



**A Comparison of the Pāli Udānas  
and the  
Buddhist Hybrid Sanskrit Udānavarga  
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## Preface

This document presents a comparison between the Pāli Udāna and the same verses as found in the Buddhist Hybrid Sanskrit Udānavarga. The text of the Udāna used here is substantially a transliteration of the Sinhala version of the text as printed in the Buddha Jayanti Tripitaka Series, Volume XXIV, under the title Udānapāḷi, with the corrigenda as printed on page xxvi of that volume taken into account.

Very occasionally it has been necessary to correct the readings in BJT, and these have been noted in the appropriate place. The edition has been chosen because it is far better than the PTS edition (edited by P. Steinthal in 1885), which has many mistakes in it; and the readings in BJT are usually to be preferred to the readings in the Burmese edition of the text also.

The text of the Buddhist Hybrid Sanskrit Udānavarga has been taken from the edition by Dr. Franz Bernhard, which was published by Vandenhoeck + Ruprecht (Göttingen, 1965), with punctuation added by the present writer, and a few minor changes in format to bring it into line with the presentation of the Pāli version.

All the Udānas in the Pāli edition of the text find parallels in the Udānavarga; but the reverse is far from the case. There are many verses in the Udānavarga which do not find parallels in the Pāli. In many cases this seems to be because the Udānavarga has been expanded, often by adding variations to an existing verse or series of verses.

To give an example, there are good parallels to the first 3 verses in the Pāli Udāna, as can be seen from the text below; this hides the fact that the Udānavarga contains no fewer than 8 verses which have variants on the same theme. Although not all the verses have been expanded in this way, this is still typical of the way the text has been filled out.

Although both the Pāli and the Buddhist Hybrid Sanskrit must be ‘translations’<sup>1</sup> from an earlier dialect, there can be no doubt that the Pāli as a whole contains the older and more authentic recension of the verses. As is well known udānas were normally spoken as verse. In the Pāli version of the text, however, there are some udānas (3-10, 6-8, 6-10, 8-1, 8-3, 8-4) that are either prose or a mixture of verse and prose. One of the most noticeable difference between the two versions is that in the Sanskrit the prose udānas have been versified.

This is indicative of the kind of rewriting and standardization that has been at work in the later text. Many awkward expressions that are found in the Pāli we find have been rewritten in the Udānavarga; and many times it can be seen that the Udānavarga redactor(s) have changed a metre when they don’t understand it, or tidied it up so that it accords with more classical norms.

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<sup>1</sup> We must understand the use of the word *translation* in this context in a broad way - sometimes it may mean nothing more than a transliteration (many times even a transliteration may not have been necessary); but at other times it may be that, as in the Sanskrit, forms have been regularized, or verses that were no longer understood, have been rewritten.

This comparison text has been prepared incidently as part of the work accompanying the Udāna translation. Because of this the notes to the present text have not been written up as completely as they could have been. I have therefore contented myself with pointing out such matter as came to my attention while preparing the text for publication, and making some translations to facilitate easier comparison. More complete notes to the Udāna accompany the translation text itself.

Ānandajoti Bhikkhu,  
July, 2003

## 1: Bodhivaggo

### Ud. 1-1: Pathamabodhisuttam Uv. 33.77 Brāhmaṇavarga

Yadā have pātubhavanti dhammā      Yadā tv ime tu prabhavanti dharmā  
 Ātāpino jhāyato brāhmaṇassa,      Ātāpino dhyāyato brāhmaṇasya,  
 Athassa kaṅkhā vapayanti sabbā,      Athāsyā kāṅkṣā vyapayānti sarvā,  
 Yato pajānāti sahetudhammaṃ.      Yadā prajānāti sahetudharmam.

### Ud. 1-2: Dutiyabodhisuttam Uv. 33.78 Brāhmaṇavarga

Yadā have pātubhavanti dhammā      Yadā tv ime tu prabhavanti dharmā  
 Ātāpino jhāyato brāhmaṇassa,      Ātāpino dhyāyato brāhmaṇasya,  
 Athassa kaṅkhā vapayanti sabbā,      Athāsyā kāṅkṣā vyapayānti sarvā,  
 Yato khayam paccayānamavedī.      Yadā kṣayam pratayānām upaiti.<sup>1</sup>

### Ud. 1-3: Tatiyabodhisuttam Uv. 33.83 Brāhmaṇavarga

Yadā have pātubhavanti dhammā      Yadā tv ime tu prabhavanti dharmā  
 Ātāpino jhāyato brāhmaṇassa,      Ātāpino dhyāyato brāhmaṇasya,  
 Vidhūpayam tiṭṭhati Mārasenam,      Vidhūpayam tiṭṭhati Mārasainyam,  
 Suriyo va obhāsayam-antaḷikkham.      Buddho hi saṃyojanavipramukta iti.<sup>2</sup>

### Ud. 1-4: Nigrodhasuttam Uv. 33.13 Brāhmaṇavarga

Yo brāhmaṇo bāhitapāpadhammo,<sup>3</sup>      Yo brāhmaṇo vāhitapāpadharmo  
 Nihuhūṅko nikkasāvo yatatto,      Niṣkautilyo niṣkaṣāyaḥ sthitātmā,  
 Vedantaḡ vusitabrahmacariyo,      Vedāntagaś coṣitabrahmacaryaḥ,  
 Dhammena so Brahmavādam vadeyya,      Kālenāsau brahmavādam vadeta.  
 Yassussadā natthi kuhiñci loke.

<sup>1</sup> Pāli: Since the destruction of causes has been understood; Sanskrit: when the destruction of causes has been attained.

<sup>2</sup> The simile in the Pāli: he dwells dispelling Māra's army, as the sun (dwells) lighting up the firmament, is dispensed with in the Sanskrit: he dwells dispelling Māra's army - the Buddha is thus free from the fetters.

<sup>3</sup> There is a word play here between **brāhmaṇo** & **bāhita-**, which is almost lost with the Sanskritisation of **brāhmaṇo**, which re-introduces the **-r-** element, which must have been missing in the original dialect. The word play is even more obscured in the Udānavarga version, where **bāhita-** has become **vāhita-**.

**Ud. 1-5: Therasuttam Uv. 33.12 Brāhmaṇavarga**

Bāhitvā pāpake dhamme, Pravāhya<sup>1</sup> pāpakām dharmām,  
Ye caranti sadā satā, Ye caranti sadā smṛtāḥ,  
Khīṇasaṃyojanā Buddhā, Kṣīṇasaṃyojanā Buddhā,  
Te ve lokasmiṃ brāhmaṇā. Brāhmaṇās te prakīrtitā<sup>h</sup>.

**Ud. 1-6: Kassapasuttam Uv. 33.23 Brāhmaṇavarga**

Anaññaposiṃ aññātām, Ananyapoṣī hy ājñātā,  
Dantaḥ sāre patiṭṭhitām, Dāntaḥ sāre pratiṣṭitāḥ,  
Khīṇāsavaṃ vantadosaṃ: Kṣīṇāsravo vāntadoṣo:  
Tam-ahaṃ brūmi brāhmaṇām. Yaḥ sa vai brāhmaṇaḥ smṛtaḥ.

**Ud. 1-7: Pāvāsuttam Uv. 33.68 Brāhmaṇavarga**

Yadā sakesu dhammesu Yadā hi sveṣu dharmeṣu  
Pāraḡu hoti brahmaṇo, Brāhmaṇaḥ pāraḡo bhavet,  
Atha etaṃ piśācañ-ca Atha caika<sup>h</sup> piśācīm ca  
Pakkulañ-cātivattatī. Bakkulaṃ<sup>2</sup> cātivartate.

**Ud. 1-8: Saṅgāmajīsuttam Uv. 33.21 Brāhmaṇavarga**

Āyantiṃ nābhinandati, Āgataṃ nābhinandanti,  
Pakkamantiṃ na socati, Prakramantaṃ na śocati,  
Saṅgā Saṅgāmajīm muttam: Saṅgāt Saṃgrāmajin mukto:  
Tam-ahaṃ brūmi brāhmaṇām. Bravīmi brāhmaṇām hi tam.

**Ud. 1-9: Jaṭilasuttam Uv. 33.11 Brāhmaṇavarga**

Na udakena suci hoti Nodakena śucir bhavati  
- bavhettha nahāyatī jano! - bahv atra snāti vai janaḥ!  
Yamhi saccañ-ca Dhammo ca, Yasya satyaṃ ca Dharmam ca,  
So sucī so ca brāhmaṇo. Sa śucir brāhmaṇaḥ sa ca.

<sup>1</sup> With the translation of *bāhitvā* to *pravāhya* the pun on *brāhmaṇā* is completely lost in the Sanskrit version.

<sup>2</sup> Ee also takes the reading *bakkulaṃ*.

**Ud. 1-10: Bāhiyasuttam<sup>1</sup> Uv. 26.26 & 27 Nirvāṇavarga**

Yattha āpo ca paṭhavī, Tejo vāyo na gādhati, Na tattha sukkā jotanti, Ādicco nappakāsati,	Yatra <i>nā</i> po na pṛthivī, Tejo vāyur na gāhate, Na tatra śuklā dyotanti, Tamas tatra na vidyate, <sup>2</sup>
Na tattha candimā bhāti, Tamo tattha na vijjati.	Na tatra candramā bhāti, Nādityo vai prakāśyate.
Yadā ca attanā vedī, Muni monena brāhmaṇo, Atha rūpā arūpā ca, Sukhadukkhā pamuccati.	Yathā tv ihātmanā vetti, Munir mauneyam ātmanāḥ, Atha rūpād arūpāc ca, Sarvaduḥkhāt pramucyate.

**2: Mucalindavagga**

**Ud. 2-1: Mucalindasuttam Uv. 30.18 & 19 Sukhavarga**

Sukho viveko tuṭṭhassa, Sutadhammassa passato, Abyāpajjam sukham loke, Pāṇabhūtesu saṃyamo.	Sukho vivekas tuṣṭasya, Śrutadharmasya paśyataḥ, Avyāvadhyāḥ sukham loke, Prāṇabhūteṣu saṃyamaḥ.
Sukhā virāgatā loke, Kāmānaṃ samatikkamo, Asmimānassa yo <sup>3</sup> vinayo - etaṃ ve paramaṃ sukham.	Sukham virāgatā loke, Kāmānāṃ samatikramaḥ, Asmimānasya vinaya - etad vai paramaṃ sukham.

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<sup>1</sup> There is also a parallel to the instruction that was given to Bāhiya in the Udānavarga at 26.17. It reads: *dr̥ṣṭe tu dr̥ṣṭamātreṇa śrute ca śrutamātratā | mate tathaiva vijñāte duḥkhasyānto nirucyate ||* .

<sup>2</sup> Lines d & f in the Sanskrit have been exchanged with their counterparts in the Pāli.

<sup>3</sup> This syllable is metrically disruptive, and we have to count *vina-* as resolution at the 7<sup>th</sup> to correct the metre. Note that it has been excluded from the Sanskrit.



**Ud. 2-2: Rājasuttam̃ Uv. 30.31 Sukhavarga**

Yañ-ca kāmasukham̃ loke, Yac ca kāmasukham̃ loke,  
Yañ-cidañ diviyañ sukham̃, Yac cāpi divijañ sukham,  
Taṇhakkhayasukhassete Tṛṣṇākṣayasukhasyaitat  
Kalam̃ nāgghanti soḷasiñ. Kalām̃ nārghati ṣoḍaśiñ.

**Ud. 2-3: Daṇḍasuttam̃ Uv. 30.3 & 4 Sukhavarga**

Sukhakāmāni bhūtāni, Sukhakāmāni bhūtāni,  
Yo daṇḍena vihiñsati Yo daṇḍena vihiñsati  
Attano sukham-esāno, Ātmanaḥ sukham eṣānaḥ,  
Pecca so na labhate sukham̃. Sa vai na labhate sukham.<sup>1</sup>

Sukhakāmāni bhūtāni, Sukhakāmāni bhūtāni,  
Yo daṇḍena na hiñsati Yo daṇḍena na hiñsati  
Attano sukham-esāno, Ātmanaḥ sukham eṣānaḥ,  
Pecca so labhate sukham̃. Sa pretya labhate sukham.

**Ud. 2-4: Sakkārasuttam̃ Uv. 30.51 Sukhavarga**

Gāme araññe sukhadukkhaphuṭṭho, Grāme araṇye sukhaduḥkhasprṣṭo,  
Nevattato no parato dahetha. Naivātmano no parato dadhāti.  
Phusanti phassā upadhiñ paṭicca, Sparśāḥ sprśanti hy upadhiñ pratītya,  
Nirūpadhiñ kena phuseyyuñ phassā? Niraupadhiñ kiñ sparśāḥ sprśeyuḥ?<sup>2</sup>

**Ud. 2-5: Upāsakasuttam̃ Uv. 30.39 Sukhavarga**

Sukham̃ vata tassa na hoti kiñci, Sukham̃ hi yasyeha na kiñcanañ syāt,  
Sañkhātadhammassa bahussutassa, Svākhyātadharmasya<sup>3</sup> bahuśrutasya,  
Sakiñcanañ passa vihaññamānañ, Sakiñcanañ paśya vihanyamānañ,  
Jano janasmim̃ paṭibaddharūpo. Janañ janeṣu pratibaddharūpam.

<sup>1</sup> The expected **pretya** in this line is omitted m.c.

<sup>2</sup> The rearrangement of the last two words is to correct the metre. In the Pāli we need to read **phuseyyu'** m.c.

<sup>3</sup> There is an interesting exchange of ideas here: Pāli, **sañkhātadhammassa**: for the one who has discerned the Dhamma; Sanskrit, **svākhyātadharmasya**: for the one for whom the Dhamma is well taught.

**Ud. 2-6: Gabhinīsuttam Uv. 30.40 Sukhavarga**

Sukhino vata ye akiñcanā, Sukhino hi janā hy akiñcanā,  
Vedaguno hi janā akiñcanā, Vedaguṇā hi janā hy akiñcanāḥ,  
Sakiñcanaṃ passa vihaññamānaṃ, Sakiñcanaṃ paśya vihanyamānaṃ,  
Jano janasmiṃ paṭibaddharūpo. Janaṃ janeṣu pratibaddhacittam.<sup>1</sup>

**Ud. 2-7: Ekaputtasuttam Uv. 5.10 & 11 Priyavarga**

Piyarūpassādagathitāse Priyarūpasātagrathitā  
Devakāyā puthumanussā ca, Devakāyāḥ pṛthaksthitāḥ,  
Aghāvino parijunnā, Āghādīnaḥ paridyūnā,  
Maccurājassa vasaṃ gacchanti. Mṛtyurājavaśaṃ gatāḥ.

Ye ve divā ca ratto ca Ye vai divā ca rātrau caiv≈  
Appamattā jahanti piyarūpaṃ - ≈āpramattāḥ priyaṃ jahati nityam<sup>2</sup> -  
Te ve khananti aghamūlaṃ Te vai khananti tv aghamūlaṃ  
Maccuno āmiṣaṃ durativattaṃ. Mṛtyu-r-āmiṣaṃ durativartyam.<sup>3</sup>

**Ud. 2-8: Suppavāsāsutam Uv. 5.12 Priyavarga**

Asātaṃ sātārūpena, Asādhu sādhurūpeṇa,  
Piyarūpena appiyaṃ, Priyarūpeṇa cāpriyam,  
Dukkhāṃ sukhassa rūpena, Duḥkhāṃ sukhasya rūpeṇa,  
Pamattam-ativattati. Pramattān abhimardati.<sup>4</sup>

<sup>1</sup> Pāli: ...who is in a state of bondage...; Sanskrit: ...whose mind is in bondage...

<sup>2</sup> Notice that Udānavarga has a penchant for introducing words implying duration (*nitya*, *sadā*, *satata*, *pratata*, etc.), see the parallels to 2.10a, 3-1c, 3-5a and b, 3.10 (4 times throughout), 4-7b; 4-10a; 5-10c; 6-6j; 7-3a; 8-3b; 8-6a; 8-7a.

<sup>3</sup> The metre of the Pāli verses is the rare Old Gīti, though we need to make some corrections for it to scan (read *piyarūpasāda-*, *puthū*; & *parijunnā* to correct the metre). The Sanskrit redactor(s) obviously couldn't work out the metre at all, and have turned the first verse into Śloka; the second verse as it stands scans as a) Śloka; b doesn't scan properly; cd is an Āryā line.

<sup>4</sup> Pāli: *transcends*; Sanskrit: *crushes*.

**Ud. 2-9: Visākhāsuttam̃ Uv. 30.42 Sukhavarga**

Sabbaṃ paravaṣaṃ dukkhaṃ, Sarvaṃ paravaṣaṃ duḥkhaṃ,  
Sabbaṃ issariyaṃ sukhaṃ, Sarvaṃ ātmavaṣaṃ sukhaṃ,<sup>1</sup>  
Sādhāraṇe vihaññanti, Sādhāraṇe vihanyante,  
Yogā hi duratikkamā. Yogā hi duratikramāḥ.

**Ud. 2-10: Bhaddiyasuttam̃ Uv. 30.37 Sukhavarga**

Yassantarato na santi kopā, Yasyāntarato na santi kopā,  
Iti bhavābhavatañ-ca vītivatto, Ittham̃bhāvagataṃ ca yo nivṛttaḥ,  
Taṃ vigatabhayaṃ sukhiṃ asokaṃ, Akhilaṃ taṃ sukhinaṃ sadā viśokaṃ,<sup>2</sup>  
Devā nānubhavanti dassanāya. Devā nānubhavanti darśanena.<sup>3</sup>

### 3: Nandavaggo

**Ud. 3-1: Kammasuttam̃ Uv. 32.3 Bhikṣuvarga**

Sabbakammajahassa bhikkhuno, *Sarvakarmaja*hasya bhikṣuṇo,  
Dhunamānassa purekataṃ rajaṃ, Dhunvānasya puraskṛtaṃ rajaḥ,  
Amamassa ṭhitassa tādino, Amamasya sadā sthitātmano,  
Attho natthi janaṃ lapetave. Hy artho nāsti janasya lāpanam.

**Ud. 3-2: Nandasuttam̃ Uv. 32.50 Bhikṣuvarga**

Yassa nittiṇṇo paṅko ca, Uttīrṇo yena vai paṅko,  
Maddito kāmakaṇṭako, Marditā grāmakaṇṭakāḥ,<sup>5</sup>  
Mohakkhayaṃ anuppatto, Yaś ca mohakṣayaṃ prāptaḥ,  
Sukhadukkhesu na vedhati sa bhikkhu.<sup>4</sup> Sa vai bhikṣur nirucyate.

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<sup>1</sup> Pāli: all that is mastered is pleasing; Sanskrit: all in one's own power is pleasing.

<sup>2</sup> The Sanskrit redactors have disturbed the metre here, which now reads as an Aupacchandasaka posterior line.

<sup>3</sup> The awkward last line in the Pāli, meaning: the devas are unable to see (him); has become incomprehensible in the Sanskrit with the replacement of the (infinitive-like) dative by the instrumental.

<sup>4</sup> This line is unmetrical in the Pāli, and as will be seen parallels the last line in the next verse. It therefore seems the Sanskrit may be more authentic here.

<sup>5</sup> Again we have an interesting change of expression here, Pāli: the thorn of sense desire; for Sanskrit: the thorn belonging to the village. The same exchange occurs in the next verse also.

**Ud. 3-3: Yasojasuttam Uv. 32.54 Bhikṣuvarga**

Yassa jito kāmakaṇṭako, Yena jitā grāmakaṇṭakā,  
Akkoso ca vadho ca bandhanañ-ca, Hy ākrośās ca vadhās ca bandhanam ca,  
Pabbato viya so ṭhito anejo, Yaḥ parvatavat sthito hy aneyaḥ,  
Sukhadukkhesu na vedhati sa bhikkhu. Sukhaduḥkhena na vethate sa bhikṣuḥ.<sup>1</sup>

**Ud. 3-4: Sāriputtasuttam Uv. 32.13 Bhikṣuvarga**

Yathā pi pabbato selo, Yathāpi parvataḥ śailo,  
Acalo suppatiṭṭhito, Vāyunā na prakampate,<sup>2</sup>  
Evaṃ mohakkhayā bhikkhu, Evaṃ mohakṣayād bhikṣuḥ  
- pabbato va na vedhatī. - śailavaṇ na prakampate.

**Ud. 3-5: Kollitasuttam Uv. 15.3 Smṛtivarga**

Sati kāyagatā upaṭṭhitā, Smṛtiḥ kāyagatā nityam,  
Chasu phassāyatanesu saṃvuto, Saṃvaraś cendriyaiḥ sadā,  
Satatam bhikkhu samāhito, Samāhitaḥ sa jānīyāt,  
Jaññā nibbānam-attano. *Tena* nirvāṇam ātmanaḥ.<sup>3</sup>

**Ud. 3-6: Pilindivacchasuttam Uv. 33.14 Brāhmaṇavarga**

Yamhi na māyā vasati na māno, Yasmim na māyā vasate na māno,<sup>4</sup>  
Yo vītalobho amamo nirāso, Yo vītalobho hy amamo nirāśaḥ,  
Panunnakodho abhinibbutatto, Praṇunnadoṣo hy abhinirvṛtātma,  
So brāhmaṇo so samaṇo sa bhikkhu. Sa brāhmaṇaḥ sa śramaṇaḥ<sup>5</sup> sa bhikṣuḥ.

<sup>1</sup> The last two lines have been rewritten to improve the metre, which is incorrect in the Pāli.

<sup>2</sup> There is an exchange of simile here, Pāli: *unmoved, well-established*; Sanskrit: *unshaken by the wind*.

<sup>3</sup> The Vetālīya metre in the Pāli has been rewritten to Siloka in the Sanskrit.

<sup>4</sup> This line ‘corrects’ the syncopated opening in the Pāli to agree with a later standard.

<sup>5</sup> Udānavarga reads: *śramaṇaḥ* here, but *śramaṇaḥ* elsewhere.

**Ud. 3-7: Kassapasuttam̃ Uv. 32.1 Bhikṣuvarga**

Piṇḍapātikassa bhikkhuno, Piṇḍacārikāya bhikṣave,  
Attabharassa anaññaposino, Hy ātmabharāya nānyapoṣiṇe,  
- devā pihayanti tādino - devāḥ sprhayanti tāyine  
Upasantassa - sadā satīmato. Hy upasāntāya - sadā smṛtātmane.

**Ud. 3-8: Piṇḍapātikasuttam̃ Uv. 32.2 Bhikṣuvarga**

Piṇḍapātikassa bhikkhuno, Piṇḍapātikāya bhikṣave,  
Attabharassa anaññaposino, Hy ātmabharāya nānyapoṣiṇe  
- devā pihayanti tādino - devāḥ sprhayanti tāyine,  
No ce saddasilokanissito. Na tu satkārayaśo 'bhikāṅkṣiṇe.<sup>1</sup>

**Ud. 3-9: Sippasuttam̃ Uv. 32.5 Bhikṣuvarga**

Asippajīvī lahu atthakāmo, Yas tv alpajīvī laghur ātmakāmo,  
Yatindriyo sabbadhi vippamutto, Yatendriyaḥ sarvagatiḥ pramuktaḥ,  
Anokasārī amamo nirāso, Anokasārī hy amamo nirāśaḥ,  
Hitvā mānaṃ ekacaro - sa bhikkhu. Kāmaṃjahaś<sup>2</sup> caikacaraḥ - sa bhikṣuḥ.

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<sup>1</sup> The awkward phrase in the Pāli: **if he is not dependent on becoming famous**; is replaced with: **but not if he strives after veneration and fame**, in the Sanskrit.

<sup>2</sup> **Mānaṃ** in the Pāli; **kāmaṃ** in the Sanskrit.

**Ud. 3-10: Lokavolokanasuttaṃ**

(prose and verse mix<sup>1</sup>)

Ayaṃ loko santāpajāto phassapareto,  
Rogaṃ vadati attato,  
Yena yena hi maññati  
Tato taṃ hoti aññathā.

Aññathābhāvi bhavasatto  
loko bhavapareto,  
Bhavam-evābhinandati,  
Yad-abhinandati taṃ bhayaṃ,

Yassa bhāyati taṃ dukkhaṃ.  
Bhavavippahānāya kho panidaṃ  
brahmacariyaṃ vussati.

Ye hi keci samaṇā vā brāhmaṇā vā  
bhavena bhavassa  
vipamokkham-āhaṃsu,  
sabbe te avippamuttā  
bhavasmā ti vadāmi.

Ye vā pana keci samaṇā vā brāhmaṇā vā

vibhavana bhavassa  
nissaraṇam-āhaṃsu,  
sabbe te anissaṭṭhā  
bhavasmā ti vadāmi.

Upadhiṃ paṭicca dukkham-  
idaṃ sambhoti,  
sabbūpādānakkhayā natthi  
dukkhassa sambhavo.

**Uv. 32.33 & 34 & 35 Bhikṣuvarga**

Tāpajāto hy ayaṃ lokaḥ,  
Skandhā nātmeti manyate,  
Manyate yena yenāhaṃ  
Tat tad bhavati cānyathā.

Loko 'yam anyathābhūto  
Bhavasakto bhave rataḥ,  
Bhavābhinandī satataṃ  
Bhavān na parimucyate.

Yan nandate sa hi bhavo  
Duḥkasya sa bibhete ca,  
Uṣyate bhavahānāya,  
Brahmacaryaṃ mamāntike.

**Uv. 32.36 & 37 Bhikṣuvarga**

Ye bhavena bhavasyaiva  
Prāhur niḥsaraṇaṃ sadā,  
Aniḥsṛtāṃ bhavā sarvāṃs  
Tāṃ vadāmi sadā-v-aham.

Pratītya duḥkham upadhiṃ  
Bhavaty upadhisambhavam,  
Kṣayāt sarvopadhīnāṃ tu,  
Nāsti duḥkhasya sambhavaḥ.

<sup>1</sup> It is not clear exactly which lines are verse and which are prose in the Pāli (see my commentary on these lines in BJT Udānapāli); the whole Udāna has been recast in Siloka metre in the Sanskrit.

Lokam-imaṃ passa puthū avijjāya paretā  
bhūtā bhūtaratā bhavā aparimuttā.  
Ye hi keci bhavā sabbadhi sabbattatāya,

**Uv. 32.38 Bhikṣuvarga**

sabbe te bhavā aniccā Anityā hi bhavāḥ sarve,  
dukkhā vipariṇāmadhammā. Duḥkhā vipariṇāmiṇaḥ,  
Evam-etaṃ yathābhūtaṃ, Paśyataḥ prajñayā sarve  
Sammappaññāya passato, Kṣīyante nābhīnanditāḥ.  
Bhavataṇhā pahīyati,  
Vibhavaṃ nābhinandati.  
Sabbaso taṇhānaṃ khayā  
sesavirāganirodho Nibbānaṃ.

**Uv. 32.39 Bhikṣuvarga**

Tassa nibbutassa bhikkhuno, Nirvṛtasya sadā bhikṣor,  
Anupādānā punabbhavo na hoti. Āyatyaṃ upaśāmyate,  
Abhibhūto Māro vijitasāṅgāmo, Abhibhūto bhavaḥ sarvo,  
Upaccagā sabbabhavāni tādī. Duḥkhāntaḥ sa nirucyate.

## 4: Meghiyavaggo

**Ud. 4-1: Meghiyasuttam Uv. 31.33 & 34 Cittavarga**

Khuddā vitakkā sukhumā vitakkā, Sthūlām<sup>1</sup> vitarkān atha vāpi sūkṣmām,  
Anuggatā manaso uppilāvā, Samudgatām mānasasaṃplavāṛtham,  
Ete avidvā manaso vitakke, Vitarkayaṃ vai satataṃ vitarkān,  
Hurāhuraṃ dhāvati bhantacitto. Etāṃ sadā dhāvati bhrāntacittaḥ.

Ete ca vidvā manaso vitakke, Etāms tu vidvām manaso vitarkān,  
Ātāpiyo saṃvaratī satīmā. Ātāpavām saṃvaravām smṛtātmā.  
Anuggate manaso uppilāve - Jahāty aśeṣān apunarbhavāya,  
Asesam-ete pajahāsi Buddho. Samāhito dhyānarataḥ sumedhāḥ.

<sup>1</sup> Sthūlām vitarkān, gross thoughts (as opposed to sūkṣmām, subtle [thoughts]) may be thought an improvement on the rather obscure Pāli khuddā vitakkā, small thoughts, or perhaps, in this context, low thoughts.

**Ud. 4-2: Uddhatasuttam Uv. 31.53 & 54 Cittavarga**

Arakkhitena kāyena, Arakṣitena cittena,  
Micchādīṭṭhigatena ca, Mithyādṛṣṭihatena ca,<sup>2</sup>  
Thīnamiddhābhībhūtena Stīnamiddhābhībhūtena  
Vasaṃ Mārassa gacchati. Vaśaṃ Mṛtyor nigacchati.

Tasmā rakkhitacittassa, Tasmād rakṣitacitta<sup>h</sup> syāt,  
Sammāsaṅkappagocaro, Samyaksamkalpagocaraḥ,  
Sammādīṭṭhipurekkhāro, Samyagḍṛṣṭipuraskāro,  
Ñātvāna udayabbayaṃ.<sup>1</sup> Jñātvā caivodayavyayam.  
Thīnamiddhābhībhū bhikkhu Stīnamiddhābhībhūr bhikṣuḥ  
Sabbā duggatiyo jahe. Sarvadurgatayo jahet.

**Ud. 4-3: Gopālasuttam Uv. 31.9 Cittavarga**

Diso disaṃ yan-taṃ kay<sup>1</sup>rā, Na dveṣī dveṣiṇaḥ kuryād,  
Verī vā pana verinaṃ, Vairī vā vairiṇo hitaṃ,  
Micchāpaṇihitaṃ cittaṃ Mithyāpraṇihitaṃ cittaṃ  
Pāpiyo naṃ tato kare. Yat kuryād ātmanātmanaḥ.

**Ud. 4-4: Juḥhasuttam Uv. 31.49 Cittavarga**

Yassa selūpamaṃ cittaṃ, Yasya śailopamaṃ cittaṃ,  
Ṭhitaṃ nānupakampati, Sthitaṃ nānuprakampate,  
Virattaṃ rajanīyesu, Viraktaṃ rajanīyebhyaḥ,  
Kopaneyye na kuppati, Kopanīye na kupyate,  
Yassevaṃ bhāvitaṃ cittaṃ Yasyaivaṃ bhāvitaṃ cittaṃ  
Kuto taṃ dukkham-essati? Kutas taṃ duḥkham eṣyati?

<sup>1</sup> This pādayuga is missing from BJT and also SHB Udānapāli, though as it occurs in the Sanskrit parallel here, we can be sure it should be included.

<sup>2</sup> Sanskrit: through unprotected mind (body, in the Pāli); through being slaughtered by wrong view (Pāli: through attainment of wrong view).



**Ud. 4-5: Nāgasuttam Uv. 31.41 Cittavarga**

Etam Nāgassa Nāgena      Etam Nāgasya Nāgena  
    Īsādantassa hatthino      Tv īṣādantasya hastinaḥ  
Sameti cittaṃ cittena:      Sameti cittaṃ cittena:  
Yad-eko ramate vane.      Yad eko ramate vane.<sup>1</sup>

**Ud. 4-6: Piṇḍolasuttam Uv. 31.50 Cittavarga**

Anūpavādo anūpaghāto,      Nopavādī nopaghātī,<sup>2</sup>  
Pātimokkhe ca saṃvaro,      Prātimokṣe ca saṃvaraḥ,  
Mattaññūtā ca bhattasmim,      Mātraññātā ca bhakteṣu,  
Pantañ-ca sayanāsanam,      Prāntam ca śayanāsanam,  
    Adhicitte ca āyogo      Adhicitte samāyoga,  
- etam Buddhāna' sāsanam.      - etad Buddhasya<sup>3</sup> śāsanam

**Ud. 4-7: Sāriputtasuttam Uv. 4-7 Apramādvarga**

Adhicesaso appamajjato,      Adhicesasi mā pramadyata,  
Munino monapathesu sikkhato,      Pratataṃ maunapadeṣu śikṣata,  
Sokā na bhavanti tādino      Śokā na bhavanti tāyino  
Upasantassa - sadā satīmato.      Hy upaśāntasya - sadā smṛtātmanaḥ.

**Ud. 4-8: Sundarīsuttam Uv. 32.4 Bhikṣuvarga**

Tudanti vācāya janā asaṅñātā,      *Tud*anti vācābhir asaṅyatā janāḥ,  
Sarehi saṅgāmagataṃ va kuñjaram,      Śarair hi saṅgrāmagataṃ yathā gajam,  
Sutvāna vākyam pharusam udīritam,      Śrutvā tu vācām paruṣam udīritam,  
Adhivāsaye bhikkhu aduṭṭhacitto.      Adhivā<sup>s</sup>ayed bhikṣur aduṭṭ<sup>a</sup>acittaḥ.

<sup>1</sup> These last two verses provide good examples of how the Sanskrit sometimes appears to have been very faithful to the earlier form of the verse, only changing the forms (but not the sense) of its exemplor.

<sup>2</sup> This line is rewritten to correct the metre.

<sup>3</sup> The plural in the Pāli, which requires elision of its last syllable m.c., is changed into a singular in the Sanskrit to avoid the difficulty. Note, however, that this is the Ovādapātimokkha, and is said in the Pāli sources to have been recited by *all* the Buddhas in the past, so the plural is more appropriate.

**Ud. 4-9: Upasenasuttam Uv. 16.12 Prakīrnakavarga**

Yaṃ jīvitam na tapati, Yo jīvite na tapate  
Maraṇante na socati, Maraṇānte ca sarvaśaḥ,  
Sa ce diṭṭhapado dhīro, Sa vai dṛṣṭapado dhīraḥ,  
Sokamajjhe na socati. Śokamadhye na śocati.

**Uv. 32.47 Bhikṣuvarga**

Ucchinnabhavataṇhassa, Ucchinnabhavatrṣṇasya,  
Santacittassa bhikkhuno, Vastucchinnasya bhikṣuṇaḥ,<sup>1</sup>  
Vikkhīṇo jātisaṃsāro, Vikṣīṇo jātisaṃsāro,  
Natthi tassa punabbhavo. Nāstīdānīm punarbhavaḥ.

**Ud. 4-10: Sāriputtasuttam Uv. 32.40 Bhikṣuvarga**

Upasantasantacittassa, Sadopaśāntacittasya<sup>2</sup>  
Netticchinnassa bhikkhuno, Vastucchinnasya bhikṣuṇaḥ,  
Vikkhīṇo jātisaṃsāro, Vikṣīṇo jātisaṃsāro  
Mutto so Mārabandhanā. Mukto 'sau Mārabandhanāt.

## 5: Soṇavaggo

**Ud. 5-1: Rājasuttam Uv. 5.18 Priyavarga**

Sabbā disā anuparigamma cetasā, Sarvā diśas tv anuparigamya cetasā,  
Nevajjhagā piyataramattanā kvaci. Naivādhyagāt priyataram ātmanaḥ kvacit.  
Evaṃ piyo puthu attā paresam, Evaṃ priyaḥ pṛthagātmā pareṣām,  
Tasmā na himse param-attakāmo. Tasmān na himsyāt param ātmakāraṇam.

<sup>1</sup> Pāli: for the monk whose mind is at peace; Sanskrit: for the monk who has cut off the basis (for rebirth). Also used in the next verse in place of the difficult *netticchinnassa* of the Pāli.

<sup>2</sup> This line, meaning: for the one whose mind is always peaceful, replaces the rather awkward phrase in the Pāli: for he whose peaceful mind is full of peace.

**Ud. 5-2: Appāyukasuttam Uv. 1.26 Anityavarga**

Ye keci bhūtā bhavissanti ye vā pi, Ye ceha bhūtā bhaviṣyanti vā punaḥ,  
Sabbe gamissanti pahāya dehaṃ. Sarve gamiṣyanti prahāya deham.  
Taṃ sabbaṃ jāniṃ kusalo veditvā, Tāṃ sarvahāniṃ kuśalo veditvā,  
Ātāpiyo brahmacarīyaṃ careyya. Dharme sthito brahmacaryaṃ careta.<sup>1</sup>

**Ud. 5-3: Suppabuddhakuṭṭhisuttam Uv. 28.13 Pāpavarga**

Cakkhumā visamāni va Cakṣuṣmām viṣamānīva  
Vijjamāne parakkame, Vidyamāne parākramet,  
Paṇḍito jīvalokasmiṃ, Paṇḍito jīvaloke 'smiṃ,  
Pāpāni parivajjaye. Pāpāni parivarjayet.

**Ud. 5-4: Kumārakasuttam Uv. 9.3 & 4 Karmavarga**

Sace bhāyatha dukkhassa, Sa ced bibheṣi duḥkhasya,  
Sace vo dukkham-appiyaṃ, Sa cet te duḥkham apriyam,  
Mākattha pāpakaṃ kammaṃ, Mā kārṣiḥ pāpakaṃ karma,  
Āvi vā yadi vā raho. Tv āvir vā yadi vā rahaḥ.

Sace ca pāpakaṃ kammaṃ Sa cet pāpāni karmāṇi  
Karissatha karotha vā, Kariṣyasi karoṣi vā,  
Na vo dukkhā pamuttyatthi, Na te duḥkhāt pramokṣo 'sti,  
Upecca pi palāyataṃ. Hy utplutyāpi palāyataḥ.

**Ud. 5-5: Uposathasuttam Uv. 6.14 Śīlavarga**

Channam-ativivassati Channam evābhivarṣati  
Vivaṭaṃ nātivassati, Vivṛtaṃ nābhivarṣati,  
Tasmā channaṃ vivaretha Tasmād dhi cchannaṃ vivared  
Evaṃ taṃ nātivassati. Evaṃ taṃ nābhivarṣati.

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<sup>1</sup> Pāli: should live the spiritual life with ardour; Sanskrit: should live the spiritual life established in Dharma.

**Ud. 5-6: Soṇasuttam**    **Uv. 28.4 Pāpavarga**

Disvā ādīnavam̐ loke,    Dr̥ṣṭvā hy ādīnavam̐ loke,  
Ñatvā dhammam̐ nirūpadhim̐,    Jñātvā dharmanir<sup>au</sup>padhim̐,  
Ariyo na ramatī pāpe,    Āryo na ramate pāpe,  
Pāpe na ramatī suci.    Pāpo na ramate śubhe.<sup>1</sup>

**Ud. 5-7: Revatasuttam**    **Uv. 29.6 Yugavarga**

Yā kāci kaṅkhā idha vā huram̐ vā,    Kāṅkṣā hi yā syād iha vā pṛthag vā,  
Sakavediyā vā paravediyā vā,    Ihavedikā vā paravedikā vā,<sup>2</sup>  
Jhāyino tā pajahanti sabbā,    Tām dhyāyino viprajahanti sarvā,  
Ātāpino brahmacariyam̐ carantā.    Hy ātāpino brahmacariyam̐ carantaḥ.

**Ud. 5-8: Ānandasuttam**    **Uv. 28.17 Pāpavarga**

Sukaram̐ sādhunā sādhu,    Sukaram̐ sādhunā sādhu,  
Sādhu pāpena dukkaram̐,    Sādhu pāpena duṣkaram̐,  
Pāpam̐ pāpena sukaram̐,    Pāpam̐ pāpena sukaram̐,  
Pāpam̐ Ariyehi dukkaram̐.    Pāpam̐ Āryeṇa duṣkaram̐.

**Ud. 5-9: Saddhāyamānasuttam**    **Uv. 14.7 Drohavarga**

Parimuṭṭhā paṇḍitābhāsā,    Paṇḍitābhā parāmṛṣṭā,  
Vācāgocarabhāṇino,    Vāg yā gocarabhāṣiṇī,  
Yāvicchanti mukhāyāmam̐    Vyāyacchanti mukham̐ vāmā  
Yena nītā na tam̐ vidū.    Yayā nītā na te budhāḥ.

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<sup>1</sup> Pāli: the pure one does not delight in bad deeds; Sanskrit: the bad one does not delight in the good, which avoids the awkward repetition.

<sup>2</sup> BHSD has a note that the parallel to this verse has not been found in the Pāli (s.v. *vedaka*), though it clearly does parallel the verse here. It further says that the meaning is 'not wholly clear', which we may agree on.

**Ud. 5-10: Panthakasuttam Uv. 15.2 Smṛtivarga**

Ṭhītena kāyena ṭhītena cetasā, Tiṭṭham nisinno uda vā sayāno, Evaṃ satim bhikkhu adhiṭṭhahāno, Labhetha pubbāpariyam visesam. Laddhāna pubbāpariyam visesam, Adassanam Maccurājassa gacche.	Sthitena kāyena tathai <sup>va</sup> cetasā, Sthito niṣaṇṇo 'py atha vā śayānaḥ, Nityam smṛto bhikṣur adhiṣṭhamāno, <i>Labheta pūrvāparato viśeṣam.</i> Labdhvā ca pū <sup>rvāparato viśeṣam</sup> , Adarśanam Mrturājasya gacchet.
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**6: Jaccandhavaggo**

**Ud. 6-1: Āyusaṅkhāravossajanasuttam Uv. 26.30 Nirvāṇavarga**

Tulam-atulañ-ca sambhavam Bhavasāṅkhāram-avassajji Muni. Ajjhattarato samāhito, Abhindi kavacam-ivattasambhavam.	Tulyam atulya <sup>m</sup> ca sambhavam Bhavasamkāram avāsrjan muniḥ. Ādhyātmarataḥ samāhito, Hy abhinat kośam ivāṇḍasambh <sup>avam</sup> . <sup>1</sup>
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**Ud. 6-2: Jaṭilasuttam Uv. 13.7 Puṣpavarga**

Na vāyameyya sabbattha, Nāññassa puriso siyā, Nāññam nissāya jiveyya, Dhammena na vaṇim care.	Na vyāyamente sarvatra, Nānyeṣāṃ puruṣo bhavet, Nānyāṃ niḥś <sup>ritya</sup> jīveta, Dharmaṇa na vaṇik caret.
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**Ud. 6-3: Paccavekkhanasuttam Uv. 26.13 Nirvāṇavarga**

Ahu pubbe tadā nāhu, Nāhu pubbe tadā ahu, Na cāhu na ca bhavissati Na cetarahi vijjati.	Abhūt pūrve tato nābhūn, Nābhūt pūrve tato hy abhūt, Na cābhūn na bhaviṣyati Na vāpy etarhi vidyate.
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<sup>1</sup> The Pāli is difficult enough here: **he broke production of self like a coat of mail** (though one may have thought a coat of mail not so easy to break); the Sanskrit, however, is even more difficult: **he broke production of the egg like a cup** ?? presumably production of the egg means rebirth, although a distinction is normally drawn between **yonijā** (birth via a womb) and **aṇḍajā** (birth via an egg).

**Ud. 6-4: Paṭhamanānātitthiyasuttam Uv. 33.4 Brāhmaṇavarga**

Imesu kira sajjanti, Bhaveṣv eva hi sajjanta,  
Eke samaṇabrāhmaṇā, Eke śramaṇabrāhmaṇāḥ,  
Viggayha naṃ vivadanti, Vighya vivadantīme  
Janā ekaṅgadassino. Bālā hy ekāntadarśinaḥ.<sup>1</sup>

**Ud. 6-5: Dutiyānānātitthiyasuttam Uv. 33.5 Brāhmaṇavarga**

Imesu kira sajjanti, Bhaveṣv eva hi sajjanta,  
Eke samaṇabrāhmaṇā, Eke śramaṇabrāhmaṇāḥ,  
Antarā va visīdanti, Antarena viśīdanti,  
Appatvā va tamogadham. Hy aprāpyaivottamaṃ padam.<sup>2</sup>

**Ud. 6-6: Tatiyānānātitthiyasuttam Uv. 27.7 & 8 & 9 Paśyavarga**

Ahaṅkārapasutāyaṃ Ahaṅkārasṛtā martyāḥ  
Pajā paraṅkāropasamhitā, Parakāropasamhitāḥ,  
Etad-eke nābbhaññīmsu Etad eke na jānanti  
Na naṃ sallan-ti addasum. Paśyanti na hi śalyataḥ.

Etañ-ca sallam paṭicca passato, Etat tu śalyam pratiyatya paśyato,  
Hy adhyavasitā yatra prajāḥ prasaktāḥ,  
Ahaṃ karomī ti na tassa hoti, Ahaṃ karomīti na tasya himsyāt,  
Paro karotī ti na tassa hoti. Paraḥ karotīti na tasya himsyāt.<sup>3</sup>

Mānupetā ayam pajā, Mānopeto hy ayam loko,  
Mānaganthā mānavinibandhā, Mānasaktaḥ sadā sthitaḥ,  
Diṭṭhisu sārambhakathā, Dṛṣṭibhiś caiva samrabdhaḥ,  
Saṃsāram nātivattati. Saṃsāram nātivartate.

<sup>1</sup> The pun in the Pāli: (like) people who see (only) one limb; is lost in the more straightforward Sanskrit: (like) fools who see only one end.

<sup>2</sup> Pāli: not having attained a firm footing; Sanskrit: not having attained the supreme state.

<sup>3</sup> Pajā in line b of the Pāli is hypermetrical, and the 2<sup>nd</sup> verse is one line short, so it looks here like it may be that some confusion has crept into the readings; on this occasion the Sanskrit looks more convincing (though it has to be borne in mind that the Sanskrit often appears to have tidied up the lines that are found in the Pāli).

**Ud. 6-7: Subhūtisuttam**    **Uv. 29.56 Yugavarga**

Yassa vitakkā vidhūpitā,    Yasya vitarkā vidhūpitās,  
Ajjhattam suvikappitā asesā,    Tv ādhyātmaṃ vinivartitā hy aśeṣam,  
Tam saṅgam-aticca arūpasaññī,    Sa hi saṅgam atītya sarvasamjñām,  
Catuyogātigato na jātu-m-eti.    Yogāpetam atīṇasaṅgam eti.

**Ud. 6-8: Gaṇikāsuttam**    **Uv. 27.10 - 14 Paśyavarga**

(prose)

Yañ-ca pattam yañ-ca pabbattam -    Yat prāptam yac ca prāptavyam -  
ubhayam-etam rajānukiṇṇam    Rajaḥkīrṇam idam dvayam,  
turassānusikkhato.    Āturyam iti tam jñātvā  
Jahyād vidvām samāhitaḥ,

Ye ca sikkhāsārā    Śikṣāsārās ca ye satvā,  
sīlabbatajīvitabrahmacariya-    Jīvino brahmajīvinaḥ,  
upaṭṭhānasārā -    Upasthānarataye ca  
ayam-eko anto.    Sa eko 'ntaḥ prakīrtitaḥ.

Ye ca evaṃvādino:    Bhoktavyāḥ śucayaḥ kāmā,  
'natthi kāmesu doso ti -    Na doṣas teṣu vidyate,  
ayam dutiyo anto.    Ya evaṃ darśino bālā  
Dvitīyo 'ntaḥ prakīrtitaḥ.

Iccete ubho antā kaṭasivaddhanā,  
kaṭasiyo diṭṭhim vaddhenti.  
Ete te ubho ante anabhiññāya    Etāv antāv anajñāya,  
oliyanti eke    Tv atilīyanti bālīśaḥ,  
atidhāvanti eke.    Apare tv atidhāvanti,  
Cakṣuṣmāms tām prapaśyati.

Ye ca kho te abhiññāya    Etāv antau viditvā tu  
tatra ca nāhesuṃ    Nābhavaṃs tatra ye budhāḥ,  
tena ca na maññiṃsu -    Na caiva tena manyante -  
vaṭṭam tesam natthi paññāpanāya.    Vartmas teṣāṃ na vidyate.

**Ud. 6-9: Upātisuttam Uv. 29.5 Yugavarga**

Upātīdhāvanti na sāram-enti, Upātīdhāvanti hi sārabuddhyā,  
Navam̐ navam̐ bandhanam̐ brūhayanti, Navam̐ navam̐ bandhanam ādadantaḥ,  
Patanti pajjotam-ivādhipātakā, Patanti hi dyotam ivāndhakārād,<sup>1</sup>  
Diṭṭhe sute iti heke nivīṭṭhā. Dṛṣṭe śrute caiva nivīṣṭacittāḥ.

**Ud. 6-10: Tathāgatuppādasuttam Uv. 29.1 & 2 Yugavarga**

Obhāsati tāva so kimi Avabhāsati tāvat sa *kṛmir*  
Yāva na uggamati pabhaṅkaro, *Yāvan* nodayate divākaraḥ,  
Verocanamhi uggate, Vairocane tūdgate bhṛṣam̐,  
Hatappabho hoti na cāpi bhāsati. Śvāyo bhavati na cāvabhāsate.  
(prose:)  
Evaṃ obhāsitam-eva takkikānaṃ Evaṃ bhāsitam āsi tārkitair  
Yāva Sammāsambuddhā loke nuppajjanti. Yāvan nodayate Tathāgataḥ.  
Na takkikā sujjhanti na cāpi sāvakā, Buddhapratibhāsīte tu loke,  
Duddiṭṭhī na dukkhā pamuccare.<sup>2</sup> Na tārkitiko bhāsati nāsyā śrāvakaḥ.<sup>3</sup>

## 7: Cullavaggo

**Ud. 7-1: Paṭhamabhaddiyasuttam Uv. 27.28 Paśyavarga**

Uddham̐ adho sabbadhi vippamutto Ūrdhvam̐ cādhaḥ sarvato vītarāgo  
Ayam-aham-asmī ti anānupassī, Hy ayam aham asmīti ca nānupaśyan,  
Evaṃ vimutto, udatāri ogham̐ Evaṃ vimukto hi tared ihaugham  
Atiṅṅapubbam̐ apunabbhavāya. Atiṅṅapūrvam̐ hy apunarbhavāya.

<sup>1</sup> Interestingly the Pāli: *like moths that fall into the lamp*, which is linked to the preceding story, is found as: *like the blind who fall into the fire*, in the Sanskrit.

<sup>2</sup> There are difficulties in making the 2<sup>nd</sup> ‘verse’ scan in both the Pāli and the Sanskrit here; though in both cases it looks like a metre of some sort was originally intended.

<sup>3</sup> Pāli: *the reasoners are not purified of wrong view, nor are their disciples - they are not released from suffering; becomes: but when the Buddhas manifest in the world neither the reasoner’s nor their disciples shine forth*, in the Sanskrit, with a nice word play on *pratibhāsita* and *bhāsati*.



**Ud. 7-2: Dutiyabhaddiyasuttam** cf. **Uv. 26.15 Nirvāṇavarga**

Acchecchi vaṭṭam byāgā nirāsam,  
Visukkhā saritā na sandati,  
Chinnam<sup>1</sup> vaṭṭam na vattati,  
Esevanto dukkhassa. Chitvā tṛṣṇām praśāmyeha,  
Rajaḥ sarvaṁ samāhitaḥ,  
Viśoṣayitvā saritām,  
Duḥkhasyānto nirucyate.

**Ud. 7-3: Sattasuttam** **Uv. 27.27 Paśyavarga**

Kāmesu sattā, kāmasaṅgasattā,  
Saññojane vajjam-apassamānā,  
Na hi jātu saññojanasaṅgasattā  
Ogham tareyyum vipulam mahantaṁ. Kāmeṣu saktāḥ satataṁ hi mūḍhāḥ,<sup>2</sup>  
Saṁyojane vadyam apaśyamānāḥ,  
Na jātu saṁyojanasaṅgasaktā  
Hy ogham tareyur vipulam mahāntam.

**Ud. 7-4: Dutiyasattasuttam** **Uv. 3.3 Tṛṣṇāvarga**

Kāmandhā jālasañchannā,  
Tanhāchadanachādītā,  
Pamattabandhunā baddhā,  
Macchā va kumināmukhe,  
Jarāmarañam gacchanti,  
Vaccho khīrūpako va mātaram. Kāmāndhajālaprakṣiptās,  
Tṛṣṇayācchādītāḥ prajāḥ,  
Pramattā bandhane baddhā,  
Matsyavat kupināmukhe,  
Jarāmarañam āyānti,  
Vatsaḥ kṣīrapaka iva mātaram.

**Ud. 7-5: Lakuṇṭakabhaddiyasuttam** **Uv. 27.30 Paśyavarga**

Nelaṅgo<sup>3</sup> setapacchādo,  
Ekāro vattatī ratho,  
Anīgham passa āyantaṁ,  
Chinnasotaṁ abandhanam. Nelāṅgaḥ śvetasaṁchanna,  
Ekāro vartate rathaḥ,  
Anīgham paśyatāyāntaṁ,  
Chinnayoktram<sup>4</sup> abandhanam.

<sup>1</sup> BJT reads *jinnam*, a reading that has possibly arisen owing to a confusion between *ch-* and *j-*, which are very similar in the Sinhala script.

<sup>2</sup> The repetitious: *clinging to sense pleasures, clinging to the shackle of sense pleasures*, in the Pāli, is replaced with: *clinging to sense pleasures, always befuddled*, in the Sanskrit.

<sup>3</sup> BJT reads *nelaggo* here, as does SHB edition of the commentary. The Burmese editions read *nelaṅgo*, and as we can see from the Sanskrit this is probably the more authentic reading.

<sup>4</sup> Pāli: *who has cut off the stream*; Sanskrit: *who has cut off the yoke*.

**Ud. 7-6: Taṇhākkhayasuttam Uv. 29.50 Yugavarga**

Yassa mūlā chamā natthi, Yasya mūle tvacā nāsti,  
Paṇṇā natthi, kuto latā? Paṇṇā nāsti, tathā latāḥ?  
Taṃ dhīraṃ bandhanā muttam Taṃ dhīraṃ bandhanān muktam  
- ko taṃ ninditum-ar<sup>a</sup>hati? - kas taṃ ninditum arhati?  
Devā pi naṃ pasaṃsanti,  
Brahmunā pi pasaṃsito.

**Ud. 7-7: Papañcakkhayasuttam Uv. 29.51 Yugavarga**

Yassa papañcā ṭhiti ca natthi, Yasya ha prapañcitam hi no sat,<sup>2</sup>  
Sandānaṃ palighaṇ-ca vītivatto, Saṃtānaṃ parikhaṃ ca yo nivṛttaḥ,  
Taṃ<sup>1</sup> nittaṇhaṃ munim carantaṃ, Tṛṣṇāvīgataṃ munim carantaṃ,  
Nāvajānāti sadevako pi loko. Na vijānāti sadevako 'pi lokaḥ.

**Ud. 7-8: Kaccānasuttam Uv. 15.4 Smṛtivarga**

Yassa siyā sabbadā sati Yasya syāt sarvataḥ smṛtiḥ  
Satataṃ kāyagatā upaṭṭhitā, Satataṃ kāyagatā hy upasthitā,  
'No cassa, no ca me siyā, 'No ca syān no ca me syān,  
Na bhavissati na, ca me bhavissati', *Na bhaviṣyati* na ca me bhaviṣyati',  
Anupubbavīhārī tatha so Anupūrvavīhāravān asau  
Kāleneva tare visattikāṃ. Kālenottarate viṣaktikāṃ.

**Ud. 7-9: Udapānasuttam Uv. 17.9 Udakavarga**

Kim kay<sup>i</sup>rā udapānena, *Kim kuryād* udapānena.  
Āpā ce sabbadā siyūṃ? *Yatrāpaḥ* sarvato bhavet?  
Taṇhāya mūlato chetvā, Tṛṣṇāyā mūlam *uddhṛtya*,  
Kissa pariyesanaṃ care. *Kasya paryeṣaṇāṃ caret.*

<sup>1</sup> BJT reads **Taṃ taṃ** here, which is unmetrical and not necessary for the sense.

<sup>2</sup> The difficult Pāli: **he for whom there is no diversification and persistence**, is simplified in the Sanskrit version to: **he for whom there is no diversification**.

**Ud. 7-10: Udenasuttam Uv. 27.6 Paśyavarga**

Mohasambandhano loko, Bhabbarūpo va dissati, Upadhisambandhano bālo, Tamasā parivārito. Sassato-r-iva khāyati, <sup>1</sup> Passato natthi kiñcanam.	Moṣasambandhano loko, Bhavayarūpa iva dṛśyate, Upadhībandhanā bālās, Tamasā parivāritāḥ. Asat sad iva dṛśyate, Paśyato nāsti kiñcanam.
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**8: Pāṭaligāmiyavaggo**

**Ud. 8-1: Paṭhamanibbānasuttam Uv. 26.24 Nirvāṇavarga**

(prose)

Atthi bhikkhave tad-āyatanam, yattha neva paṭhavī, na āpo, na tejo, na vāyo, na ākāśanañcāyatanam, na viññānañcāyatanam, na ākiñcaññāyatanam, na nevasaññānāsaññāyatanam, nāyam loko, na paraloko, na ubho candimasuriyā.	Abhijānāmy aham sthānam Yatra bhūtam na vidyate. Nākāśam na ca vijñānam, Na sūryaś candramā na ca;
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**Uv. 26.25 Nirvāṇavarga**

Tatrāpāham bhikkhave Neva āgatiṃ vadāmi, na gatiṃ, Na ṭhitiṃ, na cutiṃ, na upapattiṃ. ppatiṭṭham appavattam	<i>Naivā</i> gatiṃ na ca gatiṃ, Nopapattiś cyutir na ca. Apratiṣṭham anālamam
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Anārammaṇam-ebetam, - esevanto dukkhassa.	- duḥkhāntaḥ sa nirucyate. <sup>2</sup>
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<sup>1</sup> BJT reads *Sassati viva khāyati*.

<sup>2</sup> That place where the elements are not found I know. There is neither space nor consciousness, no sun nor moon; no coming, no going, no rebirth, no passing away. It is without support or object - this is called the end of suffering. These verses summarise the parallel in the Pāli with great economy.

**Ud. 8-2: Dutiyānibbānasuttam** cf. **Uv. 26.14 Nirvāṇavarga**

Duddasam 'anataṃ' nāma, Durdṛṣam satyam acalam,  
Na hi saccam sudassanam, Sudṛṣam pratividhyataḥ,  
Paṭividdhā tanhā jānato, Tṛṣṇākṣayam paśyato hi,  
Passato natthi kiñcanam. Duḥkhasyānto nirucyate.

**Ud. 8-3: Tatiyanibbānasuttam** **Uv. 26.21 Nirvāṇavarga**

(prose)  
Atthi bhikkhave ajātam Ajāte sati jātasya  
abhūtam akataṃ asaṅkhatam. Vaden niḥsaraṇam sadā.  
No ce tam bhikkhave abhaviṣā ajātam Asaṅskṛtam ca sampaśyam  
bhūtam akataṃ asaṅkhatam, Saṅskṛtāt parimucyate.<sup>1</sup>  
na-y-idha jātassa bhūtassa

Katassa saṅkhatassa  
nissaraṇam paññāyetha.  
Yasmā ca kho bhikkhave atthi ajātam  
bhūtam akataṃ asaṅkhatam,  
tasmā jātassa bhūtassa  
katassa saṅkhatassa  
nissaraṇam paññāyati.

**Ud. 8-4: Catutthānibbānasuttam** **Uv. 26.20 Nirvāṇavarga**

(prose)  
Nissitassa calitam, Anihśritasyācalitam  
anissitassa calitam natthi. Prasrabdhīś ceha vidyate,  
Calite asati passaddhi, Passaddhiyā sati nati na hoti.  
Natiyā asati, āgati gati na hoti. Na gatir na cyutiś caiva  
Āgati gatiyā asati, cutupapāto na hoti. Cutupapāte asati nevidha na huram  
na ubhayam-antare  
- esevanto dukkhassa. - duḥkhasyānto nirucyate.<sup>2</sup>

<sup>1</sup> (Because) there is an unborn, there is always an escape from the born, I say. Seeing the unconditioned he is freed from the conditioned. Again the Sanskrit here is a good summary of the main theme in the Pāli prose udāna, but more of a paraphrase this time.

<sup>2</sup> The independent has no agitation, he understands (true) calm here. There is neither going nor passing away - it is called the end of suffering.

**Ud. 8-5: Cundasuttam**    **Uv. 28.2 Pāpavarga**

Dadato puññaṃ pavaḍḍhati,    Dadataḥ puṇyaṃ pravardhate,  
Saññamato veraṃ na cīyati.    Vairaṃ na kriyate *ca* saṃyamāt.  
Kusalo ca jahāti pāpakaṃ,    Kuśalī prajahāti pāpakaṃ,  
Rāgadoṣamohakkhayā sa nibbuto.    Rāgadoṣamohakṣayāt tu nirvṛtiḥ.

**Ud. 8-6: Pāṭaligāmiyasuttam**    **Uv. 17.7 Udakavarga**

Ye taranti aṇṇavaṃ saraṃ,    Ye taranty āṇṇavaṃ nityaṃ,  
Setuṃ katvāna, visajja pallalāni.    Kolaṃ baddhvā *janāḥ* śubham.  
Kullaṃ hi jano pabhandhati,    Na te taranti saritāṃ,  
Tiṇṇā medhāvino janā.    Tīrṇā *medhāvino janāḥ*.<sup>1</sup>

**Ud. 8-7: Dvidhāpathasuttam**    **Uv. 28.3 Pāpavarga**

Saddhiṃ caram-ekato vasaṃ,    Sārdhaṃ carann ekakaḥ sadā,  
Misso aññajanena Vedagū,    Mīśro hy anyajanena Vedakaḥ,  
Vidvā, pajahāti pāpakaṃ,    Kuśalī prajahāti pāpakaṃ,  
Koṅco khīrapako va ninnagaṃ.    Krauñcaḥ kṣīrapako yathodakam.

**Ud. 8-8: Visākhāsuttam**    **Uv. 5.3 & 4 Priyavarga**

Ye keci sokā paridevitā vā,    Śokā hi ye vai paridevitā ca,  
Dukkhā ca lokasmiṃ anekarūpā,    Duḥkhaṃ ca lokasya hi naikarūpam,  
Piyāṃ paṭicca pabhavanti ete,    Priyāṃ pratītyeha tad asti sarvaṃ,  
Piye asante na bhavanti ete.    Priye 'sati syān na kathaṃ cid etat.

Tasmā hi te sukhino vītasokā,    Tasmād dhi te sukhitā vītasokā,  
Yesāṃ piyāṃ natthi kuhiñci loke,    Yeṣāṃ priyāṃ nāsti kathaṃ cid eva,  
Tasmā asokaṃ virajaṃ patthayāno,    Tasmād aśokaṃ padam eṣamāṇaḥ,  
Piyāṃ na kay<sup>1</sup>rātha kuhiñci loke.    Priyāṃ na kurvīta hi jīvaloke.<sup>2</sup>

<sup>1</sup> The Sanskrit is almost as difficult as the Pāli here, and we have to presume elision: Those good people who, having made a raft, cross the sea forever. (While) those (others) do not cross the stream - the intelligent people have crossed over.

<sup>2</sup> Pāli: therefore those wanting (to be) griefless, dust-free, should not have love for anything in the world; Sanskrit: therefore those seeking the griefless state should not have love for the world of beings.

**Ud. 8-9: Paṭhamadabbasuttam Uv. 26.16 Nirvāṇavarga**

Abhedī kāyo, nirodhi saññā,  
Vedanā sītībhaviṃsu sabbā,  
Vūpasamiṃsu saṅkhārā,  
Viññāṇaṃ attham-āgamā.  
Bhitvā kāyaṃ ca saṃjñāṃ ca,  
Vedanāṃ vyupaśāmya ca;  
Vijñānāstagamaṃ labdhvā,  
Duḥkhasyānto nirucyate.<sup>1</sup>

**Ud. 8-10: Dutiyadabbasuttam Uv. 30.35 & 36 Sukhavarga**

Ayoghanahatasseva  
Jalato jātavedaso,  
Anupubbūpasantassa  
Yathā na ñāyate gati.  
Ayoghanahatasyaiva  
Jvalato jātavedasaḥ,  
Anupūrvopaśāntasya  
Yathā na jñāyate gatiḥ.  
Evaṃ sammā vimuttānaṃ,  
Kāma-bandhoghatāriṇāṃ:  
Paññāpetuṃ gatiṃ natthi  
Pattānaṃ acalaṃ sukhaṃ.  
Evaṃ samyagvimuktānāṃ,  
Kāmapaṅkaughatāriṇāṃ:<sup>2</sup>  
Prajñāpayituṃ gatiṃ nāsti  
Prāptānāṃ acalaṃ sukham.

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<sup>1</sup> Pāli: the body has broken up, perception has ceased, all feelings have become cool, (mental) processes have been pacified, consciousness has come to rest; Sanskrit: after the break up of the body and perception, and the pacification of feelings; after consciousness has attained rest - it is called the end of suffering.

<sup>2</sup> Pāli: who have crossed over the flood of bondage to sense pleasures; Sanskrit: who have crossed over the miry flood of sense pleasures.