

Udānavarga

Edited by Franz Bernhard (1965)

together with 2 studies, a metrical analysis,
and a running commentary on the metre

by

Ānandajoti Bhikkhu

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Foreword by Ernst Waldschmidt

It gives me great pleasure to introduce this edition of the *Udānavarga* prepared by Dr. Franz Bernhard. The completion of this work fulfills a long-held wish and concludes preparatory efforts undertaken by various scholars.

After Richard Pischel first published samples of the text in 1898 in the proceedings of the Berlin Academy but passed away shortly thereafter, Heinrich Lüders nearly finished an edition and, shortly before his death in May 1943, entrusted me with its completion and publication. Tragically, Lüders' manuscript was lost when relocated to a salt mine at the end of the war, save for a few surviving pages – among them, fortunately, an overview of the manuscripts used up to that point. Years of labor were essentially undone, and nearly the entire work had to be redone.

I took on this task myself, making initial preparations with the support of Dr. Dietz Schlingloff (then in Berlin), who transcribed a large number of manuscript fragments, drafted a provisional text of Vargas 22–23, and compiled a preliminary glossary. When other commitments delayed progress, I felt further postponement would be unjustifiable and, a few years ago, entrusted my then-assistant, Dr. Franz Bernhard, with all materials to produce a critical edition of the *Udānavarga* Vulgate under his name, in close collaboration with me.

Before reconstructing the text, Dr. Bernhard meticulously transcribed all relevant manuscript fragments not yet available in transcribed form, as I prioritized a comprehensive textual foundation. While Lüders had referenced over 500 folios and fragments from roughly 100 manuscripts, further identifications – largely thanks to Dr. Schlingloff – now total

nearly 700 folios and fragments from about 200 manuscripts in the Berlin collection. Significant unrecognized fragments are unlikely to emerge hereafter.

The present edition, the fruit of collective effort (with Dr. Bernhard as primary contributor), adheres to principles outlined in its introduction. I congratulate Dr. Bernhard on his successful work and extend heartfelt thanks to him and his predecessors. In reverence, I also honor the trailblazers of this edition: Richard Pischel and Heinrich Lüders.

Göttingen, June 1961

Ernst Waldschmidt

Preface by Dr. Franz Bernhard

This volume is the first complete edition of the Sanskrit Udānavarga. Based on abundant manuscript materials, it was possible to nearly fully reconstruct the text of the Eastern Turfan Vulgate and to trace numerous secondary recensions while determining their structure. Thus, the materials for studying early Buddhist verse collections are expanded beyond merely a Sanskrit version of a text already known from Tibetan and Chinese translations.

The significance of the Udānavarga lies not in the literary quality of its verses – like all such texts, they are “accumulations of insipid mediocrity which piety preserves”.¹ However, the various recensions of the Udānavarga are unique witnesses to different linguistic layers of so-called “Buddhist Hybrid Sanskrit.” Compared with the Pali Canon’s Dhammapada and the surviving portions of the Gāndhāri Dhammapada, they provide insight into the evolution of such literature.

¹ J. Brough: *The Gāndhāri Dhammapada*, p. XVII: “In cultural conditions where the cliché, and particularly the religious cliché, was not so much tolerated as venerated, and where many existing verses could with the greatest of ease be broken into usable quarters, it is understandable that a considerable treasure-house of versified legs was ready to hand for any monk studious to compose. Now and then a monk might be a poet, and here and there among the Dhammapada verses we have the good fortune to inherit some fragments of excellent poetry. But we should not expect to find very much. Poetry is not an easy art, and good poets are always rare. To build from other men's bricks and sanctified clichés is tolerably simple; and many a monk entirely devoid of poetic ability was readily persuaded that his verses were no worse than those of his neighbour.”

Parallels to these texts abound throughout Buddhist – including Hindu and Jain – literature. A thorough comparison of the various versions of these inherited verses will be of great importance for the literary-historical analysis of the Buddhist canon. Even during the reconstruction of the Udānavarga Vulgate, it was often unavoidable to investigate the relationships between different parallels, revealing these connections to be far more intricate and complex than one might initially assume.

I should note in advance that many of these highly interesting questions could not be addressed, let alone answered, within the scope of this edition. It was also impossible to present the full range of parallels exhaustively. Readers may therefore observe some inconsistency in the citation of parallels. Those who cannot provide everything in extensive detail must be guided by their own interests in making selections, and it is unrealistic to expect everyone's interests to align perfectly.

Similarly, it was impossible to address the many linguistic-grammatical and interpretive problems of the text in the notes. While I would gladly preempt any potential objections or criticisms, I must refer readers to the forthcoming volumes that will provide commentary and justification for this edition.

The second volume – already in press – will provide a formal analysis of the text: “Facsimiles,” a complete word index, and a reverse word index (covering not only the Vulgate version but all variants) will make the manuscript material fully accessible. The reverse index will be particularly valuable for assessing grammatical forms. Additionally, the second volume includes synoptic tables for each chapter (*varga*), illustrating the structure of different

recensions, along with concordances linking many test passages to their parallel verses in the Udānavarga.

The third volume will present a detailed grammar of the linguistically diverse Udānavarga recensions, examining the linguistic issues of so-called “Buddhist Hybrid Sanskrit” through the lens of Udānavarga materials in comparison with corresponding parallel traditions. Special attention will be given to the metrical structure of Buddhist Sanskrit.¹

This edition diverges in some respects from the familiar model of “Sanskrit Texts from the Turfan Region,” primarily by omitting a full reproduction of the manuscript corpus. Instead, a facsimile edition of all Udānavarga manuscripts is planned for future publication.

I wish to thank the many individuals who assisted me in completing this volume in various ways.

My gratitude goes to the Göttingen Academy of Sciences for including this edition in their series of publications.

I thank Dr. D. Schützmotzer (formerly of Berlin) for identifying numerous Sanskrit fragments and providing valuable insights.

Above all, my revered teacher Prof. Dr. E. Waldschmidt (Göttingen), who kindly entrusted me with editing the Udānavarga fragments,

¹ AJ: As far as I can see the planned volume was never published. A third volume in the Udānavarga series was prepared by Champa Thupten Zongtse and consisted of the Tibetan text.

has given me such generous support that words cannot fully express my gratitude.

F. B.

About the Text by Ānandajoti Bhikkhu

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

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

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

I have also added in the metrical markings above the lines, identified the metres, and added a commentary on the metre noting any

deviations from the normal form of the metre that I am aware of, and giving quotations from the Pāḷi parallels wherever possible.

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

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

In 2025, while working on a translation of the text of the Udānavarga, I also made a translation of the Foreword and Preface, which are now included in this edition.

Ānandajoti Bhikkhu,
July 2025

Study 1: Orthographical Sanskritisation

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

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

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

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

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

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

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

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1: **Expansion of syllables** - this is the case where syllables that have been contracted in Middle Indic have been rewritten in their full Sanskrit form.

2: **Syllables that must be excluded m.c.** - in this case by-forms that appear in Middle Indic, have been regularised to their Sanskrit form.

3: **Syllables that do not make position** - normally in Indian prosody a conjunct consonant will make the preceding vowel heavy in metrical weight, but there are many occasions where they fail to make position in this text.

4: **Svarabhakti vowels** - in Middle Indic the insertion of epenthetic vowels to facilitate pronunciation is a well known phenomena. In the text as we receive it some of these vowels have been excluded from the orthographic representation of the text.

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

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

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

1: Expansion of syllables

i: *-ava- = o*

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

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

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

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

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

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

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

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

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

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

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

○○--|○-_-||○○○○|○-○- Pathyā
asatām na priyo bhavati satām bhavati tu priyaḥ || 147cd

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

² This phenomena also occurs in Pāli, e.g. Jā 487, vs 6 **Kathaṃ bho brāhmaṇo hoti, kathaṃ bhavati kevalī**...In Pāli it even occurs in prose, e.g. **Atittāva, bhikkhave, khattiyaparisā hoti, atha rājā cakkavattā tuṅhī bhavati**; perhaps for emphasis.

cf. 281bcd, 421iibd.

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

ii: **-aya-** = **e**

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

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

2: Syllables that must be excluded m.c.

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

There are various cases where this occurs: **api = pi**: 30b; 106a; 765c; 855; **iti = ti** 290b; 680d - 683d (3 verses); **iva = va** 56a; 68f; 112d; 120d; 213b; 214b; 370d; 398c; 438b; 602b; 702b; 721a.¹

¹ There are sometimes alternative ways of understanding these forms - see section 6 below and the commentary to the text.

3: Syllables that do not make position

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

If the vowel is long (ā, ī, ū, ṛ, e, ai, o, & au) normally the syllable will count as heavy. If the vowel is short (a, i, u, r, & ḷ), then metrical weight depends on what follows it. If it is followed by another vowel, or by a simple consonant, it will be light in weight; if it is followed by a conjunct or by niggahīta normally it will be heavy.

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

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

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

² In the lists which follow the words are given in Indian alphabetical order.

i: br

As in Pāli **br-** regularly does not make position as we can see when it appears in metrically critical positions, where the weight of the syllable is assured. In the text that follows we can see that **br-** in **brāhmaṇ-** and **brahma-** regularly fails to make position.¹

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

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

ii: śr

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

¹ There is no other conjunct with **br** in the text which is in critical position, so that the status of the conjunct cannot be generalized from this text alone.

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

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

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

iii: *pr*

The places where *pr* in this text makes, or fails to make, position is not so easy to define, and it seems that it may have been counted or not counted as making position according to convenience.² In this

¹ But see the exception just below.

² According to the analysis made here Edgerton's rather categorical statement (BHS Reader, pg vi) that "An initial consonant cluster never makes position (in BHS)" is incorrect - it is true that *usually* they do not make position, but there are many exceptions where they must in fact be

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regard compare the verses found at 684 & 685, where **pr** fails to make position in line a; but does make position in line c! A similar situation occurs at 262cd.

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

There are a significant number of occasions, however, where it unexpectedly makes position at the beginning of a word also, where simplification of the cluster, and consequent loss of metrical weight, would be the rule in Pāṭi. We may regard these forms as being completely Sanskritised during the redaction of the verses:¹

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

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

making position for the metre to be correct. See e.g. 53c; 67c; 104c; 147d; 211c; 367d; 368d; 538c; 684c; 685c; 751c; 863d etc. etc.

¹ In what follows I have separated medials from initials.

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Initials: **praceṣyate** 368d; **prativaśās** 271c; **pratītaḥ** 211c; **prapañcitam** 751a; **pramodate** 685c; **praśocati** 684c; **prasahate** 711ie - 716 (7 verses); **prājñāḥ** 538c; **priyaḥ** 147d; **prītisukham** 863d.

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

Medials: **apramattasya** 89d; **asthiprākāram** 353a; **nirvāṇaprapṭaye** 195b, 219b; **puṇyaprekṣī** 537b.

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

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

iv: other conjuncts

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

¹ In this examination I have counted the cadence of Śloka; and the opening and cadence of Triṣṭubh, and Mātrācchandās lines; and the gaṇas in Gaṇacchandās metres as critical.

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

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

dr: bhadrīkā 539d; samudramadhye 200a.

dhr: adhruvam 587b.

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

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

sr: parisravāṇi 298c.

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

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

v: cch

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

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

4: Svarabhakti vowels

Sometimes svarabhakti (epenthetic) vowels that have been excluded from the orthographic representation of the text also need to be reinstated, and then given their full value.¹ I have identified svarabhakti vowels at the following places: **utpādavⁱyadharmiṇaḥ** 3b; **ar^ahatām** 187a, 219a; **divⁱyaṁ** 216c; **brahmacarⁱyaṁ** 235d; **sⁱyān** 305c.

5: Hiatus and Incomplete Sanskritisation

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

¹ For more on svarabhakti see [An Outline of the Metres in the Pāli Canon](#) 1.6.

Study 1: Orthographical Sanskritisation- 21

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

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

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

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

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

6: Resolution

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

Resolution cannot occur in 2nd or 8th position in a Śloka, but apart from that it can occur anywhere else, the most common position being the opening syllables of the line.

Below is a table listing the occurrences of resolution found in this text according to the position and metre:

Śloka

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

Triṣṭubh & Jagatī

Study 1: Orthographical Sanskritisation- 23

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

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

7: Examples

It may be useful to show how all of this affects the text, and we can best do that by giving some examples with the written and pronounced form side by side.² I include the metrical markings so that we can see how the metre can help guide us in this reconstruction of the pronunciation of the text:

written:	pronounced:
<p>—○○— —,○○ —○— etad api cchitvā tu parivrajanti [51c]</p>	<p>—○○— —,○○ —○— Triṣṭubh etam pi chitvā tu parivrajanti [51c]</p>
<p>—○○○—, ○○— —○— alpam api cet sahitam bhāṣamāṇo —○○○ —,○○ —○— dharmasya bhavati hy</p>	<p>—○○—, ○○— —○— Triṣṭubh alpam pi cet sahitam bhāṣamāṇo —○○— —,○○ —○— dharmasya bhoti hy</p>

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

² That is, as far as we can reconstruct it, see note 1 above.

Study 1: Orthographical Sanskritisation- 24

anudharmacārī

--o-|-o,|-o--

rāgam ca doṣam ca tathaiva
mohaṁ

o-o-|-,----|o-o-o-

prahāya bhāgī śrāmaṇyārthasya
bhavati [106]

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

apramādaratā bhavata

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

suśīlā bhavata bhikṣavaḥ [119ab]

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

asatām na priyo bhavati

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

satām bhavati tu priyaḥ [147cd]

----|o-o-o-

arthaṁ dharmaṁ ca
deśayati [190c]

--o-|-o-

śraddhādhano hy arhatām

----|o-o-

dharmaṁ nirvāṇapṛāptaye [219ab]

o-o-o-|-o,|o-o-|o-o-o-

bhāvayati mārgam hy amṛtasya
pṛāptaye [267]

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

pāpadharmāpi ced bhavati

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

sa teṣām bhavati pūjitaḥ [281cd]

--o-|-,-o-o-

śrutvā hy anarthaṁ varjayate [463]

anudharmacārī

--o-|-o,|-o--

rāgam ca doṣam ca tathaiva
mohaṁ

o-o-|-,----|o-o-

prahāya bhāgī śrāmaṇyārthasya
bhoti [106]

--o-o|o-o-o- Pathyā Śloka

apramādaratā bhota

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

suśīlā bhota bhikṣavaḥ [119ab]

o-o-o|o-o-o- Pathyā Śloka

asatām na priyo bhoti

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

satām bhavati tu priyaḥ [147cd]

----|o-o-o-

arthaṁ dharmaṁ ca deśeti [190c]

--o-|-o-o-o- navipulā

śraddhādhano hy arahatām

----|o-o-o-

dharmaṁ nirvāṇapṛāptaye [219ab]

--o-|-o,|o-o-|o-o-o- Jagatī

bhāveti mārgam hy amṛtasya
pṛāptaye [267]

o-o-o|o-o-o- Pathyā Śloka

pāpadharmāpi ced bhoti

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

sa teṣām bhoti pūjitaḥ [281cd]

--o-|-,---- Pathyā Śloka

śrutvā hy anarthaṁ varjete [463]

Study 1: Orthographical Sanskritisation- 25

hy adhyavasitā yatra prajāḥ
prasaktāḥ [604]

bhikṣur na tāvatā bhavati
yāvatā bhikṣate parān
veśmām dharmām samādāya
bhikṣur bhavati na tāvatā [890]

bhovādī nāma sa bhavati
sa ced bhavati sakiñcanaḥ [970]

na brāhmaṇasya praharen
na ca muñceta brāhmaṇaḥ [1026ab]

hy adhyositā yatrā prajāḥ
prasaktāḥ [604] Triṣṭubh

bhikṣur na tāvatā bhoti
yāvatā bhikṣate parān
veśmām dharmām samādāya
bhikṣur bhoti na tāvatā [890] Pathyā Śloka

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

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

Study 2: Description of the Metres

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

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

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

- Śloka (3,476 lines = 81%)
- Triṣṭubh (329 lines = 8%)
- Jagatī (73 lines = 2%)
- Vaitālīya (232 lines = 5%)
- Aupacchandasaka (170 lines = 4%)³

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

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

³ These are exactly the same 5 metres that are employed in the Pāli Dhammapada.

Study 2: Description of the Metres - 27

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

1: Śloka

In the descriptions of the Śloka which occur in the prosodies¹ it is stated that 2 light syllables in 2nd & 3rd position of the pādas should be avoided. However, as I have shown elsewhere,² in certain texts in Pāḷi this rule seems not to have been employed. Also occasionally in the Udānavarga it appears that the rule has been ignored, probably because the tradition from which the collection has been compiled also was willing to ignore it.

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

A sure sign of classical influence is in the avoidance of the opening $\underline{\cup} - \underline{\cup} - \underline{\cup}$ in the posterior line. This is in accordance with the rule found in the prosodies to avoid ragaṇa in this position.³ In this text there is not even one occurrence of this opening, though it is quite frequently found in Pāḷi.

¹ See Piṅgala 5.10; Vṛttaratnākara 43; & Vuttodaya 116.

² See the [Introduction to the Prosody of the Dhammapada](#).

³ See Piṅgala 5.11.

Study 2: Description of the Metres - 28

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

odd line: ॐॐॐॐ|ॐ--x
posterior line: ॐॐॐॐ|ॐ-ॐx

a: Variations

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

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

navipulā	2a; 58a; 107c; 121a; 136c; 137c; 187a; 205a;
ॐॐॐॐ-!ॐॐॐ-	280iic; 302c; 332a; 341a; 342a; 343a; 361c;
	399a; 415a; 451a; 458a; 477c; 482a; 483a;
	543c; 579a; 590a; 591a; 651c; 658a; 660a;
	665c; 667c; 678c; 693a; 740a; 746c; 758a;
	762a; 771c; 774a; 776c; 810a; 859a; 860a;
	878e; 882e; 907a; 909a; 964a; 965a; 991a;
	1014.ic; 1026a; 1029c; 1031c (total = 55)
bhavipulā	6c; 13a; 24a; 76c; 77a; 78c; 84a; 86a; 104a;
ॐॐॐॐ!-ॐॐ-	116a; 128a; 131a; 151c; 159c; 162c; 175a;
	176a; 177a; 211c; 224a; 225c; 240a; ¹ 241a;
	244c; 245a; 246a; 247c; 272c; 282a; 286c;
	291a; 333a; 337a; 338a; 418a; 431c; 434a;
	442a; 446c; 468a; 561a; 565c; 572a; 580c;
	585a; 587e; 651a; 705.ia; 711.ia; 749a;

¹ This variation has resolution at the 5th syllable.

Study 2: Description of the Metres - 29

	812c; 818a; 880a; 882a; 891c; 895a; 898c; 904c; 906c; 960c; 961c; 972a; 1016a; 1017.iac; 1017.iaa; 1038c (total = 67)
mavipulā	5c; 11a; 26c; 43a; 44a; 68a; 86c; 146c; 152c;
ॐ - ॐ - - - - x	157c; 158c; 159a; 161c; 163a; 169a; 170a; 171a; 192a; 203e; ¹ 209a; 222c; 226c; 250a; 251c; 258a; 271a; 274a; 334a; 356c; 359e; 435c; 443c; 450a; 458c; 460a; 540c; 547a; 591c; 622a; 623a; 632a; 633a; 660c; 662a; 671c; 697a; 699c; 720c; 723c; 743a; 768a; 775a; 821a; 822a; 823a; 824a; 825a; 826a; 827a; 828a; 829a; 830a; 831a; 832a; 839c; 851c; 853c; 892a; 893a; 894a; 960a; 961a; 978a; 992a; 993e; 995a; 999c; 1008a; 1021.ic (total = 78)
ravipulā	10a; 15a; 54c; 61a; 84c; 120a; 160c; 230c;
ॐ ॐ ॐ ॐ - ॐ - x	231c; 235c; 236a; 344a; 357a; 358a; 478a; 541a; 579c; 584a; 722c; 748a; 781a; 790a; 849e; 862a; 978c; 986c; 987c; 988c; 989c; 994a; 996c; 997c; 1000c; 1003a; 1004a; 1005a; 1014.ia (total = 37)
savipulā	102a; 237a; 607c; 718c; 970c; 974a (total =
ॐ ॐ ॐ ॐ ॐ ॐ - x	6)
tavipulā	2c (total = 1)
ॐ - ॐ - - - ॐ x	
Anuṣṭubh	56a; 79a; 162a; 283c; 345c; 474a; 578c; 598a;
ॐ ॐ ॐ ॐ ॐ - ॐ x	602e; 733c; 1019.iaa (total = 11)

¹ 203e; 622a; 623a; 632a; & 633a (the last 4 lines being repetitions) all show resolution after the break at the 5th syllable.

Study 2: Description of the Metres - 30

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

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

b: Comparison with the Pāḷi Dhammapada

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

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

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

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

All of these changes bring the metre much closer to its Classical form, but still there are clear remnants of the earlier form of the metre, most noticeably in the possibility of 2 shorts in 2nd & 3rd positions of the opening, the existence of Anuṣṭubh, and the high percentage of variation still allowed for.¹ All of this points to a somewhat later form of the metre, but one that is far short of its Classical profile, and which still reflects quite closely what must have been the original form of the verses.

2: Triṣṭubh & Jagatī

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

The profile for the 11 syllable Triṣṭubh looks like this:

— — — — — | — — — — — | — — — — — x

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

— — — — — | — — — — — | — — — — — x

¹ This falls away to about 5% in the Medieval period in both Pāli and Sanskrit.

a: Mixing

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

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

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

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

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

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

b: Triṣṭubh openings

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

c. Triṣṭubh breaks¹

I count 329 lines in Triṣṭubh metre in this collection.

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

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

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

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

² This verse is in perfect Upendravajrā metre, having the break – ∪ ∪ throughout.

Study 2: Description of the Metres - 34

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

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

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

– – – 105d; 191bd (3 lines = 1%)¹

–, – 306c; 763c; 764c; 808d; 843c (4 lines = 1.5%)²

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

– – ◡ 475c (1 line = .3%)

d: Jagatī breaks

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

¹ These breaks are very unusual as having a heavy syllable in 6th position. This sometimes occurs in Pāli, but normally after a break at the 5th syllable, which doesn't occur in these lines.

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

Study 2: Description of the Metres - 35

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

— ∪ — 28a.

e: Comparison with the Pāli Dhammapada

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

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

¹ But not unknown, see 139ab, for resolution at the 5th.

Study 2: Description of the Metres - 36

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

3: Vaitāliya & Aupacchandasaka

The Śloka and Triṣṭubh / Jagatī metres are syllabic metres, that is, their fundamental structure is defined by how many syllables there are in the line. The last 2 metres organise their lines according to the amount of measures (mātrā) there are in the line. A light syllable has one mātrā; a heavy one two.

In the first of these metres Vaitāliya, there are 14 mātrā in the odd line and 16 in the posterior, and the line has the following distinctive cadence !-u-u-x. Aupacchandasaka is similar but has 16 mātrā in the odd line and 18 in the posterior, owing to the cadence including an extra heavy syllable !-u-u-x.

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

a: Composition

There are Vaitāliya lines in the following verses: 66abcd; 67abcd; 69abcd; 70abcd; 71abcd; 89abcd; 90abcd; 183abcd; 184abcd; 186c; 215abcd; 284abcd; 285abcd; 305abcdef; 333ef; 364abcd; 366abcd; 367abcd; 368abcd; 370abcd; 371abcd; 595abcd; 638abcd; 646abcd;

Study 2: Description of the Metres - 37

647abcd; 648abcd; 649abd; 650abcd; 652abcd; 653abcd; 680abcd;
681abcd; 682abcd; 683abcd; 684abcd; 685abcd; 686abcd; 687abcd;
688abcd; 691abcd; 692abd; 704abcd; 752acd; 753abcd; 755abcd;
756a; 757abcd; 797ab; 798ab; 840abcd; 863abcd; 867abcd; 868abcd;
869abcd; 870abcd; 871abcd; 872abcd; 873abcd; 874abcd; 875abcd;
879abc; 926a; 949a (= 232 lines).

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

Vaitāliya and Aupacchandāsaka lines occur in 99 verses

Pure Vaitāliya = 51 verses

Pure Aupacchandāsaka = 38

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

Vaitāliya mixed with Śloka = 1 (333).

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

b: Openings

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

i. odd lines

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

a. regular (92%):

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

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

Study 2: Description of the Metres - 39

- 66c; 67c; 285c; 305ac (5 lines = 2.5%)
~~~~ 366c; 840ac; 954a (4 lines = 2%)  
~--~ 370a; 371c (2 lines)  
~--- 652a (1 line)

### *b. irregular (8%)*

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

ii. even lines

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

a. regular (91%):

- ~~~~~ 67b; 69d; 71b; 89bd; 90bd; 183d; 184b; 186b; 215b;
305b; 333d; 354bd; 364b; 367bd; 368bd; 388d; 389d;
390b; 390b; 392b; 393b; 394b; 564d; 595bd; 647bd;
649d; 650d; 685b; 704d; 751d; 753d; 755d; 757d;
840d; 863d; 873d; 874d; 926d; 927d; 928d; 929d;
930d; 931d; 932d; 933d; 934bd; 935bd; 936bd;
937bd; 938bd; 939bd; 940d; 941d; 942d; 943d;

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

Study 2: Description of the Metres - 40

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

b. irregular (9%):

- ∪ ∪ ∪ - - ∪ ∪ 680b; 681b; 682b; 683b; 686b; 687b; 688b
(7 lines = 3.5%)

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

Study 2: Description of the Metres - 41

| | |
|---------------|----------------------|
| - ∪ ∪ - ∪ | 873b; 874b (2 lines) |
| ∪ - - ∪ ∪ ∪ | 66a; 67a (2 lines) |
| ∪ ∪ - - - ∪ | 648b (1 line) |
| - - ∪ ∪ ∪ | 648d (1 line) |
| - - - ∪ ∪ ∪ | 685d (1 line) |
| - - - ∪ - | 879b (1 line) |
| - - - - ∪ ∪ | 285d (1 line) |
| - ∪ - ∪ - - ∪ | 652d (1 line) |
| ∪ - ∪ - - ∪ ∪ | 692d (1 line) |

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

c: Comparison with the Pāḷi Dhammapada

We can once again extract this information and compare it with the statistics for the Pāḷi Dhammapada:¹

| | Ud | Dhp |
|-----------|-----|-----|
| Odd lines | | |
| - - ∪ ∪ | 44% | 52% |
| ∪ ∪ - ∪ ∪ | 33% | 26% |
| - ∪ ∪ - | 3% | 6% |
| - ∪ ∪ ∪ ∪ | 3% | .5% |
| irregular | 8% | 11% |

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

Study 2: Description of the Metres - 42

| even lines: | | |
|---------------------|------|-----|
| ∪∪--∪∪ ¹ | 38% | 36% |
| --∪∪ | 30% | 36% |
| ∪∪-∪∪∪ | 10% | — |
| -∪∪-∪∪ | 3.5% | .5% |
| irregular | 9% | 8% |

After a study of the metres in the Pāṭi Canon² I have stated that it is a sign of the more recent age of the Matrācchandās texts that the opening --∪∪ in the odd lines gradually declines and the opening ∪∪-∪∪ becomes more frequent in the later texts, the figures given here would seem to indicate once again that the Udānavarga is later than the Pāṭi, though as with the other metres they still retain early forms, which would later be excluded from the Classical Sanskrit forms of the metres.

d: Conclusions

From the study of the metres made in this Introduction it would appear that all the evidence goes to show that the metres contained in the Udānavarga as established by Dr. Bernhard are substantially the same as the metres in the Pāṭi canon itself,³ though at a rather later stage of development.

¹ It is, I believe, significant that the secondary form of this line -∪--∪∪ occurs in both texts.

² See my [An Outline of the Metres in the Pāṭi Canon 2.11](#).

³ Which itself looks back, of course, to what must be an even earlier form of the metres.

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

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

Udānavarga

1: Anityavarga

siddham

- ॐ - - | ॐ - - ॐ || - ॐ - ॐ | ॐ - ॐ - pathyā Śloka¹
 stīnamiddham vinodyeha saṁpraharṣya ca mānasam ।
 ॐ - - | ॐ - - ॐ || ॐ - - ॐ | ॐ - ॐ -
 śṛṇutemaṁ pravakṣyāmi udānaṁ jinabhāṣitam ॥ 1.1 [1]

- ॐ - - | ॐ ॐ ॐ - || - - - - | ॐ - ॐ - navipulā
 evam uktaṁ bhagavatā sarvābhijñena tāyinā ।
 ॐ ॐ ॐ | - - ॐ - || ॐ - - ॐ | ॐ - ॐ - tavipulā²
 anukampakenarṣiṇā śarīrāntimadhāriṇā ॥ 1.2 [2]

ॐ - - ॐ | ॐ - - - || - - - - | ॐ - ॐ -
 anityā bata saṁskārā utpādavyayadharmināḥ ॥
 - - ॐ ॐ | ॐ - - - || - - ॐ ॐ | ॐ - ॐ -
 utpadya hi nirudhyante teṣāṁ vyupaśamaḥ sukham ॥ 1.3 [3]

- ॐ - - | ॐ - - ॐ || - - - - ॐ | ॐ - ॐ -
 ko nu harṣaḥ ka ānanda evaṁ prajvalite sati ।
 - ॐ - - | ॐ - - - || ॐ - - ॐ | ॐ - ॐ -
 andhakāraṁ praviṣṭāḥ stha pradīpaṁ na gaveṣatha ॥ 1.4 [4]

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

² This is an example of the very rare tavipulā.

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

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

---|---||---|---
sāyam eke na dṛśyante kālyāṃ dṛṣṭā mahājanāḥ |
---|---||---|---
kālyām caike na dṛṣṭante sāyam dṛṣṭā mahājanāḥ || 1.7 [7]

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

---|---||---|---
garbha eke vinaśyante tathaike sūtikākule |
---|---||---|---
parisṛptās tathā hy eke tathaike paridhāvinaḥ || 1.9 [9]

---|---||---|--- ravipulā¹
ye ca vṛddhā ye ca dahrā ye ca madhyamapuruṣāḥ |
---|---||---|--- ravipulā
anupūrvaṃ pravrajanti phalam pakvaṃ va bandhanāt || 1.10 [10]

¹ We need to read *madhyamapūruṣāḥ* here to correct the metre, but there is no v.l. to give the reading.

ॐ-ॐ-|,-,---||---ॐ|ॐ-ॐ- mavipulā¹
 yathā phalānām pakvānām nityam patanato bhayam |
 ---ॐ|ॐ---||---ॐ|ॐ-ॐ-
 evam jātasya *martyasya nityam* maraṇato bhayam || 1.11 [11]

ॐ-ॐ-|ॐ---||-ॐ-|ॐ-ॐ-
 yathāpi kumbhakāreṇa mṛttikābhājanam kṛtam |
 ---ॐ|ॐ---||---|ॐ-ॐ-
 sarvaṁ bhedanaparyantam *evam martyasya* jīvitam || 1.12 [12]

ॐ-ॐ-|ॐ-ॐ-||-ॐ-|ॐ-ॐ- bhavipulā²
 yathāpi *tantrē vīte* yad yad *utam samu*pyate |
 ---ॐ|ॐ---||---|ॐ-ॐ-³
alpaṁ bhavati vātavyam *evam* martyasya jīvitam || 1.13 [13]

ॐ-ॐ-| [ॐ---||ॐॐॐ|ॐ-ॐ-]
 yathāpi va
 [ॐॐॐ]ॐ|ॐ-||---|ॐ-ॐ-⁴
 ghatano bhavati *evam* martyasya jīvitam || 1.14 [14]

ॐ-ॐ-|,-,---||-ॐ-ॐ|ॐ-ॐ- ravipulā
yathā nadī pārvatīyā gacchate na nivartate |
 -ॐ-|ॐ---||-ॐ-ॐ|ॐ-ॐ-
 evam āyur manuṣyāṇām gacchate na nivartate || 1.15 [15]

¹ -kv- in *pakvānām* makes position here, giving *mavipulā*.
² Line b has light syllables in 2nd & 3rd positions. Ja 538.106 reads: *yam yadevūpaviyyati*, which avoids the opening.
³ Note that *bhavati* must be read as three syllables here, although the parallel at Ja 538.106 reads: *appakam hoti vetabam*.
⁴ Here I read *bhavati* as *bhoti* in line with the way it is usually read in this position, though the line being fragmentary, we cannot be sure how it should be scanned.

○ ○ - ○ | ○ - - - || - ○ - - | ○ - ○ -
 kisaraṁ ca parittaṁ ca tac ca duḥkhena saṁyutam |

○ ○ - - | ○ - - - || - ○ - ○ | ○ - ○ -
 uḍake daṇḍarājīva kṣipram *eva vinaśyati* || 1.16 [16]

○ - - - | ○ - - - || - - ○ ○ | ○ - ○ -
 yathā daṇḍena gopālo gāḥ prāpayati gocaram |

- - - - | ○ - - - || - - - ○ | ○ - ○ -
 evaṁ *rogair jarāmṛtyuḥ āyuh* prāpayate nṛṇām || 1.17 [17]

○ ○ - ○ | ○ - - - || - ○ - - | ○ - ○ -
 atiyānti hy ahorātrā jīvitam coparudhyate |

- - - ○ | ○ - - - || ○ ○ - ○ | ○ - ○ -
 āyuh kṣīyati martyānām kunadīṣu yathauḍakam || 1.18 [18]

[○ ○ ○ ○ | ○ - - -] || - ○ - - | ○ - ○ -
 *jīvitam coparudhyate* |
 [○ ○ ○ ○ | ○ - - -] || ○ ○ ○ ○ | ○ - ○ -
 || 1.18A [19]

- - - ○ | ○ - - - || - - - - | ○ - ○ -
dīrghā jāgarato rātrir dīrgham śrāntasya yojanam |

- - - - | ○ - - - || - - ○ ○ | ○ - ○ -
 dīrgho bālasya saṁsārah *saddharmam avijānataḥ* || 1.19 [20]

- - - ○ | ○ - - - || - - - - | ○ - ○ -
 putro *me* 'sti dhanam me 'stīty evaṁ bālo *vihanyate* |

- - - ○ | ○ - - - || - ○ - - | ○ - ○ -
 ātmaiva hy ātmano nāsti kasya putraḥ kuto dhanam || 1.20 [21]

○ ○ - [○ | ○ - - -] || ○ ○ ○ ○ | ○ - ○ -
 maraṇe
 [○ ○ ○ ○ | ○ - - -] || ○ ○ ○ ○ | ○ - ○ -
 || 1.20A [22]

○-○-○|○-○-○-||○○-○-|○-○-
anekāni sahasrāṇi naranārīśātāni ca /

○-○-○|○-○-○-||○-○-○-|○-○-
bhogām vai samudānīya vaśam gacchanti mṛtyunaḥ // 1.21 [23]

○-○-○|○-○-○-||○○-○-|○-○- bhavipulā
sarve kṣayāntā nicayāḥ patanāntāḥ samucchrayāḥ /

○-○-○|○-○-○-||○○-○-|○-○-
saṁyogā viprayogāntā maraṇāntam hi jīvitam // 1.22 [24]

○-○-○|○-○-○-||○○-○-|○-○-
sarve satvā mariṣyanti maraṇāntam hi jīvitam /

○-○-○|○-○-○-||○-○-○|○-○-
yathākarma gamiṣyanti puṇyapāpaphalopagāḥ // 1.23 [25]

○○-○-|○-○-○-||○○-○-|○-○-
narakaṁ pāpakarmāṇaḥ kṛtapuṇyās tu sadgatim /

○-○-○|○-○-○-||○-○-○|○-○- mavipulā
anye tu mārgam bhāvyeḥa nirvāsyanti nirāsravāḥ // 1.24 [26]

○-○-○|○-○-○-||○○-○-|○-○- Triṣṭubh
naivāntarīkṣe na samudramadhye

○-○-○|○-○-○-||○○-○-|○-○-
na parvatānām vivaram pravīśya /

○-○-○|○-○-○-||○○-○-|○-○-
na vidyate 'sau pṛthivīpradeśo

○-○-○|○-○-○-||○○-○-|○-○-
yatra sthitam na prasaheta mṛtyuḥ // 1.25 [27]

--o-|-,-o-|-o-o- Jagatī¹
 ye ceha bhūtā bhaviṣyanti vā punaḥ
 --o-|-o,-o|-o-- Triṣṭubh x 3
 sarve gamiṣyanti prahāya deham /
 --o-|-,-o|-o--
 tām sarvahāniṃ kuśalo viditvā
 --o-,-|-o-|-o--
 dharme sthito brahmacaryam careta || 1.26 [28]

--o-|-o,-o|-o-o- Jagatī x 2
 jīrṇam ca dṛṣṭveha tathaiva rogiṇam
 o-o-|-,-o|-o-o-
 mṛtam ca dṛṣṭvā vyapayācetasam /
 o-o-|-,-o|-o-- Triṣṭubh x 2
 jahau sa dhīro gṛhabandhanāni
 --o-|-o,-o|-o--
 kāmā hi lokasya na supraheyāḥ / 1.27 [29]

--o-,-|-oo|-o-- Triṣṭubh
 jīryanti vai rājarathāḥ sucitrā
 o-o-|-,-[o]oo|-o--²
 hy atho śārīram api jarām upaiti /
 o-o-|-,-o|-o--
 satām tu dharmo na jarām upaiti
 --o-,-|-oo|-o--
 santo hi tam satsu nivedayanti || 1.28 [30]

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

² We need to read **śārīram pi** here to give a correct reading metrically.

---उ|उ---||उ-उउ|उ-उ-
 dhik tvām astu jare grāmye virūpakaraṇī hy asi |
 उ-उ-|उ---||उउ-उ|उ-उ-
 tathā manoramaṃ bimbaṃ jarayā hy abhimarditam || 1.29 [31]

-उ-उ|उ---||-उ-उ|उ-उ-
 yo 'pi varṣaśataṃ jīvet so 'pi mṛtyuparāyaṇaḥ |
 उउ---|उ---||---उ|उ-उ-
 anu hy enaṃ jarā hanti vyādhir vā yadi vāntakaḥ || 1.30 [32]

उ-उ-|उ,उउ|उ--- Triṣṭubh
 sadā vrajanti hy anivartamānā
 उ-उ-|उ,उ|उ-उ-
 divā ca rātrau ca viluḥkṣyamānāḥ |
 --उ-|उ,उ|उ-उ-
 matsyā ivātīva hi tapyamānā
 --उ-|उ,उउ|उ---¹
 duḥkhena jātīmaraṇena yuktāḥ || 1.31 [33]

[उउउउ|उ---||उउउउ|उ-उ-]
 |
 [उउउउ|उ---||उउउउ|उ-उ-]
 || 1.31A [34]

--उ-|उ---||उउ---|उ-उ-
 āyur divā ca rātrau ca caratas tiṣṭhatas tathā |
 उ---|उ---||-उ-उ|उ-उ-
 naḍīnām vā yathā sroto gacchate na nivartate || 1.32 [35]

¹ ī in jātī- is m.c., though the break उ,उ is found in the Triṣṭubh verses as in line a of this verse.

yeṣāṃ rātridivāpāye hy āyur alpataṃ bhavet /

alpodake va matsyānāṃ kā nu teṣāṃ ratir bhavet // 1.33 [36]

parijīrṇam idaṃ rūpaṃ roganīḍaṃ prabhaṅguram /

bhetsyate pūty asaṃdehaṃ maraṇāntaṃ hi jīvitam // 1.34 [37]

aciraṃ bata kāyo 'yaṃ pṛthivīm adhiśeṣyate |

śunyo vyapetavijñāno nirastaṃ vā kaḍaṅgaram // 1.35 [38]

kim anena śarīreṇa sravatā pūtinā sadā |

nityaṃ rogābhībhūtena jarāmarāṇabhīruṇā // 1.36 [39]

anena pūtikāyena hy ātureṇa prabhaṅguṇā |

nigacchatha parāṃ śāntiṃ yogakṣemam anuttaram // 1.37 [40]

iha varṣaṃ kariṣyāmi hemantaṃ grīṣmam eva ca |

bālo vicintayaty evam antarāyaṃ na paśyati // 1.38 [41]

taṃ putrapaśusaṃmattaṃ vyāsaktamanasaṃ naram /

suptaṃ grāmaṃ mahaughaiva mṛtyur ādāya gacchati // 1.39 [42]

ॐ-ॐ-।-,---||ॐॐ--।ॐ-ॐ- mavipulā
na santi putrās trāṇāya na pitā nāpi bāndhavāḥ ।
-ॐ--।ॐ--||ॐ--।ॐ-ॐ-
antakenābhibhūtasya na hi trāṇā bhavanti te ॥ 1.40 [43]

ॐ-ॐ-।-,---||ॐ--।ॐ-ॐ- mavipulā
idaṁ kṛtaṁ me kartavyam idaṁ kṛtvā bhaviṣyati ।
----।ॐ--||ॐ--।ॐ-ॐ-
ity evaṁ spondato martyāṁ jarā mṛtyuś ca mardati ॥ 1.41 [44]

--ॐ-,।ॐॐ।ॐ-ॐ- Jagatī
tasmāt sadā dhyānaratāḥ samāhitā
--ॐ-,।ॐॐ।ॐ-ॐ-
hy ātāpino jātijarāntadarśinaḥ ।
--ॐ-।-,ॐॐ।ॐ-ॐ-
māraṁ sasainyaṁ hy abhibhūya bhikṣavo
ॐ-ॐ-।-,ॐॐ।ॐ-ॐ-
bhaveta jātīmaraṇasya pāragāḥ ॥ 1.42 [45]

॥ anityavargaḥ 1 ॥ ॥

2: Kāmavarga

— ◡ — | ◡ — — || — — — | ◡ — ◡ —
kāma jānāmi te mūlaṁ saṁkalpāt kāma jāyase |
— — — | ◡ — — || ◡ — ◡ | ◡ — ◡ —
na tvāṁ saṁkalpayiṣyāmi tato me na bhaviṣyasi || 2.1 [46]

— — — | ◡ — — || — — — | ◡ — ◡ —
kāmebhyo jāyate śokaḥ kāmebhyo jāyate bhayam |
— — — | ◡ — — || ◡ — — | ◡ — ◡ —
kāmebhyo vipramuktānām nāsti śokaḥ kuto bhayam || 2.2 [47]

◡ — — | ◡ — — || ◡ — — | ◡ — ◡ —
rātibhyo jāyate śoko rātibhyo jāyate bhayam |
◡ — — | ◡ — — || ◡ — — | ◡ — ◡ —
rātibhyo vipramuktānām nāsti śokaḥ kuto bhayam || 2.3 [48]

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

◡ — ◡ — , | — ◡ ◡ | — ◡ — — Triṣṭubh
na tad dṛḍhaṁ bandhanam āhur āryā
◡ — ◡ — , | — ◡ — | — ◡ — —
yad āyasaṁ dāraṁ balbajaṁ vā |
— — ◡ — | — ◡ , ◡ | — ◡ — —
saṁraktacittasya hi man^{da}buddheḥ
— — ◡ — , | — ◡ ◡ | — ◡ — —
putreṣu dāreṣu ca yā avekṣā || 2.5 [50]

--○-|-○○|-○-- Triṣṭubh
 etad dṛḍhaṁ bandhanam āhur āryāḥ
 ○-○-|-|-○-|-○--
 samantataḥ susthiraṁ duṣpramokṣam /
 -○○-|-,-○○|-○--¹
 etad api cchitvā tu parivrajanti
 ○○-○-,-|-○-|-○--
 hy anapekṣiṇaḥ kāmasukhaṁ prahāya // 2.6 [51]

○-○-,-|-○-|-○-- Triṣṭubh²
 na te kāmā yāni citrāṇi loke
 --○-|-,-○○|-○--
 saṁkalparāgaḥ puruṣasya kāmāḥ /
 --○-|-○-,-|-○--
 tiṣṭhanti citrāṇi tathaiva loke
 ○-○-|-,-○○|-○--³
 athātra dhīrā vinayanti cchandam // 2.7 [52]

○-○-|-,-○○|-○-- Triṣṭubh
 na santi nityā manujeṣu kāmāḥ
 --○-|-,-○-|-○--⁴
 santi tv anityāḥ kāmīno yatra baddhāḥ /

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

² This line has the Vedic opening ○-○-.

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

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

--o-|-,oo|-o--
tāms tu prahāya hy apunarbhavāya
o-o-|-o-|-o--
hy anāgataṃ mṛtyudheyaṃ vadāmi || 2.8 [53]

-o-|-o-|-||oo-|-o-o-
chandajāto hy avasrāvī manasānāvilo bhavet |
---ooo,|-o-|-||---|-o-o- 9 syllable ravipulā¹
kāmeṣu tv apratibaddhacitta ūrdvasroto nirucyate || 2.9 [54]

oo-|-o-|-||---|-o-o-
anupūrveṇa medhāvī stokam² stokaṃ kṣaṇe kṣaṇe |
---o|-o-|-||-o-o|-o-o-
karmāro rajatasyaiva nirdhamen malam ātmaṇaḥ || 2.10 [55]

oo-|[oo];o-o-||oo-|-o-o- Anuṣṭubh²
rathakāra iva carmaṇaḥ parikartann upānaḥ |
--o-|-o-|-||---|-o-o-
yad yaj jahāti kāmānām² tat tat saṃpadyate sukham || 2.11 [56]

---o|-o-|-||-o-|-o-o-
sarvaṃ cet sukham iccheta sarvakāmāṃ parityajet |
-o-o|-o-|-||---o|-o-o-
sarvakāmaparityāgī hy atyantam sukham edhate || 2.12 [57]

¹ The opening is hypermetric here, cf. Dhṛ 218cd: **kāmesu ca**
appaṭibaddhacitto, uddhamsoto ti vuccati.

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

-----|○○○-||○○-|○○- navipulā
yāvat kāmān anusaraṁ na tṛptiṁ manaso 'dhyagāt /
 ○○○-|○○-|○○- Triṣṭubh
 tato nivṛttiṁ pratipaśyamānās
 -----|○○-|○○- Vedic opening¹
 te vai tṛptāḥ prajñayā ye sutṛptāḥ // 2.13 [58]

○○○-|○○-||○○-|○○-
 śreyasī prajñayā tṛptir na hi kāmair vitṛpyate /
 ○○○|○○-||-○○|○○-
 prajñayā puruṣaṁ tṛptaṁ tṛṣṇā na kurute vaśam // 2.14 [59]

---○-|○○-|○○- Triṣṭubh
 gṛddhā hi kāmeṣu narāḥ pramattā
 ||-----|○○-
 hy adharme bata te ratāḥ /
 ○○○-|○○-||-○○-|○○-
 antarāyaṁ na te paśyanty alpake jīvite sati // 2.15 [60]

---○-,|○○-||-○○-|○○- ravipulā
 durmedhasaṁ hanti bhogo na tv ihātmagaveṣiṇam /
 -----|○○-||-○○-|○○-
 durmedhā bhogātṛṣṇābhir hanty ātmānam atho parān // 2.16 [61]

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

¹ This line has the Vedic opening discussed in Study 2 on the Metres. Jā 467.6 reads: *te ve sutittā ye paññāya tittā*, which has the normal opening, but an unusual heavy 6th syllable.

○○--|○---||○○--|○-○-
 api divyeṣu kāmeṣu sa ratiṁ nādhigacchati |

--○○|○-==||-----|○-○-
 tṛṣṇākṣayarato bhavati buddhānām śrāvakaḥ sadā || 2.18 [63]

-○-○|○---||○-○○|○-○-
 parvato 'pi suvarṇasya samo himavatā bhavet |

-----|○---||-----|○-○-
 vittam taṁ nālam ekasya etaḥ jñātvā samaṁ caret || 2.19 [64]

--○-,|○○|○--- Triṣṭubh
 duḥkham hi yo veda yato nidānam

--○-|○,○○|○---
 kāmeṣu jantu sa katham rameta |

==○-○-|-,○|○○--¹
 upadhiṁ hi loke śalyam iti matvā

--○-|-,○○|○---
 tasyaiva dhīro vinayāya śikṣet || 2.20 [65]

|| *kāmavargaḥ* 2 ||

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

3: Tṛṣṇāvarga

○-○-○-○-|○-○-○- Vaitālīya¹
vitarkapramathitasya jantunas
○-○-○-○-|○-○-○-²
tīvrarāgasya śubhānudarśinaḥ |
- - - | ○ - ○ -
bhūyas tṛṣṇā pravardhate
- - - ○ ○ | ○ - ○ -
gāḍham hy eṣa karoti bandhanam || 3.1 [66]

○-○-○-○-|○-○-○- Vaitālīya³
vitarkavyupaśame tu yo rato
○-○-○-○-|○-○-○-
hy aśubhām bhāvayate sadā smṛtaḥ |
- - - | ○ - ○ -
tṛṣṇā hy eṣa prahāsyate
○-○-○-○-○-|○-○-○-
sa tu khalu pūtikaroti bandhanam || 3.2 [67]

- - ○ - | -, - - - || - ○ - - | ○ - ○ - mavipulā
kāmāndhajālaprakṣiptās tṛṣṇayācchādītāḥ prajāḥ |
○ - - - | ○ - - - || - ○ - ○ | ○ - ○ -
pramattā bandhane baddhā matsyavat kupināmukhe |

¹ The 1st line is a even line is odd position, with a syncopated opening.

² Dhṛp 349 reads: *tibbarāgassa subhānupassino*, which has the same long opening syllable, a variation which occurs many times in the Pāli Dhammapada; see [Introduction to the Prosody of the Dhammapada](#) elsewhere on this website.

³ The 1st line is a even line in odd position, with a syncopated opening.

○-○○○|○-○-○-||-○-○-○○[○○]|○-○-○-¹
 jarāmarañam āyānti vatsaḥ kṣīrapaka iva mātaram || 3.3 [68]

○○-○○○|○-○-○- Vaitālīya²
 manujasya pramattacāriṇas
 ○-○-○-○|○-○-○-
 tṛṣṇā vardhati māluteva hi |
 ○-○-○-○|○-○-○-
 sa hi saṃsarate punaḥ punaḥ
 ○-○-○-○|○-○-○-
 phalam icchann iva vānaro vane || 3.4 [69]

○○-○-○-|○-○-○- Vaitālīya³
 saritāni vai snehitāni vai
 ○-○-○-○|○-○-○-⁴
 saumanasyāni bhavanti jantunaḥ |
 ○-○-○-○|○-○-○-
 ye sātasiṭāḥ sukhaiṣiṇas
 ○-○-○-○|○-○-○-
 te vai jātijaropagā narāḥ || 3.5 [70]

¹ Ud 7.4 reads: **vaccho khīrūpako va mātaram**, where **vaccho** is hypermetric, we should probably understand the same here, with the further difficulty that **va** has been Sanskritized to **iva**, we therefore need to read either **kṣīrapaka 'va** or **kṣīrapakeva** m.c. At 370d the same line occurs as a Vaitālīya even line.

² **pr-** in **pramatta-** does not make position here, giving the normal cadence.

³ The opening is hypermetric by one mātrā. Dhṛp 341 reads: **saritāni sinehitāni ca**. Uv records no variants for this line, but we might have expected a reading **saritāni snehitāni ca**, with the svarabhakti vowel between **s-** and **-n** being understood.

⁴ We again see the opening ○-○-○-○ here, which appears to be as acceptable in this text as in the Dhammapada. Dhṛp 341 reads **somanassāni** which gives the same variation.

--○○|--○○-- Vaitāliya
trṣṇābhir upaskṛtāḥ prajāḥ

○○--○○|--○○--
paridhāvanti śāsā va vāgurām /

--○○|--○○-- irregular x 2¹
saṃyojanaiḥ saṅgasaktā

---○○-○○---
duḥkham yānti punaḥ punaś cirarātram // 3.6 [71]

--○○|○○---||--○○|○○--
trṣṇayā grathitāḥ satvā raktacittā bhavābhave |

--○○|○○---||○○---|○○--
te yogayukta māreṇa hy ayogakṣemiṇo janāḥ /

○○○○|○○---||---○○|○○--
jarāmaraṇam āyānti yogā hi duratikramāḥ // 3.7 [72]

--○○|○○---||--○○|○○--
ya tu trṣṇāṃ prahāyeha vītatrṣṇo bhavābhave |

--○○|○○---||○○---|○○--
trṣṇayā vibhavad bhikṣur anicchuḥ parinirvṛtaḥ // 3.8 [73]

○○--○○|○○---||---|○○--
ya etāṃ saḥate grāmyāṃ trṣṇāṃ loke sudustyajām /

---○○|○○---||○○---|○○--
śokās tasya nivardhante hy avavṛṣṭā bīraṇā yathā // 3.9 [74]

¹ Dhṛ 342: saṃyojanasaṅgasattakā, dukkham-upenti punappunam cirāya, which is correct metrically; the last line being in Aupacchandāsaka metre. The Sanskrit seems to have become confused here, and the metre is very astray.

---|---||---|---
yas tv etāṃ tyajate grāmyāṃ ṛṣṇāṃ loka sudustyajāṃ |
---|---||---|---¹
śokās tasya nivartante udabindur iva puṣkarāt || 3.10 [75]

---|---||---|---
tad vai vadāmi bhadraṃ vo yāvantaḥ stha samāgatāḥ |
---|---||---|--- bhavipulā
ṛṣṇāṃ samūlāṃ khanata usīrārthīva bīraṇāṃ |
---|---||---|---
ṛṣṇāyāḥ khātamūlāyā nāsti śokaḥ kuto bhayaṃ || 3.11 [76]

---|---||---|--- bhavipulā
ṛṣṇādvitīyaḥ puruṣo dīrgham adhvānam āśayā |
---|---||---|--- bhavipulā
punaḥ punaḥ saṃsarate garbham eti punaḥ punaḥ |
---|---||---|---
itthāṃbhāvānyathībhāvāḥ saṃsare tv āgatiṃ gatim || 3.12 [77]

---|---||---|---
tām tu ṛṣṇāṃ prahāyeha vītatrṣṇo bhavābhave |
---|---||---|--- bhavipulā
nāsau punaḥ saṃsarate ṛṣṇā hy asya na vidyate || 3.13 [78]

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

¹ We should read *udabindu* 'va; cf. Dhṛ 336d: *udabindu va pokkharā*.

---|-,||-|--- Jagatī
tr̥ṣṇā hi hetuḥ saritā viṣaktikā
---|-,||-|---
gaṇḍasya nit^{yam} viṣṛteha jālinī |
---|-,||-|---
latām pipāsām apanīya sarvaśo
---|-,||-|---
nivartate duḥkham idaṁ punaḥ punaḥ || 3.15 [80]

---|-,||-|--- Jagatī
yathāpi mūlair anupadrutaiḥ sadā
---|-,||-|---
chinno 'pi vṛkṣaḥ punar eva jāyate |
---|-,||-|---
evaṁ hi tr̥ṣṇānuśayair anuddhṛtair
---|-,||-|---
nirvartate duḥkham idaṁ punaḥ punaḥ || 3.16 [81]

---|-,||-|--- Jagatī
yathāpi śalyo dṛḍham ātmanā kṛtas
---|-,||-|---
tam eva hanyād balasā tv adhiṣṭhitaḥ |
---|-,||-|---
tathā tv ihādhyātmasamutthitā latās
---|-,||-|---
tr̥ṣṇā vadhāyopanayanti prāṇinām || 3.17 [82]

---|,|---||---|,|---
etad ādīnavam jātvā tr̥ṣṇā duḥkhasya sambhavam |
---|,|---||---|,|---
vītatṛṣṇo hy anādānaḥ smṛto bhikṣuḥ parivrajat | 3.18 [83]

4: Apramādavarga

— — — | — — — — || — — — | — — — bhavipulā
apramādo hy amṛtapadaṁ pramādo mṛtyunaḥ padaṁ |
— — — | — — — || — — — | — — — ravipulā
apramattā na mriyante ye pramattāḥ sadā mṛtāḥ || 4.1 [84]

— — — | — — — || — — — | — — —
etāṁ viśeṣatām jñātvā hy apramādasya paṇḍitaḥ |
— — — | — — — || — — — | — — —
apramādaṁ pramudyeta nityam āryaḥ svagocaram || 4.2 [85]

— — — | — — — || — — — | — — — bhavipulā
apramattāḥ sātatikā nityaṁ dṛḍhaparākramāḥ |
— — — | — — — || — — — | — — — mavipulā
spr̥śanti dhīrā nirvāṇaṁ yogakṣemam anuttaram || 4.3 [86]

— — — | — — — || — — — | — — —
pramādam apramādena yadā nudati paṇḍitaḥ |
— — — | — — — || — — — | — — —
prajñāprāsādam āruhya tv aśokaḥ śokinīṁ prajāṁ |
— — — | — — — || — — — | — — —
parvatasthaiva bhūmishthāṁ dhīro bālān avekṣate || 4.4 [87]

— — — | — — — || — — — | — — —
utthānenāpramādena saṁyamena damena ca |
— — — | — — — || — — — | — — —
dvīpaṁ karoti medhāvī tam ogho nābhimardati || 4.5 [88]

¹ pr- in prāṇinām does not make position here.

--UU|UU-- Vaitāliya
utthānavataḥ smṛtātmanaḥ

UU--UU|UU--
śubhacittasya niśāmyacāriṇaḥ /

--UU|UU-¹
saṃyatasya hi dharmajīvino

--UU|UU--
hy apramattasya yaśo 'bhivardhate // 4.6 [89]

UUUU|UU-- Vaitāliya
adhicetasi mā pramadyata

UU--UU|UU--
pratataṃ maunapadeṣu śikṣata |

--UU|UU--
śokā na bhavanti tāyino

UU--UU|UU--
hy upaśāntasya sadā smṛtātmanaḥ // 4.7 [90]

----|UU--||UUUU--
hīnāṃ dharmāṃ na seveta pramādena na saṃvaset /

----|UU--||UUUU--
mithyādrṣṭiṃ na roceta na bhavel lokavardhanaḥ // 4.8 [91]

----|UU--||UUUU--
samyagdrṣṭir adhīmātrā laukikī yasya vidyate |

UUUU|UU--||UUUU--
api jātisahasrāṇi nāsau gacchati durgatim // 4.9 [92]

¹ The opening syllable has to be counted as light to correct the metre. The next line has a variant opening which occurs many times in Pāli Dhammapada; see [Introduction to the Prosody of the Dhammapada](#) elsewhere on this website
Dhp 24 has exactly the same openings: saññatassa ca dhammajīvino, appamattassa yasobhivaḍḍhati.

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

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

◡-◡-◡-◡-◡-||◡-◡◡|◡-◡-◡-
pramādaṁ nānuyujyeta na kāmaratisaṁstavam |
-◡-◡-◡-◡-◡-||-◡-◡-◡-◡-◡-
apramattaḥ sadā dhyāyī prāpnute hy acalaṁ sukham || 4.12 [95]

--◡-◡-◡-||-◡-◡-◡-◡-
nāyam pramādakālaḥ syād aprāpte hy āsravaḥṣaye |
--◡-◡-◡-||-◡-◡-◡-◡-
māraḥ pramattam anveti siṁhaṁ vā mṛgramāṭṛkā || 4.13 [96]

--◡-◡-◡-||-◡,◡|◡-◡-◡- Triṣṭubh
sthānāni catvāri naraḥ pramatta
--◡-◡-◡-||-◡,◡|◡-◡-◡-
āpadyate yaḥ paradārasevī |
◡-◡-◡-||-◡,◡|◡-◡-◡-
apuṇyalābhaṁ hy anikāmaśayyām
--◡-◡-◡-||-◡,◡|◡-◡-◡-
nindām ṭṛtīyaṁ naraḥ caturtham || 4.14 [97]

ॐ-ॐ-|-,-,ॐॐ|-ॐ-ॐ- Jagatī x 2
 apuṇyalābhaṁ ca gatiṁ ca pāpikāṁ
 --ॐ-|-,-,ॐॐ|-ॐ-ॐ-
 bhītasya bhītābhir athālpikāṁ ratim |
 --ॐ-|-,-,ॐॐ|-ॐ- Triṣṭubh x 2
 nindāṁ ca paśyaṁ nṛpateś ca daṇḍam
 ॐ-ॐ-|-,-,ॐॐ|-ॐ-
 parasya dārāṇi vivarjayeta || 4.15 [98.i]

ॐ-ॐ-|-,-,ॐॐ|-ॐ-ॐ- Jagatī x 2
 apuṇyalābhaś ca gatiś ca pāpikā
 --ॐ-|-,-,ॐॐ|-ॐ-ॐ-
*bhītasya bhītābhir athā*lpikā ratih |
 --ॐ-|-,-,ॐॐ|-ॐ- Triṣṭubh
 rājā ca daṇḍam gurukaṁ dadāti
 --ॐ-|-,-,ॐॐ|-ॐ- Jagatī
 kāyasya bhe*dād narakeṣu pacyate* || 4.15 [98.ii]

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

ॐ-ॐ-ॐ-ॐ-ॐ-||-ॐ-ॐ-ॐ-ॐ-
 yathā śākaṭiko mārgaṁ samaṁ hitvā mahāpatham |
 ॐ-ॐ-ॐ-ॐ-ॐ-||-ॐ-ॐ-ॐ-ॐ-
 viṣamaṁ mārgam āgamyā cchinnākṣaḥ śocate bhṛśam || 4.17 [100]

--ॐ-ॐ-ॐ-ॐ-||-ॐ-ॐ-ॐ-ॐ-
 evaṁ dharmād apakramya hy adharmam anuvartya ca |
 --ॐ-ॐ-ॐ-ॐ-||-ॐ-ॐ-ॐ-ॐ-
 bālo mṛtyuvaśaṁ prāptac chinnākṣa iva śocate || 4.18 [101]

---|---||---|---|--- savipulā
 yat kṛtyaṁ tad apavidddham akṛtyaṁ kriyate punaḥ |
 ---|---||---|---|---
 uddhatānām pramattānām teṣāṁ vardhanti āsravāḥ |
 ---|---||---|---|---
 āsravās teṣu vardhante ārāt te hy āsravakṣayāt //4.19 [102]

---|---||---|---|---
 yeṣāṁ tu susamārabdhā nityaṁ kāyagatā smṛtiḥ |
 ---|---||---|---|---
 akṛtyaṁ te na kurvanti kṛtye sātatyakāriṇaḥ |
 ---|---||---|---|---
 smṛtānām saṁprajānānām astaṁ gacchanti āsravāḥ //4.20 [103]

---|---||---|---|--- bhavipulā
 na tāvatā dharmadharo yāvatā bahu bhāṣate |
 ---|---||---|---|---¹
 yas tv ihālpam api śrutvā dharmaṁ kāyena vai spṛšet |
 ---|---||---|---|---
 sa vai dharmadharo bhavati yo dharme na pramādyate //4.21 [104]

---|---||---|---|--- Triṣṭubh²
 subahv apīha sahitaṁ bhāṣamāṇo
 ---|---||---|---|---
 na tatkarō bhavati naraḥ pramattaḥ |

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

² I count sahi- as being resolved here, which gives a heavy 6th syllable, which is unusual. It may be better therefore to take this as an extended form of the metre, but in that case it has a short 5th syllable which again is unusual.

--○--,|○○|○--
gopaiva gāḥ saṅgaṇayaṁ pareṣāṁ
○○○-,|---|○==¹
na bhāgavāṁ cchrāmaṇyārthasya bhavati || 4.22 [105]

-[○○]○○-,|○○-|○-- Triṣṭubh²
alpam api cet sahitaṁ bhāṣamāṇo
--○==|-,○○|○--
dharmasya bhavati hy anudharmacārī |
--○-|○,○|○--
rāgaṁ ca doṣaṁ ca tathaiva moham
○○○-|-,---|○== Extended Triṣṭubh³
prahāya bhāgī śrāmaṇyārthasya bhavati || 4.23 [106]

-○--|○---||○○○|○○-
apramādaṁ praśaṁsanti pramādo garhitaḥ sadā |
-○--|○○○-||---|○○- navipulā
apramādena maghavāṁ devānāṁ śreṣṭhatām gataḥ || 4.24 [107]

-○--|○---||○○--|○○-
apramādaṁ praśaṁsanti sadā kṛtyeṣu paṇḍitāḥ |
-○--|○---||○○--|○○-
apramatto hy ubhāv arthāv atigrhṇāti paṇḍitaḥ || 4.25 [108]

¹ The break is very unusual here in having 3 heavy syllables, including one at the 6th, which is normally avoided.
² We need to read **alpam pi** here so that the line scans correctly - this is *not* a case of resolution, but of Sanskritisation; Dhṛ 20 reads: **appam-pi**.
³ This line is very unusual, as there seems to be a pause at the 5th followed by a restart with 4 heavy syllables, including a heavy 6th. We should perhaps count the line as simply being incorrect metrically. Dhṛ 20f reads: **sa bhāgavā sāmaññassa hoti**, which is also unusual metrically.

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

- ॐ - ॐ | ॐ - - - - || ॐ - - - - | ॐ - ॐ -
apramādarato bhikṣuḥ pramāde bhayadarśakaḥ ।
- - - ॐ | ॐ - - - - || - ॐ - - - - | ॐ - ॐ -
durgād uddharate tmānaṁ pañkasannaiva kuñjaraḥ ॥ 4.27 [110]

- ॐ - ॐ | ॐ - - - - || ॐ - - - - | ॐ - ॐ -
apramādarato bhikṣuḥ pramāde bhayadarśakaḥ ।
ॐ - ॐ - | ॐ - - - - || - - - - | ॐ - ॐ -
dhunāti pāpakāṁ dharmāṁ patrāṇīva hi mārutaḥ ॥ 4.28 [111]

- ॐ - ॐ | ॐ - - - - || ॐ - - - - | ॐ - ॐ -
apramādarato bhikṣuḥ pramāde bhayadarśakaḥ ।
- - ॐ | ॐ - - - - || ॐ - - - - [ॐ ॐ] | ॐ - ॐ -¹
saṁyojanam aṇusthūlaṁ dahann agnir iva gacchati ॥ 4.29 [112]

- ॐ - ॐ | ॐ - - - - || ॐ - - - - | ॐ - ॐ -
apramādarato bhikṣuḥ pramāde bhayadarśakaḥ ।
ॐ - ॐ | ॐ - - - - || - ॐ - - - - | ॐ - ॐ -
spṛśati hy anupūrveṇa sarvasaṁyojanakṣayam ॥ 4.30 [113]

- ॐ - ॐ | ॐ - - - - || ॐ - - - - | ॐ - ॐ -
apramādarato bhikṣuḥ pramāde bhayadarśakaḥ ।
ॐ - ॐ - | ॐ - - - - || - - - - | ॐ - ॐ -
pratividhyate padaṁ śāntaṁ saṁskāropaśamaṁ sukham ॥ 4.31 [114]

- ॐ - ॐ | ॐ - - - - || ॐ - - - - | ॐ - ॐ -
apramādarato bhikṣuḥ pramāde bhayadarśakaḥ ।

¹ We need to read **agni va** m.c. Dhṛ 31: **ḍahaṁ aggīva gacchati**.

abhavyaḥ parihāṇāya nirvānasyaiva so 'ntike // 4.32 [115]

bhavipulā
 uttiṣṭhata vyāyamata dṛḍham śikṣata śāntaye |
 asmṛtiś ca pramādaś caivānutthānam asaṃyamaḥ // 4.33 [116]

nidrā tan^drīr anāyoga ete śikṣāntarāyikāḥ |
 tad aṅgam pratibudhyadhvaṃ smṛtir m^antaradhīyata // 4.34 [117]

uttiṣṭhen na pramādyeta dharmam sucaritam caret |
 dharmacārī sukham śete hy asmiṃ loke paratra ca // 4.35 [118]

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

ravipulā
 ārabhadhvaṃ niṣkramadhvaṃ yujyadhvaṃ buddhaśāsane |
 dhunidhvaṃ mṛtyunaḥ sainyaṃ naḍāgāram iva kuñjaraḥ // 4.37 [120]

¹ Read naḍāgāram va kuñjaraḥ m.c. Thag 256: naḷāgāram va kuñjaro.

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----|UUU-||-U--|U-U- navipulā
yo hy asmiṁ dharmavinaye tv apramatto bhaviṣyati |
U-U-|U----||----|U-U-
prahāya jātisaṁsāraṁ duḥkhasyāntaṁ sa yāsyati || 4.38 [121]

|| *apramādvargaḥ 4* || ||

5: Priyavarga

U---|U---||U---|U-U-
priyebhyo jāyate śokaḥ priyebhyo jāyate bhayam /

U---|U---||U---|U-U-
priyebhyo vipramuktānām nāsti śokaḥ kuto bhayam // 5.1 [122]

U---|U---||U---|U-U-
priyebhyo jāyate śokaḥ priyebhyo jāyate bhayam /

U---|U---||---UU|U-U-
priyāṇām anyathībhāvād unmādam api gacchati // 5.2 [123]

--U-|-,UU|-U-- Triṣṭubh
śokā hi ye vai paridevitaṁ ca

--U-|-,U|]-U--
duḥkhaṁ ca lokasya hi naikarūpam /

U-U-|-,U|]-U--
priyaṁ pratītyeha tad asti sarvaṁ

U-U-|-,UU|-U--
priye 'sati syān na kathaṁ cid etat // 5.3 [124]

--U-,|UU-|]-U-- Triṣṭubh
tasmād dhi te sukhitā vītaśokā

--U-,|---|]-U--
yeṣāṁ priyaṁ nāsti kathaṁ cid eva |

--U-|-,UU|-U--
tasmād aśokaṁ padam eṣamāṇaḥ

U-U-|-,U|]-U--
priyaṁ na kurvīta hi jīvaloke // 5.4 [125]

- ॐ - - | ॐ - - - || - - - - | ॐ - ॐ -
 mā priyaiḥ saṁgamo jātu mā ca syād apriyaiḥ sadā /
 ॐ - - - | ॐ - - - || - ॐ - - | ॐ - ॐ - 9 syllables¹
 priyāṇām adarśanaṁ duḥkham apriyāṇām ca darśanam // 5.5 [126]

ॐ - - ॐ | ॐ - - - || - ॐ - - | ॐ - ॐ -
 priyāṇām ca vinābhāvād apriyāṇām ca saṁgramāt /
 - ॐ - - | ॐ - - - || - - - - | ॐ - ॐ -
 tīvra utpadyate śoko jīryante yena mānavāḥ // 5.6 [127]

ॐ - ॐ - | - ॐ - - || - ॐ - ॐ | ॐ - ॐ - bhavipulā
 priyaṁ mṛtaṁ kālagataṁ jñātayaḥ sahitāḥ sthitāḥ /
 - - ॐ - | ॐ - - - || - - - - | ॐ - ॐ -
 śocanti dīrgham adhvānaṁ duḥkho hi priyasāṁgamaḥ // 5.7 [128]

- - ॐ - | ॐ - - - || ॐ ॐ - - | ॐ - ॐ -
 tasmāt priyaṁ na kurvīta priyabhāvo hi pāpakaḥ /
 - - - - | ॐ - - - - || - - - - | ॐ - ॐ -
 granthās teṣāṁ na vidyante yeṣāṁ nāsti priyāpriyam // 5.8 [129]

ॐ - - - | ॐ - - - || - - - - | ॐ - ॐ -
 ayoge yujya cātmanaṁ yoge cāyujya sarvadā /
 - - - - | ॐ - - - - || ॐ ॐ - - | ॐ - ॐ -
 arthaṁ hitvā priyagrāhī sprḥayaty arthayogine // 5.9 [130]

ॐ ॐ - ॐ - | - ॐ - - || - ॐ - - | ॐ - ॐ - bhavipulā²
 priyarūpasātagrathitā devakāyāḥ pṛthaksthitāḥ /
 - - ॐ - | ॐ - - - || - ॐ - ॐ | ॐ - ॐ -
 āghādiṇaḥ paridyūnā mṛtyurājavaśaṁ gatāḥ // 5.10 [131]

¹ Dhṛ 210: *piyānaṁ adassanaṁ dukkhaṁ*, which also has 9 syllables.

² This verse appears in Old Gīti in the Pāṇi Udāna (2.7), but has been recast to the more familiar Śloka here. The next verse, which follows on from this one in the Udāna, is preserved in the same metre as in the Pāṇi.

--|0-0|--|---0|--|0-0|00-|- Old Gīti
 ye vai divā ca rātrau caivāpramattāḥ priyaṁ jahati nityam /
 --|0-0|00-|-|---0-|0-0|00-|-¹
 te vai khananti tv aghamūlaṁ mṛtyu-r-āmiṣaṁ durativartyam //5.11
 [132]

0-0-|0-----||00--|0-0-
 asādhu sādhurūpeṇa priyarūpeṇa cāpriyam /
 -----|0-----||0-----|0-0-
 duḥkhaṁ sukhyasya rūpeṇa pramattān abhimardati //5.12 [133]

-----|0-----||-----|0-0-
 ātmānaṁ cet priyaṁ vidyān nainaṁ pāpena yojayet /
 -----|0-0-==||-----|0-0-
 na hy etat sulabhaṁ bhavati sukhaṁ duṣkṛtakāriṇā // 5.13 [134]

-----|0-----||-----|0-0-
 ātmānaṁ cet priyaṁ vidyān nainaṁ pāpena yojayet /
 ---00|0-0-==||0-00|0-0-
 etad dhi sulabhaṁ bhavati sukhaṁ sukṛtakāriṇā // 5.14 [135]

-----|0-----||-----|0-0-
 ātmānaṁ cet priyaṁ vidyād rakṣed enaṁ surakṣitam /
 0-----|000-||-----|0-0- navipulā
 yathā pratyantanagaraṁ gambhīraparikhaṁ dṛḍham /
 0-----|0-0-----||00-----|0-0- 9 syllables²
 trayāṇām anyatamaṁ yāmaṁ pratijāgreta paṇḍitaḥ //5.15 [136]

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

² Dhṛp 157: **tiṅṅam-aññataram yāmaṁ**, which is better metrically.

-----|-----||-----|-----
ātmanaṁ cet priyaṁ vidyād gopayet taṁ sugopitam /
-----|-----||-----|----- navipulā
yathā pratyantanagaraṁ guptam antarbahisthiram // 5.16 [137]

-----|-----||-----|-----
evaṁ gopayatātmānaṁ kṣaṇo vo mā hy upatyagāt /
-----|-----||-----|-----
kṣaṇātītā hi śocante narakeṣu samarpitāḥ // 5.17 [138]

-----|-----||-----|----- Jagatī x 2
sarvā dīśas tv anuparigamya cetasā
-----|-----||-----|-----
naivādhyagāt priyataram ātmanaḥ kva cit /
-----|-----||-----|----- Triṣṭubh
evaṁ priyaḥ pṛthagātmā pareṣāṁ
-----|-----||-----|----- Jagatī
tasmān na hiṁsyāt param ātmakāraṇam // 5.18 [139]

-----|-----||-----|-----
sarve daṇḍasya bibhyanti sarveṣāṁ jīvitam priyam /
-----|-----||-----|-----
ātmanaṁ upamāṁ kṛtvā naiva hanyān na ghātayet // 5.19 [140]

-----|-----||-----|-----
cirapravāsiṇaṁ yadvad dūrataḥ svastināgatam /
-----|-----||-----|-----
jñātayaḥ suhrdo mitrās cābhinandanti āgatam // 5.20 [141]

-----|-----||-----|-----
kṛtapuṇyaṁ tathā martyam asmāl lokāt paraṁ gatam /
-----|-----||-----|-----
puṇyāny evābhinandanti priyaṁ jñātim ivāgatam // 5.21 [142]

--ॐॐॐॐॐ--||ॐॐॐॐॐॐ--
tasmt kuruta puṇyānām nicayaṁ sāmparāyikam /

--ॐॐॐॐॐ--||ॐॐॐॐॐॐ--
puṇyāni paraloke hi pratiṣṭhā prāṇinām hi sā // 5.22 [143]

----ॐॐॐॐॐ--||ॐॐॐॐॐॐ--
puṇyaṁ devāḥ praśāmsanti samacaryaṁ ca yaś caret /

ॐॐॐॐॐॐ--||----ॐॐॐॐॐ--
iha cānindito bhavati pretya svarge ca modate // 5.23 [144]

----ॐॐॐॐॐ--||----ॐॐॐॐॐ--
dharmasthaṁ śīlasaṁpannaṁ hrīmantam satyavādinam /

--ॐॐॐॐॐ--||--ॐॐॐॐॐॐ--
ātmanaḥ kāraṁ santaṁ taṁ janaḥ kurute priyam // 5.24 [145]

ॐॐॐॐॐॐ--||----ॐॐॐॐॐ--
pareṣām ca priyo bhavati hy ātmārtham kriyate 'pi ca |

--ॐॐॐॐॐ--||--ॐॐॐॐॐॐ-- mavipulā
dṛṣṭe ca dharme praśāmsyaḥ sāmparāye ca sadgatiḥ // 5.25 [146]

ॐॐॐॐॐॐ--||----ॐॐॐॐॐ--¹
avavadetānuśāsīta cāsabhyāc ca nivārayet /

ॐॐॐॐॐॐ--||--ॐॐॐॐॐॐ--²
asatām na priyo bhavati satām bhavati tu priyaḥ // 5.26 [147]

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

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

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asantaś caiva santaś ca nānā yānti tv itaś cyutāḥ ।

asanto narakam yānti santaḥ svargaparāyaṇāḥ ॥5.27 [148]

॥ *priyavargaḥ 5* ॥ ॥

6: Śīlavarga

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

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

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

-----|-----||-----|-----
śīlaṃ yāvaj jarā sādhu śraddhā sādhu pratiṣṭhitā |
-----|-----||-----|----- mavipulā¹
prajñā narāṇāṃ ratnaṃ vai puṇyaṃ coraiḥ sudurharam || 6.4 [152]

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

-----|-----||-----|-----
śīle pratiṣṭhito bhikṣur indriyaiś ca susamvṛtaḥ |
-----|-----||-----|-----
bhojane cāpi mātrajñō yukto jāgarikāsu ca || 6.6 [154]

¹ Note that -rh- in **sudurham** makes position here.

○○--|○---||○○○|○○-
viharann evam ātāpī hy ahorātram atandritaḥ /

○--○|○---||---|○-○-
abhavyaḥ parihāṇāya nirvāṇasyaiva so 'ntike || 6.7 [155]

--○|○---||---|○-○-
śīle pratiṣṭhito bhikṣuś cittaṃ prajñāṃ ca bhāvayet /

--○|○---||-○--|○-○-
ātāpī nipako nityaṃ prāpnuyād duḥkhasaṃkṣayam || 6.8 [156]

--○○|○---||○○○|○○-
tasmāt satataśīlī syāt samādher anurakṣakaḥ /

○-○-|-,---||-○--|○-○- maviṇḍā
vipaśyanāyāṃ śikṣec ca saṃprajānapratīsmṛtaḥ || 6.9 [157]

○○--|○---||-○--|○-○-
sa tu vikṣīnasamyogaḥ kṣīṇamāno niraupadhiḥ /

--○-|-,---||---|○-○- maviṇḍā
kāyasya bhedāt saprajñāḥ saṃkhyān nopaiti nirvṛtaḥ || 6.10 [158]

--○-|-,---||---|○-○- maviṇḍā
śīlaṃ samādhiḥ prajñā ca yasya hy ete subhāvitāḥ /

--○-|○○-||---|○-○- bhaviṇḍā
so 'tyantaniṣṭho vimalas tv aśokaḥ kṣīṇasaṃbhavaḥ || 6.11 [159]

--○-|○○-||---|○-○- bhaviṇḍā
saṅgāt pramukto hy asita ājñātāvī niraupadhiḥ /

○-○-|,|○○○-||---|○-○- raviṇḍā
atikramya māraviṣayam ādityo vā virocate || 6.12 [160]

-○--|○---||-○-○|○○-
uddhatasya pramattasya bhikṣuṇo bahirātmanaḥ /

--○-|-,---||-○--|○-○- maviṇḍā
śīlaṃ samādhiḥ prajñā ca pāripūriṃ na gacchati || 6.13 [161]

— ॐ — | ॐ — ॐ — || ॐ — | ॐ — ॐ — Anuṣṭubh
channam evābhivarṣati vivṛtaṁ nābhivarṣati |

— ॐ — | ॐ — ॐ — || — — — | ॐ — ॐ — bhavipulā¹
tasmād dhi cchannaṁ vivared evaṁ taṁ nābhivarṣati || 6.14 [162]

— ॐ — | — — — || ॐ — — | ॐ — ॐ — mavipulā
etad dhi dṛṣṭvā śikṣeta sadā śīleṣu paṇḍitaḥ |

— ॐ — | ॐ — — — || — ॐ — ॐ — ॐ —
nirvāṇagamanam mārgam kṣipram eva viśodhayet || 6.15 [163]

ॐ — ॐ — | — , ॐ — | ॐ — — — Triṣṭubh
na puṣpagandhaḥ prativātam eti

ॐ — ॐ — , | ॐ — | — ॐ —
na vāhniḥ tagarac candanād vā |

ॐ — ॐ — | — , ॐ — | ॐ — — —
satām tu gandhaḥ prativātam eti

— ॐ — , | — ॐ — | ॐ — — —
sarvā diśaḥ satpuruṣaḥ pravāti || 6.16 [164]

ॐ — — — | ॐ — — — || — ॐ — — | ॐ — ॐ —
tagarāc candanāc cāpi vārṣikāyās tathotpalāt |

— — — — | ॐ — — — || — ॐ — — | ॐ — ॐ —
etebhyo gandhajātebhyaḥ śīlagandhas tv anuttaraḥ || 6.17 [165]

— ॐ — — — | ॐ — — — || — — ॐ — | ॐ — ॐ —
alpamātro hy ayam gandho yo 'yam tagaracandanāt |

— ॐ — ॐ — | ॐ — — — || — ॐ — — | ॐ — ॐ —
yas tu śīlavatām gandho vāti deveṣv apīha saḥ || 6.18 [166]

¹ I take cch- in cchannaṁ as merely orthographical, and mark the syllable as light.

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--ॐ-|ॐ----||-ॐ-ॐ|ॐ-ॐ-
teṣāṃ viśuddhaśīlānāṃ apramādavihāriṇām ।

-ॐ---|ॐ----||-----|ॐ-ॐ-
samyagājñāvimuktānāṃ māro mārgaṃ na vindati ॥ 6.19 [167]

---ॐ|ॐ----||-ॐ---|ॐ-ॐ-
eṣa kṣemagamo mārga eṣa mārgo viśuddhaye ।

ॐॐ-ॐ-|ॐ----||-ॐ---|ॐ-ॐ-
pratipannakāḥ prahāsyanti dhyāyino mārabandhanam ॥ 6.20 [168]

॥ śīlavargaḥ 6 ॥ ॥

7: Sucaritavarga

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

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

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

--○-○|○----||○----○|○-○-
kāyaduścaritaṃ hitvā vacoduścaritāni ca |
---○|○----||---||○-○-
manoduścaritaṃ hitvā yac cānyad doṣasaṃhitaṃ || 7.4 [172]

---○○|○----||○○-○|○-○-
kāyena kuśalaṃ kuryād vacasā kuśalaṃ bahu |
○○-○|○----||-○-||○-○-
manasā kuśalaṃ kuryād apramāṇaṃ niraupadhim || 7.5 [173]

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

᳚᳚᳚-|᳚᳚᳚-||᳚᳚᳚-|᳚᳚᳚- bhavipulā
ahiṃsakā vai munayo nityaṃ kāyena saṃvṛtāḥ |

᳚᳚᳚-|᳚᳚᳚-||᳚᳚᳚-|᳚᳚᳚᳚-
te yānti hy acyutaṃ sthānaṃ yatra gatvā na śocati || 7.7 [175]

᳚᳚᳚-|᳚᳚᳚-||᳚᳚᳚-|᳚᳚᳚- bhavipulā
ahiṃsakā vai munayo nityaṃ vācā susaṃvṛtāḥ |

᳚᳚᳚-|᳚᳚᳚-||᳚᳚᳚-|᳚᳚᳚᳚-
te yānti hy acyutaṃ sthānaṃ yatra gatvā na śocati || 7.8 [176]

᳚᳚᳚-|᳚᳚᳚-||᳚᳚᳚-|᳚᳚᳚- bhavipulā
ahiṃsakā vai munayo manasā nityasaṃvṛtāḥ |

᳚᳚᳚-|᳚᳚᳚-||᳚᳚᳚-|᳚᳚᳚᳚-
te yānti hy acyutaṃ sthānaṃ yatra gatvā na śocati || 7.9 [177]

᳚᳚᳚-|᳚᳚᳚-||᳚᳚᳚-|᳚᳚᳚᳚-
kāyena saṃvṛtā dhīrā dhīrā vācā susaṃvṛtāḥ |

᳚᳚᳚-|᳚᳚᳚-||᳚᳚᳚-|᳚᳚᳚᳚-
manasā saṃvṛtā dhīrā dhīrāḥ sarvatra saṃvṛtāḥ |

᳚᳚᳚-|᳚᳚᳚-||᳚᳚᳚-|᳚᳚᳚᳚-
te yānti hy acyutaṃ sthānaṃ yatra gatvā na śocati || 7.10 [178]

᳚᳚᳚-|᳚᳚᳚-||᳚᳚᳚-|᳚᳚᳚᳚-
kāyena saṃvaraḥ sādhu sādhu vācā ca saṃvaraḥ |

᳚᳚᳚-|᳚᳚᳚-||᳚᳚᳚-|᳚᳚᳚᳚-
manasā saṃvaraḥ sādhu sādhu sarvatra saṃvaraḥ |

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

--ॐ-|-,ॐ|-ॐ-ॐ- Jagatī
vācānurakṣī manasā susaṁvṛtaḥ
--ॐ,-|-ॐ|-ॐ-- Triṣṭubh
kāyena caivākuśalaṁ na kuryāt ।
--ॐ-|-,ॐ|-ॐ-ॐ- Jagatī x 2
etām śubhām karmaṣāthām viśodhayann
--ॐ-|-,ॐ|-ॐ-ॐ-
ārādhayen mārḡam ṛṣipraveditam ॥ 7.12 [180]

॥ *sucaritavargaḥ* 7 ॥ ॥

8: Vācavarga

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

○○-○|○---||○---|○-○-
puruṣasya hi jātasya kuṭhārī jāyate mukhe |
○-○-|○---||---|○-○-
yayā chinatti hātmanam vācā durbhāṣitam vadan // 8.2 [182]

--○|-○-○- Vaitālīya¹
yo nindiyām praśamsati
--○○○○|-○-○-
tān api nindati ye praśamsiyāḥ |
○○○○|-○-○-
sa cinoti mukhena taṁ kalim
○○---○○|-○-○-
kalinā tena sukham na vindati // 8.3 [183]

-○-|-○-○- Vaitālīya²
alpamātro hy ayam kalir
○○---○○|-○-○-
ya ihākṣeṇa dhanam parājayet |

¹ We need to read **nindiyām** in the 1st line m.c.

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

ॐ-ॐ-ॐ-ॐ-ॐ-
 ayam atra mahattaraḥ kalir
 ॐ-ॐ-ॐ-ॐ-ॐ-
 yaḥ sugateṣu manaḥ pradūṣayet // 8.4 [184]

ॐ-ॐ-ॐ-ॐ-ॐ-ॐ- Triṣṭubh
 śataṁ sahasrāṇi nirarbudāni
 ॐ-ॐ-ॐ-ॐ-ॐ-
 ṣaṭtrimśatiṁ pañca tathārbudāni |
 ॐ-ॐ-ॐ-ॐ-ॐ-
 yān āryagarhī narakān upaiti
 ॐ-ॐ-ॐ-ॐ-ॐ- Jagatī
 vācaṁ manaś ca praṇidhāya pāpakam // 8.5 [185]

ॐ-ॐ-ॐ-ॐ-ॐ- Aupacchandasaka x 2
 asataṁ hi vadanti pāpacittā
 ॐ-ॐ-ॐ-ॐ-ॐ-
 narakam vardhayate vadhāya nityam |
 ॐ-ॐ-ॐ-ॐ-ॐ- Vaitāliya
 anavadyabalas titīkṣate
 ॐ-ॐ-ॐ-ॐ-ॐ- Aupacchandasaka
 tāṁ manaso hy āvilatāṁ vivarjayitvā // 8.6 [186]

ॐ-ॐ-ॐ-ॐ-ॐ- navipulā¹
 yaḥ śāsanam hy arhatāṁ āryāṇāṁ dharmajīvinām |
 ॐ-ॐ-ॐ-ॐ-ॐ-
 pratikrośati durmedhā dṛṣṭiṁ niḥśritya pāpikām |
 ॐ-ॐ-ॐ-ॐ-ॐ-
 phalaṁ kaṅṭakaveṇur vā phalaty ātmavadhāya saḥ // 8.7 [187]

¹ We have to understand a svarabhakti vowel in ar^ahatām here, that can be given full weight and counted towards the metre.

---|0---||---|0-0-
 kalyāṅikām vimuñceta naiva muñceta pāpikām |
 ---|0---||---00|0-0-
 muktā kalyāṅikī śreyo muktā tapati pāpikā || 8.8 [188]

00---|0---||---|0-0-
 na ca mukte pramuñcet tām muñcamāno hi bādhyate |
 -0---|0---||---|0-0-
 naivam āryāḥ pramuñcanti muktā bālair hi pāpikā || 8.9 [189]

0-0-|0---||---|0-0-
 mukhena saṁyato bhikṣur mandabhāṣī hy anuddhataḥ |
 ---|0-||00---|0-0-¹
 arthaṁ dharmam ca deśayati madhuraṁ tasya bhāṣitam || 8.10 [190]

0-0-,|00|0-0- Triṣṭubh
 subhāṣitam hy uttamam āhur āryā
 ---,|---|0-0-²
 dharmam vaden nādharmam tad dvitīyam |
 0-0-,|0-|0-0-
 priyam vaden nāpriyam tat tṛtīyam
 ---,|---|0-0-
 satyam vaden nāsatyam tac caturtham || 8.11 [191]

---|-,|---||0---|0-0- mavipulā
 tām eva vācam bhāṣeta yayātmānam na tāpayet |
 0-00|0---||---|0-0-
 parāṁś ca na vihimseta sā hi vāk sādhu bhāṣitā || 8.12 [192]

¹ No doubt we should read *deśeti* in the 1st line. Dhṛ 363 reads: *attham dhammañ-ca dīpeti*.

² This line and the last both have a heavy 6th syllable, which is unusual. It sometimes occurs in Pāli, but normally after a break at the 5th.

U-U-U|U-U-U-||-U-U-U|U-U-U-
priyodyam eva bhāṣeta yā hi vācābhinanditā |

-U-U-U|U-U-U-||-U-U-U|U-U-U-
nādadāti yayā pāpam bhāṣamāṇaḥ sadā priyam || 8.13 [193]

- - -U|U-U-U-||-U-U-U|U-U-U-
satyā syād amṛtā vācā satyavācā hy anuttarā |

-U-U-U|U-U-U-||-U-U-U|U-U-U-
satyam arthe ca dharme ca vācam āhuḥ pratiṣṭhitām || 8.14 [194]

- - - -|U-U-U-||- - - -|U-U-U-¹
yām buddho bhāṣate vācam kṣemām nirvāṇaprāptaye |

- - - -|U-U-U-||-U-U-U|U-U-U-
duḥkhasyāntakriyāyuktām sā hi vāk sādhu bhāṣitā || 8.15 [195]

|| vācavargaḥ 8 ||

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

9: Karmavarga

- ॐ - ॐ | ॐ - - - - || ॐ - - - - | ॐ - ॐ -
ekadharmam atītasya mṛṣāvādasya jantunaḥ ।

ॐ - ॐ - ॐ | ॐ - - - - || - - - - | ॐ - ॐ -
vitīrṇaparalokasya nākāryam pāpam asti yat ॥ 9.1 [196]

- - ॐ - | ॐ - - - - || - - - - ॐ | ॐ - ॐ -
śreyo hy ayogudā bhuktās taptā hy agnīśikhopamāḥ ।

ॐ - - - - | ॐ - - - - || - ॐ - ॐ | ॐ - ॐ -
na tu bhūñjīta duḥśīlo rāṣṭraṇḍam asaṃyataḥ ॥ 9.2 [197]

ॐ - ॐ - | ॐ - - - - || ॐ - - - - | ॐ - ॐ -
sa ced bibheṣi duḥkhasya sa cet te duḥkham apriyam ।

- - - - | ॐ - - - - || - - - - ॐ | ॐ - ॐ -
mā kārṣṭh pāpakaṃ karma tv āvir vā yadi vā rahaḥ ॥ 9.3 [198]

ॐ - - - - | ॐ - - - - || ॐ - ॐ - ॐ | ॐ - ॐ -
sa cet pāpāni karmāṇi kariṣyasi karoṣi vā ।

ॐ - - - - | ॐ - - - - || - - - - ॐ | ॐ - ॐ -
na te duḥkhāt pramokṣo 'sti hy utplutyāpi palāyataḥ ॥ 9.4 [199]

- - ॐ - | -, ॐ | ॐ - - - -
naivāntarīkṣe na samudramadhye

ॐ - ॐ - | -, ॐ | ॐ - - - -
na parvatānām vivaram praviśya ।

ॐ - ॐ - | -, ॐ | ॐ - - - -
na vidyate 'sau pṛthivīpradeśo

- - ॐ - | -, ॐ | ॐ - - - -
yatra sthitaṃ na prasaheta karma ॥ 9.5 [200]

- ॐ - - | ॐ - - - || - ॐ - - | ॐ - ॐ -
kṛṣṇaśuklāni karmāṇi na praṇāśyanti dehi^{naḥ} |
- - - [ॐ | ॐ] - - - || ॐ - ॐ | [ॐ] - ॐ -
kālaṁ prā[]i^{ṣyante} kṛtāny upa[]nāni ca || 9.5A [201]

- ॐ - - | ॐ - - - || - ॐ - - | ॐ - ॐ -
yat pareṣāṁ viḡarheta karma dṛṣṭveha pāpakam |
- ॐ - - | ॐ - - - || - ॐ - - | ॐ - ॐ -
ātmanā tan na kurvīta karmabaddho hi pāpakaḥ || 9.6 [202]

- - ॐ - | ॐ - - - || ॐ ॐ - ॐ | ॐ - ॐ -
ye kūṭamānayogena viṣameṇa ca karmaṇā |
ॐ - - ॐ | ॐ - - - || ॐ ॐ - - | ॐ - ॐ -
manuṣyān upahīmsanti paratopakrameṇa vā |
- - ॐ - | - , ॐ ॐ - - - || - ॐ - - | ॐ - ॐ - māvīpulā
te vai prapātaṁ prapatanti karmabaddhā hi te janāḥ || 9.7 [203]

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

ॐ - ॐ - | ॐ ॐ - - || - ॐ - - | ॐ - ॐ - navīpulā
vilumpate hi puruṣo yāvad asyopakalpate |
ॐ - - - | ॐ - - - || ॐ ॐ - - | ॐ - ॐ -
tato 'nye taṁ vilumpanti sa viloptā vilupyate || 9.9 [205]

- - ॐ - | ॐ - - - || - - - - | ॐ - ॐ -
kurvaṁ hi manyate bālo naitaṁ mām āgamiṣyati |
- ॐ - - | ॐ - - - || - ॐ - - | ॐ - ॐ -
sāmparāye tu jānāti yā gatiḥ pāpakarmaṇām || 9.10 [206]

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

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

caranti bālā duṣprajñā hy amitrair iva cātmabhiḥ |
mavipulā
kurvantaḥ pāpakaṃ karma yad bhavati kaṭukaṃ phalaṃ // 9.13 [209]

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

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

hasantaḥ pāpakaṃ karma kurvanty ātmasukhaiṣiṇaḥ |
rudantas tasya vipākaṃ prativindanti duḥkhitāḥ // 9.16 [212]

¹ -ī- in vipākaṃ is m.c.

○○-○|○- - - || - - - [○○]|○-○-¹

na hi pāpakṛtaṃ karma sadyaḥ kṣīram iva mūrchatī |

○- - - |○- - - || - - - ○|○-○-

dahantad bālam anveti bhasmācchanna ivānalaḥ || 9.17 [213]

○○-○|○- - - || - - - [○○]|○-○-²

na hi pāpakṛtaṃ karma sadyaḥ śaṣṭram iva kṛntatī |

-○- - |○- - - || -○- - |○-○-

sāmparāye tu jānāti yā gatiḥ pāpakarmanām |

- - ○○|○- - - || -○- - |○-○-

paścāt tu kaṭukaṃ bhavati vipākaṃ pratiṣevataḥ || 9.18 [214]

○○-○○|○-○-○ Vaitālīya

ayaso hi malaḥ samutthitaḥ

○○- - ○○|○-○-○

sa tadutthāya tam eva khādati |

- - ○○|○-○-○

evam hy anīśāmyacāriṇaṃ

-○- - ○○|○-○-○³

svāni karmāṇi nayanti durgatim || 9.19 [215]

|| karmavargaḥ 9 ||

¹ We need to read *kṣīram va* m.c.

² We need to read *śaṣṭram va* m.c.

³ This line has the variant opening listed in Study 2 on the Metres. Dhṛ 240 reads *sakakammāni*, which gives the normal opening.

10: Śraddhāvarga

--o-|-o,o|-o-- Triṣṭubh
 śraddhātha hrīśīlam athāpi dānaṃ
 --o-|,-oo|-o--
 dharmā ime satpuruṣapraśastāḥ /
 --o-|-,-|-o--¹
 etaṃ hi mārgaṃ divyaṃ vadanti
 ----|,-oo|-o--²
 etenāsau gacchati devalokam // 10.1 [216]

oo-|-,-oo|-o-- Triṣṭubh³
 na vai kadaryā devalokaṃ vrajanti
 --o-|,-o-|-o--
 bālā hi te na praśaṃsanti dānam /
 --o-|-,-oo|-o--
 śrāddhas tu dānaṃ hy anumodamāno
 --o-|,-oo|-o--
 'py evaṃ hy asau bhavati sukhī paratra // 10.2 [217]

--o-|-,-oo|-o-- Triṣṭubh⁴
 śraddhā hi vittaṃ puruṣasya śreṣṭhaṃ
 --o-|-,-oo|-o--
 dharmaḥ sucīrṇaḥ sukham ādadhāti |

¹ Formally this could be a case of replacement at the 6th, but I think it is better to read **divⁱyaṃ** m.c, with the svarabhakti vowel counted towards the metre.

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

³ This is another example of the extended Triṣṭubh. Dhṛ 177 shows the same variation.

⁴ śr- in **śreṣṭhaṃ** does not make position here. Sn 182 reads: **seṭṭhaṃ**.

--○--|--○○|○--
 satyaṃ hi vai svādutamam rasānām

----|○--|○-- Vedic opening¹
 prajñājīvī jīvinām śreṣṭha uktaḥ // 10.3 [218]

--○--|○--||----|○--○--²
 śraddhādhano hy arhatām dharmam nirvāṇaprāptaye |
 ○○-○|○--||--○-○|○--
 śuśruṣur labhate prajñām tatra tatra vicakṣaṇaḥ // 10.4 [219]

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

--○--|-,○○|--○-- Triṣṭubh
 śraddhā dvitīyā puruṣasya bhavati
 ----|○--○-- Siloka³
 prajñā cainam praśāsati |
 ---○|○--||--○-○|○--
 nirvāṇābhirato bhikṣuś chinatti bhavabandhanam // 10.6 [221]

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

¹ Sn 182 has the same opening: paññājīviṃ jīvitam-āhu seṭṭham.

² We need to read ar^ahatām m.c. with the svarabhakti vowel being counted towards the metre, giving navipulā. -pr- in nirvāṇaprāptaye does not make position.

³ S1 200 has the same mix of metres in the first two lines.

-----|0-----||-----|0-0-
 śrāddhaḥ śīlena saṁpannas tyāgavām vītamatsaraḥ /
 00-----|0-----||-----|0-0-
 vrajate yatra yatraiva tatra tatraiva pūjyate // 10.8 [223]

---0-|00-||-----|0-0- bhavipulā
 yo jīvaloke labhate śraddhām prajñām ca paṇḍitaḥ /
 -0-0|0-----||-----|0-0-
 tad dhi tasya dhanam śreṣṭham hīnam asyetarad dhanam // 10.9 [224]

-----|0-----||-----|0-0-
 āryāṇām darśanaḥ kāmaḥ saddharmaśravaṇe rataḥ /
 0-0-|00-||0-----|0-0- bhavipulā
 vinītamātsaryamalaḥ sa vai śrāddho nirucyate // 10.10 [225]

-----|0-----||-----|0-0-
 śrāddho grhṇāti pātheyam puṇyam coraiḥ sudurharam /
 ---0-|-, -||0-----|0-0- mavipulā¹
 coram harantaṁ vārayati harantaḥ śramaṇāḥ priyāḥ /
 00-----|0-----||00-0|0-0-
 śramaṇān āgatām dṛṣṭvā abhinandati paṇḍitāḥ // 10.11 [226]

0-----|0-----||0-00|0-0-
 dadanty eke yathā śraddhā yathāvibhavato janāḥ /
 -0-----|0-||0-----|0-0-
 tatra yo durmanā bhavati pareṣām pānabhojane |
 ---0-|0-----||0-00|0-0-
 nāsau divā ca rātrau ca samādhim adhigacchati // 10.12 [227]

¹ We need to read **vāreti** to correct the metre here. S1 242 reads: **vārenti**.

-----|0-----||-----|0-0-
yasya tv ete samucchinnās tālamastakavad dhatāḥ |

0-0-|0-----||0-00|0-0-
sa vai divā ca rātrau ca samādhim adhigacchati || 10.13 [228]

-----|0-----||0-----|0-0-
vītaśraddham na seveta hradam yad^dvad dhi nirjalam |

0-0-|0-----||0-0-|0-0-
sa cet khanel labhet tatra vāri kardamagandhikam || 10.14 [229]

-----|0-----||0-----|0-0-
śraddham prājñam tu seveta hradam yadvaj jalārthikaḥ |

---0-|0-----||0-0-|0-0- ravipulā¹
acchodakam viprasannam śītatoyam anāvilam || 10.15 [230]

0-0-[00]|0-----||-----|0-0-²
nānurakta iti rajyeta hy atra vai dīryate janaḥ |

0-0-|0-----||0-0-|0-0- ravipulā
aprasannām varjayitvā prasannān upasevate || 10.16 [231]

|| śraddhāvargaḥ 10 ||

uddānam ||

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

¹ Counting *pr-* in *viprasannam* as making position, giving *ravipulā*, otherwise we have *savipulā*.

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

11: Śramaṇavarga

-----|-----||-----|-----
chindhi srotaḥ parākramya kāmām praṇuda sarvaśaḥ |
-----|-----||-----|-----
nāprahāya muniḥ kāmān ekatvam adhigacchati || 11.1 [233]

-----|-----||-----|-----
kurvāṇo hi sadā prājño dṛḍham eva parākramet |
-----|-----||-----|-----¹
śīthilā khalu pravrajyā hy ādadāti puno rajaḥ || 11.2 [234]

-----|-----||-----|-----
yat *kiṃ* cic chitilaṃ karma saṃkliṣṭaṃ vāpi yat tapaḥ |
-----|-----||-----|----- ravipulā
apariśuddhaṃ brahmacaryaṃ na tad bhavati mahāphalam || 11.3
[235]

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

-----|-----||-----|----- savipulā²
śaro yathā sugrḥīto na hastam apakṛntati |
-----|-----||-----|-----
śrāmaṇyaṃ suparāmrṣṭaṃ nirvāṇasyaiva so 'ntike || 11.5 [237]

¹ Reading *pr-* in *pravrajyā* as failing to make position to give pathyā.

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

duṣkaraṃ dustitīkṣaṃ ca śrāmaṇyaṃ mandabuddhinā |

bhavas tatra sambādḥā yatra mando viṣḍati // 11.6 [238]

śrāmaṇye carate yas tu svacittam anivārayet |

punaḥ punar viṣḍet ca saṃkalpānāṃ vaśaṃ gataḥ // 11.7 [239]

duṣpravrajyaṃ durabhiraṃ duradhyāvasitā grḥāḥ |

duḥkhāsamānasaṃvāsā duḥkhāś copacitā bhavāḥ // 11.8 [240]

kāṣāyakaṇṭhā bahavaḥ pāpadharmā hy asaṃyatāḥ |

pāpā hi karmabhiḥ pāpair ito gacchanti durgatim // 11.9 [241]

yo 'sāv atyantaduḥśīlaḥ sālavāṃ mālutā yathā |

karoty asau tathātmānaṃ yathainaṃ dviṣa-d-icchati // 11.10 [242]

12: Mārgavarga

- ॐ - - | ॐ - - - - || - ॐ - - | ॐ - ॐ -
āryasatyāni catvāri prajñayā paśyate yadā |
- ॐ - - | ॐ - - - - || ॐ ॐ - - | ॐ - ॐ -
eṣa mārgam prajānāti bhavatrṣṇāpradālanam || 12.1 [248]

- ॐ - ॐ | ॐ - - - - || ॐ - - - - | ॐ - ॐ -
uddhataṁ hi rajo vātair yathā vṛṣṭena śamyati |
- - - - | ॐ - - - - || - ॐ - - | ॐ - ॐ -
evam śamyanti saṁkalpāḥ prajñayā paśyate yadā || 12.2 [249]

- - ॐ - | -, - - - - || - - - - | ॐ - ॐ - maviṣṭulā¹
śreṣṭhā hi prajā loka 'smin yeyam nirvedhagāminī |
ॐ - - - | ॐ - - - - || - ॐ ॐ ॐ | ॐ - ॐ -²
yayā samyak prajānāti jātīmaraṇasamkṣayam || 12.3 [250]

- - - - | ॐ - - - - || - - - - | ॐ - ॐ -
mārgeṣv aṣṭāṅgikaḥ śreṣṭhaś catvāry āryāni satyataḥ |
- ॐ - | -, - - - - || - - - - | ॐ - ॐ - maviṣṭulā
śreṣṭho virāgo dharmāṇām cakṣuṣmām dvipadeṣu ca || 12.4 [251]

ॐ - - - | ॐ - - - - || - ॐ - - | ॐ - ॐ -
anityāṁ sarvasaṁskārām prajñayā paśyate yadā |
ॐ - - | ॐ - - - - || - ॐ - - | ॐ - ॐ -
atha nirvidyate duḥkhād eṣa mārgo viśuddhaye || 12.5 [252]

¹ Reading *pr-* in *prajānāti* as not making position m.c. to give the normal opening with *maviṣṭulā*.

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

--○--|○---||--○--|○-○-
duḥkhaṁ hi sarvasaṁskārāṁ prajñayā paśyate yadā |

○○--|○---||--○--|○-○-
atha nirvidyate duḥkhād eṣa mārgo viśuddhaye || 12.6 [253]

-○--|○---||--○--|○-○-
śunyataḥ sarvasaṁskārāṁ prajñayā paśyate yadā |

○○--|○---||--○--|○-○-
atha nirvidyate duḥkhād eṣa mārgo viśuddhaye || 12.7 [254]

-○--|○---||--○--|○-○-
sarvadharmā anātmānaḥ prajñayā paśyate yadā |

○○--|○---||--○--|○-○-
atha nirvidyate duḥkhād eṣa mārgo viśuddhaye || 12.8 [255]

----|○---||----|○-○-
ākhyāto vo mayā mārgas tv ajñāyai śalyakṛntanaḥ |

--○--|○○○---||----|○-○-
yuṣmābhir eva karaṇīyam ākhyātāras tathāgatāḥ || 12.9 [256]

-○--|○---||----|○-○-
deśīto vo mayā mārgas tṛṣṇāśalyanikṛntanaḥ |

--○--|○○○---||----|○-○-
yuṣmābhir eva karaṇīyam deṣṭāro hi tathāgatāḥ || 12.10 [257]

--○--|-,---||--○-○|○-○- mavipulā
eṣo hi mārgo nāsty anyo darśanasya viśuddhaye |

○○-○-|○---||--○--|○-○-
pratipannakāḥ prahāsyanti dhyāyino mārabandhanam || 12.11 [258]

--○-,-|○○|○-○- Jagatī
eṣo 'ñjaso hy eṣa ca vai parākramas

--○-,-|○○|○-○-
tv ekāyano haṁsapatho yathā hrade |

◡-◡-◡-,|◡-◡◡|◡-◡-◡-
yam adhyagāc chakyamuniḥ samāhitas
◡-◡-◡-|◡-◡,◡|◡-◡-◡-
tam eva cākhyāti gaṇeṣv abhīkṣṇaśaḥ || 12.12 [259]

◡-◡-◡-,|◡-◡◡|◡-◡-◡- Triṣṭubh
ekāyanaṁ jātijarāntadarśī
◡-◡-◡-|◡-◡,◡|◡-◡-◡-
mārgaṁ vadaty eṣa hitānukampī |
◡-◡-◡-|◡-◡,◡|◡-◡-◡-
etena mārgeṇa hi tīrṇavantas
◡-◡-◡-,|◡-◡◡|◡-◡-◡-
tariṣyate ye prataranti caugham || 12.13 [260]

◡-◡-◡-|◡-◡,◡|◡-◡-◡- Jagatī
atyantaniṣṭhāya damāya śuddhaye
◡-◡-◡-|◡-◡◡|◡-◡-◡- Triṣṭubh x 2
saṁsārajātīmaraṇakṣayāya |
◡-◡-◡-|◡-◡◡|◡-◡-◡-
anekadhātupratisaṁvidhāya
◡-◡-◡-,|◡-◡◡|◡-◡-◡- Jagatī
mārgo hy ayam lokavidā prakāśitaḥ || 12.14 [261]

◡-◡-◡-,|◡-◡◡|◡-◡-◡- Triṣṭubh x 2
gaṅgāgataṁ yadvad apetaḍoṣaṁ
◡-◡-◡-,|◡-◡◡|◡-◡-◡-
saṁsyandate vāri tu sāgareṇa |
◡-◡-◡-|◡-◡◡|◡-◡-◡- Jagatī x 2
tathaiva mārgaḥ sugatapradeśitaḥ
◡-◡-◡-|◡-◡◡|◡-◡-◡-¹
saṁsyandate 'yam hy amṛtasya prāptaye || 12.15 [262]

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

--o--|-,oo|-o--o-- Jagatī
 yo dharmacakraṃ hy ananuśrutaṃ purā
 --o--|,o--|-o--o-- Triṣṭubh x 2
 prāvartayat sarvabhūtānukampī |
 --o--|,oo|-o--o--
 taṃ tādr̥śaṃ devanarāgrasatvaṃ
 --o--|-,o|-o--o-- Jagatī
 nityaṃ namasyeta bhavasya pāragam || 12.16 [263]

o--o--|-,oo|-o--o-- Jagatī
 sadā vitarkāṃ kuśalāṃ vitarkayet
 o--o--|,oo|-o--o--
 sadā punaś cākusalāṃ vivarjayet |
 o--o--|-,o|-o--o--
 tato vitarkāṃś ca vicāritāni ca
 o--o--|,oo|-o--o--
 prahāsyaṭe vṛṣṭir ivoddhataṃ rajaḥ || 12.17 [264]

o--o--|,oo|-o--o-- Jagatī¹
 sa vai vitarkopaśamena cetasā
 o--o--|-,o|-o--o--
 spr̥ṣeta sambodhisukhaṃ hy anuttaram |
 o--o--|-,oo|-o--o--
 śubhaṃ samādhiṃ *manasā* nibandhayed
 o--o--|,o--|-o--o-- Triṣṭubh x 2
 vivekajaṃ bhāvayitvāpramāṇam |
 o--o--|-,oo|-o--o--
 pradālayitvā tribhur ālayāṃs trīṃ
 o--o--|-,oo|-o--o-- Jagatī
 jahāti bandhāṃ nipakaḥ pratismṛtaḥ || 12.18 [265]

¹ Again there is nowhere to place the caesura here.

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

---|---|--- Jagatī
sukhaṁ sukhārthī labhate samācaram
---|---|---
kīrtiṁ samāpnoti yaśaś ca sarvataḥ |
---|---|---
ya āryam aṣṭāṅgikam āñjasam śivam
---|---|---¹
bhāvayati mārgaṁ hy amṛtasya prāptaye || 12.20 [267]

|| mārgavargaḥ 12 ||

¹ Reading **bhaveti** m.c. to give the correct opening. Also note that **pr-** in **prāptaye** does not make position. Thag 35 reads: **bhāveti maggaṁ amatassa pattiyā**.

13: Satkāravarga

◡---◡|◡---||◡---|◡-◡-
 phalaṁ vai kadaliṁ hanti phalaṁ veṇuṁ phalaṁ naḍam |
 ---◡|◡---||◡---◡|◡-◡-9 syllables¹
 satkāraḥ kāpuruṣaṁ hanti svagarbho 'śvatarīṁ yathā || 13.1 [268]

-◡---|◡---||---◡◡|◡-◡-²
 yāvad eva hy anarthāya jñāto bhavati bālīśaḥ |
 -◡---|◡---||---|◡-◡-
 hanti bālasya śuklāṁśaṁ mūrdhānaṁ cāsya pātayet || 13.2 [269]

◡---|◡---||---|◡-◡-
 asanto lābham icchanti satkāraṁ caiva *bhikṣuṣu* |
 ---◡|◡---||---◡◡|◡-◡-
*āvāse*ṣu ca mātsaryaṁ pūjāṁ parakuleṣu ca || 13.3 [270]

--◡-|-,-,---||◡---◡|◡-◡- mavipulā
 māṁ eva nityaṁ jānīyur gṛhī pravrajitas tathā |
 ◡-◡◡|◡---||---|◡-◡-
 mama prativaśāś ca syuḥ kṛtyākṛtyeṣu keṣu cit || 13.4 [271]

◡◡---|◡---||---|◡-◡-
 iti bālasya saṁkalpā icchāmānābhivardhakāḥ |
 --◡-|-◡◡-||---|◡-◡- bhavipulā
 anyā hi lābhopaṇiṣad anyā nirvāṇagāmiṇī || 13.5 [272]

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

² *bhavati* counts as 3 syllables here.

-----|○-----||-----|○-○-
etaj jñātvā yathābhūtaṁ buddhānāṁ śrāvakaḥ sadā |

-----|○-----||○-----|○-○-
satkāraṁ nābhinandeta vivekaṁ anubr̥mhayet || 13.6 [273]

---○-|-,-----||-----○|○-○- mavipulā
na vyāyamente sarvatra nānyeṣāṁ puruṣo bhavet |

-----|○-----||-----○|○-○-
nānyāṁ niḥśr̥itya jīveta dharmeṇa na vaṇik caret || 13.7 [274]

○-----|○-----||-----○|○-○-
svalābhaṁ nāvamanyeta nānyeṣāṁ spr̥hako bhavet |

-----○|○-----||○-----|○-○-
anyeṣāṁ spr̥hako bhikṣuḥ samādhiṁ nādhiḡacchati || 13.8 [275]

○-----|○-----||○-----|○-○-
sukhaṁ jīvitum icchec cec chramaṇyārtheṣv avekṣavān |

○-----|○-----||-----○|○-○-
ahir mūṣakadurgaṁ vā seveta śayanāsanam || 13.9 [276]

○-----|○-----||○-----|○-○-
sukhaṁ jīvitum icchec cec chramaṇyārtheṣv avekṣavān |

○-----|○-----||-----○|○-○-
itaretareṇa saṁtuṣyed ekadharmāṁ ca bhāvayet || 13.10 [277]

○-----|○-----||○-----|○-○-
sukhaṁ jīvitum icchec cec chramaṇyārtheṣv avekṣavān |

---○-|○-----||-----○|○-○-
sāmghikaṁ nāvamanyeta cīvaraṁ pānabhojanam || 13.11 [278]

-----|○-----||-----○|○-○-
alpajñāto 'pi ced bhavati śīleṣu susamāhitaḥ |

-----|○-----||-----○|○-○-
vidvāmsas taṁ praśāmsanti śuddhājīvam atandritam || 13.12 [279]

----|o----||--o--|o--o--
 traividyah syāt sa ced bhikṣur mṛtyuhantā nirāsravaḥ |
 ---o|o----||oo--|o--o--
 alpajñātam iti jñātvā hy avajānanty ajānakāḥ || 13.13 [280.i]

o--oo|o----||--o--|o--o--¹
 sa ced bhavati traividyo mṛtyuhāyī nirāsravaḥ |
 ----|oooo--||oo--|o--o-- navipulā
 jñātvālpajñāta iti tam avajānanty ajānakāḥ || 13.13 [280.ii]

o--o--|o----||--oo|o--o--²
 sa cet tv ihānnapānasya lābhī bhavati pudgalaḥ |
 -o--|o--||oo--||o--o--
 pāpadharmāpi ced bhavati sa teṣāṃ bhavati pūjitaḥ || 13.14 [281]

o--o--|o--o--||----o|o--o-- bhavipulā
 bahūn amitrāṃ labhate saṃghāṭīpravṛtaḥ sadā |
 ----|o----||--o--|o--o--
 lābhī yo hy annapānasya vastraśayyāsanasya ca || 13.15 [282]

-o--|o----||----o|o--o--
 etad ādīnavaṃ jñātvā satkāreṣu mahābhayam |
 ----|o--o--||oo--|o--o-- Anuṣṭubh³
 alpajñāto hy anutsukaḥ smṛto bhikṣuḥ parivrajat || 13.16 [283]

¹ I read **bhavati** as 3 syllables here; and take **tr-** in **traividyo** as not making position to give the pathyā opening.

² **bhavati** must be counted as 3 syllables on this line, but as 2 syllables (= **bhoti**) in lines c & d.

³ Thag 154 reads **appalābho anavassuto**; despite the variation this still gives the Anuṣṭubh opening.

---|--- Vaitāliya
nāyam anaśanena jīvate
---|---
nāhāro hṛdayasya śāntaye |
---|---¹
āhāraḥ sthitaye tu vidyate
---|---
taj jñātvā hi careta eṣaṇām || 13.17 [284]

---|--- Vaitāliya
paṅkas tv iti yo hi vindate
---|---
nityam vandanamānanā kule |
---|---
sūkṣmaḥ śalyo duruddharaḥ
---|---²
satkāraḥ kāpuruṣeṇa dustyajaḥ || 13.18 [285]

|| satkāravargaḥ 13 ||

¹ This is a even line in odd position; Thag 123 has a variation in the reading: *āhāraṭṭhitiko samussayo*, but here also there is a even line in odd position.

² This line is hypermetric by 2 mātrā; Thag 124 is also hypermetric: *sakkāro kāpurisena dujjaho*.

14: Drohavarga

---|---||---|---
akruddhasya hi yaḥ krudhyet karma pāpam akurvataḥ |
---|---||---|--- bhaviḥpulā
duḥkham tam eva spr̥ṣati loke 'smimś ca paratra ca || 14.1 [286]

---|---||---|---
pūrvam kṣiṇoti hātmānam paścād bāhyam vihimṣati |
---|---||---|---
sa hatas tv itaram hanti vītamṣeneva pakṣiṇaḥ || 14.2 [287]

---|---||---|---
hantāram labhate hantā vairī vairāṇi paśyati |
---|---||---|---
akroṣṭāram tathākroṣṭā roṣitāram ca roṣakaḥ || 14.3 [288]

---|---||---|---
anyatrāśravaṇād asya saddharmasyāvijānakāḥ |
---|---||---|---
āyuṣy evam paritte hi vairam kurvanti kena cit || 14.4 [289]

---|---||---|---¹
pṛthakchabdāḥ samutpannās tam ca śreṣṭham iti manyathā |
---|---||---|---
saṅghe hi bhidyamāne 'smim śreṣṭham ity abhimanyathā || 14.5
[290]

¹ There is an extra syllable in the second half of the pādayuga; we should probably read śreṣṭham ti m.c.; resolution of -am it- would go against the rule of resolution.

--o-|-oo-||o-oo|o-o- bhavipulā
 asthicchidāṃ prāṇahṛtāṃ gavāśvadhanahāriṇāṃ |
 --o-|o----||o-oo|o-o-¹
 rāṣṭraṃ vilumpatāṃ caiva punar bhavati saṃgatam |
 ---o|o----||o----|o-o-
 yuṣmākaṃ nu kathaṃ na syād imaṃ dharmaṃ vijānatām || 14.6
 [291.i]

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

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

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

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

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

----|o----||oo--|o--o--
ākrośan mām avocan mām ajayan mām ajāpayet /

--o--|o----||-----|o--o--
atra ye nopanahyanti vairam teṣāṃ praśāmyati // 14.10 [295]

oo--|o----||-----|o--o--
na hi vaireṇa vairāṇi śāmyantīha kadā cana |

----|o----||--o--|o--o--
kṣāntyā vairāṇi śāmyanti eṣa dharmaḥ sanātanaḥ // 14.11 [296]

--o--|o--o,oo|o---- Triṣṭubh
vairam na vaireṇa hi jātu śāmyec

--o--|o--o,oo|o----
chāmyed avaireṇa tu vairabhāvaḥ /

--o--|o--o,oo|o----
vai^raprasaṅgo hy ahitāya dṛṣṭas

--o--|o--o,oo|o----
tasmād dhi vairam na karoti vidvān // 14.12 [297]

o--o--|o--o,oo|o---- Triṣṭubh
sa cel labhed vai nipakam sahāyam

--o--|o--o,oo|o----
loke caram sādhu hi nityam eva |

oo--o--|o--o,oo|o----
^abhibhūya sarvāṇi parisravāṇi

o--o--|o--o,oo|o----
careta tenāptamanā smṛtāmā // 14.13 [298]

○-○-|-,-○○|-○- - Triṣṭubh
sa cel *labhed* vai nipakaṁ *sahāya*ṁ
- -○-,-|-○○|-○- -
loke caraṁ sādhu hi nityam eva |
- -○-|-,-○○|-○- -
rājeva rāṣṭraṁ vipulaṁ prahāya
- -○-,-|○○|-○- -
ekaś caren na ca pāpāni kuryāt || 14.14 [299]

○-○-|○- - - ||○○- - |○-○- -
caraṁś ca nādhigaccheta sahāyaṁ tulyam ātmanaḥ |
-○- - |○- - - ||-○- - |○-○- -
ekacaryaṁ dṛḍhaṁ kuryān nāsti bāle sahāyatā || 14.15 [300]

- -○○|○- - - ||○○- - |○-○- -
ekasya caritaṁ śreyo na tu bālaḥ sahāyakaḥ |
- -○-,-|○○|-○- - Triṣṭubh
ekaś caren na ca pāpāni kuryād
- -○-,-|-○○|-○- -
alpotsuko 'raṇyagataiva nāgaḥ || 14.16 [301.i]

- -○○|○- - - ||○○-○|○-○- -
ekasya caritaṁ śreyo na tu bālasahāyatā |
- -○-|○- - - ||- - - - | - -○- -
alpotsukaś care*d* eko mātaṅgāraṇye nāgavat || 14.16 [301.ii]

|| drohavargaḥ 14 ||

15: Smṛtivarga

----|0----||00--|0-0-
ānāpānasmṛtir yasya paripūrṇā subhāvitā |
00--|000-||0----|0-0- navipulā
anupūrvaṁ pariijitā yathā buddhena deśitā |
00--|0----||--0--|0-0-
sa imaṁ bhāsate lokam abhramuktaiva candramāḥ || 15.1 [302]

0-0-|-0,0|-0-0- Jagatī
sthitena kāyena tathaiiva cetasā
0-0-|-,00|-0-- Triṣṭubh
sthito niṣaṅḡo 'py atha vā śayānaḥ |
--0-,|-00|-0--
nityaṁ smṛto bhikṣur adhiṣṭhamāno
0-0,-|-00|-0--
labheta pūrvāparato viśeṣam |
--0,-|-00|-0--
labdhvā ca pūrvāparato viśeṣam
0-0-,|00-|-0--
adarśanaṁ mṛturājasya gacchet || 15.2 [303]

0--0|0----||--0--|0-0-
smṛtiḥ kāyagatā nityaṁ saṁvaraś cendriyaiḥ sadā |
0-0-|0----||--0--|0-0-
samāhitaḥ sa jānīyāt tena nirvāṇam ātmanaḥ || 15.3 [304]

---|-0-0- Vaitāliya
yasya syāt sarvataḥ smṛtiḥ
00--00|-0-0-
satataṁ kāyagatā hy upasthitā |

---|---[v]-¹
 no ca syān no ca me syān
 ---|---
na bhaviṣyati na ca me bhaviṣyati |
 ---|---
 anupūrvavihāravān asau
 ---|---
 kālenottarate viṣaktikām // 15.4 [305]

---,|---|--- Triṣṭubh
 yo jāgaret smṛtimāṁ saṁprajānaḥ
 ---,|---|---
 samāhito mudito viprasannaḥ |
 ---|---,|---²
 kālena dharmāṁ mīmāṁsamānaḥ
 ---,|---|---
 so 'tikramej jātijarāṁ saśokām // 15.5 [306]

---,|---|--- Triṣṭubh
 tasmāt sadā jāgarikāṁ bhajeta
 ---,|---|---
 yo vīryavāṁ smṛtimān apramattaḥ |
 ---,|---|---
 saṁyojanaṁ jātijarāṁ ca hitvā
 ---|---,|---
 ihaiva duḥkhasya karoti so 'ntam // 15.6 [307]

¹ We need to read a svarabhakti vowel in *syān* in the cadence m.c.

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

- ॐ - - - | ॐ - - - - || - - - - ॐ | ॐ - ॐ -
 jāgarantaḥ śṛṇudhvāṁ me suptāś ca pratibudhyata |
 - ॐ - - - | ॐ - - - - || ॐ ॐ - ॐ | ॐ - ॐ -
 supteṣu jāgaram śreyā na hi jāgarato bhayam || 15.7 [308]

- - - ॐ | ॐ - - - - || ॐ - - - - | ॐ - ॐ -
 jāgaryam anuyuktānām ahorātrānuśikṣiṇām |
 ॐ ॐ - - | ॐ - - - - || - - - - | ॐ - ॐ -
 amṛtaṁ cādhimuktānām astaṁ gacchanti āsraṇāḥ || 15.8 [309]

- - - - | ॐ - - - - || - - - - ॐ | ॐ - ॐ -
 lābhas teṣāṁ manuṣyāṇāṁ ye buddhaṁ śaraṇaṁ gatāḥ |
 - - ॐ - | ॐ - - - - || - - - - ॐ | ॐ - ॐ -
 yeṣāṁ divā ca rātrau ca nityaṁ buddhagatā smṛtiḥ || 15.9 [310]

- - - - | ॐ - - - - || - - - - ॐ | ॐ - ॐ -
 lābhas teṣāṁ manuṣyāṇāṁ ye dharmaṁ śaraṇaṁ gatāḥ |
 - - ॐ - | ॐ - - - - || - - - - ॐ | ॐ - ॐ -
 yeṣāṁ divā ca rātrau ca nityaṁ dharmagatā smṛtiḥ || 15.10 [311]

- - - - | ॐ - - - - || - - - - ॐ | ॐ - ॐ -
 lābhas teṣāṁ manuṣyāṇāṁ ye saṁghaṁ śaraṇaṁ gatāḥ |
 - - ॐ - | ॐ - - - - || - - - - ॐ | ॐ - ॐ -
 yeṣāṁ divā ca rātrau ca nityaṁ saṁhagatā smṛtiḥ || 15.11 [312]

- ॐ - - - | ॐ - - - - || ॐ - - - ॐ | ॐ - ॐ -¹
 suprabuddhaṁ prabudhyante ime gautamaśrāvakāḥ |
 - - ॐ - | ॐ - - - - || - - - - ॐ | ॐ - ॐ -
 yeṣāṁ divā ca rātrau ca nityaṁ buddhagatā smṛtiḥ || 15.12 [313]

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

—○—|○—||○—○|○—
suprabuddhaṃ prabudhyante ime gautamaśrāvakāḥ ।
—○—|○—||—○|○—
yeṣāṃ divā ca rātrau ca nityaṃ dharmagatā smṛtiḥ ॥ 15.13 [314]

—○—|○—||○—○|○—
suprabuddhaṃ prabudhyante ime gautamaśrāvakāḥ ।
—○—|○—||—○|○—
yeṣāṃ divā ca rātrau ca nityaṃ saṃhagatā smṛtiḥ ॥ 15.14 [315]

—○—|○—||○—○|○—
suprabuddhaṃ prabudhyante ime gautamaśrāvakāḥ ।
—○—|○—||—○|○—
yeṣāṃ divā ca rātrau ca nityaṃ kāyagatā smṛtiḥ ॥ 15.15 [316]

—○—|○—||○—○|○—
suprabuddhaṃ prabudhyante ime gautamaśrāvakāḥ ।
—○—|○—||—○|○—
yeṣāṃ divā ca rātrau ca nityaṃ samādhayaḥ smṛtāḥ ॥ 15.15A [317]

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

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

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

—○—|○—||○—○|○—
suprabuddhaṁ prabudhyante ime gautamaśrāvakāḥ ।
—○—|○—||—|○—
yeṣāṁ divā ca rātrau caivāhimsāyāṁ rataṁ manaḥ ॥ 15.17 [321]

—○—|○—||○—○|○—
suprabuddhaṁ prabudhyante ime gautamaśrāvakāḥ ।
—○—|○—||—|○—
yeṣāṁ divā ca rātrau caivāvyāpāde rataṁ manaḥ ॥ 15.18 [322]

—○—|○—||○—○|○—
suprabuddhaṁ prabudhyante ime gautamaśrāvakāḥ ।
—○—|○—||—|○—
yeṣāṁ divā ca rātrau ca naiṣkramye 'bhirataṁ manaḥ ॥ 15.19 [323]

—○—|○—||○—○|○—
suprabuddhaṁ prabudhyante ime gautamaśrāvakāḥ ।
—○—|○—||—|○—
yeṣāṁ divā ca rātrau ca nityaṁ dhyānarataṁ manaḥ ॥ 15.20 [324]

—○—|○—||○—○|○—
suprabuddhaṁ prabudhyante ime gautamaśrāvakāḥ ।
—○—|○—||○—○|○—
yeṣāṁ divā ca rātrau ca viveke 'bhirataṁ manaḥ ॥ 15.21 [325]

—○—|○—||○—○|○—
suprabuddhaṁ prabudhyante ime gautamaśrāvakāḥ ।
—○—|○—||—|○—
yeṣāṁ divā ca rātrau ca śūnyatāyāṁ rataṁ manaḥ ॥ 15.22 [326]

—○—|○—||○—○|○—
suprabuddhaṁ prabudhyante ime gautamaśrāvakāḥ ।
—○—|○—||—|○—
yeṣāṁ divā ca rātrau caivānimitte rataṁ manaḥ ॥ 15.23 [327]

- ॐ - - | ॐ - - - - || ॐ - - - ॐ - ॐ -
suprabuddhaṃ prabudhyante ime gautamaśrāvākāḥ ।

- - ॐ - | ॐ - - - - || - - - - | ॐ - ॐ -
yeṣāṃ divā ca rātrau ca ākiñcanye rataṃ manaḥ ॥ 15.24 [328]

- ॐ - - | ॐ - - - - || ॐ - - - ॐ - ॐ -
suprabuddhaṃ prabudhyante ime gautamaśrāvākāḥ ।

- - ॐ - | ॐ - - - - || - ॐ - - | ॐ - ॐ -
yeṣāṃ divā ca rātrau ca bhāvanāyāṃ rataṃ manaḥ ॥ 15.25 [329]

- ॐ - - | ॐ - - - - || ॐ - - - ॐ - ॐ -
suprabuddhaṃ prabudhyante ime gautamaśrāvākāḥ ।

- - ॐ - | ॐ - - - - || - - - - | ॐ - ॐ -
yeṣāṃ divā ca rātrau ca nirvāṇe 'bhirataṃ manaḥ ॥ 15.26 [330]

॥ *smṛtivargaḥ 15* ॥ ॥

16: Prakirṇakavarga

--ॐ-|-,ॐॐ|-ॐ-- Triṣṭubh x 2
pūrvam hi kṛtyam pratijāgareta
----,|-ॐ-|-ॐ-- Vedic opening¹
mā me kṛtyam kṛtyakāle vihanyāt /
--ॐ-|-,ॐॐ|-ॐ-ॐ- Jagatī
tam nityakāle pratiyatyakāriṇam
--ॐ-|-,|-ॐ-|-ॐ-- Triṣṭubh
naiva kṛtyam kṛtyakāle vihan^{ti} || 16.1 [331]

-ॐ-|-|ॐॐॐ-||-ॐ-|-|ॐ-ॐ- navipulā
vyāyamevaiva puruṣo yāvad arthasya niṣpadaḥ /
--ॐ-|ॐ----||ॐ----|ॐ-ॐ-
paśyed asau tathātmārtham yathavecchet tathā bhavet || 16.2 [332]

--ॐ-|-|ॐॐ-||ॐ----|ॐ-ॐ- bhavipulā
uttiṣṭhata vyāyamata kurudhvam dvīpam ātmanah /
--ॐॐ|ॐ----||ॐ--ॐ|ॐ-ॐ-
karmāro rajatasyaiva haradhvam malam ātmanah /
--ॐॐ|ॐ-ॐ- Vaitālīya x 2
nirdhāntamalā hy anaṅgaṇā
ॐ----ॐॐ|ॐ-ॐ-²
na punar jātijarām upeṣyetha || 16.3 [333]

¹ The same opening occurs in Jātaka 466.12, which reads: mā maṁ kiccaṁ kiccakāle byadhesi. In line d, which is defective in the Sanskrit version, the Pāli reads: na tam kiccaṁ kiccakāle byadhe, which again gives the Vedic opening.

² Reading upeṣyētha m.c.

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

-ॐ-|ॐ----||---|ॐ-ॐ-
 yas tu pūrvaṁ pramādyeha paścād vai na pramādyate |
 ॐ-ॐ-|ॐ----||-ॐ-|ॐ-ॐ-
 sa imaṁ bhāsatē lokam abhramuktaiva candramāḥ || 16.5 [335]

-ॐ-|ॐ----||---|ॐ-ॐ-
 yas tu pūrvaṁ pramādyeha paścād vai na pramādyate |
 ॐ-ॐ-|ॐ----||ॐ-ॐ-|ॐ-ॐ- 9 syllables¹
 sa imāṁ viṣaktikāṁ loke smṛtaḥ samativartate || 16.6 [336]

ॐ-ॐ-|ॐ-|ॐ-||-ॐ-|ॐ-ॐ- bhavipulā
 daharo 'pi cet pravrajate yujyate buddhaśāsane |
 ॐ-ॐ-|ॐ----||-ॐ-|ॐ-ॐ-
 sa imaṁ bhāsatē lokam abhramuktaiva candramāḥ || 16.7 [337]

ॐ-ॐ-|ॐ-|ॐ-||-ॐ-|ॐ-ॐ- bhavipulā
 daharo 'pi cet pravrajate yujyate buddhaśāsane |
 ॐ-ॐ-|ॐ----||ॐ-ॐ-|ॐ-ॐ- 9 syllables
 sa imāṁ viṣaktikāṁ loke smṛtaḥ samativartate || 16.8 [338]

¹ The 1st syllable is not resolved here as that would go against the rule of resolution, rather we have to understand incomplete Sanskritisation **sa + imāṁ** should give **semāṁ**. cf. Sn 768c: **somaṁ** (so + imaṁ) **visattikaṁ loke**. Same in 338 & 340 below.

In the alternate verses (335, 337 & 339) the first 2 syllables in **sa imaṁ** have to be counted separately to complete the syllabic count.

— ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ —
 yasya pāpakṛtaṁ karma kuśalena pithīyate |

ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ —
 sa imaṁ bhāsate lokam abhramuktaiva candramāḥ || 16.9 [339]

— ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ —
 yasya pāpakṛtaṁ karma kuśalena pithīyate |

ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — 9 syllables
 sa imāṁ viṣaktikāṁ loke smṛtaḥ samativartate || 16.10 [340]

— ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — navipulā
 yo jīvite na tapate maraṇānte ca sarvaśaḥ |

ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ —
 sa vai dṛṣṭapado dhīro maraṇānte na śocate || 16.11 [341]

— ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — navipulā
 yo jīvite na tapate maraṇānte ca sarvaśaḥ |

ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ —
 sa vai dṛṣṭapado dhīraḥ śokamadhye na śocati || 16.12 [342]

— ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — navipulā
 yo jīvite na tapate maraṇānte ca sarvaśaḥ |

ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ —
 sa vai dṛṣṭapado dhīro jñātimadhye virocate || 16.13 [343]

— ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ravipulā¹
 kṛṣṇāṁ dharmāṁ viprahāya śuklāṁ bhāvayata bhikṣavaḥ |

ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ —
 okād anokam āgamyā vivekam anubr̥mha^yet |

ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ —
 tatra cābhirametāryo hit^{vā} kāmān akiñcanaḥ || 16.14 [344]

¹ We need to read **bhāveta** m.c.

--UU|U---||--U-|U-U-
śuddhasya hi sadā phalguḥ śuddhasya poṣathaḥ sadā |

--UU|U-U-||U---|U-U- Anuṣṭubh
śuddhasya śucikarmaṇaḥ sadā sampadyate vratam || 16.15 [345]

--UU|U---||--U-|U-U-
kṣetrāṇi tṛṇadoṣāṇi rāgadoṣā tv iyaṁ prajā |

--UU|U---||--UU|U-U-
tasmād vigatarāgebhyo dattaṁ bhavati mahāphalam || 16.16 [346]

--UU|U---||--U-|U-U-
kṣetrāṇi tṛṇadoṣāṇi dveṣadoṣā tv iyaṁ prajā |

--UU|U---||--UU|U-U-¹
tasmād vigatadveṣebhyo dattaṁ bhavati mahāphalam || 16.17 [347]

--UU|U---||--U-|U-U-
kṣetrāṇi tṛṇadoṣāṇi mohadoṣā tv iyaṁ prajā |

--UU|U---||--UU|U-U-
tasmād vigatamohebhyo dattaṁ bhavati mahāphalam || 16.18 [348]

--UU|U---||--U-|U-U-
kṣetrāṇi tṛṇadoṣāṇi mānadoṣā tv iyaṁ prajā |

--UU|U---||--UU|U-U-
tasmād vigatamānebhyo dattaṁ bhavati mahāphalam || 16.19 [349]

--UU|U---||--U-|U-U-
kṣetrāṇi tṛṇadoṣāṇi lobhadoṣā tv iyaṁ prajā |

--UU|U---||--UU|U-U-
tasmād vigatalobhebhyo dattaṁ bhavati mahāphalam || 16.20 [350]

¹ Reading -dv- in vigatadveṣebhyo as not making position to give the pathyā cadence, which seems preferable to reading mavipulā with an unexpected short 4th syllable in the opening; cf. the verses that follow. Dhp 357 reads: tasmā hi vītadosesu, which gives pathyā.

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

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

○○---|○,---||-○-○|○-○-²
 nagaram hy asthiprākāram māṃsaṣoṇitalepanam /
 -○---|○---||---|○-○-³
 yatra rāgaś ca dveṣaś ca māno mrakṣaś ca bādhyate // 16.23 [353]

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

|| prakīrṇakavargaḥ 16 ||

-
- ¹ The opening of this line with 2 light syllables in 2nd and 3rd positions is unusual. There is no parallel to compare here.
² Reading -pr- in *asthiprākāram* as not making position, giving the pathyā opening; Dhṛp 150: *aṭṭhīnaṃ nagaram katam*, is an Anuṭṭhubha verse, which is a rarity in the Pāli Canon.
³ Reading dv- in *dveṣaś* as not making position, giving the pathyā cadence, which is preferable to reading mavipulā with a faulty opening.

17: Udakavarga

ॐ---ॐ---॥ॐ---ॐ---
 smṛtimantaḥ prayujyante na nikete ramanti te |
 ---ॐ---॥---ॐ---¹
 haṁsavat palvalaṁ hitvā hy okam oghaṁ jahantē te || 17.1 [355]

---ॐ---॥---ॐ---
 haṁsādityapathe yānti ākāśe jīvitendriyāḥ |
 ---ॐ---,---(-)॥---ॐ--- mavipulā²
 niryānti dhīrā lokān mārasainyaṁ pramathya te || 17.2 [356]

ॐ---ॐ---॥ॐ---ॐ--- ravipulā³
 acaritvā brahmacaryam alabdhvā yauvane dhanam |
 ---ॐ---॥ॐ---ॐ---⁴
 jīṛṇakrauñcaivā dhyāyante 'lpamatsya iva palvale || 17.3 [357]

ॐ---ॐ---॥ॐ---ॐ--- ravipulā
 acaritvā brahmacaryam alabdhvā yauvane dhanam |
 ---ॐ---॥---ॐ---
 śenti cāpātīkīrṇā vā paurāṇāny anucintitāḥ || 17.4 [358]

¹ Reading a light syllable at the end of jahantē m.c.

² The opening is one syllable short in this line. Dhṛp 175 reads: nīyanti dhīrā lokamhā.

³ We should possibly read acaritvā brahmacarīyam here and in the next verse, with the svarabhakti vowel having full status. We would then have navipulā lines with resolution of the first syllable, but as they are they also scan as ravipulā lines, and have therefore been counted as such.

⁴ dhy- in dhyāyante doesn't make position here.

----|o----||----|o-o-
nālpaṁ manyeta pāpasya naitaṁ mām āgamiṣyati |
 oo-oo|o----||o----|o-o-
udabindunipātena mahākumbho 'pi pūryate |
 --o-|-,-,---||----|o-o- mavipulā
 pūryanti bālāḥ pāpair hi stokastokaṁ kṛtair api || 17.5 [359]

----|o----||----|o-o-
 nālpaṁ manyeta puṇyasya naitaṁ mām āgamiṣyati |
 oo-oo|o----||o----|o-o-
 udabindunipātena mahākumbho 'pi pūryate |
 --o-|-,-,---||----|o-o- mavipulā
 pūryanti dhīrāḥ puṇyair hi stokastokaṁ kṛtair api || 17.6 [360]

--o-|-|o----||----|o-o-
 ye taranty āṛṇavaṁ nityaṁ kolaṁ baddhvā *janāḥ* śubham |
 o-o-oo|oooo-||----|o-o- navipulā
 na te taranti saritāṁ tīrṇā *medhāvino janāḥ* || 17.7 [361]

---o|o----||o---o|o-o-¹
 uttīrṇo bhagavāṁ buddhaḥ sthale tiṣṭhati brāhmaṇaḥ |
 --o-|-|o----||----|o-o-
 bhikṣavaḥ snānti caivātra kolaṁ badhnanti cāpare || 17.8 [362]

---o|o----||----|o-o-
 kim kuryād udapānena yatrāpaḥ sarvato bhavet |
 ---o|o----||o---|o-o-
 tṛṣṇāyā mūlam *uddhṛtya kasya paryeṣaṇāṅ caret* || 17.9 [363]

¹ br- in brāhmaṇaḥ fails to make position here.

○○-○○|-○○- Vaitālīya
udakena nijanti *nejakā*
○○-○○|-○○-
iṣukārā namayanti tejasā |
--○○|-○○-
dārum namayanti takṣakā
---○○|-○○-
hy ātmānam *damayanti* paṇḍitāḥ || 17.10 [364]

○○-|-○○-||-○○-|○○-
yathā hradāḥ sugambhīro viprasanno hy anāvilāḥ |
---|-○○-||-○○-|○○-
evam śrutvā hi sadharmaṃ viprasīdanti paṇḍitāḥ || 17.11 [365]

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

|| udakavargaḥ 17 ||

18: Puṣpavarga

○○-○○|-○○- Vaitālīya

ka imāṃ pṛthivīm vijeṣyate

○○-○○|-○○-

yamalokaṃ ca tathā sadevakam /

--○○|-○○-

ko dharmapadaṃ sudeśitaṃ

○○-○○|-○○-

kuśalaḥ puṣpam iva praceṣyate // 18.1 [367]

--○○|-○○- Vaitālīya

śaikṣaḥ pṛthivīm vijeṣyate

○○-○○|-○○-

yamalokaṃ ca tathā sadevakam /

○○-○○|-○○-

sa hi dharmapadaṃ sudeśitaṃ

○○-○○|-○○-

kuśalaḥ puṣpam iva praceṣyate // 18.2 [368]

○--○|○---||○---|○-○-

vanam̐ chindata mā vṛkṣam̐ vanād vai jāyate bhayam /

--○-|○---||-○-||○-○-

chitvā vanam̐ samūlam̐ tu nirvaṇā bhavata bhikṣavaḥ // 18.3 [369]

○-○-|-○○- Vaitālīya

na chidyate yāvatā vanam̐

○○-○○○|-○○-

hy anumātram api narasya bandhuṣu |

ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-
 pratibaddhamanāḥ sa tatra vai
 ---ॐ-ॐ-ॐ-ॐ-ॐ- 1
 vatsaḥ kṣīrapaka iva mātaram // 18.4 [370]

---ॐ-ॐ-ॐ- Vaitālīya 2
 ucchindhi hi sneham ātmanaḥ
 ---ॐ-ॐ-ॐ-
 padmaṁ śāradakaṁ yathodakāt |
 -ॐ-ॐ-ॐ-ॐ-
 śānti*mārga*m eva bṛmhayan
 ---ॐ-ॐ-ॐ-
 nirvāṇaṁ sugatena deśitam // 18.5 [371]

ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-
 yathāpi ruciraṁ puṣpaṁ varṇavat syād agandhavat |
 ---ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-
 eva*m* subhāṣitā vācā niṣphalāsāv akurvataḥ // 18.6 [372]

ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-
 yathāpi ruciraṁ puṣpaṁ varṇavat syād sugandhavat |
 ---ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-
 evaṁ subhāṣitā vācā saphalā bhavati kurvataḥ // 18.7 [373]

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

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

2 *sn-* in *sneham* fails to make position.

na pareṣāṃ vilomāni na pareṣāṃ kṛtākṛtam ।
ātmanas tu samīkṣeta samāni viṣamāni ca ॥ 18.9 [375]

yathāpi puṣparāśibhyaḥ kuryān mālāguṇāṃ bahūn ।
evam jātena martyena kartavyaṃ kuśalaṃ bahu ॥ 18.10 [376]

varṣāsu hi yathā puṣpaṃ vaguro vipramuñcati ।
evam rāgaṃ ca doṣaṃ ca vipramuñcata bhikṣavaḥ ॥ 18.11 [377]

yathā saṃkārakūṭe tu vyujjhite hi mahāpathe ।
padmaṃ tatra tu jāyeta śucigandhi manoramam ॥ 18.12 [378]

evam saṃkārabhūte 'sminn andhabhūte pṛthagjane ।
prajñayā vyatirocante samyaksambuddhaśrāvakāḥ ¹ ॥ 18.13 [379]

puṣpāṇy eva pracinvantaṃ vyāsaktamanasaṃ naram ।
suptaṃ grāmaṃ mahaughaiva mṛtyur ādāya gacchati ॥ 18.14 [380]

¹ -śr- in -śrāvakāḥ fails to make position.

--ॐ-,|-ॐ|-ॐ--
kumbhopamaṁ lokam imaṁ viditvā
ॐॐ-|-,ॐ|-ॐ--
marīcidharmaṁ paribudhya caiva ।
--ॐ-,|-ॐ|-ॐ--
chitveha mārasya tu puṣpakāṇi
ॐॐ-,|-ॐ|-ॐ--
tv adarśanaṁ mṛtyurājasya gacchet ॥ 18.19 [386]

--ॐ-,|-ॐ|-ॐ--
phenopamaṁ lokam imaṁ viditvā
ॐॐ-|-,ॐ|-ॐ--
marīcidharmaṁ paribudhya caiva ।
--ॐ-,|-ॐ|-ॐ--
chitveha mārasya tu puṣpakāṇi
ॐॐ-,|-ॐ|-ॐ--
tv adarśanaṁ mṛtyurājasya gacchet ॥ 18.20 [387]

--ॐ|-ॐॐ-- Aupacchandasaka
yo nādhyagamad bhaveṣu sāraṁ
---ॐ|-ॐॐ--
buddhvā puṣpam udumbarasya yadvat ।
ॐॐॐ|-ॐॐ--
sa *tu* bhikṣur idaṁ jahāty apāraṁ
ॐ---ॐ|-ॐॐ--
hy urago jīrṇam iva tvacaṁ purāṇam ॥ 18.21 [388]

--ॐ|-ॐॐ-- Aupacchandasaka
yo rāgam *udācchinatty* aśeṣaṁ
ॐॐॐॐ|-ॐॐ--
bisapuṣpam *iva* jaleruham *vigāhya* ।

○○○○|○○○
sa tu bhikṣur idaṃ jahāty apāraṃ
○○○○|○○○
hy urago jīrṇam iva tvacaṃ purāṇam || 18.21A [389]

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

○○○○|○○○ Aupacchandasaka
yo moham udācchinatty aśeṣaṃ
○○○○○○|○○○
bisapuṣpam iva jaleruhaṃ vigāhya |
○○○○|○○○
sa tu bhikṣur idaṃ jahāty apāraṃ
○○○○|○○○
hy urago jīrṇam iva tvacaṃ purāṇam || 18.21C [391]

○○○○|○○○ Aupacchandasaka
yo mānaṃ udācchinatty aśeṣaṃ
○○○○○○|○○○
bisapuṣpam iva jaleruhaṃ vigāhya |
○○○○|○○○
sa tu bhikṣur idaṃ jahāty apāraṃ
○○○○|○○○
hy urago jīrṇam iva tvacaṃ purāṇam || 18.21D [392]

--oo|-o-o-- Aupacchandasaka
yo lobham udācchinatty aśeṣam
oo-oooo|-o-o--
bisapuṣpam iva jaleruham vigāhya |
oo-oo|-o-o--
sa tu bhikṣur idam jahāty apāram
oo--oo|-o-o--
hy urago jīrṇam iva tvacam purāṇam || 18.21E [393]

--oo|-o-o-- Aupacchandasaka
trṣṇām ya udācchinatty aśeṣam
oo-oooo|-o-o--
bisapuṣpam iva jaleruham vigāhya |
oo-oo|-o-o--
sa tu bhikṣur idam jahāty apāram
oo--oo|-o-o--
hy urago jīrṇam iva tvacam purāṇam || 18.21F [394]

|| puṣpavargaḥ 18 ||

19: Aśvavarga

--o-|-,oo|---- Triṣṭubh¹
bhadro yathāśvaḥ kaśayābhisprṣṭa
--o-|,oo|o--
hy ātāpinaḥ saṁvijitāś careta |
--o-|,oo|o--
śrāddhas tathā śīlaguṇair upetaḥ
oo-|,oo|o--
samāhito dharmaviniścayajñaḥ |
oo-|,oo|o--
jitendriyaḥ kṣāntibalair upeto
oo-|-,oo|o--
jahāti sarvām sa bhavān aśeṣān || 19.1 [395]

--o-|-,oo|o-- Jagatī
bhadro yathāśvaḥ kaśayābhitāḍita
--o-|,oo|o-- Triṣṭubh x 3
hy ātāpinaḥ saṁvijitāś careta |
--o-|,oo|o--
śrāddhas tathā śīlaguṇair upetaḥ
oo-|,oo|o--
samāhito dharmaviniścayajñaḥ |
--o-|-,oo|o-- Jagatī
saṁpannavidyācaraṇaḥ pratismṛtas
--o-|-,oo|o-- Triṣṭubh
tāyī sa sarvaṁ prajahāti duḥkham || 19.2 [396]

¹ The cadence is incorrect here. The word doesn't occur in the parallel at Dhp 144, but in Pāḷi the 2nd half of the compound would read **abhiphuṭṭha**, which would give the normal cadence.

--○--|○,○○|○-- Triṣṭubh
 yas*yendriyāṇi* samatām gatāni
 --○--|,○○|○--
 aśvo yathā sārathinā sudāntaḥ |
 ○--○|○,○|○--
 prahīṇadoṣāya nirāsravāya
 --○--|,○○|○--
 devāpi tasmai spr̥hayanti ni*tyam* || 19.3 [397]

-○--|○---||--○○|○--
 apramattaḥ prama*tteṣu* *supteṣu* *bahu*jāgaraḥ |
 ○○-[○○]|○---||--○|○--¹
 abalāśva iva bhadrāśvaṁ hitvā yāti sumedhasam || 19.4 [398]

-○--|○○○-||--○|○-- navipulā
 hrīṇiṣevī hi puruṣaḥ prājñ*o* yaḥ susamāhitaḥ |
 -○--|○---||--○|○--
 sarvapāpaṁ jahāty eṣa bhadrāśvo hi kaśām iva || 19.5 [399]

---○|○---||---|○--
 dānto vai samitiṁ yāti dāntaṁ rājādhirohati |
 ---|○---||-○--|○--
 dāntaḥ śreṣṭho manuṣyāṇāṁ yo `tivākyam titīkṣati || 19.6 [400]

---○|○---||---|○--
 yo hy aśvaṁ damayej jānyam ājāneyaṁ ca saindhavam |
 -○--|○---||---|○--
 kuṅjaraṁ vā mahānāga*m* ātmā dāntas tato varam || 19.7 [401.i]

¹ We should read either *abalāśva* 'va or *abalāśveva* here; cf. Dhṛ 29: *abalassaṁ va sīghasso*.

---उ|उ-उ-||---|उ-उ-¹

yac cehāśvataram damayed ājanyaṃ vāpi saindhavam ।

---उ|उ---||---|उ-उ-

kuñjaram vā mahānāgam ātmadāntas tato varam ॥ 19.7 [401.ii]

---उ|उ---||---उ|उ-उ-

na hy asau tena yānena tām bhūmim adhigacchati ।

---उ|उ---||---|उ-उ-

ātmanā hi sudāntena kṣipram śāntim nigacchati ॥ 19.8 [402.i]

उ-उ|उ---||---उ|उ-उ-

na hi tena sa yānena tām bhūmim abhisambhavet ।

---उ|उ---||---|उ-उ-

yām ātmanā sudāntena dānto dāntena gacchati ॥ 19.8 [402.ii]

---उ|उ-उ-||---|उ-उ-

yac cehāśvataram damayed ājanyaṃ vāpi saindhavam ।

---उ|उ---||---उ|उ-उ-

kuñjaram vā mahānāgam ātmadāntas tato varam ॥ 19.8A [403]

उ-उ|उ---||---उ|उ-उ-

na hi tena sa yānena tām bhūmim abhisambhavet ।

---उ|उ---||---उ|उ-उ-

yām ātmanā sudāntena bhaved duḥkhasya pāragaḥ ॥ 19.8B [404]

---उ|उ-उ-||---|उ-उ-

yac cehāśvataram damayed ājanyaṃ vāpi saindhavam ।

---उ|उ---||---उ|उ-उ-

kuñjaram vā mahānāgam ātmadāntas tato varam ॥ 19.8C [405]

¹ Dhṛ 322 reads: varam-assatarā dantā.

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

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

yac cehāśvataram damayed ājanyaṁ vāpi saindhavam |
kuñjaram vā mahānāgam ātma^udāntas tato varam || 19.9A [407]

na hy asau tena yānena tām bhūmim adhigacchati |
ātmanā *hi* sudāntena sarvām chinatti bandhanam || 19.10 [408.i]

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

yac cehāśvataram damayed ājanyaṁ vāpi saindhavam |
kuñjaram vā mahānāgam ātma^udāntas tato varam || 19.10A [409]

na hy asau tena yānena tām bhūmim adhigacchati |

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

na hi tena sa yānena tām bhūmim abhisambhavet |

yām ātmanā sudāntena sarvaduḥkhāt pramucyate || 19.11 [410.ii]

yac cehāśvataram damayed ājanyaṃ vāpi saindhavam |

kuñjaram vā mahānāgam ātmadāntas tato varam || 19.11A [411]

na hi tena sa yānena tām bhūmim abhisambhavet |

yām ātmanā sudāntena sarvām jahāti saṃpadam || 19.11B [412]

yac cehāśvataram damayed ājanyaṃ vāpi saindhavam |

kuñjaram vā mahānāgam ātmadāntas tato varam || 19.11C [413]

na hy asau tena yānena tām bhūmim adhigacchati |

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

na hi tena sa yānena tām bhūmim abhisambhavet |

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

--o-|ooo-||--oo|o-o- navipulā¹
ātmānam eva damayed bhadrāśvam iva sārathiḥ /
--o-o|o----||oo--|o-o-
ātmanā hi sudāntena smṛtimām duḥkhapāragaḥ // 19.13 [415]

----|o----||--oo|o-o-
ātmaiva hy ātmano nāthaḥ ātmā śaraṇam ātmanaḥ /
----o|o----||--oo|o-o-
tasmāt saṁyamayātmānaṁ bhadrāśvam iva sārathiḥ // 19.14 [416]

|| aśvavargaḥ 19 ||

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

20: Krodhavarga

--○--|---○|---○-- Triṣṭubh
krodhaṃ jahed viprajahec ca mānaṃ
--○--|---○|---○--
saṃyojanaṃ sarvam atikrameta /
----|---,○○|--- Vedic opening¹
taṃ nāṃne rūpe ca asajyamānaṃ
○○--|---○|---○--
akiñcanaṃ nānupatanti saṅgāḥ // 20.1 [417]

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

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

--○○|○○--||--○○|○○--
yat tu roçayati kruddho duṣkṛtaṃ sukṛtaṃ tv iti |
--○○|○○--||--○○|○○--
paścāt sa vigate krodhe sprṣṭvāgnim iva tapyate // 20.4 [420]

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

----|U----||--U--|U--U--
 ahrīkaś cānavatrāpī cāvratas caiva roṣaṇaḥ |

---U|U----||-----|U--U--
 krodhena hy abhibhūtasya dvīpaṁ nāstīha kiṁ cana || 20.5 [421.i]

---U|U----||UU--|U--U--¹
 ahrīkyo 'py *ana*vatrāpī bhavati krodhano 'vrataḥ |

---U|U----||---=|U--U--
 krodhena cābhibhūtasya na dvīpo bhavati kaś cana || 20.5 [421.ii]

UU--U|U----||-----|U--U--
 abalaṁ hi balaṁ tasya yasya krodhe balaṁ balaṁ |

---U|U----||UU--|U--U--
 kruddhasya dharmahīnasya pratipattir na vidyate || 20.6 [422]

--U--U|U----||--U--U|U--U--
 yas tv ayaṁ balavāṁ bhūtvā durbalasya titīkṣati |

---U|U----||--UU|U--U--
 tām āhuḥ paramāṁ kṣāntim nityaṁ kṣamati durbalaḥ || 20.7 [423]

--U--U|U----||--U--U|U--U--
 yaḥ pareṣāṁ prabhūḥ saṁs *tu durbalāṁ* saṁtitīkṣati |

---U|U----||--UU|U--U--
 tām āhuḥ paramāṁ kṣāntim nityaṁ kṣamati durbalaḥ || 20.8 [424]

---U|U----||UU--|U--U--
 atyukto hi parair yo vai balavāṁ saṁtitīkṣati |

---U|U----||--UU|U--U--
 tām āhuḥ paramāṁ kṣāntim nityaṁ kṣamati durbalaḥ || 20.9 [425]

¹ We have to scan *bhavati* as having its full complement of syllables in this line, but read *bhoti* in line d.

---उ|ॐ---||ॐॐ---|ॐॐ-
 ātmānaṁ ca paraṁ caiva *mahato rakṣate* bhayāt |
 -ॐॐॐॐ---||ॐ---|ॐॐ-
 yaḥ paraṁ kupitaṁ jñātvā svayaṁ tatropaśāmyati || 20.10 [426]

ॐॐॐॐॐ---||-ॐॐॐॐॐ-
 ubhayoś carate so 'rtham ātmanasya parasya *ca* |
 -ॐॐॐॐॐ---||ॐ---|ॐॐ-
 yaḥ paraṁ kupitaṁ jñātvā *sva*yaṁ tatropaśāmyati || 20.11 [427]

ॐ---उ|ॐ---||-ॐॐॐॐॐ-
 ubhārthe caramāṇaṁ taṁ hy ātmanasya parasya *ca* |
 ॐ---|ॐ---||---ॐॐॐॐॐ-
 abalaṁ manyate bālo dharmeṣv avavicakṣaṇaḥ || 20.12 [428]

ॐॐॐॐॐ---||ॐ---ॐॐॐॐॐ-
 jayaṁ hi manyate bālo vacobhiḥ paruṣair vadan |
 -ॐॐॐॐॐ---||-ॐ---|ॐॐॐ-¹
 nityaṁ iva *jaya*s tasya yo 'tivākyaṁ titikṣati || 20.13 [429]

---ॐ-|-,ॐॐ|ॐ---
 śreṣṭhasya vākyaṁ kṣamate bhayena
 ---ॐ-|-,ॐॐ|ॐ---
 saṁrambhahetoḥ sadṛśasya caiva |
 ---ॐ-|-ॐ,ॐ|ॐ---
 yo vai nihīnasya *vacaḥ kṣameta*
 ---ॐ-,|ॐॐ|ॐ---
 tām uttamām kṣāntim ihāhur āryāḥ || 20.14 [430]

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

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

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

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

--o-|-oo-||-----|o-o- bhavipulā¹
tasyaiva pāpaṃ bhavati yaḥ krudde krudhyate punaḥ |
-----|o-----||-----|o-o-
kruddeṣv akruddhamānas tu saṃgrāmaṃ durjayaṃ jayet // 20.18
[434]

---o|o-----||o---|o-o-
akrodhena jayet krodham asādhum sādhunā jayet |
o-o-|-o-----||-----|o-o- mavipulā
jayet kadaryaṃ dānena satyena tv anṛtaṃ jayet // 20.19 [435]

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

¹ Scanning **bhavati** as having 3 syllables.

-----|-----||-----|-----
akrodhaś cāvihimsā ca vasaty āryeṣu sarvadā /

-----|-----||-----|-----¹
sadā pāpajane krodhas tiṣṭhati parvato yathā || 20.21 [437]

-----|-----||-----|-----²
yas tv ihotpatitaṁ krodhaṁ rathaṁ bhrāntam iva dhārayet /

-----|-----||-----|-----
vadāmi sārathim taṁ tu raśmigrāho 'yam anyathā || 20.22 [438]

|| *krodhavargaḥ* 20 ||

uddānam ||

śramaṇo mārgasatkāro drohasmṛtiprakīrṇakaḥ /
udakaṁ puṣpaṁ aśvaś-ca saha krodhena te daśaḥ || [439] ||

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

² We should read *bhrāntam va* here, to correct the metre; cf Dhp 222: *rathaṁ bhantaṁ va vāraye*.

21: Tathāgatavarga

--o-,-|oo|-o--
sarvābhibhūḥ sarvavid eva cāsmi
--o-|-,-oo|-o--
sarvaiś ca dharmaiḥ satataṁ na liptaḥ |
--o-,-|oo|-o--
sarvaṁjahaḥ sarvabhayād vimuktaḥ
o-o-|-,-o,-|-o--
svayaṁ hy abhijñāya kam uddiśeyam || 21.1 [440]

o-o-|-,-oo|-o--
kam uddiśeyam tv asamo hy atulyaḥ
o-o-|-,-oo|-o--
svayaṁ pravaktā hy adhigamya bodhim |
o-o-,-|oo|-o--
tathāgato devamanuṣyaśāstā
--o-,-|oo|-o--
sarvajñatām prāpya balair upetaḥ || 21.2 [441]

o-o-|-|oo-||o---|o-o- bhavipulā
ahaṁ hi lokaḥsv arahann ahaṁ lokaḥsv anuttaraḥ |
o-o-|o---||-----|o-o-
sadevakeṣu lokaṣu cāhaṁ mārābhibhūr jinaḥ || 21.3 [442]

-----|o---||oo-o|o-o-
ācāryo me na vai kaś cit sadṛśaś ca na vidyate |
-----|-,-||-----|o-o- mavipulā¹
eko 'smiṁ loke sambuddhaḥ prāptaḥ sambodhim uttamām || 21.4
[443]

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

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

ॐ-ॐ-|ॐ-ॐ-||ॐ-ॐ-|ॐ-ॐ-
 bārāṇasīm gamiṣyāmi haniṣye 'mṛtadundubhim /
 ॐ-ॐ-|ॐ-ॐ-||-ॐ-ॐ-|ॐ-ॐ- 9 syllables¹
 dharmacakraṃ pravartayiṣye lokeṣv aprativartitam // 21.6 [445]

ॐ-ॐ-|ॐ-ॐ-||ॐ-ॐ-|ॐ-ॐ-²
 na hi santaḥ prakāśyante viditvā lokaparyāyam /
 ॐ-ॐ-|ॐ-ॐ-||ॐ-ॐ-|ॐ-ॐ- bhavipulā
 ādeśayanto virajaḥ padaṃ śāntamanīṣiṇaḥ // 21.7 [446]

ॐ-ॐ-|ॐ-ॐ-||-ॐ-ॐ-|ॐ-ॐ-
 nadantīha mahāvīrāḥ saddharṇeṇa tathāgatāḥ /
 ॐ-ॐ-|ॐ-ॐ-||-ॐ-ॐ-|ॐ-ॐ-
 dharmeṇa nadamānānām ke tv asūyed vijānakāḥ // 21.8 [447]

ॐ-ॐ-|ॐ-ॐ-||-ॐ-ॐ-|ॐ-ॐ-
 ye dhyanaprasṛtā dhīrā naiṣkramyopāsāme ratāḥ /
 ॐ-ॐ-|ॐ-ॐ-||-ॐ-ॐ-|ॐ-ॐ-
 devāpi sprhayanty eṣāṃ buddhānām śrīmatām sadā // 21.9 [448]

¹ The odd line here has 9 syllables. M.26 reads: **Dhammacakkam pavattetuṃ**, which gives Pathyā.

² The cadence is incorrect here, we need to read **lokaparyayam** m.c. The line occasionally occurs in Pāli (SN1.111; Sn 586) as **viditvā lokapariyāyam**, which is also incorrect.

-----|0-----||-----|0-0-
teṣāṃ devā manuṣyāś ca saṃbuddhānāṃ yaśasvināṃ |
00-----|0-----||0---0|0-0-
spṛhayanty āśubuddhīnāṃ śarīrāntimadhāriṇāṃ || 21.10 [449]

--0-|-,---||-0---|0-0- navipulā
ye cābhyatītāḥ saṃbuddhā ye ca buddhā hy anāgatāḥ |
---0|0-----||0-----|0-0-
yaś cāpy etarhi saṃbuddho bahūnāṃ śokanāśakaḥ || 21.11 [450]

-----|0000-||---00|0-0- navipulā
sarve saddharmaguravo vyāhārṣu viharanti ca |
0-00|0-----||-----|0-0-
athāpi vihariṣyanti eṣā buddheṣu dharmatā || 21.12 [451]

--0-|0-----||---00|0-0-
tasmād ihātmakāmena mātmyam abhikāṅkṣatā |
---0|0-----||00---|0-0-
saddharmo gurukartavyaḥ smaratā buddhaśāsanam || 21.13 [452]

0-----|0-----||0-----|0-0-
na śraddhāsyanti vai ye tu narā buddhasya śāsanam |
00-----|0-----||00---|0-0-
vyasanam te gamiṣyanti vaṇijo rākṣasīṣv iva || 21.14 [453]

---0|0-----||0-----|0-0-
śraddhāsyanti tu ye nityam narā buddhasya śāsanam |
-0---|0-----||-----|0-0-
svastinā te gamiṣyanti vālāhenaiva vāṇijāḥ || 21.15 [454]

22: Śrutavarga

--○-|○○○-||-○-○|○-○- navipulā
sādhu śrutam sucaritam sādhu cāpy aniketatā |
○-○-|----||----|○-○- mavipulā²
pradakṣiṇam pravrajyā ca śrāmaṇya.syānulomikam || 22.1 [458]

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

○-○-|-,---||○-○-○|○-○- mavipulā
yathā hy agāram succhannaṁ praviśya tamasā sphuṭam |
-○---|○----||----○|○-○-
vidyamānāni rūpāṇi cakṣuṣmām hi na paśyati || 22.3 [460]

○---○|○----||-○-○|○-○-
tathaiveha naro nityam jñānavān api yo bhavet |
---○|○----||----|○-○-
aśrutvā na vijānāti dharmām kalyāṇapāpakān || 22.4 [461]

○---○|○----||----|○-○-
pradīpena tu rūpāṇi cakṣuṣmām paśyate yathā |
---○|○----||----|○-○-
evam śrutvā vijānāti dharmām kalyāṇapāpakān || 22.5 [462]

¹ We need to exclude bahulam m.c. Iti 38 has a Jagatī line, which reads:
duve vitakkā samudācaranti nam.

² We should probably read -vr- in pravrajyā as not making position to give
the pathyā cadence here. I cannot find a parallel in Pāli for this line.

-----|o-----||-----|o-o-
 śrutvā *dharmām* vijānāti śrutvā pāpaṃ na *sevate* |
 -o-o-|-,-,---||-----|o-o- mavipulā¹
 śrutvā hy anartham varjayate śrutvā prāpnoti nirvṛtim || 22.6 [463]

o-o-|o-==||-----|o-o-
*bahu*śruto 'pi ced bhavati śīleṣu tv asamāhitaḥ |
 -o-o-|o-----||-o-o-|o-o-
 śīlatas taṃ vigarhanti nāsyā *sāmpadyate* śrutam || 22.7 [464]

--o-|o-==||-----|o-o-
 alpaśruto 'pi ced bhavati *śīleṣu* susamāhitaḥ |
 -o-o-|o-----||-o-o-|o-o-
 śīlatas taṃ praśaṃsanti tasya *sāmpadyate* śrutam || 22.8 [465]

--o-|o-==||-----|o-o-
 alpaśruto 'pi ced bhavati śīleṣu tv *asamāhitaḥ* |
 o-o-|-|o-----||-o-o-|o-o-
 ubhayatas taṃ vigarhanti nāsyā *sāmpadyate* vratam || 22.9 [466]

o-o-|o-==||-----|o-o-
 bahuśruto 'pi ced bhavati śīleṣu susamāhitaḥ |
 o-o-|-|o-----||-o-o-|o-o-
 ubhayatas taṃ praśaṃsanti tasya *sāmpadyate* vratam || 22.10 [467]

o-o-|-o-o-||-----|o-o- bhavipulā
 bahuśrutam dharmadharam prañnam nityam samāhitam |
 -o-o-|o-----||-----|o-o-
 niṣkam jāmbunadasyaiva kas taṃ ninditum arhati || 22.11 [468]

¹ There is no parallel to compare here, but in Pāṇi the verb would read *vajjeti*, and it seems better to scan the line as a normal mavipulā.

-----|o-----||-----|o-o-
ye me rūpeṇa minvanti ye me ghoṣeṇa cānvagāḥ |
-o-o-o|o-----||o-----|o-o-
chandarāgavaśopetā na mām jānanti te janāḥ || 22.12 [469.i]

-----|o-----||-----|o-o-
ye rūpeṇa pramiṇvanti mām ghoṣeṇānuyānti ca |
-o-o-o|o-----||o-----|o-o-
chandarāgavaśopetā na mām jānanti te janāḥ || 22.12 [469.ii]

-----o|o-----||o-----o|o-o-
ādhyātmaṃ ca na jānāti bahirdhā tu vipaśyati |
o-----o|o-----||o-----|o-o-
bahirdāphaladarśī tu sa vai ghoṣeṇa nīyate || 22.13 [470]

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

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

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

○○○-|○,---||○-○|○-○-¹

bahu śṛṇoti śrotreṇa bahū paśyati cakṣuṣā |

○---|○---||---|○-○-

na tad dṛṣṭaṁ śrutaṁ dhīraḥ sarvaṁ śraddhātum arhati || 22.17

[474.i]

---|○-○-||-○-○|○-○- Anuṣṭubh

śrotreṇa śrūyate bahu dṛśyate bahu cakṣuṣā |

○---|○---||---|○-○-

na tad dṛṣṭaṁ śrutam *dhīraḥ* sarvaṁ śraddhātum arhati || 22.17

[474.ii]

--○-|--○,○|--- Triṣṭubh

vijñānasārāṇi subhāṣitāni

--○-|--○,○|---

jñātaṁ śrutaṁ caiva samādhisāram |

○-○-|--○,○|---²

na tasya vijñānaśrutaṁ mahārtham

--○-,|○○|---

yaḥ sāhaso bhavati naraḥ pramattaḥ || 22.18 [475]

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

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

--ॐ-,|-ॐ|-ॐ-ॐ- Jagatī
dharme tu ye hy āryanivedite ratās

ॐ-ॐ-|-,-ॐ|-ॐ-- Triṣṭubh
tadā carante vacasā yadāhuḥ ।

--ॐ-|-ॐ,ॐ|-ॐ-ॐ- Jagatī x 2
te kṣāntisauratyasamādhigocarāḥ

ॐ-ॐ-|-,-ॐ|-ॐ-ॐ-
śrutasya buddher api sāram adhyaguḥ ॥ 22.19 [476]

॥ śrutavargaḥ 22 ॥ ॥

23: Ātmavarga

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

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

᳚-᳚-᳚-|᳚---||---᳚᳚᳚-᳚-᳚-
yaḥ sahasram sahasrāṇām saṁgrāme dviṣatām jayet |
---᳚-᳚-᳚-||---᳚-᳚-᳚-
yaś cātmanam jayed ekaṁ saṁgrāmo durjayaḥ sa vai || 23.3 [479]

---᳚᳚᳚-||---᳚᳚᳚-᳚-᳚-
ātmā hy asya jitaḥ śreyām yac ceyam itarāḥ prajāḥ |
᳚-᳚-᳚-|᳚᳚᳚-||---᳚᳚᳚-᳚-᳚-¹
ātmadāntasya puruṣasya nityam saṁvṛtacāriṇaḥ || 23.4 [480]

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

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

--o-|ooo-||oo--|o-o- navipulā¹
 ātmānam eva prathamam pratirūpe niveśayet |
 o-oo|o---||oooo|o-o-
 tato 'nyam anuśāsīta yathā hy ah . . || 23.6 [482]

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

---o|o---||---|o-o-
 ātmānam hi tathā kuryāc chāsītānyam yathā svayam |
 o-oo|o---||---o|o-o-
 sudānto bata me nityam ātmā sa hi sudurdamaḥ || 23.8 [484]

---o|o---||---|o-o-
 ātmānam hi tathā kuryāc chāsītānyam yathā svayam |
 ---|o---||-o--|o-o-
 ātmā dānto mayā nityam ātmadānto hi paṇḍitaḥ || 23.9 [485]

-o--|o---||oo-o|o-o-
 ātmano 'rtham parārthena bahunāpi na hāpayet |
 ---o|o---||o-oo|o-o-
 ātmārtham paramam jñātvā svakārthaparamo bhavet || 23.10 [486]

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

¹ Counting pr- in prathamam as not making position here and in the following verse, giving navipulā, otherwise we have bhavipulā.

--o-|o---||-o--|o-o-
ātmā tv ihātmano nāthaḥ ko nu nāthaḥ paro bhavet |
--o-o|o---||--oo|o-o-
ātmanā hi sudāntena arthaṁ labhati paṇḍitaḥ || 23.12 [488]

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

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

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

--o-|o---||-o--|o-o-
ātmā tv ihātmano nāthaḥ ko nu nāthaḥ paro bhavet |
--o-o|o---||oo-oo|o-o-
ātmanā hi sudāntena sukhāṁ labhati paṇḍitaḥ || 23.16 [492]

--o-|o---||-o--|o-o-
ātmā tv ihātmano nāthaḥ ko nu nāthaḥ paro bhavet |
--o-o|o---||--oo|o-o-
ātmanā hi sudāntena svargaṁ labhati paṇḍitaḥ || 23.17 [493]

--o-|o---||-o--|o-o-
ātmā tv ihātmano nāthaḥ ko nu nāthaḥ paro bhavet |
--o-o|o---||oo-oo|o-o-
ātmanā hi sudāntena ciraṁ svargeṣu modate || 23.18 [494]

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

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

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

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

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

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

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

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

|| ātmavargaḥ 23 || ||

24: Peyālavarga

- ॐ - - | ॐ - - - || ॐ - ॐ ॐ | ॐ - ॐ -
yac ca gāthāśataṃ bhāṣed anarthapada*dasamhitam* |
- ॐ - ॐ | ॐ - - - || - - - ॐ | ॐ - ॐ -
ekam arthapadam śreyo yac chrutvā hy upaśāmyati || 24.1 [503]

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

- ॐ - ॐ | ॐ - - - || - - - ॐ | ॐ - ॐ -
yac ca varṣāśatam jīved duḥśīlo hy asamāhitaḥ |
- - - - | ॐ - - - || ॐ - - ॐ | ॐ - ॐ -
ekāhaṃ jīvitam śreyaḥ sadā śīlavataḥ śuceḥ || 24.3 [505]

- ॐ - ॐ | ॐ - - - || - - - ॐ | ॐ - ॐ -
yac ca varṣāśatam jīved duṣprajño hy asamāhitaḥ |
- - - - | ॐ - - - || - - - - | ॐ - ॐ -
ekāhaṃ jīvitam śreyaḥ prājñasya dhyāyinaḥ sadā || 24.4 [506]

- ॐ - ॐ | ॐ - - - || ॐ - - - | ॐ - ॐ -
yac ca varṣāśatam jīvet kuśīdo hīnavīryavān |
- - - - | ॐ - - - || - ॐ - ॐ | ॐ - ॐ -
ekāhaṃ jīvitam śreyo vīryam ārabhato dr̥*ḍham* || 24.5 [507]

- ॐ - ॐ | ॐ - - - || ॐ - - - ॐ | ॐ - ॐ -
yac ca varṣāśatam jīved apaśyan udayavyayam |
- - - - | ॐ - - - || - ॐ - ॐ | ॐ - ॐ -
ekāhaṃ jīvitam śreyaḥ paśyato hy udayavyayam || 24.6 [508]

- ॐ - ॐ | ॐ - - - - || ॐ - - - - | ॐ - ॐ -
yac ca varṣaśataṁ jīved apaśyaṁ vedanākṣayam ।

- - - - | ॐ - - - - || - ॐ - - - | ॐ - ॐ -
ekāhaṁ jīvitam śreyaḥ paśyato vedanākṣayam ॥ 24.7 [509]

- ॐ - ॐ | ॐ - - - - || ॐ - - - - | ॐ - ॐ -
yac ca varṣaśataṁ jīved apaśyan āsravakṣayam ।

- - - - | ॐ - - - - || - ॐ - - - | ॐ - ॐ -
ekāham jīvitam śreyaḥ paśyato hy āsravakṣayam ॥ 24.8 [510]

- ॐ - ॐ | ॐ - - - - || ॐ - - - - | ॐ - ॐ -
yac ca varṣaśataṁ jīved apaśyan acalam padam ।

- - - - | ॐ - - - - || - ॐ - ॐ | ॐ - ॐ -
ekāham jīvitam śreyaḥ paśyato hy acalam padam ॥ 24.9 [511]

- ॐ - ॐ | ॐ - - - - || ॐ - - - - | ॐ - ॐ -
yac ca varṣaśataṁ jīved apaśyann acyutam padam ।

- - - - | ॐ - - - - || - ॐ - - - | ॐ - ॐ -
ekāham jīvitam śreyaḥ paśyato hy acyutam padam ॥ 24.10 [512]

- ॐ - ॐ | ॐ - - - - || ॐ - - - - | ॐ - ॐ -
yac ca varṣaśataṁ jīved apaśyann arajaḥ padam ।

- - - - | ॐ - - - - || - ॐ - ॐ | ॐ - ॐ -
ekāham jīvitam śreyaḥ paśyato hy arajaḥ padam ॥ 24.11 [513]

- ॐ - ॐ | ॐ - - - - || ॐ - - - - | ॐ - ॐ -
yac ca varṣaśataṁ jīved apaśyaṁ virajaḥ padam ।

- - - - | ॐ - - - - || - ॐ - ॐ | ॐ - ॐ -
ekāham jīvitam śreyaḥ paśyato virajaḥ padam ॥ 24.12 [514]

- ॐ - ॐ | ॐ - - - - || ॐ - - - - | ॐ - ॐ -
yac ca varṣaśataṁ jīved apaśyaṁ durdṛśam padam ।

- - - - | ॐ - - - - || - ॐ - - - | ॐ - ॐ -
ekāham jīvitam śreyaḥ paśyato durdṛśam padam ॥ 24.13 [515]

—○—○|○—||○—||○—○—
yac ca varṣaśataṃ jīved apaśyann uttamaṃ padam ।

—||—○—||—○—||○—○—
ekāhaṃ jīvitam śreyaḥ paśyato hy uttamaṃ padam ॥ 24.14 [516]

—○—○|○—||○—||○—○—
yac ca varṣaśataṃ jīved apaśyann amṛtaṃ padam ।

—||—○—||—○—||○—○—
ekāhaṃ jīvitam śreyaḥ paśyato hy amṛtaṃ padam ॥ 24.15 [517]

—○—○|○—||—||—○—○—
yac ca varṣaśataṃ pūrṇam agniṃ paricared vane ।

—||—○—||—○—||○—○—
yac caikaṃ bhāvitātmānaṃ muhūrtam api pūjayet ।

—○—○|○—||○—||○—○—
sā *tasya* pūjanā śreṣṭhā na tad varṣaśataṃ hutam ॥ 24.16 [518]

—||—○—||—○—||○—○—
māse māse kuśāgreṇa yo hi bhūñjīta bhojanam ।

○—||—○—||—○—||○—○—
na tad *buddhe* prasādasya kalām arghati ṣoḍaśīm ॥ 24.17 [519]

—||—○—||—○—||○—○—
māse māse kuśāgreṇa yo hi bhūñjīta bhojanam ।

○—||—○—||—○—||○—○—
na tad dharme prasādasya kalām arghati ṣoḍaśīm ॥ 24.18 [520]

—||—○—||—○—||○—○—
māse māse kuśāgreṇa yo hi bhūñjīta bhojanam ।

○—||—○—||—○—||○—○—
na tat saṃghe prasādasya kalām arghati ṣoḍaśīm ॥ 24.19 [521]

-----|-----||-----|-----
māse māse kuśāgreṇa yo hi bhuñjīta bhojanam |
-----|-----||-----|-----
na tac chīle prasādasya kalām arghati ṣoḍaśīm || 24.20 [522]

-----|-----||-----|-----
māse māse kuśāgreṇa yo hi bhuñjīta bhojanam |
-----|-----||-----|-----
na taṁ maitrasya cittasya kalām arghati ṣoḍaśīm || 24.20A [523]

-----|-----||-----|-----
māse māse kuśāgreṇa yo hi bhuñjīta bhojanam |
-----|-----||-----|-----
na tat satvānukampāyā kalām arghati ṣoḍaśīm || 24.20B [524]

-----|-----||-----|-----
māse māse kuśāgreṇa yo hi bhuñjīta bhojanam |
-----|-----||-----|-----
na tat prāṇānukampāyā kalām arghati ṣoḍaśīm || 24.20C [525]

-----|-----||-----|-----
māse māse kuśāgreṇa yo hi bhuñjīta bhojanam |
-----|-----||-----|-----
na tad bhūtānukampāyā kalām arghati ṣoḍaśīm || 24.20D [526]

-----|-----||-----|-----
māse māse kuśāgreṇa yo hi bhuñjīta bhojanam |
-----|-----||-----|-----
na tat svākhyātadharmasya kalām arghati ṣoḍaśīm || 24.20E [527]

-----|-----||-----|-----
māse māse sahasreṇa yo yajeta samāśatam |
-----|-----||-----|-----
na tad buddhe prasādasya kalām arghati ṣoḍaśīm || 24.21 [528]

-----|-----||-----|-----
māse māse sahasreṇa yo yajeta samāśatam |
-----|-----||-----|-----
na *tad dharme* prasādasya kalām arghati ṣoḍaśīm || 24.22 [529]

-----|-----||-----|-----
māse māse sahasreṇa yo yajeta samāśatam |
-----|-----||-----|-----
na tat saṁghe prasādasya kalām arghati *ṣoḍaśīm* || 24.23 [530]

-----|-----||-----|-----
māse māse sahasreṇa yo yajeta samāśatam |
-----|-----||-----|-----
na tac chīle prasādasya kalām arghati ṣoḍaśīm || 24.24 [531]

-----|-----||-----|-----
māse māse sahasreṇa yo yajeta samāśatam |
-----|-----||-----|-----
na *taṁ* maitrasya cittasya kalām arghati ṣoḍaśīm || 24.25 [532]

-----|-----||-----|-----
māse māse sahasreṇa yo yajeta samāśatam |
-----|-----||-----|-----
na *tat satvā* nukampāyā kalām arghati *ṣoḍaśīm* || 24.26 [533]

-----|-----||-----|-----
māse māse sahasreṇa yo yajeta samāśatam |
-----|-----||-----|-----
na tat prāṇā *nukampāyā* kalām arghati *ṣoḍaśīm* || 24.27 [534]

-----|-----||-----|-----
māse *māse sahasreṇa* yo yajeta samāśatam |
-----|-----||-----|-----
na *tad bhūtā* nukampāyā kalām arghati *ṣoḍaśīm* || 24.28 [535]

-----|-----||-----|-----
māse māse sahasreṇa yo yajeta samāsatam |
-----|-----||-----|-----
na tat svākhyātdharmasya kalām arghati ṣoḍaśīm || 24.29 [536]

-----|-----,-----|----- Triṣṭubh
yat kiṁ cid iṣṭam ca hutam ca loke
-----,|-----|-----¹
saṁvatsaram yajati puṇyaprekṣī |
-----,|-----|-----
sarvam pi tam na caturbhāgam eti
----------,|-----|-----
abhivādanam tv ṛjjugateṣu śreyah || 24.30 [537]

|| peyālavargaḥ 24 ||

¹ Reading -pr- in puṇyaprekṣī as not making position in this line; and -śr- in śreyah as not making position in line d to give the normal cadence. Dhṛp 108 reads: puññapekkho & seyyo respectively.

25: Mitravarga

○-○-○-|○-○-○-||○○-○-|○-○-
*āsrāddhe*bhiḥ *kadaryebhiḥ piśunair vibhūtinandibhiḥ* |
-○-○-|○-○-||-○-○-|○-○-¹
sākhyam kurvīta na prājñāḥ *saṃgatīḥ pāpair hi pāpikā* || 25.1 [538]

-○-○-|○-○-||-○-○-|○-○-
*śrāddhe*bhiḥ peśalebhiś ca *śīlavadbhir bahuśrutaiḥ* |
-○-○-|○-○-||-○-○-|○-○-²
sākhyam kurvīta *saprajñāḥ saṃgatir bhadrair hi bhadrīkā* || 25.2
[539]

○-○-○-|○-○-○-||○-○-○-|○-○-○-
na bhajet pāpakaṃ *mītraṃ* na bhajet *puruṣādhamam* |
○-○-○-|○-○-○-||○-○-○-|○-○-○- mavipulā
bhajeta *mītraṃ kalyāṇaṃ bhajet uttama*pūruṣam || 25.3 [540]

-○-○-|○-○-○-||○-○-○-|○-○-○- ravipulā
addhā narāḥ *sevitavyāḥ śrutādhyāḥ sthānacintakāḥ* |
-○-○-|○-○-○-||○-○-○-|○-○-○- Triṣṭubh x 2³
teṣāṃ hi śrutvā tu *subhāṣitāni*
○-○-○-|○-○-○-||○-○-○-|○-○-○-
vināpi *tebhyo labhate viśeṣam* || 25.4 [541]

¹ This pādayuga has 9 syllables in the even line.

² This pādayuga also has 9 syllables in the even line.

³ Reading śr- in śrutvā as not making position to give the normal opening, though śrutvā elsewhere (104c) does make position.

-○○○○|○-○-○-- Aupacchandasaka
 hīyati puruṣo nihīnasevī
 ○○○○--|○-○-○--
 na tu khalu hāyeta tulyasevī |
 -○○○○|○-○-○--¹
 śreṣṭham upagato hy upaiti śraiṣṭhyam
 ---○○|○-○-○--
 tasmāc chreṣṭham ihātmano bhajeta || 25.5 [542]

--○○|○-----||-----○|○-○-
 śreyo hi labhate nityam yaḥ śreṣṭhān upasevate |
 -○--|○○○-||-----○|○-○- navipulā
 prajñayā cottamatamām śīlenopaśamena ca || 25.6 [543]

-○--|○-----||-○-○|○-○-
 pūtimatsyām kuśāgreṇa yo naro hy upanahyate |
 ○-○|○-----||-----|○-○-
 kuśāpi pūtikā vānti hy evam pāpopasevanāḥ || 25.7 [544]

○○-○-|○-----||-○-○|○-○-
 tagaram palāśapatreṇa yo naro hy upanahyati |
 --○○|○-----||-----|○-○-
 patrāṇy api sugandhīni sad evam saṅgamāt satām || 25.8 [545]

○--○|○-----||-----○|○-○-
 akurvann api pāpāni kurvāṇam upasevate |
 -○-○|○-----||○-----|○-○-
 śāṅkito bhavati pāpasya avarṇaś cāsyā vardhate || 25.9 [546]

¹ Reading śr- in śraiṣṭhyam as not making position to give the normal cadence.

— — — — —, — — — — — || — — — — — | — — — — — mavipulā
saṁsevamānaḥ pāpo hi saṁspr̥ṣṭaḥ saṁspr̥ṣṭet parān |
— — — — — | — — — — — || — — — — — | — — — — —
śaro liptaḥ kalāpasthān aliptān upalimpati |
— — — — — | — — — — — || — — — — — | — — — — —
upalepabhayād dhīro *nai*va pāpasakhā bhavet || 25.10 [547]

— — — — — | — — — — — || — — — — — | — — — — —
yādṛśaṁ kurute mitraṁ yādṛśaṁ copasevate |
— — — — — | — — — — — || — — — — — | — — — — —
na cirāt tādṛśo bhavati saṁsevā hy asya tādṛśī || 25.11 [548]

— — — — — | — — — — — || — — — — — | — — — — —
tasmāt phalapuṭasyaiva dr̥ṣṭvā saṁpākam ātmanaḥ |
— — — — — | — — — — — || — — — — — | — — — — —
asanto nopaseveta santaḥ seveta paṇḍitaḥ || 25.12 [549]

— — — — — | — — — — — || — — — — — | — — — — —
yāvajjīvaṁ pi ced bālaḥ paṇḍitām paryupāsate |
— — — — — | — — — — — || — — — — — | — — — — —
na sa dharmaṁ vijānāti darvī sūparasān iva || 25.13 [550]

— — — — — | — — — — — || — — — — — | — — — — —
muhūrtam api saprajñāḥ paṇḍitām paryupāsate |
— — — — — | — — — — — || — — — — — | — — — — —
sa *vai* dharmaṁ *vi*jānāti jihvā sūparasān iva || 25.14 [551]

— — — — — | — — — — — || — — — — — | — — — — —
yāvajjīvaṁ pi ced bālaḥ paṇḍitām paryupāsate |
— — — — — | — — — — — || — — — — — | — — — — —
na sa dharmaṁ vijānāti prajñā hy asya na vidyate || 25.15 [552]

U---U|U---||---|U---
muhūrtam api saprajñāḥ paṇḍitām paryupāsate |

U---|U---||---U|U---
sa vai dharmam vijānāti prajñā tasya hi vidyate || 25.16 [553]

---|U---||---|U---
yāvajjīvaṃ pi ced bālaḥ paṇḍitām paryupāsate |

U---|U---||---|U---
na sa dharmam vijānāti samyaksambuddhadeśitam || 25.17 [554]

U---U|U---||---|U---
muhūrtam api saprajñāḥ paṇḍitām paryupāsate |

U---|U---||---|U---
sa vai dharmam vijānāti samyak~~sa~~sambuddhadeśitam || 25.18 [555]

---U|U---||---|U---
ekam arthapadam proktaṃ paṇḍitasyārthakārakam |

---U|U---||---|U---
bālasya tu na kṛtyāya syāt sarvaṃ buddhabhāṣitam || 25.19 [556]

---U|U---||U---|U---
bālaḥ padasahasreṇa padam ekaṃ na budhyate |

U---|U---||U---|U---
padenaikena medhāvī padānām vindate śatam || 25.20 [557]

U---|U---||U---|U---
amitraḥ paṇḍitaḥ śreyām na tu bālo 'nukampakaḥ |

---U|U---||U---U|U---
bālo 'nukampamāno hi narakān upakarṣati || 25.21 [558]

---|U---||U---|U---
yo jānīyād ahaṃ bāla itī bālaḥ sa paṇḍitaḥ |

---U|U---||---U|U---
bālaḥ paṇḍitamānī tu bāla eva nirucyate || 25.22 [559]

---|---||---|---
yac ca bālaḥ praśaṁseta yac ca nindeta paṇḍitaḥ |
---|---||---|---
nindā tu paṇḍitāc chreṣṭhā na tu bālāt praśaṁsanā || 25.23 [560]

---|---||---|--- bhavipulā
bālaṁ na paśyec chṛṇuyān na ca no tena saṁvaset |
---|---||---|---
duḥkho bālair hi saṁvāso hy amitreṇ*ai*va sarvaśaḥ |
---|---||---|---
dhīrais tu sukhasaṁvāso jñātīnām iva saṁgramah || 25.24 [561]

---|---||---|---
dhīraṁ prājñāṁ niṣeveta śīlavantaṁ bahuśrutam |
---|---||---|---
dhaureyaṁ jvasaṁpannaṁ candraṁ tārāgaṇā iva || 25.25 [562]

|| mitravargaḥ 25 ||

26: Nirvāṇavarga

--o-|-o,|-o-- Triṣṭubh¹

kurmo yathāṅgāni svake kapāle

o-o-|-o,|-o--

samādadhītātmavitarkitāni |

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

aniḥśrito hy anyam aheṭhayānaḥ

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

parinirvṛto nāpavadeta kaṁ cit || 26.1 [563]

--o-|-o-o-- Aupacchandasaka

kṣāntiḥ paramaṁ tapas titikṣā

o-o-|-o-o--

nirvāṇaṁ paramaṁ vadanti buddhāḥ |

o-o-|-o-o--²

na hi pravrajitaḥ paropatāpī

o-o-|-o-|-o--³

śramaṇo bhavati paraṁ viheṭhayaṁ vai || 26.2 [564]

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

mā kaṁ cit paruṣaṁ brūthaḥ proktāḥ prativadanti tam |

o-o-|-o-o-- || o-o-|-o-o- bhavipulā

duḥkhā hi samrambhakathāḥ pratidaṇḍaṁ sprśanti hi || 26.3 [565]

¹ Reading sv- in svake as not making position to avoid the long 6th syllable.

² Reading pr- in pravrajitaḥ as not making position to give a normal opening.

³ I read bhavati as 2 syllables here, because it gives the more regular opening o-o--o-o, although scanning as 3 syllables is acceptable metrically giving the less frequent o-o--o-o-o opening.

U-UU|U---||---U|U-U-
 yadīrayasi hātmānaṁ kaṁsīvopahatā sadā |

U-UU|U---||U-UU|U-U-¹
 jātimaraṇasaṁsāraṁ ciraṁ hy anubhaviṣyasi ||26.4 [566]

U-UU|U---||---U|U-U-
 na tv īrayasi hātmānaṁ kaṁsir nopahatā yathā |

U-UU|U---||---U|U-U-
 eṣa prāpto 'si nirvāṇaṁ saṁrambhas te na vidyate || 26.5 [567]

U-UU|U---||---U|U-U-
 ārogyaparamā lābhā saṁtuṣṭiparamaṁ dhanam |

U-UU|U---||---U|U-U-
 viśvāsaparamaṁ mitraṁ nirvāṇaparamaṁ sukham || 26.6 [568]

U-UU|U---||---U|U-U-
 kṣudhā parama rogāṇāṁ saṁskārā duḥkham eva tu |

U-UU|U---||---U|U-U-
 etaj jñātvā yathābhūtaṁ nirvāṇaparamo bhavet || 26.7 [569]

U-UU|U---||UU---|U-U-
 alpakāḥ sugatiṁ yānti bahavo yānti durgatiṁ |

U-UU|U---||---U|U-U-
 etaj jñātvā yathābhūtaṁ nirvāṇaparamo bhavet || 26.8 [570]

U-UU|U---||U---|U-U-
 sahetuṁ sugatiṁ yānti sahetuṁ yānti durgatiṁ |

U-UU|U---||U---|U-U-
 sahetuṁ parinirvānti hy evam etat sahetukam || 26.9 [571]

¹ There are light syllables in 2nd and 3rd positions in line c. There is a v.l. jātī-, but as Sn 729a reads the same as here, the opening is probably genuine.

᳚᳚᳚᳚|᳚᳚᳚᳚||᳚᳚᳚᳚|᳚᳚᳚᳚ bhavipulā
gatiḥ mṛgāṇāṃ pravaṇam ākāśam pakṣiṇām gatiḥ |

᳚᳚᳚᳚|᳚᳚᳚᳚||᳚᳚᳚᳚|᳚᳚᳚᳚
dharmo gatiḥ vibhāgīnām nirvāṇam tv arhatām gatiḥ || 26.10 [572]

[᳚᳚᳚᳚|᳚᳚᳚᳚||᳚᳚᳚᳚|᳚᳚᳚᳚]
..... |
[᳚᳚᳚᳚|᳚᳚᳚᳚||᳚᳚᳚᳚|᳚᳚᳚᳚]
..... || 26.10A [573]

[᳚᳚᳚᳚|᳚᳚᳚᳚||᳚᳚᳚᳚|᳚᳚᳚᳚];᳚᳚᳚᳚
..... na samvaset |
[᳚᳚᳚᳚|᳚᳚᳚᳚||᳚᳚᳚᳚|᳚᳚᳚᳚]
a || 26.10B [574]

᳚᳚᳚᳚|᳚᳚᳚᳚||᳚᳚᳚᳚|᳚᳚᳚᳚
na hīdam hīnavīryeṇa mandenāpy avijānatā |
᳚᳚᳚᳚|᳚᳚᳚᳚||᳚᳚᳚᳚|᳚᳚᳚᳚
nirvāṇam śakyam adhigantum sarvagranthapradālanam || 26.11 [575]

[᳚]᳚᳚᳚|᳚᳚᳚᳚[᳚᳚᳚᳚|᳚᳚᳚᳚|᳚᳚᳚᳚|᳚᳚᳚᳚]
.. taḥ kāmeṣu ni |
[᳚᳚᳚᳚|᳚᳚᳚᳚||᳚᳚᳚᳚|᳚᳚᳚᳚]
..... || 26.11A [576]

᳚᳚᳚᳚|᳚᳚᳚᳚||᳚᳚᳚᳚|᳚᳚᳚᳚
siṅca bhikṣor imām nāvaṃ siktā laghvī bhaviṣyati |
᳚᳚᳚᳚|᳚᳚᳚᳚||᳚᳚᳚᳚|᳚᳚᳚᳚
hitvā rāgaṃ ca doṣaṃ ca tato nirvāṇam eṣyasi || 26.12 [577]

᳚᳚᳚᳚|᳚᳚᳚᳚||᳚᳚᳚᳚|᳚᳚᳚᳚
abhūt pūrve tato nābhūn nābhūt pūrve tato hy abhūt |
᳚᳚᳚᳚|᳚᳚᳚᳚||᳚᳚᳚᳚|᳚᳚᳚᳚ Anuṣṭubh
na cābhūn na bhaviṣyati na vāpy etarhi vidyate || 26.13 [578]

navipulā
durdṛśam satyam acalam sudṛśam pratividhyataḥ |
ravipulā
tṛṣṇākṣayam paśyato hi duḥkhasyānto nirucyate || 26.14 [579]

chitvā tṛṣṇām praśāmyeha rajaḥ sarvaṁ samāhitaḥ |
bhavipulā
viśoṣayitvā saritām duḥkhasyānto nirucyate || 26.15 [580]

bhitvā kāyaṁ ca saṁjñāṁ ca vedanām vyupaśāmya ca |
vijñānāstagamaṁ labdhvā duḥkhasyānto nirucyate || 26.16 [581]

dṛṣṭe tu dṛṣṭamātreṇa śrute ca śrutamātratā |
mate tathaiva vijñāte duḥkhasyānto nirucyate || 26.17 [582]

ene mene tathā dapphe daḍapphe ceti budhyataḥ |
sarvasmād viratiḥ pāpād duḥkhasyānto nirucyate || 26.18 [583]

ravipulā
māśā tuṣā saṁśamā ca sarvatra viraḍī tathā |
sarvasmād viratiḥ pāpād duḥkhasyānto nirucyate || 26.19 [584]

bhavipulā
aniḥśritasyācalitam prasrabdhīś ceha vidyate |
na gatiḥ na cyutiś caiva duḥkhasyānto nirucyate || 26.20 [585]

ajāte sati jātasya vaden niḥsaraṇaṁ sadā |
asaṁskṛtaṁ ca saṁpaśyaṁ saṁskṛtāt parimucyate || 26.21 [586]

jātaṁ bhūtaṁ samutpannaṁ kṛtaṁ saṁskṛtam adhravam |
jarāmaraṇasaṁghātaṁ moṣadharmapralopanam |
bhavipulā
āhāranetrīprabhavaṁ nālaṁ tad abhinanditum || 26.22 [587]

tasya niḥsaraṇaṁ śāntam atarkāvacaram padam |
nirodho duḥkhadharmāṇāṁ saṁskāropaśamaṁ sukham || 26.23 [588]

abhijānāmy ahaṁ sthānaṁ yatra bhūtaṁ na vidyate |
nākāśaṁ na ca vijñānaṁ na sūryaś candramā na ca || 26.24 [589]

navipulā
naivāgatir na ca gatir nopapattiś cyutir na ca |
apraṭiṣṭham anālambaṁ duḥkhāntaḥ sa nirucyate || 26.25 [590]

navipulā
yatra nāpo na pṛthivī tejo vāyur na gāhate |
mavipulā
na tatra śuklā dyotanti tamas tatra na vidyate || 26.26 [591]

ॐ-ॐ-|ॐ-ॐ-||-ॐ-ॐ-|ॐ-ॐ-
 na tatra candramā bhāti nādityo vai prakāśyate |
 ॐ-ॐ-|ॐ-ॐ-||ॐ-ॐ-|ॐ-ॐ-
 yathā tv ihātmanā vetti munir mauneyam ātmanaḥ |
 ॐ-ॐ-|ॐ-ॐ-||ॐ-ॐ-|ॐ-ॐ-
 atha rūpād arūpāc ca sarvaduḥkhāt pramucyate || 26.27 [592]

-ॐ-ॐ-|ॐ-ॐ-||ॐ-ॐ-|ॐ-ॐ-
 niṣṭhāgato hy asaṁtrāsī na vikanthī na kaukṛtiḥ |
 -ॐ-ॐ-|ॐ-ॐ-||ॐ-ॐ-|ॐ-ॐ-
 ācchettā bhavaśalyānām antimo 'sya samucchrayaḥ || 26.28 [593]

-ॐ-ॐ-|ॐ-ॐ-||-ॐ-ॐ-|ॐ-ॐ-
 eṣā hi paramā niṣṭhā śāntaṁ padam anuttaram |
 ॐ-ॐ-|ॐ-ॐ-||ॐ-ॐ-|ॐ-ॐ-
 kṣayaḥ sarvanimittānām pradānapadam acyutam || 26.29 [594]

-ॐ-ॐ-|ॐ-ॐ- Vaitālīya
 tu|yam atulyaṁ ca saṁbhavaṁ
 ॐ-ॐ-ॐ-|ॐ-ॐ-
 bhavasāṁskāram avāsṛjan muniḥ |
 -ॐ-ॐ-|ॐ-ॐ-
 ādhyātmarataḥ samāhito
 ॐ-ॐ-ॐ-|ॐ-ॐ-
 hy abhinat kośam ivāṇḍasaṁbhavam || 26.30 [595]

ॐ-ॐ-ॐ-|ॐ-ॐ-|ॐ-ॐ- Triṣṭubh¹
 jayate dānaṁ dharmadānaṁ ca sarvaṁ
 ॐ-ॐ-ॐ-|ॐ-ॐ-|ॐ-ॐ-
 jayate ratim dharmaratimś ca sarvām |

¹ This line has the Vedic opening, with resolution of the 1st syllable. All the lines in this verse have resolution at the 1st syllable.

jayate balaṁ kṣāntibalaṁ ca sarvaṁ

jayate sukhaṁ sarvaṛṣānirodhaḥ || 26.31 [596.i]

Triṣṭubh¹
sarvaṁ dānaṁ dharmadānaṁ jināti

sarvāṁ ratim dharmaratim jināti |

sarvaṁ balaṁ kṣāntibalaṁ jināti

ṛṣṇākṣayaḥ sarvasukhaṁ jināti || 26.31 [596.ii]

|| nirvāṇavargaḥ 26 ||

¹ This line has the Vedic opening, but we should probably read *sarvadānaṁ* to correct the metre. Dhṛ 354a reads: *sabbadānaṁ dhammadānaṁ jināti*.

27: Paśyavarga

U---U|U---||---|U---
supaśyaṃ paravadyaṃ syād ātmavadyaṃ tu durdṛśam |
U---|U---||---U|U---
paraḥ parasya vadyāni tūtpunāti busaṃ yathā |
---U---|U---||---|U---
ātmanaś chādayaty eṣa kṛtvā yadvat kaliṃ śaṭhaḥ || 27.1 [597]

UU---|U---||---|U--- Anuṣṭubh
paravadyānudarśino nityāvadyānasamjñinaḥ |
---U---|U---||---|U---
vāmā dharmāḥ pravardhante sa hy ārād dharmadarśanāt || 27.2 [598]

U---U|U---||---|U---¹
ahrīkena sujīvaṃ syāt kākaśūreṇa dhvāṅkṣiṇā |
---U---|U---||---U|U---
praskandinā pragalbhena sam*kliṣṭam* tv iha jīvate || 27.3 [599]

---U---|U---||---UU|U---
hrīmatā tv iha durjīvaṃ nityaṃ śucigaveṣiṇā |
U---|U---||---|U---
sulīnenāpragalbhena śuddhājīvena paśyatā || 27.4 [600]

---U---|U---||UU---U|U---
andhabhūto hy ayaṃ lokas tanuko 'tra vipaśyakaḥ |
U---|U---||---|U---
śakunto jālamuktaiva hy alpaṃ svargeṣu modate || 27.5 [601]

¹ Reading *dhv-* in *dhvāṅkṣiṇā* as not making position to give the normal cadence. Dhp 244 reads: *kākaśūreṇa dhamṣinā*.

moṣasambandhano loko bhavyarūpa iva dṛśyate |
 upadhībandhanā bālās tamasā parivāritāḥ |
 asat sad iva dṛśyate paśyato nāsti kiñcanam || 27.6 [602]

ahaṁkārasṛtā martyāḥ parakāropasamhitāḥ |
 etad eke na jānanti paśyanti na hi śalyataḥ || 27.7 [603]

etat tu śalyam pratiyaya paśyato
 hy adhyavasitā yatra prajāḥ prasaktāḥ |
 ahaṁ karomīti na tasya himsyāt
 paraḥ karotīti na tasya himsyāt || 27.8 [604]

mānopeto hy ayaṁ loko mānasaktaḥ sadā sthitaḥ |
 dṛṣṭibhiś caiva samraddhaḥ saṁsāram nātivartate || 27.9 [605]

¹ We should either read **bhavyarūpa** 'va or **bhavyarūpeva** m.c. Udāna 7.10 reads: **bhabbarūpo va dissati**.

² We need to read **adhyositā** here for the metre to be correct. There is no direct parallel to this line at Udāna 6.6 (which is parallel to the rest of the verse), but the Pāḷi equivalent to **adhyavasitā** is **ajjhositā**. We need to read **pr-** in **prajāḥ** as not making position to avoid the long 6th syllable. Udāna 6.6 omits this line (leaving a 3 line verse).

-----|-----||-----|-----¹
 yat prāptam̐ yac ca prāptavyam̐ rajaḥkīrṇam̐ idam̐ dvayam̐ |
 -----|-----||-----|-----
 āturyam̐ iti tam̐ jñātvā jahyād vidvām̐ samāhitaḥ || 27.10 [606]

-----|-----||-----|-----
 śikṣāsārāś ca ye satvā jīvino brahmajīvinaḥ |
 -----|-----||-----|----- savipulā
 upasthānarataye ca sa eko 'ntaḥ prakīrtitaḥ || 27.11 [607]

-----|-----||-----|-----
 bhoktavyāḥ śucayaḥ kāmā na doṣas teṣu vidyate |
 -----|-----||-----|-----
 ya evam̐ darśino bālā dvitīyo 'ntaḥ prakīrtitaḥ || 27.12 [608]

-----|-----||-----|-----
 etāv antāv anajñāya tv atilīyanti bālīśaḥ |
 -----|-----||-----|-----
 apare tv atidhāvanti cakṣuṣmāms tām̐ prapaśyati || 27.13 [609]

-----|-----||-----|-----
 etāv antau viditvā tu nābhavaṃs tatra ye budhāḥ |
 -----|-----||-----|-----
 na caiva tena manyante vartmas teṣām̐ na vidyate || 27.14 [610]

-----|-----||-----|-----
 yathā budbudikām̐ paśyed yathā paśyen marīcikām̐ |
 -----|-----||-----|-----
 evam̐ lokam̐ avekṣam̐ vai mṛtyurājam̐ na paśyati || 27.15 [611]

¹ Reading *pr-* in *prāptavyam̐* as not making position to give the pathyā cadence.

○-○-○|○-○-○-||○-○-○|○-○-○-
yathā budbudikām paśyed yathā paśyen marīcikām |

○-○-○|○-○-○-||○-○-○|○-○-○-
evam kāyam avekṣam vai mṛtyurājam na paśyati || 27.16 [612]

○-○-○|○-○-○-||○-○-○|○-○-○-
paśyatemaṃ sadā kāyaṃ citraṃ rājarathopamam |

○-○-○|○-○-○-||○-○-○|○-○-○-
yatra bālāḥ pramuhyante saṅgo nāsti prajānatām || 27.17 [613]

○-○-○|○-○-○-||○-○-○|○-○-○-
paśyatemaṃ sadā kāyaṃ citraṃ rājarathopamam |

○-○-○|○-○-○-||○-○-○|○-○-○-
yatra bālā viṣḍanti paṇḍito 'tra virajyate || 27.17A [614]

○-○-○|○-○-○-||○-○-○|○-○-○-
paśyatemaṃ sadā kāyaṃ citraṃ rājarathopamam |

○-○-○|○-○-○-||○-○-○|○-○-○-
yatra bālā viṣḍanti yathā pañke jaradgavaḥ || 27.18 [615]

○-○-○|○-○-○-||○-○-○|○-○-○-
paśyatemaṃ sadā kāyaṃ citraṃ rājarathopamam |

○-○-○|○-○-○-||○-○-○|○-○-○-
yatra bālāḥ pramuhyante paṇḍito 'tra virajyate || 27.19 [616]

○-○-○|○-○-○-||○-○-○|○-○-○-
paśya citrakṛtaṃ bimbam arukaṃ kāyasamjñitam |

○-○-○|○-○-○-||○-○-○|○-○-○-
āturaṃ moṣasamkalpaṃ yasya nāsti dhruvasthitiḥ || 27.20 [617]

[○-○-○|○-○-○-||○-○-○|○-○-○-]
..... |

[○-○-○|○-○-○-]||○-○-○|○-○-○-
..... saṅgo nāsti prajānatām || 27.20A [618]

[ॐॐॐॐ|ॐ---||ॐॐॐॐ|ॐ-ॐ-]

..... /

[ॐॐॐॐ|ॐ---||ॐॐॐॐ|ॐ-ॐ-]

..... // 27.20B [619]

-ॐ-ॐ|ॐ---||ॐॐ---|ॐ-ॐ-

paśya citrakṛtaṃ bimbaṃ maṇibhiḥ kuṇḍalais tathā |

ॐ---|ॐ---||ॐॐ-ॐ|ॐ-ॐ-

alaṃ bālasya mohāya na tu pāragaveṣiṇām // 27.21 [620]

-ॐ-ॐ|ॐ---||ॐॐ---|ॐ-ॐ-

paśya citrakṛtaṃ bimbaṃ maṇibhiḥ kuṇḍalais tathā |

ॐ---|ॐ---||ॐ-ॐ|ॐ-ॐ-

alaṃ bālasya mohāya paṇḍito 'tra virajyate // 27.22 [621]

--ॐ-|-,ॐॐ---||---ॐ|ॐ-ॐ- mavipulā

gandhena gātrām anuliptaḥ pādaḥ gairikarañjitaḥ |

ॐ---|ॐ---||ॐॐ-ॐ|ॐ-ॐ-

alaṃ bālasya mohāya na tu pāragaveṣiṇām // 27.22A [622]

--ॐ-|-,ॐॐ---||---ॐ|ॐ-ॐ- mavipulā

gandhena gātrām anuliptaḥ pādaḥ gairikarañjitaḥ |

ॐ---|ॐ---||ॐ-ॐ|ॐ-ॐ-

alaṃ bālasya mohāya paṇḍito 'tra virajyate // 27.22B [623]

-ॐ-ॐ|ॐ---||ॐॐ---|ॐ-ॐ-

paśya citrakṛtaṃ bimbaṃ maṇibhiḥ kuṇḍalais tathā |

ॐ---|ॐ---||[ॐॐॐॐ|ॐ-ॐॐ]

alaṃ bālasya mohāya. // 27.22C [624]

—○—○|○—○—||—○—○|○—○—
paśya citrakṛtaṁ bimbaṁ maṇibhiḥ kuṇḍalais tathā |

○—○—|○—○—||[—○—○|○—○—]
alaṁ bālasya *mohāya*. || 27.22D [625]

—○—○|○—○—||—○—○|○—○—
aṣṭāpadīkṛtāḥ keśā netre cāñjanarañjite |

○—○—|○—○—||—○—○|○—○—
alaṁ bālasya mohāya na tu pāragaveṣiṇām || 27.23 [626]

—○—○|○—○—||—○—○|○—○—
aṣṭāpadīkṛtāḥ keśā netre cāñjanarañjite |

○—○—|○—○—||—○—○|○—○—
alaṁ bālasya mohāya paṇḍito 'tra virajyate || 27.24 [627]

[—○—○|○—○—||—○—○|○—○—]
..... |

○—○—|○—○—||—○—○|○—○—
alaṁ bālasya mohāya yasya nāsti dhruvasthitiḥ || 27.24A [628]

[—○—○|○—○—||—○—○|○—○—]
..... |

○—○—|○—○—||—○—○|○—○—
alaṁ bālasya mohāya saṅgo nāsti prajānatām || 27.24B [629]

—○—○|○—○—||—○—○|○—○—
añjanīva navā citrā pūtikāyo hy alaṁkṛtaḥ |

○—○—|○—○—||—○—○|○—○—
alaṁ bālasya mohāya na tu pāragaveṣiṇām || 27.25 [630]

—○—○|○—○—||—○—○|○—○—
añjanīva navā citrā pūtikāyo hy alaṁkṛtaḥ |

○—○—|○—○—||—○—○|○—○—
alaṁ bālasya mohāya paṇḍito 'tra virajyate || 27.26 [631]

--○--|-,○○--||---○|○-○- mavipulā
gandhena gātrām anuliptaḥ pādau gairikarañjitaḥ |

○---|○---||---|○-○-
alaṃ bālasya mohāya yasya nāsti dhruvasthitiḥ || 27.26A [632]

--○--|-,○○--||---○|○-○- mavipulā
gandhena gātrām anuliptaḥ pādau gairikarañjitaḥ |

○---|○---||---|○-○-
alaṃ bālasya mohāya saṅgo nāsti prajānatām || 27.26B [633]

-○-○|○---||-○---|○-○-
añjanīva navā citrā pūtikāyo hy alaṃkṛtaḥ |

○---|○---||---|○-○-
alaṃ bālasya mohāya yasya nāsti dhruvasthitiḥ || 27.26C [634]

-○-○|○---||-○---|○-○-
añjanīva navā citrā pūtikāyo hy alaṃkṛtaḥ |

○---|○---||---|○-○-
alaṃ bālasya mohāya saṅgo nāsti prajānatām || 27.26D [635]

--○-|-○○|-○--
kāmeṣu saktāḥ satatam hi mūḍhāḥ

--○-|-○○|-○--
saṃyojane vadyam apaśyamānāḥ |

○-○-|-○○|-○--
na jātu saṃyojanasaṅgasaktā

--○-|-○○|-○--
hy ogham tareyur vipulam mahāntam || 27.27 [636]

----|---|--- Triṣṭubh (Vedic opening)
ūrdhvaṁ cādhaḥ sarvato vītarāgo

-----|-----¹
hy ayam aham asmīti ca nānupaśyan /

---|---|---
evaṁ vimukto hi tared ihaugham

---|---|---
atīrṇapūrvam hy apunarbhavāya || 27.28 [637]

---|---|--- Vaitālīya
yo nirvanagair vimokṣitaḥ

---|---|---
saṁvanamukto vanam eva dhāvati |

---|---|---
taṁ paśyatha pudgalaṁ tv imaṁ

---|---|---
mukto bandhanam eva dhāvati || 27.29 [638]

----|-----||----|---|---
nelāṅgaḥ śvetasaṁchanna ekāro vartate rathaḥ /

---|---|---||---|---|---|---
anighaṁ paśyatāyāntaṁ chinayoktram abandhanam || 27.30 [639]

---|---|---||---|---|---|---
bahavaḥ śaraṇaṁ yānti parvatāṁś ca vanāni ca /

----|---|---||---|---|---|---
ārāmāṁ vṛkṣacaityāṁś ca manuṣyā bhayatarjitāḥ || 27.31 [640]

¹ There is an irregularity in the opening of this line. If we count the 2nd and 3rd syllables as resolved that gives a normal opening, but it goes against the rule of resolution. Udāna 7.1 reads: **ayam-aham-asmī ti anānupassī**, which has the same problem opening.

--ॐॐॐॐॐ--||--ॐॐॐॐॐ--
naitad dhi śaraṇaṃ kṣemaṃ naitac charaṇam uttamam ।

--ॐॐॐॐॐ--||--ॐॐॐॐॐ--
naitac charaṇam āgamy sarvaduḥkhāt pramucyate ॥ 27.32 [641]

--ॐॐॐॐॐ--||--ॐॐॐॐॐ--
yas tu buddhaṃ ca dharmaṃ ca saṃghaṃ ca śaraṇaṃ gataḥ ।

--ॐॐॐॐॐ--||--ॐॐॐॐॐ--
catvāri cāryasatyāni prajñayā paśyate yadā ॥ 27.33 [642]

---ॐॐॐॐॐ--||--ॐॐॐॐॐ--
duḥkham duḥkhasamutpādaṃ duḥkhasya samatikramam ।

---ॐॐॐॐॐ--||--ॐॐॐॐॐ--
āryaṃ caśāṅgikaṃ mārgaṃ duḥkhopaśamaḡāminam ॥ 27.34 [643]

--ॐॐॐॐॐ--||--ॐॐॐॐॐ--
etad dhi śaraṇaṃ kṣemam etac charaṇam uttamam ।

--ॐॐॐॐॐ--||--ॐॐॐॐॐ--
etac charaṇam āgamy sarvaduḥkhāt pramucyate ॥ 27.35 [644]

--ॐॐॐॐॐ--||--ॐॐॐॐॐ--
paśyataḥ paśyate paśyaṃ paśyate cāpy apaśyataḥ ।

ॐ---ॐॐॐॐॐ--||--ॐॐॐॐॐ--
apaśyaṃ paśyate naiva paśyato nāpy apaśyataḥ ॥ 27.36 [645]

ॐॐॐॐॐॐ--ॐॐॐॐॐ-- Vaitālīya
anupaśyanayā ca paśyanā

---ॐॐॐॐॐ--
nānātvaṃ hi tayor ihocyate ।

ॐॐॐॐॐॐ--ॐॐॐॐॐ--
divasasya yathaiva rātribhiḥ

---ॐॐॐॐॐ--
samdhānaṃ ca tayor na vidyate ॥ 27.37 [646]

oo-oo|-oo-oo- Vaitālīya
anupaśyati cen na paśyati
oo---oo|-oo-oo-
tv atha cet paśyati nānupaśyati |
--o-|-oo-oo-
paśyanⁿ ayam nānupaśyati
oo---oo|-oo-oo-
tv anupaśyaṁs tu sadā na paśyati || 27.38 [647]

--o-|-oo-oo- Vaitālīya ¹
paśyaṁ nu kiṁ nānupaśyate
oo---oo|-oo-oo-²
kim apaśyaṁ nānupaśyate sadā |
--oo|-oo-oo-
kasmim sati hānupaśyanā
--ooo|-oo-oo-³
kasmim na sati nānupaśyanā || 27.39 [648]

--oo|-oo-oo- Vaitālīya x 2
duḥkhaṁ yad ayaṁ na paśyati
oo---|-oo-oo-
tad apaśyann ātmeti paśyati |
--oo|-oo-oo- Aupacchandāsaka
duḥkhaṁ tu yathā tathā prapaśyanⁿ
oo---oo|-oo-oo- Vaitālīya
ayam ātmeti sadānupaśyati || 27.40 [649]

¹ We need to exclude **nu** from this line m.c. Unfortunately there are no parallels to this verse in Pāṇi.

² There is 1 mātrā too many in this line.

³ We should read **satī** m.c.

--ॐ!-ॐ-ॐ- Vaitālīya¹
yenāvṛtaḥ pṛthagjanaḥ
----!-ॐ-ॐ-
saṃskārām duḥkham̐ na paśyati |
--ॐ!-ॐ-ॐ-
tasmim̐ sati hānupaśyanā
ॐ--ॐ!-ॐ-ॐ-
vigate 'smim̐ vigatānupaśyanā || 27.41 [650]

|| paśyavargaḥ 27 ||

¹ We should read **vṛttaḥ** m.c

28: Pāpavarga

— 0 — | — 0 0 — || 0 0 — | 0 — 0 — bhavipulā
sarvapāpasyākaraṇaṃ kuśalasyopasaṃpadaḥ |
0 — 0 — | 0 0 0 — || — — — | 0 — 0 — navipulā
svacittaparyavadanam etad buddhasya śāsanam // 28.1 [651]

0 0 — | — 0 — 0 — Vaitālīya
dadataḥ puṇyaṃ pravardhate
— — — 0 | — 0 — 0 —
vairam na kriyate *ca* saṃyamāt |
0 0 — 0 0 | — 0 — 0 —
kuśalī prajahāti pāpakaṃ
— 0 — 0 — — 0 | — 0 — 0 —¹
rāgadoṣamohakṣayāt tu nirvṛtiḥ // 28.2 [652]

— 0 — | — 0 — 0 — Vaitālīya²
sārdhaṃ carann ekakaḥ sadā
— — — 0 | — 0 — 0 —
miśro hy anyajanena vedakaḥ
0 0 — 0 0 | — 0 — 0 —
kuśalī prajahāti pāpakaṃ
— — — 0 | — 0 — 0 —
krauñcaḥ kṣīrapako yathodakam // 28.3 [653]

— — — | 0 — — — || — — — 0 | 0 — 0 —
dṛṣṭvā hy ādīnavam loke jñātvā dharmaniraupadhim |
— — — 0 | 0 — — — || — — — 0 | 0 — 0 —
āryo na ramate *pāpe* pāpo na ramate śubhe // 28.4 [654]

¹ This line is hypermetric, as in its parallel at Udāna 8.5, which reads:
rāgadosamohakkhayā sa nibbuto.

² We should read *caram* m.c. as in Udāna 8.7: *saddhim caram-ekato vasam*.

ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-
 pravivekarasaṁ jñātvā rasaṁ copaśamasya vai |
 ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-
 nirjvaro bhavati niṣpāpo dharmaprītirasaṁ piban // 28.5 [655]

ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-
 anavasrutacittasya tv anunnahanaacetasaḥ |
 ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-
 puṇyapāpaprāhīṇasya nāsti durgatito bhayam // 28.6 [656]

ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-
 niṣeddhāraṁ pravaktāraṁ yaj jāned vadyadarśinam |
 ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-
 niḡrhyavādinam dhīraṁ tādrśaṁ satataṁ bhajet |
 ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-
 tādrśaṁ bhajamānasya śreyo bhavati na pāpakam // 28.7 [657]

ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ- navipulā
 upaśānto hy uparato mandabhāṣī hy anuddhataḥ |
 ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-
 dhunāti pāpakāṁ dharmāṁ drumapatraṁ yathānilaḥ // 28.8 [658]

ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ- Jagatī¹
 yo hy apraduṣṭasya narasya duṣyate
 ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ- Triṣṭubh x 3
 śuddhasya nityaṁ vigatāṅgaṇasya |
 ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-
 tam eva bālaṁ pratiyāti pāpaṁ
 ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ-
 kṣiptaṁ rajaḥ prativātaṁ yathaiva // 28.9 [659]

¹ I read -pr- in **apraduṣṭasya** as making position here, to avoid 2 light syllables in the 2nd & 3rd positions of the opening.

navipulā
yad yat karoti puruṣas tat tat paśyati hātmanah |
mavipulā
kalyāṇakārī kalyāṇam pāpakārī ca pāpakam || 28.10 [660]

ātmanā hi kṛte pāpe tv ātmanā kliśyate sadā |
ātmanā tv akṛte pāpe hy ātmanaiva viśudhyate || 28.11 [661]

mavipulā
āsuddhabuddhiṃ pratyātmanā nānyo hy anyam viśodhayet |
abhimathnāti taṃ pāpam vajram aśmamaṇim yathā || 28.12 [662]

caḥṣuṣmāṃ viṣamānīva vidyamāne parākramet |
paṇḍito jīvaloke 'smiṃ pāpāni parivarjayet || 28.13 [663]

vaṇiḡ vā sabhayaṃ mārgam alpaśāstro mahādhanō |
viṣaṃ jīvitakāmo vā pāpāni parivarjayet || 28.14 [664]

pāṇau cāsyā vraṇo na syād dhārayet pāṇinā viṣam |
navipulā
nāvraṇe krāmati viṣaṃ nāsti pāpam akurvataḥ || 28.15 [665]

sukarāṇi hy aśādhūni svātmano hy ahitāni ca |
yad vai hitaṃ ca pathyaṃ ca tad vai paramaduṣkaram || 28.16 [666]

ॐ---|ॐ---||---|ॐ-ॐ-
 sukaraṃ sādhuṇā sādhu sādhu pāpena duṣkaram |
 ---|ॐॐ-||---|ॐ-ॐ- navipulā
 pāpaṃ pāpena sukaraṃ pāpam āryeṇa duṣkaram || 28.17 [667]

ॐ---|ॐ---||---|ॐ-ॐ-
madhuvad manyate bālo yāvat pāpaṃ na pacyate |
 ॐ-ॐ-|ॐ---||ॐ---|ॐ-ॐ-
 yadā tu pacyate pāpam atha duḥkhaṃ nigacchati || 28.18 [668]

--ॐ-|ॐ---||---|ॐ-ॐ-
 pāpo 'pi paśyate bhadraṃ yāvat pāpaṃ na pacyate |
 ॐ-ॐ-|ॐ---||ॐ---|ॐ-ॐ-
 yadā tu pacyate pāpam atha pāpāni paśyati || 28.19 [669]

--ॐ-|ॐ---||---|ॐ-ॐ-
 bhadro 'pi paśyate pāpaṃ yāvad bhadraṃ na pacyate |
 ॐ-ॐ-|ॐ---||ॐ---|ॐ-ॐ-
 yadā tu pacyate bhadraṃ atha bhadraṇi paśyati || 28.20 [670]

---ॐ|ॐ---||---|ॐ-ॐ-
 kuryāc cet puruṣaḥ pāpaṃ nainaṃ kuryāt punaḥ punaḥ |
 ॐ-ॐ-|,---||---|ॐ-ॐ- mavipulā¹
 na tatra cchandraṃ kurvīta duḥkhaṃ pāpasya saṃcayaḥ || 28.21
 [671]

---ॐ|ॐ---||---|ॐ-ॐ-
 kuryāc cet puruṣaḥ puṇyaṃ kuryāc cainaṃ punaḥ punaḥ |
 ॐ---|ॐ---||ॐ---|ॐ-ॐ-
 tatra cchandraṃ ca kurvīta sukhaṃ puṇyasya saṃcayaḥ || 28.22 [672]

¹ I take cch- in cchandraṃ as orthographic, and mark the syllable as light here and in the next verse.

- - - - | - - - - || - - - - | - - - -
 abhitvareta kalyāṇe pāpāc cittam nivārayet |
 - - - - | - - - - || - - - - | - - - -
 dhandham hi kurvataḥ puṇyam pāpeṣu ramate manaḥ || 28.23 [673]

- - - - | - - - - || - - - - | - - - -
 alpakaṁ pi kṛtam pāpaṁ duḥkhāya parataḥ sadā |
 - - - - | - - - - || - - - - | - - - -¹
 mahate bhavaty anarthāya viṣaṁ koṣṭhagataṁ yathā || 28.24 [674]

- - - - | - - - - || - - - - | - - - -
 alpakaṁ pi kṛtam puṇyam paraloke sukhāvaham |
 - - - - | - - - - || - - - - | - - - -
 arthāya mahate nityam sasyānām iva saṁcayaḥ || 28.25 [675]

- - - - | - - - - || - - - - | - - - -
 adaṇḍeṣu hi daṇḍena yo 'praduṣṭeṣu duṣyate |
 - - - - | - - - - || - - - - | - - - - 9 syllables²
 daśānām anyatamaṁ sthānaṁ kṣipram eva nigacchati || 28.26 [676]

- - - - | - - - - || - - - - | - - - -
 jñātīnām vā vinābhāvaṁ bhogānām vā parikṣayam |
 - - - - | - - - - || - - - - | - - - -
 rājato hy upasargaṁ vāpy abhyākhyānaṁ ca dāruṇam || 28.27 [677]

- - - - | - - - - || - - - - | - - - -
 vedanām kaṭukām vāpi śarīrasya ca bhedanam |
 - - - - | - - - - || - - - - | - - - - navipulā
 ābādham vāpi paruṣaṁ cittakṣepam athāpi vā || 28.28 [678]

¹ Reading *bhavaty* as *bhoty* here to correct the metre; otherwise we could understand the 1st syllable as resolved.

² Dhṛ 137 also has 9 syllables in the odd line: *dasannam-aññataram ṭhānam*.

○○--|○---||--○○|○-○-
 atha vāsyāpy agārāṇi hy agnir dahati sarvathā |

----|○---||○○--|○-○-
 bhedāt kāyasya cāprājño daśamām durgatim vrajet // 28.29 [679]

--○○|○-○- Vaitālīya
 pāpe tu kṛte hi nāśvasec

○○○---○○|○-○-¹
 cirakṛte dūrakṛte 'pi nāśvaset |

○○○○|○-○-²
 rahasi ca kṛte 'pi nāśvased

-○-○○-!|○○]○-○-³
 asti tasya vipāka iti nāśvaset // 28.30 [680]

--○○|-[○]○-○- Vaitālīya⁴
 puṇye tu kṛte hi ihāśvasec

○○○---○○|○-○-
 cirakṛte dūrakṛte 'pi cāśvaset |

○○○○|○-○-
 rahasi ca kṛte 'pi cāśvased

-○-○○-!|○○]○-○-
 asti tasya vipāka iti cāśvaset // 28.31 [681]

¹ The opening is 1 mātrā too many here (and in the repetition lines that follow); we should perhaps read **dūrakṛte** to correct the metre. There is no parallel in Pāli to compare.

² The opening is 1 mātrā short here (and in the repetition lines); we could read **rahasī** to correct the metre here and in the verse that follow.

³ This is another example of the opening with pādādigaru listed in Study 2 on the Metres. We need to read **vipāketi** to correct the metre here and in the following 3 verses.

⁴ We need to exclude **hi** m.c., it has probably come into the text in imitation of the previous verse.

--UU|---UU-- Vaitālīya
 pāpe tu kṛte hi śocate
 UUU---UU|---UU--
 cirakṛte dūrakṛte 'pi śocate |
 UUUUU|---UU--
 rahasi ca kṛte 'pi śocate
 -U---UU-|[UU]U---
 asti tasya vipāka iti śocate // 28.32 [682]

--UU|---UU-- Vaitālīya
 puṇye tu kṛte hi nandate
 UUU---UU|---UU--
 cirakṛte dūrakṛte 'pi nandate |
 UUUUU|---UU--
 rahasi ca kṛte 'pi nandate
 -U---UU-|[UU]U---
 asti tasya vipāka iti nandate // 28.33 [683]

UU---UU|---UU-- Vaitālīya¹
 iha śocati pretya śocati
 -U---UU|---UU--²
 pāpakarmā hy ubhayatra śocati |

¹ Reading *pr-* in *pretya* as not making position to give the normal opening; Dhṛp 15 reads: *idha socati pecca socati*. In line c it appears that *pr-* in *prośocati* does make position, which gives the normal cadence - there is a similar phenomena in the next verse.

² See Study 2 on the Metres for a list of the occurrences of this variant opening.

ॐ-ॐ-ॐ-ॐ-ॐ-
 sa hi śocati sa praśocati
 - - - ॐ-ॐ-ॐ-ॐ-¹
 dr̥ṣṭvā karma hi kliṣṭam ātmanah // 28.34 [684]

ॐ-ॐ-ॐ-ॐ-ॐ- Vaitālīya²
 iha nandati pretya nandati
 ॐ- - - ॐ-ॐ-ॐ-
 kṛtapuṅyo hy ubhayatra nandati |
 ॐ-ॐ-ॐ-ॐ-ॐ-
 sa hi nandati sa pramodate
 - - - ॐ[ॐ]-ॐ-ॐ-ॐ-³
 dr̥ṣṭvā karma hi viśuddham ātmanah // 28.35 [685]

- - - ॐ-ॐ-ॐ- Vaitālīya
 pāpe tu kṛte hi śocate
 ॐ-ॐ- - ॐ-ॐ-ॐ-ॐ-
 cirakṛte dūrakṛte 'pi śocate |
 ॐ-ॐ-ॐ-ॐ-ॐ-
 rahasi ca kṛte 'pi śocate
 - - - ॐ-ॐ-ॐ-ॐ-
 bhūyaḥ śocati durgatiṁ gataḥ // 28.36 [686]

¹ Reading *kl-* as not making position to give the normal opening; Dhp 15 reads: *disvā kammakiliṭṭham-attano*; and it may be preferable to read: *dr̥ṣṭvā karmakliṣṭam ātmanah*.

² Reading *pr-* as not making position to give the normal opening; Dhp 18 reads: *idha nandati pecca nandati*. *pr-* in *pramodate* does make position in line c.

³ There is 1 mātrā too many in the opening again here; we should exclude *hi* m.c. Dhp 16 reads: *disvā kammavisuddhim-attano*.

--UU|-UU- Vaitāliya
puṇye tu kṛte hi nandate
UU--UU|-UU-
cirakṛte dūrakṛte 'pi nandate /
UUUU|-UU-
rahasi ca kṛte 'pi nandate
--UU|-UU-
bhūyo nandati sadgatiṁ gataḥ // 28.37 [687]

--UU|-UU- Vaitāliya
puṇye tu kṛte hi modate
UU--UU|-UU-
cirakṛte dūrakṛte 'pi modate /
UUUU|-UU-
rahasi ca kṛte 'pi modate
--UU|-UU-
bhūyo modati sadgatiṁ gataḥ // 28.38 [688]

UU-|-,UU|-UU- Triṣṭubh
kṛte ca pāpe 'py akṛte ca puṇye
--UU|-UU, UU|-UU-
'dharmaṁ samādāya vihāya dharmam /
UU-|-,UU|-UU-
bibheti mṛtyor iha pāpakarmā
--UU,|-UU|-UU-
bhinnaplavo madhya ivodakasya // 28.39 [689]

ॐ-ॐ-|-,-ॐॐ!-ॐ-- Triṣṭubh (Upendravajrā)
kṛtaṁ ca puṇyaṁ hy akṛtaṁ ca pāpaṁ
ॐ-ॐ-|-,-ॐॐ!-ॐ--
satāṁ ca dharmāś caritaḥ purāṇaḥ ।
ॐ-ॐ-|-,-ॐॐ!-ॐ--
bibheti mṛtyor na kadaṁ cid eva
ॐ-ॐ-|-,-ॐॐ!-ॐ--
yathaiva nāvā dṛḍhayā tarantaḥ ॥ 28.40 [690]

॥ pāpavargaḥ 28 ॥ ॥

29: Yugavarga

〰〰〰〰|〰〰〰 Vaitālīya¹
 avabhāsati tāvat sa *krmir*
 〰〰〰〰|〰〰〰
yāvan nodayate divākarah |
 〰〰〰〰|〰〰〰²
 vairocanē tūdgate bhṛṣam
 〰〰〰〰|〰〰〰³
 śyāvo bhavati na cāvabhāsate // 29.1 [691]

〰〰〰〰|〰〰〰 Vaitālīya x 2⁴
 evam bhāsitam āsi tārkitair
 〰〰〰〰|〰〰〰
yāvan nodayate tathāgataḥ |
 〰〰〰〰|〰〰〰 Aupacchandasaka
 buddhapratibhāsate tu loke
 〰〰〰〰〰〰|〰〰〰 Vaitālīya⁵
 na tārniko bhāsati nāsyā śrāvakaḥ // 29.2 [692]

¹ The cadence is incorrect here; Udāna 6.10 reads: *obhāsati tāva so kimi*, which gives the normal cadence.

² Reading the end vowel in *vairocanē* as light m.c. to give the normal opening.

³ I prefer to scan *bhavati* here as having 2 syllables (= *bhoti*), as that gives the more regular opening 〰〰〰〰. Scanning as 3 syllables is also possible.

⁴ This is a even line in odd position.

⁵ Reading *śr-* in *śrāvakaḥ* as not making position to give the normal cadence; the opening is 2 mātrā too many here, with no easy way to correct the metre. The parallel in the Pāli at Udāna 6.10 as it stands is in prose, and so cannot be compared.

○---|○○○-||---|○-○- navipulā
asāre sāramatayaḥ sāre cāsārasamjñīnaḥ |
---|○---||---|○-○-
te sāram nādhigacchanti mithyāsamkalpagocarāḥ || 29.3 [693]

---|○---||○---|○-○-
sāram tu sārato jñātvā hy asāram cāpy asārataḥ |
---|○---||---|○-○-
te sāram adhigacchanti samyaksamkalpagocarāḥ || 29.4 [694]

○-○-|-,○,○|-○--- Triṣṭubh
upātidhāvanti hi sārabuddhyā
○-○-,|○○|-○---
navam navam bandhanam ādadantaḥ |
○-○-|-,○,○|-○---
patanti hi dyotam ivāndhakārād
---|○---|-,○,○|-○---
drṣṭe śrute caiva niviṣṭacittāḥ || 29.5 [695]

---|○---|-,○,○|-○--- Triṣṭubh
kāṅkṣā hi yā syād iha vā pṛthag vā
○○---|-,○,○|-○---
ihavedikā vā paravedikā vā |
---|○---|-,○,○|-○---
tām dhyāyino viprajahanti sarvā
---|○---|-,○,○|-○---
hy ātāpino brahmacaryam carantaḥ || 29.6 [696]

○-○-|-,---||---|○-○- mavipulā
aniṣkaṣāyaḥ kāṣāyam yo vastram paridhāsyati |
○-○○|○---||---|○-○-
apetadamasauratyo nāsau kāṣāyam arhati || 29.7 [697]

- ॐ - ॐ | ॐ - - - - || - - ॐ ॐ | ॐ - ॐ -
 yas tu vāntakaṣāyaḥ syāc chīleṣu susamāhitaḥ |
 ॐ - ॐ ॐ | ॐ - - - - || ॐ - - - - | ॐ - ॐ -
 upetadamasauratyaḥ sa vai kāṣāyam arhati || 29.8 [698]

- ॐ - - - | ॐ - - - - || - ॐ - ॐ | ॐ - ॐ -
 yasya doṣāḥ samucchinnās tālamastakavad dhatāḥ |
 ॐ - ॐ - | -, - - - || - ॐ - - - | ॐ - ॐ - maviṣṭulā
 sa vāntadoṣo medhāvī sādthurūpo nirucyate || 29.9 [699]

ॐ - ॐ - | ॐ - - - - || - ॐ - ॐ | ॐ - ॐ -
 na nāmarūpamātreṇa varṇapuṣkalayā na ca |
 - ॐ - - - | ॐ - - - - || - - - - - | ॐ - ॐ -
 sādthurūpo naro bhavati māyāvī matsarī śaṭhaḥ || 29.10 [700]

ॐ - ॐ - | - ॐ, ॐ | ॐ - - - Triṣṭubh
 na varṇarūpeṇa naro hi sarvo
 - - ॐ -, | ॐ ॐ | ॐ - - -
 vijñāyate netvaradarśanena |
 ॐ - ॐ - | -, ॐ - | ॐ - - -
 saśmṛtānām iha vyañjanena
 ॐ - ॐ -, | ॐ ॐ | ॐ - - -
 tv aśmṛtā lokam imaṁ caranti || 29.11 [701]

ॐ ॐ - ॐ -, | ॐ ॐ | ॐ - - - Triṣṭubh
 pratirūpakaṁ dhūpitakarṇikā vā
 - - ॐ - | [ॐ ॐ] ॐ, ॐ | ॐ - - -¹
 lohārdhamāṣa iva hiraṇyacchannaḥ |
 ॐ - ॐ - | -, ॐ ॐ | ॐ - - -
 caranti haike parivāravantas
 - - ॐ - | -, ॐ ॐ | ॐ - - -
 tv antar hy aśuddhā bahi śobhamānāḥ || 29.12 [702]

---|u,u|--- Triṣṭubh
mīdhī ca yo bhavati mahāgrasāś ca
---|---|---
rātrīm divam saṁparivartaśāyī |
u---|---|---
mahāvarāhaiva nivāpapaṣṭaḥ
u---|---|---
punaḥ punar mandam upaiti garbham || 29.13 [703]

uu---|---uu Vaitālīya
manujasya sadā smṛtīmato
---uu|---
labdhvā bhojanamātrajānataḥ |
uu---|---
tanukāśya bhavanti vedanāḥ
uu---uu|---²
śanakair jīryati āyuh pālayam || 29.14 [704]

u---|u---||---|u---
śubhānudarśinaṁ nityam indriyaiś cāpy asaṁvṛtam |
---|u---||---u|u---
bhojane cāpy amātrajñam hīnam jāgarikāsu ca |
---u|u---||---u|u---
taṁ vai prasahate rāgo vāto vṛkṣam ivābalam || 29.15 [705.i]

¹ We need to read lohārdhamāṣeva here; SN 1.400: lohaḍḍhamāso va suvaṇṇachanno. In the cadence -cch- does not make position, cf. the Pāli.

² The cadence is incorrect here because of the Sanskritisation; SN1.402 reads: sanikaṁ jīrati āyu pālayam.

ᳵ-ᳵ-|ᳵ-ᳵ-||ᳵ-ᳵ-|ᳵ-ᳵ- bhavipulā
śubhānupaśyī viharann indriyair hi asaṁvṛtaḥ |
ᳵ-ᳵ-|ᳵ-ᳵ-||ᳵ-ᳵ-|ᳵ-ᳵ-
bhojane cāpy amātrajñāḥ kusīdo hīnavīryavān |
ᳵ-ᳵ-|ᳵ-ᳵ-||ᳵ-ᳵ-|ᳵ-ᳵ-
taṁ vai prasahate rāgo vāto vṛkṣam ivābalaṁ || 29.15 [705.ii]

ᳵ-ᳵ-|ᳵ-ᳵ-||ᳵ-ᳵ-|ᳵ-ᳵ-
śubhānudarśinaṁ nityam indriyaiś cāpy asaṁvṛtam |
ᳵ-ᳵ-|ᳵ-ᳵ-||ᳵ-ᳵ-|ᳵ-ᳵ-
bhojane cāpy amātrajñāṁ hīnaṁ jāgarikāsu ca |
ᳵ-ᳵ-|ᳵ-ᳵ-||ᳵ-ᳵ-|ᳵ-ᳵ-
taṁ vai prasahate dveṣo vāto vṛkṣam ivābalaṁ || 29.15A [706]

ᳵ-ᳵ-|ᳵ-ᳵ-||ᳵ-ᳵ-|ᳵ-ᳵ-
śubhānudarśinaṁ nityam indriyaiś cāpy asaṁvṛtam |
ᳵ-ᳵ-|ᳵ-ᳵ-||ᳵ-ᳵ-|ᳵ-ᳵ-
bhojane cāpy amātrajñāṁ hīnaṁ jāgarikāsu ca |
ᳵ-ᳵ-|ᳵ-ᳵ-||ᳵ-ᳵ-|ᳵ-ᳵ-
taṁ vai prasahate moho vāto vṛkṣam ivābalaṁ || 29.15B [707]

ᳵ-ᳵ-|ᳵ-ᳵ-||ᳵ-ᳵ-|ᳵ-ᳵ-
śubhānudarśinaṁ nityam indriyaiś cāpy asaṁvṛtam |
ᳵ-ᳵ-|ᳵ-ᳵ-||ᳵ-ᳵ-|ᳵ-ᳵ-
bhojane cāpy amātrajñāṁ hīnaṁ jāgarikāsu ca |
ᳵ-ᳵ-|ᳵ-ᳵ-||ᳵ-ᳵ-|ᳵ-ᳵ-
taṁ vai prasahate māno vāto vṛkṣam ivābalaṁ || 29.15C [708]

ᳵ-ᳵ-|ᳵ-ᳵ-||ᳵ-ᳵ-|ᳵ-ᳵ-
śubhānudarśinaṁ nityam indriyaiś cāpy asaṁvṛtam |
ᳵ-ᳵ-|ᳵ-ᳵ-||ᳵ-ᳵ-|ᳵ-ᳵ-
bhojane cāpy amātrajñāṁ hīnaṁ jāgarikāsu ca |
ᳵ-ᳵ-|ᳵ-ᳵ-||ᳵ-ᳵ-|ᳵ-ᳵ-
taṁ vai prasahate lobho vāto vṛkṣam ivābalaṁ || 29.15D [709]

ॐ-
 śubhānudarśinaṁ nityam indriyaiś cāpy asaṁvṛtam ।
 ॐ-
 bhojane cāpy amātrajñāṁ hīṇāṁ jāgarikāsu ca ।
 ॐ-
 taṁ vai prasahate tṛṣṇā vāto vṛkṣam ivābalam ॥ 29.15E [710]

ॐ-
 aśubhānudarśinaṁ nityam indriyaiś ca susaṁvṛtam ।
 ॐ-
 bhojane cāpi mātrajñāṁ yuktaṁ jāgarikāsu ca ।
 ॐ-
 taṁ na prasahate rāgo vātaḥ śailam iva sthiram ॥ 29.16 [711.i]

ॐ-
 bhavipulā
 aśubhānupaśyī viharann indriyair hi susaṁvṛtaḥ ।
 ॐ-
 bhojane cāpi mātrajñāḥ śrāddha ārabdhavīryavān ।
 ॐ-
 taṁ na prasahate rāgo vātaḥ śailam iva parvatam ॥ 29.16 [711.ii]

ॐ-
 aśubhānudarśinaṁ nityam indriyaiś ca susaṁvṛtam ।
 ॐ-
 bhojane cāpi mātrajñāṁ yuktaṁ jāgarikāsu ca ।
 ॐ-
 taṁ na prasahate dveṣo vātaḥ śailam iva sthiram ॥ 29.16A [712]

¹ We should read śailam va here; Dhp 8 reads: vāto selaṁ va pabbatam.

ॐ-
aśubhānudarśīnaṁ nityam indriyaiś ca susaṁvṛtam ।
-ॐ-
bhøjane cāpi mātrajñāṁ yuktaṁ jāgarikāsu ca ।
-ॐ-
taṁ na prasahate moho vātaḥ śailam iva sthiram ॥ 29.16B [713]

ॐ-
aśubhānudarśīnaṁ nityam indriyaiś ca susaṁvṛtam ।
-ॐ-
bhøjane cāpi mātrajñāṁ yuktaṁ jāgarikāsu ca ।
-ॐ-
taṁ na prasahate māno vātaḥ śailam iva sthiram ॥ 29.16C [714]

ॐ-
aśubhānudarśīnaṁ nityam indriyaiś ca susaṁvṛtam ।
-ॐ-
bhøjane cāpi mātrajñāṁ yuktaṁ jāgarikāsu ca ।
-ॐ-
taṁ na prasahate lobho vātaḥ śailam iva sthiram ॥ 29.16D [715]

ॐ-
aśubhānudarśīnaṁ nityam indriyaiś ca susaṁvṛtam ।
-ॐ-
bhøjane cāpi mātrajñāṁ yuktaṁ jāgarikāsu ca ।
-ॐ-
taṁ na prasahate ṛṣṇā vātaḥ śailam iva sthiram ॥ 29.16E [716]

ॐ-
ramaṇīyāny araṇyāni na cātra ramate janaḥ ।
-ॐ-
vītarāgātra raṁsyante na tu kāmagaveṣiṇaḥ ॥ 29.17 [717]

---|---||---|---
 grāme vā yadi vāraṇye nimne vā yadi vā sthale |
 ---|---||---|--- savipulā
 yatrārhanto viharanti te deśā ramaṇīyakāḥ || 29.18 [718]

---|---||---|---
 dūrāt santaḥ prakāśyante himavān iva parvataḥ |
 ---|---||---|---
 asanto na prakāśyante rātriḥ*iptāḥ śarā yathā* || 29.19 [719]

---|---||---|---
 sadbhir eva sahāsīta paṇḍitair arthacintakaiḥ |
 ---|---||---|--- mavipulā
 arthaṁ mahāntaṁ gambhīraṁ prajñayā pratividhyate || 29.20 [720]

---[---]|---||---|---¹
 ahaṁ nāga iva saṁgrāme cāpād utpatitāṁ śarān |
 ---|---||---|---
 ativākyam titikṣāmi duḥśīlo hi mahājanaḥ || 29.21 [721]

---|---||---|---
 bhave cāhaṁ bhayaṁ dṛṣṭvā bhūyaś ca vibhavaṁ bhave |
 ---|---||---|--- ravipulā
 tasmād bhavaṁ nābhinande nandī ca vibhavana me || 29.22 [722]

---|---||---|---
 aśraddhaś cākṛtajñaś ca saṁdhicchettā ca yo naraḥ |
 ---|---||---|--- mavipulā
 hatāvakāśo vāntāśaḥ sa vai tūttamaṇīyaḥ || 29.23 [723]

¹ We need to read either nāga 'va or nāgeva m.c. here; Dhṛ 320 reads: ahaṁ nāgo va saṅgāme.

- ॐ-ॐ|ॐ- - - - - || - - - - - |ॐ-ॐ-¹
 mātaram pitaram hatvā rājānam dvau ca śrotriyau |
 - - - - - |ॐ- - - - - || ॐॐ- - - - - |ॐ-ॐ-
 rāṣṭram sānucaram hatvā anigho yāti brāhmaṇaḥ || 29.24 [724]

- - - - - |ॐ- - - - - || - ॐ- - - - - |ॐ-ॐ-
 yeṣāṃ samnicayo nāsti ye pariññātabhojanāḥ |
 - ॐ- - - - - |ॐ- - - - - || ॐ- - - - - |ॐ-ॐ-
 śunyatā cānimittam ca vivekaś caiva gocaraḥ |
 - - - - - |ॐ- - - - - || ॐ- - - - - |ॐ-ॐ-
 ākāśaiva śakuntānām padaṃ teṣāṃ duranvayam || 29.25 [725]

- - - - - |ॐ- - - - - || - ॐ- - - - - |ॐ-ॐ-
 yeṣāṃ samnicayo nāsti ye pariññātabhojanāḥ |
 - ॐ- - - - - |ॐ- - - - - || ॐ- - - - - |ॐ-ॐ-
 śunyatā cānimittam ca vivekaś caiva gocaraḥ |
 - - - - - |ॐ- - - - - || ॐ- - - - - |ॐ-ॐ-
 ākāśaiva śakuntānām gatis teṣāṃ duranvayā || 29.26 [726]

- - - - - |ॐ- - - - - || - ॐ- - - - - |ॐ-ॐ-
 yeṣāṃ samnicayo nāsti ye pariññātabhojanāḥ |
 - ॐ- - - - - |ॐ- - - - - || ॐ- - - - - |ॐ-ॐ-
 śunyatā cānimittam ca samādhiś caiva gocaraḥ |
 - - - - - |ॐ- - - - - || ॐ- - - - - |ॐ-ॐ-
 ākāśaiva śakuntānām padaṃ teṣāṃ duranvayam || 29.27 [727]

¹ śr- does not make position in this pādayuga; and br- does not in the following one.

yeṣāṃ sa^mnicayo nāsti ye pariññātabhojanāḥ ।
śūnyatā cānimittam ca samādhiś caiva gocaraḥ ।
ākāśaiva śakuntānām gatis teṣāṃ duranvayā ॥ 29.28 [728]

yeṣāṃ bhavaḥ parikṣīno hy aparāntam ca nāśritāḥ ।
śūnyatā cānimittam ca vivekaś caiva gocaraḥ ।
ākāśaiva śakuntānām padaṃ teṣāṃ duranvayam ॥ 29.29 [729]

yeṣāṃ bhavaḥ parikṣīno hy aparāntam ca nāśritāḥ ।
śūnyatā cānimittam ca vivekaś caiva gocaraḥ ।
ākāśaiva śakuntānām gatis teṣāṃ duranvayā ॥ 29.30 [730]

yeṣāṃ bhavaḥ parikṣīno hy aparāntam ca nāśritāḥ ।
śūnyatā cānimittam ca samādhiś caiva gocaraḥ ।
ākāśaiva śakuntānām padaṃ teṣāṃ duranvayam ॥ 29.31 [731]

yeṣāṃ bhavaḥ parikṣīno hy aparāntam ca nāśritāḥ ।
śūnyatā cānimittam ca samādhiś caiva gocaraḥ ।
ākāśaiva śakuntānām gatis teṣāṃ duranvayā ॥ 29.32 [732]

- ॐ - - | ॐ - - - || - ॐ - - | ॐ - ॐ -
alpakās te manuṣyeṣu ye janāḥ pāragāmināḥ |
ॐ - ॐ - | ॐ - ॐ - || - ॐ - - | ॐ - ॐ - Anuṣṭubh¹
atheyam itarāḥ prajāḥ tīram evānudhāvati || 29.33 [733]

- - ॐ - | ॐ - - - || - - - - | ॐ - ॐ -
ye tarhi samyag ākhyāte dharme dharmānudarśināḥ |
- ॐ - - | ॐ - - - || - ॐ - - | ॐ - ॐ -
te janāḥ pāram eṣyanti mṛtyudheyasya sarvaśaḥ || 29.34 [734]

ॐ - ॐ - | ॐ - - - || - ॐ - - | ॐ - ॐ -
gatādhvano viśokasya vipramuktasya tāyinaḥ |
- - - - | ॐ - - - || ॐ ॐ - - | ॐ - ॐ -
sarvagrānthaprahīṇasya paridāgho na vidyate || 29.35 [735]

- - - ॐ | ॐ - - - || - - - ॐ | ॐ - ॐ -
uttīrṇāḥ sabhaya mārgaḥ pātālaḥ parivarjitaḥ |
- - - - | ॐ - - - || - - - ॐ | ॐ - ॐ -
mukto yogais tathā grānthaiḥ sarvaṁ rāgaviṣaṁ hatam || 29.36 [736]

- ॐ - ॐ | ॐ - - - || - ॐ - ॐ | ॐ - ॐ -
nāsti kāmasamo hy ogho nāsti doṣasamo grahaḥ |
- ॐ - ॐ | ॐ - - - || - ॐ - - | ॐ - ॐ -
nāsti mohasamaṁ jālaṁ nāsti tṛṣṇāsamā nadī 29.37 [737]

- - - ॐ | ॐ - - - || ॐ ॐ - - | ॐ - ॐ -
ākāṣe tu padaṁ nāsti śramaṇo nāsti bāhyakaḥ |
ॐ - - ॐ | ॐ - - - || - ॐ - - | ॐ - ॐ -
prapañcābhiratā bālā niṣprapañcās tathāgatāḥ || 29.38 [738]

¹ This pādayuga is also an Anuṣṭubh variation in the Pāḷi; Dhṛ 85 reads:
athāyaṁ itarā pajā tīram-evānudhāvati.

---|---||---|---
yogaiḥ samuhyate bālo yogāṁ nudati paṇḍitaḥ |
---|---||---|---
yogāṁ praṇudya medhāvī ye divyā ye ca mānusāḥ |
-|---||-|---
sarvayogāṁ praṇudyeha sarvaduḥkhāḥ pramucyate || 29.39 [739]

---|---||---|--- navipulā
yogād bhavaḥ prabhavati viyogād bhavaśamkṣayaḥ |
---|---||---|---
etad dvaidhāpathaṁ jñātvā bhavāya vibhavāya ca |
-|---||-|---
tatra śikṣeta medhāvī yatra yogān atikramet || 29.40 [740]

---|---||---|---
akṛtaṁ kukṛtāc chreyaḥ paścāt tapati duṣkṛtaṁ |
-|---||-|---
śocate duṣkṛtaṁ kṛtvā śocate durgatiṁ gataḥ || 29.41 [741]

---|---||---|---
kṛtaṁ tu sukṛtaṁ śreyo yat kṛtvā nānutapyate |
-|---||-|---
nandate sukṛtaṁ kṛtvā nandate sugatiṁ gataḥ 29.42 [742]

---|---||---|--- mavipulā
nābhāṣamāṇā jñāyante miśrā bālair hi paṇḍitaḥ |
---|---||---|---
jñāyante bhāṣamāṇās tu deṣayanto 'rajaḥ padam || 29.43 [743]

-|---||-|---
bhāṣayed dyotayed dharmam ucchrayed ṛṣiṇāṁ dhvajam |
-|---||-|---
subhāṣitadhvajā nityam ṛṣayor dharmagauravāḥ || 29.44 [744]

--o-|o---||--oo|o-o-
nindanti tuṣṇim āsīnam nindanti bahubhāṣiṇam |

-o---|o---||-o---|o-o-
alpabhāṣiṇim ca nindanti nāsti lokeṣv aninditaḥ || 29.45 [745]

--o-|o-oo-||-----|o-o-¹
ekāntaninditaḥ puruṣaḥ ekāntam vā praśamsitaḥ |

--o-|oooo-||o---|o-o- navipulā
nābhūd bhaviṣyati ca no na cāpy etarhi vidyate || 29.46 [746]

-o---|o---||oo-o|o-o-
yaṁ tu vijñāḥ praśamsanti hy anuyujya śubhāśubham |

o---|o---||-----|o-o-
praśamsā sā samākhyatā na tv ajñair yaḥ praśamsitaḥ || 29.47 [747]

--o-|o-|o---||-----|o-o- ravipulā
medhāvinam vṛttayuktaṁ prājñam śīleṣu samvṛtam |

---o|o---||---o|o-o-
niṣkaṁ jāmbunadasyaiva kaś taṁ ninditum arhati || 29.48 [748]

--o-|ooo-||-o---|o-o- bhavipulā
śailo yathāpy ekaghano vāyunā na prakampyate |

---o|o---||o---|o-o-
evaṁ nindāpraśamsābhir na kampyante hi paṇḍitaḥ || 29.49 [749]

-o---|o---||-----o|o-o-
yasya mūle tvacā nāsti parṇā nāsti tathā latāḥ |

---o|o---||---o|o-o-
taṁ dhīraṁ bandhanān muktaṁ kaś taṁ ninditum arhati || 29.50
[750]

¹ Dhṛ 228c reads: *ekantaṁ nindito poso.*

- 0 - 0 | - 0 - 0 - - Aupacchandasaka
yasya ha prapañcitam hi no sat
- - - 0 0 | - 0 - 0 - -
saṁtānam parikham ca yo nivṛttaḥ |
- - 0 0 | - 0 - 0 - -
tṛṣṇāvigataṁ munim carantaṁ
0 0 - - 0 0 | - 0 - 0 - -
na vijānāti sadevako 'pi lokaḥ || 29.51 [751]

- 0 0 - | - 0 - 0 - Vaitālīya
yasya jitaṁ nopajīyate
0 0 - - 0 0 | - 0 - 0 - - Aupacchandasaka¹
jitaṁ anveti na kaṁ cid eva loke |
- - 0 0 | - 0 - 0 - Vaitālīya x 2
taṁ buddham anantagocaraṁ
0 0 - - 0 0 | - 0 - 0 - -
hy apadaṁ kena padena neṣyasi || 29.52 [752]

- 0 - 0 | - 0 - 0 - Vaitālīya
yasya jālinī viṣaktikā
- - - 0 0 | - 0 - 0 - -
tṛṣṇā nāsti hi lokanāyinī |
- - 0 0 | - 0 - 0 - -
taṁ buddham anantagocaraṁ
0 0 - - 0 0 | - 0 - 0 - -
hy apadaṁ kena padena neṣyasi || 29.53 [753]

- 0 - - | 0 - - - || - - - 0 | 0 - 0 -
yasya mūlam kṣītau nāsti parṇā nāsti tathā latāḥ |
- - - - | 0 - - - || - 0 - 0 | 0 - 0 -
taṁ dhīraṁ bandhanān muktaṁ ko nu ninditum arhati || 29.54 [754]

¹ The parallel line at Dhṛp 179b is also in Opaccandasaka metre: jitaṁ assa no yāti koci loke.

- ॐ - ॐ | - ॐ - ॐ - Vaitālīya
yasya jālinī viṣaktikā
- - - ॐ | - ॐ - ॐ -
tṛṣṇā nāsti hi lokanāyinī |
- - ॐ | - ॐ - ॐ -
taṁ buddham anantavikramaṁ
ॐ - - ॐ | - ॐ - ॐ -
hy apadaṁ kena padena neṣyasi || 29.55 [755]

- ॐ - | - ॐ - ॐ - Vaitālīya
yasya vitarkā vidhūpitās
- - - ॐ | - ॐ - ॐ - - Aupacchandasaka x 3
tv ādhyātmaṁ vinivartitā hy aśeṣam |
ॐ - ॐ | - ॐ - ॐ - -
sa hi saṅgam atītya sarvasaṁjñāṁ
- - - ॐ | - ॐ - ॐ - -
yogāpetam atīrṇasaṅgam eti || 29.56 [756]

- ॐ ॐ ॐ | - ॐ - ॐ - Vaitālīya¹
muñca purato muñca paścato
- - - ॐ | - ॐ - ॐ -
madhye muñca bhavasya pāragaḥ |
- - ॐ | - ॐ - ॐ -
sarvatra vimuktamānaso
ॐ - - ॐ | - ॐ - ॐ -
na punar jātijarām upeṣyasi || 29.57 [757]

|| yugavargaḥ 29 ||

¹ Reading the final syllable in *puratō* as light to give the normal opening.

30: Sukhavarga

᳚---|᳚᳚᳚-||---|᳚-᳚- navipulā
jayād vairam prasavate duḥkham śete parājitaḥ |
᳚᳚---|᳚---||---᳚᳚᳚-᳚-᳚-
upaśāntaḥ sukham śete hitvā jayaparājayau || 30.1 [758]

᳚᳚---|᳚---||᳚---᳚᳚-᳚-᳚-
paraduḥkhopadhānena ya icchet sukham ātmanaḥ |
-᳚---|᳚---||---᳚᳚᳚-᳚-᳚-
vairasaṃsargasasaṃsakto duḥkhān na parimucyate || 30.2 [759]

᳚᳚---|᳚---||---᳚᳚-᳚-᳚-
sukhakāmāni bhūtāni yo daṇḍena vihiṃsati |
-᳚-᳚᳚᳚---||᳚-᳚᳚᳚-᳚-᳚-
ātmanaḥ sukham eṣāṇaḥ sa vai na labhate sukham || 30.3 [760]

᳚᳚---|᳚---||---᳚᳚-᳚-᳚-
sukhakāmāni bhūtāni yo daṇḍena na hiṃsati |
-᳚-᳚᳚᳚---||---᳚᳚᳚-᳚-᳚-
ātmanaḥ sukham eṣāṇaḥ sa pretya labhate sukham || 30.4 [761]

--᳚-|᳚᳚᳚-||---᳚᳚-᳚-᳚- navipulā
dharmaṃ caret sucaritaṃ nainaṃ duścaritaṃ caret |
-᳚---|᳚---||---|᳚-᳚-
dharmacārī sukham śete hy asmim loke paratra ca || 30.5 [762]

--᳚-,|᳚᳚᳚-᳚-᳚- Jagatī
dharmaḥ sadā rakṣati dharmacāriṇam
--᳚-,|᳚-|᳚--- Triṣṭubh x 3
chatraṃ mahadvarṣakāle yathaiva |

--○--|-,|--○--¹

eṣānuśaṃso dharme sucīrṇe

○--○--|,--○|--○--

na durgatiṃ gacchati dharmacārī || 30.6 [763]

--○--|,--○|--○-- Jagatī

dharmaḥ sadā rakṣati dharmacāriṇaṃ

--○--|-,○|--○-- Triṣṭubh x 3

dharmaḥ sucīrṇaḥ sukham ādadhāti

--○--|-,|--○--

eṣānuśaṃso dharme sucīrṇe

○--○--|,--○|--○--

na durgatiṃ gacchati dharmacārī || 30.7 [764]

--○--|-,○|--○-- Triṣṭubh

alpāpi santo bahavo jayanti

○--○--|-,○|--○--²

susaṃvidhāne na saṃvidhānam |

--○[○]○--|--○--|--○--³

alpam api cec chraddadhāno dadāti

----,|---○|--○-- Vedic opening

tenaivāsau bhavati sukhī paratra || 30.8 [765]

--○--|--○,○|--○-- Triṣṭubh

dānaṃ ca yuddhaṃ ca samānam āhur

--○--|,--○|--○--

naite guṇāḥ kāpuruṣeva santi |

¹ Two presumed light syllables in 6th & 7th position have been replaced by one heavy syllable here, and in the verse that follows; Thag 303 has the same variation: *eṣānisamso dhamme suciṇṇe*.

² The break is incorrect here; there is no parallel for this line to compare.

³ Reading *alpam pi* to give the normal opening; SN1.97 reads *appam-pi*.

--ॐ-|-ॐ,ॐ|-ॐ--
saṁgrāma^{ve}leva hi *d*ānave^{lā}

--ॐ-|-ॐ-|-ॐ--
tulyaṁ bhavet kāraṇasaṁgraheṇa // 30.9 [766]

ॐ-ॐ-|-ॐ-|-ॐ-- Triṣṭubh¹
ayaṁ hi pratyūhaśatāni *j*itvā

--ॐ-|-ॐ-|-ॐ--
mātsaryam ākramya ca śatrubhūtam |

ॐ-ॐ-|-ॐ-|-ॐ--
śūrād dhi taṁ śūratarāṁ vadāmi

ॐ-ॐ-|-ॐ,ॐ|-ॐ--
dadāti yo dānam asaktacitta^h // 30.10 [767]

ॐ-ॐ-|-,-,---||ॐ---|ॐ-ॐ- mavipulā
sukho *vipākaḥ* puṇyānām abhiprāyaḥ saṁṛdhyate |

--ॐॐ|ॐ---||ॐ---|ॐ-ॐ-
kṣipraṁ ca paramāṁ śāntim nirvṛtim so 'dhigacchati // 30.11 [768]

ॐ-ॐ-ॐ|ॐ---||ॐ---|ॐ-ॐ-
parato hy upasargāṁś ca devatā mārakāyikāḥ |

--ॐ---|ॐ---||ॐ---|ॐ-ॐ-
antarāyaṁ na śaktiṣṭāḥ kṛtapuṇyasya kartu vai // 30.12 [769]

---|ॐ---||ॐ---|ॐ-ॐ-
dharmaprīti^h sukhaṁ śete viprasannena cetasā |

--ॐ-|-ॐ---||ॐ---|ॐ-ॐ-
āryapravedite dharme ramate paṇḍitaḥ smṛtaḥ // 30.13 [770]

¹ Reading *pr-* as not making position to give the normal opening.

---ॐ|ॐ---||ॐॐ---|ॐ-ॐ-
yeṣāṃ dharmarataṃ cittam anupādāya nirvṛtim /
-ॐ---|ॐॐ-||---ॐ|ॐ-ॐ- navipulā
smṛtyupasthānanirataṃ bodhyaṅgeṣu ca saptasu // 30.14 [771]

---ॐ|ॐ---||ॐॐ---|ॐ-ॐ-
yeṣāṃ dharmarataṃ cittam anupādāya nirvṛtim /
-ॐ-ॐ|ॐ---||---|ॐ-ॐ-
ṛddhipādarataṃ caiva mārga cāṣṭāṅgike ratam // 30.15 [772]

ॐ---|ॐ---||-ॐ-ॐ|ॐ-ॐ-
sukhaṃ te bhujate piṇḍaṃ dhārayanti ca cīvaram /
ॐ---ॐ|ॐ---||-ॐ-ॐ|ॐ-ॐ-
sukhaṃ caṅkramaṇaṃ teṣāṃ parvateṣu guhāsu ca // 30.16 [773]

---|ॐॐ-||-ॐ---|ॐ-ॐ- navipulā
kṣemaprāptā hi sukhitā drṣṭadharmābhinirvṛtāḥ /
-ॐ-ॐ|ॐ---||---|ॐ-ॐ-
sarvavairabhayātītās tīrṇā loke viṣaktikām // 30.17 [774]

ॐ-ॐ-|ॐ---||ॐॐ---|ॐ-ॐ- mavipulā
sukho vivekas tuṣṭasya śrutadharmasya paśyataḥ /
---|ॐ---||-ॐ---|ॐ-ॐ-
avyāvadyaḥ sukhaṃ loke prāṇabhūteṣu saṃyamaḥ // 30.18 [775]

ॐ-ॐ-|ॐ---||---ॐ|ॐ-ॐ-
sukhaṃ virāgatā loke kāmānāṃ samatikramaḥ /
-ॐ---|ॐॐ-||---ॐ|ॐ-ॐ- navipulā
asmimānasya vinaya etad vai paramaṃ sukham // 30.19 [776]

U---|U---||U---|U--
sukhaṁ yāvaj jarā śīlaṁ sukhaṁ śraddhā pratiṣṭhitā |

U--U|U---||---U|U--
sukhaṁ cārtharatā vācā pāpasyākaraṇaṁ sukham || 30.20 [777]

U---|U---||U---U|U--
sukhaṁ mātrvyatā loka sukhaṁ caiva pitrvyatā |

U---|U---||U---|U--
sukhaṁ śrāmaṇyatā loka tathā brāhmaṇyatā sukhaṁ || 30.21 [778]

U---|U---||U---|U--
sukhaṁ buddhasya cotpādaḥ sukhaṁ dharmasya deśanā |

U---|U---||U---|U--
sukhaṁ saṁghasya sāmagrī samagrāṇām tapaḥ *sukham* || 30.22 [779]

-U---|U---||U---|U--
śīlavantaḥ sukhaṁ dṛṣṭuṁ sukhaṁ dṛṣṭuṁ bahuśrutāḥ |

---U|U---||---U|U--
arhantaś ca sukhaṁ dṛṣṭuṁ vipramuktapunarbhavāḥ || 30.23 [780]

U--U|,-U---||U---U|U-- *ravipulā*
sukhā nadī sūpatīrthā sukhaṁ dharmajino jinaḥ |

---U|U---||U---|U--
prajñālābhaḥ sukho nityam asmimānakṣayaḥ sukham || 30.24 [781]

U---U|U---||---U|U--
sukhaṁ darśanam āryāṇām saṁvāso 'pi sadā sukham |

U--U|U---||---U|U--
adarśanena bālānām nityam eva sukhī bhavet || 30.25 [782]

-U---|U---||---U|U--
bālasaṁsargacārī hi dīrghādhvānaṁ praśocati |

---U|U---||U---U|U--
duḥkho bālair hi saṁvāso hy amitirair iva sarvaśaḥ |

--○○|○---||---○|○-○-
dhīrais tu sukhasaṁvāso jñātīnām iva saṁgamaḥ // 30.26 [783]

-○-○|○---||---|○-○-
durlabhaḥ puruṣo jātyo nāsau sarvatra jāyate |
-----|○---||-○-○|○-○-
yatrāsau jāyate vīras tat kulaṁ sukham edhate // 30.27 [784]

-○--|○---||-○-○|○-○-
sarvathā vai sukhaṁ śete brāhmaṇaḥ parinirvṛtaḥ |
-○-○|○---||-○--|○-○-¹
yo na lipyate kāmebhir vipramukto nirāsravaḥ // 30.28 [785]

-----|○---||○○○○|○-○-
sarvā hy āśāstayaś chitvā vinīya hṛdayajvaram |
○○--|○---||-----|○-○-
upaśāntaḥ sukhaṁ śete śāntiṁ prāpyeha cetasaḥ // 30.29 [786]

--○○|○---||---○|○-○-
mātrāsukhapatyāgād yaḥ paśyed vipulaṁ sukhaṁ |
○---|○---||---○|○-○-
tyajen mātrāsukhaṁ dhīraḥ saṁpaśyaṁ vipulaṁ sukhaṁ // 30.30
[787]

-○-○|○---||---○○|○-○-
yac ca kāmasukhaṁ loke yac cāpi divijaṁ sukhaṁ |
-○○○|○---||○---○|○-○-
tṛṣṇākṣayasukhasyaitat kalām nārghati ṣoḍaśim // 30.31 [788]

¹ Reading the last syllable in *lipyatē* as light to give the pathyā cadence.

---ॐ|ॐ---||---|ॐ-ॐ-
nikṣīpya hi gurum bhāraṁ nādadyād bhāraṁ eva tu |

---|ॐ---||-ॐ---|ॐ-ॐ-
bhārādānaṁ paraṁ duḥkhaṁ bhāranikṣepaṇaṁ sukhaṁ || 30.32
[789]

-ॐ---|,-ॐ---||-ॐ---|ॐ-ॐ- ravipulā
sarvaṭṛṣṇāṁ viprahāya sarvasaṁyojanakṣayāt |
---ॐ-|ॐ---||---ॐ|ॐ-ॐ-
sarvopadhīm pariḥjñāya nāgacchanti punarbhavam || 30.33 [790]

---ॐ-|,-ॐ,ॐ|--- Triṣṭubh
artheṣu jāteṣu sukhaṁ sahāyāḥ
---ॐ-|,-ॐ|---
puṇyaṁ sukhaṁ jīvitasamkṣayeṣu |
---ॐ-|,-ॐ,ॐ|---
tuṣṭiḥ sukhā yā tv itaretareṇa
---ॐ-|,-ॐ,ॐ|---
sarvasya duḥkhasya sukho nirodhaḥ || 30.34 [791]

ॐ-ॐ|ॐ---||ॐ---|ॐ-ॐ-
ayoghanahatasyaiva jvalato jātavedasaḥ |
ॐ---|ॐ---||ॐ---|ॐ-ॐ-
anupūrvopaśāntasya yathā na jñāyate gatiḥ || 30.35 [792]

---|ॐ---||-ॐ---|ॐ-ॐ-
evaṁ samyagvimuktānāṁ kāmapaṅkaughatāriṇām |
---ॐ-|ॐ---||---ॐ|ॐ-ॐ-
prajñāpayitum gatir nāsti prāptānām acalaṁ sukhaṁ || 30.36 [793]

---ॐ|---ॐ--- Aupacchandasaka
yasyāntarato na santi kopā
---ॐ|---ॐ---
itthambhāvagataṃ ca yo nivṛttaḥ |
ॐ---ॐ|---ॐ---
akhilam taṃ sukhinaṃ sadā viśokam
---ॐ|---ॐ---
devā nānubhavanti darśanena || 30.37 [794]

ॐ---|---ॐ,ॐ|--- Triṣṭubh
sukhaṃ hi yasyeha na kiñcanaṃ syāt
---ॐ|---ॐ,ॐ|---
svākhyātadharmasya bahuśrutasya |
ॐ---|---ॐ,ॐ|---
sakiñcanaṃ paśya vihanyamānaṃ
ॐ---|---ॐ,ॐ|---
janaṃ janeṣu pratibaddhacittam || 30.38 [795]

ॐ---|---ॐ,ॐ|--- Triṣṭubh
sukhaṃ hi yasyeha na kiñcanaṃ syāt
---ॐ|---ॐ,ॐ|---
svākhyātadharmasya bahuśrutasya |
ॐ---|---ॐ,ॐ|---
sakiñcanaṃ paśya vihanyamānaṃ
ॐ---|---ॐ,ॐ|---
janaṃ janeṣu pratibaddharūpam || 30.39 [796]

○○-○○|○-○-○ Vaitālīya x 2¹

sukhino hi janā hy akiñcanā

-○○-○○|○-○-○

vedaguṇā hi janā hy akiñcanāḥ |

○-○-○,|○-○○|○-○-○ Triṣṭubh x 2

sakiñcanam paśya vihanyamānam

○-○-○|○,○○|○-○-○

janam janeṣu pratibaddhacittam // 30.40 [797]

○○-○○|○-○-○ Vaitālīya x 2

sukhino hi janā hy akiñcanā

-○○-○○|○-○-○

vedaguṇā hi janā hy akiñcanāḥ |

○-○-○|○,○○|○-○-○ Triṣṭubh x 2

sakiñcanam paśya vihanyamānam

○-○-○|○,○○|○-○-○

janam janeṣu pratibaddharūpam // 30.41 [798]

-○○○|○-○-○-||-○-○|○-○-○

sarvam paraśam duḥkham sarvam ātmavaśam sukham |

-○○○|○-○-○-||-○○○|○-○-○

sādhāraṇe vihanyante yogā hi duratikramāḥ // 30.42 [799]

○○-○|○-○-○-||-○-○-|○-○-○

susukham bata jīvāmo hy utsukeṣu tv anutsukāḥ |

-○○-○|○-○-○-||○○-○-|○-○-○

utsukeṣu manuṣyeṣu viharāmo hy anutsukāḥ // 30.43 [800]

¹ Udāna 2.6 has the same combination of Vaitālīya and Triṣṭubh in the verse.

सुसुखाम् बत जिवामो येशाम् नो नास्ति किञ्चानम ।
susukham̐ bata jīvāmo yeṣām̐ no nāsti kiñcanam ।

मिथिलायाम् दायमानायाम् ना नो दायति किञ्चानम ॥ 30.44 [801]
mithilāyām̐ dahyamānāyām̐ na no dahyati kiñcanam ॥ 30.44 [801]

सुसुखाम् बत जिवामो ह्य अतुरेषु त्व अनतुराह ।
susukham̐ bata jīvāmo hy ātureṣu tv anāturāḥ ।

अतुरेषु मानुष्येषु विहारामो ह्य अनतुराह ॥ 30.45 [802]
ātureṣu manuṣyeṣu viharāmo hy anāturāḥ ॥ 30.45 [802]

सुसुखाम् बत जिवामो हिंसकेषु त्व अहिंसकान् ।
susukham̐ bata jīvāmo hiṁsakeṣu tv ahiṁsakāḥ ।

हिंसकेषु मानुष्येषु विहारामो ह्य अहिंसकान् ॥ 30.46 [803]
hiṁsakeṣu manuṣyeṣu viharāmo hy ahiṁsakāḥ ॥ 30.46 [803]

सुसुखाम् बत जिवामो वैरिकेषु त्व अवैरिकान् ।
susukham̐ bata jīvāmo vairikeṣu tv avairikāḥ ।

वैरिकेषु मानुष्येषु विहारामो ह्य अवैरिकान् ॥ 30.47 [804]
vairikeṣu manuṣyeṣu viharāmo hy avairikāḥ ॥ 30.47 [804]

सुसुखाम् बत जिवामो हेथकेषु त्व अहेथकान् ।
susukham̐ bata jīvāmo heṭhakeṣu tv aheṭhakāḥ ।

हेथकेषु मानुष्येषु विहारामो ह्य अहेथकान् ॥ 30.48 [805]
heṭhakeṣu manuṣyeṣu viharāmo hy aheṭhakāḥ ॥ 30.48 [805]

सुसुखाम् बत जिवामो येशाम् नो नास्ति किञ्चानम ।
susukham̐ bata jīvāmo yeṣām̐ no nāsti kiñcanam ।

प्रतिभक्त्या भविष्यामो देवा ह्य अब्हासवरा यथा ॥ 30.49 [806]
prītibhakṣā bhaviṣyāmo devā hy ābhasvarā yathā ॥ 30.49 [806]

○○-○|○- - - || - - - - |○-○-
susukhaṁ bata jīvāmo yeṣāṁ no nāsti kiñcanam |
-○- - |○- - - || - - - - |○-○-
prītibhaksā bhaviṣyāmo satkāyenopaniḥśritāḥ || 30.50 [807]

- - ○- | -,○○| -○- - Triṣṭubh¹
grāme arāṇye sukhaduḥkhaspr̥ṣṭo
- - ○- | -,○○| -○- -
naivātmano no parato dadhāti |
- - ○- | -,○○| -○- -
sparśāḥ spr̥ṣanti hy upadhiṁ pratītya
○-○- | -, - | -○- -²
niraupadhiṁ kiṁ sparśāḥ spr̥ṣeyuḥ || 30.51 [808]

- - ○- | -,○○| -○- - Triṣṭubh
sāpatrapāḥ satpuruṣā bhavanti
○-○- | -,○○| -○- -
na kāmahetor lapayanti santaḥ |
- - ○- | -○,○| -○- -
spr̥ṣṭā hi duḥkhena tathā sukhena
- - ○- | -,○○| -○- -
noccāvacāḥ satpuruṣā bhavanti || 30.52 [809]

|| sukhavargaḥ 30 ||

¹ Reading -sp- in -spr̥ṣṭo as not making position to give the normal cadence.

² 2 presumed light syllables have been replaced by one heavy syllable at the 6th here; Udāna 2.4 reads: *nirūpadhiṁ kena phuseyyuṁ phassā*, which has the normal break, but the cadence there has an unexpected heavy syllable in 9th position (we could read: *phuseyyu'* to correct the metre).

31: Cittavarga

----|UUU-||-U-U|U-U- navipulā
durnigrahasya laghuno yatrakāmanipātinaḥ |
--UU|U---||-----|U-U-
cittasya damanaṁ sādhu cittaṁ dāntaṁ sukhāvaham || 31.1 [810]

-U--|U---||-----|U-U-
vārijo vā sthale kṣipta okād oghāt samuddhṛtaḥ |
--UU|U---||-U--|U-U-
parispandati vai cittaṁ mārādheyam prahātavai || 31.2 [811]

U-U-|U---||-----U|U-U-
pṛthag vidhāvate cittaṁ sūryasyeva hi raśmayaḥ |
--U-|-UU-||-U--|U-U- bhavipulā
tat paṇḍito vārayati hy aṅkuśenaiva kuñjaram || 31.3 [812]

-U-U|U---||-----U|U-U-
bhrūṇadheyam idaṁ cittaṁ niḥsāram anidarśanam |
--UU|U---||-----|U-U-
sadainam anuśāsāmi mā me 'narthāya niścaret || 31.4 [813]

U-U-,-|UU|-U-U- Jagatī
idaṁ purā cittam acāri cārikām
--U-,-|U-|-U--- Triṣṭubh
yenechakaṁ yena kāmam yatheṣṭam |
--U-|-U,U|-U-U- Jagatī
tat saṁnigṛhṇāmi hi yoniśas tv idaṁ
--U-|-U,U|-U--- Triṣṭubh
nāgam prabhinnam hi yathāṅkuśena || 31.5 [814]

ॐ --- ॐ --- ॥ --- ॐ ---
 anekam jātisamsāram saṁdhāvitvā punaḥ punaḥ ।
 ॐ --- ॐ --- ॥ --- ॐ ---
 ṛhakāraikaṣamāṇas tvaṁ duḥkhā jātiḥ punaḥ punaḥ ॥ 31.6 [815]

ॐ --- ॐ --- ॥ ॐ --- ॐ ---¹
 ṛhakāra ka dr̥ṣṭo 'si na punar gehaṁ kariṣyasi ।
 --- ॐ --- ॥ ॐ --- ॐ ---
 sarve te pārśukā bhagnā ṛhakūṭam viśamskṛtam ।
 ॐ --- ॐ --- ॥ ॐ --- ॐ ---
 viśamskāragate citte ihaiva kṣayam adhyagāḥ ॥ 31.7 [816]

--- ॐ --- ॐ --- ॥ ॐ --- ॐ ---
 spandanam capalam cittam durakṣyam durnivāraṇam ।
 ॐ --- ॐ --- ॥ ॐ --- [ॐ] ॐ ---²
 ṛjuṁ karoti medhāvī iṣukāra iva tejasā ॥ 31.8 [817]

--- ॐ --- ॐ --- ॥ ॐ --- ॐ --- bhaviṣulā
dūraṅgamam ekacaram aśarāram guhāśayam ।
 --- ॐ --- ॐ --- ॥ ॐ --- ॐ ---
ye cittam damaiṣyanti vimokṣyante mahābhayāt ॥ 31.8A [818]

--- ॐ --- ॐ --- ॥ --- ॐ ---
 na dveṣī dveṣiṇaḥ kuryād vairī vā vairiṇo hitam ।
 --- ॐ --- ॐ --- ॥ --- ॐ ---
 mithyāpraṇihitam cittam yat kuryād ātmanātmanaḥ ॥ 31.9 [819]

¹ This is an example of resolution including the negative.

² We should read either iṣukāra va or iṣukāreva; cf. Dhṛ 33: usukāro va tejanam.

○-○-○-|○-○-○-||-○-○-○-|○-○-○-
na taṃ mātā pitā vāpi kuryāj jñātis tathāparaḥ ।
○-○-○-|○-○-○-||-○-○-○-|○-○-○-
samyakpraṇihitaṃ cittaṃ yat kuryād dhitam ātmanaḥ ॥ 31.10 [820]

○-○-○-|○-○-○-||-○-○-○-|○-○-○- maviṇḍā
yathā hy agāraṃ ducchannaṃ vṛṣṭiḥ samatibhīndati ।
○-○-○-|○-○-○-||-○-○-○-|○-○-○-
evaṃ hy abhāvitaṃ cittaṃ rāgaḥ samatibhīndati ॥ 31.11 [821]

○-○-○-|○-○-○-||-○-○-○-|○-○-○- maviṇḍā
yathā hy agāraṃ ducchannaṃ vṛṣṭiḥ samatibhīndati ।
○-○-○-|○-○-○-||-○-○-○-|○-○-○-
evaṃ hy abhāvitaṃ cittaṃ dveṣaḥ samatibhīndati ॥ 31.12 [822]

○-○-○-|○-○-○-||-○-○-○-|○-○-○- maviṇḍā
yathā hy agāraṃ ducchannaṃ vṛṣṭiḥ samatibhīndati ।
○-○-○-|○-○-○-||-○-○-○-|○-○-○-
evaṃ hy abhāvitaṃ cittaṃ moḥaḥ samatibhīndati ॥ 31.13 [823]

○-○-○-|○-○-○-||-○-○-○-|○-○-○- maviṇḍā
yathā hy agāraṃ ducchannaṃ vṛṣṭiḥ samatibhīndati ।
○-○-○-|○-○-○-||-○-○-○-|○-○-○-
evaṃ hy abhāvitaṃ cittaṃ mānaḥ samatibhīndati ॥ 31.14 [824]

○-○-○-|○-○-○-||-○-○-○-|○-○-○- maviṇḍā
yathā hy agāraṃ ducchannaṃ vṛṣṭiḥ samatibhīndati ।
○-○-○-|○-○-○-||-○-○-○-|○-○-○-
evaṃ hy abhāvitaṃ cittaṃ lobhaḥ samatibhīndati ॥ 31.15 [825]

ॐ-ॐ-|-,---||---ॐ|ॐ-ॐ- mavipulā
yathā hy agāraṃ ducchannaṃ vṛṣṭiḥ samatibhindati |
---ॐ-|ॐ---||---ॐ|ॐ-ॐ-
evaṃ hy abhāvitāṃ cittaṃ tṛṣṇā samatibhindati // 31.16 [826]

ॐ-ॐ-|-,---||---ॐ|ॐ-ॐ- mavipulā
yathā hy agāraṃ succhannaṃ vṛṣṭir na vyatibhindati |
---ॐ-|ॐ---||---ॐ|ॐ-ॐ-
evaṃ subhāvitāṃ cittaṃ rāgo na vyatibhindati // 31.17 [827]

ॐ-ॐ-|-,---||---ॐ|ॐ-ॐ- mavipulā
yathā hy agāraṃ succhannaṃ vṛṣṭir na vyatibhindati |
---ॐ-|ॐ---||---ॐ|ॐ-ॐ-
evaṃ subhāvitāṃ cittaṃ dveṣo na vyatibhindati // 31.18 [828]

ॐ-ॐ-|-,---||---ॐ|ॐ-ॐ- mavipulā
yathā hy agāraṃ succhannaṃ vṛṣṭir na vyatibhindati |
---ॐ-|ॐ---||---ॐ|ॐ-ॐ-
evaṃ subhāvitāṃ cittaṃ moho na vyatibhindati // 31.19 [829]

ॐ-ॐ-|-,---||---ॐ|ॐ-ॐ- mavipulā
yathā hy agāraṃ succhannaṃ vṛṣṭir na vyatibhindati |
---ॐ-|ॐ---||---ॐ|ॐ-ॐ-
evaṃ subhāvitāṃ cittaṃ māno na vyatibhindati || 31.20 [830]

ॐ-ॐ-|-,---||---ॐ|ॐ-ॐ- mavipulā
yathā hy agāraṃ succhannaṃ vṛṣṭir na vyatibhindati |
---ॐ-|ॐ---||---ॐ|ॐ-ॐ-
evaṃ subhāvitāṃ cittaṃ lobho na vyatibhindati // 31.21 [831]

ॐ-ॐ-|-,---||---ॐ|ॐ-ॐ- mavipulā
yathā hy agāraṃ succhannaṃ vṛṣṭir na vyatibhindati |
---ॐ-|ॐ---||---ॐ|ॐ-ॐ-
evaṃ subhāvitāṃ cittaṃ tṛṣṇā na vyatibhindati // 31.22 [832]

manahpūrvaṅgamā dharmā manaḥśreṣṭhā manojavāḥ |

manasā hi praduṣṭena bhāṣate vā karoti vā |

tatas taṁ duḥkham anveti cakram vā vahataḥ padam // 31.23 [833]

manahpūrvaṅgamā dharmā manaḥśreṣṭhā manojavāḥ |

manasā hi prasannena bhāṣate vā karoti vā |

tatas taṁ sukham anveti cchāyā vā hy anugāminī // 31.24 [834]

nāprasannena cittena duṣṭena kṣubhitena vā |

dharmo hi śakyam ājñātuṁ saṁrambhabahulena vā // 31.25 [835]

vinīya yas tu saṁrambham aprasādam ca cetasā |

āghātaṁ caiva niḥsrjya prajānīyāt subhāṣitam // 31.26 [836]

na pratyānīkasāreṇa suvijñeyaṁ subhāṣitam |

upakliṣṭena cittena saṁrambhabahulena vā // 31.27 [837]

navasthitacittasya saddharmam avijānataḥ |

pāriplavaprasādasya prajāṇā na paripūryate // 31.28 [838]

--o--|o---||o---o|o--o--
 srotāṁsi yasya ṣaṭṭimśan manaḥprasravaṇāni hi |
 o--o--|,---||---|o--o-- mavipulā
 vahanti nityaṁ durdṛṣṭeḥ saṁkalpair gredhaniḥśritaiḥ || 31.29 [839]

oooooo|o--o-- Vaitāliya
 ratim anusṛtam indriyānugaṁ
 o---oo|o--o--
 puruṣaṁ cittavaśānuvartakam |
 oooooo|o--o--
 yaśa iha hi jahāti sarvadā
 oooo--oo|o--o--
 drumam iva śīrṇaphalaṁ yathāṇḍajaḥ || 31.30 [840]

---oo|o--o-- Aupacchandasaka¹
 ātāpī vihara tvam apramatto
 ---oo|o--o--
 mā te kāmaguṇo matheta cittam |
 ---oo|o--o--
 mā lohaguḍāṁ gileḥ pramattaḥ
 ---oo|o--o--
 krandaṁ vai narakeṣu pacyamānaḥ || 31.31 [841]

--o--|o,o|o--- Triṣṭubh
 utthānakāleṣu nihīnavīryo
 --o-,|oo|o---
 vācā balī tv ālasiko nirāśaḥ |
 o--o-,|oo|o---
 sadaiva saṁkalpahataḥ kuśīdo
 --o--|o,o|o---
 jñānasya mārgaṁ satataṁ na vetti || 31.32 [842]

¹ This is a even line in odd position, having 8 mātrā in the opening.

--○--|-,○○|--- Triṣṭubh
sthūlām vitarkān atha vāpi sūkṣmām
○○-,|---
samudgatām mānasasaṁplavārtham |
○○--|-,○○|---
vitarkayām vai satataṁ vitarkān
--○-,|---
etām sadā dhāvati bhrāntacittaḥ // 31.33 [843]

--○--|-,○○|--- Triṣṭubh
etāms tu vidvām manaso vitarkān
--○-,|---
ātāpavām saṁvaravām smṛtātmā |
○○--|-,○○|---
jahāty aśeṣān apunarbhavāya
○○-,|---
samāhito dhyānarataḥ sumedhāḥ // 31.34 [844]

--○-,|--- Triṣṭubh
kumbhopamaṁ kāyam imaṁ viditvā
○○○○-,|---
nagaropamaṁ cittam adhiṣṭhitam ca |
--○--|-,|---¹
yudhyeta māraṁ prajñāyudhena
○○--|-,○○|---
jītam ca rakṣed aniveśanaḥ syāt // 31.35 [845]

¹ 2 presumed light syllables have been replaced by one heavy one at the 6th, and in the repetitions that follow.

--○--,|-○○|-○--
phenopamaṁ kāyam imaṁ viditvā
○○--○--,|-○○|-○--
nagaropamaṁ cittam adhiṣṭhitam ca |
--○-|-,-|-○--
yudhyeta māraṁ prajñāyudhena
○-○-|-,○○|-○--
jitaṁ ca rakṣed aniveśanaḥ syāt || 31.36 [846]

--○--,|-○○|-○--
kumbhopamaṁ lokam imaṁ viditvā
○○--○--,|-○○|-○--
nagaropamaṁ cittam adhiṣṭhitam ca |
--○-|-,-|-○--
yudhyeta māraṁ prajñāyudhena
○-○-|-,○○|-○--
jitaṁ ca rakṣed aniveśanaḥ syāt || 31.37 [847]

--○--,|-○○|-○--
phenopamaṁ lokam imaṁ viditvā
○○--○--,|-○○|-○--
nagaropamaṁ cittam adhiṣṭhitam ca |
--○-|-,-|-○--
yudhyeta māraṁ prajñāyudhena
○-○-|-,○○|-○--
jitaṁ ca rakṣed aniveśanaḥ syāt || 31.38 [848]

----|○-----||-----|○-○-
saṁbodhyaṅgeṣu *yeṣāms tu* samyak cittam subhāvitam |
----|○-----||-----|○-○-
ādānaṁ pratiniḥṣṭjya cānupādāyam āśritāḥ |
--○--,|-○-----||-----|○-○- ravipulā
kṣīṅāsraṅvā vāntadoṣās te loke parinirvṛtāḥ || 31.39 [849]

svacittam anurakṣaṁ vai svavālaṁ camarī yathā |

bhūteṣu ca dayāpannaḥ sukhān na parihīyate || 31.40 [850]

etaṁ nāgasya nāgena tv iṣādantasya hastinaḥ |

sameti cittaṁ cittena yad eko ramate vane || 31.41 [851]

avyāpanna cittaṁ yo bhūtāny anukampate |

maitraḥ sa sarvasatveṣu vairāṁ tasya na kena cit || 31.42 [852]

avyāpanna cittaṁ yo bhūtāny anukampate |

maitraḥ sa sarvaprāṇeṣu vairāṁ tasya na kena cit || 31.42A [853]

avyāpanna cittaṁ yo bhūtāny anukampate |

maitraḥ sa sarvabhūteṣu vairāṁ tasya na kena cit || 31.42B [854]

¹ Counting -pr- in sarvaprāṇeṣu as making position, as it usually does medially, to give mavipulā; otherwise we have pathyā.

- ॐ [ॐ] ॐ -, ! - ॐ ॐ ! - ॐ - - Triṣṭubh¹
 ekam api cet prāṇam aduṣṭacitto
 - - ॐ -, ! ॐ ॐ ! - ॐ - -
 maitrāyate kuśalaṃ tena hi syāt /
 - - ॐ ! -, ॐ ॐ ! - ॐ - -
 sarvāṃs tu satvāṃ manasānukampāṃ
 ॐ ॐ ॐ ! -, ॐ ॐ ! - ॐ - -
 prabhūtam āryaḥ prakaroti puṇyam // 31.43 [855]

- ॐ - - ! ॐ - - - ! ! ॐ - - ॐ ! ॐ ॐ -
 yo hy udagreṇa cittena tv adīnena sadā naraḥ /
 - ॐ ॐ ॐ ॐ - - - ! ! - - - - ! ॐ ॐ ॐ -²
 bhāvayet kuśalāṃ dharmāṃ yogakṣemasya prāptaye // 31.44 [856]

- ॐ ॐ ॐ ॐ - - - ! ! - - - - ! ॐ ॐ -
 śāntam asya mano bhavati śāntā vāk kāyakarma ca |
 - ॐ - - ! ॐ - - - ! ! ॐ ॐ - - ! ॐ ॐ -
 samyagājñāvimuktasya hy upaśāntasya bhikṣuṇaḥ // 31.45 [857]

- - ॐ ! ॐ - - - ! ! ॐ ॐ - - ! ॐ ॐ -
 pañcāṅgikena tūryeṇa na ratir bhavati tādrśī |
 - - - - ! ॐ - - - ! ! - - - - ! ॐ ॐ -
 yādṛśy ekāgracittasya samyag dharmāṃ vipaśyataḥ // 31.46 [858]

ॐ ॐ ॐ ! ॐ ॐ ॐ - ! ! ॐ - - - ! ॐ ॐ - navipulā
 sukhaṃ svapanti munayo na te śocanti māmikāṃ |
 - - - ॐ ! ॐ - - - ! ! - - - - ! ॐ ॐ -
 yeṣāṃ dhyānarataṃ cittaṃ kāmas teṣāṃ na vidyate // 31.47 [859]

¹ Reading **ekam pi** to give the normal opening.

² Reading **pr-** in **prāptaye** as not making position to give the normal cadence.

navipulā
sukhaṁ modanti munayo na te śocanti māmikām ।

yeṣāṁ dhyānarataṁ cittaṁ vartmas teṣāṁ na vidyate ॥ 31.48 [860]

yasya śailopamaṁ cittaṁ sthitaṁ nānuprakampate ।

viraktaṁ rajanīyebhyaḥ kopanīye na kupyate ।

yasyaivaṁ bhāvitāṁ cittaṁ kutas taṁ duḥkham eṣyati ॥ 31.49 [861]

ravipulā
nopavādī nopaghātī prātimokṣe ca saṁvaraḥ ।

mātrajñatā ca bhakteṣu prāntam ca śayanāsanam ।

adhicitte samāyoga etad buddhasya śāsanam ॥ 31.50 [862]

Vaitālīya
cittanimittasya kovidaḥ

pravivekasya rasaṁ prajānakaḥ ।

dhyāyī nipakaḥ pratismṛto

vetti prītisukhaṁ nirāmiṣam ॥ 31.51 [863]

Triṣṭubh
manaś ca yo rakṣati bhāṣitaṁ ca

ceṣṭe ca kāyasya sadaiva yuktaḥ ।

--o-|-,oo|-o--
sa prāpya śokaṃ hi na duḥkhitaḥ syāt
--o-|,oo|-o--
satyasthitaḥ satyavidaḥ sumedhāḥ // 31.52 [864]

o-o-|o---||---o|o-o-
arakṣitena cittena mithyādr̥ṣṭihatena ca |
-o---|o---||o---|o-o-
stīnamiddhābhībhūtena vaśaṃ mṛtyor nigacchati // 31.53 [865]

---o|o---||---|o-o-
tasmād rakṣitacittaḥ syāt samyaksamkalpagocaraḥ |
---o|o---||---|o-o-
samyagdr̥ṣṭipuraskāro jñātvā caivodayavyayam |
-o---|o---||-o-o|o-o-
stīnamiddhābhībhūr bhikṣuḥ sarvadurgatayo jahet // 31.54 [866]

--oo|-o-o- Vaitālīya
cittasya hi saṃyamaḥ sukhaṃ
---oo|-o-o-
cittaṃ rakṣata mā pramadyata |
--oo|-o-o-
cittena hi vañcitā prajā
---oo|-o-o-
hy ekatyā narakeṣu pacyate // 31.55 [867]

--oo|-o-o- Vaitālīya
cittasya hi saṃyamaḥ sukhaṃ
---oo|-o-o-
cittaṃ rakṣata mā pramadyata |
--oo|-o-o-
cittena hi vañcitā prajā
----|-o-o-
hy ekatyā tīryakṣu pacyate // 31.56 [868]

--ॐॐ|ॐॐ-- Vaitālīya
cittasya hi saṁyamaḥ sukhaṁ
--ॐॐ|ॐॐ--
cittaṁ rakṣata mā pramadyata |
--ॐॐ|ॐॐ--
cittena hi vañcitā prajā
----|ॐॐ--
hy ekatyā preteṣu pacyate || 31.57 [869]

--ॐॐ|ॐॐ-- Vaitālīya
cittasya hi saṁyamaḥ sukhaṁ
--ॐॐ|ॐॐ--
cittaṁ rakṣata mā pramadyata |
--ॐॐ|ॐॐ--
citte tu surakṣite prajā
--ॐॐ|ॐॐ--
hy ekatyā manuṣeṣu modate || 31.58 [870]

--ॐॐ|ॐॐ-- Vaitālīya
cittasya hi saṁyamaḥ su^{khaṁ}
--ॐॐ|ॐॐ--
cittaṁ rakṣata mā pramadyata |
--ॐॐ|ॐॐ--
citte tu surakṣite prajā
----|ॐॐ--
hy ekatyā svargeṣu modate || 31.59 [871]

--ॐ|ॐ-- Vaitāliya
cittasya hi saṁyamaḥ sukhaṁ
---ॐ|ॐ--
cittaṁ rakṣata mā pramadyata |
--ॐ|ॐ--
citte tu surakṣite prajā
----|ॐ--
hy ekatyā nirvāṇam āpnute || 31.60 [872]

|| cittavargaḥ 31 ||

32: Bhikṣuvarga

- ॐ - ॐ | - ॐ - ॐ - Vaitālīya
 piṇḍacārikāya bhikṣave
 - ॐ - ॐ | - ॐ - ॐ - ¹
 hy ātmabharāya nānyapoṣiṇe |
 - ॐ - ॐ | - ॐ - ॐ -
 devāḥ sprhayanti tāyine
 ॐ - ॐ - ॐ | - ॐ - ॐ -
 hy upaśāntāya sadā smṛtātmane || 32.1 [873]

- ॐ - ॐ | - ॐ - ॐ - Vaitālīya
 piṇḍapātikāya bhikṣave
 - ॐ - ॐ | - ॐ - ॐ -
 hy ātmabharāya nānyapoṣiṇe |
 - ॐ - ॐ | - ॐ - ॐ -
 devāḥ sprhayanti tāyine
 ॐ - ॐ - ॐ | - ॐ - ॐ -
 na tu satkārayaśo 'bhikārikṣiṇe || 32.2 [874]

- ॐ - ॐ | - ॐ - ॐ - Vaitālīya²
*sarvakarmaja*hasya bhikṣuṇo
 - ॐ - ॐ | - ॐ - ॐ -
 dhunvānasya puraskṛtaṁ rajaḥ |
 ॐ - ॐ | - ॐ - ॐ -
 amamasya sadā sthitātmano
 - ॐ - ॐ | - ॐ - ॐ -
 hy artho nāsti janasya lāpanam || 32.3 [875]

¹ This line is one mātrā light in the opening; Udāna 3.7 reads: *attabharassa anaññaposino*, which is correct metrically.

² There is 1 mātrā too many in the opening here, as at Udāna 3.1 which reads: *sabbakammajahassa bhikkhuno*; we should count the 1st syllable as light m.c to correct the metre.

ॐ-ॐ-|-ॐ,ॐ|-ॐ-ॐ- Jagatī
*tud*anti vācābhir asaṁyatā janāḥ
 ॐ-ॐ-|-ॐ,ॐ|-ॐ-ॐ-
 śarair hi saṁgrāmagataṁ yathā gajam |
 --ॐ-|-,ॐ|-ॐ-ॐ-
 śrutvā tu vācāṁ paruṣāṁ udīritāṁ
 ॐ-ॐ-|-,|-ॐ|-ॐ-
 adhivā*sa*yed bhikṣur aduṣ*ta*cittaḥ || 32.4 [876]

--ॐ-|-,ॐ|-ॐ- Triṣṭubh
 yas tv alpajīvī laghur ātmakāmo
 ॐ-ॐ-|-,ॐ|-ॐ-
 yatendriyaḥ sarvagatiḥ pramuktaḥ |
 ॐ-ॐ-|-,ॐ|-ॐ-
 anokasārī hy amamo nirāśaḥ
 --ॐ-|-,ॐ|-ॐ-
 kāmamjahaś caikacaraḥ sa bhikṣuḥ || 32.5 [877]

--ॐ-|ॐ-ॐ-||--||ॐ-ॐ-¹
 mātraṁ bhajeta pratirūpaṁ śuddhājīvo bhavet sadā |
 ॐ-ॐ-|ॐ-||--ॐ-ॐ-
 pratisaṁstāravṛttiḥ syād ācārakušalo bhavet |
 ॐ-||ॐ-||ॐ-||ॐ- navipulā
 tataḥ prāmodyabahulaḥ smṛto bhikṣuḥ parivrajat || 32.6 [878]

¹ Reading *pr-* in *pratirūpaṁ* as not making position, and *prati-* as resolved to give pathyā. If we counted *pr-* as making position, we would have an acceptable *mavipulā*.

—○—○—|—○—○— Vaitāliya¹

hastasaṃyataḥ pādasam̐yato

— — — — —○—|—○—○—²

vācāsaṃyataḥ sarvasam̐yataḥ |

— — — — —○—|—○—○—

ādhyātmarataḥ samāhito

— — — — —○—|—○—○— Aupacchandāsaka

hy ekaḥ saṃtuṣīto hi yaḥ sa bhikṣuḥ || 32.7 [879]

— — — — —|—○—○—||—○—|—○—○— bhavipulā

dharmārāmo dharmarato dharmam evānucintayan |

— — — — —|—○—||— — — — —|—○—○—

dharmam̐ cānusaram̐ bhikṣur dharmān na parihīyate || 32.8 [880]

— — — — —|—○—||—○—||—○—○—

śunyāgāram̐ praviṣṭasya prahitātmasya bhikṣuṇaḥ |

—○—○—|—○—||— — — — —|—○—○—

amānuṣā ratir bhavati samyag dharmām̐ vipaśyataḥ || 32.9 [881]

—○—○—|—○—||— — — — —|—○—○— bhavipulā

yato yataḥ saṃpr̐ṣati skandhānām̐ udayavyayam |

— — — — —|—○—||— — — — —|—○—○—

prāmodyam̐ labhate tatra prītyā sukham analpakam |

— — — — —|—○—||—○—||—○—○— navipulā

tataḥ prāmodyabahulaḥ smṛto bhikṣuḥ parivrajat || 32.10 [882]

—○—○—|—○—||—○—||—○—○—

yathāpi parvataḥ śailo vāyunā na prakampate |

— — — — —|—○—||—○—||—○—○—

evam̐ rāgakṣayād bhikṣuḥ śailavan na prakampate || 32.11 [883]

¹ This is a even line in odd position.

² There is 1 mātrā too many in the opening; Dhṛ 362 reads: *vācāya sam̐yatō sam̐yatuttamo*, which is also poor metrically.

—○—|○—||○—○|○—
yas tu puṇyaṃ ca pāpaṃ ca prahāya brahmacaryavān |
○—○|—○—||○—||○—○— bhavipulā
viśreṇayitvā carati sa vai bhikṣur nirucyate || 32.19 [891]

—○—|—, —||○—||○—○— mavipulā
maitrāvihārī yo bhikṣuḥ prasanno buddhaśāsane |
○—||○—||○—○|○—
adhigacchet padaṃ śāntam asecanakadarśanam || 32.20 [892]

—○—|—, —||○—||○—○— mavipulā
maitrāvihārī yo bhikṣuḥ prasanno buddhaśāsane |
○—||○—||—○|○—
adhigacchet padaṃ śāntam saṃskāropaśamaṃ sukham || 32.21 [893]

—○—|—, —||○—||○—○— mavipulā
maitrāvihārī yo bhikṣuḥ prasanno buddhaśāsane |
○—○|○—||—||○—○—
abhavyaḥ parihāṇāya nirvāṇasyaiva so 'ntike || 32.22 [894]

○—○|—○—||○—||○—○— bhavipulā
udagracittaḥ sumanā hy abhibhūya priyāpriyam |
—○—○|○—||—○|○—
prāmodyabahulo bhikṣur duḥkhakṣayam avāpnuyāt || 32.23 [895]

—○—| [○—] ||—○—○|○—
śāntakāyaḥ [] śāntavāk susamāhitaḥ |
—○—||○—||○—○|○—
vāntalokāmiṣo bhikṣur upaśānto nirucyate || 32.24 [896]

—||—||—○|○—
nāsty aprajñasya vai dhyānaṃ prajñā nādhyāyato 'sti ca |
—||—||○—||○—○—
yasya dhyānaṃ tathā prajñā sa vai nirvāṇasāntike || 32.25 [897]

-----|-----||-----|-----
 tasmād dhyānaṁ tathā praññāṁ anuyujyeta paṇḍitaḥ |
 -----|-----||-----|----- bhavipulā¹
 tasyāyam ādir bhavati tathā praññasya bhikṣuṇaḥ // 32.26 [898]

-----|-----||-----|-----
 saṁtuṣṭir indriyair guptiḥ prātimokṣe ca saṁvaraḥ |
 -----|-----||-----|-----
 mātrajñatā ca bhakteṣu prāntaṁ ca śayanāsanam |
 -----|-----||-----|-----
 adhicitte samāyogaṁ yasyāsau bhikṣur ucyate // 32.27 [899]

-----|-----||-----|-----
 yasya kāyena vācā ca manasā ca na duṣkṛtam |
 -----|-----||-----|-----
 kalyāṇaśīlam āhus taṁ hrīmantāṁ bhikṣum uttamam // 32.28 [900]

-----|-----||-----|-----
 dharmāḥ subhāvitā *yasya* saptasāmbodhapakṣikāḥ |
 -----|-----||-----|-----
 kalyāṇadharmam āhus taṁ sadā bhikṣuṁ samāhitam // 32.29 [901]

-----|-----||-----|-----
 ihaiva yaḥ prañānāti duḥkhasya kṣayam ātmanaḥ |
 -----|-----||-----|-----
 kalyāṇaprajñam āhus taṁ sadā śīlam anāsravam // 32.30 [902]

-----|-----||-----|-----
 na śīlavratamātreṇa bahuśrutyena vā punaḥ |
 -----|-----||-----|-----
 tathā samā*dhi*lābhena viviktaśayanena vā // 32.31 [903]

¹ Scanning *bhavati* as having 3 syllables.

-----|-----||-----|-----
bhikṣur viśvāsam āpadyed aprāpte hy āsravakṣaye |
-----|-----||-----|----- bhavipulā
spṛśet tu sambodhisukham akāpuruṣasevitam || 32.32 [904]

-----|-----||-----|-----
tāpajāto hy ayam lokāḥ skandhā nātmeti manyate |
-----|-----||-----|-----
manyate yena yenāham tat tad bhavati cānyathā || 32.33 [905]

-----|-----||-----|-----
loko 'yam anyathābhūto bhavasakto bhave rataḥ |
-----|-----||-----|----- bhavipulā
bhavābhinandī satataṁ bhavān na parimucyate || 32.34 [906]

-----|-----||-----|----- navipulā
yan nandate sa hi bhavo duḥkhasya sa bibheti ca |
-----|-----||-----|-----
uṣyate bhavahānāya brahmacaryaṁ mamāntike || 32.35 [907]

-----|-----||-----|-----
ye bhavena bhavasyaiva prāhur niḥsaraṇaṁ sadā |
-----|-----||-----|-----
aniḥsṛtāṁ bhavā sarvāṁs tām vadāmi sadā-v-aham || 32.36 [908]

-----|-----||-----|----- navipulā
pratītya duḥkham upadhiṁ bhavaty upadhisambhavam |
-----|-----||-----|-----
kṣayāt sarvopadhīnāṁ tu nāsti duḥkhasya sambhavaḥ || 32.37 [909]

-----|-----||-----|-----
anityā hi bhavāḥ sarve duḥkhā vipariṇāminaḥ |
-----|-----||-----|-----
paśyataḥ prajñayā sarve kṣīyante nābhinanditāḥ || 32.38 [910]

— ॐ — ॐ | ॐ — — — || — — — ॐ | ॐ — ॐ —
nirvṛtasya sadā bhikṣor āyatyām upaśāmyate |

ॐ — — — | ॐ — — — || — — — ॐ | ॐ — ॐ —
abhibhūto bhavaḥ sarvo duḥkhāntaḥ sa nirucyate || 32.39 [911]

ॐ — ॐ — | ॐ — — — || — ॐ — — | ॐ — ॐ — ¹
sadopaśāntacittasya vastucchinnasya bhikṣuṇaḥ |

— — — — | ॐ — — — || — — — — | ॐ — ॐ —
vikṣīṇo jātisaṃsāro mukto 'sau mārabandhanāt || 32.40 [912]

ॐ — ॐ — | ॐ — — — || — ॐ — — | ॐ — ॐ —
sadopaśāntacittasya vastucchinnasya *bhikṣuṇaḥ* |

— — — — | ॐ — — — || — — — — | ॐ — ॐ —
vikṣīṇo jātisaṃsāro nāstīdānīm punarbhavaḥ || 32.41 [913]

ॐ — ॐ — | ॐ — — — || — ॐ — — | ॐ — ॐ —
anavasrutacittasya vastucchinnasya bhikṣuṇaḥ |

— — — — | ॐ — — — || — — — — | ॐ — ॐ —
vikṣīṇo jātisaṃsāro mukto '*sau mārabandhanāt* || 32.42 [914]

ॐ — ॐ — | ॐ — — — || — ॐ — — | ॐ — ॐ —
anavasrutacittasya vastucchinnasya bhikṣuṇaḥ |

— — — — | ॐ — — — || — — — — | ॐ — ॐ —
vikṣīṇo jātisaṃsāro nāstīdānīm punarbhavaḥ || 32.43 [915]

— — ॐ ॐ | ॐ — — — || — ॐ — — | ॐ — ॐ —
vikṣīṇabhavatrṣṇasya vastucchinnasya bhikṣuṇaḥ |

— — — — | ॐ — — — || — — — — | ॐ — ॐ —
vikṣīṇo jātisaṃsāro mukto 'sau mārabandhanāt || 32.44 [916]

¹ I take -cch- in *vastucchinnasya* as merely orthographic, and mark the syllable as light, here and in the following 7 verses.

vikṣīṇabhavatrṣṇasya vastucchinnasya bhikṣuṇaḥ /

vikṣīṇo jātisaṃsāro nāstīdānīm punarbhavaḥ // 32.45 [917]

ucchinnabhavatrṣṇasya vastucchinnasya bhikṣuṇaḥ /

vikṣīṇo jātisaṃsāro mukto 'sau mārabandhanāt // 32.46 [918]

ucchinnabhavatrṣṇasya vastucchinnasya bhikṣuṇaḥ /

vikṣīṇo jātisaṃsāro nāstīdānīm punarbhavaḥ // 32.47 [919]

uttīrṇo yena vai paṅko marditā grāmakaṇṭakāḥ /

yaś ca rāgakṣayaṃ prāptaḥ sa vai bhikṣur nirucyate // 32.48 [920]

uttīrṇo yena vai paṅko marditā grāmakaṇṭakāḥ /

yaś ca dveṣakṣayaṃ prāptaḥ sa vai bhikṣur nirucyate // 32.49 [921]

uttīrṇo yena vai paṅko marditā grāmakaṇṭakāḥ /

yaś ca mohakṣayaṃ prāptaḥ sa vai bhikṣur nirucyate // 32.50 [922]

¹ I take -cch- in **ucchinnabhavatrṣṇasya** as orthographic, and mark the syllable as light here and in the next verse.

-----|o-----||-----|o-o-
uttīrṇo yena vai paṅko marditā grāmakaṅṭakāḥ |

-----|o-----||o-----|o-o-
yaś ca mānakṣayaṁ prāptaḥ sa vai bhikṣur nirucyate || 32.51 [923]

-----|o-----||-----|o-o-
uttīrṇo yena vai paṅko marditā grāmakaṅṭakāḥ |

-----|o-----||o-----|o-o-
yaś ca lobhakṣayaṁ prāptaḥ sa vai bhikṣur nirucyate || 32.52 [924]

-----|o-----||-----|o-o-
uttīrṇo yena vai paṅko marditā grāmakaṅṭakāḥ |

-----|o-----||o-----|o-o-
yaś ca tṛṣṇākṣayaṁ prāptaḥ sa vai bhikṣur nirucyate || 32.53 [925]

---o-|-o-o- Vaitāliya
yena jitā grāmakaṅṭakā

-----|o-o-o- Aupacchandasaka x 3
hy ākrośās ca vadhās ca bandhanaṁ ca |

---o-|-o-o-
yaḥ parvatavat sthito hy aneyaḥ

oo-----|o-o-
sukhaduḥkhena na vethate sa bhikṣuḥ 32.54 [926]

---o-|-o-o- Aupacchandasaka
yo nātyasaraṁ na cātyalīyaṁ

-----|o-o-
jñātvā vitatham imaṁ hi sarvalokam |

oo-----|o-o-
sa tu bhikṣur idaṁ jahāty apāraṁ

oo-----|o-o-
hy urago jīrṇam iva tvacaṁ purāṇam || 32.55 [927]

--oo|-o-o-- Aupacchandasaka
yo rāgam udācchinatty aśeṣam
oo-oooo|-o-o--
bisapuṣpam iva jaleruham vigāhya |
oo-oo|-o-o--
sa tu bhikṣur idam jahāty apāram
oo--oo|-o-o--
hy urago jīrṇam iva tvacaṁ purāṇam || 32.56 [928]

--oo|-o-o-- Aupacchandasaka
yo dveṣam udācchinatty aśeṣam
oo-oooo|-o-o--
bisapuṣpam iva jaleruham vigāhya |
oo-oo|-o-o--
sa tu bhikṣur idam jahāty apāram
oo--oo|-o-o--
hy urago jīrṇam iva tvacaṁ purāṇam || 32.57 [929]

--oo|-o-o-- Aupacchandasaka
yo moham udācchinatty aśeṣam
oo-oooo|-o-o--
bisapuṣpam iva jaleruham vigāhya |
oo-oo|-o-o--
sa tu bhikṣur idam jahāty apāram
oo--oo|-o-o--
hy urago jīrṇam iva tvacaṁ purāṇam || 32.58 [930]

--oo|-o-o-- Aupacchandasaka
yo mānam udācchinatty aśeṣam
oo-oooo|-o-o--
bisapuṣpam iva jaleruham vigāhya |
oo-oo|-o-o--
sa tu bhikṣur idam jahāty apāram
oo--oo|-o-o--
hy urago jīrṇam iva tvacaṁ purāṇam || 32.59 [931]

--oo|-o-o-- Aupacchandasaka
yo lobham udācchinatty aśeṣam
oo-oooo|-o-o--
bisapuṣpam iva jaleruham vigāhya |
oo-oo|-o-o--
sa tu bhikṣur idam jahāty apāram
oo--oo|-o-o--
hy urago jīrṇam iva tvacaṁ purāṇam || 32.60 [932]

--oo|-o-o-- Aupacchandasaka
trṣṇām ya udācchinatty aśeṣam
oo-oooo|-o-o--
bisapuṣpam iva jaleruham vigāhya |
oo-oo|-o-o--
sa tu bhikṣur idam jahāty apāram
oo--oo|-o-o--
hy urago jīrṇam iva tvacaṁ purāṇam || 32.61 [933]

--oo|-o-o-- Aupacchandasaka
yas tūtpatitam nihanti rāgam
oo--oo|-o-o--
visṛtam sarpaviṣam yathauṣadhena |
oo-oo|-o-o--
sa tu bhikṣur idam jahāty apāram
oo--oo|-o-o--
hy urago jīrṇam iva tvacaṁ purāṇam || 32.62 [934]

--ॐ!-ॐ-ॐ-- Aupacchandasaka¹
yas *tūtpatitaṃ* nihanti *dveṣaṃ*
ॐ--ॐ!-ॐ-ॐ--
visṛtaṃ sarpaviṣaṃ yathauṣadhena |
ॐ-ॐ!-ॐ-ॐ--
sa tu bhikṣur *idaṃ* jahāty apāraṃ
ॐ--ॐ!-ॐ-ॐ--
hy urago jīrṇam iva tvacaṃ purāṇam || 32.63 [935]

--ॐ!-ॐ-ॐ-- Aupacchandasaka
yas *tūtpatitaṃ* nihanti *mohaṃ*
ॐ--ॐ!-ॐ-ॐ--
visṛtaṃ sarpaviṣaṃ yathauṣadhena |
ॐ-ॐ!-ॐ-ॐ--
sa tu bhikṣur *idaṃ* jahāty apāraṃ
ॐ--ॐ!-ॐ-ॐ--
hy urago *jīrṇam* iva tvacaṃ *purāṇam* || 32.64 [936]

--ॐ!-ॐ-ॐ-- Aupacchandasaka
yas tūtpatitaṃ nihanti *mānaṃ*
ॐ--ॐ!-ॐ-ॐ--
visṛtaṃ sarpaviṣaṃ yathauṣadhena |
ॐ-ॐ!-ॐ-ॐ--
sa tu bhikṣur *idaṃ* jahāty *apāraṃ*
ॐ--ॐ!-ॐ-ॐ--
hy urago *jīrṇam* iva *tvacaṃ purāṇam* || 32.65 [937]

¹ dv- in *dveṣaṃ* does not make position here.

--o|o-- Aupacchandasaka
yas tūtpatitaṃ nihaⁿti lobhaṃ
oo--o|o--
visṛtaṃ sarpaviṣaṃ yathauṣadhena |
oo--o|o--
sa tu bhikṣur idaṃ jahāty apāraṃ
oo--o|o--
hy urago jīrṇam iva tvacaṃ purāṇam || 32.66 [938]

--o|o-- Aupacchandasaka
yas tūtpatitaṃ nihanti tṛṣṇāṃ
oo--o|o--
vis^rtaṃ sarpaviṣaṃ yathauṣadhena |
oo--o|o--
sa tu bhikṣur idaṃ jahāty apāraṃ
oo--o|o--
hy urago jīrṇam iva tvacaṃ purāṇam || 32.67 [939]

--o|o-- Aupacchandasaka
yo rāgam udācchinatty aśeṣaṃ
oo--ooo|o--
naḍasetum iva sudurbalaṃ mahaughāḥ |
oo--o|o--
sa tu bhikṣur idaṃ jahāty apāraṃ
oo--o|o--
hy urago jīrṇam iva tvacaṃ purāṇam || 32.68 [940]

--o|o-- Aupacchandasaka
yo dveṣam udācchinatty aśeṣaṃ
oo--ooo|o--
naḍasetum iva sudurbalaṃ mahaughāḥ |
oo--o|o--
sa tu bhikṣur idaṃ jahāty apāraṃ
oo--o|o--
hy urago jīrṇam iva tvacaṃ purāṇam || 32.69 [941]

--oo|-o-o-- Aupacchandasaka
yo moham udācchinatty aśeṣam
oo-oooo|-o-o--
naḍasetum iva sudurbalaṃ mahaughāḥ |
oo-oo|-o-o--
sa tu bhikṣur idaṃ jahāty apāraṃ
oo-oo|-o-o--
hy urago jīrṇam iva tvacaṃ purāṇam || 32.70 [942]

--oo|-o-o-- Aupacchandasaka
yo mānam udācchinatty aśeṣam
oo-oooo|-o-o--
naḍasetum iva sudurbalaṃ mahaughāḥ |
oo-oo|-o-o--
sa tu bhikṣur idaṃ jahāty apāraṃ
oo-oo|-o-o--
hy urago jīrṇam iva tvacaṃ purāṇam || 32.71 [943]

--oo|-o-o-- Aupacchandasaka
yo lobham udācchinatty aśeṣam
oo-oooo|-o-o--
naḍasetum iva sudurbalaṃ mahaughāḥ |
oo-oo|-o-o--
sa tu bhikṣur idaṃ jahāty apāraṃ
oo-oo|-o-o--
hy urago jīrṇam iva tvacaṃ purāṇam || 32.72 [944]

--oo|-o-o-- Aupacchandasaka
trṣṇāṃ ya udācchinatty aśeṣam
oo-oooo|-o-o--
naḍasetum iva sudurbalaṃ mahaughāḥ |
oo-oo|-o-o--
sa tu bhikṣur idaṃ jahāty apāraṃ
oo-oo|-o-o--
hy urago jīrṇam iva tvacaṃ purāṇam || 32.73 [945]

--ॐ|ॐ-- Aupacchandasaka
tr̥ṣṇām ya udācchinatty aśeṣam
ॐ--ॐ|ॐ--
saritām śīghrajavām aśoṣayajñah |
ॐ--ॐ|ॐ--
sa tu bhikṣur idam jahāty apāram
ॐ--ॐ|ॐ--
hy urago jīṛṇam *iva tvacam* purāṇam || 32.74 [946]

--ॐ|ॐ-- Aupacchandasaka
yaḥ kāmaguṇām prahāya sarvām
--ॐ|ॐ--
chitvā kāmagatāni bandhanāni |
ॐ--ॐ|ॐ--
sa tu bhikṣur *idam* jahāty apāram
ॐ--ॐ|ॐ--
hy urago jīṛṇam *iva tvacam purāṇam* || 32.75 [947]

--ॐ|ॐ-- Aupacchandasaka
yo nīrvaraṇām prahāya pañca
ॐ--ॐ|ॐ--
tv anighaś chinnakathamkatho *viśalyaḥ |*
ॐ--ॐ|ॐ--
sa tu bhikṣur idam jahāty apāram
ॐ--ॐ|ॐ--
hy *urago jīṛṇam iva tvacam purāṇam* || 32.76 [948]

--ॐ|ॐ-- Vaitālīya
yasya vitarkā vidhūpitās
--ॐ|ॐ-- Aupacchandasaka x 3
tv ādhyātmaṁ vinivartitā hy aśeṣam |
ॐ--ॐ|ॐ--
sa tu bhikṣur idam jahāty apāram
ॐ--ॐ|ॐ--
hy urago jīṛṇam *iva tvacam* purāṇam || 32.77 [949]

—○○○○|—○—○— — Aupacchandasaka
yasya hi vanasā na santi ke cin
— — —○○|—○—○— —
mūlaṁ cākuśalasya yasya naṣṭam ।
○○—○○|—○—○— —
sa tu bhikṣur idaṁ jahāty apāraṁ
○○—○○|—○—○— —
hy urago jīrṇam iva tvacaṁ purāṇam ॥ 32.78 [950]

— —○○|—○—○— — Aupacchandasaka
yasya jvarathā na santi ke cin
— — —○○|—○—○— —
mūlaṁ cākuśalasya yasya naṣṭam ।
○○—○○|—○—○— —
sa tu bhikṣur idaṁ jahāty apāraṁ
○○—○○|—○—○— —
hy urago jīrṇam iva tvacaṁ purāṇam ॥ 32.79 [951]

— —○○|—○—○— — Aupacchandasaka
yasyānuśayā na santi ke cin
— — —○○|—○—○— —
mūlaṁ cākuśalasya yasya naṣṭam ।
○○—○○|—○—○— —
sa tu bhikṣur idaṁ jahāty apāraṁ
○○—○○|—○—○— —
hy urago jīrṇam iva tvacaṁ purāṇam ॥ 32.80 [952]

○— — —|○— — —||— — —|○—○— —
sa bhikṣur yasya śīlāni sa dhyāyī yatra śunyatā ।
○— — —|○— — —||— — —|○—○— —
sa yogī yatra sātatyam tat sukham yatra nirvṛtiḥ ॥ 32.81 [953]

ॐॐॐॐॐ|ॐ-ॐ-ॐ-- Aupacchandasaka
aratiratisaho hi bhikṣur evaṃ

[ॐॐॐॐॐ|ॐ-ॐ-ॐ--]

..... I

[ॐॐॐॐ|ॐ-ॐ-ॐ--]

..... I¹

[ॐ]-ॐ-ॐॐ|ॐ-ॐ-ॐ--

... *rāgānu*śayaṃ samuddharaṃ hi || 32.82 [954]

|| *bhikṣuvargaḥ* 32 ||

¹ These lines cannot be read properly and so their metre is, of course, speculative.

33: Brāhmaṇavarga

ॐ-ॐ-|-,,ॐ|-ॐ-- Triṣṭubh
 na nagnacaryā na jaṭā na paṅkā
 --ॐ-,,|-ॐ|-ॐ--
 no 'nāśanaṃ sthaṇḍilaśāyikā vā |
 ॐ-ॐ-ॐ-,,|-ॐ|-ॐ--¹
na rajomalaṃ notkuṭukaprahāṇaṃ
 --ॐ-|-,,ॐ|-ॐ--
 śodheta martyaṃ hy avitīrṇakāṅkṣam || 33.1 [955]

ॐ-ॐ-|-ॐ,ॐ|-ॐ-- Triṣṭubh
 alaṅkṛtaś cāpi careta dharmaṃ
 ----|ॐॐ-|-ॐ-- Vedic opening²
kṣānto dānto niyato brahmacārī |
 --ॐ-|-ॐ,ॐ|-ॐ--
 sarveṣu bhūteṣu nidhāya daṇḍaṃ
 ॐ-ॐ-,,|ॐॐ|-ॐ--³
 sa brahmaṇaḥ sa śramaṇaḥ sa bhikṣuḥ || 33.2 [956]

ॐ---ॐ|ॐ---||---ॐॐ|ॐ-ॐ--⁴
 bhaveṣv eva hi saṃjanta eke śramaṇabrāhmaṇāḥ |
 --ॐ-ॐ|ॐ---||---|ॐ-ॐ-
 antareṇa viṣṭdanti hy aprāpyaivāsṛavakṣayam || 33.3 [957]

¹ This is an instance where the negative forms part of a resolved syllable, a phenomena common in Pāli also, see [An Outline of the Metres in the Pāli Canon 1.15](#). I count *pr-* in *prahāṇaṃ* as making position here to give the normal cadence.

² The same opening occurs in Dhṛ 142: *santo danto niyato brahmacārī*.

³ Counting *śr-* in *śramaṇaḥ* as not making position here, and in 969d below.

⁴ *-br-* in *-śramaṇabrāhmaṇāḥ* does not make position here, or in the verses that follow.

U---U|U---||---UU|U--
bhaveṣv eva hi saṃyanta eke śramaṇabrāhmaṇāḥ |
U---U|U---||---U|U--
viḡḥya vivadantīme bālā hy ekāntadarśinaḥ || 33.4 [958]

U---U|U---||---UU|U--
bhaveṣv eva hi saṃyanta eke śramaṇabrāhmaṇāḥ |
-U---U|U---||---U|U--
antareṇa viṣḍanti hy aprāpyaivottamaṃ padam || 33.5 [959]

--U-|-,---||---UU|U-- mavipulā
kiṃ te jaṭābhir durbuddhe kiṃ cāpy ajinaśāṭibhiḥ |
--U-|---U-||---U-|U-- bhavipulā
abhyantaram te gahanam bāhyakam parimārjasi || 33.6 [960]

--U-|-,---||---UU|U-- mavipulā
kiṃ te jaṭābhir durbuddhe kiṃ cāpy ajinaśāṭibhiḥ |
--U-|---U-||---U-|U-- bhavipulā
abhyantaram te kaluṣam bāhyakam parimārjasi || 33.6A [961]

UU---|U---||U---|U--
na jaṭābhir na gotreṇa na jātyā brāhmaṇaḥ smṛtaḥ |
-U---|U---||UU---|U--
yasya satyaṃ ca dharmam ca sa śucir brāhmaṇaḥ sa ca || 33.7 [962]

UU---|U---||U---|U--
na jaṭābhir na gotreṇa na jātyā brāhmaṇaḥ smṛtaḥ |
-U---|U---||U---|U--
yas tu vāhayate pāpāny aṇusthūlāni sarvaśaḥ |
-U---|U---||-U---|U--
vāhitatvāt tu pāpānam brāhmaṇo vai nirucyate || 33.8 [963]

navipulā¹
 na muṇḍitena śramaṇo na bhoḥkāreṇa brāhmaṇaḥ |
 yasya satyaṁ ca dharmāṁ ca brāhmaṇaḥ śramaṇaḥ sa ca || 33.9 [964]

navipulā
 na muṇḍitena śramaṇo na bhoḥkāreṇa brāhmaṇaḥ |
 yas tu vāhayate pāpāny aṇusthūlāni sarvaśaḥ |
 vāhitatvāt tu pāpānām brāhmaṇaḥ śramaṇaḥ sa ca || 33.10 [965]

nodakena śucir bhavati bahv atra snāti vai janaḥ |
 yasya satyaṁ ca dharmāṁ ca sa śucir brāhmaṇaḥ sa ca || 33.11 [966]

pravāhya pāpakām dharmām ye caranti sadā smṛtāḥ |
 kṣīṇasaṁyojanā buddhā brāhmaṇās te prakīrtitāḥ || 33.12 [967]

Triṣṭubh
 yo brāhmaṇo vāhitapāpadharmo
 Vedic opening²
 niṣkautilyo niṣkaśāyaḥ sthitātmā |

¹ Counting śr- in śramaṇo as not making position here and in the next verse, which gives navipulā; otherwise we have bhavipulā in both verses. br- fails to make position in the cadence.

² Interestingly enough Udāna 1.4 does not have the Vedic openings in either of the lines that occur in this verse. Line b reads: nihuhuṅko nikkasāvo yatatto (which has a faulty opening); and line d: dhammena so brahmavādam vadeyya (the Pāli has a 5th line also)

--○--|,--○○|--○--
vedāntagaś coṣitabrahmacaryaḥ
----|,--○--|--○-- Vedic opening
kālenāsau brahmavādaṁ vadeta || 33.13 [968]

--○--|,○○|--○-- Triṣṭubh
yasmim̄ na māyā vasate na māno
--○--|,○○|--○--
yo vītalobho hy amamo nirāśaḥ |
○--○--|,○○|--○--
praṇunnadoṣo hy abhinirvṛtātmā
○--○--|,○○○|--○--
sa brāhmaṇaḥ sa śramaṇaḥ sa bhikṣuḥ || 33.14 [969]

○--○--|○--○--||--○--|○--○--
bravīmi brāhmaṇaṁ nāhaṁ yonijaṁ māṛsambhavam |
----|○○=||○=○○|○--○-- savipulā¹
bhovādī nāma sa bhavati sa ced bhavati sakiñcanaḥ |
○--○○|○--○--||○--○--|○--○--
akiñcanam anādānaṁ bravīmi brāhmaṇaṁ hi tam || 33.15 [970]

--○--|○--○--||○○--○|○--○--
yasya kāyena vācā ca manasā ca na duṣkṛtam |
○--○--|○--○--||○--○--|○--○--
susamvṛtaṁ ṛbhiḥ sthānair bravīmi brāhmaṇaṁ hi tam || 33.16 [971]

--○--|--○○--||○--○--|○--○-- bhavipulā
yo 'karkaśāṁ vijñapanīm giraṁ nityaṁ prabhāṣate |
○--○--|○--○--||○--○--|○--○--
yayā nābhiṣajet kaś cid bravīmi brāhmaṇaṁ hi tam || 33.17 [972]

¹ The savipulā is unusual in this text, we should perhaps read **so** to give the pathyā cadence.

---ॐ---||---ॐ---
ākrośāṃ vadhabandhāmś ca yo 'praduṣṭas titīkṣate |

---ॐ---||---ॐ---
kṣāntivratabalopetaṃ bravīmi brāhmaṇaṃ hi tam || 33.18 [973]

---ॐ---||---ॐ--- savipulā
akrodhanaṃ vratavantaṃ śīlavantaṃ bahuśrutam |

---ॐ---||---ॐ---
dāntam antimaśārīraṃ bravīmi brāhmaṇaṃ hi tam || 33.19 [974]

---ॐ---||---ॐ---
asaṃsṛṣṭaṃ gṛhasthebhīr anagārais tathobhayam |

---ॐ---||---ॐ---
anokasāriṇaṃ tuṣṭaṃ bravīmi brāhmaṇaṃ hi tam || 33.20 [975]

---ॐ---||---ॐ---
āgataṃ nābhinandanti prakramantaṃ na śocati |

---ॐ---||---ॐ---
saṅgāt saṃgrāmajin mukto bravīmi brāhmaṇaṃ hi tam || 33.21 [976]

---ॐ---||---ॐ---
āgataṃ nābhinandanti prakramantaṃ na śocati |

---ॐ---||---ॐ---
aśokaṃ virajaṃ śāntaṃ bravīmi brāhmaṇaṃ hi tam || 33.22 [977]

---ॐ---||---ॐ--- mavipulā
ananyapoṣī hy ājñātā dāntaḥ sāre pratiṣṭitaḥ |

---ॐ---||---ॐ--- ravipulā
kṣīṇāsravo vāntadoṣo yaḥ sa vai brāhmaṇaḥ smṛtaḥ || 33.23 [978]

---ॐ---||---ॐ---
yasya pāram apāraṃ ca pārāpāraṃ na vidyate |

---ॐ---||---ॐ---
pāraḡaṃ sarvadharmāṇāṃ bravīmi brāhmaṇaṃ hi tam || 33.24 [979]

- ॐ - - | ॐ - - - || ॐ - - - | ॐ - ॐ -
yas tu dīrghaṁ tathā hrasvam aṇusthūlaṁ śubhāśubham |
- - ॐ - | ॐ - - - || ॐ - ॐ - | ॐ - ॐ -
loke na kiṁ cid ādatte bravīmi brāhmaṇaṁ hi tam || 33.25 [980]

- ॐ - ॐ | ॐ - - - || - - - - | ॐ - ॐ -
yasya pāram apāraṁ ca pārāpāraṁ na vidyate |
ॐ - - ॐ | ॐ - - - || ॐ - ॐ - | ॐ - ॐ -
asaktaṁ triṣu lokeṣu bravīmi brāhmaṇaṁ hi tam || 33.26 [981]

ॐ - ॐ - | ॐ - - - || - - - - ॐ | ॐ - ॐ -
ihaiva yaḥ prajānāti duḥkhasya kṣayam ātmanaḥ |
- ॐ - - | ॐ - - - || ॐ - ॐ - | ॐ - ॐ -
vītarāgaṁ viśaṁyuktaṁ bravīmi brāhmaṇaṁ hi tam || 33.27 [982]

- ॐ - - | ॐ - - - || ॐ ॐ - ॐ | ॐ - ॐ -
yas tu puṇyais tathā pāpair ubhayena na lipyate |
ॐ - - - | ॐ - - - || ॐ - ॐ - | ॐ - ॐ -
aśokaṁ nirjvaraṁ śāntaṁ bravīmi brāhmaṇaṁ hi tam || 33.28 [983]

- ॐ - - | ॐ - - - || ॐ - - - | ॐ - ॐ -
yas tu puṇyaṁ ca pāpaṁ cāpy ubhau saṅgāv upatyagāt |
- - ॐ - | ॐ - - - || ॐ - ॐ - | ॐ - ॐ -
saṅgātigaṁ viśaṁyuktaṁ bravīmi brāhmaṇaṁ hi tam || 33.29 [984]

- ॐ - - | ॐ - - - || - - - - ॐ | ॐ - ॐ -
yasya paścāt pure cāpi madhye cāpi na vidyate |
ॐ - - - | ॐ - - - || ॐ - ॐ - | ॐ - ॐ -
virajaṁ bandhanān muktaṁ bravīmi brāhmaṇaṁ hi tam || 33.29A
[985]

— ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ —
vāri puṣkarapatreṇevārāgreṇeva sarṣapaḥ |
ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ravipulā
na lipyate yo hi kāmair bravīmi brāhmaṇaṃ hi tam || 33.30 [986]

— ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ —
vāri puṣkarapatreṇevārāgreṇeva sarṣapaḥ |
ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ravipulā
na lipyate yo hi pāpair bravīmi brāhmaṇaṃ hi tam || 33.31 [987]

— ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ —
candro vā vimalaḥ śuddho viprasanno hy anāvilaḥ |
ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ravipulā
na lipyate yo hi kāmair bravīmi brāhmaṇaṃ hi tam || 33.31A [988]

— ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ —
candro vā vimalaḥ śuddho viprasanno hy anāvilaḥ |
ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ravipulā
na lipyate yo hi pāpair bravīmi brāhmaṇaṃ hi tam || 33.31B [989]

— ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ —
candro vā vimalaḥ śuddho viprasanno hy anāvilaḥ |
— ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ —
nandībhavaparikṣiṇaṃ bravīmi brāhmaṇaṃ hi tam || 33.31C [990]

— ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ —
dhyāyinaṃ vītarajasam kṛtakṛtyam anāsravam |
— ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ —
kṣiṇāsravaṃ viśamṃyuktaṃ bravīmi brāhmaṇaṃ hi tam || 33.32 [991]

--o-|-,-,---||-----|o-o- mavipulā
gambhīrabuddhiṃ medhāḍhyam mārgāmārgeṣu kovidam |
--o-o|o-----||o-o-|-o-o-¹
uttamārtham anuprāptaṃ bravīmi brāhmaṇaṃ hi tam || 33.33 [992]

--o-|-|o-----||-----|o-o-
yas tu kaś cin manuṣyeṣu bhaiḥśācaryeṇa jīvati |
oo--|o-----||oo--|o-o-
amamo 'hiṃsako nityaṃ dhṛtimām brahmacaryavān |
--o-|-|,-,==||o-o-|-o-o- mavipulā²
ājñāya dharmaṃ deśayati bravīmi brāhmaṇaṃ hi tam || 33.34 [993]

--o-,-|o-----||o-o-|o-o- ravipulā
sarvakāmām viprahāya yo 'nagāraḥ parivrajat |
--o-o|o-----||o-o-|o-o-
kāmasravavisamyuktaṃ bravīmi brāhmaṇaṃ hi tam || 33.35 [994]

--o-|-|,-,---||o-----|o-o- mavipulā
nikṣiptadaṇḍaṃ bhūteṣu traseṣu sthāvareṣu ca |
--o-o|o-----||o-o-|o-o-
yo na hanti hi bhūtāni bravīmi brāhmaṇaṃ hi tam || 33.36 [995]

--o-o|o-----||oo--|o-o-
ākāśam iva pañkena rajasā candramā iva |
o-o-,-|o-----||o-o-|o-o- ravipulā
na lipyate yo hi kāmair bravīmi brāhmaṇaṃ hi tam || 33.37 [996]

¹ Taking -pr- in anuprāptaṃ as making position to give the pathyā opening; otherwise we have savipulā.

² Although we can count the syllable as resolved, we should no doubt read deśeti to give the normal opening; there is no parallel to compare.

--UU|U---||UU--|U-U-
ākāśam iva pañkena rajasā candramā iva |
U-U-,|U---||U-U-|U-U- ravipulā
na lipyate yo hi pāpair bravīmi brāhmaṇam hi tam || 33.38 [997]

--UU|U---||UU--|U-U-
ākāśam iva pañkena rajasā candramā iva |
--UU|U---||U-U-|U-U-
nandībhavaparikṣīṇam bravīmi brāhmaṇam hi tam || 33.38A [998]

UU--|U---||U-U-|U-U-
aviruddho viruddheṣu tv āttadaṇḍeṣu nirvṛtaḥ |
U-U-|-,---||U-U-|U-U- mavipulā
hitānukampī bhūteṣu bravīmi brāhmaṇam hi tam || 33.39 [999]

-U--|U---||----|U-U-
yasya rāgaś ca doṣaś ca māno mrakṣaś ca śātitaḥ |
U-U-,|U---||U-U-|U-U- ravipulā
na lipyate yaś ca doṣair bravīmi brāhmaṇam hi tam || 33.40 [1000]

UU-U|U---||----U|U-U-
ya imām parikhām durgām saṃsāraugham upatyagāt |
---U|U---||U---|U-U-
tīrṇaḥ pāragato dhyāyī hy aneyo niṣkathamkathaḥ |
-U--|U---||U-U-|U-U-
nirvṛtaś cānupādāya bravīmi brāhmaṇam hi tam || 33.41 [1001]

[UUUU|U---|UUUU|U-U-]
..... |
[UUUU|U---|UUUU|U-U-]
..... |
UUUUU---||U---|U-U-
..... *bravīmi brāhmaṇam hi tam || 33.41A [1002]*

na vidyate yasya tṛṣṇā cāsmiṁ loke pare 'pi ca |
 tṛṣṇābhavaparikṣṇaṁ bravīmi brāhmaṇaṁ hi tam || 33.42 [1003]

na vidyate yasya cāśā hy asmiṁ loke pare 'pi ca |
 nirāśiṣaṁ viśaṁyuktaṁ bravīmi brāhmaṇaṁ hi tam || 33.43 [1004]

hitvā ratim cāratim ca śītībhūto niraupadhiḥ |
 sarvalokābhībhūr dhīro bravīmi brāhmaṇaṁ hi tam || 33.44 [1005]

hitvā mānuṣyakām kāmāṁ divyāṁ kāmān upatyagāt |
 sarvalokaviśaṁyuktaṁ bravīmi brāhmaṇaṁ hi tam || 33.45 [1006]

gatiṁ yasya na jānanti devagandharvamānuṣāḥ |
 anantajñānasaṁyuktaṁ bravīmi brāhmaṇaṁ hi tam || 33.46 [1007]

pūrvenivāsaṁ yo vetti svargāpāyāṁś ca paśyati |
 atha jātikṣayaṁ prāpto hy abhijñāvyavasito muniḥ |
 duḥkhasyāntaṁ prajānāti bravīmi brāhmaṇaṁ hi tam || 33.47 [1008]

¹ We must take vyava- as Sanskritised here; Dhṛ 423 reads: abhiññāvositō muni.

---|---||---|---
sarvābhibhūr *bhavātīta* oghatīrṇo vināyakaḥ ।

---|---||---|---
pārago *hi visam̐yukto* brāhmaṇaṃ taṃ bravīmy aham ॥ 33.51
[1013.ii]

---,!--|---||---|--- ravipulā
gatābhidyāṃ vītajalpaṃ pāpacittavivarjitaṃ ।
---|---||---|--- navipulā
dhyāyinaṃ vītarajasaṃ bravīmi brāhmaṇaṃ hi tam ॥ 33.52 [1014.i]

---,!--|---||---|--- ravipulā
nā*bhi*dhyāyen nābhi*jal*pet pāpakā*nām* vi*var*jayet ।
---|---||---|---
āsīno virajā dhyāyī brāhmaṇaṃ taṃ bravīmy aham ॥ 33.52 [1014.ii]

---|---||---|---
pāṃsukūladharaṃ bhikṣuṃ kāmeṣu niravekṣiṇaṃ ।
---|---||---|---
dhyāyantaṃ vṛkṣamūlasthaṃ bravīmi brāhmaṇaṃ hi tam ॥ 33.53
[1015.i]

---|---||---|---
pāṃsukūladharo hrīmāṃ kāmeṣu niravekṣakaḥ ।
---|---||---|---
niṣaṇṇo vṛkṣamūle yo brāhmaṇaṃ taṃ bravīmy aham ॥ 33.53
[1015.ii]

---|---||---|--- bhavipulā
yasyālayo nāsti sadā yo jñātā niṣkathaṃkathaḥ ।
---|---||---|---
amṛtaṃ caiva yaḥ prāpto bravīmi brāhmaṇaṃ hi tam ॥ 33.54 [1016]

--○--|--○○--||-----|○--○-- bhavipulā
 yasyālayo nāsti sadā yo jñātā niškathamkathaḥ |
 --○--|--○○--||○--○--|○--○-- bhavipulā
 dūramḡamaś caikacaro bravīmi brāhmaṇam hi tam || 33.55 [1017.i]

--○○|--○○--||○○--|○--○-- bhavipulā
 dūramḡamam ekacarām aśarīram guhāśayam |
 -○--|○--||--[≡]--|○--○--
 durdamam ye damiṣyanti tenai[]kasya brāhmaṇam |
 ≡≡≡|○--||○--|○--○--
 u brāhmaṇam tam bravīmy aham || 33.55
 [1017.ii]

--○--|○--||-----|○--○--
 yeṣām ca bhāvito mārگاḥ āryo hy aṣṭāṅgiکاḥ śivaḥ |
 -○--|○--||--○--|○--○--
 sarvaduḥkhaprahāṇāya lokeṣu brāhmaṇā hi te 33.56 [1018]

○--○--|○--||○○○○|○--○--
 arūpiṇam sadā cittam asāram anidarśanam |
 ○○--|○--||--○--|○--○--
 damayitvā hy abhijñāya ye caranti sadā smṛtāḥ |
 -○--|○--||--○--|○--○--
 kṣīṇasaṃyojanā buddhā lokeṣu brāhmaṇā hi te || 33.57 [1019.i]

○--○○|○--○--||○--○○|○--○-- Anuṣṭubh
 arūpam anidarśanam anantam asudarśanam |
 --○○|○--||--○--|○--○--
 sūkṣmam padam abhijñāya ye caranti sadā smṛtāḥ |
 -○--|○--||-----|○--○--
 kṣīṇasaṃyojanā buddhās te loke brāhmaṇā iha || 33.57 [1019.ii]

[ॐॐॐॐ|ॐ---|ॐॐॐॐ|ॐ-ॐ-]

..... /

[ॐॐॐॐ|ॐ---|ॐॐॐॐ|ॐ-ॐ-]

..... /

[ॐॐॐॐ|ॐ---|ॐॐॐॐ|ॐ-ॐ-]

..... // 33.57A [1020]

---|ॐ---||---ॐॐ-ॐ-

chitvā naddhrīm varatrām ca samtānam duratikramam /

--ॐॐॐ|ॐ---||ॐ-ॐ-|ॐ-ॐ-

utkṣiptaparikhāṃ buddhaṃ bravīmi brāhmaṇaṃ hi tam // 33.58
[1021.i]

---|ॐ---||---ॐॐ-ॐ-

chitvā naddhrīm varatrām ye samtānam duratikramam /

--ॐॐॐ|ॐ---||---|ॐ-ॐ-

utkṣiptaparikhā buddhās te loke brāhmaṇā iha // 33.58 [1021.ii]

---|ॐ---||---|ॐ-ॐ-

chitvā naddhrīm varatrām ca icchālobham ca pāpakam /

--ॐ-|,---||ॐ-ॐ-|ॐ-ॐ- mavipulā

trṣṇām samulām āvṛhya bravīmi brāhmaṇaṃ hi tam // 33.59 [1022.i]

---|ॐ---||---|ॐ-ॐ-

chitvā naddhrīm varatrām ye icchālobham ca pāpakam /

ॐ---|ॐ---||---|ॐ-ॐ-

samulām coddhṛtās trṣṇām te loke brāhmaṇā iha // 33.59 [1022.ii]

---|0---||---00|0-0-¹

chindhi srota^h parākramya kāmām praṇuda brāhmaṇa |

---|0---||00---|0-0-

saṁskārāṇām kṣayaṁ jñātvā hy akṛtajño bhaviṣyasi || 33.60 [1023.i]

---|0---||---|000-²

chindhi *srotaḥ parākramya* kāmā^m sarvām praṇuda ca |

---|0---||-0---|0-0-

saṁskārāṇām kṣayaṁ jñātvā brāhmaṇo yāti hāni^{ghaḥ} || 33.60
[1023.ii]

-0-0|0---||---|0-0-³

mātaraṁ *pitaraṁ* hatvā rājānaṁ dvau ca śrotiyau |

---0|0---||00---|0-0-

rāṣṭraṁ sānucaraṁ hatvā anigho yāti brāhmaṇaḥ || 33.61 [1024]

-0-0|0---||---|0-0-

mātaraṁ pitaraṁ hatvā rājānaṁ dvau ca śrotiyau |

---0|0---||-0---|0-0-

vyāghraṁ ca pañcamaṁ hatvā śuddha ity ucyate naraḥ || 33.62
[1025]

¹ br- in brāhmaṇa fails to make position here.

² We should read praṇūda here to give the normal cadence.

³ Reading śr- in śrotiyau as failing to make position to give the normal cadence here and in the following verse. br- does not make position in the cadence in line d.

na brāhmaṇasya praharen na ca muñceta brāhmaṇaḥ |
dhig brāhmaṇasya hantāraṁ dhik taṁ yaś ca pramuñcati || 33.63
[1026]

[navipulā¹]
..... |
[navipulā¹]
..... || 33.63A [1027]

yasya dharmaṁ vijānīyād vṛddasya daharasya vā |
satkṛtyainaṁ namasyeta hy agnihotram iva dvijaḥ || 33.64 [1028]

yasya dharmaṁ vijānīyād vṛddasya daharasya vā |
satkṛtyainaṁ paricared agnihotram iva dvijaḥ || 33.65 [1029]

yasya dharmaṁ vijānīyāt samyaksāmbuddhadeśitam |
satkṛtyainaṁ namasyeta hy agnihotram iva dvijaḥ || 33.66 [1030]

¹ I take **pr-** in **praharen** as not making position in the odd line, which is normal for **pr-** at the beginning of a word, giving **navipulā**; otherwise we have **bhavipulā**. Also **br-** in **brāhmaṇaḥ** fails to make position in the even line.

—○—|○—||—|○—
yasya dharmāṃ vijānīyāt samyaksāmbuddhadeśitam ।
—|○—||—|○— navipulā
satkṛtyaināṃ paricared agnihotram iva dvijaḥ ॥ 33.67 [1031]

—|○—||—|○—
yadā hi sveṣu dharmeṣu brāhmaṇaḥ pārago bhavet ।
—|○—||—|○—
atha caikaḥ piśācīm ca bakkulaṃ cātivartate ॥ 33.68 [1032]

—|○—||—|○—
yadā hi sveṣu dharmeṣu brāhmaṇaḥ pārago bhavet ।
—|○—||—|○—
athāsya vedanāḥ sarve astaṃ gacchanti paśyataḥ ॥ 33.69 [1033]

—|○—||—|○—
yadā hi sveṣu dharmeṣu brāhmaṇaḥ pārago bhavet ।
—|○—||—|○—
athāsya pratyaḥ sarve astaṃ gacchanti paśyataḥ ॥ 33.70 [1034]

—|○—||—|○—
yadā hi sveṣu dharmeṣu brāhmaṇaḥ pārago bhavet ।
—|○—||—|○—
athāsya cāsravāḥ sarve astaṃ gacchanti paśyataḥ ॥ 33.71 [1035]

—|○—||—|○—
yadā hi sveṣu dharmeṣu brāhmaṇaḥ pārago bhavet ।
—|○—||—|○—
athāsya sarvasaṃyogā astaṃ gacchanti paśyataḥ ॥ 33.72 [1036]

—|○—||—|○—
yadā hi sveṣu dharmeṣu brāhmaṇaḥ pārago bhavet ।
—|○—||—|○—
atha jātijarāṃ caiva maraṇaṃ cātivartate ॥ 33.73 [1037]

○-○-|-,-○○|-○-○-
athāsyā kāṅkṣā vyapayānti sarvā
○-○-|-,-○,○|-○-○-
yadā prajānāti sahetudharmam || 33.77 [1041]

○-○-|-,-○○|-○-○- Triṣṭubh
yadā tv ime tu prabhavanti dharmā
--○-,-|-○-|-○-○-
ātāpino dhyāyato brāhmaṇasya |
○-○-|-,-○○|-○-○-
athāsyā kāṅkṣā vyapayānti sarvā
○-○-,-|-○-|-○-○-
yadā kṣayaṁ pratyayānām upaiti || 33.78 [1042]

○-○-|-,-○○|-○-○- Triṣṭubh
yadā tv ime tu prabhavanti dharmā
--○-,-|-○-|-○-○-
ātāpino dhyāyato brāhmaṇasya |
○-○-|-,-○○|-○-○-
athāsyā kāṅkṣā vyapayānti sarvā
○-○-,-|-○-|-○-○-
yadā kṣayaṁ vedanānām upaiti || 33.79 [1043]

○-○-|-,-○○|-○-○- Triṣṭubh
yadā tv ime tu prabhavanti dharmā
--○-,-|-○-|-○-○-
ātāpino dhyāyato brāhmaṇasya |
○-○-|-,-○○|-○-○-
athāsyā kāṅkṣā vyapayānti sarvā
○-○-,-|-○-|-○-○-
yadā kṣayaṁ hy āsravāṇām upaiti || 33.80 [1044]

¹ Unusually there is nowhere to place the caesura in this line.

○-○-|-,-○○|-○- - Triṣṭubh
yadā tv ime tu prabhavanti dharmā
- -○-,-|-○-|-○- -
ātāpino dhyāyato brāhmaṇasya |
○○-○-,-|-○○|-○- -
avabhāsayaṃs tiṣṭhati sarvalokaṃ
- -○-,-|-○○|-○- -¹
sūryo yathaiṅvābhyudito 'ntarīkṣam || 33.81 [1045]

○-○-|-,-○○|-○- - Triṣṭubh
yadā tv ime tu prabhavanti dharmā
- -○-,-|-○-|-○- -
ātāpino dhyāyato brāhmaṇasya |
○○-○-,-|-○○|-○- -
avabhāsayaṃs tiṣṭhati sarvalokaṃ
- -○-,-|-○○|-○- -
buddho hi saṃyojanavipramuktaḥ || 33.82 [1046]

○-○-|-,-○○|-○- - Triṣṭubh
yadā tv ime tu prabhavanti dharmā
- -○-,-|-○-|-○- -
ātāpino dhyāyato brāhmaṇasya |
○-○-,-|-○○|-○- -
vidhūpayāṃs tiṣṭhati mārasainyaṃ
- -○-,-|-○○|-○- -²
buddho hi saṃyojanavipramukta iti || 33.83 [1047]

|| brāhmaṇavargaḥ 33 ||

¹ Again there is nowhere to place the caesura in this line.

² **iti** is outside the metre here, of course.

uddānam ||

anityakāmatṛṣṇā ca apramādas tathā priyaḥ |
śīlaṃ sucaritaṃ vācākarmaśraddhā ca te daśaḥ || [1048]

śramaṇo mārgasatkāro drohasmṛtiprakīrṇakaḥ |
udakaṃ puṣpaṃ aśvaś-ca saha krodhena te daśaḥ || [1049]

tathāgataḥ śrutaṃ cātmā peyālaṃ mitrapañcamam |
nirvāṇaṃ paśyapāpaṃ ca yugavargaḥ sukhena ca |

cittaṃ bhikṣur brāhmaṇaś-ca trayastrimśatime smṛtāḥ |
vargāḥ samāptāś-coddānaṃ samyaksambuddhabhāṣitāḥ || ||

 [1050]

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 PA PHA BA BHA MA
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