---
tadaññam-aññam piyam-ālapimsu.
---|---|---
assā ca hesimsu pahaṭṭhacittā,
---|---|---
gajjimsu mattā varavāraṇā pi. [117]

---|---|--- Dutavilambita
surabhicandanacuṇṇasamākulā
---|---|---
kusumakuṅkumadhūpasugandhinī.
---|---|---
vividhacārumahaddhajaṃmālinī,
---|---|---
dasasahassi ahosi samantato ti. [118]

* * *

---|---|--- pathyā
appicchā pana santuṭṭhā, vattāro vacanakkhama,
---|---|--- pathyā
pavivittā asaṃsaṭṭhā, vinītā pāpagar^ahino. [119]

---|---|--- pathyā
sabbe pi sīlasampannā, samādhijjhānakovidā,
---|---|--- pathyā
paññāvimuttisampannā, tipaṇcacaraṇāyutā. [120]

---|---||---|--- pathyā
khīṇāsavā vasippattā, iddhimanto yasassino,
---|---||---|--- pathyā
santindriyā damappattā, suddhā khīṇapunabbhavā ti. [121]

* * *

---|---||---|--- Upindavajirā
suvanṇavaṇṇāya pabhāya dhīro,
---|---||---|---
suvanṇavaṇṇe kira maggarukkhe.
---|---||---|---
suvanṇavaṇṇe kusume karonto,
---|---||---|---
suvanṇavaṇṇo paṭipajji maggaṃ. [122]

from Dīpaṅkarabuddhavaṃsavaṇṇanā

---|---||---|--- pathyā
dānaṃ nāma sukhādīnaṃ, nidānaṃ paramaṃ matam,
---|---||---|--- pathyā
nibbānaṃ pana sopānaṃ, paṭiṭṭhāti pavuccati. [123]

---|---||---|--- pathyā
dānaṃ tānaṃ manussānaṃ, dānaṃ bandhu parāyanaṃ,
---|---||---|--- pathyā
dānaṃ dukkhādhipannānaṃ, sattānaṃ paramā gati. [124]

---|---||---|--- pathyā
dukkhanittharaṇaṭṭhena dānaṃ nāvā ti dīpitaṃ.
---|---||---|--- pathyā
bhayarakkhaṇato dānaṃ, nagaran-ti ca vaṇṇitaṃ. [125]

---|---||---|--- pathyā
dānaṃ durāsadaṭṭhena, vuttam-āsiviso ti ca,
---|---||---|--- pathyā
dānaṃ lobhamalādīhi, padumaṃ anupalittato. [126]

---|---||---|--- pathyā
natthi dānasamo loke, purisassa avassayo,
---|---||---|--- pathyā
paṭipajjatha tasmā taṃ, kiriyājjhāsayena ca. [127]

---|---||---|--- pathyā
saggalokanidānāni, dānāni matimā idha,
---|---||---|--- pathyā
ko hi nāma naro loke, na dadeyya hite rato. [128]

----|0---||-0--|0-0- pathyā
 sutvā devesu sampattiṃ, ko naro dānasambhavaṃ,
 0--0-|0---||-----|0-0- 9 syllables
 na dajjā sukhappadaṃ dānaṃ, dānaṃ cittappamodanaṃ. [129]

--00|0---||-0-0|0-0- pathyā
 dānena paṭipannaena, accharāparivārito,
 0--0|0---||-0-0|0-0- pathyā
 ramate suciraṃ kālaṃ, nandane suranandane. [130]

--00--,-00-- Campakamālā
 pītimuḷāraṃ vindati dātā,
 --00--,-00--
 gāravam-asmim̐ gacchati loke.
 --00--,-00--
 kittim-anantaṃ yāti ca dātā,
 --00--,-00--
 vissasanīyo hoti ca dātā. [131]

----,-00-[-]-00-- Mattamayūra
 datvā dānaṃ yāti naro [so] bhogasamiddhiṃ,
 ----,-00-[-00]-00--
 dīghañ-cāyu sussarataṃ[-pi ca] vindati rūpaṃ
 ----,-00--00--
 sagge saddhiṃ kīḷati devehi vimānesu¹
 ----,-00--00--
 ṭhatvā nānā mattamayūrābhirutesu. [132]

--0-|-00|-0-- Upajāti
 corārirājodakapāvakaṇaṃ,
 0--0-|-00|-0--
 dhanaṃ asādhāraṇaṃ-eva dānaṃ,
 0--0-|-00|-0--
 dadāti taṃ sāvakaññabhūmiṃ,
 --0-|-00|-0--
 paccekabhūmiṃ pana buddhabhūmin ti. [133]

* * *

--0-|-00|-0-- Indavajirā
 sīlaṃ sukhānaṃ paramaṃ nidānaṃ,
 --0-|-00|-0--
 sīlena sīlī tidivaṃ payāti.
 --0-|-00|-0--
 sīlañ-hi saṃsāraṃ-upāgatassa,
 --0-|-00|-0--
 tāñañ-ca leñañ-ca parāyanañ-ca. [134]

¹ We need to exclude **so** from the 1st line, **pi ca** from the 2nd (then reading **sussarataṃ**), and read **devavimānesu** in the 3rd line to correct the metre. This gāthā has evidently become confused and is laid out incorrectly on the Chaṭṭha Saṅgāyana CD-ROM, perhaps because the metre is fairly rare. Note that the metre name itself occurs in the line d.

○-○-|○-○-|○-○- Upajāti
avassayo sīlasamo janānaṃ,
○-○-|○-○-|○-○-
kuto panañño idha vā parattha.
○-○-|○-○-|○-○-
sīlaṃ guṇānaṃ paramā patitṭhā,
○-○-|○-○-|○-○-
yathā dharā thāvarajaṅgamānaṃ.

* * *

○-○-|○-○-||○-○-|○-○- pathyā
bhariyā padumā nāma, vibuddhapadumānaṃ,
○-○-|○-○-||○-○-|○-○- pathyā
atrajo usabhakkhandho, dīpaṅkarassa satthuno. [136]

○-○-|○-○-||○-○-|○-○- pathyā
haṃsā koṅcā mayūrākhyā, pāsādā pi tayo matā,
○-○-|○-○-||○-○-|○-○- pathyā
dasavassasahassāni, agāraṃ avasī kira. [137]

○-○-|○-○-||○-○-|○-○- pathyā
hatthiyānena nikkhanto, nandārāme jino vasī,
○-○-|○-○-||○-○-|○-○- pathyā
nando nāmassupaṭṭhāko, lokānandakaro kirā ti. [138]

from Koṅḍaññabuddhavaṃsavaṇṇanā

○-○-|○-○-||○-○-|○-○- pathyā
koṅḍañño nāma sambuddho, candārāme manorame;
○-○-|○-○-||○-○-|○-○- pathyā
nibbāyi cetiyo tassa, sattayojaniko kato. [139]

○-○-|○-○-||○-○-|○-○- pathyā
na heva dhātuyo tassa, satthuno, vikiriṃsu tā;
○-○-|○-○-||○-○-|○-○- pathyā
ṭhitā ekaghanā hutvā, suvaṇṇapaṭimā viya. [140]

from Maṅgalabuddhavaṃsavaṇṇanā

○-○-|○-○-||○-○-|○-○- pathyā
magge phale ca nibbāne, rukkhe paññattiyam tathā;
○-○-|○-○-||○-○-|○-○- pathyā
sabbaññute ca ñāṇasmim, bodhisaddo panāgato. [141]

from Revatabuddhavaṃsavaṇṇanā

— — — — — | — — — — — || — — — — — | — — — — — pathyā
tassa dehābhikkhantam, pabhājālam-anuttaram,
— — — — — | — — — — — || — — — — — | — — — — — pathyā
divā ceva tadā rattim, niccam pharati yojanam. [142]

— — — — — | — — — — — || — — — — — | — — — — — pathyā
dhātuyo mama sabbā pi, vikirantū ti so jino,
— — — — — | — — — — — || — — — — — | — — — — — pathyā
adhiṭṭhāsi mahāvīro, sabbasattānukampako. [143]

— — — — — | — — — — — || — — — — — | — — — — — pathyā
mahānāgavanuyyāne, mahato nagarassa so,
— — — — — | — — — — — || — — — — — | — — — — — pathyā
pūjito naram-ārūhi,¹ parinibbāyi revato ti. [144]

from Piyadassībuddhavaṃsavaṇṇanā

— — — — — | — — — — — Puppitaggā
gajavara vadato suṇohi vācam,
— — — — — | — — — — —
mama hitam-atthayutañ-ca tam bhajāhi.
— — — — — | — — — — —
tava vadhanirataṃ paduṭṭhabhāvaṃ,
— — — — — | — — — — —
apanaya santam-upehi cārudanti. [145]

— — — — — | — — — — — Indavajirā
lobhena dosenā ca mohato vā,
— — — — — | — — — — —
yo pāṇino hiṃsati vāraṇinda.
— — — — — | — — — — —
so pāṇaghātī suciram-pi kālam,
— — — — — | — — — — —
dukkhaṃ sughoraṃ narakenubhoti. [146]

— — — — — | — — — — — Upajāti
mākāsi mātaṅga puneva rūpaṃ,
— — — — — | — — — — —
kammaṃ pamādena madena vā pi.
— — — — — | — — — — —
avīciyaṃ dukkhaṃ-asayha kammaṃ,
— — — — — | — — — — —
pappoti pāṇaṃ atipātayanto. [147]

¹ ChSa reads: arūhi.

---|---|--- Upajāti
dukkhaṃ sughoraṃ narakenubhotvā,
---|---|---
manussalokaṃ yadi yāti bhiyyo.
---|---|---
appāyuko hoti virūparūpo,
---|---|---
vihimsako dukkhavisesabhāgī. [148]

---|---|--- Upajāti
yathā ca pāṇā paramaṃ piyā te,
---|---|---
mahājane kuñjara mandanāga.
---|---|---
tathā parassā pi piyāti ñatvā,
---|---|---
pāṇātipāto parivajjanīyo. [149]

---|---|--- Indavajirā
dosa ca hiṃsānirate viditvā,
---|---|---
pāṇātipātā virate guṇe ca.
---|---|---
pāṇātipātaṃ parivajjaya tvam,
---|---|---
sagge sukhaṃ icchasi ce parattha. [150]

---|---|--- Upajāti
pāṇātipātā virato sudanto,
---|---|---
piyo manāpo bhavatīdha loke.
---|---|---
kāyassa bhedaṃ ca paraṃ panassa,
---|---|---
saggādhivāsaṃ kathayanti buddhā. [151]

---|---|--- Indavajirā
dukkhāgamaṃ nicchati koci loke,
---|---|---
sabbo pi jāto sukham-esa-t-eva.
---|---|---
tasmā mahānāga vihāya hiṃsaṃ,
---|---|---
bhāvehi mettaṃ karuṇaṃ-ca kāle ti. [152]

from **Sikhībuddhavaṃsavaṇṇanā**

 u-u-|---u-|--- Upindavajirā
sikhī va loke tapasā jalitvā,
 u-u-|---u-|---
sikhī va meghāgamane naditvā.
 u-u-|---u-|---
sikhī mahesindhanavippahīno,
 u-u-|---u-|---
sikhī va santiṃ sugato gato so. [153]

from **Vessabhūbuddhavaṃsavaṇṇanā**

 uuuuu-|---u-|--- Aparavatta
usabhavatipure puruttame,
 uuuuu-|---u-|---
jinavasabho bhagavā hi vessabhū,
 uuuuu-|---u-|---
upavanavihare manorame,
 uuuuu-|---u-|---
nirupadhisesam-upāgato kirā ti. [154]

from **Kakusandhabuddhavaṃsavaṇṇanā**

 u-u-|---u-|--- Upajāti
apetabandho kakusandhabuddho,
 u-u-|---u-|---
adandhapañño gatasabbarandho.
 u-u-|---u-|---
tilokasandho kira saccasandho,
 ---u-|---u-|---
kheme pane vāsam-akappayittha. [155]

from **Koṇāgamana-buddhavaṃsavaṇṇanā**

 u-u-|---u-|--- Upajāti (Vamsatṭha)
sukhena koṇāgamano gatāsavo,
 u-u-|---u-|---
vikāmapāṇāgamano mahesī.
 u-u-|---u-|---
vane viveke sirināmadheyeye,
 u-u-|---u-|---
visuddhavaṃsāgamano vasittha. [156]

from **Kasasapabbuddhavaṃsavaṇṇanā**

—U—UUU|—UU— Svāgatā (Classical)
kassapo pi bhagavā katakicco,
—U—UUU|—UU—
sabbasattahitam-eva karonto.
—U—UUU|—UU—
kāsirājanagare migadāye,
—U—UUU|—UU—
lokanandanakaro nivasī ti.¹ [157]

from **Gotamabuddhavaṃsavaṇṇanā**

U—U—|—,——||—U—|U—U— mavipulā
idāni yasmā amhākaṃ, buddhavaṃsassa vaṇṇanā,
U—U—|U—|——||——|U—U— pathyā
anukkamena sampattā, tasmāyaṃ tassa vaṇṇanā. [158]

* * *

U—U—|—UU|—U—U— Vamsaṭṭha
vibhūsitā bālayanāticālinī,
U—U—|—UU|—U—U—
vibhūsitāngī vaniteva mālinī.
U—U—|—UU|—U—U—
sadā janānaṃ nayanālimālinī,
U—U—|—UU|—U—U—
vilumpinīvātiviroci lumbinī. [159]

* * *

—UUU|U—|——||U—|U—U— pathyā
mā nikkhama mahāvīra, ito te sattame dine,
—U—|UUU—||——U|U—U— navipulā
dibbaṃ tu cakkarataṃ, addhā pātu bhavissati. [160]

* * *

—U—|U—|——||——|U—U— pathyā
jānāmahaṃ mahārāja, mayhaṃ cakkassa sambhavaṃ.
U—U—|—,——||——|U—U— mavipulā
anattikohaṃ rajjena, gaccha tvaṃ māra mā idha. [161]

¹ Unusually the quotation marker is *inside* the metre here.

pathyā
sakalaṃ dasasahassam-pi, lokadhātum-ahaṃ pana,
pathyā
unnādetvā bhavissāmi, buddho loke vināyako ti. [162]

* * *

Toṭaka
atha rājagahaṃ vararājagahaṃ,
naranājavare nagaraṃ tu gate, [163]
giranājavaro munirājavaro,
migarājagato sugato pi gato.

* * *

Upajāti
pamattabandhussa ca yuddhakāle,
tilokabandhussa ca vattamāne.
ukkā samantā nipatiṃsu ghorā,
dhūmandhakārā ca disā ahesuṃ. [164]

Vaṃsaṭṭha
acetanāyam-pi sacetanā yathā,
gatā viyogaṃ patineva kāminī.
lateva vātābhihatā sasāgarā,
pakam-pi nānāsadharā dharā mahī. [165]

Upajāti
ahesuṃ-uddhūtajalā samuddā,
vahiṃsu najjo paṭilomam-eva,
kūṭāni nānātarusaṅghaṭāni,
bhetvā girīnaṃ pathaviṃ bhajiṃsu. [166]

Upindavajirā
pavāyi vāto pharuso samantā,
nighaṭṭasaddo tumulo ahoṣi.

ॐ-ॐ-|ॐ-ॐ-|ॐ-
 bhajittha ghoram ravirandhakāram,
 ॐ-ॐ-|ॐ-ॐ-|ॐ-
 kabandharūpaṃ gagane carittha. [167]

ॐ-ॐ-|ॐ-ॐ-|ॐ- Upajāti
 evaṃ pakāram asivaṃ anitṭham,
 ॐ-ॐ-|ॐ-ॐ-|ॐ-
 ākāsaṃ bhūmigatañ-ca ghoram,
 ॐ-ॐ-|ॐ-ॐ-|ॐ-
 anekarūpaṃ kira dunnimittam,
 ॐ-ॐ-|ॐ-ॐ-|ॐ-
 ahoṣi mārāgamane samantā. [168]

ॐ-ॐ-|ॐ-ॐ-|ॐ- Upajāti
 taṃ devadevaṃ abhiantukāmaṃ,
 ॐ-ॐ-|ॐ-ॐ-|ॐ-
 kāmaṃ tu disvā pana devasaṅghā.
 ॐ-ॐ-|ॐ-ॐ-|ॐ-
 hāhā ti saddaṃ anukampamānā,
 ॐ-ॐ-|ॐ-ॐ-|ॐ-
 akaṃsu saddhiṃ amaraṅganāhi. [169]

ॐ-ॐ-|ॐ-ॐ-|ॐ- Upajāti
 pacchā pi passimsu sudantarūpaṃ,
 ॐ-ॐ-|ॐ-ॐ-|ॐ-
 disāvidisāsu¹ palāyamānaṃ.
 ॐ-ॐ-|ॐ-ॐ-|ॐ-
 sa-antakaṃ taṃ sabalaṃ anekaṃ,
 ॐ-ॐ-|ॐ-ॐ-|ॐ-²
 hatthe ca tharū ca pātā tayiṃsu. [170]

ॐ-ॐ-|ॐ-ॐ-|ॐ- Upajāti
 vihaṅgamānaṃ garuḷo va majjhe,
 ॐ-ॐ-|ॐ-ॐ-|ॐ-
 majjhe migānaṃ paramo va sīho.
 ॐ-ॐ-|ॐ-ॐ-|ॐ-
 mahāyaso mārabalassa majjhe,
 ॐ-ॐ-|ॐ-ॐ-|ॐ-
 visārado vītabhayo nisīdi. [171]

¹ ChSa reads: disāvidisāsu.

² The metre is wrong here, maybe we should read **tharū ca hatthe**, which would give a correct opening, but we would still have ragaṇa in the break which is unusual.

from Nigamanakathā

---|---||---|--- pathyā
ettāvatā gatā siddhiṃ, buddhavaṃsassa vaṇṇanā,
---|---||---|--- pathyā
suvaṇṇapadaviññātaviccittanayasobhitā. [172]

---|---||---|--- pathyā
porāṇaṭṭhakathāmaggaṃ, pāli-atthappakāsakaṃ,
---|---||---|--- pathyā
ādāyeva katā buddhavaṃsassaṭṭhakathā mayā. [173]

---|---||---|--- pathyā
papañcatthaṃ vivajjetvā, madhuratthassa sabbaso,
---|---||---|--- pathyā
sampakāsanato tasmā, madhuratthappakāsinī. [174]

---|---||---|--- pathyā
kāvirajalasampātaparipūtamahītale.
---|---||---|--- pathyā
kāvirapaṭṭane ramme, nānānārinarākule. [175]

---|---||---|--- pathyā
kārite kaṇhadāsenā, saṇhavācena sādhunā,
---|---||---|--- pathyā
vihāre vividhākāracārupākārago pure. [176]

---|---||---|--- pathyā
chāyāsālisampanne, dassanīye manorame,
---|---||---|--- pathyā
hatadujjanasambādhe, pavivekasukhe sive. [177]

---|---||---|--- pathyā
tatha pācīnapāsādatale paramasītale.
---|---||---|--- pathyā
vasatā buddhavaṃsassa, mayā saṃvaṇṇanā katā. [178]

---|---||---|--- Bhujaṅgappayāta
yathā buddhavaṃsassa saṃvaṇṇanāyaṃ,
---|---||---|---
gatā sādhu siddhiṃ vinā antarāyaṃ.
---|---||---|---
tathā dhammayuttā janānaṃ vitakkā,
---|---||---|---
vinā-v-antarāyena siddhiṃ vajantu. [179]

---|---||---|--- Bhujaṅgappayāta
imaṃ buddhavaṃsassa saṃvaṇṇanaṃ me,
---|---||---|---
karontena yaṃ patthitaṃ puññajātaṃ.

U---U---U---U---
sadā tassa devānubhāvena loko,
U---U---U---U---
dhuvaṃ santam-accantam-atthaṃ payātaṃ. [180]

U---U---U---U--- Bhujaṅgappayāta
vinassantu rogā manussesu sabbe,
U---U---U---U---
pavassantu devā pi vassantakāle.
U---U---U---U---
sukhaṃ hotu niccaṃ varaṃ nārakā pi,
U---U---U---U---
pisācāpayātā pipāsā bhavantu. [181]

U---U---U---U--- Bhujaṅgappayāta
surā accharānaṃ gaṇādīhi saddhiṃ,
U---U---U---U---
ciraṃ devaloke sukhaṃ cānubhontu.
U---U---U---U---
ciraṃ ṭhātu dhammo munindassa loko,
U---U---U---U---
sukhaṃ lokapālā mahiṃ pālayantu. [182]

U-U-|U---||-U---|U-U- pathyā
garūhi gītanāmena, buddhadatto ti vissuto,
----|U-U-||U-U-U|U-U- bhavipulā
thero katvā aṭṭhakathaṃ, madhuratthavilāsinim. [183]

U-U-U|U---||U-U-|U-U- pathyā
potthakaṃ ṭhapyitvemaṃ, parampare hitā-v-ahaṃ,
U-U-U|U---||U---U|U-U- pathyā
aciraṭṭhitabhāvena, aho maccuvasaṃ gato. [184]

U---|U---||U---|U-U- pathyā
antarāyaṃ vinā esā, yathā niṭṭhaṃ upāgatā,
U---|U---||----|U-U- pathyā
tathā sikkhantu saṅkappā, sattānaṃ dhammanissitā ti. [185]