

A Comparative Edition of the Dhammapada

Ānandajoti Bhikkhu

**A Comparative Edition
of the
Dhammapada**

Pāli text with parallels from Sanskritised Prakrit

edited together with

A Study of the Dhammapada Collection

Ānandajoti Bhikkhu
(4th revised edition, April, 2020 - 2564)

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Complete Word Index

WHERE THE VARIOUS VERSIONS OF THE DHAMMAPADA WERE FOUND

MODERN PLACE NAMES

The Udānavarga was found in many sites in Central Asia

The Gāndhāri Dhammapada was discovered in the 1890s in Gandhārā

The Patna Dhammapada was photographed in the 1930s in a monastery in Tibet

DELHI

LHASA

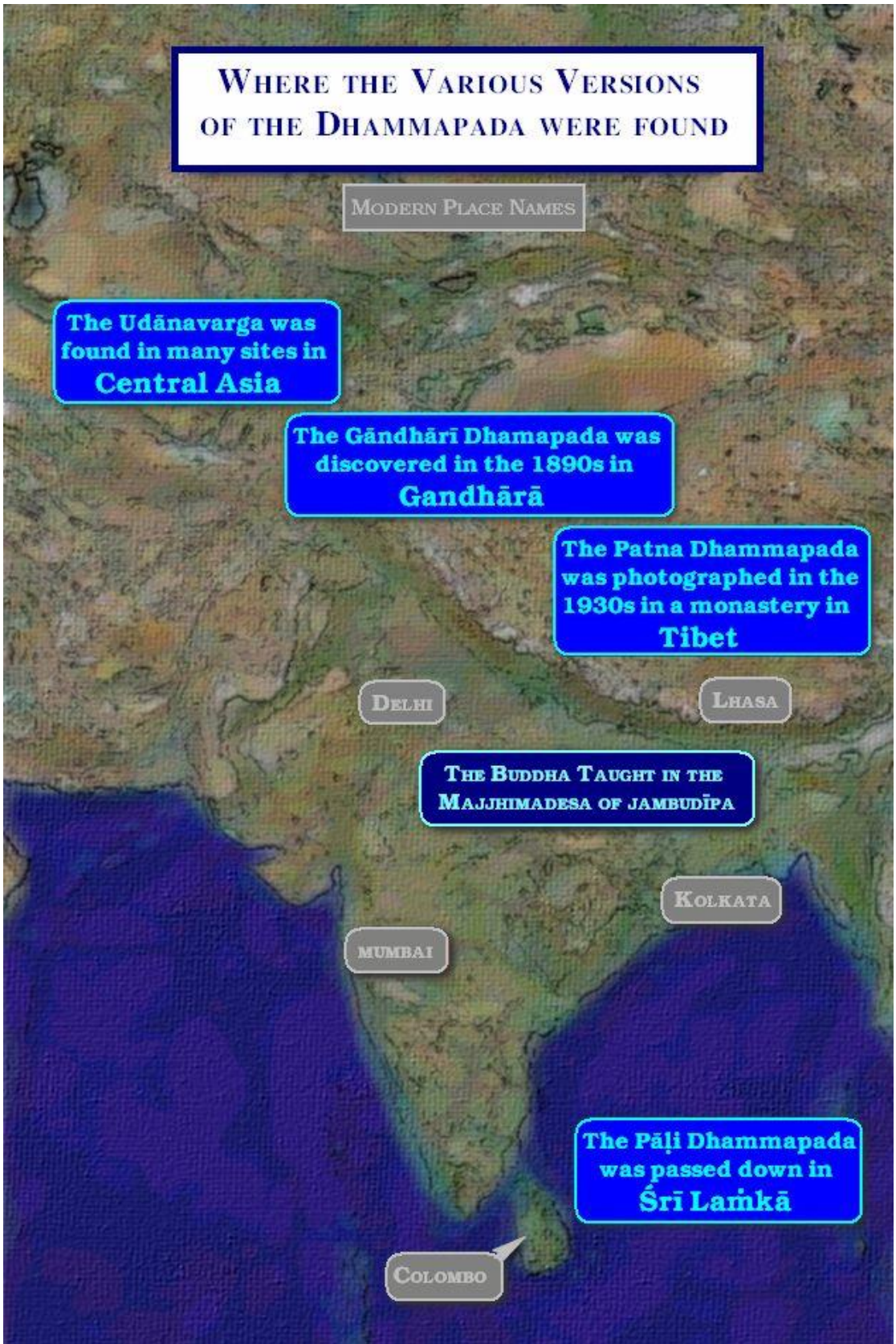
THE BUDDHA TAUGHT IN THE MAJJHIMADESA OF JAMBUDĪPA

KOLKATA

MUMBAI

The Pāḷi Dhammapada was passed down in Śrī Lankā

COLOMBO



Preface

The present work gathers together all the Middle Indo-Aryan (MIA) parallels to the Pāli Dhammapada found in the surviving remains of the various Buddhist traditions, and studies the principles underlying the way the collection has been organised and assembled.

Part 1 of this book presents an abstract of the parallels to give a clear overview of how the various versions relate to each other. There are detailed notes discussing such matters as the titles of the chapters, the content and sequence of the verses, and the way the material has been collected and organised.

Part 2 is the main portion of the book and contains the text of the Pāli Dhammapada itself, along with all the parallels that have been collected here. When presented in this way the complex relationships between the various texts becomes evident.

There is also a complete Comparative Index to the Dhammapada verses presented here, which acts as a kind of comparative vocabulary of the texts, showing the morphology of the words in the various recensions of the verses.

Acknowledgements

This work was originally published on my website www.ancient-buddhist-texts.net in 2004. For the printed edition a new Introduction has been written; and the Studies have been somewhat revised in the light of various comments I have received from readers and scholars. The electronic edition of this text has also been updated.

I am very grateful to Professor R. S. Bucknell, who read through the Introductions and Studies of both the main text and the Appendix, which helped me clarify the text. I am also indebted to Dr. Andrew Glass and Ven. Anālayo who read through the Introduction and whose scholarship helped me correct a number of oversights, and generally improve the text.

I would also like to thank the Head of the Department of Pali and Buddhist Studies at the University of Peradeniya, Dr. G. Somaratne, for being so supportive of the publication of this work; and I am grateful to Mr. Kulatunga of Printel Private Limited for undertaking to publish this work.

In compiling this work I have been greatly assisted by the labours of previous scholars, amongst whom I should mention J. Brough (*The Gāndhārī Dharmapada*), F. Bernhard (*Udānavarga*), M. Cone (*Patna Dharmapada*), O. von Hinüber and K.R. Norman (*Dhammapada*), K.L. Dhammajoti (*The Chinese Version of Dhammapada*), and the unknown author of an article on *The Origin of Dhammapada Verses* (Buddhist Studies Review 6, 2 - 1989), all of whom gave parallels to the various texts. During the course of research for this work I was also able to find some other parallels that had not previously been listed.

In preparing the main work I have had to prepare 4 major texts, and extracts from 4 others, and then compile it all. Although every care has been taken to ensure accuracy, it

is quite possible that there are still some mistakes in this edition. If anyone has any corrections or additions that they could pass on, I could include them in any future edition. Kindly write to anandajoti@gmail.com.

Ānandajoti Bhikkhu
September, 2006/2550

3rd Edition. Between 2011 and 2020 I added seven new parallels from Buddhist Sanskritised Prakrit to this work. Then in early 2020 I added five parallels from Jaina texts. The discovery of the latter is mainly down to the work of Prof. W.B. Bollée. The verses that are still lacking are the parallels found in the Mahābhārata, Manusmṛti and other Sanskrit works belonging to the Hindu tradition.

Ānandajoti Bhikkhu
January, 2020/2564

4th Edition. After writing the above I contacted Ayyā Vimalā who is a developer working on suttacentral.net, and was just working on the Buddha Nexus website, which is still in development at this stage, and will not be released publicly till around summer 2020. Because of this I am unable to give an address for the site at this stage.

My main concern was to find the parallels in Sanskrit works in the Hindu tradition. When Ayyā got back to me she had collected an astonishing list of around 90 new parallels from later Sanskrit works, mainly from the Mahāyāna tradition, as well as from Hindu works.

Working with this list, and by careful reading of the texts concerned, and searching again on Buddha Nexus, I managed to find another 20 or so parallels that had been overlooked. Most of the additions we see in this edition are down to Ayyā's work on this in one way or another. Of course any mistakes or omissions remaining are my own fault.

Ānandajoti Bhikkhu
April, 2020/2564

Introduction

Texts of the early Buddhist tradition are preserved in Pāli, Gāndhārī, and various other forms of Sanskritised Prakrit;¹ besides being found in Chinese and Tibetan translation. Of the MIA versions the only one that has come down to us in anything like a complete recension is preserved in the Pāli Tipiṭaka,² and it is certainly the Pāli texts, mainly in modern translations, that constitute the best known version of the early teachings, which is not surprising as they belong to a living Buddhist tradition.

Of the Pāli texts the Dhammapada is perhaps the best-loved collection of the Buddha's teachings. There have been many editions,³ and almost innumerable translations of this ever-popular text in nearly all modern languages.⁴ And in countries that have a Theravāda tradition there is a copy of the book in most Buddhist homes, and many people know at least some of the verses by heart.

Apart from the Pāli Dhammapada, however, there are comparable collections of the *Dharmapadāni* verses available in complete, or very nearly complete, editions in three other MIA recensions, and these parallels can often throw light on the early teachings, and act as a complement, and sometimes also as a corrective, to the Pāli verses. There are also parallels to individual verses found in other texts belonging to the early Buddhist traditions of other schools.⁵

¹ This term seems to me to be preferable to the usual Buddhist Hybrid Sanskrit or Mixed Sanskrit, which makes it sound as if we are dealing with forms of Sanskrit, whereas the languages underlying all the early texts, including Pāli, are forms of Prakrit that have been Sanskritised to a greater or lesser degree.

² The Tipiṭaka, of course, contains texts of various ages, but undoubtedly in the four main nikāyas it preserves a fairly reliable recension of the original teaching.

³ The main editions in Roman script were made by V. Fausböll (1855, 2nd ed. London, 1900); S. Sumangala Thera (London, 1914); D.J. Kalupahana (Lanham, 1986); J.R. Carter & M. Palihawadana (Oxford, 1987); O. von Hinüber & K.R. Norman (Oxford, 1994). I also made a [New Edition](#) myself in 2002, which is the text used here.

⁴ For a survey of the Dhammapada translations up to 1989, see Russel Webb: The Dhammapada - East and West (Buddhist Studies Review 6.2 1989: 166-175).

⁵ According to Bhikkhu Kuala Lumpur Dhammajoti, in The Chinese Version of Dharmapada (Colombo, 1995, p. 26), there are "2 versions of the Dharmapada and 2 versions of the Udānavarga in Chinese ... and two or three versions of the Udānavarga in Tibetan".

Moreover, there are parallels in the Jaina and Brahmanical traditions. Jaina Parallels have been enumerated by W.B. Bollée, in his Reverse Index of the Dhammapada, Suttanipāta, Thera- and Therīgāthā Pādas with Parallels from the Āyāraṅga, Sūyagaḍa, Uttarajjhāyā, Dasaveyāliya and Isibhāsiyāim (Reinbek, 1983).

The Brahmanical parallels have been collected by W. Rau in his essay: "Bermerkungen und nicht-buddhistische Sanskrit-Parallelen zum Pāli-Dhammapada", which was published in Jñānamuktāvalī. Commemoration Volume in Honour of Johannes Nobel... edited by Claus Vogel (New Delhi, 1959).

None of these, however, have been dealt with here, as we are concerned in this work with the relationship of the recensions of the verses in the various collections made in MIA.

A Study of the Dhammapada Collection - 2

Of the collections, the closest to the Pāli is what is now known as the Patna Dharmapada.⁶ All the editions are based on a manuscript found in a Tibetan Monastery by Rāhula Saṃkṛtyāyana some time in the 1930s.⁷ The photographs of this manuscript are now held in the K.P.G. Jayaswal Research Institute in Patna, which is how the conventional name for the text has arisen.

The language of the verses that have been collected in the Patna Dharmapada is very close to the Pāli version of the text. The morphology is slightly more Sanskritised, but anyone who can read Pāli, and has even a passing acquaintance with Sanskrit, should be able to read the text.

The same cannot be said of the Gāndhārī Dharmapada, the scribe of which did not regularly distinguish between short and long vowels; for the most part he didn't mark the difference between assimilated conjuncts and the simplex, or preserve *niggahīta* (*anusvara*) either; also the phonetic values of the text are considerably different to the other recensions. It is a desideratum that some attempt be made to restore the phonetic values of the text, so as to clarify the true nature of the language underlying the written remains.

The basis for this text is a set of manuscript remains that were found in the Gandhāra region in what is now Xinjiang Uyghur Autonomous Region of China in the late 19th century. There were initially a number of partial publications of this text which it appears had been broken into three pieces and sold off to various European explorers. One part found its way to France, another to Russia, and a third part, it appears, has been irretrievably lost.⁸ According to Prof. Brough's estimate there must have been approximately 540 verses in the text in total, but the verses in Brough's edition only amount to 342, and many of those are very fragmentary.

⁶ There are 4 editions of this text at present. The first, made by N. S. Shukla under the name The Buddhist Hybrid Sanskrit Dharmapada, was published in Patna itself in 1979; a much more reliable version of the text was made by G. Roth, and published as a part of The Language of the Earliest Buddhist Tradition, ed. by Prof. Heinz Bechert (Göttingen, 1980); the third was made by Margaret Cone as part of her doctrinal thesis, and published in the Journal of the Pali Text Society, Volume XIII (Oxford, 1989); the fourth was made by K. Mizuno in A Study of the Buddhist Sanskrit Dharmapada in Buddhist Studies Vol. 11 & 19 (Hamamatsu, 1982, 1990).

⁷ Exactly when is not clear, but it was probably during the trip to Tibet in 1934 or 1936.

⁸ A transcription of the material in France was published by J. Senart under the title Le manuscrit kharoṣṭhī du Dhammapada: les fragments Dutreuil de Rhins (Journal Asiatique, 1898); a 2nd edition of this material was made by B. Barua and S. Mitra in 1921, under the title Prakrit Dhammapada (University of Calcutta Press); a 3rd edition of the same material was made in 1945 by Prof. H.W. Bailey under the title The Khotan Dharmapada (Bulletin of the School of Oriental and African Studies, volume xi, London). But it was not until Prof. John Brough's edition, entitled The Gāndhārī Dharmapada that all the remaining parts of the text were collated and published in London in 1962 (School of Oriental and African Studies, London; reprinted by Motilal Banarsidass in Delhi, 2001).

A Study of the Dhammapada Collection - 3

The third major parallel to the text is not called a Dhammapada, but is known as the Udānavarga. However, it is clearly a recension of the same *Dharmapadāni* material, even if the collection has been greatly expanded. The Sanskrit remains of the text are fragmentary, but owing to the fact that there are many fragments to compare, it has been possible to restore the verses to a much greater degree than with the Gāndhārī.⁹

The text is evidently much more Sanskritised than the other versions we have discussed so far, but the degree of Sanskritisation is not standardised throughout and the text contains something of a mixture in terms of its language. The metre of the text is also a mixture of early and late forms, as I have shown in a separate study.¹⁰

Of the incomplete parallels, two chapters from yet another Dharmapada have been preserved in the Mahāvastu, one of the earliest of the Sanskritised Prakrit texts; one of the chapters is named as the Sahasravarga, and appears to be the whole of the chapter; the other is a selection that comes from an unnamed Bhikṣuvarga. Parallels also exist in the Divyāvadāna edited by E.B. Cowell & R.A. Neil (Cambridge 1886); the Gilgit Manuscripts edited by Prof. Nalinaksha Dutt (Calcutta, 1950); the Avadāna-śataka, edited by J.S. Speyer (St. Petersburg, 1902, 1906); and the Mahā-karmavibhaṅga edited by Sylvain Lévi (Paris, 1932).

In preparing this Comparative Edition of the Dhammapada I have used the Pāḷi Dhammapada as the basis, and collected the rest of the material around it. This should not, however, be taken as implying that the Pāḷi is the standard from which the other versions have more or less departed; nor should it be thought to imply that the Pāḷi edition is the original, or even the earliest version.¹¹

* * *

In re-presenting this material my primary aim has been to present matter that actually throws substantial light on the verses in question. Because of this I have not presented every fragment that could possibly have been parallel to each of the verses, considering that it actually adds little to our understanding of the verses, but have normally only admitted material when it is at least parallel to a quarter verse.¹²

⁹ Chapter xxix was published by R. Pischel in 1908; part of chapter xxii, and chapters xxix - xxxii were published by L. de la Vallée Poussin in 1912; N.P. Chakravarti in Paris in 1930 published chapters i - iii; v - xxi; and B. Pāuly published chapter xxxiii in 1961; but the first complete edition of the remains of the Sanskrit text were published by Dr. Franz Bernhard in 1965 in Gottingen.

¹⁰ See www.ancient-buddhist-texts.net/Buddhist-Texts/S1-Udanavarga/ for two studies of the Udānavarga relating to its prosody and to the Sanskritisation of the text.

¹¹ Even if we could determine with certainty the relative ages of the various recensions of the Dharmapadāni material, that would tell us almost nothing about the genuineness of the verses contained in them. It may be that a verse that has been heavily Sanskritised reflects an authentic saying of the Buddha; and another verse in an early form of Prākṛit is intrusive. As all the recensions are in fact collections of already extant verses we can be quite sure they contain material of various ages.

¹² What counts as a parallel is often a purely subjective judgement, and no doubt others

Similarly, I have not reproduced every parallel to every verse, which would entail an enormous amount of redundancy, but have reproduced the parallels at the place where they are closest to the Pāḷi verse, so that if there is a parallel that is equal to all four lines of one of the Pāḷi verses, and later is found equal to three lines of another verse, it is only reproduced on the first occasion.¹³

Presenting the material in this way should throw much light on the Pāḷi verses, and the relationship they have to the other versions. However, it does not reveal the whole picture, as the other texts sometimes have many verses that could be regarded as parallel to one of the Pāḷi verses, owing to repetition of a verse with the replacement of keywords. This applies especially to the Udānavarga.

To help rectify this situation, in the Appendix some important verses that have found their way into the parallel versions, but are missing in the Pāḷi recension, have been gathered together, and are presented from four different angles. The first follows the parallels to the Pāḷi with their variants, then the Patna, Gāndhārī, and Udānavarga texts with their parallels in turn. This shows both the texts and parallels to the verses in all the editions, and also reveals how the verses have been organised in the various versions.¹⁴

may disagree occasionally with what has been included and what excluded; however, there seems to be no way to avoid this. Similarly, given the great mass of material at hand, there may be some inconsistencies in the presentation. For these failings I can only beg the reader's indulgence.

¹³ This was an essential policy to adopt, as there are many series of verses in all the editions that simply extend the number of verses by substituting keywords. If every parallel line had been printed everywhere it occurs, the situation would have been confused, I feel, rather than clarified.

¹⁴ Time permitting, I hope to produce a similar collection using the Udānavarga as the basis, which has the advantage of being the largest collection of verses, and therefore offering the largest amount of material to compare.

Texts employed in this Edition

The Dhammapada, A New Edition edited by Ānandajoti Bhikkhu (Ancient Buddhist Texts website, 2002).

The text of the Dhammapada in this new edition has been established through a comparison of the Sinhalese, Burmese, Thai, and European editions.

Changes in presentation made in this edition:

- Chapter and verse numbers have been added to the parallels, alongside the sequential numbers.
- I have somewhat simplified the punctuation to bring it into line with the parallel versions.

Patna Dharmapada edited by **Margaret Cone** (JPTS Vol XIII, Oxford 1989) (reproduced by permission of PTS).

I am grateful to Prof. K.R. Norman, who sent a few small corrections to be made to the printed text. These include the accidental omission of a half-verse (145cd), and a repetition of a quarter-verse (149b).

Changes in presentation made in this edition:

- Chapter and verse numbers have been added to the parallels, alongside the sequential numbers.
- The use of the *avagraha* (elipsis sign) in the original has been replaced with " ' ".
- The vowel ri sign in Sanskrit is written with a ring underneath, not with a dot e.g. *dṛṣṭā* (not *dṛṣṭā*).
- Line breaks in the original manuscript, which were noted in the text by the first *akṣara* being written in bold type, have been omitted.
- Uncertain readings are marked with *red coloured italic text*.
- Dr. Cone occasionally discussed uncertain readings in the notes, these discussions have had to be omitted, and the akṣaras in question are marked with *red coloured italic text*.
- Missing words and akṣaras that were marked by empty square brackets " [] " are here marked by elipsis " . . . ".
- A few characters that Dr. Cone (in private correspondence) said she thought had no semantic meaning, have also been omitted.

The Gāndhārī Dharmapada edited by **John Brough** (Motilal Banarsidass, Delhi, 2001) (reproduced by permission of Motilal Banarsidass).

I am very grateful to the Early Buddhist Manuscript Project at the University of Washington, and particularly to Dr. Andrew Glass who prepared the database, for making the text available to me. This re-presentation of the text was made with the help of Dr. Mark Allon.

Changes in presentation made in this edition:

In the original text of the Gāndhārī Dharmapada as printed by Brough certain conventions were employed which have had to be dropped here. These include:

- dividing compounds with a hyphen.
- using a double wavy line to show vowel elipsis.
- Brough indicated initial vowel mid-word with alif " ' ". Here vowels that occur after another vowel mid-word should be understood to have been written as an initial vowel in the original text. Note that where this change has resulted in a & i or a & u coming together, the second vowel is marked with diaeresis (āï & äü) to distinguish it from Sanskrit ai & au.

Also note that:

- Chapter and verse numbers have been added to the parallels, alongside the sequential numbers.
- In his edition Brough provided titles for the last 13 vaggas of the text; he put them in square brackets and wrote them in Sanskrit. Here the brackets have been retained, but the Sanskrit has been replaced by Prakrit, which is more in keeping with the nature of the work.
- Uncertain readings which were marked with *italic* text are here marked with *red coloured italic text*.
- Brough sometimes entered conjectural readings into the text, and placed them in square brackets. The square brackets have been removed here, and they have been marked with *green coloured italic text*.
- Brough occasionally made suggestions in his footnotes for correcting mistakes in the readings in his footnotes; here I have inserted them into the text: they are also marked with *green coloured italic text*. The footnotes themselves, which were in any case very few in number, have had to be dropped.

Udānavarga edited by **Franz Bernhard** (Vandenhoeck + Ruprecht, Göttingen, 1965) (reproduced by permission of the Akademie der Wissenschaften zu Göttingen, and Mrs. Sobotzik the editor's sister and literary heir).

Changes in presentation:

- The numbering of the chapter titles has been changed from Roman to Arabic numerals (e.g. 33: Brāhmaṇavarga, not XXXIII: Brāhmaṇavarga), which is the way they appear at the end of the chapters in the original edition anyway.
- The sequential numbers have been omitted.
- The vowel ri sign in Sanskrit is written with a ring underneath, not with a dot, e.g. *ṛṣṭvā* (not *ṛṣṭvā* or *ṛiṣṭvā*).
- Uncertain readings are marked with *red coloured italic text*.
- Verses which had 2 irreconcilable versions have been given separate numbering (as [a], [b]), rather than printed side by side.

Divyāvadāna edited by **E.B. Cowell & R.A. Neil** (Cambridge 1886). The transliteration of this text has been modified to accord with the other texts presented here.

Excerpts from the following have been transliterated by the present writer:

Mahāvastu, edited by **E. Senart** (Paris, 1882, 1890, 1897).

Avadāna-śataka, edited by **J.S. Speyer** (St. Petersburg, 1902, 1906).

Mahā-karmavibhaṅga, edited by **Sylvian Lévi** (Paris, 1932).

The Arthaviniścaya Sūtra & its Commentary (Nibandhana), edited by **N. H. Samtani** (Patna, 1971)

Jātakamālā, edited **P.L. Vaidya** (Darbhanga, 1959)

Uttarādhyayanāsūtram, edited **Muni Virendar** (Bikaner, 1973)

Isibhāsiyāim, edited **Mahopadhyay Vinayasagar** (Jaipur, 1988)

Three Buddhist Inscriptions in Swat, edited **G. Bühler** (Calcutta, 1896-7)

Additional Texts (GRETIL):

When I started this work, around 20 years ago, there were very few transcriptions of texts available, nearly all included here were made by myself working from printed editions. Since that time there has been an enormous amount of work put into transcribing Buddhist texts, especially later Mahāyāna works.

The leading publisher has been the GRETIL (Göttingen Register of Electronic Texts in Indian Languages, <http://bit.ly/3cEWm9o>) project at the University of Göttingen in Germany; but also the Digital Sanskrit Buddhist Canon (<http://bit.ly/38zz3uc>) organised by the University of the West in California has contributed greatly to this work, and also made their work available to GRETIL.

The texts from GRETIL, which are what are used here and are for the most part,

transliterations of printed editions. From my experience I would say they are not always 100% accurate, and sometimes they have changes introduced that are unrecorded. Also they are sometimes amalgams of more than one edition of a text.

Occasionally they are editions that were originally made available online by various editors. Because of the nature of the work then, I give here links to the texts as they existed in early 2020. The texts were found through advanced AI and neural network techniques on the Buddhanexus website.

I have made some changes in presentation for consistency here. GRETIL uses the IAST system of transliteration, whereas I use ISO/Unicode, the changes mean that *m* there becomes *ṃ* here, and *r̥* there is represented by *ṛ* here. Normally the texts on GRETIL use forward slash as the divider in verses / and //, whereas I have preferred the bar | & ||. I have repunctuated and parsed the texts for consistency, and to make comparison easier for the student.

Many of the texts simply represent themselves as quoting the verses, sometimes with attribution of the original text and sometimes just as something the Buddha has said. Others are from chantings of traditional texts found at the end of other recitals, for instance, of the Prātimokṣa. While others quote for the authority the Buddha's words lend to a particular teaching.

Abhidharmadīpa, based on **Jaini**, 1959 (<http://bit.ly/2Tt6zOD>)

Abhidharmakośabhāṣyam, based on **Pradhan**, 1975 & Shastri, 1998
(<http://bit.ly/2IqlFht>)

Abhidharmakośavyākhyā, based on **Wogihara**, 1932-36 (<http://bit.ly/2weUpzI>)

Abhisamācārika-Dharma, ?? (<http://bit.ly/2TkPxSD>)

Bhaiṣajyavastu, based on **Dutt**, 1939-1959 (<http://bit.ly/2TJlcw9>)

Bhikṣuṇī Vinaya, based on **Roth**, 1970 (<http://bit.ly/2TOTtzz>)

Cittaviśuddhiprakaraṇa, based on **Patel**, 1949 (<http://bit.ly/2VJSUnY>)

Dharmasamuccaya, based on **Caube**, 1993 (<http://bit.ly/2TCxGWd>)

Dvāvimśatyavadānakathā, based on **Okada**, 1993 (<http://bit.ly/2To0BOP>)

Ekottarāgama-Fragmente, based on **Tripathi**, 1995 (<http://bit.ly/3cwPMS6>)

Garuḍapurāṇam, based on **Venkatesvara**, ?? (<http://bit.ly/3ayannv>)

Kalpanāmaṇḍitikā, based on **Lüders**, 1926 (<http://bit.ly/2PPDivp>)

Kośāmbakavastu, based on **Dutt**, 1984 (<http://bit.ly/2xjZUh9>)

Mahābhārata 05, based on **Bhandakar**, 1999 (<http://bit.ly/32SVTvC>)

Mahābhārata 10, based on **Bhandakar**, 1999 (<http://bit.ly/32VanLz>)

Mahābhārata 12, based on **Bhandakar**, 1999 (<http://bit.ly/2TJFFkm>)

Mahābhārata 13, based on **Bhandakar**, 1999 (<http://bit.ly/2PRuzJc>)

Mahāsubhāṣitasāṅgraha, various, ?? (<http://bit.ly/2PSIEXF>)

- Manusmṛti**, based on **Yano & Ikari**, 2020 (<http://bit.ly/2x7JzMe>)
- Prajñākaramati**, based on **Vaidya**, 1961 (<http://bit.ly/3auJ6SW>)
- Pravrajyāvastu**, based on **Vogel & Wille**, 1984-2002 (<http://bit.ly/2wxVjaP>)
- Prātimokṣasūtram (Mā)**, based on **Pachow & Mishra**, 1956 (<http://bit.ly/2Ilvrl0>)
- Prātimokṣasūtram (Mā-L)**, based on **Tatia**, 1976 (<http://bit.ly/2TumGLP>)
- Prātimokṣasūtram (Mūl)**, based on **Banerjee**, 1954 (<http://bit.ly/2IusU7X>)
- Prātimokṣasūtram (Sū)**, based on **von Simson**, 1986 & 2000
(<http://bit.ly/335C2d3>)
- Ratnāvalī**, based on **Vaidya**, 1961 (<http://bit.ly/38nO5Dc>)
- Satyasiddhiśāstram**, based on **Sastri**, 1975 (<http://bit.ly/3atvRBJ>)
- Saṅghabhedavastu 1**, based on **Gnoli**, 1977-78 (<http://bit.ly/2IqnV8r>)
- Saṅghabhedavastu 2**, based on **Gnoli**, 1977-78 (<http://bit.ly/3aBySAc>)
- Suvarṇavarṇāvadāna**, based on **Roy**, 1971 & Rajapatirana, 1974
(<http://bit.ly/2v1ivxH>)
- Yogalehrbuch**, based on **Schlingloff**, 1964 (<http://bit.ly/3av2Rd6>)
- Āyuhparyantasūtra**, based on **Matsumura**, 1989 (<http://bit.ly/32YOKdz>)
- Śaraṇagamanadeśanā**, based on **Negi**, 1992 (<http://bit.ly/3cxMDSc>)
- Śarīrārthagāthā**, based on **Enomoto**, 1989 (<http://bit.ly/2Tm52tK>)
- Śrīghanācārasaṅgrahaṭīkā**, based on **Singh**, 1983 (<http://bit.ly/38rWsOb>)

Method of Presentation

When lines in a verse of one of the parallels are not found in the Pāli Dhammapada, I have included those lines, so as to represent better the form of the original, they are written in grey coloured text.

It should also be pointed out here that a verse that has only a partial parallel in the Dhammapada may find a complete parallel elsewhere in the Pāli Tipiṭaka, though it appears that normally when a verse as a whole is absent from the parallels it is also absent from the rest of the Canon.

I have occasionally included more than one parallel where it seemed to me that the inclusion was justified by the light it throws on the Pāli verse. But normally I have only chosen the closest parallel to the Pāli verse that I could find – this applies particularly to the Udānavarga, where there are often a number of parallels to choose from.

I have given the reference numbers by chapter and verse number to the 3 main parallels, even though Brough's edition of Gāndhārī and Cone's edition of Patna give only sequential numbers,¹⁵ as this allows us to see at a glance whether verses in the parallels are, for instance, at the beginning of a chapter.

The layout adopted in regard to the parallels has been maintained throughout this presentation:

Pāli	Patna
Gāndhārī	Udānavarga

This layout has normally been preserved even when it leads to a lot of white space, as it makes referencing a lot easier if one is looking for a parallel from a particular text; also it seems useful to be able to see where *no* parallel exists in any of these texts, in which case the source text title will be greyed out accordingly, e.g.: Gāndhārī.

There are now (2020) many parallels from later Sanskrit and Jaina works included here, and the layout has been expanded with the additions placed below the basic layout, to whatever extent has been necessary. Sometimes we now have up to 10 parallels to a verse.

¹⁵ In these cases I give the sequential numbers also; Udānavarga has sequential numbers, but these have been omitted here, as any quotation can easily be found under the chapter and verse number.

Part 1: A Study of the Dhammapada Collection

This compares only the four main texts. Now that we have so many other parallels it would be worthwhile having a new study, but for the time being we have to benefit from this more limited study.

1: Chapters

In the Pāli Dhammapada there are 26 chapters, having 423 verses.

In the Patna Dharmapada there are 22 chapters, with 414 verses.

In the Gāndhāri Dharmapada there are 26 chapters, of which a number are absent or fragmentary. Prof. Brough gives 344 extant verses, some of which are in a fragmentary state, and estimates that the collection would originally have stood at 540 verses or thereabouts.

In the Udānavarga there are 33 chapters, having 1050 verses in Dr. Bernhard's edition, but many of these have irreconcilable versions (here marked with a, b), or have been numbered A, B, C, D, etc., so that the number printed is actually considerably greater than that (approx. 1100).

The following table gives the chapter numbers and titles of the Pāli Dhammapada and the parallels in the other collections:

Pāli	Patna	Gāndhārī	Udānavarga
1. Yamaka	1. Jama	13. Yamaka	29. Yuga
2. Appamāda	2. Apramāda	7. Apramadu	4. Apramāda
3. Citta	19. Citta	8. Cita	31. Citta
4. Puppha	8. Puṣpa	[18. Puṣpa] ¹⁶	18. Puṣpa
5. Bāla	11. Bāla	9. Bala	
6. Paṇḍita		[14. Paṇida]	
7. Arahanta		5. Araha	
8. Sahassa	21. Sahasra	[19. Sahasa]	
9. Pāpa		4. Pavu	28. Pāpa

¹⁶ Brough gave titles to a number of chapters that lacked them, and put them in square brackets, in most cases the title seems certain.

A Study of the Dhammapada Collection - 12

10. Daṇḍa	12. Daṇḍa		
11. Jarā		10. Jara	
12. Atta	17. Ātta		23. Ātma
13. Loka			
14. Buddha			
15. Sukha		11. Suha	30. Sukha
16. Piya			5. Priya
17. Kodha		[17. Kodha]	20. Krodha
18. Mala	10. Mala		
19. Dhammaṭṭha			
20. Magga	20. Māgga	6. Magu	12. Mārga
21. Pakiṇṇaka		[16. Prakiṇṇaka (?) ¹⁷]	16. Prakirṇaka
22. Niraya			
23. Nāga		[22. Naga, or Aśa (?)]	
24. Taṇhā	9. Tahna	3. Tasiṇa	3. Tṛṣṇā
25. Bhikkhu	4. Bhikṣu	2. Bhikhu	32. Bhikṣu
26. Brāhmaṇa	3. Brāhmaṇa	1. Brammaṇa	33. Brāhmaṇa

The Patna Dharmapada has, besides those listed, the following nine chapter titles that find no parallel in the Pāli: 5. Attha; 6. Śoka; 7. Kalyāṇī; 13. Saraṇa; 14. Khānti; 15. Āsava; 16. Vācā; 18. Dadantī; & 22. Uruga.

The Gāndhārī Dharmapada has, besides those listed, the following four chapters titles: 12. Thera; [15. Bahoṣuda]; [20. Śīla (?)]; [21. Kica (?)]; and Chapters 23 - 26 are lost along with their names.

The Udānavarga, besides those listed, has the following nineteen chapters titles: 1. Anitya; 2. Kāma; 6. Śīla; 7. Sucarita; 8. Vāca; 9. Karma; 10. Śraddhā; 11. Śramaṇa; 13. Satkāra; 14. Droha; 15. Smṛti; 17. Udaka; 19. Aśva; 21. Tathāgata; 22. Śruta; 24. Peyāla; 25. Mitra; 26. Nirvāṇa; & 27. Paśya.

We can see from this that there are parallel chapter titles to most of the Pāli chapters, and some of the categories seem very well established, such as: 1. Yamaka; 2. Appamāda; 3. Citta; 4. Puppha; 5. Bāla; 8. Sahassa; 20. Magga; 24. Taṇhā; 25. Bhikkhu; & 26. Brāhmaṇa.

However, there are no parallels to these 4 chapters titles: 13. Loka; 14. Buddha; 19. Dhammaṭṭha; & 22. Niraya; also 6. Paṇḍita & 23. Nāga may also not find parallels, as Brough's titles are only a guess, working from the extant contents of the work.

It is interesting to note that it is clearly the opening and end chapters in the Pāli that are paralleled; and the same can be said about the Patna Dharmapada, in which the first four chapters and three of the last four chapters find parallels in the Pāli. Again with the

¹⁷ The naming of this chapter as *Prakiṇṇakavaga* is only a guess by Brough, as the remaining contents do not seem to suggest a theme.

Gāndhārī Dharmapada, chapters 1-3; 5-11; 13-14; 16-19 all find parallels in the Pāḷi; in this case, however, we do not know how the collection closed because the material is lost.

Udānavarga breaks from this pattern in the opening, but has the last 6 chapters paralleled.

The fact that there are parallels to most of the chapter titles, however, tells us little about what is collected within those chapters. We need therefore to look more closely at the contents of each chapter to gain a better overall view of the collection.

2: Contents

One of the most striking things about the Pāḷi Dhammapada is that nearly all of its verses (95%) are found in at least one of the other collections, and not infrequently in all of them. Given the fragmentary nature of the Gāndhārī Dharmapada, and its close resemblance to the Pāḷi where it does exist, we could expect that the figures would be even higher if we had more of that text available.

Below are tables covering the twenty-six chapters in the Pāḷi Dhammapada, with the information relating to the correspondence between chapter and verse abstracted, so that it is possible to see at a glance the correspondences in the four main collections.¹⁸ Following each of the tables I have made a few notes highlighting certain aspects they bring out in regard to content and sequence, together with other explanatory notes whenever necessary.

There are certain verses in the Pāḷi collection that find no parallel in any of the other collections; in that case I have also inspected the Pāḷi Canon itself to see whether they are parallels there, and I give the findings in the notes that follow the tables.

Where the verses only partially parallel the Pāḷi, this is noted by indicating the quarters that are parallel (as a, b, c, d, etc). Where parts of two verses together make up a parallel, this is also clearly indicated.

Parts of the Gāndhārī Dharmapada are, unfortunately, badly damaged or lost, so that sometimes we no longer know the contents of the whole verse, and therefore how well it parallels the Pāḷi. The verses affected in this way have therefore been marked with an asterick in the tables that follow.

¹⁸ Normally the information concerning the Mahāvastu and the other texts is not presented here, as they are generally not collections of verses, and only contain incidental parallels (the Mahāvastu contains a *Sahasravarga*, and maybe a *Bhikṣuvarga*, and the information concerning these chapters is summarised).

The total number of verses in the Pāḷi and the parallels in the other collections are noted at the bottom of each table.

1. Yamakavagga

Pāḷi	Patna	Gāndhārī	Udānavarga
1.1 Yamaka	1.1 Jama	13.1 Yamaka	31.23 Citta
1.2 Yamaka	1.2 Jama	13.2 Yamaka	31.24 Citta
1.3 Yamaka	1.5 Jama		14.9 Droha
1.4 Yamaka	1.6 Jama		14.10 Droha
1.5 Yamaka	14.15 Khānti		14.11 Droha
1.6 Yamaka	14.16 Khānti		
1.7 Yamaka	1.7 Jama	13.17 Yamaka	29.15 Yuga
1.8 Yamaka	1.8 Jama	13.18 Yamaka	29.16 Yuga
1.9 Yamaka	6.11 Śoka	12.11 Thera	29.7 Yuga
1.10 Yamaka	6.12 Śoka	12.12 Thera	29.8 Yuga
1.11 Yamaka	10.15 Mala	13.13 Yamaka	29.3 Yuga
1.12 Yamaka	10.16 Mala	13.14 Yamaka	29.4 Yuga
1.13 Yamaka	19.10 Citta	13.19 Yamaka	31.11 Citta
1.14 Yamaka	19.11 Citta	13.20 Yamaka	31.17 Citta
1.15 Yamaka	1.3 Jama	13.5 Yamaka	28.34 Pāpa
1.16 Yamaka	1.4 Jama	13.6 Yamaka	28.35 Pāpa
1.17 Yamaka			
1.18 Yamaka			
1.19 Yamaka	16.13 Vācā	12.9 Thera	4.22 Apramāda
1.20 Yamaka	16.14 Vācā	12.10 Thera	4.23 Apramāda
20	18	14	17

- It is clear, when looking at this table, that although the *Yamaka* category is well established, which verses belong to it is not. In the parallels most of the verses appear, but roughly half of them have been collected under different rubrics.
- There are no good parallels to the verses 17 - 18 of the Pāḷi collection, and these also find no parallel elsewhere in the Canon.
- Patna is quite close to the Pāḷi, having the first eight verses in common, albeit in different order.

- Gāndhārī has twenty-three verses collected in its *Yamakavaga*, but only ten parallels from that chapter (it is very possible that other pairs appeared in different chapters, the contents of which have been lost).
- Udānavarga knows of all but three of the verses, but only six are in its *Yugavarga*.

2. Appamādavagga

Pāli	Patna	Gāndhārī	Udānavarga
2.1 Appamāda	2.1 Apramāda	7.6 Apramadu	4.1 Apramāda
2.2 Appamāda	2.2 Apramāda	7.7 Apramadu	4.2 Apramāda
2.3 Appamāda	2.3 Apramāda		4.3 Apramāda
2.4 Appamāda	2.15 Apramāda	7.3 Apramadu	4.6 Apramāda (abd)
2.5 Appamāda	2.16 Apramāda	7.2 Apramadu	4.5 Apramāda
2.6 Appamāda	2.4 Apramāda	7.8 Apramadu	4.10 Apramāda
2.7 Appamāda		7.20bc & 25cd Apramadu	4.12 Apramāda
2.8 Appamāda	2.6 Apramāda	7.10 Apramadu	4.4 Apramāda
2.9 Appamāda	2.5 Apramāda	7.9 Apramadu	19.4 Aśva
2.10 Appamāda		7.11 Apramadu	4.24 Apramāda
2.11 Appamāda	2.10 Apramāda	2.24 Bhikhu	4.29 Apramāda
2.12 Appamāda	2.9 Apramāda	2.23 Bhikhu	4.32 Apramāda
12	10	11	12

- In the 2nd chapter the agreement is very high, there being thirty-three out of a potential thirty-six parallels, and all but three of them belong to an *Appamāda* chapter.
- The Pāli, Patna, and Udānavarga chapters all open with the same three verses, but after that the sequence breaks down.

3. Cittavagga

Pāḷi	Patna	Gāndhārī	Udānavarga
3.1 Citta	19.1 Citta	8.2 Cita (ab)*	31.8 Citta
3.2 Citta	19.2 Citta	8.? Cita (a)*	31.2 Citta
3.3 Citta	19.4 Citta		31.1 Citta
3.4 Citta	19.5 Citta		
3.5 Citta	19.3 Citta	8.? Cita (a)*	31.8A Citta (ab)
3.6 Citta	18.9 Dadantī	8.? Cita	31.28 Citta
3.7 Citta	19.6 Citta (abc)	8.? Cita	28.6 Pāpa
3.8 Citta	19.9 Citta		31.35 Citta
3.9 Citta	19.8 Citta	8.19 Jara	1.35 Anitya
3.10 Citta			31.9 Citta (bc)
3.11 Citta			31.10 Citta (abc)
11	9	6	10

- All of the verses find a parallel in one or other of the collections, and nearly all are in a *Cittavagga* (four are in other *vaggas*).
- The Gāndhārī Dharmapada, it should be stressed, is very badly broken in its *Citavaga* and may have contained other parallels that are lost.

4. Pupphavagga

Pāḷi	Patna	Gāndhārī	Udānavarga
4.1 Puppha	8.11 Puṣpa	18.12 Puṣpa (bcd)*	18.1 Puṣpa
4.2 Puppha	8.12 Puṣpa	18.13 Puṣpa	18.2 Puṣpa
4.3 Puppha	8.14 Puṣpa	18.11 Puṣpa (bcd)*	18.18 Puṣpa
4.4 Puppha	8.8 Puṣpa	18.5 Puṣpa (bcd)*	18.14 Puṣpa
4.5 Puppha	8.9 Puṣpa		18.15 Puṣpa
4.6 Puppha	8.7 Puṣpa	18.3 Puṣpa	18.8 Puṣpa
4.7 Puppha	17.4 Ātta	16.13 Prakīṇaka? (abc)	18.9 Puṣpa (abc)
4.8 Puppha	8.5 Puṣpa	18.1 Puṣpa	18.6 Puṣpa
4.9 Puppha	8.6 Puṣpa	18.2 Puṣpa	18.7 Puṣpa
4.10 Puppha	8.10 Puṣpa	18.4 Puṣpa	18.10 Puṣpa
4.11 Puppha	8.1 Puṣpa	18.6 Puṣpa	6.16 Śīla
4.12 Puppha	8.2 Puṣpa	18.7 Puṣpa (cd)*	6.17 Śīla (acd)
4.13 Puppha	8.3 Puṣpa		6.18 Śīla
4.14 Puppha	8.4 Puṣpa	18.8 Puṣpa	6.19 Śīla
4.15 Puppha	8.15 Puṣpa	18.14 Puṣpa	18.12 Puṣpa
4.16 Puppha	8.16 Puṣpa	18.15 Puṣpa	18.13 Puṣpa
16	16	14	16

- The collection of verses having a simile about flowers seems to have been well established, and there are good parallels not only to the chapter name, but to the contents also.
- Patna has sixteen verses in its *Puṣpavarggaḥ*, and fifteen are parallel to its Pāḷi counterpart; Gāndhārī *Puṣpavaga* has fifteen verses and thirteen are parallel to the verses in the *Pupphavagga*.
- The sequence 11 - 14 finds a parallel in Patna and Udānavarga, and partly so in Gāndhārī.

5. Bālavagga

Pāḷi	Patna	Gāndhārī	Udānavarga
5.1 Bāla	11.12 Bāla		1.19 Anitya
5.2 Bāla			14.15 Droha (acd)
5.3 Bāla			1.20 Anitya
5.4 Bāla	11.11 Bāla		25.22 Mitra
5.5 Bāla	11.18 Bāla	14.10 Paṇida (abc)	25.13 Mitra
5.6 Bāla	11.19 Bāla	14.11 Paṇida (abc)	25.14 Mitra
5.7 Bāla	11.1 Bāla		9.13 Karma
5.8 Bāla	11.2 Bāla		9.14 Karma
5.9 Bāla	11.3 Bāla		9.15 Karma
5.10 Bāla			28.18 Pāpa
5.11 Bāla	21.13 Sahasra (abd)		24.17 Peyāla (abd)
5.12 Bāla	7.12 Kalyāṇī		9.17 Karma
5.13 Bāla	11.4 Bāla		13.2 Satkāra
5.14 Bāla	11.5 Bāla		13.3 Satkāra
5.15 Bāla	11.6 (abd) & 11.7 (ab) Bāla		13.4 (bd) & 13.5 (ab) Satkāra
5.16 Bāla	11.7 (cd) & 11.8 Bāla		13.5cd & 13.6 Satkāra
16	13	2	16

- Gāndhārī's *Balavaga* is one of the lost chapters, and there are therefore only two verses parallel to the Pāḷi in this chapter, that have been collected in its *Paṇidavaga*.
- The sequence 6 - 9 is paralleled in Patna and Udānavarga; as is the sequence 13 - 16, but in the latter the division of the verses does not agree with the parallels, which however, agree with one another.

6. Paṇḍitavagga

Pāḷi	Patna	Gāndhārī	Udānavarga
6.1 Paṇḍita	12.12 Attha	14.8 Paṇida	28.7 Pāpa
6.2 Paṇḍita	12.13 Attha	14.7 Paṇida	5.26 Priya
6.3 Paṇḍita	12.11 Attha		25.3 Mitra
6.4 Paṇḍita	19.7 Citta	14.1 Paṇida	30.13 Sukha
6.5 Paṇḍita			17.10 Udaka
6.6 Paṇḍita	6.10 Śoka	14.16 Paṇida	29.49 Yuga
6.7 Paṇḍita	15.15 Āsava	14.2 Paṇida	17.11 Udaka
6.8 Paṇḍita	5.16 Attha	14.3 Paṇida	30.52 Sukha
6.9 Paṇḍita	17.21 Ātta	20.3 Śīla?	
6.10 Paṇḍita	15.1 Āsava		29.33 Yuga
6.11 Paṇḍita	15.2 Āsava		29.34 Yuga
6.12 Paṇḍita	15.3 Āsava		16.14 Prakirṇaka
6.13 Paṇḍita	15.4 Āsava		16.14 Prakirṇaka (ef)
6.14 Paṇḍita	15.5 Āsava		31.39 Citta
14	13	7	13

- The parallels to the Pāḷi *Paṇḍitavagga* in the Patna Dharmapada are mainly to be found in its *Atthavarggaḥ* and *Āsavavarggaḥ*.
- The last five verses are sequential in both collections.
- Only six of the Pāḷi verses are paralleled in the Gāndhārī Dharmapada, which is a bit surprising, as it has nineteen verses collected in its *Paṇidavaga*.
- The Udānavarga parallels are scattered throughout that collection.

7. Arahantavagga

Pāḷi	Patna	Gāndhārī	Udānavarga
7.1 Arahanta	6.3 Śoka		29.35 Yuga
7.2 Arahanta	13.16 Śaraṇa		17.1 Udaka
7.3 Arahanta	6.4ab Śoka & 15.10c-f Āsava		29.26 Yuga
7.4 Arahanta	15.10 Āsava		29.29 Yuga
7.5 Arahanta	6.6 Śoka		19.3 Aśva
7.6 Arahanta			
7.7 Arahanta	6.5 Śoka		31.45 Citta
7.8 Arahanta	18.7 Dadantī		29.23 Yuga
7.9 Arahanta	14.7 Khānti		29.18 Yuga
7.10 Arahanta	9.19 Tahna		29.17 Yuga
10	9		9

- The Gāndhārī had an *Arahavaga*, but it is lost, together with all the verses it contained.
- Neither Patna nor Udānavarga know of the rubric, and the parallels are scattered throughout those collections.
- There is no good parallel to 6, but compare Udānavarga 17.12.

8. Sahassavagga

Pāḷi	Patna	Gāndhārī	Udānavarga
8.1 Sahassa	21.1 Sahasra	19.2 Sahasa	24.1 Peyāla (bcd)
8.2 Sahassa		19.4 Sahasa	
8.3 Sahassa	21.2 Sahasra	19.5 Sahasa	24.2 Peyāla
8.4 Sahassa	21.3 Sahasra	19.1 Sahasa	23.3 Ātmavarga
8.5 Sahassa	17.14 Ātta		23.4 Ātmavarga
8.6 Sahassa	17.15 Ātta		23.5 Ātmavarga (abc)
8.7 Sahassa	21.4 Sahasra	19.6ab & 19.16 Sahasa	
8.8 Sahassa	21.5 Sahasra	19.15ab & 19.16 Sahasa	24.16 Peyāla
8.9 Sahassa	21.6 Sahasra	19.17 Sahasa	24.30 Peyāla
8.10 Sahassa		11.11 Suha	
8.11 Sahassa	21.15 Sahasra		24.3 Peyāla
8.12 Sahassa	21.16 Sahasra		24.4 Peyāla
8.13 Sahassa	21.17 Sahasra	19.12 Sahasa	24.5 Peyāla
8.14 Sahassa	21.18 Sahasra	19.13 Sahasa	24.6 Peyāla
8.15 Sahassa	21.20 Sahasra		24.15 Peyāla
8.16 Sahassa	21.19 Sahasra	19.14 Sahasa	24.14 Peyāla
16	14	11	13

- Although Udānavarga doesn't have a *Sahasravarga*, its *Peyālavarga* (a name unknown to the other collections) contains many of the verses.
- The Pāḷi sequence 11 - 14 is paralleled in both Patna and Udānavarga, and 2 of the verses appear in sequence in Gāndhārī also.
- Mahāvastu has eleven parallels, they are to verses: 1, 2, 4, 7, 8, 9, 11, 13, 14, 15, & 16.

9. Pāpavagga

Pāḷi	Patna	Gāndhārī	Udānavarga
9.1 Pāpa	7.1 Kalyāṇī		28.23 Pāpa
9.2 Pāpa	7.2 Kalyāṇī	13.7 Yamaka	28.21 Pāpa
9.3 Pāpa	7.3 Kalyāṇī	13.8 Yamaka	28.22 Pāpa
9.4 Pāpa	7.7 Kalyāṇī		28.19 Pāpa
9.5 Pāpa	7.8 Kalyāṇī		28.20 Pāpa
9.6 Pāpa	11.20 Bāla	13.9 Yamaka	17.5 Udaka
9.7 Pāpa	11.21 Bāla	13.10 Yamaka	17.6 Udaka
9.8 Pāpa	7.21 Kalyāṇī		28.14 Pāpa
9.9 Pāpa	7.11 Kalyāṇī		28.15 Pāpa
9.10 Pāpa	7.20 Kalyāṇī		28.9 Pāpa
9.11 Pāpa	15.14 Āsava		
9.12 Pāpa			9.5 Karma
9.13 Pāpa			1.25 Anitya
13	11	4	12

- There are many parallels from the verses in the Udānavarga *Pāpavarga*, but the sequence is very different.
- In Patna the *Kalyāṇīvarggaḥ* corresponds closely to the *Pāpavagga*, and has the opening three verses in common.
- The *Pavuvaga* in Gāndhārī is one of the chapters that we know is lost, so there are only a few parallels in that collection, coming from its *Yamakavaga*.

10. Daṇḍavagga

Pāḷi	Patna	Gāndhārī	Udānavarga
10.1 Daṇḍa	12.8 Daṇḍa (acd)		5.19 Priya (acd)
10.2 Daṇḍa	12.8 Daṇḍa		5.19 Priya
10.3 Daṇḍa	12.9 Daṇḍa		30.3 Sukha
10.4 Daṇḍa	12.10 Daṇḍa		30.4 Sukha
10.5 Daṇḍa	12.3 Daṇḍa		26.3 Nirvāṇa
10.6 Daṇḍa	12.4ab & 12.5cd Daṇḍa		26.5 Nirvāṇa
10.7 Daṇḍa	12.6 Daṇḍa (abc)		1.17 Anitya
10.8 Daṇḍa			9.12 Karma
10.9 Daṇḍa			28.26 Pāpa
10.10 Daṇḍa			28.28 Pāpa
10.11 Daṇḍa			28.27 Pāpa (cdab)
10.12 Daṇḍa		13.11 Yamaka (cd)	28.29 Pāpa (abc)
10.13 Daṇḍa	12.1 Daṇḍa		33.1 Brāhmaṇa
10.14 Daṇḍa	12.2 Daṇḍa	2.30 Bhikhu	33.2 Brāhmaṇa
10.15 Daṇḍa			19.5 Aśva (ad)
10.16 Daṇḍa	18.3 Dadantī (abcd)		19.2 Aśva (abcde)
10.17 Daṇḍa			17.10 Udakavarga
17	10	2	17

- In Patna there is sequential correspondence for the Pāḷi verses 2 - 4, and it also knows of a *Daṇḍavarggaḥ*.
- The Udānavarga has parallels to virtually all the verses, but they are dispersed throughout that collection.

11. Jarāvagga

Pāḷi	Patna	Gāndhārī	Udānavarga
11.1 Jarā	13.18 Śaraṇa	10.? Jara	1.4 Anitya
11.2 Jarā			27.20 Paśya
11.3 Jarā	14.21 Khānti	10.? Jara	1.34 Anitya
11.4 Jarā		10.?ab & 10.?cd Jara	1.5 Anitya
11.5 Jarā		17.11 Kodha	16.23 Prakirṇaka
11.6 Jarā		10.? Jara	1.28 Anitya
11.7 Jarā	12.15 Daṇḍa		
11.8 Jarā			31.6 Citta
11.9 Jarā			31.7 Citta
11.10 Jarā	13.14 Śaraṇa		17.3 Udaka
11.11 Jarā	13.15 Śaraṇa	139b Jara	17.4 Udaka
11	5	6	10

- Although the Gāndhārī *Jarāvagga* is badly damaged, Brough nevertheless lists no fewer than twenty-four verses found in that chapter; it is surprising, therefore, that there are not more parallels to be found therein.
- Patna doesn't have a *Jarāvarggaḥ*, and parallels to only half of the verses are found in that collection.
- Most of the verses occur in the Udānavarga, but not in a *Jarāvarga*.¹⁹

¹⁹ Brough's suggestion that the Udānavarga Anityavarga is its equivalent to the Pāḷi Jarāvagga does not seem to be borne out by the evidence presented here, as there are only 4 parallels between the two collections.

12. Attavagga

Pāli	Patna	Gāndhārī	Udānavarga
12.1 Atta	17.7 Ātta		5.15 Priya
12.2 Atta	17.12 Ātta	14.4 Paṇida	23.7 Ātma
12.3 Atta	17.13 Ātta		23.8 Ātma
12.4 Atta	17.16 Ātta		23.11 Ātma
12.5 Atta	17.2 Ātta		28.12 Pāpa
12.6 Atta	17.1 Ātta	20.9 Śīla?	11.10 Śramaṇa
12.7 Atta	10.11 Mala	16.6 Prakīṇaka?	28.16 Pāpa
12.8 Atta	17.10 Ātta	15.16 Bahoṣuda	8.7 Vāca
12.9 Atta	17.3 Ātta		28.11 & 28.12ab Pāpa
12.10 Atta	17.20 Ātta	16.7 Prakīṇaka?	23.10 Ātma
10	10	5	10

- Both Pāli and Patna have well-defined *Attavaggas*, with Patna being the more extensive of the two.
- Udānavarga also has an *Ātmavarga*, but only four out of twenty-six verses are parallel to verses in the Pāli *Attavagga*, though many of them are variations of Pāli 12.4.

13. Lokavagga

Pāḷi	Patna	Gāndhārī	Udānavarga
13.1 Loka	2.18 Apramāda	7.12 Apramadu	4.8 Apramāda
13.2 Loka	2.14 Apramāda	7.1 Apramadu	4.35 Apramāda
13.3 Loka	13.9 Śaraṇa	20.7 Śīla?	30.5 Sukha
13.4 Loka	14.20 Khānti		27.15 Paśya
13.5 Loka			27.17 Paśya (bcd)
13.6 Loka	2.7 Apramāda	7.13 Apramadu	16.5 Prakirṇaka
13.7 Loka			16.9 Prakirṇaka
13.8 Loka			27.5 Paśya
13.9 Loka	13.17 Śaraṇa (abc)		17.2 Udaka (abc)
13.10 Loka	16.20 Vācā		9.1 Karma
13.11 Loka	16.16 Vācā (abc)		10.2 Śraddhā
13.12 Loka	18.12 Dadantī (bcd)		
12	9	4	11

- Here we can see that although a number of the verses are found in both Patna and Udānavarga, the *Lokavagga* rubric is unique to the Pāḷi collection.
- The first two verses are found in the *Apramādavargas* of the other collections.

14. Buddhavarga

Pāḷi	Patna	Gāndhārī	Udānavarga
14.1 Buddha	15.16 Āsava		29.52 Yuga
14.2 Buddha	15.17 Āsava		29.53 Yuga
14.3 Buddha	14.6 Khānti		21.9 Tathāgata
14.4 Buddha	18.8 Dadantī (abd)		16.5 Prakīṇaka?
14.5 Buddha	19.16 Citta		28.1 Pāpa
14.6 Buddha	14.1 Khānti		26.2 Nirvāṇa
14.7 Buddha			31.50 Citta
14.8 Buddha	9.9 Tahna		2.17 Kāma
14.9 Buddha	9.10 Tahna		2.18 Kāma
14.10 Buddha	13.1 Śaraṇa		27.31 Paśya
14.11 Buddha	13.2 Śaraṇa		27.32 Paśya
14.12 Buddha	13.3 Śaraṇa		27.33 Paśya
14.13 Buddha			27.34 Paśya
14.14 Buddha	13.4 Śaraṇa		27.35 Paśya
14.15 Buddha	5.15 Attha	11.12 Suha	30.27 Sukha
14.16 Buddha	5.4 Attha		30.22 Sukha
14.17 Buddha			
14.18 Buddha			
18	14	1	16

- The verses in this chapter are dispersed in the Patna and Udānavarga collections.
- We might have expected more than one of the verses from the Pāḷi *Buddhavagga* to be paralleled in the Udānavarga *Tathāgatavarga*, but such is not the case.
- The fact that all but one verse is not found in Gāndhārī would seem to suggest that that is one of the missing chapters from that collection.
- The absence of parallels to the last two verses is striking here; they also find no parallel in the Canon.

15. Sukhavagga

Pāḷi	Patna	Gāndhārī	Udānavarga
15.1 Sukha	14.17 Khānti	11.5 Suha	30.47 Sukha
15.2 Sukha			30.45 Sukha
15.3 Sukha	14.18 Khānti	11.4 Suha	30.43 Sukha
15.4 Sukha	14.19 Khānti	11.7 Suha	30.49 Sukha
15.5 Sukha	5.17 Attha	11.19 Suha	30.1 Sukha
15.6 Sukha			
15.7 Sukha	5.11 Attha	11.2 Suha	26.7 Nirvāṇa
15.8 Sukha	5.12 Attha	11.1 Suha	26.6 Nirvāṇa
15.9 Sukha			28.5 Pāpa
15.10 Sukha	5.5 Attha	11.14 Suha	30.25 Sukha
15.11 Sukha	5.6 Attha	11.15 Suha	30.26 Sukha
15.12 Sukha	5.7 Attha	11.16 Suha	
12	9	9	10

- Given that a *Sukhavagga* is a well-defined category occurring in Pāḷi, Gāndhārī & Udānavarga, its absence in Patna is striking.
- The last three verses appear sequentially in Pāḷi, Patna, Gāndhārī, and the first two of them in Udānavarga also, which lacks the third verse altogether.
- 6 doesn't find a direct parallel, but Udānavarga 29.37 (parallel to 18.17) can be compared. There is no parallel in the Canon.

16. Piyavagga

Pāḷi	Patna	Gāndhārī	Udānavarga
16.1 Piya	10.17 Daṇḍa (abc)	16.8 Prakīṇaka?	5.9 Priya
16.2 Piya	5.9 Attha		5.5 Priya (acd)
16.3 Piya	5.10 Attha		5.8 Priya
16.4 Piya	5.8 Attha (abd)		5.1 Priya
16.5 Piya			
16.6 Piya			2.3 Kāma
16.7 Piya			2.2 Kāma
16.8 Piya			
16.9 Piya	16.17 Vācā (bd)	20.1 Śīla? (bd)	5.24 Priya (bd)
16.10 Piya			2.9 Kāma
16.11 Piya			5.20 Priya
16.12 Piya			5.21 Priya
12	5	2	10

- There are very few parallels in the Gāndhārī collection here, and it may be that a Piyavaga has been lost.
- The category is established in the Udānavarga, but absent from Patna, and there are very few parallels from that collection.
- Again we have two verses in the Pāḷi that fail to find exact parallels elsewhere in these collections, but perhaps it is easier to explain this time, as the verses in question are variations of a succession of verses, which all have the same structure, with a change of keyword. Neither of them is paralleled in the Canon either.

17. Kodhavagga

Pāḷi	Patna	Gāndhārī	Udānavarga
17.1 Kodha	13.23 Śaraṇa	17.1 Kodha	20.1 Krodha
17.2 Kodha		17.2 Kodha	20.22 Krodha
17.3 Kodha		17.7 Kodha	20.19 Krodha
17.4 Kodha	16.15 Vācā	17.8 Kodha	20.16 Krodha
17.5 Kodha	14.2 Khānti		7.7 Sucarita
17.6 Kodha	15.9 Āsava		15.8 Smṛti
17.7 Kodha	16.6 Vācā	14.14 Paṇḍa	29.45 Yuga (cdef)
17.8 Kodha	16.7 Vācā	14.17 Paṇḍa	29.46 Yuga
17.9 Kodha	16.9 Vācā	14.18 Paṇḍa	29.47 ab & 29.48ab Yuga
17.10 Kodha	16.10 Vācā	14.19 Paṇḍa	22.11cd Tathāgata
17.11 Kodha	16.2 Vācā		7.1 Sucarita
17.12 Kodha	16.3 Vācā		7.2 Sucarita
17.13 Kodha	16.4 Vācā		7.3 Sucarita
17.14 Kodha	16.5 Vācā (abc)	2.1 Bhikhu	7.10 Sucarita
14	12	9	14

- Both Gāndhārī and Udānavarga know of a *Krodhavarga*, but only a handful of verses found in the Pāḷi are also in those chapters, the rest being scattered.
- Patna doesn't have a *Krodhavarggaḥ*, but most of the parallels are found in its *Vācāvarggaḥ*.
- The Pāḷi sequence 8 - 10 is also sequential in Gāndhārī and Udānavarga, though the division of the verses differs in the latter. Two of the three verses are also sequential in Patna.
- Pāḷi sequence 11 - 14 is also found in Patna, and 11 - 13 occurs also in Udānavarga.

18. Malavagga

Pāḷi	Patna	Gāndhārī	Udānavarga
18.1 Mala	10.5 Mala		
18.2 Mala	10.6 Mala (cd)		
18.3 Mala			
18.4 Mala			16.3 Prakirṇaka
18.5 Mala	10.7 Mala		2.10 Kāma
18.6 Mala	10.4 Mala		9.19 Karma
18.7 Mala	10.1 Mala		
18.8 Mala	10.2 Mala		
18.9 Mala	10.3 Mala		
18.10 Mala	10.8 Mala	13.21 Yamaka	27.3 Paśya
18.11 Mala	10.9 Mala	13.22 Yamaka	27.4 Paśya
18.12 Mala			
18.13 Mala			
18.14 Mala			
18.15 Mala	18.1 Dadantī		10.12 Śraddhā
18.16 Mala	18.2 Dadantī		10.13 Śraddhā
18.17 Mala			29.37 Yuga (bcd)
18.18 Mala	10.10 Mala	16.14 Prakirṇaka?	27.1 Paśya
18.19 Mala	15.8 Āsava	21.8 Kica? (ef)*	27.2 Paśya (ab)
18.20 Mala			29.38 Yuga
18.21 Mala			29.38 Yugavarga (ab)
21	13	4	12

- The sequence 12 - 14 finds no parallel in the other collections, or in the Canon; nor do they mention *mala* or a synonym for *mala*, so it very much seems that they are intrusive here.
- There is no parallel for 3, either amongst the other collections or in the Canon.
- Patna is the only other collection that has a *Malavarga*, although it is possible that there was also one in Gāndhārī, which has been lost.
- The sequence 7 - 9 is also found in Patna; and the pair 10 - 11 also occurs in all three parallel collections.

19. Dhammaṭṭhavagga

Pāḷi	Patna	Gāndhārī	Udānavarga
19.1 Dhammaṭṭha			
19.2 Dhammaṭṭha			
19.3 Dhammaṭṭha			
19.4 Dhammaṭṭha	2.19 Apramāda	7.5 Apramadu	4.21 Apramāda
19.5 Dhammaṭṭha		12.1 Thera	11.11 Śramaṇa
19.6 Dhammaṭṭha	16.12 Vācā (abc)		
19.7 Dhammaṭṭha	16.11 Vācā	12.5 Thera	29.10 Yuga
19.8 Dhammaṭṭha	16.12 Vācā (cd)	12.6 Thera (d)*	10.7 Śraddhā (cd)
19.9 Dhammaṭṭha	13.20 Śaraṇa	12.7 Thera	11.13 Śramaṇa
19.10 Dhammaṭṭha	13.21 Śaraṇa	1.1cd & 12.8cd Brammaṇa	33.8 Brāhmaṇa (cd)
19.11 Dhammaṭṭha		2.17 Bhikhu	32.18 Bhikṣu
19.12 Dhammaṭṭha		2.18 Bhikhu (bcd)	32.19 Bhikṣu (abd)
19.13 Dhammaṭṭha			
19.14 Dhammaṭṭha			
19.15 Dhammaṭṭha			
19.16 Dhammaṭṭha	15.11 Āsava	2.15 Bhikhu (acd)	32.31 Bhikṣu
19.17 Dhammaṭṭha	15.12 Āsava	2.16 Bhikhu	32.32 Bhikṣu
17	8	10	10

- We can see that none of the other versions knows of a Dhammaṭṭhavagga,²⁰ and the verses are pretty much scattered throughout the other collections.
- Again we find that some of the verses in this chapter are unrepresented in the parallels, with two sequences of three verses being absent from the other collections. These also find no parallel in other parts of the Canon.

²⁰ Brough in his Introduction says that the *Dhammaṭṭhavagga*, *Theravaga*, and *Śramaṇavarga* are equivalent in the 3 collections he had access to, but this is certainly not correct.

20. Maggavagga

Pāḷi	Patna	Gāndhārī	Udānavarga
20.1 Magga	20.1 Māgga	6.13 Magu	12.4 Mārga
20.2 Magga	20.3 Māgga		
20.3 Magga	20.3ef & 20.2ab Māgga		12.9 Mārga (ab)
20.4 Magga	20.2 Māgga (cdef)		12.9cd Mārga & 6.20cd Śīla
20.5 Magga	20.16 Māgga	6.10 Magu	12.5 Mārga
20.6 Magga		6.11 Magu	12.6 Mārga
20.7 Magga	20.17 Māgga	6.12 Magu	12.8 Mārga
20.8 Magga	2.17 Apramāda	7.4 Apramadu	31.32 Citta
20.9 Magga	16.1 Vācā (abc)		7.12 Sucarita
20.10 Magga	20.18 Māgga (abcdf)		29.40 Yuga (abcd)
20.11 Magga	20.4 Māgga	3.3 Tasiṇa (d)*	18.3 Puṣpa
20.12 Magga	20.5 Māgga	3.4 Tasiṇa	18.4 Puṣpa
20.13 Magga	20.6 Māgga	18.10 Puṣpa	18.5 Puṣpa
20.14 Magga	20.7 Māgga	21.2 Kica?	1.38 Anitya
20.15 Magga	20.8 Māgga	21.3 Kica?	1.39 Anitya
20.16 Magga	20.9 Māgga	16.3 Prakiṇaka?	1.40 Anitya
20.17 Magga			6.15 Śīla
17	15	11	16

- Although the *Maggavagga* seems very well established and there is close agreement between the Pāḷi and Patna texts, the Gāndhārī and Udānavarga material only agrees partially.
- The sequence 5 - 8 is followed in Gāndhārī and Udānavarga (with an addition in the latter), but one of the verses is missing in Patna.
- The sequence 11 - 16 is followed in Patna, and the sequence in two groups in different chapters is also followed by Udānavarga, but the verses are scattered in Gāndhārī.

21. Pakiṇṇakavagga

Pāḷi	Patna	Gāndhārī	Udānavarga
21.1 Pakiṇṇaka	5.13 Attha	11.3 Suha	30.30 Sukha
21.2 Pakiṇṇaka	7.22 Kalyāṇī	11.18 Suha	30.2 Sukha
21.3 Pakiṇṇaka	15.6 Āsava	21.8 Kica? (abc)*	4.19 Apramāda
21.4 Pakiṇṇaka	15.7 Āsava	21.9 Kica? (abe)*	4.20 Apramāda
21.5 Pakiṇṇaka	3.14 Brāhmaṇa	1.12 Brammaṇa	29.24 Yuga
21.6 Pakiṇṇaka			33.62abc & 33.61d Brāhmaṇa
21.7 Pakiṇṇaka		6.4 Magu	15.12 Smṛti
21.8 Pakiṇṇaka		6.5 Magu	15.13 Smṛti
21.9 Pakiṇṇaka		6.6 Magu	15.14 Smṛti
21.10 Pakiṇṇaka	14.5 Khānti	6.7 Magu	15.15 Smṛti
21.11 Pakiṇṇaka	14.3 Khānti	6.8 Magu	15.17 Smṛti
21.12 Pakiṇṇaka	14.4 Khānti	6.9 Magu	15.25 Smṛti
21.13 Pakiṇṇaka		16.4 Prakiṇaka? (abcd)	11.8 Śramaṇa (abcd)
21.14 Pakiṇṇaka	18.5 Dadantī	20.2 Śīla? (abd)	10.8 Śraddhā (abd)
21.15 Pakiṇṇaka			29.19 Yuga
21.16 Pakiṇṇaka	17.8 Ātta	16.1 Prakiṇaka? (abc)	23.2 Ātma (abc)
16	10	14	16

- It is perhaps not surprising that there is little agreement about what belongs to a Miscellaneous chapter, which the Pāḷi, Gāndhārī (perhaps), and Udānavarga collections have.
- The sequence 7 - 12 is found in Gāndhārī and also in Udānavarga, but there are many additions in the latter which intervene. Three of the verses are found sequentially in Patna also.

22. Nirayavagga

Pāḷi	Patna	Gāndhārī	Udānavarga
22.1 Niraya	7.19 Kalyāṇī	16.11 Prakīṇaka?	8.1 Vāca (abc)
22.2 Niraya	7.18 Kalyāṇī		11.9 Śramaṇa (abc)
22.3 Niraya	16.18 Vācā	20.10 Śīla?	9.2 Karma
22.4 Niraya	12.16 Daṇḍa	16.12 Prakīṇaka?	4.14 Apramāda
22.5 Niraya	12.17 Daṇḍa (abc)		4.15 Apramāda (abc)
22.6 Niraya	16.19 Vācā	13.15 Yamaka	11.4 Śramaṇa
22.7 Niraya			11.3 Śramaṇa
22.8 Niraya			11.2 Śramaṇa (bcd)
22.9 Niraya	7.5 & 7.6 Kalyāṇī	21.6 Kīca?	29.41 & 29.42 Yuga
22.10 Niraya	13.19 Śaraṇa	7.22 Apramadu (bcd)*	5.16cd & 5.17 Priya
22.11 Niraya	10.13 Mala (abef)	16.15 Prakīṇaka? (abef)	16.4 Prakīṇaka (abef)
22.12 Niraya	10.13 Mala	16.15 Prakīṇaka? (cdef)	
22.13 Niraya	10.14 Mala		
22.14 Niraya			
14	11	8	11

- None of the other collections knows of a *Nirayavagga*, and the verses are therefore scattered throughout those editions.
- The sequence 11 - 13 is followed in Patna.
- The last verse in the Pāḷi, which is the reverse of the preceding verse, is not paralleled elsewhere, and is not found in the Canon either.

23. Nāgavagga

Pāḷi	Patna	Gāndhārī	Udānavarga
23.1 Nāga	12.21 Daṇḍa	20.8 Śīla?	29.21 Yuga
23.2 Nāga	6.7 Śoka		19.6 Aśva
23.3 Nāga	6.8 Śoka	22.1 Naga <i>or</i> Asa? (d)*	19.7 Aśva
23.4 Nāga	6.9 Śoka (cd)	22.? Naga <i>or</i> Asa? (d)*	
23.5 Nāga			
23.6 Nāga			29.13 Yuga
23.7 Nāga			31.5 Citta
23.8 Nāga	2.11 Apramāda	7.23 Apramadu (acd)	4.27cd & 4.36ad Apramāda
23.9 Nāga	1.9 Jama		14.13 Droha (acd)
23.10 Nāga	1.10 Jama		14.14 Droha (acd)
23.11 Nāga	1.11 Jama		14.16a & 14.16b Droha
23.12 Nāga	5.1 Attha		30.34 Sukha
23.13 Nāga	5.2 Attha		30.21 Sukha
23.14 Nāga	5.3ab & 5.18cd Attha		30.20 Sukha (abd)
14	11	4	12

- Gāndhārī may have had a *Nagavaga*, the fragments that remain being too few to be certain; but the category is unknown to Patna and Udānavarga.
- 5 is not found in any of the other collections, and has no Canonical parallel either.
- The sequence 2 - 4 agrees with Patna, and also the sequence 12 - 14, but it breaks down in the last verse.

24. Taṇhāvagga

Pāḷi	Patna	Gāndhārī	Udānavarga
24.1 Taṇhā	9.1 Tahna	3.3 Tasiṇa (d)*	3.4 Tṛṣṇā (abd)
24.2 Taṇhā	9.2 Tahna		3.9 Tṛṣṇā
24.3 Taṇhā	9.3 Tahna		3.10 Tṛṣṇā
24.4 Taṇhā	9.4 Tahna (ab)	7.17 Apramadu	3.11 Tṛṣṇā
24.5 Taṇhā	9.20 Tahna		3.16 Tṛṣṇā
24.6 Taṇhā	13.22 Śaraṇa		
24.7 Taṇhā			
24.8 Taṇhā	9.12 Tahna		3.5 Tṛṣṇā
24.9 Taṇhā	9.13 Tahna		3.6 Tṛṣṇā
24.10 Taṇhā	9.13 Tahna (ab)		3.6 Tṛṣṇā (ab)
24.11 Taṇhā	9.15 Tahna	3.2 Tasiṇa (d)*	27.29 Paśya
24.12 Taṇhā	9.7 Tahna	11.8 Suha	2.5 Kāma (abd)
24.13 Taṇhā	9.8 Tahna	11.9 Suha	2.6 Kāma
24.14 Taṇhā		11.10 Suha	
24.15 Taṇhā	9.14 Tahna	10.? Jara	29.57 Yuga
24.16 Taṇhā			3.1 Tṛṣṇā
24.17 Taṇhā			3.2 Tṛṣṇā
24.18 Taṇhā			
24.19 Taṇhā	9.11 Tahna		
24.20 Taṇhā			21.1 Tathāgata
24.21 Taṇhā			26.31 Nirvāṇa (abd)
24.22 Taṇhā			2.16 Kāma
24.23 Taṇhā	9.16 Tahna		16.16 Prakirṇaka
24.24 Taṇhā	9.17 Tahna		16.17 Prakirṇaka
24.25 Taṇhā	9.18 Tahna		16.18 Prakirṇaka
24.26 Taṇhā	9.18 Tahna (acd)		16.21 Prakirṇaka (acd)
26	18	7	21

- Although the Taṇhā category is well-established and occurs in all the parallels (though the Gāndhārī edition is fragmented at this point), again what it contains is not.
- There are four verses in the Pāḷi that are not paralleled in the other editions, and they are not found elsewhere in the Pāḷi Canon either.
- The sequences 2 - 4 and 23 – 26
- also occur in Patna and Udānavarga,²¹ with the exception of the last verse.

25. Bhikkhuvagga

Pāḷi	Patna	Gāndhārī	Udānavarga
25.1 Bhikkhu			
25.2 Bhikkhu	4.2 Bhikṣu	2.2 Bhikhu (abcde)	7.11 Sucarita
25.3 Bhikkhu	4.3 Bhikṣu	2.3 Bhikhu	32.7 Bhikṣu
25.4 Bhikkhu	4.5 Bhikṣu	2.4 Bhikhu	8.10 Vāca
25.5 Bhikkhu	13.11 Śaraṇa	2.14 Bhikhu	32.8 Bhikṣu
25.6 Bhikkhu	4.6 Bhikṣu	2.11 Bhikhu	13.8 Satkāra
25.7 Bhikkhu	4.7 Bhikṣu	2.12 Bhikhu	
25.8 Bhikkhu		2.29 Bhikhu	32.17 Bhikṣu
25.9 Bhikkhu	4.10 Bhikṣu	2.20 Bhikhu	32.21 Bhikṣu
25.10 Bhikkhu	4.8 Bhikṣu	2.26 Bhikhu	26.12 Nirvāṇa
25.11 Bhikkhu		2.28 Bhikhu	
25.12 Bhikkhu	2.19 Apramāda (bcd)	2.25 Bhikhu	31.31 Citta (bc)
25.13 Bhikkhu	4.13 Bhikṣu	2.8 Bhikhu	
25.14 Bhikkhu	4.11 Bhikṣu	2.5 Bhikhu	32.9 Bhikṣu
25.15 Bhikkhu	4.12 Bhikṣu	2.6 Bhikhu	32.10 Bhikṣu
25.16 Bhikkhu	4.14 Bhikṣu	2.9 Bhikhu	32.26cd & 32.27ab Bhikṣu
25.17 Bhikkhu	4.15 Bhikṣu (abcde)	2.10 Bhikhu (abcd)*	32.6 Bhikṣu (bcde)
25.18 Bhikkhu	8.13 Puṣpa	18.9 Puṣpa	18.11 Puṣpa

²¹ *Udānavarga* has 3 other parallels with the substitution of *mānadoṣā*, *lobhadoṣā*, and *trṣṇādoṣā* in the 2nd line.

25.19 Bhikkhu	4.4 Bhikṣu		32.24 Bhikṣu
25.20 Bhikkhu	17.19 Ātta		
25.21 Bhikkhu	17.17 Ātta		19.14 Aśva (abd)
25.22 Bhikkhu			
25.23 Bhikkhu			16.7 Prakirṇaka
23	18	17	17

- We can see again here the close connection between the Pāḷi and Gāndhārī collections, with fifteen verses in the latter also being found in its *Bhikhuvaga*,²² and only one from elsewhere in that collection.
- Udānavarga also has a *Bhikṣuvarga*, but only about half of its parallels occur in that chapter, even though it has no fewer than eighty-two verses.²³
- The two verses that find no parallel also have no parallels in the Canon, but the 1st verse *is* paralleled in Mahāvastu, which also has parallels to the following verses: 2, 3, 5, 9, & 10.

26. Brāhmaṇavagga

Pāḷi	Patna	Gāndhārī	Udānavarga
26.1 Brāhmaṇa	3.1 Brāhmaṇa	1.10 Brammaṇa	33.60a Brāhmaṇa
26.2 Brāhmaṇa	3.8 Brāhmaṇa	1.14 Brammaṇa	33.72 Brāhmaṇa
26.3 Brāhmaṇa	3.7 Brāhmaṇa	1.35 Brammaṇa	33.24 Brāhmaṇa (abd)
26.4 Brāhmaṇa	3.16 Brāhmaṇa	1.48bd & 1.25cd Brammaṇa	33.32 Brāhmaṇa (abd)
26.5 Brāhmaṇa	3.6 Brāhmaṇa	1.50 Brammaṇa	33.74 Brāhmaṇa
26.6 Brāhmaṇa		1.16 Brammaṇa	11.15 Śramaṇa
26.7 Brāhmaṇa	3.13 Brāhmaṇa	1.11 Brammaṇa	33.63 Brāhmaṇa
26.8 Brāhmaṇa		1.15 Brammaṇa (abc)	33.75 Brāhmaṇa
26.9 Brāhmaṇa	3.12 Brāhmaṇa	1.23 Brammaṇa	33.16 Brāhmaṇa
26.10 Brāhmaṇa	3.2 Brāhmaṇa (acd)		33.66 Brāhmaṇa

²² The *Gāndhārī Bhikhuvaga* has 39 verses, but the extra verses are mainly parallel to what is now the *Uragasutta* of *Suttanipāta* in Pāḷi.

²³ 26 of these parallel the *Uragasutta*, but that still leaves a large collection of verses, of course.

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26.11 Brāhmaṇa	3.4 Brāhmaṇa (ab)	1.1 Brahmaṇa (ab)	33.7 Brāhmaṇa
26.12 Brāhmaṇa		1.2 Brahmaṇa	33.6 Brāhmaṇa
26.13 Brāhmaṇa		1.38 Brahmaṇa (abd)	
26.14 Brāhmaṇa		1.17 Brahmaṇa	33.15 Brāhmaṇa
26.15 Brāhmaṇa			33.49 Brāhmaṇa (abd)
26.16 Brāhmaṇa		1.42 Brahmaṇa	33.58a Brāhmaṇa
26.17 Brāhmaṇa		1.28 Brahmaṇa	33.18 Brāhmaṇa
26.18 Brāhmaṇa			33.19 Brāhmaṇa
26.19 Brāhmaṇa	3.5 Brāhmaṇa	1.21 Brahmaṇa	33.30 Brāhmaṇa
26.20 Brāhmaṇa		1.30 Brahmaṇa	33.27 Brāhmaṇa
26.21 Brāhmaṇa	3.15 Brāhmaṇa	1.49abd & 1.25cd Brahmaṇa	33.33 Brāhmaṇa
26.22 Brāhmaṇa	3.11 Brāhmaṇa	1.32 Brahmaṇa	33.20 Brāhmaṇa
26.23 Brāhmaṇa		1.18 Brahmaṇa	33.36 Brāhmaṇa
26.24 Brāhmaṇa		1.29 Brahmaṇa	
26.25 Brāhmaṇa		1.27 Brahmaṇa (abd)	33.40 Brāhmaṇa (abd)
26.26 Brāhmaṇa	3.10 Brāhmaṇa	1.22 Brahmaṇa	33.17 Brāhmaṇa
26.27 Brāhmaṇa		1.19 Brahmaṇa	33.25 Brāhmaṇa
26.28 Brāhmaṇa			33.43 Brāhmaṇa
26.29 Brāhmaṇa			33.54 Brāhmaṇa
26.30 Brāhmaṇa		1.46 Brahmaṇa	33.29abd & 33.22cd Brāhmaṇa
26.31 Brāhmaṇa		1.36 Brahmaṇa (cd)*	33.31C Brāhmaṇa
26.32 Brāhmaṇa			33.41 Brāhmaṇa
26.33 Brāhmaṇa		1.20 Brahmaṇa	33.35 Brāhmaṇa (abd)
26.34 Brāhmaṇa			33.42 Brāhmaṇa (cd)
26.35 Brāhmaṇa			33.45 Brāhmaṇa
26.36 Brāhmaṇa			33.44 Brāhmaṇa

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26.37 Brāhmaṇa	1.44 Brammaṇa (abd)	33.48 Brāhmaṇa
26.38 Brāhmaṇa	1.43abd & 1.26cd Brammaṇa	33.46 Brāhmaṇa (abd)
26.39 Brāhmaṇa	1.34 Brammaṇa (acd)*	33.29A Brāhmaṇa (acd)
26.40 Brāhmaṇa	1.41 Brammaṇa (bcd)*	33.50 Brāhmaṇa
26.41 Brāhmaṇa	1.5 Brammaṇa (abcd)	33.47 Brāhmaṇa (abcdf)
41	15	30
		39

- The last chapter in the collection is also the one showing the strongest correspondence in chapter title and contents in the parallels, with only one verse being found under another rubric, Udānavarga's parallel to 26.6.
- Patna's *Brāhmaṇavarggaḥ* is comparatively small, having only sixteen verses, but fourteen of them are parallel to the Pāḷi.
- Udānavarga's *Brāhmaṇavarga*, is its largest collection of verses, having eighty-three verses in that chapter. Only two parallels to the Pāḷi are missing here, and one of those is found in its related *Śramaṇavarga*.
- Perhaps surprisingly, no sequences seem to occur in the parallels.

We can summarise the tables thus: the Pāḷi Dhammapada has 423 verses, of which 23 do not find a parallel (5%); it is interesting that all of the verses which fail to find a parallel in the other editions also have no parallel in the rest of the Canon.

There are 304 parallels in the Patna Dharmapada, of which 29 are partial; 214 in Gāndhārī, of which 41 are partial; & 370 in the Udānavarga, of which 56 are partial. That gives a total of 888 parallels of which 126 are partial (14%).

Or, to put it another way, there is a close resemblance in the parallels for 86% of the verses. Many of the others differ only by a line or so. In fact 165 verses (39%) find parallels in *all* the other collections, despite the fact that the Gāndhārī collection is fragmentary.

3: Collocation

Below I examine the chapters where collocation seems to occur on the keyword occurring in the title, and will discuss the other chapters in the next section on Themes. In what follows the verses that do not have the keyword are placed in brackets, and are discussed in the notes that follow.

Special attention has been paid to the grouping of the verses in the commentary and the parallels in this section, as this throws light on how a verse that is lacking a keyword has

entered into the collection. I also discuss the verses which seem to be intrusive, and wherever possible offer explanations for their appearance in the collections.

2. Appamādavagga: 1ac; 2b; (3); 4d; 5a; 6c; 7c; 8a; 9a; 10ac; 11a; 12a.

- 3 does not mention *appamāda* but it is in the sequence 1 - 3 which occurs in the commentary, and also in Patna, and Udānavarga, and has come into the chapter through that connection.

3. Cittavagga: 1a; 2c; 3cd; 4cd; 5c; 6a; 7a; 8b; (9); 10c; 11c.

- *Citta* doesn't occur in 9, but its synonym *viññāṇa* does, and its subject matter (the fragility of the body) is similar to 8, so that they seem quite naturally to form a pair, even though they are not joined together in the other collections or in the commentary.

4. Pupphavagga: 1d; 2d; 3c; 4a; 5a; 6a; (7); 8a; 9a; 10a; 11a; (12); (13); (14); (15); (16).

- The verse 7 seems a bit intrusive as it doesn't mention *puppha*, or have anything to do with flowers; nor does it appear to be part of a sequence, although the pair 6 - 7 is paralleled in Udānavarga.
- The verses 11 - 14 are a sequence occurring also in Patna (where they open the *Pupphavarggaḥ*); and Udānavarga (three of the verses are also paralleled in Gāndhārī), and have been attracted into the collection by the word *puppha* occurring in the 1st verse of the sequence.
- Similarly, 15 & 16 are a pair, occurring in all editions; the mention of a lotus (*paduma*) is the link to flowers in this case, but *puppha* is not mentioned, so that it appears that these verses have come into the chapter through having thematic connection.²⁴

5. Bālavagga: 1c; 2d; 3b; 4acd; 5a; (6); 7a; (8); (9); 10ad; 11b; 12c; 13bc; (14); 15e; (16).

- 5 & 6 are a pair occurring together in all the collections, though they are treated separately by the commentary.
- 7 - 9 is a sequence, the first verse of which has *bāla* in its opening line, and occurs also in Patna, and Udānavarga (the *Balavaga* is known to have existed in Gāndhārī, but the verses are missing from the extant collection).
- 13 - 16 are a sequence also occurring in Patna and Udānavarga, *bāla* occurring in 2 of the verses.

6. Paṇḍitavagga: 1d; (2); (3); 4d; 5d; 6d; 7d; 8d; (9); (10); (11); 12b; 13d; (14).

- 1 - 3 are not found in sequence in the other collections, and are separated by the commentary, but they are certainly thematic, and seem to have formed a group in the Pāli tradition. The keyword occurs in the first of these verses.
- 9 - 11 appear to be intrusive. 9 might have been better collected under the Dhammaṭṭha rubric, dealing as it does with the righteous man (*dhammika*); 10 & 11, which are a pair in the commentary, and also in the Patna and Udānavarga collections, might have been better placed in the *Arahantavagga*, given thematic considerations.

²⁴ This chapter, then, is on the borderline between being classified here as having been organised through collocation; and in the next section, organised by theme.

- 12 - 14 form a sequence in both the commentary and in Patna (but are absent from Gāndhārī, and dispersed in Udānavarga).

9. Pāvavagga: 1bd; 2ad; (3); 4abcd; 5a; 6a; (7); 8d; 9d; 10c; 11b; 12d; (13).

- 2 & 3 and 6 & 7 are pairs occurring in all the parallels.
- 12 & 13 are also a pair, differing from each other only in their closing line; however, they are separated in Udānavarga.

12. Attavagga: 1a; 2a; 3a; 4ac; 5a; 6c; 7b; 8f; 9abcd; 10ac.

- There is clear collocation on the word *atta* in all the verses here.

13. Lokavagga: 1d; 2d; 3d; 4c; 5a; 6c; 7c; 8a; 9c; 10c; 11a; 12c.

- There is collocation on *loka* throughout.

14. Buddhavagga: 1c; 2c; 3d; 4d; 5d; 6b; 7f; (8); 9d; (10); (11); 12a; (13); (14); (15); 16a; 17b; (18).

- 8 & 9 form a pair, both in the parallels and in the commentary.
- The sequence 10 - 14 is found in Udānavarga and Patna (where one of the verses is missing), and in the commentary, though they would seem to belong more naturally to a *Saraṇavagga* as in Patna, than to a *Buddhavagga*. They have presumably come into the collection at this point owing to the mention of the *Buddha* in 12.
- 15 doesn't mention *Buddha*, but has the synonymous epithet *Purisājañña*.
- 17 & 18 form a pair in the commentary, though they are both absent from the parallels.

15. Sukhavagga: 1a; 2a; 3a; 4a; 5c; 6d; 7d; 8d; (9); 10bd; 11e; (12).

- 9 seems to be intrusive here as it is not in a pair, a sequence, or concerned with *sukha* in any way.
- 10 - 12 occur as a sequence in Patna, Gāndhārī, and the commentary, and 2 of the verses also occur as a pair in Udānavarga, so it seems that 12 has come into the collection through that connection, though it does not mention *sukha*.

16. Piyavagga: 1c; 2abcd; 3abd; 4abc; (5); (6); (7); (8); 9d; (10); (11); 12d.

- 4 - 8 are part of a sequence which is the same verse with a change of keyword (all synonyms for *piya* in this context: *pema*; *rati*; *kāma*; *taṇhā*).
- There seems to be no particular reason why 10 appears under this rubric.
- 11 - 12 are a pair, occurring as such in the commentary and also in their only parallel in Udānavarga.

25. Bhikkhuvagga: (1); 2e; 3d; 4a; 5c; 6c; 7a; 8d; 9a; 10a; 11c; 12a; (13); 14b; (15); 16b; (17); 18d; 19c; 20d; (21); 22a; 23a.

- 1 & 2 are a pair in the commentary, though the first verse doesn't appear in any of the parallels.
- The commentary groups all the verses 9 - 17 together under one story. As the verses appear to be quite disparate, it is no surprise that this ordering is not followed in the parallels.
- 14 & 15, however, do appear as a pair in all the other collections.
- 16 & 17 are also a pair in both Patna and Gāndhārī.

- 20 & 21 are a pair in the commentary, but not in Patna, which has both verses but separated.

26. Brāhmaṇavagga: 1bd; 2b; 3d; 4d; 5d; 6a; 7abc; 8a; 9d; 10d; 11bd; (12); 13a; 14af; verses 15 - 41 all end with the refrain *tam-ahaṃ brūmi brāhmaṇaṃ* (which also closes verses number 3, 4, & 9).

- The only verse to account for in the concluding chapter, then, is verse 12, which clearly forms a pair with verse 11, even though they are treated separately by the commentary. They appear as a pair in Patna, and in reverse order in Udānavarga.

From this we can see that once pairs of verses and sequences are accepted the mode of collection in these chapters has clearly been keyword collocation, and that this method of organisation accounts for the following chapters, which amount to exactly half the chapters in the Pāli collection:²⁵ *Appamāda, Citta, Puppha, Bāla, Paṇḍita, Pāpa, Atta, Loka, Buddha, Sukha, Piya, Bhikkhu, Brāhmaṇa*.

Obviously then, keyword collocation was a very strong organising principle in the minds of the redactors, and in most of the remaining chapters the same will be seen to hold true. This is so even though those chapters are more loosely collected, and may better be termed thematic collections, though of diverse types as we shall see as we deal with them in order.

4: Themes

7. Araḥantavagga: (1); (2); (3); (4); (5); (6); (7); (8); 9c; (10).

There is no keyword collocation at all in the *Araḥantavagga*, and the word only occurs once, in verse 9, but the theme is clear enough, as they all describe the character of the *Araḥant*. Not surprisingly, there is no parallel to this chapter title in the other collections, and the parallels to the verses, where they exist, are dispersed throughout the various chapters.

8. Sahassavagga: 1a; 2a; (3); 4a; (5); (6); 7a; (8); (9); (10); (11); (12); (13); (14); (15); (16).

- The verses 3, 8, and 11 - 16 all include the number 100 (*-sata*, in *vassasata*), and so are included here through thematic considerations (they also all occur in Patna's *Sahasravarggaḥ*).
- 5, 6 & 10 seem to be intrusive, as no numbers are mentioned, and they do not form a pair or a sequence.
- 8 & 9 are a pair occurring also in Patna and Gāndhārī (the two verses, though clearly related, are separated by a long sequence of verses in Udānavarga).

The thematic consideration in this chapter appears, then, to be numbers, principally thousands, but also hundreds are mentioned, although three of the verses seem to have no connection to the main theme.

²⁵ My study of the Udāna produced the same result, with half the chapters being organised through collocation.

Although I haven't analysed the other Dharmapada collections as yet, there is no doubt that the same will hold true for them also.

10. Daṇḍavagga: 1a; 2a; 3b; 4b; 5d; (6); 7a; (8); 9a; (10); (11); (12); (13); 14c; (15); (16); (17).

- 5 & 6 are grouped as a pair by the commentary, though they are separated by another verse in both Patna and Udānavarga.
- 8 is thematic to the idea of punishment.
- 9 - 12 are grouped together by the commentary; they also occur together in Udānavarga, though in a different order.
- 15 - 16 are concerned with being hit with a whip (*kasā*), which is linked by theme to the rod or punishment (*daṇḍa*).
- 17 is intrusive, not mentioning a rod, nor being concerned with punishment.

The theme running throughout this chapter is that of punishment or retribution, and nearly half the verses have collocation on the word *daṇḍa*.

11. Jarāvagga: (1); (2); (3); (4); 5c; 6b; (7); (8); (9); (10); (11).

- 3, 7 and 10 contain words related in their root to *jarā*.
- What has brought the famous verses beginning *anekajāti saṃsāram* into this chapter is not quite clear, unless it be the syntactic association of *jāti* with *jarā*.

Some of the verses seem to have come in because they concern the decline of the body, even though *jarā* as such is not mentioned; cf. 2, 3, 4; but this is one of the loosest themes in the collection. It is surprising, therefore, that Gāndhārī also has a *Jaravaga*, and one that is more than twice the size of the Pāli, though there are only 5 parallels to the Pāli verses.

17. Kodhavagga: 1a; 2a; 3a; (4); (5); (6); (7); (8); (9); (10); (11); (12); (13); (14).

- Collocation exists only in the first 3 verses of the chapter, though a *Kodhavagga* seems well-established, occurring in Gāndhārī and Udānavarga.
- 4 has the root connected verb *kujjhati*.
- 5 & 6 are hard to account for in a *Kodhavagga*, and as we might expect, occur in different chapters in the parallels. They might have been better collected under the *Arahanta* rubric.
- The verses 7 -10 are vaguely thematic, having a sequence concerned with blaming (*nindati*).
- 11 - 14 are a sequence obviously related to the main theme, being concerned with *kopa*, which also means anger.

Collocation is weak in this chapter, though the theme has, for the most part, been maintained.

18. Malavagga: (1); 2c; (3); 4c; 5d; 6a; 7c; 8abc; 9abcd; (10); (11); (12); (13); (14); (15); (16); (17); (18); (19); (20); (21).

- 1 - 4 are a sequence in the commentary, and are connected by repetition, but they don't occur in the parallels.
- 10 & 11 are a pair occurring in all the parallels; corruptions (*saṃkiliṭṭha*) in 10 is the connection with stains (*mala*).
- 12 - 14 are not found in the parallels, but occur as a group in the commentary; the listing of various vices, summarised as bad things (*pāpadhamma*) in 14 is the

connection to the main theme.

- 15 & 16 are a pair occurring in Patna and Udānavarga, and also in the commentary; probably the reason they occur here is a connection to the previous sequence, as both mention *mūla* (13d *mūlam khaṇati attano*; 16b *mūlaghaccaṃ samūhataṃ*) though in ethically opposite senses.
- 17 mentions *rāga*, *dosa*, *moha*, and *taṇhā*, all of which are quintessential defilements.
- 18 & 19 are not a pair, but both mention faults (*vajja*), which is the connection here.
- 20 & 21 are a pair in the commentary, though they are not found in the parallels; the connection is presumably the mention of obstacles (*papañca*) in 20c.

Although there is good collocation in the first half of this chapter, it continues according to the theme of stains or defilements.

19. Dhammaṭṭhavagga: 1a; 2d; (3); (4); (5); (6); (7); (8); (9); (10); (11); (12); (13); (14); (15); (16); (17).

- 1 & 2 are a pair in the commentary but are not found in the parallels. They are the only verses to mention *the righteous person (Dhammaṭṭha)*.
- The other verses, however, describe the same thing under different names, which we can enumerate here (pairs are grouped together according to the commentary. 7 & 8; 9 & 10; 11 & 12 also occur as pairs in one or more of the parallels): 3ad; *paṇḍita*; 4ae *Dhammadhara*; 5a & 6d *thera*; 7c & 8d *sādhurūpa*; 9ad & 10d *samaṇa*; 11ad & 12d *bhikkhu*; 13a & 14bd *muni*; 15ad *ariya*.
- 16 & 17 are a pair in the commentary and in the parallels, concerned with the proper course of practice for a *bhikkhu* who is mentioned at 17c.

The theme in this collection is very loose, and one can't help thinking that a number of the verses belong under different rubrics, as indeed they are found in the parallels, which have no *Dhammaṭṭhavagga*.

20. Maggavagga: 1a; 2a; 3c; (4); 5d; 6d; 7d; 8d; 9d; (10); (11); (12); 13c; (14); (15); (16); 17c.

- 4 is part of the sequence 1 - 4, which is grouped by the commentary; they are not found in sequence in any of the parallels.
- 10 mentions the road (*patha*), which is the connection to path (*magga*).
- 11 & 12, which are a pair in the commentary and in all the parallels, speak about clearing away the (metaphorical) forest (*vana*), thereby presumably clearing a path for oneself, which must be the connection here.
- 14 - 16 are a sequence in 2 of the parallels, but are separated by the commentary;
- One can't help feeling that 14 really belongs in the *Bālavagga*.
- Neither 15 nor 16 mention a path, and are really concerned with death, and might have been better placed in *Jarāvagga* through thematic considerations.

Although there appear to be a number of intrusive verses in this chapter, nevertheless collocation on the keyword *magga* appears in 11 of the verses.

22. Nirayavagga: 1a; 2d; (3); 4d; (5); 6d; (7); (8); (9); 10f; (11); (12); (13); (14).

- 3 is only vaguely thematic to this rubric, and may have been joined to the 2nd verse by *asaññata* which occurs in both (2b & 3d). It is not grouped together in a pair or a sequence.
- 4 & 5 are a pair in the commentary, Patna, and Udānavarga (Gāndhārī is damaged at this point, and only one of the verses appears).
- 6 - 8 are a sequence in the commentary and appear as a sequence in reverse order in Udānavarga.
- 9 seems a little out of place, despite its mention of *pacchā tapati, being tormented later*, but it is probably this that has brought it into the collection at this point.
- 11 and 12 mention *duggati*, which is a synonym of *niraya*.
- 13 & 14 which are a pair, mention *duggati* in the first verse, and the contrasting *suggati* (sic, m.c., = sugati) in the second.

The theme is well-established in this chapter, even though *niraya* itself is mentioned in only 5 of the verses.

23. Nāgavagga: 1a; (2); 3c; (4); 5d; (6); (7); (8); (9); 10d; 11d; (12); (13); (14).

- 1 - 3 are a sequence in the commentary, and 2 & 3 appear as a pair in Patna and Udānavarga.
- 4 may also be part of the sequence joined not by *nāga*, but by the theme of control (*danta*).
- 6 appears to have no connection with the main theme of the chapter, and maybe would have been better placed in the *Bālavagga* (with its mention of the synonymous *manda*); or the *Pakiṇṇakavagga*.
- 7d mentions *hatthi*, a synonym for one of the meanings of *nāga*.
- 8d has *kuñjara*, another synonym.
- 9 - 11 are a sequence in the commentary, and in Patna - it is interesting to note that they appear in the *Jamavarggaḥ* in that collection, even though they are a sequence of 3 verses and not a pair as would be expected.
- 12 - 14 seem completely out of place in a *Nāgavagga*, having no connection to the main theme; they mention *sukha* in every line of all 3 verses and, one would think, they might have been better collected in the *Sukhavagga*.

The theme here is elephants, which accounts for 10 of the verses in this chapter.

24. Taṇhāvagga: 1b; 2b; 3b; 4c; 5c; (6); (7); (8); (9); (10); (11); (12); (13); (14); (15); 16c; (17); 18b; 19a; 20c; 21d; 22c; (23); (24); (25); (26).

- 5 - 10 form a sequence in the commentary, though not in the parallels. They all deal with the theme of craving, even though the word doesn't always appear; its root synonym *taṣiṇa* occurs at 9a and 10a.
- 11, 12 & 13, and also 16 & 17 (both pair of verses appear as such in the commentary and the parallels) include the word *bandhana* (bondage), which seems to imply that the redactors took it as a synonym for *taṇhā*.
- 14 is connected to *taṇhā* by the mention of *rāga*.
- 15 seems out of place here, and with its mention of *jātijaraṇi* may have found a better home in the *Jarāvagga*.
- 16 & 17 are a pair in the commentary and in Udānavarga.

- 23 - 26 form a sequence in the commentary; and 23 - 25 also are sequential in Patna and Udānavarga. They are concerned with *rāga*, *dosa*, *moha*, and *icchā* respectively, which may be taken as manifestations of craving. Interestingly, the Udānavarga, though missing *icchā*, has a parallel to the latter with the reading *tr̥ṣṇā* as the alternative keyword.

The theme of craving seems to have been loosely maintained, through including synonyms for *taṇhā* on the one hand and manifestations of *taṇhā* on the other.

We can see from this that some of the chapters have well-established themes, and even though collocation doesn't always occur, nevertheless the theme prevails; on the other hand some of the chapters are very loose. Quite a number of the verses might have found better homes under different rubrics.

There are still 2 chapters that need to be discussed:

1. Yamakavagga: the title is normally translated as The Pairs, but in fact when examining it, it is clear that the verses are comprised not simply of pairs, but of *opposites*, and ethical opposites at that. It is therefore the grouping of contrasting pairs of verses that has served as the underlying organisational principle in this chapter. On a cursory examination, this also appears to be the case in the parallel chapters in the other collections.

21. Pakiṇṇakavagga:

- There is no theme, of course, in a miscellaneous chapter!
- But it is interesting to note that the first 2 verses mention *sukha* no less than 5 times, and might have been better placed in the *Sukhavagga*.
- 3 & 4 are a pair in all the collections. The chapters they are collected in have different names *Āsava* (Patna), *Kica ?* (Gāndhārī, Brough adds a question mark as the chapter title is unsure) and *Apramāda* (Udānavarga), presumably because of the occurrence of *pamatta* in 3c).
- 5 & 6, which are a pair, are concerned with the aloofness of the true *Brāhmaṇa*, and might have been better placed in the *Brāhmaṇavagga*.
- 7 - 12 form a sequence in Pāḷi, Gāndhārī (*Maguvaga*), & Udānavarga (*Smṛtivarga*), and the last 3 verses are a sequence in Patna (*Khāntivarggaḥ*). As the first verse mentions contemplation of the *Buddha*, it might have been possible to place them in the *Buddhavagga*.
- 16, with its mention of *damayam attānaṃ*, could have found a place in the *Attavagga*.

5. Summary and Conclusion

We have now examined the Dhammapada collection from the point of view of its chapter titles, specific contents, and organisational principles. Anyone even glancing at these tables, I think, will be driven to the following conclusion, which was noted by Brough a long time ago:²⁶ it is really impossible that there could have been a primitive Dhammapada, from which the others have evolved by way of addition and rearrangement, this theory simply would not be able to account for the similarities and divergences that now exist between the four collections.

Although there is some correspondence between the chapter titles in the four collections, there is virtually no agreement, and certainly no regular agreement, about the contents of the chapters. As with the Udāna,²⁷ it appears that the two main guiding principles must have been word-collocation and secondarily, thematic considerations.²⁸ Half of the chapters show keyword collocation, provided we accept that verses sometimes come into the collections in pairs or even longer sequences, and a number of the others have collocation as a subsidiary organisational principle.

We can note that a collection of Dhamma verses does seem to be well-established, as well as the idea of collecting them under rubrics and dividing them into vaggas. It appears, therefore, that there must originally have been the *idea* of a collection of Dhamma verses, grouped around certain general themes, which were perhaps at first suggested by a number of the verses having keyword collocation. They must then have been collected and organised by different readactors working more or less independently in the different schools.

It is noticeable that a number of the well-established chapter titles, such as *Appamāda*, *Citta*, *Bāla*, *Bhikkhu*, & *Brāhmaṇa* are also the ones showing strong keyword-collocation, and it is tempting to see a small original collection of material. But this may not be due to there being a primitive collection, but owing to the frequency of the verses having these keywords, and the then obvious choice for the title.

To reinforce this, we may note that some of the chapters in the Pāli, like the *Lokavagga* and *Buddhavagga*, which show collocation throughout, do not appear as chapter titles in the other collections;²⁹ and on the other hand some of the chapter headings that show poor collocation in their contents, such as the *Taṇhāvagga* & *Maggavagga*, appear in all the collections.

²⁶ See his Introduction to *The Gāndhārī Dharmapada*, pg 26 ff. Brough only had the Pāli, Gāndhārī and Udānavarga to compare, but his conclusions still hold true after the publication of the Patna Dharmapada.

²⁷ See my Comparison of the Pāli Udānas and the Sanskrit Udānavarga www.ancient-buddhist-texts.net/Buddhist-Texts/C2-Udana-Parallels/index.htm.

²⁸ These are not the same thing, though they do, of course, overlap - very often the verses collected by collocation do not have a theme as such running through them, whereas those collected by theme do not necessarily have a keyword repeated in the verses.

²⁹ That is, as we now have them, it is possible that Gāndhārī did contain one or both of these rubrics, but that they have been lost.

It is interesting in this regard to compare the Dhammapada with some of the other collections in the Tipiṭaka, where the criterion has sometimes been length (*Dīgha*, *Majjhima*), or theme (*Saṃyutta*), or numbers (*Aṅguttara*), but where the exact contents that have been collected and organised under these rubrics appears to have been similarly fluid amongst the various schools that arose after the *parinibbāna* of the Buddha.

In the light of this it may be suggested that what was established at the 1st Council was not a Canon as such, but a set of baskets (*piṭaka*) for the collection of the materials that were being memorised and passed on from teacher to pupil; and that the eventual contents of these baskets, was very much according to the recensions made in the various schools, which were more or less separated in time and location.

Ānandajoti Bhikkhu,
November 2004

Part 2: The Comparative Dhammapada

Pāḷi Namo tassa Bhagavato Arahato Sammāsambuddhassa	Patna siddhaṃ namaḥ sarvabuddhadharmmāryyasaṅghebhyaḥ
Gāndhārī	Udānavarga siddham

1. Yamakavagga

Pāḷi 1 [1.1] Yamaka manopubbaṅgamā dhammā, manoseṭṭhā manomayā, manasā ce paduṭṭhena bhāsati vā karoti vā, tato naṃ dukkham anveti cakkam va vahato padaṃ.	Patna 1 [1.1] Jama manopūrvvaṅgamā dhammā manośreṣṭhā manojavā manasā ca praduṣṭena bhāṣate vā karoti vā tato naṃ dukkham anneti cakram vā vahato padaṃ
Gāndhārī 201 [13.1] Yamaka maṇopuvagama dhama maṇoseṭṭha maṇojava maṇasa hi praduṭṭheṇa bhaṣadi va karodi va tado ṇa duhu amedi cako va vahaṇe pathi.	Udānavarga 31.23 Citta manaḥpūrvaṅgamā dharmā manaḥśreṣṭhā manojavā manasā hi praduṣṭena bhāṣate vā karoti vā tatas taṃ duḥkham anveti cakram vā vahataḥ padam //
Satyasiddhiśāstram pg 206 manasā cet praduṣṭhena bhāṣate vā karoti vā tata enaṃ duḥkham anveti	Mahā-karmavibhaṅga XXV manaḥpūrvaṅgamā dharmā manaḥśreṣṭhā manojavāḥ manasā cet praduṣṭena bhāṣate vā karoti vā tatas taṃ duḥkham anveti cakram vā vahataḥ padam

<p>Pāḷi 2 [1.2] Yamaka</p> <p>manopubbaṅgamā dhammā, manoseṭṭhā manomayā, manasā ce pasannena bhāsati vā karoti vā, tato naṃ sukham anveti chāyā va anapāyini.</p>	<p>Patna 2 [1.2] Jama</p> <p>manopūrvvaṅgamā dhammā manośreṭṭhā manojavā manasā ca prasannena bhāṣate vā karoti vā tato naṃ sukham anneti cchāyā vā anapāyini </p>
<p>Gāndhārī 202 [13.2] Yamaka</p> <p>maṇopuvagama dhama maṇoseṭṭha maṇojava maṇasa hi prasanneṇa bhaṣadi va karodi va tado ṇa suhu amedi chaya va aṇukamiṇi.</p>	<p>Udānavarga 31.24 Citta</p> <p>maṇapūrvvaṅgamā dharmā maṇaśreṭṭhā manojavāḥ manasā hi prasannena bhāṣate vā karoti vā tatas taṃ sukham anveti cchāyā vā hy anugāmini //</p>
<p>Cittaviśuddhiprakaraṇa vs 10</p> <p>maṇapūrvvaṅgamā dharmā maṇaśreṭṭhā manojavāḥ manasā hi prasannena bhāṣate vā karoti vā </p>	<p>Mahā-karmavibhaṅga XXV, XXXII</p> <p>maṇapūrvvaṅgamā dharmā maṇaśreṭṭhā manojavāḥ manasā cet prasannena bhāṣate vā karoti vā tatas taṃ sukham anveti chāyā vā anuyāyini</p>

1. Yamakavagga - 53

<p>Pāḷi 3 [1.3] Yamaka akkocchi maṃ avadhi maṃ ajini maṃ ahāsi me, ye ca taṃ upanayhanti veraṃ tesāṃ na sammati.</p>	<p>Patna 5 [1.5] Jama ākrośi maṃ avadhi maṃ ajini maṃ ahāsi me ye tāni upanahyanti veraṃ tesāṃ na śāmyati </p>
<p>Gāndhārī</p>	<p>Udānavarga 14.9 Droha ākrośan mām <i>avocan mām</i> <i>ajayan mām ajāpayet </i> atra ye hy upanahyanti vairam teṣāṃ na śāmyati </p>
	<p>Kośāmbakavastu II 184 ākrośan mām avocan mām ajayan mām ahāpayan atra ye upanahyanti vairam teṣāṃ na śāmyati </p>

<p>Pāḷi 4 [1.4] Yamaka akkocchi maṃ avadhi maṃ ajini maṃ ahāsi me, ye taṃ na upanayhanti veraṃ tesūpasammati.</p>	<p>Patna 6 [1.6] Jama ākrośi <i>maṃ</i> avadhi maṃ ajini maṃ ahāsi me ye tāni nopanahyanti veraṃ tesāṃ upaśāmyati </p>
<p>Gāndhārī</p>	<p>Udānavarga 14.10 Droha ākrośan mām avocan mām ajayan mām ajāpayet atra ye nopanahyanti vairam teṣāṃ praśāmyati </p>
	<p>Kośāmbakavastu II 184 ākrośan mām avocan mām ajayan mām ahāpayan atra ye nopanahyanti vairam teṣāṃ praśāmyati </p>

1. Yamakavagga - 54

<p>Pāḷi 5 [1.5] Yamaka na hi verena verāni sammantīdha kudācanaṃ, averena ca sammanti, esa dhammo sanantano.</p>	<p>Patna 253 [14.15] Khānti na hi vereṇa verāni śāmantīha kadācanaṃ avereṇa tu śāmaṃti esa dhammo sanātano </p>
<p>Gāndhārī</p>	<p>Udānavarga 14.11 Droha na hi vaireṇa vairāṇi śāmyantīha kadā cana kṣāntyā vairāṇi śāmyanti eṣa dharmah sanātanaḥ //</p>
	<p>Kośāmbakavastu II 184 na hi vaireṇa vairāṇi śāmyantīha kadā cana kṣāntyā vairāṇi śāmyanti eṣa dharmah sanātanaḥ </p>

<p>Pāḷi 6 [1.6] Yamaka pare ca na vijānanti mayam ettha yamāmase, ye ca tattha vijānanti tato sammanti medhagā.</p>	<p>Patna 254 [14.16] Khānti pare ca na vijānaṃti vayam ettha jayāmatha ye ca tattha vijānaṃti tato śāmmaṃti medhakā </p>
<p>Gāndhārī</p>	<p>Udānavarga</p>
	<p>Kośāmbakavastu II 183 pare 'tra na vijānanti vayam atrodyamāmahe atra ye tu vijānanti teṣāṃ śāmyanti medhakāḥ </p>

<p>Pāḷi 7 [1.7] Yamaka</p> <p>subhānupassiṃ viharantaṃ indriyesu asaṃvutaṃ, bhojanamhi amattaññuṃ, kusītaṃ hīnavīriyaṃ, taṃ ve pasahati māro vāto rukkhaṃ va dubbalaṃ.</p>	<p>Patna 7 [1.7] Jama</p> <p>śubhā 'nupaśśiṃ viharantaṃ indriyesu asaṃvṛtaṃ <i>bhojana</i>amhi amāttaññū kuśīdaṃ hīnavīriyaṃ taṃ ve prasahate māro vāto rukkham va dubbalaṃ </p>
<p>Gāndhārī 217 [13.17] Yamaka</p> <p>śuhaṇupaśi viharadu idrieṣu asavudu bhoyaṇasa amatraṇo kusidu hiṇaviryava ta gu prasahadi raku vadu rakkṣa ba drubala.</p>	<p>Udānavarga 29.15 Yuga</p> <p>śubhānudarśinaṃ nityam indriyaiś cāpy asaṃvṛtam / bhojane cāpy amātrajñam <i>hīna</i>ṃ jāgarikāsu ca taṃ vai prasahate rāgo vāto vṛkṣam ivābalaṃ //</p>
<p>Pāḷi 8 [1.8] Yamaka</p> <p>asubhānupassiṃ viharantaṃ indriyesu susaṃvutaṃ, bhojanamhi ca mattaññuṃ, saddhaṃ āradhavīriyaṃ, taṃ ve nappasahati māro vāto śelaṃ va pabbataṃ.</p>	<p>Patna 8 [1.8] Jama</p> <p>aśubhānupaśśiṃ viharantaṃ indriyeṣu susaṃvṛtaṃ bhojanamhi ca mā.ddhaṃ āradhavīriyaṃ taṃ ve na prasahate māro vāto śelaṃ va parvataṃ </p>
<p>Gāndhārī 218 [13.18] Yamaka</p> <p>aśuhaṇupaśi viharadu idrieṣu sisavudu bhoyaṇasa ya matraṇo ṣadhu aradhaviryava ta gu na prasahadi raku vadu śela va parvada.</p>	<p>Udānavarga 29.16 Yuga</p> <p>aśubhānudarśinaṃ nityam indriyaiś ca susaṃvṛtam / bhojane cāpi mātrajñam yuktaṃ jāgarikāsu ca taṃ na prasahate rāgo vātaḥ śailam iva sthiram //</p>

<p>Pāḷi 9 [1.9] Yamaka anikkasāvo kāsāvaṃ yo vatthaṃ paridahessati, apeto damasaccena na so kāsāvam arahati.</p>	<p>Patna 94 [6.11] Śoka anikkaṣāyo kāṣāyaṃ yo vastaṃ paridhehiti apeto damasaccena na so kāṣāyam arihati </p>
<p>Gāndhārī 192 [12.11] Thera anikaṣāyu kaṣaya yo vastra parihasidi avedu damasoraca na so kaṣaya arahadi.</p>	<p>Udānavarga 29.7 Yuga aniṣkaṣāyaḥ kāṣāyaṃ yo vastraṃ paridhāsyati apetadamasauratyo nāsau kāṣāyam arhati </p>
<p>Pāḷi 10 [1.10] Yamaka yo ca vantakasāvassa sīlesu susamāhito, upeto damasaccena sa ve kāsāvam arahati.</p>	<p>Patna 95 [6.12] Śoka yo tu vāntakaṣāyassa śīlehi susamāhito upeto damasaccena sa ve kāṣāyam arihati </p>
<p>Gāndhārī 193 [12.12] Thera yo du vadakaṣāyu śīleṣu susamahidu uvedu damasoraca so du kaṣaya arahadi.</p>	<p>Udānavarga 29.8 Yuga yas tu vāntakaṣāyaḥ syāc chīleṣu susamāhitaḥ upetadamasauratyāḥ sa vai kāṣāyam arhati //</p>
<p>Pāḷi 11 [1.11] Yamaka asāre sāramatino sāre cāsāradassino, te sāraṃ nādhigacchanti micchāsāṅkappagocarā.</p>	<p>Patna 171 [10.15] Mala asāre sāramatino sāre cā 'sārasamñino te sāran nādhigacchanti micchasaṅkappagocarā </p>
<p>Gāndhārī 213 [13.13] Yamaka asari saravadiṇo sari asaradaṣiṇo te sara nadhikachadi michasaggapagoyara.</p>	<p>Udānavarga 29.3 Yuga asāre sāramatayaḥ sāre cāsārasamñīnaḥ te sāraṃ nādhigacchanti mithyāsamkalpagocarāḥ //</p>

1. Yamakavagga - 57

<p>Pāḷi 12 [1.12] Yamaka</p> <p>sāraṇ ca sārato ñatvā asāraṇ ca asārato, te sāraṃ adhigacchanti sammāsaṅkappagocarā.</p>	<p>Patna 172 [10.16] Mala</p> <p>sāraṇ ca sārato ññāttā asāraṇ ca asārato te sāraṃ adhigacchanti sammasaṅkappagocarā </p>
<p>Gāndhārī 214 [13.14] Yamaka</p> <p>sara du saradu ñatva asara ji asarado te sara adhikachadi samesagapagoyara.</p>	<p>Udānavarga 29.4 Yuga</p> <p>sāraṃ tu sārato jñātvā hy asāraṃ cāpy asārataḥ te sāraṃ adhigacchanti samyaksaṅkalpagocarāḥ </p>
<p>Pāḷi 13 [1.13] Yamaka</p> <p>yathā agāraṃ ducchannaṃ vuṭṭhī samativijjhati, evaṃ abhāvitaṃ cittaṃ rāgo samativijjhati.</p>	<p>Patna 351 [19.10] Citta</p> <p>yathā agāraṃ ducchannaṃ vaṭṭhī samitivijjhati evaṃ abhāvitaṃ cittaṃ rāgo samitivijjhati </p>
<p>Gāndhārī 219 [13.19] Yamaka</p> <p>yadha akara druchana vuṭṭhi samadibhinadi emu arakṣida cata raku samadibhinadi.</p>	<p>Udānavarga 31.11 Citta</p> <p>yathā hy agāraṃ ducchannaṃ vṛṣṭiḥ samatibhindati evaṃ hy abhāvitaṃ cittaṃ rāgaḥ samatibhindati </p>
<p>Pāḷi 14 [1.14] Yamaka</p> <p>yathā agāraṃ succhannaṃ vuṭṭhī na samativijjhati, evaṃ subhāvitaṃ cittaṃ rāgo na samativijjhati.</p>	<p>Patna 352 [19.11] Citta</p> <p>yathā agāraṃ succhannaṃ vaṭṭhī na samitivijjhati evaṃ subhāvitaṃ cittaṃ rāgo na samitivijjhati </p>
<p>Gāndhārī 220 [13.20] Yamaka</p> <p>yadha akara suchana vuṭṭhi na samadibhinadi emu surakṣida cita raku na samadibhinadi.</p>	<p>Udānavarga 31.17 Citta</p> <p>yathā hy agāraṃ succhannaṃ vṛṣṭir na vyatibhindati evaṃ subhāvitaṃ cittaṃ rāgo na vyatibhindati </p>

<p>Pāḷi 15 [1.15] Yamaka</p> <p>idha socati pecca socati, pāpakārī ubhayattha socati, so socati so vihaññati disvā kammakiliṭṭham attano.</p>	<p>Patna 3 [1.3] Jama</p> <p>iha śocati precca śocati pāpakam<i>mo ubhayat</i>ttha śocati so śocati so vihañnyati dṛṣṭā kammakileśam āttano </p>
<p>Gāndhārī 205 [13.5] Yamaka</p> <p>idha śoyadi preca śoyadi pavakamu duhayatra śoyadi so śoyadi so vihaññati diṣṣa kamu kiliṭṭha atvaṇo.</p>	<p>Udānavarga 28.34 Pāpa</p> <p>iha śocati pretya śocati pāpakarmā hy ubhayatra śocati sa hi śocati sa praśocati dṛṣṭvā karma hi kliṣṭam ātmanaḥ //</p>

<p>Pāḷi 16 [1.16] Yamaka</p> <p>idha modati pecca modati, katapuñño ubhayattha modati, so modati so pamodati disvā kammavisuddhim attano.</p>	<p>Patna 4 [1.4] Jama</p> <p>iha nandati precca nandati katapuñño ubhayattha nandati so nandatidati dṛṣṭā kammavisuddhim āttano </p>
<p>Gāndhārī 206 [13.6] Yamaka</p> <p>idha nanadi preca nanadi puñnakamo duhayatra nanadi so nanadi so pramodadi diṣṣa kamu viśudhu atvaṇo.</p>	<p>Udānavarga 28.35 Pāpa</p> <p>iha nandati pretya nandati kṛtapuṇyo hy ubhayatra nandati sa hi nandati sa pramodate dṛṣṭvā karma hi viśuddham ātmanaḥ //</p>

<p>Pāḷi 17 [1.17] Yamaka</p> <p>idha tappati pecca tappati, pāpakārī ubhayattha tappati, pāpaṃ me katan ti tappati, bhiyyo tappati duggatiṃ gato.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga</p>

<p>Pāḷi 18 [1.18] Yamaka idha nandati pecca nandati, katapuñño ubhayattha nandati, puññaṃ me katan ti nandati, bhiyyo nandati suggaṭṭim gato.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga</p>

<p>Pāḷi 19 [1.19] Yamaka bahum pi ce sahitaṃ bhāsamāno, na takkaro hoti naro pamatto, gopo va gāvo gaṇayaṃ paresaṃ, na bhāgavā sāmaññaṃsa hoti.</p>	<p>Patna 290 [16.13] Vācā bahum pi ce sahitaṃ bhāsamāno na takkaro hoti naro pramatto gopo va gāvo gaṇayaṃ paresaṃ na bhāgavā śamaññaṃsa hoti </p>
<p>Gāndhārī 190 [12.9] Thera baho bi ida sahida bhaṣamaṇa na takaru bhodi naru pramatu govo va gaū gaṇaū pareṣa na bhakava śamaññaṃsa bhodi .</p>	<p>Udānavarga 4.22 Apramāda subahv apīha sahitaṃ bhāsamāṇo na tatkarō bhavati naraḥ pramattaḥ / gopaiva gāḥ saṃgaṇayaṃ pareṣāṃ na bhāgavāṃ cchrāmaṇyārthasya bhavati //</p>

<p>Pāḷi 20 [1.20] Yamaka appam pi ce sahitaṃ bhāsamāno, dhammassa hoti anudhammacārī, rāgaṃ ca doṣaṃ ca pahāya moham, sammappajāno suvimuttacitto, anupādiyāno idha vā huram vā, sa bhāgavā sāmaññaṃsa hoti.</p>	<p>Patna 291 [16.14] Vācā appam pi ce sahitaṃ bhāsamāno dhammassa hoti anudhammacārī rāgaṃ ca doṣaṃ ca prahāya moham vimuttacitto akhilo akamcho anupādiyāno iha vā hure vā sa bhāgavā śamannassa hoti </p>
<p>Gāndhārī 191 [12.10] Thera apa bi ida sahida bhaṣamaṇa dhamaṣa bhodi aṇudhammacari aṇuvadīaṇu idha va horo va so bhakava śamaññaṃsa bhodi.</p>	<p>Udānavarga 4.23 Apramāda alpam api cet sahitaṃ bhāsamāṇo dharmasya bhavati hy anudhammacārī rāgaṃ ca doṣaṃ ca tathaiva moham prahāya bhāgī śrāmaṇyārthasya bhavati //</p>

2. Appamādavagga

<p>Pāḷi 21 [2.1] Appamāda appamādo amatapadaṃ, pamādo maccuno padaṃ, appamattā na mīyanti, ye pamattā yathā matā.</p>	<p>Patna 14 [2.1] Apramāda apramādo amatapadaṃ pramādo maccuno padaṃ apramattā na mrīyanti ye pramattā yathā matā </p>
<p>Gāndhārī 115 [7.6] Apramadu apramadu amudapada pramadu mucuṇo pada apramata na miyadi ye pramata yadha mudu.</p>	<p>Udānavarga 4.1 Apramāda apramādo hy amṛtapadaṃ pramādo mṛtyunaḥ padaṃ / apramattā na mriyante ye pramattāḥ sadā mṛtāḥ //</p>
<p>Dharmasamuccaya 6.4 apramādo 'mṛtapadaṃ pramādo mṛtyunaḥ padaṃ, apramattā na bhriyante pramattāstu sadātmṛtāḥ.</p>	<p>Śarīrārthagāthā vs 16 apramādo 'mṛtapadaṃ pramādo mṛtyunaḥ padaṃ apramattā na mriyante pramattās tu sadā mṛtāḥ </p>
<p>Pāḷi 22 [2.2] Appamāda etaṃ visesato ñatvā appamādamhi paṇḍitā, appamāde pamodanti, ariyānaṃ gocare ratā.</p>	<p>Patna 15 [2.2] Apramāda etaṃ viśeṣataṃ nyāttā apramādamhi paṇḍitā apramāde pramodanti ayirāṇāṃ gocare ratā </p>
<p>Gāndhārī 116 [7.7] Apramadu eda viśeṣadha ñatva apramadasa paṇido apramadi pramodia ariaṇa goyari rado.</p>	<p>Udānavarga 4.2 Apramāda etaṃ viśeṣatāṃ jñātvā hy apramādasya paṇḍitaḥ / apramādaṃ pramudyeta nityam āryaḥ svagocaram //</p>

2. Appamādavagga - 61

<p>Pāḷi 23 [2.3] Appamāda te jhāyino sātatikā, niccam daḷhaparakkamā, phusanti dhīrā nibbānaṃ, yogakkhemaṃ anuttaraṃ.</p>	<p>Patna 16 [2.3] Apramāda te jhāyino sātatikā niccam dḍhaparākramā phusanti dhīrā nibbānaṃ yogacchemaṃ anuttaraṃ </p>
<p>Gāndhārī</p>	<p>Udānavarga 4.3 Apramāda apramattāḥ sātatikā nityaṃ dḍhaparākramāḥ spṛśanti dhīrā nirvāṇaṃ yogaḥṣemaṃ anuttaramaḥ //</p>

<p>Pāḷi 24 [2.4] Appamāda uṭṭhānavato satīmato, sucikammaṃ nisammakārino, saññatassa ca dhammajīvino, appamattassa yasobhivaḍḍhati.</p>	<p>Patna 28 [2.15] Apramāda uṭṭhāṇavato satīmato śucikammaṃ niśāmmakāriṇo saṃyyatassa ca dhammajīvino apramattassa yaśo 'ssa vaddhati </p>
<p>Gāndhārī 112 [7.3] Apramadu uṭṭhaṇamado svadimado suyikamaṃ niśamacariṇo sañadassa hi dhammajīvino apramatassa yaśidha vaḍḍhati.</p>	<p>Udānavarga 4.6 Apramāda utthānavataḥ smṛtātmanaḥ śubhacittasya niśāmyacāriṇaḥ saṃyatasya hi dharmajīvino hy apramattasya yaśo 'bhivardhate //</p>

<p>Pāḷi 25 [2.5] Appamāda uṭṭhānenappamādena saṃyamena damena ca, dīpaṃ kayirātha medhāvī, yaṃ ogho nābhikīrati.</p>	<p>Patna 29 [2.16] Apramāda uṭṭhāṇenā 'pramādena saṃyyamena damena ca dīpaṃ kayirātha medhāvī yam ogho nādhīpūrati </p>
<p>Gāndhārī 111 [7.2] Apramadu uṭṭhaṇeṇa apramādeṇa sañameṇa dameṇa ca divu karodi medhavi ya jara nabhimardadi.</p>	<p>Udānavarga 4.5 Apramāda utthānenāpramādena saṃyamena damena ca dvīpaṃ karoti medhāvī tam ogho nābhimardati //</p>

2. Appamādavagga - 62

<p>Pāḷi 26 [2.6] Appamāda pamādam anuyuñjanti bālā dummedhino janā, appamādañ ca medhāvī dhanam setṭham va rakkhati.</p>	<p>Patna 17 [2.4] Apramāda pramādam anuyuñjanti bālā dummedhino janā apramādan tu medhāvī dhanam śreṣṭham va rakkhati </p>
<p>Gāndhārī 117 [7.8] Apramadu pramada aṇuyujadi bala drumedhiṇo jaṇa apramada du medhavi dhaṇa ṣeṭhi va rakṣadi.</p>	<p>Udānavarga 4.10 Apramāda pramādam anuvartante bālā durmedhaso janāḥ / apramādaṃ tu medhāvī dhanam śreṣṭhīva rakṣati //</p>
<p>Pāḷi 27 [2.7] Appamāda mā pamādam anuyuñjetha mā kāmaratisanthavaṃ, appamatto hi jhāyanto pappoti vipulaṃ sukhaṃ.</p>	<p>Patna</p>
<p>Gāndhārī 129 [7.20] Apramadu apramadi pramodia ma gamiradisabhamu apramato hi jayadu viśeṣa adhikachadi.</p> <p>Gāndhārī 134 [7.25] Apramaduvaga nāi pramadasamayū apraṭi asavakṣayi apramato hi jayadu praṇodi paramu sukhu.</p>	<p>Udānavarga 4.12 Apramāda pramādaṃ nānuyujyeta na kāmaratisaṃstavam / apramattaḥ sadā dhyāyī prāpnute hy acalaṃ sukham //</p>

<p>Pāḷi 28 [2.8] Appamāda pamādaṃ appamādena yadā nudati paṇḍito, paññāpāsādam āruyha, asoko sokiniṃ pajāṃ, pabbataṭṭho va bhummaṭṭhe dhīro bāle avekkhati.</p>	<p>Patna 19 [2.6] Apramāda pramādam apramādena yadā nudati paṇḍito praññāprāsādam āruyha asoko śokiniṃ prajāṃ parvvataṭṭho va bhoma ṭṭhe dhīro bāle avecchati </p>
<p>Gāndhārī 119 [7.10] Apramadu pramadu apramadena yadha nudadi paṇḍidu prañaprasada aruṣu asoka soṇo jaṇa pravadaṭṭho va bhumaṭṭha dhiru bala avekṣidi.</p>	<p>Udānavarga 4.4 Apramāda pramādam apramādena yadā nudati paṇḍitaḥ prañāprāsādam āruhya tv asokaḥ śokinīm prajāṃ parvataṣṭhaiva bhūmisthām dhīro bālān avekṣate //</p>
<p>Pāḷi 29 [2.9] Appamāda appamatto pamattesu, suttesu bahujāgaro, abalassaṃ va sīghasso hitvā yāti sumedhaso.</p>	<p>Patna 18 [2.5] Apramāda apramatto pramattesu suttesu bahujāgaro abalāśsam va sīghrāśso hettā yāti sumedhaso </p>
<p>Gāndhārī 118 [7.9] Apramadu apramatu pramateṣu suteṣu bahojagaru avalaśa va bhadrāśu hitva yadi sumedhasu.</p>	<p>Udānavarga 19.4 Aśva apramattaḥ pramateṣu supteṣu bahujāgaraḥ abalāśva iva bhadrāśvaṃ hitvā yāti sumedhasam //</p>

2. Appamādavagga - 64

<p>Pāḷi 30 [2.10] Appamāda appamādena maghavā devānaṃ seṭṭhataṃ gato, appamādaṃ pasaṃsanti, pamādo garahito sadā.</p>	<p>Patna</p>
<p>Gāndhārī 120 [7.11] Apramadu apramadeṇa makavha devaṇa samidhi gadu apramada praśajadi pramadu gara hidu sada.</p>	<p>Udānavarga 4.24 Apramāda apramādaṃ praśaṃsanti pramādo garhitaḥ sadā apramādena maghavāṃ devānāṃ śreṣṭhatāṃ gataḥ //</p>
<p>Dharmasamuccaya 6.41 apramādo 'mṛtapadam pramādo mṛtyunaḥ padam apramādena te devāḥ devānāṃ śreṣṭhatāṃ gatāḥ </p>	

<p>Pāḷi 31 [2.11] Appamāda appamādarato bhikkhu, pamāde bhayadassivā, saṃyojanaṃ aṇuṃ thūlaṃ ḍahaṃ aggīva gacchati.</p>	<p>Patna 23 [2.10] Apramāda apramādagaru bhikkhū pramāde bhayadaṃsino saṃyojanam aṇutthūlaṃ dahaṃ aggīva gacchati </p>
<p>Gāndhārī 74 [2.24] Bhikhu apramadaradu yo bhikhu pramadi bhayadaśima saṅyoṇa aṇuthula ḍahu aḡi va gachadi.</p>	<p>Udānavarga 4.29 Apramāda apramādarato bhikṣuḥ pramāde bhayadarśakaḥ saṃyojanam aṇusthūlaṃ dahann agnir iva gacchati </p>

2. Appamādavagga - 65

<p>Pāḷi 32 [2.12] Appamāda appamādarato bhikkhu, pamāde bhayadassivā, abhabbo parihāṇāya, nibbānasseva santike.</p>	<p>Patna 22 [2.9] Apramāda apramādagaru bhikkhū pramāde bhayadaṁsino abhavvo parihāṇāya nibbānasseva santike </p>
<p>Gāndhārī 73 [2.23] Bhikhu apramadaradu yo bhikhu pramadi bhayadaśima abhavu parihaṇāṇī nivaṇaseva sadii.</p>	<p>Udānavarga 4.32 Apramāda apramādarato bhikṣuḥ pramāde bhayadarśakaḥ / abhavyaḥ parihāṇāya nirvāṇasyaiva so 'ntike //</p>

Appamādavaggo dutiyo.

3. Cittavagga

<p>Pāḷi 33 [3.1] Citta</p> <p>phandaṇaṃ capalaṃ cittaṃ dūrakkhaṃ dunnivārayaṃ, ujjuṃ karoti medhāvī usukāro va tejanaṃ.</p>	<p>Patna 342 [19.1] Citta</p> <p>phandaṇaṃ capalaṃ cittaṃ durakkhaṃ dunnivārayaṃ ujjuṃ karoti medhāvī uṣukāro va tejanā </p>
<p>Gāndhārī 136 [8.2] Cita</p> <p>phanaṇa cavala cita drurakṣa drunivaraṇa u</p>	<p>Udānavarga 31.8 Citta</p> <p>spandaṇaṃ capalaṃ cittaṃ durakṣyaṃ durnivāraṇaṃ / ṛjuṃ karoti medhāvī iṣukāra iva tejasā </p>
<p>Pāḷi 34 [3.2] Citta</p> <p>vārijo va thale khitto okam okata' ubbhato, pariphandatidaṃ cittaṃ māradheyyaṃ pahātave.</p>	<p>Patna 343 [19.2] Citta</p> <p>vārijo va thale khitto okamokātu ubbhato pariphandatimaṃ cittaṃ māradheyaṃ prahātaye </p>
<p>Gāndhārī 137b [8.?] Citavaga</p> <p>vario va thale kṣito</p>	<p>Udānavarga 31.2 Citta</p> <p>vārijo vā sthale kṣipta okād oghāt samuddhṛta^h / parispandati vai cittaṃ māradheyaṃ prahātavai </p>

3. Cittavagga - 67

<p>Pāḷi 35 [3.3] Citta dunnigghassa lahuno yatthakāmanipātino, cittassa damatho sādhu, cittaṃ dantaṃ sukhāvahaṃ.</p>	<p>Patna 345 [19.4] Citta dunniggrahassa laghuno yatthakāmanipātino cittassa damatho sādhu cittaṃ dāntaṃ sukhāvahaṃ </p>
<p>Gāndhārī</p>	<p>Udānavarga 31.1 Citta durnigrahasya laghuno yatrakāmanipātinaḥ cittasya damanaṃ sādhu cittaṃ dāntaṃ sukhāvahaṃ </p>
<p>Dharmasamuccaya 11.31 durviśahyasya laghunā yatra yatra nipātinaḥ cittasya damanaṃ sādhu cittaṃ dāntaṃ sukhāvahaṃ </p>	<p>Śārīrārthagāthā vs 35 durnigrahasya laghuno yatrakāmanipātinaḥ cittasya dāmanaṃ sādhu cittaṃ dāntaṃ sukhāvahaṃ </p>
<p>Bodhicaryāvatārapañjika pg 52 cittasya damanaṃ sādhu cittaṃ dāntaṃ sukhāvahaṃ </p>	<p>Abhidharmakośabhāṣyam pg 27 cittasya damanaṃ sādhu cittaṃ dāntaṃ sukhāvahaṃ iti </p>
<p>Abhidharmakośavyākhyā pg 74 cittasya damanaṃ sādhu cittaṃ dāntaṃ sukhāvahaṃ </p>	<p>Prajñākaramati pg 51 cittasya damanaṃ sādhu cittaṃ dāntaṃ sukhāvahaṃ iti </p>
<p>Pāḷi 36 [3.4] Citta sududdasaṃ sunipuṇaṃ yatthakāmanipātinaṃ, cittaṃ rakkhetha medhāvī, cittaṃ guttaṃ sukhāvahaṃ.</p>	<p>Patna 346 [19.5] Citta sududdasaṃ sunipuṇaṃ yatthakāmanipātinaṃ cittaṃ rakkheya medhāvī tad<a>hi guttaṃ sukhāvahaṃ </p>
<p>Gāndhārī</p>	<p>Udānavarga</p>

<p>Pāḷi 37 [3.5] Citta dūraṅgamaṃ ekacaram asarīraṃ guhāsayaṃ, ye cittaṃ saññaṃ essanti mokkhanti mārabandhanā.</p>	<p>Patna 344 [19.3] Citta dūraṅgamaṃ ekacaram asarīraṃ guhāsayaṃ ye cittaṃ saṃyamehinti mokkhamte mārabandhanā </p>
<p>Gāndhārī 137a [8.?] Citavaga duragama eka </p>	<p>Udānavarga 31.8A Citta <i>dūraṅgamam ekacaram asarīraṃ guhāsayaṃ ye cittaṃ damayiṣyanti vimokṣyante mahābhayāt </i></p>
<p>Abhidharmadīpa pg 120 dūraṅgamam ekacaram asarīraṃ guhāsayaṃ ye cittaṃ damayiṣyanti te mokṣyante mārabandhanāt </p>	<p>Śārīrārthagāthā vs 38 dūraṅgamam ekacaram asarīraṃ guhāsayaṃ damayati durdamaṃ cittaṃ brāhmaṇaṃ taṃ bravīmy ahaṃ </p>
<p>Satyasiddhiśāstram pg 130 dūraṅgamam ekacaram asarīraṃ guhāsayaṃ sūryasya raśmiriva cittaṃ carati viprakīrṇataḥ </p>	

<p>Pāḷi 38 [3.6] Citta anavaṭṭhitacittassa saddhammaṃ avijānato, pariplavapasādassa paññaṃ na paripūrati.</p>	<p>Patna 335 [18.9] Dadantī anavaṭṭhitacittassa saddhammam avijānato pāriplavapasādassa praññaṃ na paripūrati </p>
<p>Gāndhārī 137c [8.?] Citavaga aṇunaṭṭhidacitasa </p>	<p>Udānavarga 31.28 Citta anavasthitacittasya saddharmam avijānataḥ pāriplavapasādasya praññaṃ na paripūryate </p>

3. Cittavagga - 69

<p>Pāḷi 39 [3.7] Citta anavassutacittassa ananvāhatacetaso, puññapāpapahīnassa natthi jāgarato bhayaṃ.</p>	<p>Patna 347 [19.6] Citta anaprāsrayamāṇassa ananvāhatacetaso hettā kallāṇapāpāni nāsti jāgarato bhayaṃ </p>
<p>Gāndhārī 137d [8.?] Citavaga aṇuvaṣudacita^{sa} </p>	<p>Udānavarga 28.6 Pāpa anavasrutacittasya tv anunnahaⁿacetasaḥ puṇyapāpāprahīṇasya nāsti durgatito bhayaṃ </p>

<p>Pāḷi 40 [3.8] Citta kumbhūpamaṃ kāyam imaṃ viditvā, nagarūpamaṃ cittam idaṃ ṭhapetvā, yodhetha māraṃ paññāvudhena, jitaṃ ca rakkhe anivesano siyā.</p>	<p>Patna 350 [19.9] Citta kumbhopamaṃ kāyam imaṃ vidittā nagaropamaṃ cittam adhiṣṭhihittā yodheya māraṃ praññāyudhena jitaṃ ca rakkhe aniveśano siyā </p>
<p>Gāndhārī 138b. [8.?] Cita kummovamu kaya</p>	<p>Udānavarga 31.35 Citta kumbhopamaṃ kāyam imaṃ viditvā nagaropamaṃ cittam adhiṣṭhitaṃ ca yudhyeta māraṃ prajñāyudhena jitaṃ ca rakṣed aniveśanaḥ syāt </p>

3. Cittavagga - 70

<p>Pāḷi 41 [3.9] Citta aciraṃ vatayaṃ kāyo paṭhaviṃ adhisessati, chuddho apetaviññāṇo nirattham va kaliṅgaram.</p>	<p>Patna 349 [19.8] Citta acirā vata ayam kāyo paṭhaviṃ abhiśehiti chūdo apetaviñnyāṇo nirāttham vā kaṭim̐garam </p>
<p>Gāndhārī 153 [10.19] Jara ayireṇa vadaī kayu paḍhaī vari śaiśadi tuchu <i>avaka</i>daviñña niratha ba kaḍigāra.</p>	<p>Udānavarga 1.35 Anitya <i>aciraṃ bata</i> kāyo `yam pṛthivīm adhiśeṣyate śūnyo vyapeta vijñāno nirastaṃ vā kaḍaṅgaram //</p>
	<p>Suvarṇavarṇāvadāna vs 4 na cirād vata kāyo `yam pṛthivīm adhiśeṣyate śūnyo vyapeta vijñāno nirastaṃ vā kaḍaṅgaram </p>
<p>Pāḷi 42 [3.10] Citta diso disaṃ yantaṃ kayirā verī vā pana verinaṃ micchāpraṇihitaṃ cittaṃ pāpiyo naṃ tato kare.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga 31.9 Citta na dveṣī dveṣiṇaḥ kuryād vairī vā vairiṇo hitaṃ / mithyāpraṇihitaṃ cittaṃ yat kuryād ātmanātmanaḥ //</p>

3. Cittavagga - 71

Pāḷi 43 [3.11] Citta na taṃ mātā pitā kayirā aññe vā pi ca ñātakā sammāpraṇihitaṃ cittaṃ seyyaso naṃ tato kare.	Patna
Gāndhārī	Udānavarga 31.10 Citta na taṃ mātā pitā vāpi kuryāj jñātis tathāparaḥ / samyakpraṇihitaṃ cittaṃ yat kuryād dhitam ātmanaḥ //

Cittavaggo tatiyo.

4. Pupphavagga

<p>Pāḷi 44 [4.1] Puppha</p> <p>ko imaṃ paṭhaviṃ vicessati yamalokaṃ ca imaṃ sadevakam. ko dhammapadaṃ sudesitaṃ, kusalo puppham ivappacessati.</p>	<p>Patna 131 [8.11] Puṣpa</p> <p>ko imaṃ paṭhaviṃ vijehiti yamalokaṃ va imaṃ sadevakam ko dhammapade sudeṣite kuśalo puṣpam iva prajehiti </p>
<p>Gāndhārī 301 [18.12] [Puṣpa]</p> <p>..... <i>yamaloka ji</i> ida sadevaka ko dhamapada sudeṣida kuśala puṣa viva payeṣidi.</p>	<p>Udānavarga 18.1 Puṣpa</p> <p>ka imāṃ pṛthivīm vijeṣyate yamalokaṃ ca tathā sadevakam / ko dharmapadaṃ sudeṣitaṃ kuśalaḥ puṣpam iva praceṣyate //</p>
<p>Pāḷi 45 [4.2] Puppha</p> <p>sekho paṭhaviṃ vicessati yamalokaṃ ca imaṃ sadevakam. sekho dhammapadaṃ sudesitaṃ, kusalo puppham ivappacessati.</p>	<p>Patna 132 [8.12] Puṣpa</p> <p>śekho paṭhaviṃ vijehiti yamalokaṃ va imaṃ sadevakam so dhammapade sudeṣite kuśalo puṣpam iva prajehiti </p>
<p>Gāndhārī 302 [18.13] [Puṣpa]</p> <p>budhu pradha . . . ṣidi yamaloka ji ida sadevaka budhu dhamapada sudeṣida kuśala puṣa viva payiṣidi.</p>	<p>Udānavarga 18.2 Puṣpa</p> <p>śaikṣaḥ pṛthivīm vijeṣyate yamalokaṃ ca tathā sadevakam / sa hi dharmapadaṃ sudeṣitaṃ kuśalaḥ puṣpam iva praceṣyate //</p>
<p>Pāḷi 46 [4.3] Puppha</p> <p>pheṇūpamaṃ kāyam imaṃ viditvā, marīcidhammaṃ abhisambudhāno, chettvāna mārassa papupphakāni, adassanaṃ maccurājassa gacche.</p>	<p>Patna 134 [8.14] Puṣpa</p> <p>phenopamaṃ lokam imaṃ vidittā marīcidhammaṃ abhisambudhānām chettāna mārassa prapuṣpakāni addaṃśanaṃ maccurājassa gacche </p>
<p>Gāndhārī 300 [18.11] [Puṣpa]</p> <p>pheṇovamu kayam ida viditva mariyi <i>bhudaī</i> chettvaṇa marasa <i>pa</i><<i>pa</i>>vuṣeṇa a</p>	<p>Udānavarga 18.18 Puṣpa</p> <p>phenopamaṃ kāyam imaṃ viditvā marīcidharmaṃ paribudhya caiva chitveha mārasya tu puṣpakāni tv adarśanaṃ mṛtyurājasya gacchet //</p>

<p>Pāḷi 47 [4.4] Puppha pupphāni heva pacinantam byāsattamanasam naram, suttam gāmam mahogho va maccu ādāya gacchati.</p>	<p>Patna 128 [8.8] Puṣpa puṣpāṇi heva pracinantam vyāsattamanasam naram suttam ggrāmam mahogho vā maccu r ādāya gacchati </p>
<p>Gāndhārī 294 [18.5] [Puṣpa] <i>puṣaṇi</i> yeva payiṇadu vasitamaṇasa nara sutu gamu mahoho va <i>ada</i></p>	<p>Udānavarga 18.14 Puṣpa puṣpāṇy eva pracinvantam vyāsaktamanasam naram / suptam grāmam mahaughaiva mṛtyur ādāya gacchati //</p>
<p>Mahābhārata 12.169.17 tam putrapaśusammattam vyāsaktamanasam naram suptam vyāghram mahaugho vā mṛtyur ādāya gacchati </p>	

<p>Pāḷi 48 [4.5] Puppha pupphāni heva pacinantam byāsattamanasam naram, atittam yeva kāmesu antako kurute vasam.</p>	<p>Patna 129 [8.9] Puṣpa puṣpāṇi heva pracinantam vyāsattamanasam naram asampunnesu kāmesu antako kurute vaśe </p>
<p>Gāndhārī</p>	<p>Udānavarga 18.15 Puṣpa puṣpāṇy eva pracinvantam vyāsaktamanasam naram / atrptam eva kāmeṣu tv antakaḥ kurute vaśam //</p>

<p>Pāḷi 49 [4.6] Puppha yathā pi bhamaro pupphaṃ vaṇṇagandhaṃ aheṭṭhayaṃ paḷeti rasam ādāya, evaṃ gāme munī care.</p>	<p>Patna 127 [8.7] Puṣpa yathā pi bhramaro puṣpā vannagandham aheḍayaṃ praḍeti rasam ādāya evaṃ ggrāme munī care </p>
<p>Gāndhārī 292 [18.3] [Puṣpa] yatha vi bhamaru puṣpa vaṇagana aheḍaī paridi rasam adaī emu gami muṇi cara.</p>	<p>Udānavarga 18.8 Puṣpa yathāpi bhramaraḥ puṣpā varṇagandhāv aheṭṭhayan paraiti rasam ādāya tathā grāmāṃ muniś caret //</p>
<p>Prātimokṣasūtram (Mā-L), concl. vs 5 yathā hi bhramaro puṇyaṃ varṇagandham aheṭṭhayaṃ paraiti rasam ādāya evaṃ grāme muniś caret </p>	<p>Prātimokṣasūtram (Mā), concl. vs 5 yathāhi bhramaro puṣpam vaṇṇagandhagahēnyaṃ paraiti rasam ādāya evaṃ grāme muniś caret </p>

<p>Pāḷi 50 [4.7] Puppha na paresaṃ vilomāni, na paresaṃ katākataṃ, attano va avekkheyya katāni akatāni ca.</p>	<p>Patna 309 [17.4] Ātta na paresaṃ vilomāni na paresaṃ katā 'kataṃ āttanā ye aveccheyā katāni akatāni ca </p>
<p>Gāndhārī 271 [16.13] [Prakiṇakavaga?] na pareṣa vilomaṇi na pareṣa kidakida atvaṇo i samikṣea samaṇi viṣamaṇi ca.</p>	<p>Udānavarga 18.9 Puṣpa na pareṣāṃ vilomāni na pareṣāṃ kṛtākṛtam / ātmanas tu samīkṣeta samāni viṣamāni ca </p>
<p>Prātimokṣasūtram (Mā-L), concl. vs 6 na pareṣāṃ vilomāni na pareṣāṃ kṛtākṛtaṃ ātmano tu samīkṣeta kṛtāny akṛtāni ca </p>	<p>Prātimokṣasūtram (Mā), concl. vs 6 na pareṣāṃ vilomāni na pareṣāṃ kṛtākṛtam ātmanas tu samīkṣet kṛtānyakṛtāni ca </p>

<p>Pāḷi 51 [4.8] Puppha yathā pi ruciraṃ pupphaṃ vaṇṇavantaṃ agandhakaṃ, evaṃ subhāsītā vācā aphalā hoti akubbato.</p>	<p>Patna 125 [8.5] Puṣpa yathā pi ruciraṃ puṣpaṃ vannaṇvantaṃ agandhakaṃ evaṃ subhāsītā vācā aphalā hoti akurvato </p>
<p>Gāndhārī 290 [18.1] [Puṣpa] yatha vi ruyida puṣu vaṇamada aganaa emu subhaṣida vaya aphala . . akuvad<u>u</u>.</p>	<p>Udānavarga 18.6 Puṣpa yathāpi ruciraṃ puṣpaṃ varṇavat syād agandhavat / evaṃ subhāsītā vācā niṣphalāsāv akurvataḥ //</p>
<p>Pāḷi 52 [4.9] Puppha yathā pi ruciraṃ pupphaṃ vaṇṇavantaṃ sagandhakaṃ, evaṃ subhāsītā vācā saphalā hoti pakubbato.</p>	<p>Patna 126 [8.6] Puṣpa yathā pi ruciraṃ puṣpaṃ vannaṇvantaṃ saganḍhakaṃ evaṃ subhāsītā vācā saphalā hoti kurvato </p>
<p>Gāndhārī 291 [18.2] [Puṣpa] yatha vi ruyida puṣu vaṇamada saganāa emu subhaṣida vaya saphala bhodi kuvadu.</p>	<p>Udānavarga 18.7 Puṣpa yathāpi ruciraṃ puṣpaṃ varṇavat syād sugandhavat / evaṃ subhāsītā vācā saphalā bhavati kurvataḥ //</p>
<p>Pāḷi 53 [4.10] Puppha yathā pi puppharāsīmḥā kayirā mālāguṇe bahū, evaṃ jātena maccena kattabbaṃ kuṣalaṃ bahuṃ.</p>	<p>Patna 130 [8.10] Puṣpa yathā pi puṣparāsīmḥā kayirā mālāguṇe bahū evaṃ jātena māccena kātavvaṃ kuṣalaṃ bahuṃ </p>
<p>Gāndhārī 293 [18.4] [Puṣpa] yada vi puṣparaśisa kuya malaguṇa baho emu jadeṇa maceṇa kata<u>vi</u></p>	<p>Udānavarga 18.10 Puṣpa yathāpi puṣparāśibhyaḥ kuryān mālāguṇāṃ bahūn / evaṃ jātena martyena kartavyaṃ kuṣalaṃ bahu </p>

<p>Pāḷi 54 [4.11] Puppha</p> <p>na pupphagandho paṭivātameti, na candanaṃ tagaramallikā vā, satañ ca gandho paṭivātam eti, sabbā diśā sappuriso pavāyati.</p>	<p>Patna 121 [8.1] Puṣpa</p> <p>na puṣpagandho paṭivātam eti na candanaṃ tagaraṃ vāhlikāṃ vā satān tu gandho paṭivātam eti sabbā diśā sappuruṣo pravāti </p>
<p>Gāndhārī 295 [18.6] [Puṣpa]</p> <p>. . . . <i>pra</i>divada vayadi na malia takara canaṇa va sadaṇa gano pradivada vaḍi <i>sarva</i> diśa sapuruṣo padaḍi.</p>	<p>Udānavarga 6.16 Śīla</p> <p>na puṣpagandhaḥ prativātam eti na vāhniḥ tagarac candanād vā satām tu gandhaḥ prativātam eti sarvā diśaḥ satpuruṣaḥ pravāti </p>
<p>Pāḷi 55 [4.12] Puppha</p> <p>candanaṃ tagaraṃ vā pi, uppalaṃ atha vassikī, etesāṃ gandhajātānaṃ śīlagandho anuttaro.</p>	<p>Patna 122 [8.2] Puṣpa</p> <p>candanaṃ tagaraṃ cāpi uppalaṃ atha vāśśikim etesāṃ gandhajātānāṃ śīlagandho anuttaro </p>
<p>Gāndhārī 296 [18.7] [Puṣpa]</p> <p>. <i>ya vi</i> <i>ganajadaṇa</i> śīlagano ivutama.</p>	<p>Udānavarga 6.17 Śīla</p> <p>tagarāc candanāc cāpi vārṣikāyās tathotpalāt etebhyo gandhajātebhyaḥ śīlagandhas tv anuttaraḥ </p>
<p>Pāḷi 56 [4.13] Puppha</p> <p>appamatto ayaṃ gandho yāyaṃ tagaracandanī, yo ca śīlavataṃ gandho vāti deveṣu uttamo.</p>	<p>Patna 123 [8.3] Puṣpa</p> <p>appāmātro ayaṃ gaṃdho yoyaṃ tagaracandane yo tu śīlavatām gandho vāti deveṣu uttamo </p>
<p>Gāndhārī</p>	<p>Udānavarga 6.18 Śīla</p> <p>alpamātro hy ayaṃ gandho yo 'yaṃ tagaracandanāt yas tu śīlavatām gandho vāti deveṣv apīha saḥ </p>

4. Pupphavagga - 77

<p>Pāḷi 57 [4.14] Puppha tesaṃ sampannasīlānaṃ appamādavihāriṇaṃ sammad aññāvimuttānaṃ, māro maggaṃ na vindati.</p>	<p>Patna 124 [8.4] Puṣpa tesaṃ sampannaśīlānāṃ apramādavihāriṇāṃ sammadaṃñāvimmuttānāṃ māro māggaṃ na viṇḍati </p>
<p>Gāndhārī 297 [18.8] [Puṣpa] . . . <i>baṇa</i>śīlaṇa apramādavihariṇa samadañāvimmutaṇa gadi maro na vinadi.</p>	<p>Udānavarga 6.19 Śīla teṣaṃ viśuddhaśīlānāṃ apramādavihāriṇāṃ / samyagājñāvimmuktānāṃ māro mārgaṃ na vindati </p>
<p>Pāḷi 58 [4.15] Puppha yathā saṅkārādhānasmim ujjhitasmim mahāpathe, padumaṃ tattha jāyetha sucigandhaṃ manoramaṃ.</p>	<p>Patna 135 [8.15] Puṣpa yathā saṅkārakūṭamhi ujjhitamhi mahāpathe padumaṃ ubhidam assa śucigandhaṃ manoramaṃ </p>
<p>Gāndhārī 303 [18.14] [Puṣpa] yadha sagaraūḍasa ujīdasa mahāpathe padumu tatra jaea suyiga-a maṇoramu.</p>	<p>Udānavarga 18.12 Puṣpa yathā saṅkārakūṭe tu vyujjhite hi mahāpathe padmaṃ tatra tu jāyeta śucigandhi manoramam //</p>
<p>Pāḷi 59 [4.16] Puppha evaṃ saṅkārābhūtesu andhabhūte puthujjane, atirocati paññāya sammāsambuddhasāvako.</p>	<p>Patna 136 [8.16] Puṣpa evaṃ saṅkārābhūtesu andhabhūte pṛthujjane atirocanti praññāya saṃmāsabuddhasāvakā </p>
<p>Gāndhārī 304 [18.15] [Puṣpa] <i>emu</i> sag<i>has</i>adhamai a-ahodi prudhijane abhi<i>r</i>oyadi praññā samesabudhaṣavaka.</p>	<p>Udānavarga 18.13 Puṣpa evaṃ saṃ<i>kā</i>rābhūte 'sminn andhabhūte pṛthagjane / praññayā vyatirocante samyaksambuddhaśrāvakaḥ //</p>

Pupphavaggo catuttho.

5. Bālavagga

<p>Pāḷi 60 [5.1] Bāla</p> <p>dīghā jāgarato ratti, dīghaṃ santassa yojanam, dīgho bālānaṃ saṃsāro saddhammaṃ avijānataṃ.</p>	<p>Patna 185 [11.12] Bāla</p> <p>drīghā assupato rātrī drīghaṃ śāntassa yojanam drīgho bālānā saṃsāro saddhammam avijānatāṃ </p>
<p>Gāndhārī</p>	<p>Udānavarga 1.19 Anitya</p> <p><i>dīrghā jāgarato rātrir</i> dīrghaṃ śrāntasya yojanam dīrgho bālasya saṃsāraḥ <i>saddharmam avijānataḥ </i></p>
	<p>Mahā-karmavibhaṅga XVI</p> <p>dīrghā jāgarato rātrir, dīrghaṃ śrāntasya yojanam, dīrgho bālasya saṃsāraḥ saddharmam avijānataḥ.</p>
<p>Pāḷi 61 [5.2] Bāla</p> <p>caraṇ ce nādhigaccheyya seyyaṃ sadisam attano, ekacariyaṃ daḷhaṃ kayirā, natthi bāle sahāyatā.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga 14.15 Droha</p> <p>caraṇś ca nādhigaccheta sahāyaṃ tulyam ātmanaḥ ekacaryaṃ dṛḍhaṃ kuryān nāsti bāle sahāyatā </p>
	<p>Kośāmbakavastu II 185</p> <p>caraṇś cen nādhigaccheta śreyaḥ sadṛśam ātmanaḥ ekacaryaṃ dṛḍhaṃ kuryān nāsti bāle sahāyatā </p>

5. Bālavagga - 79

<p>Pāḷi 62 [5.3] Bāla puttā matthi dhanam matthi iti bālo vihaññati, attā hi attano natthi kuto puttā, kuto dhanam.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga 1.20 Anitya putro me 'sti dhanam me 'stīty evam bālo vihanate / ātmaiva hy ātmano nāsti kasya putraḥ kuto dhanam </p>

<p>Pāḷi 63 [5.4] Bāla yo bālo maññati bālyam, paṇḍīto vā pi tena so, bālo ca paṇḍitamānī sa ve bālo ti vuccati.</p>	<p>Patna 184 [11.11] Bāla yo bālo bālamānī paṇḍīto cāpi tattha so bālo tu paṇḍitamānī sa ve bālo ti vuccati </p>
<p>Gāndhārī</p>	<p>Udānavarga 25.22 Mitra yo jānīyād aham bāla iti bālaḥ sa paṇḍitaḥ bālaḥ paṇḍitamānī tu bāla eva nirucyate //</p>
	<p>Divyāvadāna pg 490 yo bālo bālabhāvena paṇḍitas tatra tena saḥ bālaḥ paṇḍitamānī tu sa vai bāla ihocyate </p>

<p>Pāḷi 64 [5.5] Bāla yāvajjivam pi ce bālo paṇḍitaṃ payirupāsati na so dhammaṃ vijānāti, dabbī sūparasam yathā.</p>	<p>Patna 191 [11.18] Bāla yāvaj jīvaṃ pi ce bālo paṇḍite payirupāsati neva dhammaṃ vijānāti dravvī sūparasān iva </p>
<p>Gāndhārī 233 [14.10] [Paṇida] yavajiva bi ya balu paṇida payuvasadi neva dhamu viaṇadi praṇa hisa na vijadi.</p>	<p>Udānavarga 25.13 Mitra yāvajjivam pi ced bālaḥ paṇḍitāṃ paryupāsate / na sa dharmam vijānāti darvī sūparasān iva //</p>
	<p>Mahābhārata 10.5.2 ciraṃ hy api jaḍaḥ sūraḥ paṇḍitaṃ paryupāsya ha na sa dharmān vijānāti darvī sūparasān iva</p>

<p>Pāḷi 65 [5.6] Bāla muhuttam api ce viññū paṇḍitaṃ payirupāsati khippaṃ dhammaṃ vijānāti, jihvā sūparasam yathā.</p>	<p>Patna 192 [11.19] Bāla muhuttam api ce prañño paṇḍite payirupāsati khipraṃ dhammaṃ vijānāti jihvā sūparasān iva </p>
<p>Gāndhārī 234 [14.11] [Paṇida] muhuta bi ya viñu paṇada payuvasadi so du dhamu viaṇadi praṇa hisa tadovia.</p>	<p>Udānavarga 25.14 Mitra muhūrtam api saprajñāḥ paṇḍitāṃ paryupāsate / sa <i>vai</i> dharmam vi<i>jānāti</i> jihvā sūparasān iva //</p>
	<p>Mahābhārata 10.5.2 muhūrtam api taṃ prājñāḥ paṇḍitaṃ paryupāsya ha kṣipraṃ dharmān vijānāti jihvā sūparasān iva </p>

<p>Pāḷi 66 [5.7] Bāla caranti bālā dummedhā amitteneva attanā, karontā pāpakam̐ kammaṃ yam̐ hoti kaṭukapphalam̐.</p>	<p>Patna 174 [11.1] Bāla caranti bālā dummedhā amitteṇa r iva āttanā karontā pāpakam̐ kammaṃ yam̐ hoti kaṭukapphalam̐ </p>
<p>Gāndhārī</p>	<p>Udānavarga 9.13 Karma caranti bālā duṣṣrajñā hy amitrair iva cātmabhiḥ / kurvantaḥ pāpakam̐ karma yad bhavati kaṭukam̐ phalam̐ //</p>
<p>Ekottarāgama-Fragmente 18.333 tasmāt kāyena vācā ca manasā cāpy asaṃvṛtāḥ kurvanti pāpakam̐ karma yad bhavati kaṭukodayam̐ </p>	

<p>Pāḷi 67 [5.8] Bāla na taṃ kammaṃ kataṃ sādhu yam̐ katvā anutappati, yassa assumukho rodam̐ vipākam̐ paṭisevati.</p>	<p>Patna 175 [11.2] Bāla kathaṃ ca taṃ kare kam̐mam̐ yam̐ kattā anutappati yassa aṃśumukho rodam̐ vipākam̐ paṭisevati </p>
<p>Gāndhārī</p>	<p>Udānavarga 9.14 Karma na tat karma kṛtam̐ sādhu yat kṛtvā hy anutapyate rudann aśrumukho yasya vipākam̐ pratiṣevate //</p>
<p>Ekottarāgama-Fragmente 18.334 na tat karma kṛtam̐ sādhu kṛtvā yad anutapyate rudann aśrumukho yasya vipākam̐ pratisevate </p>	

<p>Pāḷi 68 [5.9] Bāla tañ ca kammañ katañ sādhu yañ katvā nānutappati, yassa patīto sumano vipākañ paṭisevati.</p>	<p>Patna 176 [11.3] Bāla tañ ca kammañ katañ sādhu yañ kattā nānutappati yassa pratīto sumano vipākañ paṭisevati </p>
<p>Gāndhārī</p>	<p>Udānavarga 9.15 Karma tat tu karma kṛtañ sādhu yat kṛtvā nānutapyate yasya pratītaḥ sumanā vipākañ pratiṣevate //</p>
<p>Ekottarāgama-Fragmente 18.335 tatra karma kṛtañ sādhu kṛtvā yan nānutapyate yasya pratītaḥ sumanā vipākañ pratisevate </p>	

<p>Pāḷi 69 [5.10] Bāla madhuvā maññati bālo, yāva pāpañ na paccati, yadā ca paccati pāpañ, atha (bālo) dukkhañ nigacchati.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga 28.18 Pāpa <i>madhuvad manyate bālo</i> yāvat pāpañ na pacyate yadā tu pacyate pāpam atha duḥkhañ nigacchati //</p>

<p>Pāḷi 70 [5.11] Bāla māse māse kusaggena bālo bhuñjetha bhojanam, na so saṅkhātadhammānam kalām agghati soḷasim.</p>	<p>Patna 388 [21.13] Sahasra māse māse kuśāgreṇa bālo bhuñjeya bhojanam na tam saṅghe prasādassa kalām agghati ṣoḍaśim </p>
<p>Gāndhārī</p>	<p>Udānavarga 24.17 Peyāla māse māse kuśāgreṇa yo hi bhuñjīta bhojanam na tad buddhe prasādasya kalām arghati ṣoḍaśim //</p>
<p>Mahāvastu iii. pg 435 Sahasra māse māse kuśāgreṇa bālo bhujeya bhojanam na so buddhe prasādasya kalām arghati ṣoḍaśim </p>	
<p>Isibhāsiyāim 41.13 māse māse ya jo bālo kusaggeṇa āhārae -a se sukkhāya dhammassa agghatī satimaṃ kalām </p>	<p>Uttarādhyāyanasūtram 9.44 māse māse tu jo bālo kusaggeṇam tu bhujjāe ṇa so suyakkhāya dhammassa kalām agghai solasim </p>

<p>Pāḷi 71 [5.12] Bāla na hi pāpaṃ kataṃ kammaṃ sajju khīraṃ va muccati, ḍahantaṃ bālam anveti bhasmacchanno va pāvako.</p>	<p>Patna 107 [7.12] Kalyāṇī na hi pāpakam kataṃ kammaṃ sajjam chīraṃ va mucchati dahantaṃ bālam anneti bhassachanno va pāpako </p>
<p>Gāndhārī</p>	<p>Udānavarga 9.17 Karma na hi pāpakṛtaṃ karma sadyaḥ kṣīraṃ iva mūrchatī dahantad bālam anveti bhasmācchanna ivānalaḥ //</p>

<p>Pāḷi 72 [5.13] Bāla yāvad eva anathhāya ñattam bālassa jāyati, hanti bālassa sukkaṃsam muddham assa vipātayaṃ.</p>	<p>Patna 177 [11.4] Bāla yāvad eva anathhāya ñattam bālassa jāyati hanti bālassa śukrāṅgarī muddham assa nipātaye </p>
<p>Gāndhārī</p>	<p>Udānavarga 13.2 Satkāra yāvad eva hy anarthhāya jñāto bhavati bālīsaḥ hanti bālasya śuklāmśam mūrdhānam cāsyā pātayet </p>

<p>Pāḷi 73 [5.14] Bāla asatam bhāvanam iccheyya, purekkhāraṇ ca bhikkhusu, āvāsesu ca issariyaṃ, pūjā parakulesu ca.</p>	<p>Patna 178 [11.5] Bāla asatām bhāvanam icchanti purekkhāraṇ ca bhikkhusu āvāsesu ca essariyaṃ pūjām parakulesu ca </p>
<p>Gāndhārī</p>	<p>Udānavarga 13.3 Satkāra asanto lābham icchanti satkāram caiva bhikṣuṣu āvāseṣu ca mātsariyaṃ pūjām parakuleṣu ca </p>

<p>Pāḷi 74 [5.15] Bāla</p> <p>mameva kata' maññantu gihī pabbajitā ubho, mameva ativasā assu kiccākiccesu kismici, iti bālassa saṅkappo icchā māno ca vaḍḍhati.</p>	<p>Patna 179-180 [11.6-7] Bāla</p> <p>mameva katamannentu gṛhī pravrajitā ca ye na me pratibalā assa kiccā 'kiccesu kesuci </p> <p>iti bālassa saṅkappo icchāmāno ca vaddhati amñā hi lābhopaniśā amñā nibbāṇagāminī </p>
<p>Gāndhārī</p>	<p>Udānavarga 13.4-5 Satkāra</p> <p>mām eva nityaṃ jānīyur gṛhī pravrajitas tathā mama prativaśās ca syuḥ kṛtyākṛtyeṣu keṣu cit //</p> <p>iti bālasya saṅkalpā icchāmānābhivardhakāḥ anyā hi lābhopaniṣad anyā nirvāṇagāminī //</p>

<p>Pāḷi 75 [5.16] Bāla</p> <p>aññā hi lābhūpanisā, aññā nibbānagāminī, evam etaṃ abhiññāya bhikkhu buddhassa sāvako sakkāraṃ nābhinandeyya, vivekam anubrūhaye.</p>	<p>Patna 180-1 [11.7-8] Bāla</p> <p>iti bālassa saṃkappo icchāmāno ca vaddhati aññā hi lābhopaniṣā aññā nibbānagāminī </p> <p>evam etaṃ yathābhūtaṃ paśsaṃ buddhassa sāvako sakkāraṃ nābhinandeyā vivekam anubrūhaye </p>
<p>Gāndhārī</p>	<p>Udānavarga 13.5-6 Satkāra</p> <p>iti bālasya saṃkalpā icchāmānābhivardhakāḥ / anyā hi lābhopaniṣad anyā nirvāṇagāminī //</p> <p>etaj jñātvā yathābhūtaṃ buddhānāṃ śrāvakaḥ sadā sakkāraṃ nābhinandeta vivekaṃ anubrūhaye </p>

Bālavaggo pañcama.

6. Paṇḍitavagga

<p>Pāḷi 76 [6.1] Paṇḍita</p> <p>nidhīnaṃ va pavattāraṃ yaṃ passe vajjadassinaṃ, niggaḃhavādiṃ medhāvīṃ tādisaṃ paṇḍitaṃ bhaje, tādisaṃ bhajamānassa seyyo hoti na pāpiyo.</p>	<p>Patna 206 [12.12] Attha</p> <p>nidhino va pravattāraṃ yaṃ paśse vajjadaṃsinaṃ niḡḡhyavādiṃ medhāvīṃ tārisaṃ puruṣaṃ bhaje tārisaṃ bhajamānassa śreyo hoti na pāpiyo </p>
<p>Gāndhārī 231 [14.8] [Paṇida]</p> <p>nisedara pravatara yo paśi vajjidaśaṇa niḡīśavadi medhavi tadiśa paṇada bhayi tadi bhayamaṇaṇa ṣeho bhodi na paviu.</p>	<p>Udānavarga 28.7 Pāpa</p> <p>niṣeddhāraṃ pravaktāraṃ yaj jāned vadyadarśinaṃ / niḡḡhyavādināṃ dhīraṃ tādṛṣaṃ satataṃ bhajet / tādṛṣaṃ bhajamānasya śreyo bhavati na pāpakam //</p>
<p>Pāḷi 77 [6.2] Paṇḍita</p> <p>ovadeyyānusāseyya, asabbhā ca nivāraye, sataṃ hi so piyo hoti, asataṃ hoti appiyo.</p>	<p>Patna 207 [12.13] Attha</p> <p>ovadeyā anusāseyā asabbhāto nivāraye satāṃ hetāṃ priyaṃ hoti asatāṃ hoti apriyaṃ </p>
<p>Gāndhārī 230 [14.7] [Paṇida]</p> <p>anuśāśadi ovadadi asabhe hi navarāi paṇidaṇa prio bhodi balaṇa bhodi aprio.</p>	<p>Udānavarga 5.26 Priya</p> <p>avavadetānuśāsīta cāsabhyāc ca nivārayet / asatāṃ na priyo bhavati satāṃ bhavati tu priyaḥ //</p>

<p>Pāḷi 78 [6.3] Paṇḍita na bhaje pāpake mitte, na bhaje purisādhame, bhajetha mitte kalyāṇe, bhajetha purisuttame.</p>	<p>Patna 205 [12.11] Attha na bhajetha pāpake mitre na bhajetha puruṣā 'dhame bhajetha pramñe medhāvī bhajetha puruṣottame tārise bhajamānassa śreyo hoti na pāpiyo </p>
<p>Gāndhārī</p>	<p>Udānavarga 25.3 Mitra na bhajet pāpakam̐ mitram̐ na bhajet <i>puruṣādhamam </i> bhajeta mitram̐ kalyāṇam̐ bhajed uttamapūruṣam </p>

<p>Pāḷi 79 [6.4] Paṇḍita dhammapīti sukham̐ seti, vipprasannena cetasā, ariyappavedite dhamme sadā ramati paṇḍito.</p>	<p>Patna 348 [19.7] Citta dhammaprītirasam̐ pāttā viprasannena cetasā ayirapavedite dhamme sadā ramati paṇḍito </p>
<p>Gāndhārī 224 [14.1] [Paṇḍita] dhamapridi suhu śayadi viprasaneṇa cedaso ariapavedidi dharmi sada ramadi paṇḍidu.</p>	<p>Udānavarga 30.13 Sukha dharmaprīti^h sukham̐ śete viprasannena cetasā āryapavedite dharme ramate paṇḍitaḥ smṛtaḥ </p>

<p>Pāḷi 80 [6.5] Paṇḍita udakam̐ hi nayanti nettikā, usukārā namayanti tejanam̐, dārum̐ namayanti tacchakā, attānam̐ damayanti paṇḍitā.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga 17.10 Udaka udakena nijanti <i>nejakā</i> <i>iṣukārā namayanti tejasā </i> dārum̐ namayanti takṣakā hy ātmānam̐ <i>damayanti paṇḍitāḥ </i></p>

<p>Pāḷi 81 [6.6] Paṇḍita selo yathā ekaghano vātena na samīrati, evaṃ nindāpasamsāsu na samiñjanti paṇḍitā.</p>	<p>Patna 93 [6.10] Śoka śelo yathā ekaghano vātena na samīrati evaṃ nindāpraśamsāsu na samīranti paṇḍitā </p>
<p>Gāndhārī 239 [14.16] [Paṇida] śelu yadha ekakhaṇo vadeṇa na sabhijadi emu ninaprasājaṣu na sammijadi paṇida.</p>	<p>Udānavarga 29.49 Yuga śailo yathāpy ekaghano vāyunā na prakampyate evaṃ nindāpraśamsābhir na kamyante hi paṇḍitāḥ //</p>

<p>Pāḷi 82 [6.7] Paṇḍita yathā pi rahado gambhīro vipasanno anāvilo, evaṃ dhammāni sutvāna vipasīdanti paṇḍitā.</p>	<p>Patna 275 [15.15] Āsava yathā hrado 'ssa gambhīro vipasanno anāvilo evaṃ dhammāni śottāna vipasīdanti paṇḍitā </p>
<p>Gāndhārī 225 [14.2] [Paṇida] yatha vi rada gammiro viprasano aṇavilo emu dhamu ṣṇitvaṇa viprasidadi paṇida.</p>	<p>Udānavarga 17.11 Udaka yathā hradāḥ sugambhīro viprasanno hy anāvilaḥ evaṃ śrutvā hi sadharmam viprasīdanti paṇḍitāḥ //</p>

<p>Pāḷi 83 [6.8] Paṇḍita sabbattha ve sappurisā vajanti, na kāmakāmā lapayanti santo, sukhena phuṭṭhā atha vā dukhena, noccāvacaṃ paṇḍitā dassayanti.</p>	<p>Patna 80 [5.16] Attha sabbattha ve sappuruṣā bhavanti na kāmakāmā lapayanti santo sukhena phuṭṭhā uttavā dukhena noccāvacaṃ sappuruṣā karonti </p>
<p>Gāndhārī 226 [14.3] [Paṇida] sarvatra ya sapuruṣa vivedi na kamakama lavayadi dhira suheṇa phuṭṭha adhava duheṇa na ucavaya paṇida daṣayadi.</p>	<p>Udānavarga 30.52 Sukha sāpatrapāḥ satpuruṣā bhavanti na kāmahetor lapayanti santaḥ spṛṣṭā hi duḥkena tathā sukhena noccāvacaḥ satpuruṣā bhavanti //</p>

<p>Pāḷi 84 [6.9] Paṇḍita</p> <p>na attahetu na parassa hetu, na puttam icche na dhanam na raṭṭham, na iccheyya adhammena samiddhim attano, sa sīlavā paññavā dhammiko siyā.</p>	<p>Patna 326 [17.21] Ātta</p> <p>nevāttaheto na parassa heto na saggam icche na dhanam na rāṣṭam necche adhammeṇa samṛddhim āttano so sīlavā pramñavā dhāmmiko siyā </p>
<p>Gāndhārī 324 [20.3] [Śīlavaga?]</p> <p>yo natvahedu na parasa hedu pavaṇi kamaṇi samayarea na <i>ichi</i> a . . <i>samidhi</i> aṭvaṇo so śī<i>lava</i> paṇidu dhamio sia.</p>	<p>Udānavarga</p>

<p>Pāḷi 85 [6.10] Paṇḍita</p> <p>appakā te manussesu ye janā pāragāmino, athāyam itarā pajā tīram evānudhāvati.</p>	<p>Patna 261 [15.1] Āsava</p> <p>appakā te manuṣyesu ye janā pāragāmino athāyam itarā prajā tīram evānudhāvati </p>
<p>Gāndhārī</p>	<p>Udānavarga 29.33 Yuga</p> <p>alpakās te manuṣyeṣu ye janāḥ pāragāmināḥ / athayam itarāḥ prajāḥ tīram evānudhāvati //</p>

<p>Pāḷi 86 [6.11] Paṇḍita</p> <p>ye ca kho sammad akkhāte dhamme dhammānūvattino te janā pāram essanti, maccudheyyam suduttaram.</p>	<p>Patna 262 [15.2] Āsava</p> <p>ye ca kho sammadākkhāte dhamme dharmānūvattino te janā pāram ehiṃti maccudheyyam suduttaram </p>
<p>Gāndhārī</p>	<p>Udānavarga 29.34 Yuga</p> <p>ye tarhi samyag ākhyāte dharṃe dharmānudarśināḥ / te janāḥ pāram eṣyanti mṛtyud<i>he</i>yasya sarvaśaḥ //</p>

<p>Pāḷi 87 [6.12] Paṇḍita kaṇhaṃ dhammaṃ viprahāya sukkaṃ bhāvettha paṇḍito, okā anokaṃ āgamma viveke yattha dūramaṃ.</p>	<p>Patna 263 [15.3] Āsava kihne dhamme viprahāya śukre bhāvettha paṇḍitā okā anokaṃ āgamma viveko yattha dūramaṃ </p>
<p>Gāndhārī</p>	<p>Udānavarga 16.14 Prakirṇaka kṛṣṇām dharmām viprahāya śuklām bhāvayata bhikṣavaḥ / okād anokaṃ āgamma vivekaṃ anubr̥m̥hayet / tatra cābhirametāryo hitvā kāmān akiñcanaḥ //</p>

<p>Pāḷi 88 [6.13] Paṇḍita tatrābhiratim iccheyya hitvā kāme akiñcano, pariyodapeyya attānaṃ cittakleśhi paṇḍito.</p>	<p>Patna 264 [15.4] Āsava tattābhiratim eṣāṇā hettā kāme akiñcanā pariyodametha āttānaṃ cittaṃ kilēśhi sabbaśo </p>
<p>Gāndhārī</p>	<p>Udānavarga 16.14 Prakirṇaka kṛṣṇām dharmām viprahāya śuklām bhāvayata bhikṣavaḥ / okād anokaṃ āgamma vivekaṃ anubr̥m̥hayet / tatra cābhirametāryo hitvā kāmān akiñcanaḥ //</p>

<p>Pāḷi 89 [6.14] Paṇḍita yesaṃ sambodhi aṅgesu sammā cittaṃ subhāvitam, ādānapaṭinissagge anupādāya ye ratā, khīṇāsavā jutimanto te loke parinibbutā.</p>	<p>Patna 265 [15.5] Āsava yassa sambodhiaṅgehi samaṃ cittaṃ subhāvitam āttānapaṭinissagge anupādāya ye ratā khīṇāsavā jutimanto te loke parinivvṛtā </p>
<p>Gāndhārī</p>	<p>Udānavarga 31.39 Citta sambodhyaṅgeṣu <i>yeṣāṃs tu</i> samyak cittaṃ subhāvitam ādānaṃ pratiniḥṣṭjya cānupādāyam āśritāḥ kṣīṇāsravā vāntadoṣās te loke parinirvṛtāḥ </p>

Paṇḍitavaggo chaṭṭho.

7. Arahantavagga

<p>Pāḷi 90 [7.1] Arahanta gataddhino visokassa vip̄pamuttassa sabbadhi, sabbagant̄happahīnassa pariḷāho na vijjati.</p>	<p>Patna 86 [6.3] Śoka gataddhuno viśokassa vip̄ramuttassa sabbahim̄ sabbaggrant̄aprahīṇassa paridāhā na vijjati </p>
<p>Gāndhārī</p>	<p>Udānavarga 29.35 Yuga gatād̄hvano viśokasya vip̄ramuktasya tāyinaḥ sarvagr̄anthaprahīṇasya paridāgho na vidyate //</p>

<p>Pāḷi 91 [7.2] Arahanta uyyūñjanti satīmanto, na nikete ramanti te, haṃsā va pallalaṃ hitvā okam̄ okam̄ jahanti te.</p>	<p>Patna 231 [13.16] Śaraṇa ujjujjanti satīmanto na nikete ramaṃti te haṃsā va pallaraṃ hettā okam̄ okam̄ jahaṃti te </p>
<p>Gāndhārī</p>	<p>Udānavarga 17.1 Udaka smṝtimantaḥ prayujyante na nikete ramanti te haṃsavat̄ palvalaṃ hitvā hy okam̄ oghaṃ jahaṃte te //</p>

<p>Pāḷi 92 [7.3] Arahanta</p> <p>yesaṃ sannicayo natthi, ye pariññātabhojanā, suññato animitto ca vimokkho yesa' gocaro, ākāse va sakuntānaṃ gati tesam durannayā.</p>	<p>Patna 87 [6.4] Śoka</p> <p>yesāṃ sannicayo nāsti ye pariññātabhojanā ākāse va śakuntānaṃ padaṃ tesāṃ durannayaṃ </p> <p>Patna 270 [15.10] Āsava</p> <p>yesā 'savā parikkhīṇā āhāre ca anīśsitā śuññatā ānimitto ca vimogho yesa gocaro ākāse va śakuntānaṃ padaṃ tesāṃ durannayaṃ </p>
<p>Gāndhārī</p>	<p>Udānavarga 29.26 Yuga</p> <p>yeṣāṃ sa^mnicayo nāsti ye pariññātabhojanāḥ śūnyatā cānimittaṃ ca vivekaś caiva gocaraḥ ākāśaiva śakuntānaṃ gatis teṣāṃ duranvayā //</p>
<p>Pāḷi 93 [7.4] Arahanta</p> <p>yassāsavā parikkhīṇā āhāre ca anissito, suññato animitto ca vimokkho yassa gocaro, ākāse va sakuntānaṃ padaṃ tassa durannayaṃ</p>	<p>Patna 270 [15.10] Āsava</p> <p>yesā 'savā parikkhīṇā āhāre ca anīśsitā śuññatā ānimitto ca vimogho yesa gocaro ākāse va śakuntānaṃ padaṃ tesāṃ durannayaṃ </p>
<p>Gāndhārī</p>	<p>Udānavarga 29.29 Yuga</p> <p>yeṣāṃ bhava^ḥ parikṣīno hy aparāntaṃ ca nāśritāḥ śūnyatā cānimittaṃ ca vivekaś caiva gocaraḥ ākāśaiva śakuntānaṃ padaṃ teṣāṃ duranvayaṃ //</p>

<p>Pāḷi 94 [7.5] Arahanta yassendriyāṇi samathaṃ gatāni, assā yathā sārathinā sudantā, pahīnamānassa anāsavassa, devā pi tassa pihayanti tādino.</p>	<p>Patna 89 [6.6] Śoka yassendriyāṇi samataṃ gatāni aśśā yathā sārathinā sudantā prahīnamānassa anāsavassa devā pi tassa prihayanti tāyino </p>
<p>Gāndhārī</p>	<p>Udānavarga 19.3 Aśva yasy<i>endriyāṇi</i> samatām gatāni aśvo yathā sārathinā sudantaḥ prahīnadoṣāya nirāsravāya devāpi tasmai sprhayanti nī<i>tyam</i> </p>

<p>Pāḷi 95 [7.6] Arahanta paṭhavisamo no virujjhati, indakhīlūpamo tādi subbato, rahado va apetakaddamo, saṃsārā na bhavanti tādino.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga</p>

<p>Pāḷi 96 [7.7] Arahanta santaṃ tassa manaṃ hoti, santā vācā ca kamma ca, sammad aññāvimuttassa, upasantassa tādino.</p>	<p>Patna 88 [6.5] Śoka śānto tassa mano hoti śāntā vācā ca kamma ca sammadaṃñāvimuttassa upaśāntassa tāyino </p>
<p>Gāndhārī</p>	<p>Udānavarga 31.45 Citta śāntam asya mano bhavati śāntā vāk kāyakarma ca samyagājñāvimuktasya hy upaśāntasya bhikṣuṇaḥ //</p>

7. Arahantavagga - 96

<p>Pāḷi 97 [7.8] Arahanta assaddho akataññū ca sandhicchedo ca yo naro, hatāvakāso vantāso sa ve uttamaporiso.</p>	<p>Patna 333 [18.7] Dadantī aśraddho akataññū ca saṁdhicchedo ca yo naro hatāvakāso vāntāso sa ve uttimaporuṣo </p>
<p>Gāndhārī</p>	<p>Udānavarga 29.23 Yuga aśraddhaś cākṛtajñās ca saṁdhicchettā ca yo naraḥ hatāvakāso vāntāsaḥ sa vai tūttamapūruṣaḥ </p>
<p>Pāḷi 98 [7.9] Arahanta gāme vā yadi vāraññe, ninne vā yadi vā thale, yattharahanto viharanti taṁ bhūmiṁ rāmaṇeyyakam.</p>	<p>Patna 245 [14.7] Khānti aranne yadi vā ggrāme ninne vā yadi vā thale yattha arahanto viharanti taṁ bhomaṁ rāmaṇīyakam </p>
<p>Gāndhārī</p>	<p>Udānavarga 29.18 Yuga grāme vā yadi vāraṇye nimne vā yadi vā sthale yatrārhanato viharanti te deśā ramaṇīyakāḥ </p>
<p>Pāḷi 99 [7.10] Arahanta ramaṇīyāni araññāni, yattha na ramatī jano, vītarāgā ramissanti, na te kāmagavesīno.</p>	<p>Patna 155 [9.19] Tahna ramaṇīyam vatā 'raṇṇam yamhiṁ na ramate jano vītarāgāttha raṁsanti nāmñe kāmagaveṣiṇo </p>
<p>Gāndhārī</p>	<p>Udānavarga 29.17 Yuga ramaṇīyāny araṇyāni na cātra ramate janaḥ vītarāgātra raṁsyante na tu kāmagaveṣiṇaḥ </p>

Arahantavaggo sattamo.

8. Sahassavagga

<p>Pāḷi 100 [8.1] Sahassa sahassam api ce vācā anattapadasamhitā, ekam atthapadam seyyo yam sutvā upasammati.</p>	<p>Patna 376 [21.1] Sahasra sahasram api ce vācā anattapadasāhitā ekam atthapadam śreyo yam śottā upasāmmati </p>
<p>Gāndhārī 306 [19.2] [Sahasa] sahasa bi ya vayaṇa aṇathapadasahida eka vayapada ṣevha ya ṣutva uvaśamadi.</p>	<p>Udānavarga 24.1 Peyāla yac ca gāthāsataṃ bhāṣed anarthapada<i>śamhitam</i> <i>ekam arthapadam śreyo</i> yac chrutvā hy upasāmyati </p>
<p>Mahāvastu iii. pg 434 Sahasra sahasram api vācānām anarthapadasamhitā ekā arthavatī śreyā yām śrutvā upasāmyati </p>	
<p>Pāḷi 101 [8.2] Sahassa sahassam api ce gāthā anattapadasamhitā, ekam gāthāpadam seyyo yam sutvā upasammati.</p>	<p>Patna</p>
<p>Gāndhārī 308 [19.4] [Sahasa] . <i>hasa</i> bi ya gadhaṇa aṇathapadasahida eka gadhapada ṣeho ya ṣutva uvaśamadi.</p>	<p>Udānavarga</p>
<p>Mahāvastu iii. pg 434 Sahasra sahasram api gāthānām anarthapadasamhitā ekā arthavatī śreyā yām śrutvā upasāmyati </p>	

<p>Pāli 102 [8.3] Sahassa</p> <p>yo ce gāthāsataṃ bhāse anattapadasaṃhitā ekaṃ dhammapadaṃ seyyo yaṃ sutvā upasammati.</p>	<p>Patna 377 [21.2] Sahasra</p> <p>yo ca gāthāsataṃ bhāse anattapadasāhitaṃ ekaṃ dhamapadaṃ śreyo yaṃ śottā upasāmmati </p>
<p>Gāndhārī 309 [19.5] [Sahasa]</p> <p><i>yo</i> ja gadhaśada bhaṣi aṇathapadasahida eka gadhapada ṣebha ya ṣutva uvaśamadi.</p>	<p>Udānavarga 24.2 Peyāla</p> <p>yac ca gāthāsataṃ bhāṣed adharmapadasaṃhitam ekaṃ dharmapadaṃ śreyo yac chrutvā <i>hy upasāmyati </i></p>
<p>Pāli 103 [8.4] Sahassa</p> <p>yo sahasaṃ sahasena saṅgāme mānuse jine, ekañ ca jeyya attānaṃ sa ve saṅgāmajuttamo.</p>	<p>Patna 378 [21.3] Sahasra</p> <p>yo sahasraṃ sahasrāṇāṃ saṅgrāme mānuṣe jine ekaṃ ca paṃṇam āttānaṃ sa ve saṅgrāmamuttamo </p>
<p>Gāndhārī 305 [19.1] [Sahasa]</p> <p>yo <i>sa</i>hasa sahasaṇi saḡami maṇuṣa jiṇi eka ji jiṇi atvaṇa so ho saḡamu utamu.</p>	<p>Udānavarga 23.3 Ātma</p> <p>yaḥ sahasraṃ sahasrāṇāṃ saṅgrāme dviṣatāṃ jayet yaś cātmānaṃ jayed ekaṃ saṅgrāmo durjayaḥ sa vai </p>
<p>Mahāvastu iii. pg 434 Sahasra</p> <p>yo śatāni sahasrāṇāṃ saṅgrāme manuḡā jaye yo caikaṃ jaye ātmānaṃ sa vai saṅgrāmajit varaḥ </p>	<p>Uttarādhyayanasūtraṃ 9.34</p> <p>jo sahasaṃ sahasāṇāṃ saṅgāme dujjae jiṇe egaṃ jiṇejja appāṇam esa se paramo jao </p>

<p>Pāḷi 104 [8.5] Sahassa attā have jitaṃ seyyo yā cāyaṃ itarā pajā attadantassa posassa, niccaṃ saññatacārino.</p>	<p>Patna 319 [17.14] Ātta āttā hi bhe varaṃ dānto yacchāyam itarā prajā āttadāntassa poṣassa sadā saṃyyatacāriṇo </p>
<p>Gāndhārī</p>	<p>Udānavarga 23.4 Ātma ātmā hy asya jitaḥ śreyāṃ yac ceyam itarāḥ prajāḥ ātmadāntasya puruṣasya nityaṃ saṃvṛtacāriṇaḥ //</p>

<p>Pāḷi 105 [8.6] Sahassa neva devo na gandhabbo, na māro saha brahmunā, jitaṃ apajitaṃ kayirā tathārūpassa jantuno.</p>	<p>Patna 320 [17.15] Ātta neva devā na gandhabbā na māro saha brahmuṇā jitaṃ apajitaṃ kayirā tatthārūpassa jantuno </p>
<p>Gāndhārī</p>	<p>Udānavarga 23.5 Ātma na devā nāpi gandharvā na māro brāhmaṇā saha jitasyāpajitaṃ kuryus tathā prājñasya bhikṣuṇaḥ //</p>

<p>Pāli 106 [8.7] Sahassa</p> <p>māse māse sahasena yo yajetha sataṃ samaṃ, ekaṃ ca bhāvitattānaṃ muhuttam api pūjaye, sā yeva pūjanā seyyo yañ ce vassasataṃ hutam.</p>	<p>Patna 379 [21.4] Sahasra</p> <p>māse māse sahasreṇa yo yajeya śataṃ samā ekaṃ ca bhāvi<tta>tāttānaṃ muhuttam api pūjaye sā eva pūjanā śreyo yac cha vaśśasataṃ hutam </p>
<p>Gāndhārī 310 [19.6] [Sahasa]</p> <p>masamasi sahasiṇa yo yaea śadeṇa ca nevi budhi prasadasa kala avedi ṣoḍaśa.</p> <p>Gāndhārī 320 [19.16] [Sahasa]</p> <p>eka ji bhavidatvaṇa muhuta viva puyāi sameva puyaṇa ṣevha ya ji vaśśada hodu.</p>	<p>Udānavarga</p>
<p>Mahāvastu iii. pg 434 Sahasra</p> <p>yo yajeta sahasrāṇāṃ māse māse śataṃ śataṃ na so buddhe prasādasya kalām arghati ṣoḍaśīm </p>	<p>Nibandhana pg. 254</p> <p>māse māse sahasreṇa yo yajeta samāḥ śatam na tat-saṅghe prasādasya kalām-arhati ṣoḍaśīm </p>

<p>Pāḷi 107 [8.8] Sahassa</p> <p>yo ca vassasataṃ jantu aggiṃ paricare vane, ekañ ca bhāvitattānaṃ muhuttam api pūjaye, sā yeva pūjanā śreyo yañ ce vassasataṃ hutam.</p>	<p>Patna 380 [21.5] Sahasra</p> <p>yo ca vaśśasataṃ jantū aggiṃ paricare vane ekañ ca bhāvitāttānaṃ muhuttam api pūjaye sā eva pūjanā śreyo yac cha vaśśasataṃ hutam </p>
<p>Gāndhārī 319-20 [19.15-16] [Sahasa]</p> <p>ya ja vaśśada jadu agi pariyara vaṇi kṣireṇa sapiteleṇa divaratra atadrido.</p> <p>eka ji bhavidatvaṇa muhuta viva puyāi sameva puyaṇa ṣevha ya ji vaśśada hodu.</p>	<p>Udānavarga 24.16 Peyāla</p> <p>yac ca varśasataṃ pūrṇam agniṃ paricared vane yac caikaṃ bhāvitātmānaṃ muhūrtam api pūjayet sā <i>tasya</i> pūjanā śreṣṭhā na tad varśasataṃ hutam //</p>
<p>Mahāvastu iii. pg 435 Sahasra</p> <p>yo ca varśasataṃ jīve agniparicaram caret pannāhāro chavāvāsī karonte vividham tapaṃ </p> <p>yo caikaṃ bhāvitātmānaṃ muhūrtam api pūjayet sā ekapūjanā śreyo na ca varśasataṃ hutam </p>	

<p>Pāḷi 108 [8.9] Sahassa yam kiñci yitṭham ca hutam ca loke, samvaccharam yajetha puññapekkho, sabbam pi tam na catubhāgam eti, abhivādanā ujjugatesu seyyo.</p>	<p>Patna 381 [21.6] Sahasra yam kiñci yaṣṭam va hutam va loke samvatsaram yajate puññapekhī sabbam pi tam na catubbhāgam eti abhivādanā ujjugatesu śreyo </p>
<p>Gāndhārī 321 [19.17] [Sahasa] ya keja yaṭha va hoda va loke savatsara yayadi puññavekṣa sava bi ta na cadubhaku vedi ahivadaṇa ujukadeṣu ṣiho.</p>	<p>Udānavarga 24.30 Peyāla <i>yat kiṃ cid iṣṭam ca hutam ca loke samvatsaram yajati puṇyaprekṣī sarvam pi tam na caturbhāgam eti abhivādanam tv rjjugateṣu śreyaḥ </i></p>
<p>Mahāvastu iii. pg 435 6 Sahasra yat kimcid iṣṭam ca hutam ca loke samvatsaram yajati puṇyaprekṣī sarvam pi tam na caturbhāgam eti abhivādanam ujjugateṣu śreyam </p>	

<p>Pāḷi 109 [8.10] Sahassa abhivādanasīlissa niccam vaddhāpacāyino, cattāro dhammā vaḍḍhanti: āyu vaṇṇo sukham balam.</p>	<p>Patna</p>
<p>Gāndhārī 172 [11.11] Suha ahivadaṇasīlisa nica vridhavayariṇo catvari tasa vardhadi ayo kirta suha bala.</p>	<p>Udānavarga</p>
<p>Mahābhārata 5.39.60 abhivādanaśīlasya nityam vṛddhopasevinaḥ catvāri sampravardhante kīrtir āyur yaśobalam </p>	<p>Manusmṛti 2.121 abhivādanaśīlasya nityam vṛddhopasevinaḥ catvāri tasya vardhante āyur dharmo yaśo balam </p>
<p>Mahāsubhāṣitasamgraha 2336 abhivādanaśīlasya nityam vṛddhopasevinaḥ catvāri tasya vardhanta āyuh prajñā yaśo balam </p>	

<p>Pāḷi 110 [8.11] Sahassa</p> <p>yo ca vassasatam̐ jīve dussīlo asamāhito, ekāham̐ jīvitam̐ seyyo sīlavantassa jhāyino.</p>	<p>Patna 390 [21.15] Sahasra</p> <p>yo ca vaśśasatam̐ jīve duśśīlo asamāhito ekāham̐ jīvitam̐ śreyo sīlavantassa jhāyato </p>
<p>Gāndhārī</p>	<p>Udānavarga 24.3 Peyāla</p> <p><i>yac ca varṣasatam̐ jīved</i> duḥśīlo hy asamāhitaḥ ekāham̐ jīvitam̐ śreyaḥ sadā sīlavataḥ śuceḥ </p>
<p>Mahāvastu iii. pg 436 Sahasra</p> <p>yo ca varṣasatam̐ jīve duḥśīlo asamāhitaḥ ekāham̐ jīvitam̐ śreyaḥ sīlavantasya dhyāyato </p>	

<p>Pāḷi 111 [8.12] Sahassa</p> <p>yo ca vassasatam̐ jīve duppañño asamāhito, ekāham̐ jīvitam̐ seyyo paññavantassa jhāyino.</p>	<p>Patna 391 [21.16] Sahasra</p> <p>yo ca vaśśasatam̐ jīve dupram̐ño asamāhito ekāham̐ jīvitam̐ śreyo praññavantassa jhāyato </p>
<p>Gāndhārī</p>	<p>Udānavarga 24.4 Peyāla</p> <p><i>yac ca varṣasatam̐ jīved</i> duṣṣprajño hy asamāhitaḥ ekāham̐ jīvitam̐ śreyaḥ prājñasya dhyāyinaḥ sadā </p>

<p>Pāḷi 112 [8.13] Sahassa</p> <p>yo ca vassasataṃ jīve kusīto hīnavīriyo, ekāhaṃ jīvitaṃ seyyo viriyam ārabhato dḍhaṃ.</p>	<p>Patna 392 [21.17] Sahasra</p> <p>yo ca vaśśasataṃ jīve kusīdo hīnavīriyo ekāhaṃ jīvitaṃ śreyo vīryam ārabhato dḍhaṃ </p>
<p>Gāndhārī 316 [19.12] [Sahasa]</p> <p>ya ja vaṣṣāda jīvi kusidhu hiṇaviyava muhutu jīvida ṣevha virya arahado dḍha.</p>	<p>Udānavarga 24.5 Peyāla</p> <p>yac ca varṣasataṃ jīvet kusīdo hīnavīryavān ekāhaṃ jīvitaṃ śreyo vīryam ārabhato dḍham </p>
<p>Mahāvastu iii. pg 436 Sahasra</p> <p>yo ca varṣasataṃ jīve kuśīdo hīnavīryavān ekāhaṃ jīvitaṃ śreyo vīryam ārabhato dḍhaṃ </p>	

<p>Pāḷi 113 [8.14] Sahassa</p> <p>yo ca vassasataṃ jīve apassaṃ udayabbayaṃ, ekāhaṃ jīvitaṃ seyyo passato udayabbayaṃ.</p>	<p>Patna 393 [21.18] Sahasra</p> <p>yo ca vaśśasataṃ jīve apaśśaṃ udayavyayaṃ ekāhaṃ jīvitaṃ śreyo paśśato udayavyayaṃ </p>
<p>Gāndhārī 317 [19.13] [Sahasa]</p> <p>ya ji vaṣṣādo jīvi apaśu udakavaya muhutu jīvida ṣevha paśado udakavaya.</p>	<p>Udānavarga 24.6 Peyāla</p> <p>yac ca varṣasataṃ jīved apaśyan udayavyayaṃ ekāhaṃ jīvitaṃ śreyaḥ paśyato hy udayavyayaṃ </p>
<p>Mahāvastu iii. 436 Sahasra</p> <p>yo ca varṣasataṃ jīve apaśyaṃ udayavyayaṃ ekāhaṃ jīvitaṃ śreyo paśyato udayavyayaṃ </p>	

<p>Pāḷi 114 [8.15] Sahassa</p> <p>yo ca vassasataṃ jīve apassaṃ amataṃ padaṃ, ekāhaṃ jīvitaṃ seyyo passato amataṃ padaṃ.</p>	<p>Patna 395 [21.20] Sahasra</p> <p>yo ca vaśśasataṃ jīve apaśśaṃ amataṃ padaṃ ekā 'haṃ jīvitaṃ śreyo paśśato amataṃ padaṃ </p>
<p>Gāndhārī</p>	<p>Udānavarga 24.15 Peyāla</p> <p>yac ca varṣasataṃ jīved apaśyaṃn amṛtaṃ padaṃ / ekāhaṃ jīvitaṃ śreyaḥ paśyato hy amṛtaṃ padaṃ //</p>
<p>Mahāvastu iii. 436 Sahasra</p> <p>yo ca varṣasataṃ jīve apaśyaṃ amṛtaṃ padaṃ ekāhaṃ jīvitaṃ śreyaṃ paśyato amṛtaṃ padaṃ </p>	

<p>Pāḷi 115 [8.16] Sahassa</p> <p>yo ca vassasataṃ jīve apassaṃ dhammam uttamaṃ, ekāhaṃ jīvitaṃ seyyo passato dhammam uttamaṃ.</p>	<p>Patna 394 [21.19] Sahasra</p> <p>yo ca vaśśasataṃ jīve apaśśaṃ dhammam uttamaṃ ekā 'haṃ jīvitaṃ śreyo paśśato dhammam uttamaṃ </p>
<p>Gāndhārī 318 [19.14] [Sahasa]</p> <p>ya ja vaśśasada jīvi apaśu dhamu utamu mohotu jīvida ṣehu paśadu dhamu utamu.</p>	<p>Udānavarga 24.14 Peyāla</p> <p>yac ca varṣasataṃ jīved apaśyann uttamaṃ padaṃ / ekāhaṃ jīvitaṃ śreyaḥ paśyato hy uttamaṃ padaṃ //</p>
<p>Mahāvastu iii. 436 Sahasra</p> <p>yo ca varṣasataṃ jīve apaśyaṃ dharmam uttamaṃ ekāhaṃ jīvitaṃ śreyo paśyato dharmam uttamaṃ </p>	

9. Pāpavagga

<p>Pāḷi 116 [9.1] Pāpa abhittharetha kalyāṇe, pāpā cittaṃ nivāraye, dandhaṃ hi karoto puññaṃ pāpasmim̐ ramaṭī mano.</p>	<p>Patna 96 [7.1] Kalyāṇī abhittharetha kallāṇe pāpā cittaṃ nivāraye daṃdhaṃ hi karato puṃñaṃ pāpamhi ramate mano </p>
<p>Gāndhārī</p>	<p>Udānavarga 28.23 Pāpa abhitvareta kalyāṇe pāpāc cittaṃ nivārayet / dhandhaṃ hi kurvataḥ puṇyaṃ pāpeṣu ramate manaḥ //</p>
<p>Pāḷi 117 [9.2] Pāpa pāpañ ce puriso kayirā, na taṃ kayirā punappunaṃ, na tamhi chandaṃ kayirātha, dukkho pāpassa uccayo.</p>	<p>Patna 97 [7.2] Kalyāṇī kayira ce puruṣo pāpaṃ na naṃ kayirā punappuno na tamhi chandaṃ kayirātha dukkho pāpassa saṃcayo </p>
<p>Gāndhārī 207 [13.7] Yamaka pava ja puruṣu kuya na ṇa kuya puṇapuṇu na tasa chana kuvia dukhu pavasa ayayu.</p>	<p>Udānavarga 28.21 Pāpa kuryāc cet puruṣaḥ pāpaṃ nainaṃ kuryāt punaḥ punaḥ / na tatra cchandraṃ kurvīta duḥkhaṃ pāpasya saṃcayaḥ //</p>
<p>Pāḷi 118 [9.3] Pāpa puññañ ce puriso kayirā, kayirāthetaṃ punappunaṃ, tamhi chandaṃ kayirātha, sukho puññaṃ uccayo.</p>	<p>Patna 98 [7.3] Kalyāṇī kayira ce puruṣo puṃñaṃ kayira cenāṃ punappuno tamhi eva chandaṃ kayirātha sukho puṃñaṃ saṃcayo </p>
<p>Gāndhārī 208 [13.8] Yamaka puṇa ca puruṣu kuya kuya yo ṇa puṇapuṇu athatha chana korvia sukhu puṇasa ucayyu.</p>	<p>Udānavarga 28.22 Pāpa kuryāc cet puruṣaḥ puṇyaṃ kuryāc cainaṃ punaḥ punaḥ / tatra cchandraṃ ca kurvīta sukhaṃ puṇyasya saṃcayaḥ //</p>

<p>Pāḷi 119 [9.4] Pāpa pāpo pi passati bhadraṃ yāva pāpaṃ na paccati, yadā ca paccati pāpaṃ atha (pāpo) pāpāni passati.</p>	<p>Patna 102 [7.7] Kalyāṇī pāpo pi paśśate bhadraṃ yāva pāpaṃ na paccati yadā tu paccate pāpaṃ atha pāpo pāpāni paśśati </p>
<p>Gāndhārī</p>	<p>Udānavarga 28.19 Pāpa pāpo 'pi paśyate <i>bhadraṃ</i> <i>yāvat pāpaṃ</i> na pacyate yadā tu pacyate pāpaṃ atha pāpāni paśyati </p>
<p>Satyasiddhiśāstram pg 250 pāpo 'pi paśyati bhadrāṇi yāvat pāpaṃ na pacyate yadā ca pacyate pāpaṃ atha pāpo pāpāni paśyati </p>	

<p>Pāḷi 120 [9.5] Pāpa bhadro pi passati pāpaṃ yāva bhadrāṃ na paccati, yadā ca paccati bhadrāṃ atha (bhadro) bhadrāni passati.</p>	<p>Patna 103 [7.8] Kalyāṇī bhadro pi paśśate pāpaṃ yāva bhadrāṃ na paccati yadā tu paccate bhadrāṃ atha bhadro bhadrāni paśśati </p>
<p>Gāndhārī</p>	<p>Udānavarga 28.20 Pāpa bhadro 'pi paśyate pāpaṃ yāvad bhadrāṃ na pacyate yadā tu pacyate bhadrāṃ atha bhadrāni paśyati </p>
<p>Satyasiddhiśāstram pg 250 bhadro 'pi paśyati pāpāni yāvad bhadrāṃ na pacyate yadā ca pacyate bhadrāṃ atha bhadro bhadrāni paśyati </p>	

<p>Pāḷi 121 [9.6] Pāpa māppamaññetha pāpassa na maṃ taṃ āgamissati. udabindunipātena udakumbho pi pūrati, bālo pūrati pāpassa, thokathokam pi ācinam̐.</p>	<p>Patna 193 [11.20] Bāla nāppam̐ pāpassa maṃñeyā na me taṃ āgamiṣyati udabindunipātena udakumbho pi pūrati pūrata bālo pāpassa thokathokam̐ pi ācinam̐ </p>
<p>Gāndhārī 209 [13.9] Yamaka na apu mañea pavasa "na me ta akamiṣadi" udabinunivadeṇa udakubho va puyadi puyadi balu paveṇa stukastoka bi ayaro.</p>	<p>Udānavarga 17.5 Udaka <i>nālpam̐</i> manyeta pāpasya naitam̐ mām āgamiṣyati <i>udabindunipātena</i> mahākumbho 'pi pūryate pūryanti bālāḥ pāpair hi stokastokam̐ kṛtair api </p>
<p>Pāḷi 122 [9.7] Pāpa māppamaññetha puññassa na maṃ taṃ āgamissati. udabindunipātena udakumbho pi pūrati, dhīro pūrati puññassa, thokathokam pi ācinam̐.</p>	<p>Patna 194 [11.21] Bāla nāppam̐ puññassa manyeyā na me taṃ āgamiṣyati udabindunipātena udakumbho pi pūrati pūrata pram̐ṇo puññassa thokathokam̐ pi ācinam̐ </p>
<p>Gāndhārī 210 [13.10] Yamaka na apu mañea puñasa na me ta akamiṣadi udabinunivadeṇa udakubho va puyadi puyadi dhiru puñeṇa stokastuka bi ayaru.</p>	<p>Udānavarga 17.6 Udaka nālpam̐ manyeta puṇyasya naitam̐ mām āgamiṣyati udabindunipātena mahākumbho 'pi pūryate pūryanti dhīrāḥ puṇyair hi <i>stokastokam̐</i> kṛtair api </p>

<p>Pāḷi 123 [9.8] Pāpa vāṇijo va bhayaṃ maggaṃ appasattho mahaddhano, visaṃ jīvitukāmo va, pāpāni parivajjaye.</p>	<p>Patna 116 [7.21] Kalyāṇī vāṇijo va bhayaṃ māggaṃ appasāttho mahaddhano viṣaṃ jīvitukāmo va pāpāni parivajjaye </p>
<p>Gāndhārī</p>	<p>Udānavarga 28.14 Pāpa vaṇig vā sabhayaṃ mārgam alpa<i>sāstro</i> mahādhano <i>viṣaṃ jīvitakāmo</i> vā pāpāni parivarjayet </p>

<p>Pāḷi 124 [9.9] Pāpa pāṇimhi ce vaṇo nāssa hareyya pāṇinā visaṃ, nābbaṇaṃ visam anveti, natthi pāpaṃ akubbato.</p>	<p>Patna 106 [7.11] Kalyāṇī pāṇimhi ce vraṇo nā 'ssa dhāreyā pāṇinā viṣaṃ nāvraṇe viṣam anneti nāsti pāpaṃ akurvato </p>
<p>Gāndhārī</p>	<p>Udānavarga 28.15 Pāpa pāṇau cāsya vraṇo na syād dhārayet pāṇinā viṣam nāvraṇe krā<i>mati viṣaṃ</i> nāsti pāpam akurvataḥ </p>

<p>Pāḷi 125 [9.10] Pāpa yo appaduṭṭhassa narassa dussati, suddhassa posassa anaṅgaṇassa, tam eva bālaṃ pacceti pāpaṃ sukhumo rajo paṭivātaṃ va khitto.</p>	<p>Patna 115 [7.20] Kalyāṇī yo apraduṣṭassa naro praduṣyati śuddhassa poṣassa anaṃgaṇassa tam eva bālaṃ pacceti pāpaṃ sukhumo rajo paṭivātaṃ va khitto </p>
<p>Gāndhārī</p>	<p>Udānavarga 28.9 Pāpa yo hy apraduṣṭasya narasya duṣyate śuddhasya nityaṃ vigatāṅgaṇasya tam eva bālaṃ pratiyāti pāpaṃ kṣiptaṃ rajaḥ prativātaṃ yathaiva </p>

<p>Pāḷi 126 [9.11] Pāpa gabbham ekepapajjanti nirayaṃ pāpakammino, saggaṃ sugatino yanti parinibbanti anāsavā.</p>	<p>Patna 274 [15.14] Āsava gabbham eke okraṃmanti nirayaṃ pāpakaṃmuṇo saggaṃ sugatino yānti parinivvānti anāsavā </p>
<p>Gāndhārī</p>	<p>Udānavarga</p>

<p>Pāḷi 127 [9.12] Pāpa na antalikkhe, na samuddamajjhe, na pabbatānaṃ vivaraṃ pavissa, na vijjatī so jagatippadeso yatthaṭṭhito mucceyya pāpakammā.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga 9.5 Karma naivāntarīkṣe na samudramadhye na parvatānāṃ vivaraṃ praviśya na vidyate 'sau pṛthivīpradeśo yatra sthitaṃ na prasaheta karma //</p>
<p>Saṅghabhedavastu II 168 naivāntarīkṣe na samudramadhye na parvatānāṃ vivaraṃ praviśya na vidyate 'sau pṛthivīpradeśo yatra sthitaṃ na prasaheta karma </p>	<p>Divyāvadāna pg 561 naivāntarīkṣe na samudramadhye na parvatānāṃ vivaraṃ praviśya na vidyate sa pṛthivīpradeśo yatra sthitaṃ na prasaheta karma </p>
<p>Garuḍapurāṇaṃ 1.113.20 na cāntarīkṣe na samudramadhye na parvatānāṃ vivarapraveśe na mātṛmūrdhni pradhr̥tastathāṅke tyaktuṃ kṣamaḥ karma kṛtaṃ naro hi </p>	

<p>Pāḷi 128 [9.13] Pāpa na antalikkhe, na samuddamajjhe, na pabbatānaṃ vivaraṃ pavissa, na vijjatī so jagatippadeso yatthaṭṭhitaṃ nappasahetha maccu.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga 1.25 Anitya naivāntarīkṣe na samudramadhye na parvatānāṃ vivaraṃ praviśya / na vidyate 'sau pṛthivīpradeśo yatra sthitaṃ na prasaheta mṛtyuḥ //</p>
	<p>Divyāvadāna pg 561 naivāntarīkṣe na samudramadhye na parvatānāṃ vivaraṃ praviśya na vidyate sa pṛthivīpradeśo yatra sthitaṃ na prasaheta mṛtyuḥ </p>

Pāpavaggo navamo.

10. Daṇḍavagga

<p>Pāḷi 129 [10.1] Daṇḍa sabbe tasanti daṇḍassa, sabbe bhāyanti maccuno, attānaṃ upamaṃ katvā, na haneyya na ghātaye.</p>	<p>Patna 202 [12.8] Daṇḍa sabbe trasanti daṇḍānāṃ sabbesaṃ jīvitāṃ priyaṃ āttānaṃ upamaṃ kattā neva haṃyyā na ghātaye </p>
<p>Gāndhārī</p>	<p>Udānavarga 5.19 Priya sarve daṇḍasya bibhyanti sarveṣāṃ jīvitāṃ priyam / ātmānaṃ upamāṃ kṛtvā naiva hanyān na ghātayet //</p>

<p>Pāḷi 130 [10.2] Daṇḍa sabbe tasanti daṇḍassa, sabbesaṃ jīvitāṃ piyaṃ, attānaṃ upamaṃ katvā, na haneyya na ghātaye.</p>	<p>Patna 202 [12.8] Daṇḍa sabbe trasanti daṇḍānāṃ sabbesaṃ jīvitāṃ priyaṃ āttānaṃ upamaṃ kattā neva haṃyyā na ghātaye </p>
<p>Gāndhārī</p>	<p>Udānavarga 5.19 Priya sarve daṇḍasya bibhyanti sarveṣāṃ jīvitāṃ priyam / ātmānaṃ upamāṃ kṛtvā naiva hanyān na ghātayet //</p>

<p>Pāḷi 131 [10.3] Daṇḍa sukhakāmāni bhūtāni yo daṇḍena vihiṃsati, attano sukham esāno pecca so na labhate sukhaṃ.</p>	<p>Patna 203 [12.9] Daṇḍa sukhakāmāni bhūtāni yo daṇḍena vihiṃsati āttano sukham eṣāno precca so na labhate sukhaṃ </p>
<p>Gāndhārī</p>	<p>Udānavarga 30.3 Sukha sukhakāmāni bhūtāni yo daṇḍena vihiṃsati ātmanaḥ sukham eṣānaḥ sa vai na labhate sukham //</p>
<p>Mahābhārata 13.114.5 ahimsakāni bhūtāni daṇḍena vinihanti yaḥ ātmanaḥ sukham anvicchan na sa pretya sukhī bhavet </p>	<p>Manusmṛti 5.45 yo 'himsakāni bhūtāni hinasty ātmasukhecchayā sa jīvāmiś ca mṛtaś caiva na kva cit sukham edhate </p>

<p>Pāḷi 132 [10.4] Daṇḍa sukhakāmāni bhūtāni yo daṇḍena na hiṃsati, attano sukham esāno pecca so labhate sukhaṃ.</p>	<p>Patna 204 [12.10] Daṇḍa sukhakāmāni bhūtāni yo daṇḍena na vihiṃsati āttano sukham eṣāno precca so labhate sukhaṃ </p>
<p>Gāndhārī</p>	<p>Udānavarga 30.4 Sukha sukhakāmāni bhūtāni yo daṇḍena na hiṃsati ātmanaḥ sukham eṣānaḥ sa pretya labhate sukham //</p>

<p>Pāḷi 133 [10.5] Daṇḍa māvoca pharusam kañci, vuttā paṭivadeyyu' tam, dukkhā hi sārambhakathā, paṭidaṇḍā phuseyyu' tam.</p>	<p>Patna 197 [12.3] Daṇḍa mā vade paruṣam kañci vuttā paṭivadeyu tam dukkhā hi sārambhakathā paṭidaṇḍā phuseyu tam </p>
<p>Gāndhārī</p>	<p>Udānavarga 26.3 Nirvāṇa mā kaṃ cit paruṣam brūthaḥ proktāḥ prativadanti tam / duḥkhā hi saṃrambhakathā/h pratidaṇḍam sprṣanti hi //</p>

<p>Pāḷi 134 [10.6] Daṇḍa sace neresi attānaṃ, kaṃso upahato yathā, esa pattosi nibbānaṃ, sārambho te na vijjati.</p>	<p>Patna 198-9 [12.4-5] Daṇḍa sace iresi āttānaṃ kaṃso upahato r iva jātimaraṇasaṃsāraṃ ciraṃ praccanubhohisi </p> <p>na ce iresi āttānaṃ kaṃso anupahato r iva esa prātto si nibbānaṃ sārambhā te na vijjati </p>
<p>Gāndhārī</p>	<p>Udānavarga 26.5 Nirvāṇa na tv īrayasi hātmānaṃ kaṃsir nopahatā yathā eṣa prāpto 'si nirvāṇaṃ saṃrambhas te na vidyate //</p>

<p>Pāḷi 135 [10.7] Daṇḍa yathā daṇḍena gopālo gāvo pāceti gocaraṃ, evaṃ jarā ca maccu ca āyumaṃ pācenti pāṇinaṃ.</p>	<p>Patna 200 [12.6] Daṇḍa yathā daṇḍena gopālo gāvo p^rājeti gocaraṃ evaṃ jarā ca maccū ca prāṇināṃ adhivattati </p>
<p>Gāndhārī</p>	<p>Udānavarga 1.17 Anitya yathā daṇḍena gopālo gāḥ prāpayati gocaram evaṃ <i>rogair</i> jarāmṛtyuḥ āyuh prāpayate nṛṇām </p>

<p>Pāḷi 136 [10.8] Daṇḍa atha pāpāni kammāni karaṃ bālo na bujjhati, sehi kammehi dummedho aggidaḍḍho va tappati.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga 9.12 Karma sa cet pāpāni karmāṇi kurvaṃ bālo na budhyate karmabhiḥ svais tu durmedhā hy agnidaghaiva tapyate </p>

<p>Pāḷi 137 [10.9] Daṇḍa yo daṇḍena adaṇḍesu appaduṭṭhesu dussati dasannam aññataraṃ ṭhānaṃ khippam eva nigacchati:</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga 28.26 Pāpa adaṇḍesu hi daṇḍena yo 'praduṣṭesu duṣyate daśānām anyatamaṃ sthānaṃ kṣipram eva nigacchati </p>

<p>Pāḷi 138 [10.10] Daṇḍa vedanaṃ pharusaṃ jāniṃ, sarīrassa ca bhedanaṃ, garukaṃ vā pi ābādhaṃ, cittakkhepaṃ va pāpuṇe,</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga 28.28 Pāpa vedanāṃ kaṭukāṃ vāpi śarīrasya ca bhedanam / ābādhaṃ vāpi paruṣaṃ cittakṣepam athāpi vā //</p>

<p>Pāḷi 139 [10.11] Daṇḍa rājato vā upasaggaṃ, abbhakkhānaṃ va dāruṇaṃ, parikkhayaṃ va ñātīnaṃ, bhogaṇaṃ va pabhaṅguraṃ.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga 28.27 Pāpa ñātīnāṃ vā vinābhāvaṃ bhogaṇāṃ vā parikṣayam / rājato hy upasargaṃ vāpy abhyā^hyānaṃ ca dāruṇam //</p>

<p>Pāḷi 140 [10.12] Daṇḍa atha vāssa agārāni, aggi dahati pāvako. kāyassa bhedaṃ duppañño nirayaṃ so upapajjati.</p>	<p>Patna</p>
<p>Gāndhārī 211 [13.11] Yamaka kayakamu vayikamu maṇokama ca pavaka asevāiti drupaṇu niraeṣu vavajadi.</p>	<p>Udānavarga 28.29 Pāpa atha vāsyāpy agārāṇi hy agnir dahati sarvathā bhedāt kāyasya cāprājño daśamāṃ durgatiṃ vrajet //</p>

<p>Pāḷi 141 [10.13] Daṇḍa</p> <p>na naggacariyā na jaṭā na paṅkā, nānāsakā thaṇḍilasāyikā vā, rājo ca jallaṃ ukkuṭikappadhānaṃ, sodhenti maccaṃ avitiṇṇakaṅkhaṃ.</p>	<p>Patna 195 [12.1] Daṇḍa</p> <p>na naggacariyā na jaṭā na paṅko nānāśanaṃ tthaṇḍīlasāyikā vā rajocelaṃ ukkuṭukapradhānaṃ śodhenti māccaṃ avitiṇṇakaṃchaṃ </p>
<p>Gāndhārī</p>	<p>Udānavarga 33.1 Brāhmaṇa</p> <p>na nagnacaryā na jaṭā na paṅkā no 'nāśanaṃ sthaṇḍīlasāyikā vā <i>na rajomalaṃ</i> notkuṭukaprahāṇaṃ śodheta martyaṃ hy avitīrṇakāṅkṣaṃ </p>
<p>Mahāvastu iii. 412</p> <p>na muṇḍabhāvo na jaṭā na paṅko nānāśanaṃ thaṇḍīlasāyikā vā rajojalaṃ votkuṭukaprahāṇaṃ duḥkhapramokṣaṃ na hi tena bhōti </p>	<p>Divyāvadāna pg 339</p> <p>na nagnacaryā na jaṭā na paṅko nānāśanaṃ sthaṇḍīlasāyikā vā na rajomalaṃ notkuṭukaprahāṇaṃ viśodhayen moham avīśīrṇakāṅkṣaṃ </p>
	<p>Pravrajyāvastu III 257</p> <p>na nagnacaryā na jaṭā na paṅko nānāśanaṃ sthaṇḍīlasāyikā vā na rajomalaṃ notkuṭukaprahāṇaṃ śodhayati martyam avitīrṇakāṅkṣaṃ </p>

<p>Pāḷi 142 [10.14] Daṇḍa</p> <p>alaṅkato ce pi samaṃ careyya, santo danto niyato brahmacārī, sabbesu bhūtesu nidhāya daṇḍaṃ, so brāhmaṇo so samaṇo sa bhikkhu.</p>	<p>Patna 196 [12.2] Daṇḍa</p> <p>alaṅkato cāpi samaṃ careyā dānto śānto niyato dhammacārī sabbesu prāṇesu nidhāya daṇḍaṃ so brāhmaṇo so śamaṇo sa bhikkhū </p>
<p>Gāndhārī 80 [2.30] Bhikhu</p> <p>alagido ya vi carea dhamu dadu śadu saṅadu brammayari saveṣu bhūdeṣu nihaī daṇa so bramaṇo so ṣamaṇo so bhikhu.</p>	<p>Udānavarga 33.2 Brāhmaṇa</p> <p>alaṅkṛtaś cāpi careta dharmam <i>kṣānto dāṇto niyato brahmacārī</i> sarveṣu bhūteṣu nidhāya daṇḍam sa brahmaṇaḥ sa śramaṇaḥ sa bhikṣuḥ //</p>
<p>Mahāvastu iii. 412</p> <p>alaṅkṛto vāpi caretha dharmam śānto dānto niyato brahmacārī sarvehi bhūtehi nivārya daṇḍam so brāhmaṇo so śramaṇo sa bhikṣuḥ </p>	<p>Divyāvadāna pg 339</p> <p>alaṅkṛtaś cāpi cāreta dharmam dāntendriyaḥ śāntaḥ saṃyato brahmacārī sarveṣu bhūteṣu nidhāya daṇḍam sa brāhmaṇaḥ sa śramaṇaḥ sa bhikṣuḥ </p>
<p>Pravrajyāvastu III 257</p> <p>yo 'laṅkṛtaś cāpi careta dharmam dāntaḥ śāntaḥ saṃyato brahmacārī sarveṣu bhūteṣu nidhāya daṇḍam sa brāhmaṇas sa śramaṇas sa bhikṣuḥ </p>	<p>Saṅghabhedavastu I 143</p> <p>alaṅkṛtaś cāpi careta dharmam dāntaś śāntaḥ saṃyato brahmacārī sarveṣu bhūteṣu nidhāya daṇḍam sa brāhmaṇaḥ sa śramaṇaḥ sa bhikṣuḥ </p>

<p>Pāḷi 143 [10.15] Daṇḍa</p> <p>hirīnisedho puriso koci lokasmi' vijjati, yo nindaṃ appabodhati asso bhadro kasāṃ iva.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga 19.5 Aśva</p> <p>hrīniṣevī hi puruṣaḥ prājño yaḥ susamāhitaḥ sarvapāpam jahāty eṣa bhadraśvo hi kaśāṃ iva //</p>

<p>Pāḷi 144 [10.16] Daṇḍa asso yathā bhadro kasāniviṭṭho ātāpino saṁvegino bhavātha. saddhāya sīlena ca vīriyena ca, samādhinā dhammavinicchayena ca, samppannavijjācaraṇā patissatā, pahassatha dukkham idaṁ anappakaṁ.</p>	<p>Patna 329 [18.3] Dadantī aśso va bhadro kaṣāya puṭṭho ātāpino saviṅgaṇo carāṇo śraddhāya sīlena ca vīriyeṇa ca samādhinā dhammavipaśśanāya ca te khāntisoracchasamādhisaṁṭhitā śūtassa pramñāya ca sāram ajjhagū </p>
<p>Gāndhārī</p>	<p>Udānavarga 19.2 Aśva bhadro yathāśvaḥ kaṣāyābhitāḍita hy ātāpinaḥ saṁvijitāś careta śrāddhas tathā śīlaguṇair upetaḥ samāhito dharmaviniścayaññaḥ samppannavidyācaraṇaḥ pratismṛtas tāyī sa sarvaṁ prajahāti duḥkham //</p>
<p>Pāḷi 145 [10.17] Daṇḍa udakaṁ hi nayanti nettikā, usukārā namayanti tejanaṁ, dāruṁ namayanti tacchakā, attānaṁ damayanti subbatā.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga 17.10 Udaka udakena nijanti <i>nejakā</i> <i>iṣukārā namayanti tejasā</i> dāruṁ namayanti takṣakā hy ātmānaṁ <i>damayanti paṇḍitāḥ</i> //</p>

Daṇḍavaggo dasamo.

11. Jarāvagga

<p>Pāḷi 146 [11.1] Jarā</p> <p>ko nu hāso kim ānando niccam pajjalite sati. andhakārena onaddhā padīpaṃ na gavesatha.</p>	<p>Patna 233 [13.18] Śaraṇa</p> <p>kin nu hāso kim ānando niccam prajjalite sati andhakāramhi prakkhittā pradīpaṃ na gaveṣatha </p>
<p>Gāndhārī 143 [10.?] Jara</p> <p>ko nu harṣo kim <i>aṇano</i> <i>tava</i> pajjalide sado anakarasma <i>a</i> pakṣiti pra</p>	<p>Udānavarga 1.4 Anitya</p> <p>ko nu harṣaḥ ka ānanda evaṃ prajjalite sati andhakāram praviṣṭāḥ stha pradīpaṃ na gaveṣatha </p>
<p>Mahāvastu iii. pg 376</p> <p>kā nu krīḍā kā nu ratī evaṃ prajjalite sadā andhakārasmiṃ prakṣiptā pradīpaṃ na gaveṣatha </p> <p>ko nu harṣo ko nu ānando evaṃ prajjalite sadā andhakārasmiṃ prakṣiptā ālokaṃ na prakāśatha </p>	
<p>Pāḷi 147 [11.2] Jarā</p> <p>passa cittakataṃ bimbam arukāyaṃ samussitaṃ āturaṃ bahusaṅkappaṃ yassa natthi dhuvaṃ ṭhiti.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga 27.20 Paśya</p> <p>paśya citrakṛtaṃ bimbam arukaṃ kāyasaṃjñitam / āturaṃ moṣasaṃkalpaṃ yasya nāsti dhruvasthitiḥ //</p>

<p>Pāḷi 148 [11.3] Jarā pariḷiṇṇam idaṃ rūpaṃ rogaṇiḍḍhaṃ pabhaṅguraṃ, bhijjati pūṭisaṃdeho maraṇantaṃ hi jīvitaṃ.</p>	<p>Patna 259 [14.21] Khānti pariḷinnam idaṃ rūpaṃ rogaṇiḍḍaṃ prabhaṅguraṃ bhijjīhiti<ti> pūṭisaṃdeho maraṇāntaṃ hi jīvitaṃ </p>
<p>Gāndhārī 142 [10.?] Jara pariḷiṇṇam ida ruvu roaneḍa pravhaguṇo bhetsidi <i>pu</i>di</p>	<p>Udānavarga 1.34 Anitya pariḷīrṇam idaṃ rūpaṃ rogaṇiḍḍaṃ prabhaṅguraṃ / bhetsyate pūty asaṃdehaṃ maraṇāntaṃ hi jīvitaṃ //</p>
	<p>Suvarṇavarṇāvadāna vs 3 pariḷīrṇam idaṃ rūpaṃ rogaṇiḍḍaṃ prabhaṅguraṃ bhetsyati pūṭisaṃghātaṃ maraṇāntaṃ hi jīvitaṃ </p>

<p>Pāḷi 149 [11.4] Jarā yānimāni apatthāni alāpūneva sārada, kāpotakāni aṭṭhīni tāni diṣvāna kā rati.</p>	<p>Patna</p>
<p>Gāndhārī 154-5 [10.?] Jara <i>yaṇi</i>maṇi avathaṇi alaūṇi ba śarada śāghavarṇaṇi śiṣaṇi taṇi diṣpaṇi ka radi. yaṇimaṇi pravhaguṇi vikṣitaṇi diśo diśa kavodakaṇi aṭṭhiṇi taṇi diṣpaṇi ka radi.</p>	<p>Udānavarga 1.5 Anitya yānīmāny apaviddhāni vikṣiptāni diśo diśam / kāpotavarṇāny asthīni tāni dṛṣṭveha kā ratiḥ //</p>
	<p>Divyāvadāna pg 561 yānīmānyapaviddhāni vikṣiptāni diśo daśa kapotavarṇānyasthīni tāni dṛṣṭveha kā ratiḥ </p>

<p>Pāḷi 150 [11.5] Jarā aṭṭhīnaṃ nagaraṃ kataṃ maṃsalohitalepanaṃ, yattha jarā ca maccu ca māno makkho ca ohito.</p>	<p>Patna</p>
<p>Gāndhārī 284 [17.11] [Kodha] nakara aṭhipakara matsalohidalevaṇa yatra rako ya doṣo ya maṇo makṣo samokadu.</p>	<p>Udānavarga 16.23 Prakirṇaka nagaraṃ hy asthiprākāraṃ māmsaṣoṇitalepanam / yatra rāgaś ca dveṣaś ca māno mrakṣaś ca bādhyate //</p>
<p>Pāḷi 151 [11.6] Jarā jīranti ve rājarathā sucittā, atho sarīram pi jaraṃ upeti. sataṅ ca dhammo na jaraṃ upeti, santo have sabbhi pavedayanti.</p>	<p>Patna</p>
<p>Gāndhārī 160 [10.?] Jara jiyadi hi rayaradha sucitra adha śarira bi jara uvedi sada du dharmo na jara uvedi sado hi ṣa sabhi praverayadi.</p>	<p>Udānavarga 1.28 Anitya jīryanti vai rājarathāḥ sucitrā hy atho śarīram api jarām upaiti / satām tu dharmo na jarām upaiti santo hi taṃ satsu nivedayanti //</p>
<p>Pāḷi 152 [11.7] Jarā appassutāyaṃ puriso balivaddo va jīrati, maṃsāni tassa vaḍḍhanti, paññā tassa na vaḍḍhati.</p>	<p>Patna 209 [12.15] Daṇḍa appaśśuto ayaṃ puruṣo balivaddo va jīrati māmsāni tassa vaddhanti praññā tassa na vaddhati //</p>
<p>Gāndhārī</p>	<p>Udānavarga</p>

<p>Pāḷi 153 [11.8] Jarā anekajāṭisaṃsāraṃ sandhāvissaṃ anibbisaṃ gahakāraḱaṃ gavesanto: dukkhā jāti punappunaṃ.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga 31.6 Citta anekaṃ jāṭisaṃsāraṃ saṃdhāvitvā punaḥ punaḥ / gṛhakāraḱaiṣamāṇas tvaṃ duḥkhā jātiḥ punaḥ punaḥ //</p>
<p>Pāḷi 154 [11.9] Jarā gahakāraḱa diṭṭhosi! puna gehaṃ na kāhasi: sabbā te phāsukā bhaggā, gahakūṭaṃ viṣaṅkhitaṃ, viṣaṅkhāragataṃ cittaṃ, taṇhānaṃ khayam ajjhagā.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga 31.7 Citta gṛhakāraḱa dṛṣṭo 'si na punar gehaṃ kariṣyasi sarve te pārśukā bhagnā gṛhakūṭaṃ viṣaṃskṛtaṃ / viṣaṃskāragate citte ihaiva kṣayam adhyagāḥ //</p>
<p>Pāḷi 155 [11.10] Jarā acaritvā brahmacariyaṃ aladdhā yobbane dhanam jiṇṇakoṅcā va jhāyanti khīṇamacche va pallale.</p>	<p>Patna 229 [13.14] Śaraṇa acaritā brahmaceram aladdhā yovvane dhanam jinnakromcā va jhāyanti jhīnamacche va pallare </p>
<p>Gāndhārī</p>	<p>Udānavarga 17.3 Udaka acaritvā brahmacaryam alabdhvā yauvane dhanam / jīṇakrauñcaiva dhyāyante 'lpamatsya iva palvale //</p>

11. Jarāvagga - 124

<p>Pāḷi 156 [11.11] Jarā acaritvā brahmacariyaṃ aladdhā yobbane dhanam senti cāpātikhittā va purāṇāni anutthunam.</p>	<p>Patna 230 [13.15] Śaraṇa acarittā brahmaceraṃ aladdhā yovvane dhanam śenti cāpādhikinno vā porāṇāni a 'nutthunam </p>
<p>Gāndhāri 139b Jara poraṇaṇi <i>anusvaru.</i></p>	<p>Udānavarga 17.4 Udaka <i>acaritvā brahmacaryam</i> alabdhvā yauvane dhanam śenti cāpātikīṛṇā vā paurāṇāny anucintitāḥ </p>

Jarāvaggo ekādasamo.

12. Attavagga

<p>Pāḷi 157 [12.1] Atta attānañ ce piyaṃ jaññā rakkheyya naṃ surakkhitaṃ tiṇṇaṃ aññataraṃ yāmaṃ paṭijaggeyya paṇḍito.</p>	<p>Patna 312 [17.7] Ātta āttānañ ce priyaṃ ñāyyā, rakkheyā naṃ surakkhitaṃ; ttiṇṇaṃ aññataraṃ yāmānaṃ paṭijāggreya paṇḍito.</p>
<p>Gāndhārī</p>	<p>Udānavarga 5.15 Priya ātmānaṃ cet priyaṃ vidyād rakṣed enaṃ surakṣitaṃ / yathā pratyantanagaraṃ gambhīraparikhaṃ dṛḍham / trayāṇāṃ anyatamaṃ yāmaṃ pratijāgreta paṇḍitaḥ //</p>
<p>Pāḷi 158 [12.2] Atta attānaṃ eva paṭhamāṃ patirūpe niveśaye, athaññānaṃ anusāseyya na kilisseyya paṇḍito.</p>	<p>Patna 317 [17.12] Ātta āttānaṃ ce priyaṃ ñāyyā rakkheyā naṃ surakkhitaṃ ttiṇṇaṃ aññataraṃ yāmānaṃ paṭijāggreya paṇḍito </p>
<p>Gāndhārī 227 [14.4] [Paṇida] atmaṇaṃ eva pradhamaṃ pradiruvi niveśāi tadañi aṇuśāsea na kiliśea paṇidu.</p>	<p>Udānavarga 23.7 Ātma ātmānaṃ eva prathamāṃ pratirūpe niveśayet / tato 'nyam aṇuśāsīta na kliśyeta hi paṇḍitaḥ //</p>
<p>Pāḷi 159 [12.3] Atta attānañ ce tathā kayirā yathaññānaṃ anusāsati, sudanto vata dametha, attā hi kira duddamo.</p>	<p>Patna 318 [17.13] Ātta āttanā ye tathā kayirā yathāññānaṃ anusāsate adānto vata dameyā attā hi kira duddamo </p>
<p>Gāndhārī</p>	<p>Udānavarga 23.8 Ātma ātmānaṃ hi tathā kuryāc chāsītānyānaṃ yathā svayam / sudānto bata me nityam ātmā sa hi sudurdamaḥ //</p>

<p>Pāḷi 160 [12.4] Atta attā hi attano nātho ko hi nātho paro siyā. attanā va sudantena nātham labhati dullabham.</p>	<p>Patna 321 [17.16] Ātta āttā hi āttano nātho ko hi nātho paro siyā āttanā hi sucinnena nātham labhati dullabham </p>
<p>Gāndhārī</p>	<p>Udānavarga 23.11 Ātma ātmā tv ihātmano <i>nāthaḥ</i> <i>ko nu nāthaḥ paro bhavet </i> <i>ātmanā</i> hi sudāntena nātham <i>labhati</i> paṇḍitaḥ </p>
<p>Pāḷi 161 [12.5] Atta attanā va kataṃ pāpaṃ attajaṃ attasambhavaṃ, abhimatthati dummedhaṃ vajiraṃ vasmamayaṃ maṇiṃ.</p>	<p>Patna 307 [17.2] Ātta āttanā hi kataṃ pāpaṃ āttajaṃ āttasambhavaṃ anumaṃdhati dummedhaṃ vayiraṃ vā ahmamayaṃ maṇiṃ </p>
<p>Gāndhārī</p>	<p>Udānavarga 28.12 Pāpa aśuddhabuddhiṃ pratyātmaṃ nānyo hy anyam viśodhayet abhimathnāti taṃ pāpaṃ vajram <i>aśmamaṇiṃ yathā </i></p>
<p>Pāḷi 162 [12.6] Atta yassa accantadussīlyam māluvā sālamivotataṃ karoti so tathattānaṃ yathā naṃ icchatī diso.</p>	<p>Patna 306 [17.1] Ātta yassa accantadośśillam malutā sālam ivo 'tatā karoti so tathāttānaṃ yathā naṃ biṣam icchati </p>
<p>Gāndhārī 330 [20.9] [Śilavaga?] yasa acadadruśīlia malua va vilada vaṇi kuya so tadha <i>atvaṇa</i> yadha ṇa viṣamu ichadi.</p>	<p>Udānavarga 11.10 Śramaṇa yo 'sāv atyantaduḥśīlaḥ sālavāṃ mālutā yathā karoty asau tathāṭmānaṃ yathainaṃ dviṣa d icchati </p>

<p>Pāḷi 163 [12.7] Atta</p> <p>sukarāṇi asādhūni attano ahitāni ca, yaṃ ve hitaṇ ca sādhuṇ ca taṃ ve paramadukkaraṃ.</p>	<p>Patna 167 [10.11] Mala</p> <p>sukarāṇi asādhūni āttano ahitāni ca yaṃ ve hitaṃ ca sādhuṇ ca taṃ ve paramadukkaraṃ </p>
<p>Gāndhārī 264 [16.6] [Prakiṇakavaga?]</p> <p>sukaraṇi asadhuṇi atvaṇo ahidaṇa yi ya du hida ji sadhu ji ta gu paramadrukara.</p>	<p>Udānavarga 28.16 Pāpa</p> <p>sukarāṇi hy asādhūni svātmano hy ahitāni ca / yad vai hitaṃ ca pathyaṃ ca tad vai paramaduṣkaram //</p>
<p>Pāḷi 164 [12.8] Atta</p> <p>yo sāsanaṃ arahataṃ ariyānaṃ dhammajīvināṃ, paṭikkosati dummedho diṭṭhiṃ nissāya pāpikaṃ, phalāni kaṭṭhakkasseva attaghaṇṇāya phallati.</p>	<p>Patna 315 [17.10] Ātta</p> <p>yo sāsanaṃ arahatāṃ ayirāṇāṃ dhammajīvināṃ paṭikroṣati dummedho dṛṣṭiṃ niśśaya pāpikāṃ phalāni kaṇṭakasseva ātaghannāya phallati </p>
<p>Gāndhārī 258 [15.16] [Bahoṣuda]</p> <p>ye śāsaṇa arahadu ariaṇa dhamajivīṇo paḍikoṣadi drumedho diṭṭhi niṣāi pavā phalaṇi kaḍakasseva atvakaṇṇāi phaladi.</p>	<p>Udānavarga 8.7 Vāca</p> <p>yaḥ śāsanaṃ hy arhatāṃ āryāṇāṃ dharmajīvināṃ / pratikroṣati durmedhā dṛṣṭiṃ niḥśritya pāpikāṃ / phalaṃ kaṇṭakaveṇur vā phalaty ātmavadhāya saḥ //</p>
	<p>Āyuhparyantasūtram vs 49</p> <p>yaḥ śāsanaṃ āryāṇāṃ arhatāṃ dharmajīvināṃ pratikroṣati durmedhā dṛṣṭiṃ niśritya pāpikāṃ phalaṃ kaṇṭakaveṇur vā <i>phalaty ātmavadhāya saḥ</i> </p>

<p>Pāḷi 165 [12.9] Atta</p> <p>attanā va kataṃ pāpaṃ, attanā saṅkilissati, attanā akataṃ pāpaṃ, attanā va visujjhati, suddhī asuddhī paccattaṃ, nāṅṅo aññaṃ visodhaye.</p>	<p>Patna 308 [17.3] Ātta</p> <p>āttanā hi kataṃ pāpaṃ āttanā saṅkiliśśati āttanā akataṃ pāpaṃ āttanā ye viśujjhati śoddhī aśoddhī praccattaṃ nāṃṅo amṅaṃ viśodhaye </p>
<p>Gāndhārī</p>	<p>Udānavarga 28.11-12 Pāpa</p> <p>ātmanā hi kṛte pāpe tv ātmanā kliśyate sadā ātmanā tv akṛte pāpe hy ātmanaiva viśudhyate //</p> <p>aśuddhabuddhiṃ pratyātmaṃ nānyo hy anyam viśodhayet abhimathnāti taṃ pāpaṃ vajram aśmamaṇiṃ yathā //</p>
<p>Pāḷi 166 [12.10] Atta</p> <p>attadatthaṃ paratthena bahunā pi na hāpaye, attadattham abhiññāya sadatthapasuto siyā.</p>	<p>Patna 325 [17.20] Ātta</p> <p>āttadātthaṃ parātthena bahunā pi na hāpaye āttadātthaṃ paraṃ ñāttā sadātthaparamo siyā </p>
<p>Gāndhārī 265 [16.7] [Prakiṇakavaga?]</p> <p>apaṇatha paratheṇa na kudayiṇo havaī atvatha paramu ñatva svakathaparamu sia.</p>	<p>Udānavarga 23.10 Ātma</p> <p>ātmano 'rthaṃ parārthena bahunāpi na hāpayet ātmārthaṃ paramaṃ jñātvā svakārthaparamo bhavet //</p>

Attavaggo dvādasamo.

13. Lokavagga

<p>Pāḷi 167 [13.1] Loka</p> <p>hīnaṃ dhammaṃ na seveyya, pamādena na saṃvase, micchādiṭṭhiṃ na seveyya, na siyā lokavaḍḍhano.</p>	<p>Patna 31 [2.18] Apramāda</p> <p>hīnaṃ dhammaṃ na seveyā pramādena na samvase micchadṛṣṭiṃ na seveyā na siyā lokavaddhano </p>
<p>Gāndhārī 121 [7.12] Apramadu</p> <p><i>hi</i>ṇa dharma na <i>seve</i>a pramadeṇa na savasi michadiṭṭhi na <i>roye</i>a na sia lokavaḍḍhaṇo.</p>	<p>Udānavarga 4.8 Apramāda</p> <p>hīnāṃ dharmā<i>m</i> na seveta pramādena na saṃvaset mithyādṛṣṭi<i>m</i> na roceta na bhavel lokavardhanaḥ //</p>
<p>Ekottarāgama-Fragmente 17.531</p> <p>hīnān dharmān na seveta pramādena na saṃvaset mithyādṛṣṭin na roceta na bhavel lokavardhanaḥ //</p>	
<p>Pāḷi 168 [13.2] Loka</p> <p>uttiṭṭhe nappamajjeyya, dhammaṃ sucaritaṃ care, dhammacārī sukhaṃ seti asmim loke paramhi ca.</p>	<p>Patna 27 [2.14] Apramāda</p> <p>uṭṭheyā na pramajjeyā dhammaṃ sucaritaṃ care dhammacārī seti aśśim loke paramhi ca //</p>
<p>Gāndhārī 110 [7.1] Apramadu</p> <p>udiṭṭha na pramajea dhamu sucarida cari dhamacari suhu śeadi asvi loki parasa yi.</p>	<p>Udānavarga 4.35 Apramāda</p> <p>uttiṣṭhen na pramādyeta dharmāṃ sucaritaṃ caret dhammacārī sukhaṃ sete hy asmim loke paratra ca //</p>

<p>Pāḷi 169 [13.3] Loka dhammaṃ care sucaritaṃ, na naṃ duccharitaṃ care, dhammacārī sukhaṃ seti asmiṃ loke paramhi ca.</p>	<p>Patna 224 [13.9] Śaraṇa dhammaṃ care sucaritaṃ na naṃ duccharitaṃ care dhammacārī sukhaṃ seti assim loke paramhi ca </p>
<p>Gāndhārī 328 [20.7] [Śilavaga?] dhamu cari sucarida drucarida cari dhamayari suha^a śedi asvi loki parasa yi.</p>	<p>Udānavarga 30.5 Sukha dharmam caret sucaritam nainam duścaritam caret / dharmacārī sukham śete hy asmiṃ loke paratra ca </p>
	<p>Avadānaśataka 1 220 dharmam caret sucaritam nainam duścaritam caret dharmacārī sukham śete asmiṃloke paratra ca </p>

<p>Pāḷi 170 [13.4] Loka yathā bubbulakam passe, yathā passe marīcikam, evam lokam avekkhantam maccurājā na passati.</p>	<p>Patna 258 [14.20] Khānti yathā bubbudakam paśse yathā paśse marīcikam evam lokam avecchānam maccurājā na paśṣati </p>
<p>Gāndhārī</p>	<p>Udānavarga 27.15 Paśya yathā budbudikām paśyed yathā paśyen marīcikām / evam lokam avekṣam vai mṛtyurājam na paśyati //</p>

<p>Pāḷi 171 [13.5] Loka etha passathimaṃ lokaṃ cittaṃ rājarathūpamaṃ yattha bālā visīdanti, natthi saṅgo vijānataṃ.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga 27.17 Paśya paśyatemaṃ sadā kāyaṃ citraṃ rājarathopamam / yatra bālāḥ pramuhyante saṅgo nāsti prajānatām //</p>

<p>Pāḷi 172 [13.6] Loka yo ca pubbe pamajjivā pacchā so nappamajjati, somaṃ lokaṃ pabhāseti abbhā mutto va candimā.</p>	<p>Patna 20 [2.7] Apramāda pūrvve cāpi pramajjittā yo pacchā na pramajjati so imaṃ lokaṃ prabhāseti abhramutto va candramā </p>
<p>Gāndhārī 122 [7.13] Apramadu yo du puvi pramajeti pacha su na pramajadi so ida loku ohasedi abha muto va suriu.</p>	<p>Udānavarga 16.5 Prakirṇaka yas tu pūrvam pramādyeha paścād vai na pramādyate sa imaṃ bhāsate lokam abhramuktaiva candramāḥ //</p>

<p>Pāḷi 173 [13.7] Loka yassa pāpaṃ kataṃ kammaṃ kusalena pithīyati, somaṃ lokaṃ pabhāseti abbhā mutto va candimā.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga 16.9 Prakirṇaka yasya pāpakṛtaṃ karma kuśalena pithīyate sa imaṃ bhāsate lokam abhramuktaiva candramāḥ //</p>

<p>Pāḷi 174 [13.8] Loka andhabhūto ayaṃ loko, tanukettha vipassati, sakunto jālamutto va appo saggāya gacchati.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga 27.5 Paśya andhabhūto hy ayaṃ lokas tanuko 'tra vipaśyakaḥ / śakunto jālamuktaiva hy alpaṃ svargeṣu modate //</p>

<p>Pāḷi 175 [13.9] Loka haṃsādiccapathe yanti, ākāse yanti iddhiyā, nīyanti dhīrā lokamhā jetvā māraṃ savāhanaṃ.</p>	<p>Patna 232 [13.17] Śaraṇa haṃsā va ādiccapathe vehāyasam yānti iddhiyā niyyānti dhīrā lokamhi mārasenam pramaddiya </p>
<p>Gāndhārī</p>	<p>Udānavarga 17.2 Udaka haṃsādityapathe yānti ākāse jīvitendriyaḥ / niryānti dhīrā lokān mārasainyaṃ pramathya te //</p>

<p>Pāḷi 176 [13.10] Loka ekam dhammaṃ atītassa muṣāvādissa jantuno vitīṇaparalokassa natthi pāpaṃ akāriyaṃ.</p>	<p>Patna 297 [16.20] Vācā ekadharmam atītassa muṣāvādissa jantuno vitīṇaparalokassa nāsti pāpaṃ akāriyaṃ </p>
<p>Gāndhārī</p>	<p>Udānavarga 9.1 Karma ekadharmam atītasya mṣāvādasya jantunaḥ / vitīṇaparalokasya nākāryaṃ pāpam asti yat //</p>

13. Lokavagga - 133

<p>Pāḷi 177 [13.11] Loka</p> <p>na ve kadariyā devalokaṃ vajanti, bālā have nappasaṃsanti dānaṃ, dhīro ca dānaṃ anumodamāno, teneva so hoti sukhī parattha.</p>	<p>Patna 293 [16.16] Vācā</p> <p>na ve kadāryyā devalokaṃ vrajanti bālā hi bhe (te) na praśaṃsanti dānaṃ dhīro tu dānaṃ anumodamāno teneva so devalokaṃ pareti </p>
<p>Gāndhārī</p>	<p>Udānavarga 10.2 Śraddhā</p> <p>na vai kadaryā devalokaṃ vrajanti bālā hi te na praśaṃsanti dānaṃ / śrāddhas tu dānaṃ hy anumodamāno 'py evaṃ hy asau bhavati sukhī paratra </p>

<p>Pāḷi 178 [13.12] Loka</p> <p>pathavyā ekarājjena saggaṣṣa gamanena vā sabbalokādhipaccena sotāpattiphalaṃ varaṃ.</p>	<p>Patna 338 [18.12] Dadantī</p> <p>manuṣyapaṭilābhena saggānāṃ gamanena ca pṛthivyām ekarājjena sotāpattiphalaṃ varaṃ </p>
<p>Gāndhārī</p>	<p>Udānavarga</p>

Lokavaggo terasamo.

14. Buddhavagga

<p>Pāḷi 179 [14.1] Buddha yassa jitaṃ nāvajjīyati, jitaṃ assa no yāti koci loke, taṃ buddham anantagocaraṃ apadaṃ kena padena nessatha.</p>	<p>Patna 276 [15.16] Āsava yassa jitaṃ nā ’ppajjīyati jitaṃ assā na upeti antako taṃ buddham anomanikramaṃ apadaṃ kena padena nehisi </p>
<p>Gāndhārī</p>	<p>Udānavarga 29.52 Yuga yasya jitaṃ nopajjīyate jitaṃ anveti na kaṃ cid eva loke taṃ buddham anantagocaraṃ hy apadaṃ kena padena neṣyasi //</p>
<p>Mahāvastu iii. pg 91 yasya jitaṃ nātha jīvati jitaṃ asya na jināti antako taṃ buddham anantagocaraṃ apadaṃ kena padena neṣyatha </p>	
<p>Pāḷi 180 [14.2] Buddha yassa jālinī visattikā, taṇhā natthi kuhiñci netave, taṃ buddham anantagocaraṃ apadaṃ kena padena nessatha.</p>	<p>Patna 277 [15.17] Āsava yassa jālinī visattikā tahnā nāsti kaḥiṃ ci netaye taṃ buddham anantagocaraṃ apadaṃ kena padena nehisi </p>
<p>Gāndhārī</p>	<p>Udānavarga 29.53 Yuga yasya jālinī viṣattikā tṛṣṇā nāsti hi lokanāyini taṃ buddham anantagocaraṃ hy apadaṃ kena padena neṣyasi //</p>
<p>Mahāvastu iii. pg 92 yasya jālinī samūhatā tṛṣṇā nāsyā kaḥiṃ pi netrikā taṃ buddham anantavikramaṃ apadaṃ kena padena neṣyatha </p>	

<p>Pāḷi 181 [14.3] Buddha ye jhānapasutā dhīrā nekkhammūpasame ratā, devā pi tesam̐ pihayanti, sambuddhānam̐ satīmatam̐.</p>	<p>Patna 244 [14.6] Khānti ye jhānaprasutā dhīrā nekkhammo 'paśame ratā devā pi tesam̐ prihayanti sambuddhānam̐ satīmatām̐ </p>
<p>Gāndhārī</p>	<p>Udānavarga 21.9 Tathāgata ye dhyānaprasṛtā dhīrā naiṣkramyopaśame ratāḥ devāpi sṛḥayan^{ty} eṣām̐ buddhānam̐ śrīmatām̐ sadā </p>

<p>Pāḷi 182 [14.4] Buddha kiccho manussapaṭilābho, kicchaṃ maccāna' jīvitam̐, kicchaṃ saddhammasavanam̐, kiccho buddhānam̐ uppādo.</p>	<p>Patna 334 [18.8] Dadantī kiccho buddhāna uppādo kicchā dhammassa deśanā kiccho śraddhapaṭilābho kicchaṃ maccāna jīvitam̐ </p>
<p>Gāndhārī 263 [16.5] [Prakiṇakavaga?] kiche maṇuśapradilabhu kicha macaṇa jivida kiche sadhamaśramaṇa kiche budhaṇa upaya.</p>	<p>Udānavarga</p>

<p>Pāḷi 183 [14.5] Buddha sabbapāpassa akaraṇaṃ, kusalassa upasampadā, sacittapariyodapanaṃ etaṃ buddhāna' sāsanaṃ.</p>	<p>Patna 357 [19.16] Citta sabbapāpassa akaraṇaṃ kuśalassa apasampadā sacittapariyodamanaṃ etaṃ buddhāna sāsanaṃ </p>
<p>Gāndhārī</p>	<p>Udānavarga 28.1 Pāpa sarvapāpasyākaraṇaṃ kuśalasyopasampadaḥ svacittaparyavadanam etad buddhasya śāsanaṃ //</p>
<p>Mahāvastu iii. pg 420 sarvapāpasyākaraṇaṃ kuśalasyopasampadā svacittaparyādāpanaṃ etad buddhānuśāsanaṃ </p>	<p>Śārīrārthagāthā vs 34 sarvapāpasyākaraṇaṃ kuśalasyopasampadā svacittaparyavadamanaṃ etaṃ buddhānuśāsanaṃ </p>
<p>Bhikṣuṇī Vinaya pg 69 & 99 sarvapāpasyākaraṇaṃ kuśalasyopasampadā svacittaparyodavanam etad buddhānuśāsanaṃ ti </p>	<p>Prātimokṣasūtram (Mā-L), concl. vs 4 sarvapāpasyākaraṇaṃ kuśalasyopasampadā svacittaparyodapanaṃ etaṃ buddhānuśāsanaṃ </p>
<p>Prātimokṣasūtram (Sū), concl. vs 7 sarvapāpasyākaraṇaṃ kuśalasyopasampadaḥ svacittaparyavadanam etad buddhasya śāsanaṃ</p>	<p>Prātimokṣasūtram (Mā), concl. vs 4 sarvva pāpasyākaraṇaṃ kuśalasyopasampadā sucitte paryodamanaṃ etad buddhānuśāsanaṃ </p>
<p>Three Buddhist Inscriptions in Swat, B <i>Sabbapāpasyākaraṇaṃ</i> kuśalasyopasampadā svacittavyavadānaṃ ca etad buddhānuśāsanaṃ //</p>	

<p>Pāli 184 [14.6] Buddha khantī paramaṃ tapo titikkhā, nibbānaṃ paramaṃ vadanti buddhā. na hi pabbajito parūpaghātī, samaṇo hoti paraṃ viheṭṭhayanto.</p>	<p>Patna 239 [14.1] Khānti khāntī paramaṃ tapo titikkhā nibbānaṃ paramaṃ vadanti buddhā na hi pravrajito paropaghātī samaṇo hoti pare vihesayāno </p>
<p>Gāndhārī</p>	<p>Udānavarga 26.2 Nirvāṇa kṣāntiḥ paramaṃ tapas titikṣā nirvāṇaṃ paramaṃ vadanti buddhāḥ na hi pravrajitaḥ paropatāpī śramaṇo bhavati paraṃ viheṭṭhayaṃ vai </p>
<p>Mahāvadānasūtra pg 157 kṣāntiḥ paramaṃ tapas titikṣā nirvāṇaṃ <i>paramaṃ vadanti buddhāḥ </i> <i>na hi pravrajitaḥ paropatāpī</i> <i>śramaṇo bhavati parāṃ viheṭṭhayānaḥ </i></p>	<p>Prātimokṣasūtram (Mūl), concl. vs 1 kṣāntiḥ paramaṃ tapas titikṣā nirvāṇaṃ paramaṃ vadanti buddhāḥ na hi pravrajitaḥ paropatāpī śramaṇo bhavati parāṃ viheṭṭhayānaḥ </p>
<p>Prātimokṣasūtram (Sū), concl. vs 1 kṣāntiḥ paramaṃ tapas titikṣā nirvāṇaṃ paramaṃ vadanti buddhāḥ na hi pravrajitaḥ <i>paropatāpī</i> <i>śramaṇo bhavati parāṃ viheṭṭhayānaḥ </i></p>	<p>Prātimokṣasūtram (Mā), concl. vs 1 kṣāntiḥ paramaṃ tapo titikṣā nirvāṇaṃ paramaṃ vadanti buddhāḥ na hi pravrajitaḥ paropatāpī śravaṇo bhoti parāṃ viheṭṭhayānaḥ </p>
	<p>Prātimokṣasūtram (Mā-L), concl. vs 1 kṣāntiḥ paramaṃ tapo titikṣā nirvāṇaṃ paramaṃ vadanti buddhāḥ na hi pravrajitaḥ paropatāpī śravaṇo bhoti parāṃ viheṭṭhayānaḥ </p>

<p>Pāḷi 185 [14.7] Buddha anupavādo anupaghāto, pātimokkhe ca saṃvaro, mattaññutā ca bhattasmiṃ, pantañ ca sayanāsanam, adhicitte ca āyogo etaṃ buddhāna' sāsanaṃ.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga 31.50 Citta nopavādī nopaghātī prātimokṣe ca saṃvaraḥ mātraññatā ca bhakteṣu prāntaṃ ca śayanāsanam / adhicitte samāyoga etad buddhasya śāsanam //</p>
<p>Prātimokṣasūtram (Mā-L), concl. vs 2 anopavādī aparopaghātī prātimokṣe ca saṃvaro mātraññatā ca bhaktasmiṃ prāntaṃ ca śayanāsanam adhicitte cāyogo etaṃ buddhānuśāsanam </p>	<p>Prātimokṣasūtram (Mā), concl. vs 2 āropavādī aparopaghātī pratimokṣe ca samvare mātraññatā ca bhuktismiṃ prāntaṃ ca śayanāsanam adhicitte cāyogo etaṃ buddhānuśāsanam </p>
	<p>Prātimokṣasūtram (Mūl), concl. vs 3 anopavādī nopaghātī prātimokṣe ca saṃvaraḥ mātraññatā ca bhakte 'smin prāntaṃ ca śayanāsanam adhicitte samāyoga etad buddhānuśāsanam </p>

<p>Pāḷi 186 [14.8] Buddha na kahāpaṇavassena titti kāmesu vijjati, appassādā dukhā kāmā iti viññāya paṇḍito.</p>	<p>Patna 145 [9.9] Tahna na kāhāpaṇavāsena ttrettī kāmesu vijjati appāssādā dukhā kāmā iti vimñāya paṇḍito </p>
<p>Gāndhārī</p>	<p>Udānavarga 2.17 Kāma na karṣāpaṇavarṣeṇa ṭṭṛptiḥ kāmair hi vidyate alpāsvādasukhāḥ kāmā iti vijñāya paṇḍitaḥ //</p>
<p>Bhaiṣajyavastu I 96 na kārṣāpaṇavarṣeṇa ṭṭṛptiḥ kāmeṣu vidyate alpāsvādān bahuduḥkhān kāmān vijñāya paṇḍitaḥ </p>	<p>Divyāvadāna pg 224 na kārṣāpaṇavarṣeṇa ṭṭṛptiḥ kāmeṣu vidyate alpāsvādān bahuduḥkhān kāmān vijñāya paṇḍitaḥ </p>

<p>Pāḷi 187 [14.9] Buddha api dibbesu kāmesu ratim so nādhigacchati. taṇhakkhayarato hoti sammāsambuddhasāvako.</p>	<p>Patna 146 [9.10] Tahna api divvesu kāmesu ratim so nādhigacchati tahnakkhayarato hoti sammasambuddhasāvako </p>
<p>Gāndhārī</p>	<p>Udānavarga 2.18 Kāma api divyeṣu kāmeṣu sa ratim nādhigacchati ṭṭṣṇākṣayarato bhavati buddhānām śrāvakaḥ sadā //</p>
<p>Bhaiṣajyavastu I 96 api divyeṣu kāmeṣu ratim naivādhigacchati ṭṭṣṇākṣaye rato bhavati samyaksambuddhasrāvakaḥ </p>	<p>Divyāvadāna pg 224 api divyeṣu kāmeṣu ratim naivādhigacchati ṭṭṣṇākṣaye rato bhavati samyaksambuddhasrāvakaḥ </p>

<p>Pāḷi 188 [14.10] Buddha</p> <p>bahuṃ ve saraṇaṃ yaṅti, pabbatāni vanāni ca, ārāmarukkhacetyāni, manussā bhayatajjitā.</p>	<p>Patna 216 [13.1] Śaraṇa</p> <p>bahū ve śaraṇaṃ yānti parvvate ca vanāni ca vastūni rukkhacittāṇi manuṣyā bhayatajjitā </p>
<p>Gāndhārī</p>	<p>Udānavarga 27.31 Paśya</p> <p>bahavaḥ śaraṇaṃ yānti parvatāmś ca vanāni ca ārāmām vṛkṣacaityāmś ca manuṣyā bhayatarjitāḥ </p>
<p>Śaraṇagamanadeśanā vs 5</p> <p>bahavaḥ śaraṇaṃ yānti parvatāmś ca vanāni ca ārāmān vṛkṣāmścaityāmś ca manuṣyā bhayavarjitāḥ </p>	<p>Divyāvadāna pg 164</p> <p>bahavaḥ śaraṇaṃ yānti parvatāmś ca vanāni ca ārāmāmś caityavṛkṣāmś ca manuṣyā bhayavarjitāḥ </p>
<p>Yogalehrbuch 167R 5</p> <p><i>bahavaḥ śaraṇaṃ yānti parvatāni vanāni ca ārāmām vṛkṣacaityāmś ca manuṣyā bhayatarjitāḥ </i></p>	<p>Śrīghanācārasaṅgrahaṭīkā pg 5</p> <p>bahavaḥ śaraṇaṃ yānti parvatāmś ca vanāni ca ārāmacaityavṛkṣāmś ca manuṣyā bhayatarjitāḥ </p>
<p>Abhidharmadīpa pg 163</p> <p>bahavaḥ śaraṇaṃ yānti parvatāmś ca vanāni ca ārāmāmś caityavṛkṣāmś ca manuṣyā bhayatarjitāḥ </p>	<p>Abhidharmakośabhāṣyam pg 217</p> <p>bahavaḥ śaraṇaṃ yānti parvatāmś ca vanāni ca ārāmānvṛkṣāmś caityāmś ca manuṣyā bhayavarjitāḥ </p>

<p>Pāḷi 189 [14.11] Buddha netam̐ kho saraṇam̐ khemaṃ, netam̐ saraṇam̐ uttamam̐, netam̐ saraṇam̐ āgama sabbaduḅkkhā pamuccati.</p>	<p>Patna 217 [13.2] Śaraṇa na etaṃ śaraṇam̐ khemam̐ na etaṃ śaraṇam̐ uttamam̐ etaṃ śaraṇam̐ āgam̐ma sabbaduḅkkhā pramuccati </p>
<p>Gāndhārī</p>	<p>Udānavarga 27.32 Paśya naitad dhi śaraṇam̐ kṣemaṃ naitac charaṇam̐ uttamam̐ / naitac charaṇam̐ āgamyā sarvaduḅkhāt pramucyate //</p>
<p>Śaraṇagamanadeśanā vs 6 na tvetaçcharaṇam̐ śreṣṭham̐ naitaccharaṇam̐ uttamam̐ naitaccharaṇam̐ āgamyā sarvaduḅkhāt pramucyate </p>	<p>Divyāvadāna pg 164 na hyetaçcharaṇam̐ śreṣṭham̐ naitac charaṇam̐ uttamam̐ naitac charaṇam̐ āgamyā sarvaduḅkhāt pramucyate </p>
<p>Yogalehrbuch 167R 6 <i>na</i> hy etac charaṇam̐ śreṣṭham̐ naitac <i>charaṇam̐ uttamam̐ </i> naitac charaṇam̐ āgamyā sarvaduḅkhāt <i>pramucyate </i></p>	
<p>Abhidharmadīpa pg 163 na caitac charaṇam̐ śreṣṭham̐ naitac charaṇam̐ uttamam̐ naitac charaṇam̐ āgamyā sarvaduḅkhāt pramucyate </p>	<p>Abhidharmakośabhāṣyam pg 217 na tvetaç charaṇam̐ śreṣṭham̐ naitac charaṇam̐ uttamam̐ naitac charaṇam̐ āgamyā sarvaduḅkhāt pramucyate </p>

<p>Pāli 190 [14.12] Buddha yo ca buddhañ ca dhammañ ca saṅghañ ca saraṇaṃ gato, cattāri ariyasaccāni sammappaññāya passati:</p>	<p>Patna 218 [13.3] Śaraṇa yo tu buddhañ ca dhammañ ca saghaṃ ca śaraṇaṃ gato cattāri ca ayirasaccāni yathābhūtāni paśśati </p>
<p>Gāndhārī</p>	<p>Udānavarga 27.33 Paśya <i>yas tu</i> buddhaṃ ca dharmam ca saṅgham ca śaraṇam gataḥ catvāri cāryasatyāni prajñayā <i>paśyate</i> yadā </p>
<p>Śaraṇagamanadeśanā vs 7 yas tu buddham ca dharmam ca saṅgham ca śaraṇam gataḥ catvāri cāryasatyāni paśyati prajñayā yadā </p>	<p>Divyāvadāna pg 164 yas tu buddham ca dharmam ca saṅgham ca śaraṇam gataḥ āryasatyāni catvāri paśyati prajñayā sadā </p>
<p>Yogalehrbuch 167R 6-167R 1 <i>yas tu buddham ca dharmam</i> ca saṅgham ca <i>śaraṇam gataḥ </i> <i>catvāri cāryasatyāni</i> <i>prajñayā paśyati yadā </i></p>	
<p>Abhidharmadīpa pg 163 yas tu buddham ca dharmam ca saṅgham ca śaraṇam gataḥ catvāri cāryasatyāni paśyati prajñayā yadā </p>	<p>Abhidharmakośabhāṣyam pg 217 yas tu buddham ca dharmam ca saṅgham ca śaraṇam gataḥ catvāri cāryasatyāni paśyati prajñayā yadā </p>

<p>Pāḷi 191 [14.13] Buddha</p> <p>dukkhaṃ dukkhasamuppādaṃ dukkhassa ca atikkamaṃ, ariyaṃ caṭṭhaṅgikaṃ maggaṃ dukkhūpasamagāminaṃ.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga 27.34 Paśya</p> <p>duḥkham duḥkhasamutpādaṃ duḥkhasya samatikramam āryam caṣṭāṅgikaṃ mārgam duḥkhopaśamagāminam </p>
<p>Śaraṇagamanadeśanā vs 8</p> <p>duḥkhaṃ duḥkhasamutpādaṃ duḥkhasya samatikramam ārya caṣṭāṅgikaṃ mārga kṣemaṃ nirvāṇagāminam </p>	<p>Divyāvadāna pg 164</p> <p>duḥkhaṃ duḥkhasamutpannam nirodham samatikramam āryam caṣṭāṅgikaṃ mārgam kṣemaṃ nirvāṇagāminām </p>
<p>Abhidharmadīpa pg 163</p> <p>duḥkhaṃ duḥkhasamutpādaṃ duḥkhasya samatikramam āryam caṣṭāṅgikaṃ mārgam kṣemaṃ nirvāṇagāminam </p>	<p>Abhidharmakośabhāṣyam pg 217</p> <p>duḥkhaṃ duḥkhasamutpādaṃ duḥkhasya samatikramam āryam caṣṭāṅgikaṃ mārgam kṣemaṃ nirvāṇagāminam </p>

<p>Pāli 192 [14.14] Buddha etaṃ kho saraṇaṃ khemaṃ, etaṃ saraṇaṃ uttamaṃ, etaṃ saraṇaṃ āgama sabbaduḅkhā pamuccati.</p>	<p>Patna 219 [13.4] Śaraṇa etaṃ ve śaraṇaṃ khemmaṃ etaṃ śaraṇaṃ uttamaṃ etaṃ śaraṇaṃ āgama sabbaduḅkhā pramuccati </p>
<p>Gāndhārī</p>	<p>Udānavarga 27.35 Paśya etad dhi śaraṇaṃ kṣemaṃ etac charaṇaṃ uttamam etac charaṇam āgamya sarvaduḅkhāt pramucyate </p>
<p>Śaraṇagamanadeśanā vs 9 etaddhi śaraṇaṃ śreṣṭhaṃ etac charaṇaṃ uttamam etac charaṇaṃ āgamya sarvaduḅkhāt pramucyate </p>	<p>Divyāvadāna pg 164 etac charaṇaṃ śreṣṭhaṃ etac charaṇaṃ uttamam etac charaṇaṃ āgamya sarvaduḅkhāt pramucyate </p>
<p>Yogalehrbuch 167R 6-167R 1 <i>etad dhi śaraṇaṃ śreṣṭham</i> <i>etac charaṇaṃ uttamam </i> <i>etac charaṇam āgamya</i> <i>sarvaduḅkhāt pramucyate </i></p>	
<p>Abhidharmadīpa pg 163 etaddhi śaraṇaṃ śreṣṭham etac charaṇaṃ uttamam etac charaṇaṃ āgamya sarvaduḅkhāt pramucyate </p>	<p>Abhidharmakośabhāṣyam pg 217 etaddhi śaraṇaṃ śreṣṭham etac charaṇaṃ uttamam etac charaṇaṃ āgamya sarvaduḅkhāt pramucyate </p>

<p>Pāḷi 193 [14.15] Buddha dullabho purisājañño, na so sabbattha jāyati, yattha so jāyatī dhīro taṃ kulaṃ sukham edhati.</p>	<p>Patna 79 [5.15] Attha dullabho puruṣājamñño na so sabbattha jāyati yattha so jāyate vīro taṃ kulaṃ sukham edhati </p>
<p>Gāndhārī 173 [11.12] Suha drulavhu puruṣayaṇṇu na sa savatra <i>jayadi</i> yattra . . <i>jayadi</i> viru ta kulu suhu modadi.</p>	<p>Udānavarga 30.27 Sukha durlabhaḥ puruṣo jātyo nāsau sarvatra jāyate yatrasau jāyate vīras tat kulaṃ sukham edhate //</p>
<p>Mahāvastu iii. pg 109 dullabho puruṣājanyo na so sarvatra jāyate yattra so jāyate vīraḥ taṃ kulaṃ sukham edhati </p>	

<p>Pāḷi 194 [14.16] Buddha sukho buddhānam uppādo, sukhā saddhammadesanā, sukhā saṅghassa sāmaggī, samaggānaṃ tapo sukho.</p>	<p>Patna 68 [5.4] Attha sukho buddhāna uppādo sukhā dhammassa deśanā sukhā saṅghassa sāmagrī samagrāṇāṃ tapo sukho </p>
<p>Gāndhārī</p>	<p>Udānavarga 30.22 Sukha sukhaṃ buddhasya cotpādaḥ sukhaṃ dharmasya deśanā sukhaṃ saṅghasya sāmagrī samagrāṇāṃ tapaḥ <i>sukham</i> //</p>
<p>Prātimokṣasūtram (Mūl) vs 9 buddhānāṃ sukham utpādaḥ sukhā dharmasya dhīṣaṇā sukhā saṅghasya sāmagrī śramaṇānāṃ tapaḥ sukham</p>	<p>Abhidharmakośabhāṣyam pg 7 buddhānāṃ sukha utpādaḥ sukhā dharmasya deśanā sukhā saṅghasya sāmagrī samagrāṇāṃ tapaḥ sukhaṃ </p>

Pāḷi 195 [14.17] Buddha pūjārahe pūjayato, buddhe yadi va sāvake, papañcasamatikkante, tiṅṅasokapariddave.	Patna
Gāndhārī	Udānavarga

Pāḷi 196 [14.18] Buddha te tādise pūjayato, nibbute akutobhaye, na sakkā puññaṃ saṅkhātum imettam api kenaci.	Patna
Gāndhārī	Udānavarga

Buddhavaggo cuddasamo.

Paṭhamakabhāṇavāraṃ.

15. Sukhavagga

<p>Pāḷi 197 [15.1] Sukha susukhaṃ vata jīvāma verīnesu averino, verīnesu manussesu viharāma averino.</p>	<p>Patna 255 [14.17] Khānti susukhaṃ vata jīvāmo verīnesu averiṇo verīnesu maṇṣyesu viharāma averiṇo </p>
<p>Gāndhārī 166 [11.5] Suha suhaī vada jivamu veraṇeṣu averaṇa veraṇeṣu maṇṣeṣu viharamu averaṇa.</p>	<p>Udānavarga 30.47 Sukha susukhaṃ bata jīvāmo vairikeṣu tv avairikāḥ / vairikeṣu maṇṣyeṣu viharāmo hy avairikāḥ //</p>
<p>Pāḷi 198 [15.2] Sukha susukhaṃ vata jīvāma āturesu anāturā, āturesu manussesu viharāma anāturā.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga 30.45 Sukha susukhaṃ bata jīvāmo hy ātureṣu tv anāturāḥ / ātureṣu maṇṣyeṣu viharāmo hy anāturāḥ //</p>
<p>Pāḷi 199 [15.3] Sukha susukhaṃ vata jīvāma ussukesu anussukā ussukesu manussesu viharāma anussukā.</p>	<p>Patna 256 [14.18] Khānti susukhaṃ vata jīvāmo ussukesu anussukā ussukesu maṇṣyesu viharāma anussukā </p>
<p>Gāndhārī 165 [11.4] Suha . . <i>hai vada</i> jivamu usueṣu aṇusua <i>usue</i>ṣu maṇaṣeṣu viharamu aṇusua.</p>	<p>Udānavarga 30.43 Sukha susukhaṃ bata jīvāmo hy utsukeṣu tv anutsukāḥ / utsukeṣu maṇṣyeṣu viharāmo hy anutsukāḥ //</p>

<p>Pāḷi 200 [15.4] Sukha susukhaṃ vata jīvāma yesaṃ no natthi kiñcanaṃ, pītibhakkhā bhavissāma devā ābhassarā yathā.</p>	<p>Patna 257 [14.19] Khānti susukhaṃ vata jīvāmo yesaṃ no nāsti kiñcanaṃ sakiñcanesu maṇuṣyesu viharāma akiñcanā </p>
<p>Gāndhārī 168 [11.7] Suha suhaī vada jivamu yeṣa mu nasti kiñjaṇa kiñjaṇeṣu maṇuṣeṣu viharamu akiñjaṇa.</p>	<p>Udānavarga 30.49 Sukha susukhaṃ bata jīvāmo yeṣāṃ no nāsti kiñcanaṃ pītībhakṣā bhaviṣyāmo devā hy ābhasvarā yathā </p>
<p>Mahābhārata 12.268.4 susukhaṃ bata jīvāmi yasya me nāsti kiñcana mithilāyāṃ pradīptāyāṃ na me dahyati kiṃ cana </p>	<p>Uttarādhyayanasūtram 9.14 suhaṃ vasāmo jīvāmo jesim mo ṇatthi kiñcanaṃ mihilāe ḍajjha-māṇīe na me ḍajjhai kiñcanaṃ </p>

<p>Pāḷi 201 [15.5] Sukha jayaṃ veraṃ pasavati dukkhaṃ seti parājito, upasanto sukhaṃ seti hitvā jayaparājayaṃ.</p>	<p>Patna 81 [5.17] Attha jayaṃ veraṃ prasavati dukkhaṃ śeti parājito upasānto sukhaṃ śeti hettā jayaparājayaṃ </p>
<p>Gāndhārī 180 [11.19] Suha jaya vera prasahadi dukhu śayadi parayidu uvaśadu sohu śayadi hitva jayaparayaa.</p>	<p>Udānavarga 30.1 Sukha jayād vairam prasavate duḥkhaṃ śete parājitaḥ upasāntaḥ sukhaṃ śete hitvā jayaparājayau </p>
<p>Mahābhārata 5.70.59 jayo vairam prasṛjati duḥkham āste parājitaḥ sukhaṃ prasāntaḥ svapiti hitvā jayaparājayau</p>	<p>Avadānaśataka 1 pg 57 jayo vairam prasavati duḥkhaṃ śete parājitaḥ <upasāntaḥ> sukhaṃ śete hitvā jayaparājayam </p>

<p>Pāḷi 202 [15.6] Sukha natthi rāgasamo aggi, natthi dosasamo kali, natthi khandhasamā dukkhā, natthi santiparamṃ sukhamṃ.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga</p>

<p>Pāḷi 203 [15.7] Sukha jighacchāparamā rogā, saṅkhāraparamā dukkhā, etaṃ ñātvā yathābhūtaṃ nibbānaṃ paramaṃ sukhaṃ.</p>	<p>Patna 75 [5.11] Attha chudhā parama rogāṇāṃ saṅkhāraparamaṃ dukhaṃ etaṃ ñāttā yathābhūtaṃ nibbāṇaparamaṃ sukhaṃ </p>
<p>Gāndhārī 163 [11.2] Suha . . . <i>k</i>itsa parama roka saghara parama duha eda ñatva yadhabh<u>u</u>du nivaṇa paramo suha.</p>	<p>Udānavarga 26.7 Nirvāṇa kṣudhā parama rogāṇāṃ saṃskārā duḥkham eva tu / etaḥ jñātvā yathābhūtaṃ nirvāṇaparamo bhavet //</p>

<p>Pāḷi 204 [15.8] Sukha ārogyaparamā lābhā, santuṭṭhiparamaṃ dhanamṃ, vissāsaparamā ñātī, nibbānaṃ paramaṃ sukhaṃ.</p>	<p>Patna 76 [5.12] Attha āroggaparamā lābhā sāṃtoṣṭīparamaṃ dhanamṃ viśśāsaparamā ñātī nibbāṇaparamaṃ sukhaṃ </p>
<p>Gāndhārī 162 [11.1] Suha aroga parama labha saduṭṭhi parama dhaṇa <i>v</i>iśpaśa parama mitra nivaṇa paramo suha.</p>	<p>Udānavarga 26.6 Nirvāṇa ārogyaparamā lābhā saṃtuṣṭīparamaṃ dhanam / viśvāsaparamaṃ mitraṃ nirvāṇaparamaṃ sukham //</p>

<p>Pāḷi 205 [15.9] Sukha pavivekarasaṃ pitvā, rasaṃ upasamassa ca, niddaro hoti nippāpo, dhammapītirasaṃ pivāṃ.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga 28.5 Pāpa pravivekarasaṃ jñātvā rasaṃ copaśamasya vai nirjvaro bhavati niṣpāpo dharmaprītirasaṃ piban //</p>

<p>Pāḷi 206 [15.10] Sukha sāhu dassanam ariyānaṃ, sannivāso sadā sukho, adassanena bālānaṃ niccama eva sukhī siyā.</p>	<p>Patna 69 [5.5] Attha sukhaṃ daṃśanam ayirāṇāṃ saṃvāso pi satāṃ sukho addaṃśanena bālānāṃ niccama eva sukhī siyā //</p>
<p>Gāndhārī 175 [11.14] Suha suha darśaṇa ariyaṇa savaso vi sada suho adaśeṇeṇa balaṇa nicama eva suhi sia.</p>	<p>Udānavarga 30.25 Sukha sukhaṃ darśanam āryāṇāṃ saṃvāso 'pi sadā sukhaḥ adarśanena bālānāṃ nityama eva sukhī bhavet //</p>
<p>Prātimokṣasūtram (Mūl) vs 10 sukhaṃ darśanam āryāṇāṃ saṃvāso 'pi satā sukhaḥ adarśanena bālānāṃ nityama eva sukhaṃ bhavet //</p>	

<p>Pāḷi 207 [15.11] Sukha</p> <p>bālasaṅgatacārī hi dīgham addhāna' socati, dukkho bālehi saṁvāso amitteneva sabbadā. dhīro ca sukhasaṁvāso ñātīnaṁ va samāgamo.</p>	<p>Patna 70 [5.6] Attha</p> <p>bālasaṅgatacārī hi drīgham addhāna śocati dukkho bālehi saṁvāso amittehi r iva sabbadā dhīrā tu sukhasaṁvāsā ñātīnaṁ vā samāgamo </p>
<p>Gāndhārī 176 [11.15] Suha</p> <p><i>ba</i>lasaghadacariu drīgham adhvaṇa śoyiṣu dukhu balehi <i>s</i>avasū amitrehi va savrasī . . <i>ra du</i> suhasavasa ñadihi va samakamo.</p>	<p>Udānavarga 30.26 Sukha</p> <p>bālasaṁsargacārī hi dīrghādhvānaṁ praśocati duḥkko bālair hi saṁvāso hy amitirair iva sarvaśaḥ / dhīrais tu sukhasaṁvāso jñātīnāṁ iva saṁgamaḥ //</p>
<p>Pāḷi 208 [15.12] Sukha</p> <p>tasmā hi, dhīraṁ ca paññaṁ ca bahussutaṁ ca, dhorayhasīlaṁ vatavantam ariyaṁ, taṁ tādīsaṁ sappurisaṁ sumedhaṁ, bhajetha nakkhattapathaṁ va candimā.</p>	<p>Patna 71 [5.7] Attha</p> <p>tassā hi dhīraṁ ca bahuśsutaṁ ca dhoreyaśīlavratamantam ayiraṁ taṁ tārīsaṁ sappuruṣaṁ sumedhaṁ sevetha nakkhattapathe va candramā </p>
<p>Gāndhārī 177 [11.16] Suha</p> <p>dhira hi praṇa i bhayea praṇido dhorekaśīla vadamada aria . . . <i>ta</i>dīśa sapuruṣa sumedha bhayea nakṣatrapatha va cadrimu.</p>	<p>Udānavarga</p>

Sukhavaggo paṇṇarasamo.

16. Piyavagga

<p>Pāḷi 209 [16.1] Piya ayoge yuñjam attānaṃ, yogasmiñ ca ayojayaṃ, atthaṃ hitvā piyaggāhī, pihetattānuyogināṃ.</p>	<p>Patna 173 [10.17] Daṇḍa ayoge yuñjiyāttānaṃ yogamhi ca ayumjiya atthaṃ hettā priyaggāhī pṛhayantatthānuyogināṃ </p>
<p>Gāndhārī 266 [16.8] [Prakiṇakavaga?] ayoi yuji atvaṇa yoaseva ayujadu atha hitva priagaha svihadi arthaṇupaśiṇo.</p>	<p>Udānavarga 5.9 Priya ayoge yujya cātmānaṃ yoge cāyujya sarvadā arthaṃ hitvā priyagrāhī spṛhayaty arthayogine </p>
<p>Pāḷi 210 [16.2] Piya mā piyehi samāgañchī appiyehi kudācanaṃ, piyānaṃ adassanaṃ dukkhaṃ, appiyānañ ca dassanaṃ.</p>	<p>Patna 73 [5.9] Attha mā priyehi samāgama apriyehi kadācanaṃ priyassa addaṃsanaṃ dukkhaṃ apriyassa ca daṃsanaṃ </p>
<p>Gāndhārī</p>	<p>Udānavarga 5.5 Priya mā priyaiḥ saṃgamo jātu mā ca syād apriyaiḥ sadā priyāṇām adarśanaṃ duḥkham apriyāṇām ca darśanaṃ </p>
<p>Pāḷi 211 [16.3] Piya tasmā piyaṃ na kayirātha, piyāpāyo hi pāpako, ganthā tesāṃ na vijjanti yesāṃ natthi piyāppiyaṃ.</p>	<p>Patna 74 [5.10] Attha tassā piyaṃ na kayirātha priyāvādo hi pāpako ggramthā tesāṃ na vijjanti yesāṃ nāsti priyāppiyaṃ </p>
<p>Gāndhārī</p>	<p>Udānavarga 5.8 Priya tasmāt piyaṃ na kurvīta priyabhāvo hi pāpakaḥ granthās teṣāṃ na vidyante yeṣāṃ nāsti priyāppiyaṃ </p>

<p>Pāḷi 212 [16.4] Piya piyato jāyatī soko, piyato jāyatī bhayaṃ, piyato vip̐pamuttassa natthi soko kuto bhayaṃ.</p>	<p>Patna 72 [5.8] Attha priyāto jāyate dukkhaṃ priyā śokā priyā bhayaṃ priyāto vip̐ramuttassa nāsti śokā kato bhayaṃ </p>
<p>Gāndhārī</p>	<p>Udānavarga 5.1 Priya priyebhyo jāyate śokaḥ priyebhyo jāyate bhayaṃ / priyebhyo vip̐ramuktānāṃ nāsti śokaḥ kuto bhayaṃ //</p>
<p>Dvāvimśatyavadānakathā 23.21 priyebhyo jāyate śokaḥ priyebhyo jāyate bhayaṃ priyebhyo vip̐ramuktānāṃ nāsti śokaḥ kuto bhayaṃ </p>	<p>Avadānaśataka 1 pg 191 priyebhyo jāyate śokaḥ priyebhyo jāyate bhayaṃ priyebhyo vip̐ramuktānāṃ nāsti śokaḥ kuto bhayaṃ </p>

<p>Pāḷi 213 [16.5] Piya pemato jāyatī soko, pemato jāyatī bhayaṃ, pemato vip̐pamuttassa natthi soko kuto bhayaṃ.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga</p>

<p>Pāḷi 214 [16.6] Piya ratiyā jāyatī soko, ratiyā jāyatī bhayaṃ, ratiyā vip̐pamuttassa natthi soko kuto bhayaṃ.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga 2.3 Kāma ratibhyo jāyate śoko ratibhyo jāyate bhayaṃ / ratibhyo vip̐ramuktānāṃ nāsti śokaḥ kuto bhayaṃ //</p>

<p>Pāḷi 215 [16.7] Piya kāmato jāyatī soko, kāmato jāyatī bhayaṃ, kāmato vip̐pamuttassa natthi soko kuto bhayaṃ.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga 2.2 Kāma kāmebhyo jāyate śokaḥ kāmebhyo jāyate bhayaṃ / kāmebhyo vip̐ramuktānāṃ nāsti śokaḥ kuto bhayaṃ </p>

<p>Pāḷi 216 [16.8] Piya taṇhāya jāyatī soko, taṇhāya jāyatī bhayaṃ, taṇhāya vip̐pamuttassa natthi soko kuto bhayaṃ.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga</p>

<p>Pāḷi 217 [16.9] Piya sīladassanasampannaṃ, dhammaṭṭhaṃ saccavādināṃ attano kamma kubbānaṃ, taṃ jano kurute piyaṃ.</p>	<p>Patna 294 [16.17] Vācā śīlavantaṃ śuciṃ dacchaṃ dhammaṭṭhaṃ saccavādināṃ āttano kāraṃ śantaṃ taṃ jano kurute priyaṃ </p>
<p>Gāndhārī 322 [20.1] [Śīlavaga?] śīlamadu suyidrakṣo dhamaṭṭho sadhujiṃvaṇo atvaṇo karako sadu ta jaṇo kuradi priu.</p>	<p>Udānavarga 5.24 Priya dharmasthaṃ śīlasampannaṃ hrīmantāṃ satyavādināṃ / ātmanaḥ kāraṃ santaṃ taṃ janaḥ kurute priyaṃ //</p>
	<p>Śārīrārthagāthā vs 18 dharmasthaṃ śīlasampannaṃ hrīmantāṃ satyavādināṃ ātmanaḥ priyakartāraṃ taṃ janaḥ kurute priyaṃ </p>

<p>Pāḷi 218 [16.10] Piya chandajāto anakkhāte, manasā ca phuṭo siyā, kāmesu ca appaṭibaddhacitto, uddhamṣoto ti vuccati.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga 2.9 Kāma chandajāto hy avasrāvī manasānāvilo bhavet / kāmeṣu tv apratibaddhacitta ūrdvasroto nirucyate //</p>

<p>Pāḷi 219 [16.11] Piya cirappavāsīm purisaṃ dūrato sotthim āgataṃ, ñātimittā suhajjā ca abhinandanti āgataṃ.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga 5.20 Priya cirpravāsinaṃ yadvad dūrataḥ svastināgataṃ / jñātayaḥ suḥṛdo mitrās cābhinandanti āgataṃ //</p>

<p>Pāḷi 220 [16.12] Piya tatheva katapuññaṃ pi asmā lokā paraṃ gataṃ, puññaṇi paṭigaṇhanti piyaṃ ñātīva āgataṃ.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga 5.21 Priya kṛtapuṇyaṃ tathā martyam asmāl lokāt paraṃ gataṃ puṇyāny evābhinandanti priyaṃ jñātim ivāgataṃ //</p>

17. Kodhavagga

<p>Pāḷi 221 [17.1] Kodha</p> <p>kodhaṃ jahe vippajaheyya mānaṃ saṃyojanaṃ sabbam atikkameyya taṃ nāmarūpasmim̐ asajjamānaṃ akiñcanaṃ nānupatanti dukkhā.</p>	<p>Patna 238 [13.23] Śaraṇa</p> <p>krodhaṃ jahe viprajaheya mānaṃ saṃyojanaṃ sabbam atikrameyā taṃ nāmarūpamhi asajjamānaṃ akiñcanaṃ nānupatanti dukkhā </p>
<p>Gāndhārī 274 [17.1] [Kodha]</p> <p>kothu jahi viprayahea maṇa sañoyāṇa savi adikamea ta namaruvasa aṣajamaṇa akijaṇa naṇuvadadi dukhu.</p>	<p>Udānavarga 20.1 Krodha</p> <p>krodhaṃ jahed viprajahec ca mānaṃ saṃyojanaṃ sarvam atikrameta / taṃ nāmne rūpe ca asajyamānam akiñcanaṃ nānupatanti saṅgāḥ //</p>
<p>Pāḷi 222 [17.2] Kodha</p> <p>yo ve uppatitaṃ kodhaṃ rathaṃ bhantaṃ va dhāraye, tam ahaṃ sārathim̐ brūmi rasmiggaḥo itaro jano.</p>	<p>Patna</p>
<p>Gāndhārī 275 [17.2] [Kodha]</p> <p>yo du upadida kodhu radha bhada va dharaṃ tam aho saradi bromi rasviggaḥa idara jaṇa.</p>	<p>Udānavarga 20.22 Krodha</p> <p>yas tv ihotpatitaṃ krodhaṃ rathaṃ bhrāntam̐ iva dhārayet / vadāmi sārathim̐ taṃ tu rasmiggaḥo 'yam anyathā </p>

<p>Pāḷi 223 [17.3] Kodha akkodhena jine kodhaṃ, asādhumaṃ sādhanā jine, jine kadariyaṃ dānena, saccena alikavādināṃ.</p>	<p>Patna</p>
<p>Gāndhārī 280 [17.7] [Kodha] jiṇa kodha akothena asadhu sadhuṇa jiṇa jiṇa kradava daṇeṇa saceṇa alia jiṇa.</p>	<p>Udānavarga 20.19 Krodha akrodhena jayet krodham asādhumaṃ sādhanā jayet / jayet kadariyaṃ dānena satyena tv anṛtaṃ jayet //</p>
<p>Mahābhārata 5.39.58 akrodhena jayet krodham asādhumaṃ sādhanā jayet jayet kadariyaṃ dānena jayet satyena cānṛtam </p>	<p>Mahāsubhāṣitasāṅgraha vs 127 akrodhena jayet krodham asādhumaṃ sādhanā jayet jayet kadariyaṃ dānena jayet satyena cānṛtam </p>

<p>Pāḷi 224 [17.4] Kodha saccam bhaṇe na kujjheyya, dajjāppasmim pi yācito, eteḥi tīhi ṭhānehi gacche devāna' santike.</p>	<p>Patna 292 [16.15] Vācā saccam bhaṇe na k^rujjheyyā deyā appā pi yācito eteḥi ttihi ṭṭhānehi gacche devāna santike </p>
<p>Gāndhārī 281 [17.8] [Kodha] saca bhaṇi na kuvea daya apadu yayida edeḥi trihi ṭhaṇeḥi gacha devaṇa sadii.</p>	<p>Udānavarga 20.16 Krodha satyaṃ vaden na ca krudhyed dadyād alpād api svayam / sthānair ebhis tribhir yukto devānām antikaṃ vrajet //</p>

<p>Pāḷi 225 [17.5] Kodha ahimsakā ye munayo, niccam kāyena saṁvutā, te yanti accutaṁ ṭhānaṁ, yattha gantvā na socare.</p>	<p>Patna 240 [14.2] Khānti ahimsakā ye munayo niccam kāyena saṁvṛtā te yānti accutaṁ ṭṭhāṇaṁ yattha gantā na śocati </p>
<p>Gāndhārī</p>	<p>Udānavarga 7.7 Sucarita ahimsakā vai munayo nityaṁ kāyena saṁvṛtāḥ te yānti hy acyutaṁ sthānaṁ yatra gatvā na śocati </p>

<p>Pāḷi 226 [17.6] Kodha sadā jāgaramānānaṁ ahorattānusikkhināṁ, nibbānaṁ adhimuttānaṁ, atthaṁ gacchanti āsavā.</p>	<p>Patna 269 [15.9] Āsava jāgarikāṁ anuyuttānāṁ ahorāttānuśikkhiṇāṁ nibbāṇe adhimuttānāṁ atthaṁ gacchanti āsavā </p>
<p>Gāndhārī</p>	<p>Udānavarga 15.8 Smṛti jāgaryam anuyuktānāṁ ahorātrānuśikṣiṇāṁ amṛtaṁ cādhimuktānāṁ astaṁ gacchanti āsravāḥ </p>

<p>Pāḷi 227 [17.7] Kodha porāṇam etaṃ atula netāṃ ajjatanāṃ iva, nindanti tuṇhim āsīnaṃ, nindanti bahubhāṇinaṃ, mitabhāṇinam pi nindanti, natthi loke anindito.</p>	<p>Patna 283 [16.6] Vācā porāṇam etaṃ ādhora na etaṃ ahunā r iva nindanti tohṇim āsīnaṃ nindanti mitabhāṇikaṃ bahubhāṇikaṃ pi nindanti nāsti loke anindito </p>
<p>Gāndhārī 237 [14.14] [Paṇida] poraṇam ida adura na ida ajetāṇa iva ninadi tuṣibhaveṇa ninadi bahobhaṇiṇo manabhaṇi vi ninadi nasti loki aninia.</p>	<p>Udānavarga 29.45 Yuga nindanti tuṣṇim āsīnaṃ nindanti bahubhāṣiṇam alpabhāṇim ca nindanti nāsti lokeṣv aninditaḥ //</p>
<p>Pāḷi 228 [17.8] Kodha na cāhu na ca bhavissati na cetaṛahi vijjati ekantaṃ nindito poṣo ekantaṃ vā paśāmsito.</p>	<p>Patna 284 [16.7] Vācā na cābhu na ca bhaviṣyati na cetaṛahi vijjati ekāntanindito poṣo ekāntaṃ vā praśāmsito </p>
<p>Gāndhārī 240 [14.17] [Paṇida] ekada ninido proḍhu ekada ji praśājīdu na i aha na i bheṣida na yi edaṛahi vijjadi.</p>	<p>Udānavarga 29.46 Yuga ekāntaninditaḥ puruṣaḥ ekāntaṃ vā praśāmsitaḥ / nābhūd bhaviṣyati ca no na cāpy etaṛhi vidyate //</p>

<p>Pāḷi 229 [17.9] Kodha yañ ce viññū pasamsanti, anuvicca suve suve, acchiddavuttiṃ medhāviṃ, paññāsīlasamāhitam,</p>	<p>Patna 286 [16.9] Vācā yaṃ ca viñū praśamsanti anuvicca suve suve acchidravattiṃ medhāviṃ praññāsīlasamāhitam </p>
<p>Gāndhārī 241 [14.18] [Paṇida] yo nu ho viña praśajadi aṇuija śuhasūhu achidravuti medhavi prañāsīlasamahida.</p>	<p>Udānavarga 29.47-48 Yuga yaṃ tu vijñāḥ praśamsanti hy anuyujya śubhāśubham / praśamsā sā samākhyātā na tv ajñair yaḥ praśamsitaḥ //</p> <p>medhāvinam vṛttayuktaṃ prājñam śīleṣu samvṛtam / niṣkam jāmbunadasyaiva kas taṃ ninditum arhati //</p>

<p>Pāḷi 230 [17.10] Kodha nekkham jambonadasseva, ko taṃ ninditum arahati. devā pi nam pasamsanti, brahmunā pi pasamsito.</p>	<p>Patna 287 [16.10] Vācā nikkham jāmbūnadasseva ko taṃ ninditum arihati devā pi nam praśamsanti brahmuṇā pi praśamsito </p>
<p>Gāndhārī 242 [14.19] [Paṇida] nikhu jabodaṇaseva ko ṇa ninidu arahadi deva mi ṇa praśajadi bramoṇa vi praśajidu.</p>	<p>Udānavarga 22.11 Tathāgata bahuśrutaṃ dharmadharam prājñam nityam samāhitam / niṣkam jāmbunadasyaiva kas taṃ ninditum arhati /</p>

<p>Pāḷi 231 [17.11] Kodha kāyappakopaṃ rakkheyya, kāyena samvuto siyā, kāyaduccaritaṃ hitvā kāyena sucaritaṃ care.</p>	<p>Patna 279 [16.2] Vācā kāyapradoṣam rakkheyā kāyena samvṛto siyā kāyaduccaritaṃ hettā kāyena sucaritaṃ care </p>
<p>Gāndhārī</p>	<p>Udānavarga 7.1 Sucarita kāyapradoṣam rakṣeta syāt kāyena susamvṛtaḥ / kāyaduścaritaṃ hitvā kāyena sukṛtaṃ caret </p>

17. Kothavagga - 161

<p>Pāli 232 [17.12] Kodha vacīpakopam rakkheyya, vācāya samvuto siyā, vacīduccaritam hitvā vācāya sucaritam care.</p>	<p>Patna 280 [16.3] Vācā vācāpradoṣam rakkheyyā vācāya samvṛto siyā vācāduccaritam hettā vācāya sucaritam care </p>
<p>Gāndhārī</p>	<p>Udānavarga 7.2 Sucarita vācaḥ pradoṣam rakṣeta vacasā samvṛto bhavet / vāco duṣcaritam hitvā vācā sucaritam caret //</p>

<p>Pāli 233 [17.13] Kodha manopakopam rakkheyya, manasā samvuto siyā, manoduccaritam hitvā manasā sucaritam care.</p>	<p>Patna 281 [16.4] Vācā manapradoṣam rakkheyyā manasā samvṛto siyā manoduccaritam hettā manasā sucaritam care </p>
<p>Gāndhārī</p>	<p>Udānavarga 7.3 Sucarita manaḥpradoṣam rakṣeta manasā samvṛto bhavet / manoduṣcaritam hitvā manaḥsucaritam caret </p>

<p>Pāli 234 [17.14] Kodha kāyena samvutā dhīrā, atho vācāya samvutā, manasā samvutā dhīrā, te ve suparisamvutā.</p>	<p>Patna 282 [16.5] Vācā kāyena samvṛtā dhīrā vācāya utta cetasā sabbattha samvṛtā dhīrā te ve suparisamvṛtā </p>
<p>Gāndhārī 51 [2.1] Bhikhu kaeṇa savrudo bhikhu atha vayāi savrudo maṇeṇa savrudo bhikhu sarva druggadeo jahi.</p>	<p>Udānavarga 7.10 Sucarita kāyena samvṛtā dhīrā dhīrā vācā susamvṛtāḥ manasā samvṛtā dhīrā dhīrāḥ sarvatra samvṛtāḥ te yānti hy acyutam sthānam yatra gatvā na śocati </p>

Kothavaggo sattarasamo.

18. Malavagga

<p>Pāḷi 235 [18.1] Mala</p> <p>paṇḍupalāso va dānisi, yamapurisā pi ca taṃ upaṭṭhitā, uyyogamukhe ca tiṭṭhasi, pātheyyam pi ca te na vijjati.</p>	<p>Patna 161 [10.5] Mala</p> <p>pāṇḍupalāso ca dāni si yamapuruṣā pi ca te upaṭṭhitā uyyogamukhe ca tiṭṭhasi pātheyyaṃ pi ca te na vijjati </p>
Gāndhārī	Udānavarga

<p>Pāḷi 236 [18.2] Mala</p> <p>so karoḥi dīpam attano, khippaṃ vāyama paṇḍito bhava, niddhantamalo anaṅgaṇo, dibbaṃ ariyabhūmim ehisi.</p>	<p>Patna 162 [10.6] Mala</p> <p>uyyamassa ghaṭassa āttanā kaṃmāro rajataṃ va niddhame niddhāntamalo anaṅgano <i>bitiyaṃ</i> ayirabhūmim esi </p>
Gāndhārī	Udānavarga

<p>Pāḷi 237 [18.3] Mala</p> <p>upanītavayo ca dānisi, sampayātosī yamassa santike, vāso pi ca te natthi antarā, pātheyyam pi ca te na vijjati.</p>	Patna
Gāndhārī	Udānavarga

<p>Pāḷi 238 [18.4] Mala</p> <p>so karoḥi dīpam attano, khippaṃ vāyama paṇḍito bhava, niddhantamalo anaṅgaṇo, na punaṃ jātijaraṃ upehisi.</p>	Patna
Gāndhārī	<p>Udānavarga 16.3 Prakirṇaka</p> <p>uttiṣṭhata vyāyamata kurudhvaṃ dvīpam ātmanaḥ / karmāro rajatasyaiva haradhvaṃ malam ātmanaḥ / nirdhāntamalā hy anaṅgaṇā na punar jātijarāṃ upeṣyetha //</p>

<p>Pāḷi 239 [18.5] Mala anupubbena medhāvī thokathokaṃ khaṇe khaṇe, kammāro rajatasseva niddhame malam attano.</p>	<p>Patna 163 [10.7] Mala anupūrvveṇa medhāvī thokathokaṃ khaṇe khaṇe kammāro rajatasseva niddhame malam āttano </p>
<p>Gāndhārī</p>	<p>Udānavarga 2.10 Kāma anupūrveṇa medhāvī stokam stokaṃ kṣaṇe kṣaṇe karmāro rajatasyaiva nirdhamen malam ātmanaḥ //</p>

<p>Pāḷi 240 [18.6] Mala ayasā va malaṃ samuṭṭhitam, taduṭṭhāya tam eva khādati, evaṃ atidhonacāriṇaṃ sakakammāni nayanti duggatiṃ.</p>	<p>Patna 160 [10.4] Mala ayasā tu malo samuṭṭhito tato uṭṭhāya tam eva khādati em eva vidhūnacāriyaṃ sakāni kammāni nayanti doggatiṃ </p>
<p>Gāndhārī</p>	<p>Udānavarga 9.19 Karma ayaso hi malaḥ samuttitaḥ sa tadutthāya tam eva khādati evaṃ hy anīśāmyacāriṇaṃ svāni karmāni nayanti durgatiṃ </p>

<p>Pāḷi 241 [18.7] Mala asajjhāyamaḷā mantā, anuṭṭhānamalā gharā, malaṃ vaṇṇassa kosajjaṃ, pamādo rakkhato malaṃ.</p>	<p>Patna 157 [10.1] Mala asajjhāyamaḷā vedā anuṭṭhānamalā gharā malo vaṇṇassa kosajjaṃ pramādo rakkhatāṃ malo </p>
<p>Gāndhārī</p>	<p>Udānavarga</p>

<p>Pāḷi 242 [18.8] Mala</p> <p>malitthiyā duccharitaṃ, maccheraṃ dadato malaṃ, malā ve pāpakā dhammā asmiṃ loke paramhi ca.</p>	<p>Patna 158 [10.2] Mala</p> <p>malo istiye duccharitaṃ maccheraṃ dadatāṃ malo malo pāpāni kaṃmāṇi assim loke paramhi ca </p>
<p>Gāndhārī</p>	<p>Udānavarga</p>

<p>Pāḷi 243 [18.9] Mala</p> <p>tato malā malataraṃ, avijjā paramaṃ malaṃ, etaṃ malaṃ pahatvāna nimmalā hotha bhikkhavo.</p>	<p>Patna 159 [10.3] Mala</p> <p>tato malataraṃ brūmi avijjā maraṇaṃ malaṃ ete male prahattāna nimmalā caratha bhikkhavo </p>
<p>Gāndhārī</p>	<p>Udānavarga</p>

<p>Pāḷi 244 [18.10] Mala</p> <p>sujīvaṃ ahirikena kākaśūrena dhamṣinā, pakkhandinā pagabbhena, saṅkiliṭṭhena jīvitaṃ.</p>	<p>Patna 164 [10.8] Mala</p> <p>sujīvaṃ ahirikena saṅkiliṣṭaṃ tu jīvati prakkhaṇḍinā pragabbheṇa kākaśūreṇa dhansinā </p>
<p>Gāndhārī 221 [13.21] Yamaka</p> <p>sujivu ahiriṇa kayaśuriṇa dhakṣiṇa prakhaṇiṇo prakabhiṇa sagiliṭṭheṇa jaduṇa.</p>	<p>Udānavarga 27.3 Paśya</p> <p>ahrīkena sujīvaṃ syāt kākaśūreṇa dhvāṅkṣiṇā praskandinā pragalbhena saṃ<i>kliṣṭaṃ</i> tv iha jīvate </p>
	<p>Jātakamālā 16.2</p> <p>sujīvitam ahrīkeṇa dhvāṅkṣeṇāśucikarmaṇā praskandinā pragalbhena susamkliṣṭaṃ tu jīvitam </p>

<p>Pāḷi 245 [18.11] Mala hirīmatā ca dujjīvaṃ, niccaṃ sucigavesinā, alīnenāpagabbhena, suddhājīvena passatā.</p>	<p>Patna 165 [10.9] Mala hirīmatā tu dujjīvaṃ niccaṃ śucigaveṣiṇā alīnenāpragabbheṇa śuddhājīvena paśsatā </p>
<p>Gāndhārī 222 [13.22] Yamaka hirimada du drujivu nica śuyigameṣiṇo aliṇeṇa aprakabhiṇa śudhayiveṇa jaduṇa.</p>	<p>Udānavarga 27.4 Paśya hrīmatā tv iha durjīvaṃ nityaṃ śucigaveṣiṇā sulīnenāpragalbhena śuddhājīvena paśyatā </p>
	<p>Jātakamālā 16.3 hrīmatā tviha durjīvaṃ nityaṃ śucigaveṣiṇā, saṃlīnenāpragalbhena śuddhājīvena jīvatā.</p>

<p>Pāḷi 246 [18.12] Mala yo pāṇam atipātetī, musāvādaṅ ca bhāsati, loke adinnaṃ ādiyati, paradāraṅ ca gacchati,</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga</p>

<p>Pāḷi 247 [18.13] Mala surāmerayapānaṅ ca yo naro anuyuñjati, idhevam-eso lokasmiṃ mūlaṃ khanati attano.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga</p>

<p>Pāḷi 248 [18.14] Mala evaṃ bho purisa jānāhi pāpadhammā asaṅṅatā. mā taṃ lobho adhammo ca ciraṃ dukkhāya randhayuṃ.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga</p>

<p>Pāḷi 249 [18.15] Mala dadāti ve yathāsaddham yathāpasādanam jāno, tattha yo maṅku bhavati paresam pānabhojane na so divā vā rattiṃ vā samādhim adhigacchati.</p>	<p>Patna 327 [18.1] Dadantī dadanti ve yathāśraddham yathāprasādanam janā tattha yo dummano hoti paresam pānabhojane na so divā ca rāto ca samādhim adhigacchati </p>
<p>Gāndhārī</p>	<p>Udānavarga 10.12 Śraddhā dadant^y eke yathā śraddhā yathāvibhavato janāḥ / tatra yo durmanā bhavati pareṣāṃ pānabhojane nāsau divā ca rātrau ca samādhim adhigacchati //</p>

<p>Pāḷi 250 [18.16] Mala yassa cetam samucchinnam mūlaghaccam samūhatam, sa ve divā vā rattiṃ vā samādhim adhigacchati.</p>	<p>Patna 328 [18.2] Dadantī yassa cetam samucchinnam mūlo 'gghaccam samūhatam sa ve divā ca rāto ca samādhim adhigacchati </p>
<p>Gāndhārī</p>	<p>Udānavarga 10.13 Śraddhā yasya tv ete samucchinnās tālamastakavad dhatāḥ / sa vai divā ca rātrau ca samādhim adhigacchati //</p>

<p>Pāḷi 251 [18.17] Mala</p> <p>natthi rāgasamo aggi, natthi dosasamo gaho, natthi mohasamaṃ jālaṃ, natthi taṇhāsamā nadī.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga 29.37 Yuga</p> <p>nāsti kāmasamo hy <i>ogho</i> <i>nāsti</i> doṣasamo grahaḥ / nāsti mohasamaṃ jālaṃ nāsti tṛṣṇāsamā nadī</p>
<p>Pāḷi 252 [18.18] Mala</p> <p>sudassaṃ vajjam aññesaṃ, attano pana duddasaṃ, paresaṃ hi so vajjāni opunāti yathā bhusaṃ, attano pana chādeti kalim va kitavā saṭho.</p>	<p>Patna 166 [10.10] Mala</p> <p>supaśsaṃ vajjam aññesaṃ āttano puna duddaśaṃ paresāṃ iha vajjāni uppunāti yathā busaṃ āttano puna chādeti kalim va kṛtavāṃ śaṭho </p>
<p>Gāndhārī 272 [16.14] [Prakiṇakavaga?]</p> <p>supaśī vaja añeṣa atvaṇo maṇa drudaśa pareṣa eṣu vajaṇa upuṇadi yatha busu atvaṇo maṇa chadedi kali va kidava śaḍha.</p>	<p>Udānavarga 27.1 Paśya</p> <p>supaśyaṃ paravadyaṃ syād ātmavadyaṃ tu durdṛśaṃ / paraḥ parasya vadyāni tūtpunāti busaṃ yathā / ātmanaś chādayaty eṣa kṛtvā yadvat kalim śaṭhaḥ //</p>
<p>Pāḷi 253 [18.19] Mala</p> <p>paravajjānupassissa niccaṃ ujjhānasaññino āsavā tassa vaḍḍhanti, ārā so āsavakkhayā.</p>	<p>Patna 268 [15.8] Āsava</p> <p>paravajjānupaśśināṃ niccaṃ ojjhāyasaññinā āsavā tesaṃ vaddhanti ārā te āsavakkhayā </p>
<p>Gāndhārī 339 [21.8] [Kicavaga?]</p> <p>ya kica ta a <i>kiyadi</i> unaḍaṇa prama<i>taṇa</i> asava teṣa vaḍhadi ara te asavakṣaya.</p>	<p>Udānavarga 27.2 Paśya</p> <p>paravadyānudarśino nityāvadyānasaṃjñinaḥ / vāmā dharmāḥ pravardhante sa hy ārād dharmadarśanāt //</p>

<p>Pāḷi 254 [18.20] Mala</p> <p>ākāse va padaṃ natthi, samaṇo natthi bāhire, papañcābhiratā pajā, nippapañcā tathāgatā.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga 29.38 Yuga</p> <p>ākāse tu padaṃ nāsti śramaṇo nāsti bāhyakaḥ / prapañcābhiratā bālā niṣprapañcās tathāgatāḥ //</p>
	<p>Śarīrārthagāthā vs 30</p> <p>ākāse vai padaṃ nāsti śramaṇo nāsti bāhyakaḥ prapañcābhiratā bālā niṣprapañcās tathāgatāḥ </p>

<p>Pāḷi 255 [18.21] Mala</p> <p>ākāse va padaṃ natthi, samaṇo natthi bāhire, saṅkhārā sassatā natthi, natthi buddhānam iñjitaṃ.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga 29.38 Yuga</p> <p>ākāse tu padaṃ nāsti śramaṇo nāsti bāhyakaḥ / prapañcābhiratā bālā niṣprapañcās tathāgatāḥ //</p>
	<p>Śarīrārthagāthā vs 30</p> <p>ākāse vai padaṃ nāsti śramaṇo nāsti bāhyakaḥ prapañcābhiratā bālā niṣprapañcās tathāgatāḥ </p>

Malavaggo aṭṭhārasamo.

19. Dhammaṭṭhavagga

<p>Pāḷi 256 [19.1] Dhammaṭṭha</p> <p>na tena hoti dhammaṭṭho yenatthaṃ sahasā naye, yo ca atthaṃ anattaṃ ca ubho niccheyya paṇḍito,</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga</p>

<p>Pāḷi 257 [19.2] Dhammaṭṭha</p> <p>asāhasena dhammena samena nayatī pare, dhammassa gutto medhāvī dhammaṭṭho ti pavuccati.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga</p>

<p>Pāḷi 258 [19.3] Dhammaṭṭha</p> <p>na tena paṇḍito hoti yāvatā bahu bhāsati, khemī averī abhayo paṇḍito ti pavuccati.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga</p>

<p>Pāḷi 259 [19.4] Dhammaṭṭha</p> <p>na tāvatā dhammadharo yāvatā bahu bhāṣati, yo ca appam pi sutvāna dhammaṃ kāyena passati, sa ve dhammadharo hoti yo dhammaṃ nappamajjati.</p>	<p>Patna 32 [2.19] Apramāda</p> <p>na tāvatā dhammadharo yāvatā bahu bhāṣati yo tu appam pi sottāna dhammaṃ kāyena phassaye sa ve dhammadharo hoti yo dhamme na pramajjati </p>
<p>Gāndhārī 114 [7.5] Apramadu</p> <p>na tavada dhamadharo yavada baho bhāṣadi yo du apa bi ṣutvaṇa dhamu kaṇṇa phaṣāi so ho dhamadharo bhodi yo dhamu na pramajjadi.</p>	<p>Udānavarga 4.21 Apramāda</p> <p>na tāvatā dharmadharo yāvatā bahu bhāṣate yas tv ihālpam api śrutvā dharmaṃ kāyena vai spṛṣet / sa vai dharmadharo bhavati yo dharme na pramādyate //</p>
<p>Pāḷi 260 [19.5] Dhammaṭṭha</p> <p>na tena therō hoti yenassa palitaṃ siro, paripakko vayo tassa moghajjīṇṇo ti vuccati.</p>	<p>Patna</p>
<p>Gāndhārī 182 [12.1] Thera</p> <p>na tavada theru bhodi yaasa <i>pali</i> . . . <i>r</i> . . parivako vayo tasa moghajjīṇṇo <i>di vucadi</i>.</p>	<p>Udānavarga 11.11 Śramaṇa</p> <p>sthavīro na tāvatā bhavati yāvatā palitaṃ śiraḥ / paripakvaṃ vayas tasya moghajjīrṇaḥ sa ucyate //</p>
<p>Kalpanāmaṇḍitikā IDP SHT 21/7</p> <p><i>sthavīro</i> na tāvatā bhavati yāvatā palitaṃ <i>śiraḥ</i> <i>paripakvaṃ vayas tasya</i> <i>moghajjīrṇaḥ sa ucyate</i> //</p>	<p>Manusmṛti 2.156</p> <p>na tena vṛddho bhavati yenāsya palitaṃ śiraḥ yo vai yuvā-apy adhīyānas taṃ devaḥ sthaviraṃ viduḥ </p>

<p>Pāḷi 261 [19.6] Dhammaṭṭha</p> <p>yamhi saccaṃ ca dhammo ca ahiṃsā saṃyamo damo, sa ve vantamalo dhīro thero iti pavuccati.</p>	<p>Patna 289 [16.12] Vācā</p> <p>yamhi saccaṃ ca dhammo ca viratī saṃyamo damo sa vāntadoṣo medhāvī sādhurūpī ti vuccati </p>
<p>Gāndhārī</p>	<p>Udānavarga</p>

<p>Pāḷi 262 [19.7] Dhammaṭṭha</p> <p>na vākkaraṇamattena vaṇṇapokkharatāya vā sādhurūpo naro hoti issukī maccharī saṭho.</p>	<p>Patna 288 [16.11] Vācā</p> <p>na vākkaraṇamātteṇa vannapukkhalatāya vā sādhurūpī naro hoti iśśukī maccharī saṭho </p>
<p>Gāndhārī 186 [12.5] Thera</p> <p>. . . . <i>karaṇamatteṇa</i> varṇapuṣkalarṇaī va sadaruvu naru bhodi iṣui matsari śaḍhu.</p>	<p>Udānavarga 29.10 Yuga</p> <p>na nāmarūpamātteṇa varṇapuṣkalayā na ca sādhurūpo naro bhavati māyāvī matsarī śaṭhaḥ //</p>

<p>Pāḷi 263 [19.8] Dhammaṭṭha</p> <p>yassa cetam̐ samucchinnam̐ mūlaghaccaṃ samūhataṃ sa vantadoṣo medhāvī sādhurūpo ti vuccati.</p>	<p>Patna 289 [16.12] Vācā</p> <p>yamhi saccaṃ ca dhammo ca viratī saṃyamo damo sa vāntadoṣo medhāvī sādhurūpī ti vuccati </p>
<p>Gāndhārī 187 [12.6] Thera</p> <p>. <i>sadaruvu</i> di vucadi.</p>	<p>Udānavarga 10.7 Śraddhā</p> <p>yasya śraddhā ca śīlam̐ caiv≈ ≈ahiṃsā saṃyamo damaḥ / sa vāntadoṣo medhāvī sādhurūpo nirucyate //</p>

<p>Pāḷi 264 [19.9] Dhammaṭṭha</p> <p>na muṇḍakena samaṇo abbato alikaṃ bhaṇaṃ icchālobhasamāpanno samaṇo kiṃ bhaviṣṣati.</p>	<p>Patna 235 [13.20] Śaraṇa</p> <p>na muṇḍabhāvā śamaṇo avrato alikaṃ bhaṇaṃ icchālobhasamāpanno śamaṇo kiṃ bhaviṣyati </p>
<p>Gāndhārī 188 [12.7] Thera</p> <p>. śamaṇo avrado alia bhaṇi ichalohasamavarṇo śamaṇo ki bhaviṣadi.</p>	<p>Udānavarga 11.13 Śramaṇa</p> <p>na muṇḍabhāvāc chramaṇo hy avṛtas tv anṛtaṃ vadaⁿ / icchālobhasamāpannaḥ śramaṇaḥ kiṃ bhaviṣyati //</p>

<p>Pāḷi 265 [19.10] Dhammaṭṭha</p> <p>yo ca sameti pāpāni, aṇuṃ thūlāni sabbaso, samtattā hi pāpānaṃ samaṇo ti pavuccati.</p>	<p>Patna 236 [13.21] Śaraṇa</p> <p>yo tu śameti pāpāni aṇutthūlāni sabbaso śamaṇā eva pāpānāṃ śamaṇo ti pravuccati </p>
<p>Gāndhārī 1 [1.1] 189 Brahmaṇa</p> <p>na jaḍai na gotreṇa na yaca bhodi bramaṇo yo du brahetva pavaṇa aṇuthulaṇi sarvaśo brahidare va pavaṇa brammaṇo di pravucadi.</p> <p>Gāndhārī 189 [12.8] Thera</p> <p>. . . . va pavaṇi ta viṇu śramaṇa vidu śamadhare va pavaṇi śramaṇo di pravucadi.</p>	<p>Udānavarga 33.8 Brāhmaṇa</p> <p>na jaṭābhir na gotreṇa na jātyā brāhmaṇaḥ smṛtaḥ / yas tu vāhayate pāpāny aṇusthūlāni sarvaśaḥ / vāhitatvāt tu pāpānāṃ brāhmaṇo vai nirucyate //</p>

<p>Pāḷi 266 [19.11] Dhammaṭṭha</p> <p>na tena bhikkhu hoti yāvatā bhikkhate pare, vissaṃ dhammaṃ samādāya bhikkhu hoti na tāvatā.</p>	<p>Patna</p>
<p>Gāndhārī 67 [2.17] Bhikhu</p> <p>na bhikhu tavada bhodi yavada bhikṣadi para veśma dharmā samadāi bhikhu bhodi na tavada.</p>	<p>Udānavarga 32.18 Bhikṣu</p> <p>bhikṣur na tāvatā bhavati yāvatā bhikṣate parān / veśmāṃ dharmāṃ samādāya bhikṣur bhavati na tāvatā </p>
<p>Mahāvastu iii. pg 422</p> <p>bhikṣu na tāvatā bhavati yāvatā bhikṣate parāṃ viśamāṃ dharmāṃ samādāya bhikṣu bhoti na tāvatā </p>	

<p>Pāḷi 267 [19.12] Dhammaṭṭha</p> <p>yodha puññaṃ ca pāpaṃ ca bāhetvā brahmacariyavā, saṅkhāya loke carati, sa ce bhikkhū ti vuccati.</p>	<p>Patna</p>
<p>Gāndhārī 68 [2.18] Bhikhu</p> <p>yo du baheti pavaṇa vadava brammaiyava saghaī caradi loku so du bhikhu du vucadi.</p>	<p>Udānavarga 32.19 Bhikṣu</p> <p>yas tu puṇyaṃ ca pāpaṃ ca prahāya brahmacaryavān viśreṇayitvā carati sa vai bhikṣur nirucyate </p>
<p>Mahāvastu iii. pg 422</p> <p>yo ca kāmāṃ ca pāpaṃ cā≈ ≈dhikṛtvā brahmacaryavāṃ niḥśreṇībhūto saprajñō sa vai bhikṣū ti vuccati </p>	

<p>Pāḷi 268 [19.13] Dhammaṭṭha</p> <p>na monena munī hoti mūḷharūpo aviddasu, yo ca tulaṃ va paggayha varam ādāya paṇḍito,</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga</p>

<p>Pāḷi 269 [19.14] Dhammaṭṭha</p> <p>pāpāni parivajjeti, sa munī tena so muni, yo munāti ubho loke muni tena pavuccati.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga</p>

<p>Pāḷi 270 [19.15] Dhammaṭṭha</p> <p>na tena ariyo hoti yena pāṇāni hiṃsati, ahiṃsā sabbapāṇānaṃ ariyo ti pavuccati.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga</p>

<p>Pāḷi 271 [19.16] Dhammaṭṭha</p> <p>na sīlabbatamattena, bāhusaccena vā pana, atha vā samādhilābhena, vivittasayanena vā,</p>	<p>Patna 271 [15.11] Āsava</p> <p>na hi sīlavrateneva bāhuśoccena vā puna atha vā samādhilābhena vivittaśayanena vā </p>
<p>Gāndhārī 65 [2.15] Bhikhu</p> <p>na sīlavadamatreṇa bahoṣukeṇa va maṇo adha samadhilabheṇa vevitaśayaṇeṇa va.</p>	<p>Udānavarga 32.31 Bhikṣu</p> <p>na sīlavratamātreṇa bahuśrutyena vā punaḥ tathā samā<i>dhilā</i>bhena viviktaśayanena vā </p>
<p>Mahāvastu iii. pg 422</p> <p>na sīlavratamātreṇa bāhuśrutyena vā punaḥ atha vā samādhilābhena prāntaśayyaṇena ca </p>	

<p>Pāḷi 272 [19.17] Dhammaṭṭha</p> <p>phusāmi nekkhammasukhaṃ, aputhujjanasevitaṃ, bhikkhu viśāsa' māpādi appatto āsavakkhayaṃ.</p>	<p>Patna 272 [15.12] Āsava</p> <p>phusāma nekkhammasukhaṃ apṛthujjanasevitaṃ bhikkhū viśāsamāpādi aprāpyāsavakkhayaṃ </p>
<p>Gāndhārī 66 [2.16] Bhikhu</p> <p>phuṣamu nekhamasukhu aprudhajaṇasevida bhikhu viśpaśa mavad<i>i</i> aprate asavakṣaye.</p>	<p>Udānavarga 32.32 Bhikṣu</p> <p>bhikṣur viśvāsam āpadyed aprāpte hy āsravakṣaye spṛśet tu sambodhisukha<i>m</i> akāpuruṣasevitaṃ </p>
<p>Mahāvastu iii. 422</p> <p>sphṛhayaṃ naiṣkramyasukhaṃ apṛthagjanasevitaṃ bhikṣu viśvāsamāpadye aprāpte āsravakṣaye </p>	

20. Maggavagga

<p>Pāḷi 273 [20.1] Magga maggānaṭṭhaṅgiko seṭṭho, saccānaṃ caturo padā, virāgo seṭṭho dhammānaṃ, dipadānaṃ ca cakkhumā.</p>	<p>Patna 358 [20.1] Māgga māggānaṣṭaṅgiko śreṣṭho saccānaṃ caturo padā virāgo śreṣṭho dhammānaṃ dupadānaṃ ca cakkhumā </p>
<p>Gāndhārī 109 [6.13] Magu magaṇa aṭhagḡio seṭho sacaṇa caūri pada viraku seṭho dhamaṇa praṇabhudaṇa cakhuma</p>	<p>Udānavarga 12.4 Mārga mārgeṣv aṣṭāṅgikaḥ śreṣṭhaś catvāry āryāṇi satyataḥ / śreṣṭho virāgo dharmānaṃ cakṣuṣmāṃ dvipadeṣu ca </p>
<p>Pāḷi 274 [20.2] Magga eso va maggo natthaṅṅo dassanassa visuddhiyā, etaṃ hi tumhe paṭipajjatha, mārassetaṃ pamohanaṃ.</p>	<p>Patna 360 [20.3] Māgga eseva māggo nāstaṃ 'ṅho daṃśanassa viśuddhiye taṃ māggaṃ paṭipajjahvo mārasse 'sā pramohanī etāhi tubbhe paṭipannā dukkhassa antaṃ kariṣyatha </p>
<p>Gāndhārī</p>	<p>Udānavarga</p>

<p>Pāḷi 275 [20.3] Magga</p> <p>etaṃ hi tumhe paṭipannā dukkhassantaṃ karissatha, akkhāto ve mayā maggo aññāya sallasanathanā.</p>	<p>Patna 360-359 [20.3-2] Māgga</p> <p>eseva māggo nāstaṃ 'ñho damaśanassa viśuddhiye taṃ māggaṃ paṭipajjahvo mārasse 'sā pramohanī etāhi tubbhe paṭipannā dukkhassa antaṃ kariṣyatha </p> <p>ākkhāto vo mayā māggo aññāye śallasamsano tubbhehi kiccam ātappaṃ akkhātāro tathāgatā paṭipannā pramokkhanti jhāyino mārabandhanā </p>
<p>Gāndhārī</p>	<p>Udānavarga 12.9 Mārga</p> <p>ākhyāto vo mayā mārgas tv ajñāyai śalyakṛntanaḥ yuṣmābhir eva karaṇīyam ākhyātāras tathāgatāḥ //</p>

<p>Pāḷi 276 [20.4] Magga</p> <p>tumhehi kiccam ātappaṃ akkhātāro tathāgatā, paṭipannā pamokkhanti jhāyino mārabandhanā.</p>	<p>Patna 359 [20.2] Māgga</p> <p>ākkhāto vo mayā māggo aññāye śallasamsano tubbhehi kiccam ātappaṃ akkhātāro tathāgatā paṭipannā pramokkhanti jhāyino mārabandhanā </p>
<p>Gāndhārī</p>	<p>Udānavarga 12.9 Mārga</p> <p>ākhyāto vo mayā mārgas tv ajñāyai śalyakṛntanaḥ yuṣmābhir eva karaṇīyam ākhyātāras tathāgatāḥ //</p> <p>Udānavarga 6.20 Śīla</p> <p>eṣa kṣemagamo mārga eṣa mārgo viśuddhaye pratipannakāḥ prahāsyanti dhyāyino mārabandhanam </p>

<p>Pāḷi 277 [20.5] Magga sabbe saṅkhārā aniccā ti, yadā paññāya passati, atha nibbindatī dukkhe esa maggo visuddhiyā.</p>	<p>Patna 373 [20.16] Māgga aniccā sabbasaṅkhārā yato praññāya paśśati atha nivvaṇḍate dukkhā esa māggo viśuddhiye </p>
<p>Gāndhārī 106 [6.10] Magu savi saghara aṅica di yada prañaya paśadi tada nivinadi dukha eṣo magu viśodhia.</p>	<p>Udānavarga 12.5 Mārga anityāṃ sarvasaṅskārām prajñayā paśyate yadā atha nirvidyate duḥkhād eṣa mārgo viśuddhaye //</p>

<p>Pāḷi 278 [20.6] Magga sabbe saṅkhārā dukkhā ti, yadā paññāya passati, atha nibbindatī dukkhe esa maggo visuddhiyā.</p>	<p>Patna</p>
<p>Gāndhārī 107 [6.11] Magu savi saghara dukha di yada prañai gradhadi tada nivinadi dukha eṣo magu viśodhia.</p>	<p>Udānavarga 12.6 Mārga duḥkham hi sarvasaṅskārām prajñayā paśyate yadā atha nirvidyate duḥkhād eṣa mārgo viśuddhaye //</p>

<p>Pāḷi 279 [20.7] Magga sabbe dhammā anattā ti, yadā paññāya passati, atha nibbindatī dukkhe esa maggo visuddhiyā.</p>	<p>Patna 374 [20.17] Māgga sabbadhammā anāttā ti yato pramñāya paśśati atha nivvaṇḍate dukkhā esa māggo viśuddhiye </p>
<p>Gāndhārī 108 [6.12] Magu sarvi dhama aṇatva di yada paśadi cakḥksuma tada nivinadi dukha eṣo mago viśodhia.</p>	<p>Udānavarga 12.8 Mārga sarvadharmā anātmānaḥ prajñayā paśyate yadā atha nirvidyate duḥkhād eṣa mārgo viśuddhaye //</p>
<p>Satyasiddhiśāstram pg 502 sarve dharmā anātmānaḥ prajñayā yadi paśyati atha nirvindate duḥkhe eṣa mārgo viśuddhaye </p>	

<p>Pāḷi 280 [20.8] Magga uṭṭhānakālamhi anuṭṭhahāno, yuvā balī ālasiyaṃ upeto, saṃsannasaṅkappamano kusīto, paññāya maggaṃ alaso na vindati.</p>	<p>Patna 30 [2.17] Apramāda uṭṭhānakālamhi anuṭṭhihāno yuvā balī ālasiko upoko saṃsannasaṅkappamano kusīdo pramñāya māggaṃ alaso na yeti </p>
<p>Gāndhārī 113 [7.4] Apramadu uṭṭhaṇealasa aṇuṭṭhehadu yoi bali alasie uvidu satsanasagapamaṇo svadima praṇai maga alasu na vinadi.</p>	<p>Udānavarga 31.32 Citta utthānakāleṣu nihīnavīryo vācā balī tv ālasiko nirāśaḥ sadaiva saṅkalpahataḥ kusīdo jñānasya mārgaṃ satataṃ na vetti </p>

<p>Pāḷi 281 [20.9] Magga</p> <p>vācānurakkhī manasā susaṁvuto, kāyena ca akusalaṁ na kayirā, ete tayo kamma pathe visodhaye, ārādhaye maggaṁ isippaveditaṁ.</p>	<p>Patna 278 [16.1] Vācā</p> <p>vācānurakkhī manasā susaṁvṛto kāyena yo akuśalaṁ na sevati ete tayo kamma pathe viśodhiya prāppojja so sāntipadaṁ anuttaraṁ </p>
<p>Gāndhārī</p>	<p>Udānavarga 7.12 Sucarita</p> <p>vācānurakṣī manasā susaṁvṛtaḥ kāyena caivākuśalaṁ na kuryāt etāṁ śubhāṁ karmapathāṁ viśodhayann ārādhayen mārgam ṛṣipraveditam </p>
<p>Prātimokṣasūtram (Sū), concl. vs 9</p> <p>vācānurakṣī manasā susaṁvṛtaḥ kāyena caivākuśalaṁ na kuryāt etāṁ śubhāṁ karmapathāṁ viśodhayann ārādhayen mārgam ṛṣipraveditam </p>	<p>Prātimokṣasūtram (Mūl) vs 10</p> <p>vācānurakṣī manasā susaṁvṛtaḥ kāyena caivākuśalaṁ na kuryāt etāṁ trīṇ karmapathān viśodhya nārāgayen mārgam ṛṣipraveditam </p>
<p>Three Buddhist Inscriptions in Swat, C</p> <p>vācānurando manasā susaṁvṛtaḥ kkāyena caivākuśalan na kurvat etās trāyin karmapathān viśoddhya ārāghayen mārgam ṛṣipraveditam </p>	

<p>Pāḷi 282 [20.10] Magga</p> <p>yogā ve jāyatī bhūri, ayogā bhūrisaṅkhayo, etaṁ dvedhāpathaṁ ñatvā bhavāya vibhavāya ca, tathattānaṁ niveseyya yathā bhūri pavaḍḍhati.</p>	<p>Patna 375 [20.18] Māgga</p> <p>yogā hi bhūrī saṁbhavati ayogā bhūrisaṅkhayo etaṁ jethāpathaṁ ñattā bhavāya vibhavāya ca tathā śiccheya medhāvī yathā bhūrī pravaddhati </p>
<p>Gāndhārī</p>	<p>Udānavarga 29.40 Yuga</p> <p>yogād bhavaḥ prabhavati viyogād bhavasamkṣayaḥ etad dvaidhāpathaṁ jñātvā bhavāya vibhavāya ca tatra śikṣeta medhāvī yatra yogān atikramet </p>

<p>Pāḷi 283 [20.11] Magga</p> <p>vanam̐ chindatha mā rukkham̐, vanato jāyatī bhayam̐, chetvā vanañ ca vanathañ ca, nibbanā hotha bhikkhavo.</p>	<p>Patna 361 [20.4] Māgga</p> <p>vanam̐ chindatha mā rukkhe vanāto jāyate bhayam̐ chettā vanañ ca vanadhañ ca nibbanena gamiśśatha </p>
<p>Gāndhārī 93 [3.3] Tasiṇa</p> <p>.....yi nivaṇa bhodha bhikṣavi.</p>	<p>Udānavarga 18.3 Puṣpa</p> <p>vanam̐ chindata mā vṛkṣam̐ vanād vai jāyate bhayam / chitvā vanam̐ samūlam̐ tu nirvaṇā bhavata bhikṣavaḥ //</p>
<p>Pāḷi 284 [20.12] Magga</p> <p>yāva hi vanatho na chijjati aṇumatto pi narassa nārisu paṭibaddhamano va tāva so, vaccho khīrapako va mātari.</p>	<p>Patna 362 [20.5] Māgga</p> <p>yāvatā vanadho na cchijjati aṇumatto pi narassa ñātisu paṭibaddhamano hi tattha so vaccho cchīravako va mātari </p>
<p>Gāndhārī 94 [3.4] Tasiṇa</p> <p>..... kṣīravayo va madara.</p>	<p>Udānavarga 18.4 Puṣpa</p> <p>na chidyate yāvatā vanam̐ hy anumātram api narasya bandhuṣu pratibaddhamanāḥ sa tatra vai vatsaḥ kṣīrapaka iva mātaram //</p>

<p>Pāḷi 285 [20.13] Magga ucchinda sineham attano, kumudaṃ sārādikaṃ va pāṇinā santimaggam eva brūhaya nibbānaṃ sugatena desitaṃ.</p>	<p>Patna 363 [20.6] Māgga ucchinna sineham āttano kumudaṃ sārādikaṃ va pāṇinā śāntimāggam eva byūhaya nibbāṇaṃ sugatena deśitaṃ </p>
<p>Gāndhārī 299 [18.10] [Puṣpa] uchina siṇha atvaṇo kumudu śaradaka ba praṇiṇa śadimagam eva brohāi nivaṇa sukadeṇa deśida.</p>	<p>Udānavarga 18.5 Puṣpa ucchindi hi sneham ātmanaḥ padmaṃ śaradakaṃ yathodakāt / śāntimārgam eva bṛṃhayen nirvāṇaṃ sugatena deśitam //</p>
	<p>Uttarādhyayanasūtraṃ 10.28 vucchimda siṇha-mappaṇo kumuyaṃ sārāiyaṃ va pāṇiyaṃ se savva-siṇha-vajjie samayaṃ goyama, mā pamāyae </p>

<p>Pāḷi 286 [20.14] Magga idha vassaṃ vasissāmi, idha hemantagimhisu, iti bālo vicinteti antarāyaṃ na bujjhati.</p>	<p>Patna 364 [20.7] Māgga idaṃ vaśśā kariṣyāmi idaṃ hemaṃna gṛhmasu iti bālo vicimtetī antarāyaṃ na bujjhati </p>
<p>Gāndhārī 333 [21.2] [Kicavaga?] idha vaṣa kariṣamu idha hemadagi</p>	<p>Udānavarga 1.38 Anitya iha varṣaṃ kariṣyāmi hemantaṃ grīṣmam eva ca bālo vicintatyaty evam antarāyaṃ na paśyati //</p>

<p>Pāḷi 287 [20.15] Magga</p> <p>taṃ puttapaśusammattaṃ byāsattamanasaṃ naraṃ, suttaṃ gāmaṃ mahogho va maccu ādāya gacchati.</p>	<p>Patna 365 [20.8] Māgga</p> <p>taṃ puttapaśusaṃmattaṃ vyāsattamanasaṃ naraṃ suttaṃ ggrāmaṃ mahogho vā maccu r ādāya gacchati </p>
<p>Gāndhārī 334 [21.3] [Kicavaga?]</p> <p>ta putrapaśusamadha sutu ga</p>	<p>Udānavarga 1.39 Anitya</p> <p>taṃ putrapaśusaṃmattaṃ vyāsaktamanasaṃ naram / suptaṃ grāmaṃ mahaughaiva mṛtyur ādāya gacchati //</p>
<p>Mahābhārata 12.169</p> <p>taṃ putrapaśusaṃmattaṃ vyāsaktamanasaṃ naram suptaṃ vyāghraṃ mahaugho vā mṛtyur ādāya gacchati </p>	

<p>Pāḷi 288 [20.16] Magga</p> <p>na santi puttā tñāya, na pitā na pi bandhavā, antakenādhīpanassa, natthi ñātisu tñatā.</p>	<p>Patna 366 [20.9] Māgga</p> <p>na santi puttā ttñāya na pitā no pi bhātaro antakenā 'dhibhūtassa nāsti ñātisu ttñatā </p>
<p>Gāndhārī 261 [16.3] [Prakīṇakavaga?]</p> <p>na sadi putra traṇāī na bhoa na vi banava adeṇa abhiduṇasa nasti ñadihi traṇadha.</p>	<p>Udānavarga 1.40 Anitya</p> <p>na santi putrās trāṇāya na pitā nāpi bāndhavāḥ / antakenābhibhūtasya na hi trāṇā bhavanti te //</p>

<p>Pāḷi 289 [20.17] Magga etam atthavaṣaṃ ñatvā, paṇḍito sīlasaṃvuto, nibbānagamaṇaṃ maggaṃ khippam eva visodhaye.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga 6.15 Śīla etad dhi dṛṣṭvā śikṣeta sadā śīleṣu paṇḍitaḥ / nirvāṇagamaṇaṃ mārgaṃ kṣipram eva viśodhayet //</p>

Maggavaggo vīsatiṃo.

21. Pakiṇṇakavagga

<p>Pāḷi 290 [21.1] Pakiṇṇaka</p> <p>mattāsukhapariccāgā passe ce vipulaṃ sukhaṃ, caje mattāsukhaṃ dhīro sampassaṃ vipulaṃ sukhaṃ.</p>	<p>Patna 77 [5.13] Attha</p> <p>māttāsukhapariccāgā paśse ce vipulaṃ sukhaṃ caje māttāsukhaṃ dhīro saṃpaśsaṃ vipulaṃ sukhaṃ </p>
<p>Gāndhārī 164 [11.3] Suha</p> <p>. . . trasuhaparicāi yo <i>pa</i>śi vivulu suha <i>ca</i>yi matrasuha dhiro sabaśu vivula suha.</p>	<p>Udānavarga 30.30 Sukha</p> <p>mātrāsukhaparityāgā yaḥ paśyed vipulaṃ sukhaṃ tyajen mātrāsukhaṃ dhīraḥ saṃpaśyaṃ vipulaṃ sukhaṃ //</p>
<p>Ratnāvalī 4.75</p> <p>mātrāsukhaparityāgāt paścāccedvipulaṃ sukhaṃ tyajenmātrāsukhaṃ dhīraḥ saṃpaśyan vipulaṃ sukhaṃ </p>	
<p>Pāḷi 291 [21.2] Pakiṇṇaka</p> <p>paradukkhūpadānena attano sukhaṃ icchati, verasaṃsaggasaṃsaṭṭho verā so na parimuccati.</p>	<p>Patna 117 [7.22] Kalyāṇī</p> <p>paradukkhopadhānena yo icche sukhaṃ āttano verasaṃsaggasaṃsaṭṭho dukkhā na parimuccati </p>
<p>Gāndhārī 179 [11.18] Suha</p> <p><i>pa</i> <i>ṇe</i>ṇa <i>yo atvaṇa</i> su . <i>icha</i> rasaṣaga . . <i>tsiṭha</i> so duha na parimucadi.</p>	<p>Udānavarga 30.2 Sukha</p> <p>paraduḥkhopadhānena ya icchet sukhaṃ ātmanaḥ vairasaṃsargasaṃsakto duḥkhān na parimucyate </p>

<p>Pāḷi 292 [21.3] Pakiṇṇaka</p> <p>yaṃ hi kiccaṃ tad apaviddhaṃ, akiccaṃ pana kayirati, unnalānaṃ pamattānaṃ tesaṃ vaḍḍhanti āsavā.</p>	<p>Patna 266 [15.6] Āsava</p> <p>yad<a>hi kiccaṃ tad apaviddhaṃ akiccaṃ puna kīrati unnaddhānāṃ pramattānāṃ tesaṃ vaddhaṃti āsavā </p>
<p>Gāndhārī 339 [21.8] [Kicavaga?]</p> <p>ya kica ta a <i>kiyadi</i> unaḍaṇa prama<i>taṇa</i> asava teṣa vaḍḍhadi ara te asavakṣaya.</p>	<p>Udānavarga 4.19 Apramāda</p> <p>yat kṛtyaṃ tad apaviddham akṛtyaṃ kriyate punaḥ / uddhatānāṃ pramattānāṃ teṣāṃ vardhanti āsravāḥ / āsravās teṣu vardhante ārāt te hy āsravakṣayāt //</p>

<p>Pāḷi 293 [21.4] Pakiṇṇaka</p> <p>yesañ ca susamāradhā niccaṃ kāyagatā sati, akiccaṃ te na sevanti kicce sātaccakārino, satānaṃ sampajānānaṃ atthaṃ gacchanti āsavā.</p>	<p>Patna 267 [15.7] Āsava</p> <p>yesaṃ ca susamāradhā niccaṃ kāyagatā satī akiccaṃ te na sevaṃti kicce sātaccakāriṇo satānāṃ samprajānānāṃ tesaṃ khīyaṃti āsavā </p>
<p>Gāndhārī 340 [21.9] [Kicavaga?]</p> <p>yeṣa du susamaradha nica kayakada sva<i>di</i> sadaṇa sabrayaṇaṇa taṣa kṣaya<i>di</i></p>	<p>Udānavarga 4.20 Apramāda</p> <p>yeṣāṃ tu susamārabdhā nityaṃ kāyagatā smṛtiḥ / akṛtyaṃ te na kurvanti kṛtye sātatyakāriṇaḥ / smṛtānāṃ samprajānānāṃ astaṃ gacchanti āsravāḥ //</p>

<p>Pāḷi 294 [21.5] Pakiṇṇaka</p> <p>mātaraṃ pitaraṃ hantvā, rājāno dve ca khattiye, raṭṭhaṃ sānucaraṃ hantvā, anīgho yāti brāhmaṇo.</p>	<p>Patna 47 [3.14] Brāhmaṇa</p> <p>mātaraṃ paṭhamaṃ hantā rājānaṃ do ca khattiye rāṣṭraṃ sānucaraṃ hantā anigho carati brāhmaṇo </p>
<p>Gāndhārī 12 [1.12] Brahmaṇa</p> <p>madara pidara jātva rayaṇa dvayu śotria raṭṭha saṇṇyara jātva aṇiho yadi brahmaṇo.</p>	<p>Udānavarga 29.24 Yuga</p> <p>mātaraṃ pitaraṃ hatvā rājānaṃ dvau ca śrotiyau rāṣṭraṃ sānucaraṃ hatvā anigho yāti brāhmaṇaḥ //</p>

<p>Pāḷi 295 [21.6] Pakiṇṇaka</p> <p>mātaraṃ pitaraṃ hantvā, rājāno dve ca sotthiye, veyyagghapañcamaṃ hantvā, anīgho yāti brāhmaṇo.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga 33.62-61 Brāhmaṇa</p> <p>mātaraṃ pitaraṃ hatvā rājānaṃ dvau ca śrotiyau vyāghraṃ ca pañcamaṃ hatvā śuddha ity ucyate naraḥ //</p> <p>mātaraṃ pitaraṃ hatvā rājānaṃ dvau ca śrotiyau rāṣṭraṃ sānucaraṃ hatvā anigho yāti brāhmaṇaḥ //</p>

<p>Pāḷi 296 [21.7] Pakiṇṇaka</p> <p>suppabuddhaṃ pabujjhanti sadā gotamasāvaka, yeṣāṃ divā ca ratto ca niccaṃ buddhagatā sati.</p>	<p>Patna</p>
<p>Gāndhārī 100 [6.4] Magu</p> <p>supraūdhū praūjadi imi godamaṣavaka yeṣa diva ya radi ca nica budhakada svadi.</p>	<p>Udānavarga 15.12 Smṛti</p> <p>suprabuddhaṃ prabudhyante ime gautamaśrāvakaḥ yeṣāṃ divā ca rātrau ca nityaṃ buddhagatā smṛtiḥ //</p>

<p>Pāḷi 297 [21.8] Pakiṇṇaka suppabuddhaṃ pabujjhanti sadā gotamasāvakaṃ, yesaṃ divā ca ratto ca niccaṃ dhammagatā sati.</p>	<p>Patna</p>
<p>Gāndhārī 101 [6.5] Magu supraūdhū praūjadi imi godamaṣavaka yeṣa diva ya radi ca nica dhamakada svadi.</p>	<p>Udānavarga 15.13 Smṛti suprabuddhaṃ prabudhyante ime gautamaśrāvakaḥ / yeṣāṃ divā ca rātrau ca nityaṃ dharmagatā smṛtiḥ //</p>

<p>Pāḷi 298 [21.9] Pakiṇṇaka suppabuddhaṃ pabujjhanti sadā gotamasāvakaṃ, yesaṃ divā ca ratto ca niccaṃ saṅghagatā sati.</p>	<p>Patna</p>
<p>Gāndhārī 102 [6.6] Magu supraūdhū praūjadi imi godamaṣavaka yeṣa diva ya radi ca nica saḅakada svadi.</p>	<p>Udānavarga 15.14 Smṛti suprabuddhaṃ prabudhyante ime gautamaśrāvakaḥ / yeṣāṃ divā ca rātrau ca nityaṃ saṅghagatā smṛtiḥ //</p>

<p>Pāḷi 299 [21.10] Pakiṇṇaka suppabuddhaṃ pabujjhanti sadā gotamasāvakaṃ, yesaṃ divā ca ratto ca niccaṃ kāyagatā sati.</p>	<p>Patna 243 [14.5] Khānti suprabuddhaṃ pabujjhanti sadā gotamasāvakaḥ yeṣāṃ divā ca ratto ca niccaṃ kāyagatā satī //</p>
<p>Gāndhārī 103 [6.7] Magu supraūdhū praūjadi imi godamaṣavaka yeṣa diva ya radi ca nica kayakada svadi.</p>	<p>Udānavarga 15.15 Smṛti suprabuddhaṃ prabudhyante ime gautamaśrāvakaḥ / yeṣāṃ divā ca rātrau ca nityaṃ kāyagatā smṛtiḥ //</p>

<p>Pāḷi 300 [21.11] Pakiṇṇaka suppabuddham pabujjhanti sadā gotamasāvakaḥ, yesam divā ca ratto ca ahiṃsāya rato mano.</p>	<p>Patna 241 [14.3] Khānti suprabuddham prabujjhanti sadā gotamasāvakaḥ yesam divā ca ratto ca ahiṃsāya rato mano </p>
<p>Gāndhārī 104 [6.8] Magu supraūdhū praūjadi imi godamaṣavaka yeṣa diva ya radi ca ahitsaī rado maṇo.</p>	<p>Udānavarga 15.17 Smṛti suprabuddham prabudhyante ime gautamaśrāvakaḥ yeṣam divā ca rātrau caiv≈ ≈āhiṃsāyām rataṃ manaḥ //</p>

<p>Pāḷi 301 [21.12] Pakiṇṇaka suppabuddham pabujjhanti sadā gotamasāvakaḥ yesam divā ca ratto ca bhāvanāya rato mano.</p>	<p>Patna 242 [14.4] Khānti suprabuddham pabujjhanti sadā gotamasāvakaḥ yesam divā ca ratto ca bhāvanāya rato mano </p>
<p>Gāndhārī 105 [6.9] Magu supraūdhū praūjadi imi godamaṣavaka yeṣa diva ya radi ca bhamaṇaī rado maṇo.</p>	<p>Udānavarga 15.25 Smṛti suprabuddham prabudhyante ime gautamaśrāvakaḥ yeṣam divā ca rātrau ca bhāvanāyām rataṃ manaḥ //</p>

<p>Pāḷi 302 [21.13] Pakiṇṇaka duppabbajjam durabhiramam, durāvāsā gharā dukhā, dukkhosamānasaṃvāso, dukkhānupatitaddhagū, tasmā na caddhagū siyā na ca dukkhānupatito siyā.</p>	<p>Patna</p>
<p>Gāndhārī 262 [16.4] [Prakiṇṇakavaga?] drupravaī druabhiramu druajavasana ghara dukhu samaṇasavaso dukhaṇuvadida bhava.</p>	<p>Udānavarga 11.8 Śramaṇa duṣpravrajyam durabhiramam duradhyāvasitā gṛhāḥ duḥkhāsamānasaṃvāsā duḥkāś copacitā bhavāḥ //</p>

21. Pakiṇṇakavagga - 190

<p>Pāḷi 303 [21.14] Pakiṇṇaka saddho sīlena sampanno yasobhogasamappito, yaṃ yaṃ padesaṃ bhajati tattha tattheva pūjito.</p>	<p>Patna 331 [18.5] Dadantī śraddho sīlena sampanno yaśabhogasamāhito yaṃ yaṃ so bhajate deśaṃ tattha tattheva pūjiyo </p>
<p>Gāndhārī 323 [20.2] [Śīlavaga?] ṣadhu śīleṇa sabaṇo yaśabhoasamapīdu yeṇa yeṇeva vayadi teṇa teṇeva puyīdu.</p>	<p>Udānavarga 10.8 Śraddhā śrāddhāḥ śīlena sampannas tyāgavāṃ vītamatsaraḥ vrajate yatra yatraiva tatra tatraiva pūjyate //</p>
<p>Pāḷi 304 [21.15] Pakiṇṇaka dūre santo pakāsentī himavanto va pabbato, asantettha na dissanti rattim khittā yathā sarā.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga 29.19 Yuga dūrāt santaḥ prakāśyante himavān iva parvataḥ asanto na prakāśyante rātrikṣiptāḥ śarā yathā //</p>
<p>Pāḷi 305 [21.16] Pakiṇṇaka ekāsanam ekaseyyam eko caram atandito eko damayam attānam vanante ramito siyā.</p>	<p>Patna 313 [17.8] Ātta ekāsanam ekaśeyam ekacariyām atandrito eko ramayam āttānam vanānte ramitā siyā </p>
<p>Gāndhārī 259 [16.1] [Prakiṇṇakavaga?] ekasaṇa ekasaya ekaiyā savudu eku ramahi atvaṇa araṇi ekao vasa.</p>	<p>Udānavarga 23.2 Ātma ekāsanam tv ekaśayyām ekacaryām atandritaḥ ramayec caikam ātmānam vaneṣv ekaḥ sadā vaset //</p>

Pakiṇṇakavaggo Ekavīsatisimo.

22. Nirayavagga

<p>Pāḷi 306 [22.1] Niraya</p> <p>abhūtavādī nirayaṃ upeti, yo vāpi katvā na karomī ti cāha, ubho pi te pecca samā bhavanti, nihīnakammā manujā parattha.</p>	<p>Patna 114 [7.19] Kalyāṇī</p> <p>abhūtavādī nirayaṃ upeti yo cāpi kattā na karomī ti āha ubho pi te precca samā bhavanti nihīnakammā manujā paratra </p>
<p>Gāndhārī 269 [16.11] [Prakiṇakavaga?]</p> <p>abhudavadi naraka uvedi yo ya vi kitva na karodi āha uvhaī ami preca sama bhavadi nihiṇakama maṇuya paratri.</p>	<p>Udānavarga 8.1 Vāca</p> <p>abhūtavādī narakān upaiti yaś cānyad apy ācaratīha karma ubhau hi tau pretya samau niruktau nihīnadharmau manujau paratra </p>
<p>Pāḷi 307 [22.2] Niraya</p> <p>kāsāvakaṇṭhā bahavo pāpadhammā asaṇṇatā, pāpā pāpehi kammehi nirayaṃ te upapajjare.</p>	<p>Patna 113 [7.18] Kalyāṇī</p> <p>kāṣāyakaṇṭhā bahavo pāpadhammā asaṃmyatā pāpā pāpehi kammehi nirayaṃ te upapajjatha </p>
<p>Gāndhārī</p>	<p>Udānavarga 11.9 Śramaṇa</p> <p>kāṣāyakaṇṭhā bahavaḥ pāpadharmā hy asaṃyatāḥ pāpā hi karmabhiḥ pāpair ito gacchanti durgatim </p>
<p>Pāḷi 308 [22.3] Niraya</p> <p>seyyo ayoguḷo bhutto tatto aggisikhūpamo, yañ ce bhuñjeyya dussīlo raṭṭhapiṇḍaṃ asaṇṇato.</p>	<p>Patna 295 [16.18] Vācā</p> <p>śreyo ayoguḍā bhuttā tattā aggisīkhopamā yam ca bhuñjeya duśīlo rāṣṭrapīṇḍaṃ asaṃyyato </p>
<p>Gāndhārī 331 [20.10] [Śilavaga?]</p> <p>. ayokuḍu bhuta tata agisihovamo <i>bhujea</i> raṭṭhapiṇa asaṇadu.</p>	<p>Udānavarga 9.2 Karma</p> <p>śreyo hy ayoguḍā bhuktās taptā hy agnisīkhopamāḥ na tu bhuñjīta duṣīlo rāṣṭrapīṇḍam asaṃyataḥ </p>

<p>Pāḷi 309 [22.4] Niraya cattāri t̥hānāni naro pamatto āpajjati paradārūpasevī, apuññalābham na nikāmasēyyam, nindam tatīyam nirayam catuttham.</p>	<p>Patna 210 [12.16] Daṇḍa cattāri t̥hānāni naro pramatto āpajjate paradāropasevī apumññalābham anikāmasēyam nindam tritīyam nirayam catuttham </p>
<p>Gāndhārī 270 [16.12] [Prakiṇakavaga?] catvari t̥haṇaṇi naro pramatu avajadi paradarōvasevī amuññalabha anīmasaya nina tridia niraya caūṭha.</p>	<p>Udānavarga 4.14 Apramāda sthānāni catvāri naraḥ pramatta āpadyate yaḥ paradārasevī apuṇyalābham hy anikāmasāyyam nindām tritīyam narakam caturtham //</p>
<p>Pāḷi 310 [22.5] Niraya apuññalābho ca gati ca pāpikā, bhītassa bhītāya ratī ca thokikā, rājā ca daṇḍam garukam paṇeti tasmā naro paradāram na seve.</p>	<p>Patna 211 [12.17] Daṇḍa apumññalābho ca gati ca pāpiko bhītassa bhītāya ratī pi appikā rājā ca daṇḍam garukam praṇeti kāyassa bhedā nirayam upeti </p>
<p>Gāndhārī</p>	<p>Udānavarga 4.15b Apramāda apuṇyalābhas ca gatis ca pāpikā <i>bhītasya bhītābhir athā</i>lpikā ratiḥ rājā ca daṇḍam gurukam dadāti kāyasya bhedād <i>narakeṣu pacyate</i> //</p>
<p>Pāḷi 311 [22.6] Niraya kuso yathā duggahito hattham evānukantati, sāmaññaṃ dupparāmāṭṭham nirayāyupakaḍḍhati.</p>	<p>Patna 296 [16.19] Vācā kuśo yathā duggṛhīto hastam evānukaṃtati śāmanam dupparāmāṭṭham nirayāya upakaṭṭati </p>
<p>Gāndhārī 215 [13.15] Yamaka śaru yadha drugahido hasta aṇuvikatadi ṣamaña droparamuṭho niraya uvakaḍḍhadi.</p>	<p>Udānavarga 11.4 Śramaṇa śaro yathā durgṛhīto hastam evāpakṛntati śrāmaṇyam duṣparāmṛṣṭam narakān upakarṣati </p>

<p>Pāḷi 312 [22.7] Niraya yam kiñci sithilaṃ kammaṃ, saṅkiliṭṭhañ ca yam vataṃ, saṅkassaraṃ brahmacariyaṃ, na taṃ hoti mahapphalaṃ.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga 11.3 Śramaṇa yat <i>kiṃ</i> cic chitilaṃ karma saṅkliṣṭaṃ vāpi yat tapaḥ / apariśuddhaṃ brahmacariyaṃ na tad bhavati mahāphalam //</p>

<p>Pāḷi 313 [22.8] Niraya kayiraṇ ce kayirāthenaṃ daḷham enaṃ parakkame, saṭhilo hi paribbājo bhiyyo ākirate rajaṃ.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga 11.2 Śramaṇa kurvāṇo hi sadā prājño dṛḍham eva parākramet / śīthilā khalu pravrajyā hy ādadāti puno rajaḥ //</p>

<p>Pāḷi 314 [22.9] Niraya akataṃ dukkataṃ seyyo, pacchā tapati dukkataṃ, katañ ca sukataṃ seyyo, yaṃ katvā nānutappati.</p>	<p>Patna 100-1 [7.5-6] Kalyāṇī akataṃ dukkataṃ śreyo pacchā tapati dukkataṃ dukkataṃ me kataṃ ti śocati bhūyo śocati doggatiṃ gato </p> <p>katañ ca sukataṃ sādhu yaṃ kattā nānutappati sukataṃ me kataṃ ti nandati bhūyo nandati soggatiṃ gato </p>
<p>Gāndhārī 337 [21.6] [Kicavaga?] akida kukida ṣehu pacha tavadi drukida kida nu sukida ṣeho ya kitva naṇutapadi.</p>	<p>Udānavarga 29.41-42 Yuga akṛtaṃ kukṛtāc chreyaḥ paścāt tapati duṣkṛtam / śocate duṣkṛtaṃ kṛtvā śocate durgatiṃ gataḥ //</p> <p>kṛtaṃ tu sukṛtaṃ śreyo yat kṛtvā nānutapyate nandate sukṛtaṃ kṛtvā nandate sugatiṃ gataḥ</p>
<p>Pāḷi 315 [22.10] Niraya nagaraṃ yathā paccantaṃ guttaṃ santarabāhiraṃ, evaṃ gopetha attānaṃ, khaṇo vo mā upaccagā, khaṇātītā hi socanti nirayamhi samappitā.</p>	<p>Patna 234 [13.19] Śaraṇa praccaṃtimaṃ vā nagaraṃ guttaṃ sāntarabāhiraṃ evaṃ rakkhatha āttānaṃ khaṇo vo mā upaccagū khaṇātītā hi śocanti nirayamhi samappitā </p>
<p>Gāndhārī 131 [7.22] Apramadu ... darada bhodha khaṇo yu ma uvacāi khaṇadida hi śoyadi niraeṣu samapida.</p>	<p>Udānavarga 5.16-17 Priya ātmānaṃ cet priyaṃ vidyād gopayet taṃ sugopitam / yathā pratyantanagaraṃ guptam antarbahisthiram //</p> <p>evaṃ gopayatātmānaṃ kṣano vo mā hy upatyagāt / kṣaṇātītā hi śocante narakeṣu samarpitāḥ //</p>

<p>Pāli 316 [22.11] Niraya</p> <p>alajjitāye lajjanti, lajjitāye na lajjare, micchādiṭṭhisamādānā, sattā gacchanti duggatim̐.</p>	<p>Patna 169 [10.13] Mala</p> <p>alajjitavve lajjanti lajjitavve na lajjatha abhaye bhayadam̐sāvī bhaye cābhayadam̐sino micchadr̥ṣṭisamādānā sattā gacchanti doggatim̐ </p>
<p>Gāndhārī 273 [16.15] [Prakiṇakavaga?]</p> <p>alajjidavi lajadi lajjidavi na lajadi abhayi bhayadar̐savi bhayi abhayadar̐saṇo michadiṭṭhisamadāṇa satva gachadi drugadi.</p>	<p>Udānavarga 16.4 Prakirṇaka</p> <p>alajjitavve lajjante lajjitavve tv alajjinaḥ / abhaye bhayadar̐sino bhaye cābhayadar̐sinaḥ / mithyādr̥ṣṭisamādānāt satvā gacchanti durgatim̐ //</p>
<p>Bhaiṣajyavastu I 220</p> <p>alajjitavve lajjino lajjitavve alajjinaḥ abhaye bhayadar̐sino bhaye cābhayadar̐sinaḥ mithyādr̥ṣṭisamādānāt satvā gacchanti durgatim̐ </p>	

22. Nirayavagga - 196

<p>Pāḷi 317 [22.12] Niraya abhaye bhayadassino, bhaye cābhayadassino, micchādiṭṭhisamādānā, sattā gacchanti duggatim̃.</p>	<p>Patna 169 [10.13] Mala abhaye bhayadam̃sāvī bhaye cābhayadam̃sino micchadṛṣṭisamādānā sattā gacchanti doggatim̃ </p>
<p>Gāndhārī 273 [16.15] [Prakiṇakavaga?] alajidavi lajadi lajidavi na lajadi abhayi bhayadarśavi bhayī abhayadarśaṇo michadiṭṭhisamadāṇa satva gachadi drugadi.</p>	<p>Udānavarga</p>
<p>Bhaiṣajyavastu I 220 abhaye bhayadarśino bhaye cābhayadarśinaḥ mithyādṛṣṭisamādānāt satvā gacchanti durgatim̃ </p>	

<p>Pāḷi 318 [22.13] Niraya avajje vajjamatino, vajje cāvajjadassino, micchādiṭṭhisamādānā, sattā gacchanti duggatim̃.</p>	<p>Patna 170 [10.14] Mala avajje vajjamatino vajje cāvajjasam̃ṇino micchadṛṣṭisamādānā sattā gacchanti doggatim̃ </p>
<p>Gāndhārī</p>	<p>Udānavarga</p>

<p>Pāḷi 319 [22.14] Niraya vajjaṇ ca vajjato ṇatvā, avajjaṇ ca avajjato, sammādiṭṭhisamādānā, sattā gacchanti suggatim̃.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga</p>

Nirayavaggo dvāvīsatiṃ.

23. Nāgavagga

<p>Pāḷi 320 [23.1] Nāga ahaṃ nāgo va saṅgāme cāpāto patitaṃ saraṃ ativākyam titikkhissam, dussīlo hi bahujjano.</p>	<p>Patna 215 [12.21] Daṇḍa ahaṃ nāgo va saṅgrāme cāpātipatite sare ativāde titikkhāmi duṣṣīlo hi bahujjano </p>
<p>Gāndhārī 329 [20.8] [Śīlavaga?] aho nako va sagami cavadhivadida śara adivaka <i>tīkṣami</i> druṣīlo hi bahojjaṇo.</p>	<p>Udānavarga 29.21 Yuga ahaṃ nāga iva saṅgrāme cāpād <i>utpatitām śarān </i> ativākyam tīkṣāmi duḥśīlo hi mahājanah </p>
<p>Pāḷi 321 [23.2] Nāga dantaṃ nayanti samitiṃ dantaṃ rājābhirūhati, danto seṭṭho manussesu yotivākyam titikkhati.</p>	<p>Patna 90 [6.7] Śoka dāntaṃ nayanti samitiṃ dāntaṃ rājābhirūhati dānto śreṣṭho manuṣyesu yo 'tivāde titikkhati </p>
<p>Gāndhārī</p>	<p>Udānavarga 19.6 Aśva dānto vai samitiṃ yāti dāntaṃ rājādhirohati dāntaḥ śreṣṭho manuṣyaṇām yo 'tivākyam tīkṣati </p>
<p>Pāḷi 322 [23.3] Nāga varam assatarā dantā ājānīyā ca sindhavā kuñjarā ca mahānāgā, attadanto tato varam.</p>	<p>Patna 91 [6.8] Śoka varam assatarā dāntā ājāneyā ca sendhavā kuñjarā va mahānāgā āttā dānto tato varam </p>
<p>Gāndhārī 341 [22.1] [Naga or Asavaga?] atvadada tada vara</p>	<p>Udānavarga 19.7 Aśva yo hy aśvaṃ damayej jānyam ājāneyam ca saindhavam kuñjaram vā mahānāgam ātmā dāntas tato varam </p>

<p>Pāḷi 323 [23.4] Nāga na hi etehi yānehi gaccheyya agataṃ disaṃ, yathattanā sudantena, danto dantena gacchati.</p>	<p>Patna 92 [6.9] Śoka na hi tehi jānājātehi tāṃ bhūmim abhisambhava yathā 'ttanā sudāntena dānto dāntena gacchati </p>
<p>Gāndhārī 342 [22.?] [Naga or Asavaga?] <i>dade</i>ṣu gachadi.</p>	<p>Udānavarga</p>

<p>Pāḷi 324 [23.5] Nāga dhanapālako nāma kuñjaro kaṭukappabhedano dunnivārayo, baddho kabalaṃ na bhuñjati, sumarati nāgavanassa kuñjaro.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga</p>

<p>Pāḷi 325 [23.6] Nāga middhī yadā hoti mahagghaso ca, niddāyitā samparivattasāyī, mahāvarāho va nivāpapuṭṭho, punappunaṃ gabbham upeti mando.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga 29.13 Yuga middhī ca yo bhavati mahāgrasā ca rātriṃ divaṃ samparivartasāyī mahāvarāhaiva nivāpapuṣṭaḥ punaḥ punar mandam upaiti garbham </p>

<p>Pāḷi 326 [23.7] Nāga idaṃ pure cittaṃ acāri cārikaṃ yenicchakaṃ yatthakāmaṃ yathāsukhaṃ, tad ajjahaṃ niggaheṣāmi yoniso, hatthim pabhinnaṃ viya aṅkusaggaho.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga 31.5 Citta idaṃ purā cittaṃ acāri cārikaṃ yenicchakaṃ yena kāmaṃ yatheṣṭam / tat saṃnigṛhṇāmi hi yoniśas tv idaṃ nāgaṃ prabhinnaṃ hi yathāṅkuṣeṇa //</p>

<p>Pāḷi 327 [23.8] Nāga appamādaratā hotha sacittam anurakkhatha, duggā uddharathattānaṃ paṅke sanno va kuṅjaro.</p>	<p>Patna 24 [2.11] Apramāda apramādaratā hotha saṃ cittaṃ anurakkhatha duggā uddharathāttānaṃ pake sanno va kuṅjaro </p>
<p>Gāndhārī 132 [7.23] Apramadu apramadarada bhodha sadhami supavedide drugha udhvaradha atvaṇa pagasana va kuṅṇa . . .</p>	<p>Udānavarga 4.27 & 36 Apramāda apramādarato bhikṣuḥ pramāde bhayadarśakaḥ / durgād uddharate tmānaṃ paṅkasannaiva kuṅjaraḥ //</p>
	<p>apramādaratā bhavata suśīlā bhavata bhikṣavaḥ / susamāhitasamkalpāḥ svacittam anuraḥṣata </p>

<p>Pāḷi 328 [23.9] Nāga</p> <p>sace labhetha nipakaṃ saḥāyaṃ saddhimcaram sādhuviḥāridhīraṃ, abhibhūya sabbāni parissayāni careyya tenattamano satīmā.</p>	<p>Patna 9 [1.9] Jama</p> <p>sace labheyā nipakaṃ sapraṃñāṃ sāddhimcaram sādhuviḥāradhīraṃ adhibhūya sabbāni pariśrav . . . careyā tenāttamano satīmā </p>
<p>Gāndhārī</p>	<p>Udānavarga 14.13 Droha</p> <p>sa cel labhed vai nipakaṃ saḥāyaṃ loke caram sādhu hi nityam eva <i>abhibhūya sarvāni parisravāni</i> careta tenāptamanā smṛtātmā </p>
	<p>Kośāmbakavastu II 185</p> <p>sa cel labheta nipakaṃ saḥāyikaṃ sārdhamcaram sādhuviḥāridhīraṃ abhibhūya sarvāni parisravāni careta tenāttamanāḥ pratismṛtaḥ </p>

<p>Pāḷi 329 [23.10] Nāga</p> <p>no ce labhetha nipakaṃ saḥāyaṃ saddhimcaram sādhuviḥāridhīraṃ, rājā va raṭṭhaṃ vijitaṃ pahāya eko care mātaṅgarañṇe va nāgo.</p>	<p>Patna 10 [1.10] Jama</p> <p>no ce labheyā nipakaṃ sapraṃñāṃ sāddhimcaram sādhuviḥāradhīraṃ rājā va rāṣṭraṃ vijitaṃ prahāya eko ccare mātaṅgaranne va nāgo </p>
<p>Gāndhārī</p>	<p>Udānavarga 14.14 Droha</p> <p>sa cel <i>labhed vai</i> nipakaṃ <i>saḥāyaṃ</i> loke caram sādhu hi nityam eva rājeva rāṣṭraṃ vipulaṃ prahāya ekas caren na ca pāpāni kuryāt </p>
	<p>Kośāmbakavastu II 185</p> <p>no cel labheta nipakaṃ saḥāyikaṃ sārdhamcaram sādhuviḥāridhīraṃ rājeva rāṣṭraṃ vipulaṃ prahāya ekas caren na ca pāpāni kuryāt </p>

<p>Pāḷi 330 [23.11] Nāga ekassa caritaṃ seyyo natthi bāle sahāyatā, eko care na ca pāpāni kayirā, appossukko mātaṅgaraññe va nāgo.</p>	<p>Patna 11 [1.11] Jama ekassa caritaṃ śreyo nāsti bāle bitīyatā eko ccare na ca pāpāni kayirā appussuko mātaṅgāranne va nāgo </p>
<p>Gāndhārī</p>	<p>Udānavarga 14.16ba Droha ekasya caritaṃ śreyo na tu bālaḥ sahāyakaḥ ekaś caren na ca pāpāni kuryād alpotsuko ’raṇyagataiva nāgaḥ </p> <p>ekasya caritaṃ śreyo na tu bālasahāyatā alposukaś care^d eko mātaṅgāraṇye nāgavat </p>
	<p>Kośāmbakavastu II 185 ekasya caritaṃ śreyo na tu bāle sahāyatā alpotsukaś cared eko mātaṅgāraṇyanāgavat </p>

<p>Pāḷi 331 [23.12] Nāga atthamhi jātamhi sukhā sahāyā tuṭṭhī sukhā yā itarītarena puññaṃ sukhaṃ jīvitasāṅkhayamhi sabbassa dukkhassa sukhaṃ pahāṇaṃ.</p>	<p>Patna 65 [5.1] Attha atthesu jātesu sukhā sakhāyā puññaṃ sukhaṃ jīvitasāṅkhayamhi toṣṭī sukhā yā itarī sabbassa pāpassa sukhaṃ prahāṇaṃ </p>
<p>Gāndhārī</p>	<p>Udānavarga 30.34 Sukha artheṣu jāteṣu sukhaṃ sahāyāḥ puṇyaṃ sukhaṃ jīvitasāṅkṣayeṣu tuṣṭiḥ sukhā yā tv itaretareṇa sarvasya duḥkhasya sukho nirodhaḥ </p>

<p>Pāḷi 332 [23.13] Nāga sukhā mattheyyatā loke, atho pettheyyatā sukhā, sukhā sāmāññatā loke, atho brahmaññatā sukhā.</p>	<p>Patna 66 [5.2] Attha sukhā mātreatā loke tato petteatā sukhā śāmānatā sukhā loke tato brāhmannatā sukhā </p>
<p>Gāndhārī</p>	<p>Udānavarga 30.21 Sukha sukhaṁ māṭṭvyatā loke sukhaṁ caiva piṭṭvyatā sukhaṁ śrāmaṇyatā loke tathā brāhmaṇyatā sukhaṁ //</p>
<p>Pāḷi 333 [23.14] Nāga sukhaṁ yāva jarā śīlaṁ, sukhā saddhā paṭiṭṭhitā, sukho paññāya paṭilābho, pāpānaṁ akaraṇaṁ sukhaṁ.</p>	<p>Patna 67 & 82 [5.3] Attha sukhaṁ yāvaj jarā śīlaṁ sukhā śraddhā paṭiṭṭhitā sukhā attharasā vācā assim mānakkhayo sukho </p> <p>sukhā najjo sūpatitthā sukho dhammajito jano sukho śraddhapaṭilābho pāpassa akaraṇaṁ sukhaṁ </p>
<p>Gāndhārī</p>	<p>Udānavarga 30.20 Sukha sukhaṁ yāvaj jarā śīlaṁ sukhaṁ śraddhā paṭiṭṭhitā sukhaṁ cārtharatā vācā pāpasyākaraṇaṁ sukham //</p>

Nāgavaggo tevīsatiṃ.

24. Taṇhāvagga

<p>Pāḷi 334 [24.1] Taṇhā manujassa pamattacārino taṇhā vaḍḍhati māluvā viya, so palavatī hurāhuraṃ phalam icchaṃ va vanasmi' vānaro.</p>	<p>Patna 137 [9.1] Tahna manujassa pramattacāriṇo tahnā vaddhati mālutā iva sā prāplavate hurāhuraṃ phalameṣī va vanamhi vānnaro </p>
<p>Gāndhārī 91 [3.3] Tasiṇa horu phalam icho va vaṇasma vaṇaru.</p>	<p>Udānavarga 3.4 Tṛṣṇā manujasya pramattacāriṇas tṛṣṇā vardhati māluteva hi sa hi saṃsarate punaḥ punaḥ phalam icchann iva vānaro vane //</p>

<p>Pāḷi 335 [24.2] Taṇhā yaṃ esā sahatī jammī taṇhā loke visattikā sokā tassa pavaḍḍhanti abhivaṭṭhaṃ va bīraṇaṃ.</p>	<p>Patna 138 [9.2] Tahna yaṃ cesā sahate jammī tahnā loke duraccayā śokā tassa pravaddhamti ovaṭṭhā beruṇā iva </p>
<p>Gāndhārī</p>	<p>Udānavarga 3.9 Tṛṣṇā ya etāṃ sahate grāmyāṃ tṛṣṇāṃ loke sudustyaḥ śokās tasya nivardhante hy avavṛṣṭā bīraṇā yathā //</p>

<p>Pāḷi 336 [24.3] Taṇhā yo cetam̐ sahatī jammiṃ taṇham̐ loke duraccayaṃ sokā tamhā papatanti udabindu va pokkharā.</p>	<p>Patna 139 [9.3] Tahna yo cetām sahate jammiṃ tahnām loke duraccayām śokā tassa vivaṭṭanti udabindū va pukkhare </p>
<p>Gāndhārī</p>	<p>Udānavarga 3.10 Tṛṣṇā yas tv etām tyajate grāmyām tṛṣṇām loke sudustyajām / śokās tasya nivartante udabindur iva puṣkarāt //</p>
	<p>Śarīrārthagāthā vs 40.6 yasya tv etat samucchinnam̐ tālam astakavad dhatam̐ śokās tasya nivartante udabindur iva puṣkarāt </p>

<p>Pāḷi 337 [24.4] Taṇhā taṃ vo vadāmi bhaddam̐ vo, yāvattettha samāgatā, taṇhāya mūlam̐ khaṇatha usīrattho va bīraṇam̐, mā vo naḷam̐ va soto va māro bhañji punappunam̐.</p>	<p>Patna 140 [9.4] Tahna taṃ vo vademi bhadam̐ vo yāvamt̐ ittha samāgatā tahnām samūlām khaṇatha uṣīrātthī va beruṇim̐ tahnāya khatamūlāya nāsti śokā kato bhayam̐ </p>
<p>Gāndhārī 126 [7.17] Apramadu ta yu vadami bhadraṇu yavaditha samakada apramadarada bhodha sadhmi supavedidi.</p>	<p>Udānavarga 3.11 Tṛṣṇā tad vai vadāmi bhadam̐ vo yāvantaḥ stha samāgatāḥ / tṛṣṇām samūlām khanata uśīrārthīva bīraṇām / tṛṣṇāyāḥ khātamūlāyā nāsti śokaḥ kuto bhayam̐ //</p>

<p>Pāḷi 338 [24.5] Taṇhā yathā pi mūle anupaddave daḷhe chinno pi rukkho punar eva rūhati, evam pi taṇhānusaye anūhate nibbattatī dukkham idaṃ punappunāṃ.</p>	<p>Patna 156 [9.20] Tahna yathā pi mūle anupadrute dṛḍhe chinno pi rukkho punar īva jāyati em eva tahnānuśaye anūhate nivvattate dukkham idaṃ punappuno </p>
<p>Gāndhārī</p>	<p>Udānavarga 3.16 Tṛṣṇā yathāpi mūlair anupadrutaiḥ sadā chinno 'pi vṛkṣaḥ punar eva jāyate evam hi tṛṣṇānuśayair anuddhṛtair nirvartate duḥkham idaṃ punaḥ punaḥ //</p>
<p>Satyasiddhiśāstram 350 yathāpi mūle 'nupadrute dṛḍhe cchinno 'pi vṛkṣaḥ punar eva rohati evamapi tṛṣṇānuśaye 'nuddhṛte nirvartayati duḥkham idaṃ punaḥ punaḥ </p>	

<p>Pāḷi 339 [24.6] Taṇhā yassa chattimsatī sotā manāpassavanā bhusā, vāhā vahanti duddiṭṭhiṃ saṅkappā rāganissitā.</p>	<p>Patna 237 [13.22] Śaraṇa yassa chattrīsatiṃ sotā mānāphassamayā bhriśā vāhā vahanti dudriṣṭiṃ saṅkappā ggedhaniśsitā </p>
<p>Gāndhārī</p>	<p>Udānavarga</p>

<p>Pāḷi 340 [24.7] Taṇhā savanti sabbadhī sotā latā ubbhijja tiṭṭhati tañ ca disvā lataṃ jātaṃ mūlaṃ paññāya chindatha.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga</p>

<p>Pāḷi 341 [24.8] Taṇhā saritāni sinehitāni ca somanassāni bhavanti jantuno, te sātasiṭā sukhesino, te ve jātijarūpagā narā.</p>	<p>Patna 148 [9.12] Tahna saritāni sinehitāni ca somanassāni bhavanti jantuno ye sātasiṭā sukheṣiṇo te ve jātijaropagā </p>
<p>Gāndhārī</p>	<p>Udānavarga 3.5 Tṛṣṇā saritāni vai snehitāni vai saumanasyāni bhavanti jantunaḥ ye sātasiṭāḥ sukhaiṣiṇas te vai jātijaropagā narāḥ </p>

<p>Pāḷi 342 [24.9] Taṇhā tasiṇāya purakkhatā pajā parisappanti saso va bādhito, saṃyojanasaṅgasattakā dukkham upenti punappunam ciraṃya.</p>	<p>Patna 149 [9.13] Tahna tahnāya purekkhaṭā prajā parisappanti śaso va bādhito te saṃjotanasaṅgasattā gabbham upenti punappuno ciraṃ pi </p>
<p>Gāndhārī</p>	<p>Udānavarga 3.6 Tṛṣṇā tṛṣṇābhir upaskṛtāḥ prajāḥ paridhāvanti śasā va vāgurām saṃyojanaiḥ saṅgasaktā duḥkham yānti punaḥ punasā cirarātram </p>

<p>Pāḷi 343 [24.10] Taṇhā tasiṇāya purakkhatā pajā parisappanti saso va bādhito, tasmā tasiṇam vinodaye bhikkhu ākaṅkha' virāgam attano.</p>	<p>Patna 149 [9.13] Tahna tahnāya purekkhaṭā prajā parisappanti śaso va bādhito te saṃjotanasaṅgasattā gabbham upenti punappuno ciraṃ pi </p>
<p>Gāndhārī</p>	<p>Udānavarga 3.6 Tṛṣṇā tṛṣṇābhir upaskṛtāḥ prajāḥ paridhāvanti śasā va vāgurām saṃyojanaiḥ saṅgasaktā duḥkham yānti punaḥ punasā cirarātram </p>

<p>Pāḷi 344 [24.11] Taṇhā</p> <p>yo nibbanatho vanādhimutto vanamutto vanam eva dhāvati taṃ puggalam etha passatha mutto bandhanam eva dhāvati.</p>	<p>Patna 151 [9.15] Tahna</p> <p>yo nivvanadho vanā tu mutto vanamutto vanam eva dhāvati taṃ puggalam etha paśśatha mutto bandhanam eva dhāvati </p>
<p>Gāndhārī 92 [3.2] Tasiṇa</p> <p>..... paśadha muto ba-aṇam eva jayadi.</p>	<p>Udānavarga 27.29 Paśya</p> <p>yo nirvanagair vimokṣitaḥ saṃvanamukto vanam eva dhāvati taṃ paśyatha pudgalaṃ tv imaṃ mukto bandhanam eva dhāvati //</p>

<p>Pāḷi 345 [24.12] Taṇhā</p> <p>na taṃ daḷhaṃ bandhanam āhu dhīrā, yad āyasaṃ dārujaṃ pabbajaṃ ca, sārattarattā maṇikuṇḍalesu puttesu dāresu ca yā apekḥā,</p>	<p>Patna 143 [9.7] Tahna</p> <p>na taṃ dṛḍhaṃ bandhanam āhu dhīrā yad āyasaṃ dārujaṃ babbajaṃ vā sārattarattā maṇikuṇḍalesu putresu dāresu ca yā apekḥā </p>
<p>Gāndhārī 169 [11.8] Suha</p> <p>na ta driḍha ba-aṇam aha dhira ya <i>ayasa</i> taruva babaka va saratacita maṇikuṇḍaleṣu putreṣu dāreṣu ya ya aveha.</p>	<p>Udānavarga 2.5 Kāma</p> <p>na tad dṛḍhaṃ bandhanam āhur āryā yad āyasaṃ dāravaṃ balbajaṃ vā saṃraktacittasya hi mandabuddheḥ putreṣu dāreṣu ca yā avekṣā </p>

<p>Pāḷi 346 [24.13] Taṇhā</p> <p>etaṃ daḷhaṃ bandhanam āhu dhīrā, ohāriṇaṃ sithilaṃ duppamuñcaṃ, etaṃ pi chetvāna paribbajanti anapekkhino kāmasukhaṃ pahāya.</p>	<p>Patna 144 [9.8] Tahna</p> <p>etaṃ dṛḍhaṃ bandhanam āhu dhīrā ohāriṇaṃ sukhumaṃ duppamuñcaṃ etappi chettāna vrajanti santo anapekkhino sabbadukhaṃ prahāya </p>
<p>Gāndhārī 170 [11.9] Suha</p> <p>eda driḍha ba-aṇam aha dhira ohariṇa śīśila drupamokṣu eda bi chitvaṇa parivrayadi aṇavehiṇo kamasuhu prahāi.</p>	<p>Udānavarga 2.6 Kāma</p> <p>etad dṛḍhaṃ bandhanam āhur āryāḥ samantataḥ susthiraṃ duṣpramokṣam etad api cchitvā tu parivrajanti hy anapekṣiṇaḥ kāmasukhaṃ prahāya //</p>

<p>Pāḷi 347 [24.14] Taṇhā ye rāgarattānupatanti sotam sayamkatham makkatako va jālam, etam pi chetvāna vajanti dhīrā, anapekkhino sabbadukkham pahāya.</p>	<p>Patna</p>
<p>Gāndhārī 171 [11.10] Suha ye rakarata aṇuvadadi sodu saīgada <i>makaḍao jala</i> eda <i>bi</i> chitvaṇa parivrayadi aṇavehiṇo kamasuha prahaī.</p>	<p>Udānavarga</p>

<p>Pāḷi 348 [24.15] Taṇhā muñca pure muñca pacchato, majjhe muñca bhavassa pāragū, sabbattha vimuttamānaso na punam jātijaram upehisi.</p>	<p>Patna 150 [9.14] Tahna muñca pure muñca pacchato majjhe muñca bhavassa pāragū sabbattha vimuttamānaso na puno jātijarām upehisi </p>
<p>Gāndhārī 161 [10.?] Jara muju <i>pura</i> muju pachadu majadu muju bhavasa parako sarvatra <i>vimutamano</i> na puṇu jadijara uvehiṣi.</p>	<p>Udānavarga 29.57 Yuga muñca purato muñca paścato madhye muñca bhavasya pāragah sarvatra vimuktamānaso na punar jātijarām upeṣyasi </p>

<p>Pāḷi 349 [24.16] Taṇhā vitakkapamathitassa jantuno tibbarāgassa subhānupassino bhiyyo taṇhā pavaḍḍhati, esa kho daḷhaṃ karoti bandhanaṃ.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga 3.1 Tṛṣṇā vitarkapramathitasya jantunas tīvraṛāgasya śubhānudarśinaḥ / bhūyas tṛṣṇā pravardhate gāḍhaṃ hy eṣa karoti bandhanam //</p>
	<p>Śarīrārthagāthā vs 17 vitarkapramathitasya dehinā tīvraṛāgasya śubhānudarśinaḥ bhūyas tṛṣṇā vivardhate sā gāḍhīkurute 'sya bandhanam </p>

<p>Pāḷi 350 [24.17] Taṇhā vitakkupasame ca yo rato asubhaṃ bhāvayatī sadā sato, esa kho vyantikāhiti, esacchecchati mārabandhanaṃ.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga 3.2 Tṛṣṇā vitarkavyupaśame tu yo rato hy aśubhāṃ bhāvayate sadā smrtaḥ / tṛṣṇā hy eṣa prahāsyate sa tu khalu pūtikaroti bandhanam //</p>

<p>Pāḷi 351 [24.18] Taṇhā niṭṭham̐ gato asantāsī, vītataṇho anaṅgaṇo, acchindi bhavasallāni, antimoyaṃ samussayo.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga</p>

<p>Pāḷi 352 [24.19] Taṇhā vītataṇho anādāno, niruttipadakovido, akkharānaṃ sannipātaṃ jaññā pubbaparāni ca, sa ve antimaśārīro mahāpañño (mahāpuriso) ti vuccati.</p>	<p>Patna 147 [9.11] Tahna vītatahno anādāno niruttīpadakovido akkharāṇāṃ sannipātena ññāyyā pūrvvāparāni so sa ve antimaśārīro mahāprañño ti vuccati </p>
<p>Gāndhārī</p>	<p>Udānavarga</p>

<p>Pāḷi 353 [24.20] Taṇhā sabbābhibhū sabbavidūham asmi, sabbesu dhammesu anūpalitto, sabbañjaho taṇhakkhaye vimutto, sayam̐ abhiññāya kam uddiseyyam̐.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga 21.1 Tathāgata sarvābhibhūḥ sarvavid eva cāsmi sarvaiś ca dharmaiḥ satataṃ na liptaḥ / sarvañjahaḥ sarvabhayād vimuktaḥ svayaṃ hy abhiññāya kam uddīseyam //</p>
<p>Saṅghabhedavastu I 132 sarvābhibhūḥ sarvavid asmi loke sarvaiś ca dharmair iha nopalīptaḥ sarvañjaho vītatṛṣṇo vimuktaḥ svayaṃ by abhiññāya kam uddīseyam </p>	<p>Mahāvastu iii. 118 sarvābhibhū sarvavidū ’ham asmi sarveṣu dharmeṣu anopalīptaḥ sarvaṃ jahe tṛṣṇakṣayā vimukto na mādr̥ṣo saṃprajāneti vedanā </p>

<p>Pāḷi 354 [24.21] Taṇhā sabbadānaṃ dhammadānaṃ jināti, sabbaṃ rasaṃ dhammaraso jināti, sabbaṃ ratiṃ dhammaratī jināti, taṇhakkhayo sabbadukkhaṃ jināti.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga 26.31 Nirvāṇa <i>sarvaṃ dānaṃ dharmadāna jināti</i> <i>sarvāṃ ratiṃ dhammaratiṃ jināti </i> sarvaṃ balaṃ kṣāntibalaṃ jināti <i>tṛṣṇākṣayaḥ sarvasukhaṃ jināti </i></p>

<p>Pāḷi 355 [24.22] Taṇhā hananti bhogā dummedhaṃ, no ve pāragavesino, bhogataṇhāya dummedho hanti aññe va attanaṃ.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga 2.16 Kāma durmedhasaṃ hanti bhogo na tv ihātmagaveṣiṇam durmedhā bhogātṛṣṇābhir hanty ātmānam atho parān </p>

<p>Pāḷi 356 [24.23] Taṇhā tiṇadosāni khettāni, rāgadosā ayaṃ pajā, tasmā hi vītarāgesu, dinnaṃ hoti mahapphalaṃ.</p>	<p>Patna 152 [9.16] Tahna ttriṇadoṣāṇi khettrāṇi rāgadoṣā ayaṃ prajā tassā hi vītarāgesu dinnaṃ hoti mahapphalaṃ </p>
<p>Gāndhārī</p>	<p>Udānavarga 16.16 Prakirṇaka kṣetrāṇi tṛṇadoṣāṇi rāgadoṣā tv iyaṃ prajā tasmād vigatarāgebhyo dattaṃ bhavati mahāphalam </p>

<p>Pāḷi 357 [24.24] Taṇhā tiṇadosāni khettāni, dosadosā ayaṃ pajā, tasmā hi vītadosesu, dinnāṃ hoti mahapphalaṃ.</p>	<p>Patna 153 [9.17] Tahna ttriṇadoṣāṇi khettrāṇi doṣadoṣā ayaṃ praḷā tassā hi vītadoṣesu dinnāṃ hoti mahapphalaṃ </p>
<p>Gāndhārī</p>	<p>Udānavarga 16.17 Prakirṇaka kṣetrāṇi tṛṇadoṣāṇi dveṣadoṣā tv iyaṃ praḷā tasmād vigatadveṣebhyo dattaṃ bhavati mahāphalam //</p>

<p>Pāḷi 358 [24.25] Taṇhā tiṇadosāni khettāni, mohadosā ayaṃ pajā, tasmā hi vītamoheṣu, dinnāṃ hoti mahapphalaṃ.</p>	<p>Patna 154 [9.18] Tahna ttriṇadoṣāṇi khettrāṇi mohadoṣā ayaṃ praḷā tassā hi vītamoheṣu dinnāṃ hoti mahapphalaṃ </p>
<p>Gāndhārī</p>	<p>Udānavarga 16.18 Prakirṇaka kṣetrāṇi tṛṇadoṣāṇi mohadoṣā tv iyaṃ praḷā tasmād vigatamohebhyo dattaṃ bhavati mahāphalam //</p>

<p>Pāḷi 359 [24.26] Taṇhā tiṇadosāni khettāni, icchādosā ayaṃ pajā, tasmā hi vigaticchesu, dinnāṃ hoti mahapphalaṃ.</p>	<p>Patna 154 [9.18] Tahna ttriṇadoṣāṇi khettrāṇi mohadoṣā ayaṃ praḷā tassā hi vītamoheṣu dinnāṃ hoti mahapphalaṃ </p>
<p>Gāndhārī</p>	<p>Udānavarga 16.21 Prakirṇaka kṣetrāṇi tṛṇadoṣāṇi tṛṣṇādoṣā tv iyaṃ praḷā tasmād vigatamohebhyo dattaṃ bhavati mahāphalam //</p>

25. Bhikkhuvagga

<p>Pāḷi 360 [25.1] Bhikkhu cakkhunā saṁvaro sādhu, sādhu sotena saṁvaro, ghāṇena saṁvaro sādhu, sādhu jivhāya saṁvaro.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga</p>
<p>Mahāvastu iii. pg 423 [Bhikṣu] caḅṣuṣā saṁvaro sādhu sādhu śrotreṇa saṁvaraḥ ghrāṇena saṁvaro sādhu sādhu jivhāya saṁvaro </p>	<p>Prātimokṣasūtram (Mā) concl. vs 9 caḅṣuṣā saṁvaraḥ sādhuḥ sādhuḥ śrotreṇa saṁvaraḥ ghrāṇena saṁvaraḥ sādhuḥ sādhujihvāya saṁvaraḥ </p>

<p>Pāḷi 361 [25.2] Bhikkhu</p> <p>kāyena saṃvaro sādhu, sādhu vācāya saṃvaro, manasā saṃvaro sādhu, sādhu sabbattha saṃvaro, sabbattha saṃvuto bhikkhu sabbadukkhā pamuccati.</p>	<p>Patna 51 [4.2] Bhikṣu</p> <p>kāyena saṃvaro sādhu sādhu vācāya saṃvaro manasā pi saṃvaro sādhu sādhu sabbattha saṃvaro sabbattha saṃvṛto bhikkhū sabbadukkhā pramuccati </p>
<p>Gāndhārī 52 [2.2] Bhikhu</p> <p>kaeṇa saṅamu sadhu sadhu vayaī saṅamu maṇeṇa saṅamu sadhu sadhu savatra saṅamu sarvatra saṅado bhikhu sarva dugadio jahi.</p>	<p>Udānavarga 7.11 Sucarita</p> <p>kāyena saṃvaraḥ sādhu sādhu vācā ca saṃvaraḥ / manasā saṃvaraḥ sādhu sādhu sarvatra saṃvaraḥ / sarvatra saṃvṛto bhikṣuḥ sarvaduḥkhāt pramucyate </p>
<p>Mahāvastu iii. pg 423 [Bhikṣu]</p> <p>kāyena saṃvaro sādhu manasā sādhu saṃvaraḥ sarvatra saṃvṛto bhikṣuḥ sarvaduḥkhā pramucyate </p>	<p>Abhidharmakośabhāṣyam pg 208</p> <p>kāyena saṃvaraḥ sādhu sādhu vācā 'tha saṃvaraḥ manasā saṃvaraḥ sādhu sādhu sarvatra saṃvaraḥ </p>
<p>Prātimokṣasūtram (Mā) concl. vs 9</p> <p>kāyena saṃvaraḥ sādhu manasā sādhu saṃvaraḥ sarvatra saṃvṛto bhikṣuḥ sarvaduḥkhāt pramucyate </p>	<p>Prātimokṣasūtram (Mā-L), concl. vs 11</p> <p>kāyena saṃvaraḥ sādhuḥ manasā sādhu saṃvaraḥ sarvatra saṃvṛto bhikṣuḥ sarvaduḥkhāt pramucyate </p>
<p>Prātimokṣasūtram (Sū) concl. vs 8</p> <p>kāyena saṃvaraḥ sādhu sādhu vācā ca saṃvaraḥ manasā saṃvaraḥ sādhu sādhu sarvatra saṃvaraḥ sarvatra saṃvṛto bhikṣuḥ sarvaduḥkhāt pramucyate</p>	<p>Prātimokṣasūtram (Mūl) concl. vs 9</p> <p>kāyena saṃvaraḥ sādhu sādhu vācātha saṃvaraḥ manasā saṃvaraḥ sādhu sādhu sarvatra saṃvaraḥ sarvatra saṃvṛto bhikṣuḥ sarvaduḥkhāt pramucyate </p>

<p>Pāḷi 362 [25.3] Bhikkhu</p> <p>hatthasaṃyato pādasam̐yato, vācāya sam̐yato sam̐yatuttamo, ajjhattarato samāhito, eko santuṣito tam āhu bhikkhum̐.</p>	<p>Patna 52 [4.3] Bhikṣu</p> <p>hastasaṃyyato pādasam̐yyato vācāsam̐yyato sam̐vṛtendriyo ajjhattarato samāhito eko sam̐tuṣito tam āhu bhikkhum̐ </p>
<p>Gāndhārī 53 [2.3] Bhikhu</p> <p>hastasañadu padasañadu vayasañadu savudidrio aḷatvarado samahido ekosaduṣido tam ahu bhikhu.</p>	<p>Udānavarga 32.7 Bhikṣu</p> <p>hastasaṃyataḥ pādasam̐yato vācāsam̐yataḥ sarvasam̐yataḥ / ādhyātmarataḥ samāhito hy ekaḥ sam̐tuṣito hi yaḥ sa bhikṣuḥ //</p>
<p>Mahāvastu iii. pg 423 [Bhikṣu]</p> <p>yatayāyī yataseyyo asyā yatasam̐kalpa dhyāyī apramatto adhyāyarato samāhito eko sam̐tuṣito tam āhu bhikṣum̐ </p>	

<p>Pāḷi 363 [25.4] Bhikkhu</p> <p>yo mukhasam̐yato bhikkhu, mantabhāṇī anuddhato, attham̐ dhammañ ca dīpeti madhuram̐ tassa bhāṣitam̐.</p>	<p>Patna 54 [4.5] Bhikṣu</p> <p>yo mukhe sam̐yyato bhikkhū mantābhāṣī anuddhato attham̐ dhammañ ca deṣeti madhuram̐ tassa bhāṣitam̐ </p>
<p>Gāndhārī 54 [2.4] Bhikhu</p> <p>yo muheṇa sañado bhikhu maṇabhaṇi aṇudhato artha dharmā ci deṣedi masuru tasa bhaṣida.</p>	<p>Udānavarga 8.10 Vāca</p> <p>mukhena sam̐yato bhikṣur mandabhāṣī hy anuddhataḥ / arthaṃ dharmam̐ ca deṣayati madhuram̐ tasya bhāṣitam̐ //</p>

<p>Pāḷi 364 [25.5] Bhikkhu dhammārāmo dhammarato, dhammaṃ anuvicintayaṃ, dhammaṃ anussaraṃ bhikkhu, saddhammā na parihāyati.</p>	<p>Patna 226 [13.11] Śaraṇa dhammārāmo dhammarato dhammaṃ anuvicintayaṃ dhammaṃ anussaraṃ bhikkhū dhammā na parihāyati </p>
<p>Gāndhārī 64 [2.14] Bhikhu dhamaramu dhamaradu dhamu aṇuvidāo dhamu aṇusvaro bhikhu sadhama na parihayadi.</p>	<p>Udānavarga 32.8 Bhikṣu dharmārāmo dharmarato dharmam evānucintayan / dharmam cānusmaraṃ bhikṣur dharmān na parihīyate </p>
<p>Mahāvastu iii. pg 422 [Bhikṣu] dharmārāmo dharmarato dharmam anuvicintayaṃ dharmam samanumaraṃ bhikṣu saddharmān na parihāyati </p>	

<p>Pāḷi 365 [25.6] Bhikkhu salābhaṃ nātimaññeyya, nāññesaṃ pihaṃ care, aññesaṃ pihaṃ bhikkhu samādhim nādhigacchati.</p>	<p>Patna 55 [4.6] Bhikṣu saṃ lābhaṃ nātimaññeyā nā 'mñesaṃ pihaṃ care amñesaṃ pihaṃ bhikkhū samādhin nādhigacchati </p>
<p>Gāndhārī 61 [2.11] Bhikhu salavhu nadimañña nañesa svihao sia añesa svihao bhikhu samadhi nadhikachadi.</p>	<p>Udānavarga 13.8 Satkāra svalābhaṃ nāvamanyeta nānyeṣāṃ spṛhako bhavet / anyeṣāṃ spṛhako bhikṣuḥ samādhim nādhigacchati //</p>

<p>Pāḷi 366 [25.7] Bhikkhu appalābho pi ce bhikkhu salābhaṃ nātimaññati, taṃ ve devā pasaṃsanti suddhājīviṃ atanditaṃ.</p>	<p>Patna 56 [4.7] Bhikṣu appalābho pi ce bhikkhū saṃ lābhaṃ nātimaññati taṃ ve devā praśaṃsanti śuddhājīviṃ atandritaṃ </p>
<p>Gāndhārī 62 [2.12] Bhikhu apalabho du yo bhikhu salavhu nadimaññadi ta gu deva praśajadi śudhayivu atadrida.</p>	<p>Udānavarga</p>

<p>Pāḷi 367 [25.8] Bhikkhu sabbaso nāmarūpasmim yassa natthi mamāyitaṃ, asatā ca na socati, sa ve bhikkhū ti vuccati.</p>	<p>Patna</p>
<p>Gāndhārī 79 [2.29] Bhikhu savaśu namaruvasa yasa nasti mamaīda asata i na śoyadi so hu bhikhu du vucadi.</p>	<p>Udānavarga 32.17 Bhikṣu yasya saṃnicayo nāsti yasya nāsti mamāyitam / asantam śocate naiva sa vai bhikṣur nirucyate //</p>

<p>Pāḷi 368 [25.9] Bhikkhu mettāvihārī yo bhikkhu, pasanno buddhasāsane, adhigacche padaṃ santāṃ, saṅkhārūpasamaṃ sukhaṃ.</p>	<p>Patna 59 [4.10] Bhikṣu mettāvihārī bhikkhū prasanno buddhasāsane paṭivijjhi padaṃ śāntāṃ saṃkhāropaśamaṃ sukhaṃ dṛṣṭe va dhamme nibbāṇaṃ yogacchemāṃ anuttaraṃ </p>
<p>Gāndhārī 70 [2.20] Bhikhu metravihara yo bhikhu prasano budhasāsaṇe paḍivīju pada śada sagharavoṣamu suha.</p>	<p>Udānavarga 32.21 Bhikṣu maitrāvihārī yo bhikṣuḥ prasanno buddhasāsane adhigacchet padaṃ śāntāṃ saṃskāropaśamaṃ sukhaṃ //</p>
<p>Mahāvastu iii. pg 421 [Bhikṣu] maitrāvihārī yo bhikṣuḥ prasanno buddhasāsane adhigacchati padaṃ śāntāṃ aśecanaṃ ca mocanaṃ </p>	

<p>Pāḷi 369 [25.10] Bhikkhu siṅca bhikkhu imaṃ nāvāṃ, sittā te lahum essati, chetvā rāgaṇ ca dosaṇ ca, tato nibbānaṃ ehisi.</p>	<p>Patna 57 [4.8] Bhikṣu siṅca bhikkhu imāṃ nāvāṃ sittā te laghu hehiti hettā rāgaṇ ca doṣaṃ ca tato nibbāṇaṃ ehisi </p>
<p>Gāndhārī 76 [2.26] Bhikhu sija bhikhu ima nama sita di lahu bheṣidi chetva raka ji doṣa ji tado nivaṇa eṣidi.</p>	<p>Udānavarga 26.12 Nirvāṇa siṅca bhikṣor imāṃ nāvāṃ siktā laghvī bhaviṣyati hitvā rāgaṃ ca doṣaṃ ca tato nirvāṇaṃ eṣyasi //</p>
<p>Mahāvastu iii. pg 421 [Bhikṣu] siṃca bhikṣu imāṃ nāvāṃ maitrāye siktā te laghu bheṣyati chittvā rāgaṃ ca doṣaṃ ca tato nirvāṇaṃ eṣyasi </p>	

<p>Pāḷi 370 [25.11] Bhikkhu pañca chinde pañca jahe, pañca cuttaribhāvaye, pañca saṅgātigo bhikkhu oghatiṇṇo ti vuccati.</p>	<p>Patna</p>
<p>Gāndhārī 78 [2.28] Bhikkhu paja china paje jahi paja utvaribhavaī pajaṣaḅadhio bhikkhu ohatiṇṇo di vucadi.</p>	<p>Udānavarga</p>

<p>Pāḷi 371 [25.12] Bhikkhu jhāya bhikkhu mā ca pāmado, mā te kāmaguṇe bhamassu cittaṃ, mā lohaguḷaṃ gilī pamatto, mā kandi dukkham idan ti ḍayhamāno.</p>	<p>Patna 33 [2.19] Apramāda dhammaṃ vicanātha apramattā mā vo kāmaguṇā bhrameṃsu cittaṃ mā lohaguḷe gilaṃ pamatto kraṇḍe dukkham idan ti dayhamāno </p>
<p>Gāndhārī 75 [2.25] Bhikkhu jāi bhikkhu ma yi pramati ma de kamaguṇa bhametsu cita ma lohaguḷa gili pramata kani dukham ida di ḍajamaṇo.</p>	<p>Udānavarga 31.31 Citta ātāpī vihara tvam apramatto mā te kāmaguṇo matheta cittaṃ / mā lohaguḷāṃ gileḷ pramattaḥ krandaṃ vai narakeṣu pacyamānaḥ </p>

<p>Pāḷi 372 [25.13] Bhikkhu natthi jhānaṃ apaññassa, paññā natthi ajhāyato, yamhi jhānañ ca paññā ca sa ve nibbānasantike.</p>	<p>Patna 62 [4.13] Bhikṣu nāsti jhānam apraṃñassa praṃñā nāsti ajhāyato yamhi jhānañ ca praṃñā ca sa ve nibbānasantike </p>
<p>Gāndhārī 58 [2.8] Bhikhu nasti jaṇa apraṇasa praṇa nasti aḷayado yasa jaṇa ca praṇa ya so hu nirvaṇasa sadii.</p>	<p>Udānavarga</p>
	<p>Prātimokṣasūtram (Mā), concl. vs 7 nāsti dhyānam aprajñasya prajñānāsti adhyāyato yasya dhyānañ ca prajñā ca sa vai nirvāṇasya antike </p>

<p>Pāḷi 373 [25.14] Bhikkhu suññāgāraṃ paviṭṭhassa, santacittassa bhikkhuno, amānusī ratī hoti sammā dhammaṃ vipassato.</p>	<p>Patna 60 [4.11] Bhikṣu sumññā 'gāraṃ praviṣṭassa śāntacittassa bhikkhuṇo amānuṣā ratī hoti sammaṃ dhammaṃ vipaśśato </p>
<p>Gāndhārī 55 [2.5] Bhikhu śuñakare praviṭṭhasa śadacitasa bhikhuṇo amaṇuṣaradi bhodi <i>same dharma</i> vivaśadu.</p>	<p>Udānavarga 32.9 Bhikṣu śuñyāgāraṃ praviṣṭasya prahitātmasya bhikṣuṇaḥ / amānuṣā ratir bhavati samyag dharmām vipaśyataḥ //</p>

<p>Pāḷi 374 [25.15] Bhikkhu</p> <p>yato yato sammasati khandhānaṃ udayabbayaṃ labhatī pītipāmojjaṃ, amataṃ taṃ vijānataṃ.</p>	<p>Patna 61 [4.12] Bhikṣu</p> <p>yathā yathā sammasati khandhānāṃ udayavyayaṃ labhate cittassa prāmojjaṃ amatā hetāṃ vijānato </p>
<p>Gāndhārī 56 [2.6] Bhikhu</p> <p>yado yado sammaṣādi kanaṇa udakavaya lahadi pridipramoju amudu ta viaṇadu.</p>	<p>Udānavarga 32.10 Bhikṣu</p> <p>yato yataḥ saṃpṛṣati skandhānāṃ udayavyayam / prāmodyaṃ labhate tatra prītyā sukham analpakam / tataḥ prāmodyabahulaḥ smṛto bhikṣuḥ parivrajat //</p>
<p>Pāḷi 375 [25.16] Bhikkhu</p> <p>tatrāyam ādi bhavati idha paññassa bhikkhuṇo: indriyagutti santuṭṭhī pātimokkhe ca saṃvaro.</p>	<p>Patna 63 [4.14] Bhikṣu</p> <p>tatthāyam ādī bhavati iha praññassa bhikkhuṇo indriyagottī sāntoṣṭī prātimokkhe ca saṃvaro </p>
<p>Gāndhārī 59 [2.9] Bhikhu</p> <p>tatraī adi bhavadi tadha prañasa bhikhuṇo idriagoti saduṭṭhi pradimukhe i ro.</p>	<p>Udānavarga 32.26-27 Bhikṣu</p> <p>tasmād dhyānaṃ tathā prajñāṃ anuyujyeta paṇḍitaḥ tasyāyam ādir bhavati tathā prajñasya bhikṣuṇaḥ //</p> <p>saṃtuṣṭir indriyair guptiḥ prātimokṣe ca saṃvaraḥ / mātraññatā ca bhakteṣu prāntaṃ ca śayanāsanam / adhicitte samāyogaṃ yasyāsau bhikṣur ucyate //</p>
	<p>Prātimokṣasūtram (Mā-L), concl. vs 8</p> <p>tatrāyam ādi bhavati iha prajñasya bhikṣuṇo indriyai guptiḥ saṃtuṣṭiḥ prātimokṣe ca saṃvaro </p>

<p>Pāḷi 376 [25.17] Bhikkhu</p> <p>mitte bhajassu kalyāṇe suddhājīve atandīte, paṭisanthāravuttassa, ācārakušalo siyā, tato pāmojjabahulo dukkhassantaṃ karissati.</p>	<p>Patna 64 [4.15] Bhikṣu</p> <p>mitte bhajetha kallāṇe śuddhājīvī atandrito paṭisandharavattī ssa ācārakušalo siyā tato prāmojjabahulo sato bhikkhū parivraje </p>
<p>Gāndhārī 60 [2.10] Bhikhu</p> <p>mitra bhayea paḍiruva śudhayiva atadriḍi paḍisadharagutisa ayarakuśa tadu ayarakuśalo suhu bhikhu vihaṣisi.</p>	<p>Udānavarga 32.6 Bhikṣu</p> <p>mātraṃ bhajeta pratirūpaṃ śuddhājīvo bhavet sadā pratisaṃstāravṛttiḥ syād ācārakušalo bhavet / tataḥ prāmodyabahulaḥ smṛto bhikṣuḥ parivrajat //</p>
<p>Pāḷi 377 [25.18] Bhikkhu</p> <p>vassikā viya pupphāni maddavāni pamuñcati, evaṃ rāgaṃ ca dosaṃ ca vipparamuñcetha bhikkhavo.</p>	<p>Patna 133 [8.13] Puṣpa</p> <p>vāśśikī r iva puṣpāni mañcakāni pramuñcati evaṃ rāgaṃ ca doṣaṃ ca vipparamuñcatha bhikkhavo </p>
<p>Gāndhārī 298 [18.9] [Puṣpa]</p> <p>vaṣia yatha puṣaṇa poraṇaṇi pramujadi emu raka ji doṣa ji vipramujadha bhikṣavi.</p>	<p>Udānavarga 18.11 Puṣpa</p> <p>varṣāsu hi yathā puṣpaṃ vaguro vipparamuñcati evaṃ rāgaṃ ca doṣaṃ ca vipparamuñcata bhikṣavaḥ //</p>
<p>Pāḷi 378 [25.19] Bhikkhu</p> <p>santakāyo santavāco santavā susamāhito vantalokāmiso bhikkhu upasanto ti vuccati.</p>	<p>Patna 53 [4.4] Bhikṣu</p> <p>śāntakāyo śāntacitto śāntavā susamāhito vāntalokāmiṣo bhikkhū upaśānto ti vuccati </p>
<p>Gāndhārī</p>	<p>Udānavarga 32.24 Bhikṣu</p> <p>śāntakāyaḥ śāntavāk susamāhitaḥ / vāntalokāmiṣo bhikṣur upaśānto nirucyate //</p>

<p>Pāḷi 379 [25.20] Bhikkhu attanā codayattānaṃ, paṭimāsettam attanā, so attagutto satimā sukhaṃ bhikkhu vihāhisi.</p>	<p>Patna 324 [17.19] Ātta āttanā codayā 'ttānaṃ parimaśāttānaṃ āttanā so āttagutto satimā sukhaṃ bhikkhū vihāhisi </p>
<p>Gāndhārī</p>	<p>Udānavarga</p>

<p>Pāḷi 380 [25.21] Bhikkhu attā hi attano nātho, attā hi attano gati, tasmā saṃyamayattānaṃ assaṃ bhadraṃ va vāṇijo.</p>	<p>Patna 322 [17.17] Ātta āttā hi āttano nātho āttā hi āttano gatī tassā saṃyyamayā 'ttānaṃ aśsaṃ bhadraṃ va vāṇijo </p>
<p>Gāndhārī</p>	<p>Udānavarga 19.14 Aśva ātmaiva hy ātmano nāthaḥ ātmā śaraṇam ātmanaḥ / tasmāt saṃyamayātmānaṃ bhadraśvam iva sārathiḥ //</p>

<p>Pāḷi 381 [25.22] Bhikkhu pāmojjabahulo bhikkhu, pasanno buddhasāsane, adhigacche padaṃ santaṃ, saṅkhārūpasamaṃ sukhaṃ.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga</p>

25. Bhikkhuvagga - 224

<p>Pāḷi 382 [25.23] Bhikkhu</p> <p>yo have daharo bhikkhu yuñjati buddhasāsane, somaṃ lokaṃ pabhāseti abbhā mutto va candimā.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga 16.7 Prakirṇaka</p> <p>daharo 'pi cet pravrajate yujyate buddhasāsane sa imaṃ bhāsate lokam abhramuktaiva candramāḥ //</p>

Bhikkhuvaggo pañcavīsatiso.

26. Brāhmaṇavagga

<p>Pāḷi 383 [26.1] Brāhmaṇa</p> <p>chinda sotaṃ parakkamma, kāme panuda brāhmaṇa, saṅkhārānaṃ khayam̐ ñatvā, akataññūsi brāhmaṇa.</p>	<p>Patna 34 [3.1] Brāhmaṇa</p> <p>chinna sūtraṃ parākrāmma bhavaṃ praṇuda brāhmaṇa saṅkhārāṇāṃ khayam̐ ñāttā akathaso si brāhmaṇa </p>
<p>Gāndhārī 10 [1.10] Brammaṇa</p> <p>china sadu parakamu kama praṇuyu bramaṇa sagharāṇa kṣaya ñatva akadaṇo si brammaṇa.</p>	<p>Udānavarga 33.60a Brāhmaṇa</p> <p>chindi srotaḥ parākramya kāmaṃ praṇuda brāhmaṇa saṃskārāṇāṃ kṣayam̐ jñātvā hy akṛtajño bhaviṣyasi //</p>
<p>Pāḷi 384 [26.2] Brāhmaṇa</p> <p>yadā dvayesu dhammesu pāragū hoti brāhmaṇo, athassa sabbe saṃyogā atthaṃ gacchanti jānato.</p>	<p>Patna 41 [3.8] Brāhmaṇa</p> <p>yadā <i>d</i>ayesu dhammesu pāragū hoti brāhmaṇo athassa sabbe saṃyogā atthaṃ gacchanti jānato </p>
<p>Gāndhārī 14 [1.14] Brammaṇa</p> <p>yada dvaesu dharmeṣu parako bhodi brammaṇo athasa sarvi saṅoka astaḡachadi jaṇada.</p>	<p>Udānavarga 33.72 Brāhmaṇa</p> <p>yadā hi sveṣu dharmeṣu brāhmaṇaḥ pārago bhavet / athāsya sarvasaṃyogā astam̐ gacchanti paśyataḥ //</p>
<p>Pāḷi 385 [26.3] Brāhmaṇa</p> <p>yassa pāraṃ apāraṃ vā pārāpāraṃ na vijjati, vītaddaraṃ visaṃyuttaṃ, tam ahaṃ brūmi brāhmaṇaṃ.</p>	<p>Patna 40 [3.7] Brāhmaṇa</p> <p>yassa pāraṃ apāraṃ vā pārāpāraṃ na vijjati vītajjaraṃ visaṃyuttaṃ tam ahaṃ brūmi brāhmaṇaṃ </p>
<p>Gāndhārī 35 [1.35] Brammaṇa</p> <p>yasa pari avare ca para vikadadvara visaṇota tam aho brommi brammaṇa.</p>	<p>Udānavarga 33.24 Brāhmaṇa</p> <p>yasya pāraṃ apāraṃ ca pārāpāraṃ na vidyate pāragaṃ sarvadharmāṇāṃ bravīmi brāhmaṇaṃ hi tam //</p>

<p>Pāḷi 386 [26.4] Brāhmaṇa</p> <p>jhāyīm virajam āsīnaṃ katakiccaṃ anāsavaṃ uttamatthaṃ anuppattaṃ, tam ahaṃ brūmi brāhmaṇaṃ.</p>	<p>Patna 49 [3.16] Brāhmaṇa</p> <p>jhāyīm virajam āsīnaṃ katakiccaṃ anāsavaṃ uttamātthaṃ anuprāttaṃ tam ahaṃ brūmi brāhmaṇaṃ </p>
<p>Gāndhārī 48 [1.48] Brahmaṇa</p> <p>jaī parakada budhu kida kica aṇaṣṣvu budhu daśabaloveda tam ahu bromi bramaṇa.</p> <p>Gāndhārī 25 [1.25] Brahmaṇa</p> <p>aśada varada manabhaṇi aṇudhada utamatha aṇuprato tam aho bromi brahmaṇa.</p>	<p>Udānavarga 33.32 Brāhmaṇa</p> <p>dhyāyinaṃ vītarajasaṃ kṛtakṛtyam anāsravam / kṣīṇāsravaṃ viśamyuktaṃ bravīmi brāhmaṇaṃ hi tam //</p>
<p>Pāḷi 387 [26.5] Brāhmaṇa</p> <p>divā tapati ādicco, rattim ābhāti candimā, sannaddho khattiyo tapati, jhāyī tapati brāhmaṇo, atha sabbam ahorattim buddho tapati tejasā.</p>	<p>Patna 39 [3.6] Brāhmaṇa</p> <p>udayaṃ tapati ādicco ratrim ābhāti candramā sannaddho khattiyo tapati jhāyīm tapati brāhmaṇo atha sabbe ahorātte buddho tapati tejasā </p>
<p>Gāndhārī 50 [1.50] Brahmaṇa</p> <p>diva tavadi adicu radi avhāī cādrimu sanadhu kṣatrio tavadi jaī tavadi bramaṇo adha sarva ahoratra budhu tavadi teyasa.</p>	<p>Udānavarga 33.74 Brāhmaṇa</p> <p>divā tapati hādityo rātrāv ābhāti candramāḥ / sāmnaddhaḥ kṣatriyas tapati dhyāyī tapati brāhmaṇaḥ / atha nityam ahorātraṃ buddhas tapati tejasā </p>

<p>Pāḷi 388 [26.6] Brāhmaṇa</p> <p>bāhitapāpo ti brāhmaṇo, samacariyā samaṇo ti vuccati, pabbājayam attano malaṃ, tasmā pabbajito ti vuccati.</p>	<p>Patna</p>
<p>Gāndhārī 16 [1.16] Brahmaṇa</p> <p>brahetva pavaṇi brahmaṇo samaīrya śramaṇo di vucadi parvahia atvaṇo mala tasa parvaīdo di vucadi.</p>	<p>Udānavarga 11.15 Śramaṇa</p> <p>brāhmaṇo vāhitaiḥ pāpaiḥ śramaṇaḥ śamitāśubhaḥ pravrajayitvā tu malān uktaḥ pravrajitas tv iha </p>
<p>Pāḷi 389 [26.7] Brāhmaṇa</p> <p>na brāhmaṇassa pahareyya, nāssa muñcetha brāhmaṇo, dhī brāhmaṇassa hantāraṃ, tato dhī yassa muñcati.</p>	<p>Patna 46 [3.13] Brāhmaṇa</p> <p>mā brāhmaṇassa prahare nāssa mucceya brāhmaṇo dhī brāhmaṇassa hantāraṃ ya ssa vā su na muccati </p>
<p>Gāndhārī 11 [1.11] Brahmaṇa</p> <p>na brahmaṇasa praharea nasa mujea bramaṇi dhi bramaṇasa hadara tada vi dhi yo ṇa mujadi.</p>	<p>Udānavarga 33.63 Brāhmaṇa</p> <p>na brāhmaṇasya praharen na ca muñceta brāhmaṇaḥ dhig brāhmaṇasya hantāraṃ dhik taṃ yaś ca pramuñcati </p>
	<p>Abhisamācārikadharmā II pg 20</p> <p>na brāhmaṇasya prahareya nāsyā muñceya brāhmaṇo dhig brāhmaṇasya hantāraṃ taṃ pi dhik yo sya muñcati </p>

<p>Pāḷi 390 [26.8] Brāhmaṇa</p> <p>na brāhmaṇassetad akiñci seyyo, yadā nisedho manaso piyehi, yato yato hiṃsamano nivattati, tato tato sammati m eva dukkhaṃ.</p>	<p>Patna</p>
<p>Gāndhārī 15 [1.15] Brahmaṇa</p> <p>na brahmaṇasediṇa kiji bhodi yo na nisedhe maṇasa priañi yado yado yasa maṇo nivartadi tado tado samudim aha saca.</p>	<p>Udānavarga 33.75 Brāhmaṇa</p> <p>na brāhmaṇasyedṛśam asti ki^m cid yathā priyebhyo manaso niṣedhaḥ / yathā yathā hy asya mano nivartate tathā tathā saṃvṛtam eti duḥkham //</p>
<p>Pāḷi 391 [26.9] Brāhmaṇa</p> <p>yassa kāyena vācāya, manasā natthi dukkataṃ, saṃvutaṃ tīhi ṭhānehi, tam ahaṃ brūmi brāhmaṇaṃ.</p>	<p>Patna 45 [3.12] Brāhmaṇa</p> <p>yassa kāyena vācāya manasā nāsti dukkataṃ saṃvṛtaṃ trisu ṭṭhānesu tam ahaṃ brūmi brāhmaṇaṃ //</p>
<p>Gāndhārī 23 [1.23] Brahmaṇa</p> <p>yasya kaṇa vayai maṇasa nasti drukida savrudu trihi ṭhaṇehi tam aho bromi brahmaṇa.</p>	<p>Udānavarga 33.16 Brāhmaṇa</p> <p>yasya kāyena vācā ca manasā ca na duṣkṛtam / susāṃvṛtaṃ tṛbhiḥ sthānair bravīmi brāhmaṇaṃ hi tam //</p>
<p>Pāḷi 392 [26.10] Brāhmaṇa</p> <p>yamhā dhammaṃ vijāneyya sammāsambuddhadesitaṃ, sakkaccaṃ taṃ namasseyya aggihuttaṃ va brāhmaṇo.</p>	<p>Patna 35 [3.2] Brāhmaṇa</p> <p>yamhi dhammaṃ vijāneyā vṛddhamhi daharamhi vā sakkacca naṃ namasseyā aggihotraṃ va brāhmaṇo //</p>
<p>Gāndhārī</p>	<p>Udānavarga 33.66 Brāhmaṇa</p> <p>yasya dharmam vijānīyāt samyaksambuddhadeśitam / satkṛtyainam namasyeta hy agnihotram iva dvijaḥ //</p>

<p>Pāḷi 393 [26.11] Brāhmaṇa</p> <p>na jaṭāhi na gottena, na jaccā hoti brāhmaṇo, yamhi saccaṅ ca dhammo ca so sucī so va brāhmaṇo.</p>	<p>Patna 37 [3.4] Brāhmaṇa</p> <p>na jaṭāhi na gotreṇa na jāccā hoti brāhmaṇo yo tu <i>b</i>āhati pāpāni aṇutthūlāni sabbaśo <i>b</i>āhanā eva pāpānāṃ brahmaṇo ti pravuccati </p>
<p>Gāndhārī 1 [1.1] Brahmaṇa</p> <p>na jaḍaī na gotreṇa na yaca bhodī bramaṇo yo du brahetva pavaṇa aṇuthulaṇi sarvaśo brahidare va pavaṇa brammaṇo di pravucadi.</p>	<p>Udānavarga 33.7 Brāhmaṇa</p> <p>na jaṭābhir na gotreṇa na jātyā brāhmaṇaḥ smṛtaḥ / yasya satyaṃ ca dharmāṃ ca sa śucir brāhmaṇaḥ sa ca </p>
<p>Pāḷi 394 [26.12] Brāhmaṇa</p> <p>kiṃ te jaṭāhi dummedha kiṃ te ajinasāṭṭiyā, abbhantaramṃ te gahanamṃ bāhiramṃ parimajjasi.</p>	<p>Patna</p>
<p>Gāndhārī 2 [1.2] Brahmaṇa</p> <p>ki di jaḍaī drumedha ki di ayiṇaśaḍia adara gahaṇa kitva bahire parimajjasi.</p>	<p>Udānavarga 33.6 Brāhmaṇa</p> <p>kiṃ te jaṭābhir durbuddhe kiṃ cāpy ajinasāṭṭibhiḥ / abhyantaramṃ te gahanamṃ bāhya<i>kaṃ</i> parimārjasi //</p>
<p>Pāḷi 395 [26.13] Brāhmaṇa</p> <p>paṃsukūladharamṃ jantumṃ, kisaṃ dhamanisanthataṃ, ekamṃ vanasmiṃ jhāyantamṃ, tam ahamṃ brūmi brāhmaṇamṃ.</p>	<p>Patna</p>
<p>Gāndhārī 38 [1.38] Brahmaṇa</p> <p>patsukuladhara jadu kiśa dhamaṇisadhada jayada rukhamulasya tam ahu brommi bramaṇa.</p>	<p>Udānavarga</p>

<p>Pāḷi 396 [26.14] Brāhmaṇa</p> <p>na cāhaṃ brāhmaṇaṃ brūmi yonijaṃ mattisambhavaṃ, bhovādī nāma so hoti sace hoti sakiñcano, akiñcanaṃ anādānaṃ, tam ahaṃ brūmi brāhmaṇaṃ.</p>	<p>Patna</p>
<p>Gāndhārī 17 [1.17] Brahmaṇa</p> <p>na aho brahmaṇa broṃi yoṇekamatrasabhamu bhovāi namu so bhodi sayi bhodi sakiḷaṇo akiḷaṇa aṇadaṇa tam aho broṃi <i>bro</i>mmaṇa.</p>	<p>Udānavarga 33.15 Brāhmaṇa</p> <p>bravīmi brāhmaṇaṃ nāhaṃ yonijaṃ māṭṣaṃbhavam / bhovādī nāma sa bhavati sa ced bhavati sakiñcanaḥ / akiñcanam anādānaṃ bravīmi brāhmaṇaṃ hi tam //</p>
<p>Pāḷi 397 [26.15] Brāhmaṇa</p> <p>sabbasaṃyojanaṃ chetvā yo ve na paritassati, saṅgātigaṃ visaṃyuttaṃ, tam ahaṃ brūmi brāhmaṇaṃ.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga 33.49 Brāhmaṇa</p> <p>sarvasaṃyojanātīto yo vai na paritasyate asaktaḥ sugato buddho bravīmi brāhmaṇaṃ hi tam //</p>
<p>Pāḷi 398 [26.16] Brāhmaṇa</p> <p>chetvā naddhiṃ varattañ ca, sandāmaṃ sahanukkamaṃ, ukkhittapalighaṃ buddhaṃ, tam ahaṃ brūmi brāhmaṇaṃ.</p>	<p>Patna</p>
<p>Gāndhārī 42 [1.42] Brahmaṇa</p> <p>chetva nadhi valatra ya sadaṇa samadikrammi ukṣitaphalia vira tam aho brommi brahmaṇa.</p>	<p>Udānavarga 33.58a Brāhmaṇa</p> <p>chitvā naddhrīṃ varatrām ca samitānaṃ duratikramam / utkṣiptaparikhaṃ buddhaṃ bravīmi brāhmaṇaṃ hi tam //</p>

<p>Pāḷi 399 [26.17] Brāhmaṇa akkosaṃ vadhabandhañ ca, aduṭṭho yo titikkhati, khantībalaṃ balānīkaṃ, tam ahaṃ brūmi brāhmaṇaṃ.</p>	<p>Patna</p>
<p>Gāndhārī 28 [1.28] Brammaṇa akrośa vadhaba-a ca aduṭṭhu yo tidikṣadi kṣadibala balaṇeka tam ahū bromi brammaṇa.</p>	<p>Udānavarga 33.18 Brāhmaṇa ākrośāṃ vadhabandhāmś ca yo 'praduṣṭas titīkṣate kṣāntivratabalopetaṃ bravīmi brāhmaṇaṃ hi tam //</p>
<p>Pāḷi 400 [26.18] Brāhmaṇa akkodhanaṃ vatavantam, sīlavantaṃ anussutaṃ, dantaṃ antimaśārīraṃ, tam ahaṃ brūmi brāhmaṇaṃ.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga 33.19 Brāhmaṇa akrodhanaṃ vratavantam sīlavantaṃ bahuśrutam dāntam antimaśārīraṃ bravīmi brāhmaṇaṃ hi tam //</p>

<p>Pāḷi 401 [26.19] Brāhmaṇa</p> <p>vāri pokkharapatte va, āragge r iva sāsapo, yo na lippati kāmesu, tam ahaṃ brūmi brāhmaṇaṃ.</p>	<p>Patna 38 [3.5] Brāhmaṇa</p> <p>vāri pukkharapatte vā ārāgre r iva sāsavo yo na lippati kāmesu tam ahaṃ brūmi brāhmaṇaṃ </p>
<p>Gāndhārī 21 [1.21] Brahmaṇa</p> <p>vari puṣkarapatre va arage r iva sarṣava yo na lipadi kamehi tam ahu bromi brahmaṇa.</p>	<p>Udānavarga 33.30 Brāhmaṇa</p> <p>vāri puṣkarapatreṇev≈ ≈ārāgreṇeva sarṣapaḥ / na lipyate yo hi kāmair bravīmi brāhmaṇaṃ hi tam //</p>
<p>Bhikṣuṇī Vinaya pg 148</p> <p>vāri puṣkarapatre vā ārāgre iva sarṣapaḥ yo na lipyati kāmeṣu tan me śakra varam̐ dada </p>	

<p>Pāḷi 402 [26.20] Brāhmaṇa</p> <p>yo dukkhassa pajānāti idheva khayam attano, pannabhāraṃ visaṃyuttaṃ, tam ahaṃ brūmi brāhmaṇaṃ.</p>	<p>Patna</p>
<p>Gāndhārī 30 [1.30] Brahmaṇa</p> <p>yo idheva preaṇadi dukhasa kṣaya atvaṇo vipramutu visaṇutu tam aho bromi brahmaṇa.</p>	<p>Udānavarga 33.27 Brāhmaṇa</p> <p>ihaiva yaḥ prajānāti duḥkhasya kṣayam ātmanaḥ / vītarāgaṃ visaṃyuktaṃ bravīmi brāhmaṇaṃ hi tam //</p>

<p>Pāḷi 403 [26.21] Brāhmaṇa gambhīrapaññaṃ medhāviṃ, maggāmaggassa kovidaṃ, uttamatthaṃ anuppattaṃ, tam ahaṃ brūmi brāhmaṇaṃ.</p>	<p>Patna 48 [3.15] Brāhmaṇa gambhīrapraññaṃ medhāviṃ māggā 'māggassa kovidaṃ uttamāttham anuprātaṃ tam ahaṃ brūmi brāhmaṇaṃ </p>
<p>Gāndhārī 49 [1.49] Brahmaṇa gammirapraṇa medhavi margamargasa koia utam pravara vira tam ahu brommi bramaṇa.</p> <p>Gāndhārī 25 [1.25] Brahmaṇaga vaśada varada manabhaṇi aṇudhada utamatha aṇuprato tam aho bromi brammaṇa.</p>	<p>Udānavarga 33.33 Brāhmaṇa gambhīrabuddhiṃ medhāḍhyaṃ mārgāmārgeṣu kovidaṃ / uttamārtham anuprāptaṃ bravīmi brāhmaṇaṃ hi tam //</p>
<p>Pāḷi 404 [26.22] Brāhmaṇa asaṃsaṭṭhaṃ gahaṭṭhehi, anāgārehi cūbhayaṃ, anokasāriṃ appicchaṃ, tam ahaṃ brūmi brāhmaṇaṃ.</p>	<p>Patna 44 [3.11] Brāhmaṇa asaṃsaṭṭhaṃ gṛhaṭṭhehi anagārehi cūbhayaṃ anokasāriṃ appicchaṃ tam ahaṃ brūmi brāhmaṇaṃ </p>
<p>Gāndhārī 32 [1.32] Brahmaṇa asatsiṭha ghahaṭṭhehi aṇakarehi yuhaī aṇovasari apicha tam aho brommi brammaṇa.</p>	<p>Udānavarga 33.20 Brāhmaṇa asaṃsṛṣṭaṃ gṛhasthebhīr anagārais tathobhayaṃ / anokasāriṇaṃ tuṣṭaṃ bravīmi brāhmaṇaṃ hi tam //</p>

<p>Pāḷi 405 [26.23] Brāhmaṇa</p> <p>nidhāya daṇḍaṃ bhūtesu tasesu thāvaresu ca, yo na hanti na ghātetī, tam ahaṃ brūmi brāhmaṇaṃ.</p>	<p>Patna</p>
<p>Gāndhārī 18 [1.18] Brahmaṇa</p> <p>nihaī daṇa bhudeṣu traseṣu thavareṣu ca yo na hadi na ghadhedī tam aho bromi bramaṇa.</p>	<p>Udānavarga 33.36 Brāhmaṇa</p> <p>nikṣiptadaṇḍaṃ bhūteṣu trase<i>ṣu</i> sthā<i>vareṣu</i> ca yo na hanti hi bhūtāni bravīmi brāhmaṇaṃ hi tam //</p>
<p>Pāḷi 406 [26.24] Brāhmaṇa</p> <p>aviruddhaṃ viruddhesu, attadaṇḍesu nibbutaṃ, sādānesu anādānaṃ, tam ahaṃ brūmi brāhmaṇaṃ.</p>	<p>Patna</p>
<p>Gāndhārī 29 [1.29] Brahmaṇa</p> <p>avirudhu virudheṣu atadaṇeṣu nivudu sadaṇeṣu aṇadaṇa tam aho bromi brammaṇa.</p>	<p>Udānavarga</p>
<p>Pāḷi 407 [26.25] Brāhmaṇa</p> <p>yassa rāgo ca doso ca māno makkho ca pātito, sāsapo r iva āraggā, tam ahaṃ brūmi brāhmaṇaṃ.</p>	<p>Patna</p>
<p>Gāndhārī 27 [1.27] Brahmaṇa</p> <p>yasya rako ca doṣo ca maṇu makṣu pravadido paṇabhara visaṇutu tam ahu bromi brammaṇo.</p>	<p>Udānavarga 33.40 Brāhmaṇa</p> <p>yasya rāgaś ca doṣaś ca māno mraḥṣaś ca sātitaḥ na lipyate yaś ca doṣair bravīmi brāhmaṇaṃ hi tam //</p>

<p>Pāḷi 408 [26.26] Brāhmaṇa</p> <p>akakkasaṃ viññapaniṃ giraṃ saccam udīraye, yāya nābhisaje kañci, tam ahaṃ brūmi brāhmaṇaṃ.</p>	<p>Patna 43 [3.10] Brāhmaṇa</p> <p>akakkaśiṃ vinnapaṇiṃ giraṃ saccam udīraye tāya nābhiṣape kañci tam ahaṃ brūmi brāhmaṇaṃ </p>
<p>Gāndhārī 22 [1.22] Brahmaṇa</p> <p>akakaśa viñamaṇi gira saca udīrai yaī naviṣaī kaji tam ahu bromi brahmaṇa.</p>	<p>Udānavarga 33.17 Brāhmaṇa</p> <p>yo 'karkaśāṃ vijñapaniṃ giraṃ nityaṃ prabhāṣate yayā nābhiṣajet kaś cid bravīmi brāhmaṇaṃ hi tam //</p>
<p>Pāḷi 409 [26.27] Brāhmaṇa</p> <p>yodha dīghaṃ va rassaṃ vā aṇuṃ thūlaṃ subhāsubhaṃ loke adinnaṃ nādiyati, tam ahaṃ brūmi brāhmaṇaṃ.</p>	<p>Patna</p>
<p>Gāndhārī 19 [1.19] Brahmaṇa</p> <p>yo du drigha ci rasa ji aṇothulu śuhasūhu loki adiṇa na adiadi tam aho brommi bramaṇa.</p>	<p>Udānavarga 33.25 Brāhmaṇa</p> <p>yas tu dīrghaṃ tathā hrasvam aṇusthūlaṃ śubhāsubham loke na kiṃ cid ādatte bravīmi brāhmaṇaṃ hi tam //</p>
<p>Pāḷi 410 [26.28] Brāhmaṇa</p> <p>āsā yassa na vijjanti asmim loke paramhi ca, nirāsayaṃ visaṃyuttaṃ, tam ahaṃ brūmi brāhmaṇaṃ.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga 33.43 Brāhmaṇa</p> <p>na vidyate yasya cāsā hy asmim loke pare 'pi ca nirāśiṣaṃ visaṃyuktaṃ bravīmi brāhmaṇaṃ hi tam //</p>

<p>Pāḷi 411 [26.29] Brāhmaṇa</p> <p>yassālayā na vijjanti, aññāya akathaṅkathī, amatogadhaṃ anuppattaṃ, tam ahaṃ brūmi brāhmaṇaṃ.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga 33.54 Brāhmaṇa</p> <p>yasyālayo nāsti sadā yo jñātā niṣkathaṅkathaḥ / amṛtaṃ caiva yaḥ prāpto bravīmi brāhmaṇaṃ hi tam //</p>

<p>Pāḷi 412 [26.30] Brāhmaṇa</p> <p>yodha puññaṃ ca pāpaṃ ca ubho saṅgaṃ upaccagā, asokaṃ virajaṃ suddhaṃ, tam ahaṃ brūmi brāhmaṇaṃ.</p>	<p>Patna</p>
<p>Gāndhārī 46 [1.46] Brahmaṇa</p> <p>yo du puṇe ca pave ca uhu ṣaḡa uvacāi aṣaḡa viraya budhu tam ahu bromi bramaṇa.</p>	<p>Udānavarga 33.29 Brāhmaṇa</p> <p>yas tu puṇyaṃ ca pāpaṃ cāpy ubhau saṅgāv upatyagāt / saṅgātigaṃ viśamyuktaṃ bravīmi brāhmaṇaṃ hi tam //</p> <p>Udānavarga 33.22 Brāhmaṇa</p> <p>āgataṃ nābhinandanti prakramantaṃ na śocati asokaṃ virajaṃ śāntaṃ bravīmi brāhmaṇaṃ hi tam //</p>

<p>Pāḷi 413 [26.31] Brāhmaṇa candaṃ va vimalaṃ suddhaṃ, vipasannaṃ anāvilaṃ nandībhavaparikkhīṇaṃ, tam ahaṃ brūmi brāhmaṇaṃ.</p>	<p>Patna</p>
<p>Gāndhārī 36 [1.36] Brahmaṇa chitvaṇa paḷa saṃdaṇa nanibhavaparikṣiṇa tam ahu bromi bramaṇa.</p>	<p>Udānavarga 33.31C Brāhmaṇa <i>candro vā vimalaḥ śuddho viprasanno hy anāvilaḥ nandībhavaparikṣiṇaṃ bravīmi brāhmaṇaṃ hi tam </i></p>
<p>Pāḷi 414 [26.32] Brāhmaṇa yo imaṃ palipathaṃ duggaṃ saṃsāraṃ moham accagā, tiṇṇo pāragato jhāyī anejo akathaṅkathī, anupādāya nibbuto, tam ahaṃ brūmi brāhmaṇaṃ.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga 33.41 Brāhmaṇa ya imāṃ parikhāṃ durgāṃ saṃsāraugham upatyagāt tīrṇaḥ pāragato dhyāyī hy aneyo niṣkathaṃkathaḥ nīrvṛtaś cānupādāya bravīmi brāhmaṇaṃ hi tam </p>
<p>Pāḷi 415 [26.33] Brāhmaṇa yodha kāme pahatvāna anāgāro paribbaje kāmaḥbhavaparikkhīṇaṃ, tam ahaṃ brūmi brāhmaṇaṃ.</p>	<p>Patna</p>
<p>Gāndhārī 20 [1.20] Brahmaṇa yo du kama prahatvaṇa aṇakare parivaya kamabhokaparikṣiṇa tam aho bromi bramaṇa.</p>	<p>Udānavarga 33.35 Brāhmaṇa sarvakāmāṃ <i>vīprahāya</i> yo 'nagāraḥ parivrajat kāmaśravaviśamyuktaṃ bravīmi brāhmaṇaṃ hi tam </p>

<p>Pāḷi 416 [26.34] Brāhmaṇa yodha taṇhaṃ pahatvāna, anāgāro paribbaje, taṇhābhavaparikkhīṇaṃ, tam ahaṃ brūmi brāhmaṇaṃ.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga 33.42 Brāhmaṇa na vidyate yasya tṛṣṇā cāsmiṃ loke pare 'pi ca tṛṣṇābhavaparikṣīṇaṃ bravīmi brāhmaṇaṃ hi tam //</p>

<p>Pāḷi 417 [26.35] Brāhmaṇa hitvā mānusakaṃ yogaṃ, dibbaṃ yogaṃ upaccagā, sabbayogavisaṃyuttaṃ, tam ahaṃ brūmi brāhmaṇaṃ.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga 33.45 Brāhmaṇa hitvā mānuṣyakāṃ kāmāṃ divyāṃ kāmāṃ upatyagāt sarvalokavisaṃyuktaṃ bravīmi brāhmaṇaṃ hi tam //</p>

<p>Pāḷi 418 [26.36] Brāhmaṇa hitvā ratiṃ ca aratiṃ ca, sītībhūtaṃ nirūpadhiṃ, sabbalokābhibhuṃ vīraṃ, tam ahaṃ brūmi brāhmaṇaṃ.</p>	<p>Patna</p>
<p>Gāndhārī</p>	<p>Udānavarga 33.44 Brāhmaṇa hitvā ratiṃ cāratim ca śītībhūto niraupadhiḥ sarvalokābhibhūr dhīro bravīmi brāhmaṇaṃ hi tam //</p>

<p>Pāḷi 419 [26.37] Brāhmaṇa</p> <p>cutim̐ yo vedi sattānaṃ upapattiṃ ca sabbaso, asattaṃ sugataṃ buddhaṃ, taṃ ahaṃ brūmi brāhmaṇaṃ.</p>	<p>Patna</p>
<p>Gāndhārī 44 [1.44] Brahmaṇa</p> <p>yo cudi uvedi satvaṇa vavati ca vi sarvaśo budhu adimaśarira taṃ aho bromi brahmaṇa.</p>	<p>Udānavarga 33.48 Brāhmaṇa</p> <p>cyutiṃ yo vetti satvānāṃ upapattiṃ ca sarvaśaḥ / asaktaḥ sugato buddho bravīmi brāhmaṇaṃ hi taṃ //</p>
<p>Pāḷi 420 [26.38] Brāhmaṇa</p> <p>yassa gatiṃ na jānanti, devā gandhabbamānūsā, khīṇāsavaṃ arahantaṃ, taṃ ahaṃ brūmi brāhmaṇaṃ.</p>	<p>Patna</p>
<p>Gāndhārī 43 [1.43] Brahmaṇa</p> <p>yasa gadi na jaṇadi deva ga-avamaṇ . . tadhakadasa budhasa taṃ ahu brommi brahmaṇa.</p> <p>Gāndhārī 26 [1.26] Brahmaṇa</p> <p>yasya rako ca doṣo ca aviḷa ca viraīda kṣīṇasavu arahada taṃ ahu bromi brahmaṇa.</p>	<p>Udānavarga 33.46 Brāhmaṇa</p> <p>gatiṃ yasya na jānanti devagandharvamānuṣāḥ / anantajñānasamyuktaṃ bravīmi brāhmaṇaṃ hi taṃ //</p>

<p>Pāḷi 421 [26.39] Brāhmaṇa</p> <p>yassa pure ca pacchā ca majjhe ca natthi kiñcanaṃ, akiñcanaṃ anādānaṃ, tam ahaṃ brūmi brāhmaṇaṃ.</p>	<p>Patna</p>
<p>Gāndhārī 34 [1.34] Brahmaṇa</p> <p>yasa pure ya pacha ya i akijaṇa aṇadaṇa tam ahu brommi brahmaṇa.</p>	<p>Udānavarga 33.29A Brāhmaṇa</p> <p><i>yasya</i> paścāt pure cāpi madhye cāpi na vidyate virajaṃ bandhanān muktaṃ bravīmi brāhmaṇaṃ hi tam //</p>
<p>Pāḷi 422 [26.40] Brāhmaṇa</p> <p>usabhaṃ pavaraṃ vīraṃ, mahesiṃ vijitāvināṃ, anejaṃ nhātakaṃ buddhaṃ, tam ahaṃ brūmi brāhmaṇaṃ.</p>	<p>Patna</p>
<p>Gāndhārī 41 [1.41] Brahmaṇa</p> <p>. <i>ra dhira</i> (.) . <i>h</i> <i>viyidaviṇo</i> aṇiha ṇadaka budhu tam ahu bromi bramaṇa.</p>	<p>Udānavarga 33.50 Brāhmaṇa</p> <p>ṛṣabhaṃ pravaraṃ nāgaṃ maharṣiṃ vijitāvinam aneyaṃ snātakaṃ buddhaṃ bravīmi brāhmaṇaṃ hi tam //</p>
<p>Pāḷi 423 [26.41] Brāhmaṇa</p> <p>pubbenivāsaṃ yo vedī, saggāpāyaṃ ca passati, atho jātikkhayaṃ patto, abhiññāvosito muni, sabbavositavosānaṃ, tam ahaṃ brūmi brāhmaṇaṃ.</p>	<p>Patna</p>
<p>Gāndhārī 5 [1.5] Brahmaṇa</p> <p>purvenivasa yo uvedi svaga avaya ya paśadi atha jadikṣaya prato abhiñnavosido muṇi.</p>	<p>Udānavarga 33.47 Brāhmaṇa</p> <p>pūrvenivāsaṃ yo vetti svargāpāyāṃś ca paśyati atha jātikṣayaṃ prāpto <i>hy abhijñāvyavasito muṇiḥ </i> duḥkhasyāntaṃ prajānāti bravīmi brāhmaṇaṃ hi tam //</p>

Complete Word Index

(Indian order of letters)

Only the Pāḷi Dhammapada, Patna Dharmapada, Gāndhārī and Udanavarga are included in this index.

In this index the reference number for the parallel refers to the Pāḷi verse number. For example to find the 1st word in this index: Patna: **amñam**, 165 go to Pāḷi verse 165, and check the Patna parallel.

Only words identified as being in a parallel line have been indexed here, therefore words in lines printed in square brackets have not been included.

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