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Editor : Russell Webb

Editorial Address : 15 Stedham Chambers,
Coptic St,
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England

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UDANAVARGA

This didactic compilation, which bears a close affinity to the Dhammapada, is attributed to the Sarvāstivādin ācārya, Dharmatrāta (the uncle of Vasumitra who presided over the Buddhist Council held in Kashmir during the reign of Kaniṣka, 2nd century A.C.). The Sanskrit text was subsequently lost until the beginning of this century when Aurel Stein, Paul Pelliot and Albert Grünwedel discovered fragments buried in the sands of Central Asia. These were first identified by Richard Pischel (SPAW 1908) who transcribed the Yugavarga (chapter 29) and eventually, based upon the fullest collection lodged in Berlin, Franz Bernhard reconstructed and edited the entire text in 33 *vargas* (2 vols., Göttingen 1965/68).

Specimens brought back to Paris were examined by Sylvain Lévi (JA 1910) who also deciphered and edited fragments of the Tocharian recension of this text discovered on the site of Kuchā (JA 1911). These, together with fragments from the Udānastotra, Udānālaṅkāra and Karmavibhaṅga, were later edited and translated by him under the title *Fragments de textes koutchéens* (Paris 1933). Emil Sieg and Wilhelm Siegling performed a similar service and produced an extensive study of the Tocharian Commentary, Udānālaṅkāra (2 vols., Göttingen 1949/53).

Chapters 1-3 and 5-21 from the (incomplete) collection of Sanskrit fragments deposited in the Bibliothèque Nationale, Paris, were edited and translated into French by N. P. Chakravarti (the then Director General of Archaeology, India) in 1930 for the series Mission Pelliot en Asie centrale. Under the title, *L'Udānavarga sanskrit*, it can still be obtained from the publishers, Paul Geuthner, Paris. Chapter 4, Apramādavarga, was edited, translated and made the subject of a thorough comparative study by Lévi (JA 1912). The first English translation by Sara (Boin) Webb is here presented in serial form.

The Mūlasarvāstivādin recension, translated into Tibetan in the 9th century by Vidyāprabhākara, was edited from the Kanjur by Hermann Beckh (Berlin 1911). W. W. Rockhill translated it into English (London 1883; repr. Taipei 1972) and included the (Tanjur) Commentary, Udānavargavivaraṇa, composed by another Sarvāstivādin ācārya, Prajñāvarman.

There are no less than four versions of the original text in Chinese. One, the Fa Chū P'i Yü, was translated from the Dharmapada Avadāna-sūtra by Fa-li and Fa-chü c. 300 A.C., and contains 39 *vargas* the last of which equates with the Mahāmaṅgala Sutta (Sutta-Nipāta II 4).

Samuel Beal provided an English prose rendering from the Chinese text (London 1878; repr. Varanasi 1971). Another Chinese text, the Fa Chi Yao Sung Ching, was translated from the Dharmasamgraha-mahārthagāthāsūtra by an Indian monk (known only by his Chinese name, T'ien-hsi-tsai) in 985. In common with the Sanskrit Udānavarga it comprises 33 chapters and is closely related to the Tibetan recension. Charles Willemsen edited the text and supplied an annotated English translation under the title *The Chinese Udānavarga* (MCB XIX, Brussels 1978).

Finally, the reader's attention is drawn to P. K. Mukherjee's excellent paper on "The Dhammapada and the Udānavarga" (*Indian Historical Quarterly*, Calcutta 1935) which remains the clearest and most comprehensive survey on this subject. The author, in addition, provided a translation of the Anityavarga from the Chinese.

Editor

Chapter I

ANITYAVARGA—Impermanence

(Vv 1-14 missing)

15. . . . thus men's lives go and do not return.
- 16?
17. Just as the herdsman leads cows to pasture with the help of his staff. . .
18. The days and nights pass away. . . Men's lives (diminish) like the water in small brooks.
19. . . . (long is the distance) of a yojana for him who is tired; long is the round of rebirth for the fool ignorant of the Good Law.
20. "I have sons, I have wealth", thinking thus the fool brings about his loss. In himself there is no self. Whence come the sons? Whence the wealth?
21. Hundreds and thousands of men and women who attain(?) the blisses fall under the power of death.
22. All accumulations end in ruin; all elevations in fall; unions end in separation, life ends in death.
23. All beings will die; death is the end of life. It is in accordance with their actions that they will go, gathering the fruit of their merit and fault.
24. Wrongdoers to hell, men of merit to heaven. But the others, who would have meditated on the (good) path in this world, will go to Nirvāṇa, freed from impurities.
25. Neither in the air, nor in mid-ocean, nor in the depths of the mountains is there a place on earth where you can abide without death seizing you.
26. Men, who have existed or who will exist, will all pass away, casting off their bodies. The loss is complete; the wise man who knows this should, steadfast in the Law, live a perfect life.
27. At the sight of an old man, at the sight of a sick man, at the sight of a dead man abandoned by consciousness, the wise man renounced the bonds of family. For the worldling, desires are not easy to avoid

28. They wear out, the royal chariots with brilliant medleys of colour; in the same way, the body falls under the blow of old age. But the Law of virtuous men does not fall under the blow of old age: this is because virtuous men teach it to virtuous men.
29. Shame on you, coarse old age which causes ugliness, since a face that was so lovely has been dishonoured by you!
30. Even living for a hundred years, one is subject to death; old age follows it. . . death.
31. The old(?) go ceaselessly, day and night tormented, burnt by an extreme(?) torment like fish, prey to the suffering of birth and death.
32. Day and night, the life of the moving man, as also the immobile man, like the currents of rivers, go on without stopping.
33. Men who, night and day having passed, see their diminished life, are like fish in shallow water: what pleasure can they find there?
34. This old form is an extremely fragile nest of diseases; rotting, it will undoubtedly give way: life has death as its end.
35. Soon, alas, this body will lie dying on the ground, empty, without consciousness, like a piece of wood that has been thrown away.
36. What good is this body which slips away, ever corrupt, always overwhelmed by disease, defenceless before old age and death?
37. With this impure, diseased and fragile body, you attain the supreme calm, and supreme happiness.
38. "It is here that I will spend the season of rains, winter and summer". The fool reasons thus; he does not see the obstacle.
39. That man, intoxicated by his children and his cattle, has an "attached" mind, death will carry him off, as a flood will a sleeping village.
40. It is not sons who will save you, nor father, nor even kinsmen; for the man vanquished by death, there is no saviour.
41. "I must perform this action; once this is done, that is to be done". Thus is the mortal occupied; old age and death crush him.
42. Therefore, O bhikṣus, who ceaselessly delight in meditation, concentrated, diligent, who see the end of birth and death, having triumphed over Māra and his hordes, may you cross (the river) of birth and (of) death.

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UDĀNAVARGA

Chapter II

K Ā M A V A R G A - Desire

1. O desire, I know your root; it is from imagination that you spring. I will not imagine you, and you will not arise in me.
2. From desires springs grief, from desires springs fear; men free from desires have no grief; whence could fear (come to them)?
3. From pleasures springs grief, from pleasures springs fear; men freed from pleasures have no grief; whence could fear (come to them)?
4. At first sweet, but bitter in their maturity... desires burn the madman, as a torch burns the hand, if it is not relinquished.
5. It is not the bond of iron, of wood, of balba grass, that the venerable ones have declared solid. (The solid bond) is the attention which attaches the mind to earrings of precious stones, to children, to women.
6. This is the bond that the venerable ones have declared solid, everywhere rigid, difficult to unbind. But men without desires, even breaking that bond, devote themselves to the wandering life, renouncing the joys of desire.
7. The brilliant things of this world are not desires, man's desire is coloured by imagination. Brilliant things exist in this world, and here below, the wise tame their desires.
8. Desires are not eternal among men. And transitory are the things to which men subject to desire are attached. He who renounces this in order to avoid being reborn, I say that he will not go the kingdom of death.
9. Of the man in whom the aspiration (for Nirvāna) is born, who has escaped impurity (?), whose mind is calm, whose thought is not attached to desire, it is said: He is above the stream (urdhvasrotah).
10. Gradually, little by little, tirelessly, the wise man should cast out the defilement in himself, like the workman that in silver.
11. Like the cartwright (?) cutting out shoes from leather... as one cuts out desires, things take a more favourable turn.
12. He who seeks complete happiness, let him renounce all desires; having renounced all desires, he attains supreme happiness.

13. As long as desire is pursued, mental contentment is not found; then, those find contentment, who find it in wisdom.
14. It is better to have contentment in wisdom; for desire does not content; the man who finds contentment in wisdom does not fall under the blow of a (second) existence.
15. Men distracted by desires, in truth delight in the wrong; they do not perceive the danger, even if their life is near its end.
16. Possessions cause the downfall of the fool, but not of him who seeks by himself. The fool through his possessions and his cravings causes his own downfall as well as that of others.
17. Even a shower of karsāpanas does not bring the satisfaction of desires; there is only a faint taste of happiness in desires, the wise man knows this.
18. Even in the heavenly enjoyments, delight is not found. The Buddha's disciple finds his pleasure in the suppression of craving.
19. Even a golden mountain such as the Himālaya would not be treasure enough for a single man; knowing this, one goes in peace.
20. The man who knows what suffering is and what its origin is, how could he find delight in desire? Attachment, in this world, is wretchedness; with this thought, the wise man would learn to cast it out.

(Translated by Sara Boin Webb from the French of N.P.Chakravarti)

UDĀNAVARGA

Chapter III

TRṢNAVĀRGA - Craving

1. In a man driven mad by doubt, given over to violent passions, avid for happiness, cravings ceaselessly increase; he creates a [solid] bond for himself.
2. But he who delights in appeasing doubt, who thinks only of suffering, ever aware, he will escape craving; he, most certainly, causes his rotting bond to fall away.
3. Caught in the net of blind desire, enveloped in craving, the negligent are kept in bonds like fish in a bow-net; they hasten to old-age and death, like the calf which [hastens] to suck at its mother.
4. In a man of negligent conduct, craving grows (like the māluvā)... ceaselessly, like a monkey seeking a fruit in the forest.
5. Tempting, in truth, attractive, in truth, are enjoyments for men; those who, caught in the bonds of pleasure, hasten after happiness, they, in truth, are men subject to birth and death.
6. Assailed by craving, men throw themselves like hares at the net; the attachments catch them in their bonds, they ceaselessly and indefinitely fall back into suffering.
7. Beings caught in the knots of craving, whose minds delight in existence and non-existence, [who are attached to the bonds of Māra], men who find pleasure in the attachments, hasten to old-age and death; for to get beyond the attachments is difficult.
8. But he who here below rejects craving in existence and non-existence, such a bhikṣu without desires has destroyed craving, attains Nirvāṇa.
9. He who is under the weight of that coarse craving, so difficult to avoid in this world, his sufferings grow like the vetiver (Bīraṇa) after rain.
10. But he who rejects that coarse craving, so difficult to avoid in this world, his sufferings will be shed like raindrops on a lotus.
11. These are good words that I say to you, to you all who are assembled : eradicate that craving with its roots, as one does when one requires the root of the vetiver; once the roots of craving are eradicated, there is no more suffering and nothing to fear.

12. A man who has craving as his associate, for a long time because of desire is reborn ceaselessly... (undergoes) ceaselessly, in all the conditions, a succession of comings and goings.
13. But, rejecting craving, one is free from craving in existence and non-existence; one is not subject to rebirth; indeed, one does not know craving.
14. Attachment, on which gods and men depend and which they seek, reject it; do not let the moment pass; those who let the moment pass suffer in the hells where they are cast.
15. In truth craving is the source of the river, attachment is the root of the trunk and spreads like a net here; if one wholly avoids that creeper which is craving (of desires), suffering moves away forever.
16. Just as, so long as its root is intact, a tree, even though cut down, grows ever again, so, as long as the attachments of craving are not eradicated, suffering returns ever and again.
17. Like a home-made arrow which hits you when it has been badly positioned (on the bow?), so craving leads the creepers which grow on the terrain on the personality to strike living beings.
18. If one sees the danger of that which produces the suffering of craving, let one avoid that craving; without desire, without attachment, mindful, let the bhikṣu devote himself to the wandering life.

(Translated by Sara Boin Webb from the French of N.P. Chakravarti)

UDĀNAVARGA

Chapter IV

APRAMĀDAVARGA - Heedfulness

1. Heedfulness is the place of immortality, heedlessness is the place of death. The heedful do not die, the heedless are ever dead.
2. Knowing this to be the nature of heedfulness, the wise man should ever delight in heedfulness within the domain pertaining to the noble ones.
3. Heedful, faithful, ever firm in their resolve, such wise men reach Nirvāṇa, the perpetual good which nothing can surpass.
4. When the wise man dispels heedlessness with heedfulness, on high on the stage of wisdom, he casts his eyes on the sorrowing crowd, the foolish, he the thinker, just as from a mountain height one looks down on those on the plain.
5. Through endeavour, through heedfulness, through chastity, through self-mastery, the sensible man creates an island where the waves cannot overwhelm him.
6. Whoever practises endeavour, mindfulness, upright thought, considered action, chastity, living within the Doctrine, the heedful one such as this ever increases in glory.
7. He who is not heedless in mindfulness, who continuously practises the observances of the munis, has no sorrows; he is the protector, the peaceful one, the mindful man.
8. Do not practise inferior doctrines; do not dwell in heedlessness; do not condone false views; do not incur an increase [of wrong] in the world.
9. He who is wholly possessed of the right view of the world never enters a bad destiny, even in thousands of births.
10. It is heedlessness that is followed by the foolish, the dull-witted; but heedfulness is guarded by the wise as a merchant his treasure.
11. It is heedlessness that is followed by the foolish, the dull-witted; but the heedful, always meditative, attain the destruction of the impurities.

12. Do not be attached to heedlessness, nor to the companionship of desire or pleasure; the heedful, always meditative, attain ...happiness.
13. Never can it be the time for heedlessness, as long as the destruction of the impurities has not been attained; the heedless one is pursued by Māra, just as a fawn's mother pursues the lion.
14. There are four results the heedless one ensures for himself by courting another man's wife: he acquires demerit; he does not lie down at ease; thirdly, censure; fourthly, hell.
15. Taking into consideration the demerit acquired, the bad destiny, and the meagre enjoyment of a fearful man with fearful women, as well as the king's punishment, avoid another's wife!
16. In the event, do what you know to be good for yourself. No charioteer's ideas! Let the wise man not be slack in his striving!
17. Just as the charioteer who has left the even road, the great highway, once he has reached an uneven road, weeps mightily over his broken axle.
18. So, by leaving the Doctrine and following impiety, the foolish one falls into the jaws of death and wails like the man with the broken axle.
19. What should be done is unheeded; what should not be done is still done. Among the arrogant, the heedless, the impurities increase; for them the impurities increase; they are far from the destruction of the impurities.
20. Those who set themselves always to meditate vigorously on the body, they do not do what should not be done; they are continuously acting rightly; they are mindful and fully aware; their impurities will disappear.
21. One is not a bearer of the Doctrine just because one talks a great deal; however, if one has heard but a little and is truly in contact with the Doctrine within one's body, one is really a bearer of the Doctrine as long as one is not heedless concerning the Doctrine.
22. Well may he speak profusely, in coherent terms; if he does not apply them the heedless man, like a herdsman counting

- another's cows, has no part in the benefit derived from the monastic life.
23. Well may one speak but little, in coherent terms; if one practises the inner doctrine of the Dharma, by abandoning craving, hatred and delusion, one has a part in the benefit derived from the monastic life.
24. Heedfulness is praised; heedlessness is always censured. It is through heedfulness that Maghavan [Śakra] attained the foremost stage of the gods.
25. The wise always praise heedfulness in transactions; the wise man who is heedful grasps and surpasses the two things.
26. One of the things pertains to the present world; the other pertains to the world to come; it is because he has an intuition of things that the thinker is called a sage.
27. The monk who delights in heedfulness, who sees the perils of heedlessness, extracts himself from difficulty, as does an elephant stuck in mud.
28. The monk who delights in heedfulness, who sees the perils of heedlessness, shakes off the bad Doctrine as the wind does leaves.
29. The monk who delights in heedfulness, who sees the perils of heedlessness, moves like a fire consuming every attachment, whether subtle or gross.
30. The monk who delights in heedfulness, who sees the perils of heedlessness, gradually attains to the elimination of all attachments.
31. The monk who delights in heedfulness, who sees the perils of heedlessness, enters the tranquil place, wherein lies the stilling of the formations, happiness.
32. The monk who delights in heedfulness, who sees the perils of heedlessness, is no longer exposed to failure; he is very close to Nirvāna.
- 33-34. Straighten up! Exert yourself! Train yourself firmly in stillness! A lack of awareness, heedlessness, lack of endeavour, lack of chastity, sleepiness, sloth, non-application: such are the impediments to training. Recognise each of them. Do not be lacking in mindfulness!

35. Use your endeavour! No heedlessness! Practise the Doctrine of good practice! Whoever practises the Doctrine dwells happily in this world and the other.
36. Delight in heedfulness, O monks! Be of good conduct, O monks! With your thoughts well recollected, watch your minds!
37. Begin now! Come out! Harness yourself to the Doctrine of the Buddha! Rout the army of death as an elephant lays waste to a hut made of branches!
38. Whoever is free from heedlessness in this Discipline and Doctrine, by rejecting the round of rebirths will reach the end of suffering.

(Translated by Sara Boin Webb from the French of Sylvain Lévi as it appeared in the *Journal Asiatique*, Sept.- Oct. 1912, and published with the kind permission of the editors.)

UDĀNAVARGA

Chapter V

PRIYAVARGA - Affection

1. From affection arises suffering, from affection arises fear; those who are delivered from affection have no suffering; from where could fear (come to them)?
2. From affection arises suffering, from affection arises fear; an excess of affection leads even to insanity.
3. Assuredly, the sufferings, lamentations and woes of the world are many; it is from a tendency to affection that all this comes; deprived of affection, nothing of this will occur.
4. Thus, those are happy and avoid suffering, for whom affection does not in any way exist; thus, whoever desires a state devoid of suffering should not feel affection in this world of living beings.
5. One should have no contact with those one likes, nor ever again with those one dislikes; not to see those whom one likes is suffering, to see those whom one dislikes is also suffering.
6. Separation from those one likes and contact with those one dislikes cause cruel pain which makes men grow old.
7. What one likes dies in time, the assembled kinsmen remain to suffer for a long time (*dīrgham adhvānam*); that is because contact with what one likes is nothing but suffering.
8. That is why one should like nothing; the feeling of affection is an ill; there are no bonds for him who feels neither love or hatred.
9. Being always attached to what avoids him, avoiding what is attached to him, having missed his object, whoever seeks affection envies those who are attached to objects.
10. Gripped by pleasure in beloved forms, the groups of gods and the groups outside (the Doctrine), offenders, fallen into the depths, come under the sway of the king of death.

11. Those who, being serious day and night, constantly reject affection, those (alone) uproot wrong-doing, the nourishment of death, so difficult to eradicate.
12. The bad under the aspect of the good, the unpleasant in the appearance of the likeable, suffering under the appearance of happiness overwhelm the frivolous.
13. Whoever cares for himself should avoid wrong-doing; it is not an easy object to obtain only happiness when one acts wrongly.
14. Whoever cares for himself should avoid the wrong; for it is an easy object to obtain only happiness when one acts rightly.
15. Whoever cares for himself should guard himself attentively, like a frontier-town with deep and fortified trenches; the wise man should keep watch for one watch in three.
16. Whoever cares ~~from~~^{for} himself should keep a watch on himself, just as a frontier town where watch is kept is safe inside and out.
17. It is thus that you watch over yourself; do not let the moment pass; those who miss the opportunity suffer and are thrown into the hells.
18. Travelling mentally in all directions, nowhere does one find an object more beloved than oneself; in the same way, each of the others is dear to himself; thus, one should not do wrong to another to satisfy oneself.
19. Everyone fears violence, everyone loves life; be an example and abstain from killing or causing killing.
20. Just as when a traveller, absent for a long time, comes back from afar safe and sound, his kinsmen, friends and comrades greet him on his return.
21. In the same way, when a man passes from this world to the other after a meritorious life, his merit welcomes him like a dear kinsman on his return.
22. Therefore, amass merit for the other world; it is in fact on merit that everything rests for men in the other world.
23. The gods praise merit; whoever practises virtue avoids

- censure in this world and delights in heaven after death.
24. Whoever practises faithfulness to the Doctrine, perfect conduct, modesty and truthfulness, whoever does his duty and is honest, such a one is liked by everyone.
 25. Other people like him, everything succeeds for him, he is praised in this world and, when he passes to the other world, he goes to heaven.
 26. May he propound, may he instruct, may he turn away from all that is not good! The wicked hate him (but) the good love him.
 27. The wicked and the good separate once they have left this world; the wicked go to hell, the good end in heaven.

(Translated by Sara Boin Webb from the French of N.P. Chakravarti)

UDĀNAVARGA

Chapter VI

ŚĪLAVARGA - Morality

1. The prudent man practises morality if he desires the three happinesses : honour, riches and the joys of heaven after death.
2. Contemplating these (four) conditions, the wise man will practise morality; noble and endowed with perception, he obtains happiness in this world.
3. Happiness, the acquisition of morality; his body does not overheat; in happiness, he sleeps at night and delights on awakening.
4. Practising morality until old-age is excellent; firm faith is excellent; for men wisdom is a meritorious treasure unseizable by thieves.
5. The wise man who performs meritorious actions, the moral man who gives alms obtains happiness in this world and the other.
6. The monk is firm in morality, master of his senses, moderate in his food and adhering to mindfulness.
7. Living thus, vigorous and indefatigable night and day, he is no longer exposed to suffering; he is very near Nirvāṇa.
8. Firm in morality, the monk develops his mind and wisdom; vigorous and prudent, he will obtain the cessation of suffering for ever.
9. May one practise morality without respite; may one devote oneself to concentration; conscientious in insight and study.
10. The wise man dissolves the bonds, he is free of pride and free of attachment; after the destruction of the body, he does not undergo countless births but attains Nirvāṇa.
11. He in whom morality, concentration and wisdom are well developed, is perfected, pure, happy and puts an end to existence.

12. Delivered from the bonds, free of desires, fully comprehending, free of attachment, he is beyond the realm of Māra and shines like the sun.
13. In an arrogant and shallow monk, whose mind is directed to external matters, morality, concentration and wisdom do not attain perfection.
14. Rain penetrates what is covered, not what is uncovered; it is therefore necessary to uncover what is covered so that the rain cannot penetrate.*
15. Having seen that, the wise man should practise morality constantly; very quickly will he purify the path which leads to Nirvāṇa.
16. The perfume of flowers does not travel against the wind, neither that of the day-tagara, nor that of sandalwood; conversely, the perfume of worthy people travels against the wind; the worthy man exhales on all sides of the horizon.
17. Be it tagara, sandalwood, jasmin or lotus, the perfume of morality transcends the whole variety of such perfumes.
18. Of little account is the perfume of the tagara and sandalwood; but the perfume exhaled by worthy people reaches the gods.
19. Pure and moral men, who refrain from frivolity and are freed by perfect comprehension, Māra cannot outwit.
20. This is the path of safety, this is the path of purification; those who have taken the initiative and devote themselves to meditation will cast off the bonds of Māra.

* [Ed.] The commentarial story alludes to a miraculous occasion on which rain did not penetrate the only house without a roof in a village. Here rain represents the mist of ignorance which cannot permeate a mind the cover (roof) of which no longer obscures the Four Noble Truths.

(Translated by Sara Boin-Webb from the French of N.P. Chakravartī)

UDĀNAVARGA

Chapter VII

SUCARITAVARGA - Good Conduct

1. One should avoid faults of the body and practise restraint through the body; by rejecting wrong bodily conduct, one acts rightly through the body.
2. One should avoid faults of speech and practise restraint through speech, rejecting wrong vocal conduct, one acts rightly through speech.
3. One should avoid faults of the mind and practise restraint through the mind; rejecting wrong mental conduct, one acts rightly through the mind.
4. Rejecting wrong conduct of body, speech and mind and every other group of faults,
5. One should do good through the body, much good also through speech, and through the mind do good without measure and without attachment.
6. Doing good through body, speech and mind, one obtains happiness in this world and the next.
7. Excellent is restraint of the body; excellent is restraint of speech; excellent is restraint of the mind; excellent is every type of restraint; the restrained man is in every way freed from suffering.
8. Wise men restrained in body, wise men restrained in speech, wise men restrained in mind, wise men restrained in all things, obtain an unshakeable position; once there, no further pain is experienced.
9. Wise men who do no wrong and remain ever restrained in body, obtain an unshakeable position; once there, no further pain is experienced.
10. Wise men who do no wrong and remain ever restrained in speech, obtain an unshakeable position; once there, no further pain is experienced.

11. Wise men who do no wrong and remain ever restrained in mind, obtain an unshakeable position; once there, no further pain is experienced.
12. Watching one's language, holding one's mind in restraint, not doing wrong with one's body, these (three) ways of conduct should be purified in order to find the path expounded by the wise.

Chapter VIII

VĀCĀVARGA - Words

1. He who affirms what is not, goes to the hells; similarly, he who does something and denies it; both, once dead, will become the same below : they are men of base actions.
2. When a man is born, an axe grows in his mouth; he cuts himself with that axe when using wrong speech.
3. He who praises those who should be censured and censures those who are worthy of praise accumulates depravity; and that depravity prevents him from finding happiness.
4. Minor is the offence committed in this world by losing money at dice; greater here is the offence which corrupts the mind against the Sugatas.
5. To a hundred thousand Nirarbudas, and to five thousand and thirty-six Arbuda hells, that is where the man who reviles the good goes, having turned his speech and his mind towards wrong-doing.
6. Those who, in a spirit of wrong-doing, say precisely what is not, increase hell for themselves where they will be put to death; a man who has that power of being free of wrong always bears this with patience, by avoiding mental perturbation.
7. The fool who scorns the rules of the holy ones, the noble and the moral, by relying on a false doctrine, he, like a prickly reed, bears the fruit of his own downfall.
8. One should utter right speech and one should not utter wrong speech; it is better to utter one good word, but one bad word uttered brings suffering.

9. Even if a (wrong word) is uttered, one should not utter one in reply; he who utters a similar one is enslaved; the wise do not answer thus; wrong words are uttered only by the foolish.
10. The bhikṣu who is measured in his speech, who speaks little, who is modest, and who teaches reason and morality, - his words are gentle.
11. According to the holy ones, good speech is what is the best; to say what is in conformity with the Doctrine and not what is not in conformity with it, comes second; to say what is pleasant and not what is unpleasant, third; to tell the truth and not what is false, fourth.
12. To say only the word that does not cause your own torment and which does not harm others, that is truly good speech.
13. One should only speak pleasant words, which are welcomed; by speaking pleasant words, one does not incur wrong-doing.
14. It is Truth which is an immortal word; there is nothing superior to a true word; it is in Truth, in Goodness, and in the Doctrine, so it is said, that the word is well-based.
15. The word of the Buddha gives security for attaining Nirvāṇa and puts an end to suffering; that is truly the supreme word.

(Translated by Sara Boin-Webb from the French of N.P. Chakravarti)

UDĀNAVARGA

Chapter IX

KARMAVARGA - Karma

1. A man who has transgressed against even a single rule, whose words are false and who scorns the other world - there is no crime he does not commit.
2. It is better to swallow an iron ball as burning hot as flaming fire than to live immoral and unrestrained, dependent upon [public] charity.
3. If you fear suffering, if suffering is hateful to you, do not commit any bad actions, either in public or in private.
4. If you are to commit or if you do commit bad actions you cannot escape from suffering, even if you take flight in the air.
5. Neither in the air, nor in mid-ocean, nor in the depths of mountains, nowhere on earth is there a place where one can dwell without being pursued by bad actions [karma].
6. If, in this world, having seen another's bad action, you censure him, you must not commit such yourself; (since men) are bound by their actions.
7. By giving a wrong measure or committing an action contrary to the law, one does harm to men. By using dishonest means, one falls into the precipice oneself. Indeed, all men are bound by their actions.
8. Of all his actions, good or bad, man is the inheritor; for an action does not vanish.
9. A man steals as long as it profits him; then others steal from him; and so it is he who is stolen from.
10. While committing (a misdeed), the fool thinks, 'That will not catch up with me.' However, in the other world, he learns the destiny of wrong-doers.

11. While committing (a misdeed), the fool thinks, 'That will not catch up with me.' However, subsequently, he tastes bitterness when he experiences the consequence.
12. If, when committing bad actions, the fool does not become aware of what he does, the stupid man is burned by his own actions as if by fire.
13. The foolish, whose wisdom is false, behave towards each other as towards enemies, committing bad action which is a fruit filled with bitterness.
14. Action is done without wisdom when, having done it, one is tormented and it is with weeping, one's face bathed in tears, that one reaps its fruit.
15. However, action is done with wisdom when, having done it, one is not tormented and it is with delight, one's heart full of joy, that one reaps its fruit.
16. It is with laughter that they commit a bad action, those who seek happiness; it is with tears, overcome by suffering, that they acquire its fruit.
17. A bad action, once committed, is like fresh milk: it does not curdle immediately; it is with a (gentle) flame that it pursues the fool, like a fire under ashes.
18. A bad action, once committed, does not cut immediately, as does a new sword. On the contrary, it is in the other world that one learns of the destiny of wrong-doers; it is later that one tastes the bitterness, when reaping the fruit.
19. Rust is created by iron and ceaselessly, once created, consumes it; it is in this way that the man of impure conduct is led by his own actions to the 'fateful way' (hell).

(Translated by Sara Boin-Webb from the French of N.P. Chakravarti)

UDĀNAVARGA

Chapter X

ŚRADDHĀVARGA - Faith

1. Faith, modesty and giving are the things most praised by worthy people. 'In truth, that is a divine way', they say; because by means of it the world of the gods is reached.
2. The avaricious do not go to the world of the gods. Foolish are they who do not praise giving; but a person of faith rejoices in giving, and hence he finds happiness in the other world.
3. Faith is the greatest richness of mankind. The Doctrine, when well observed, brings happiness. Truth is indeed the sweetest of drinks. A life of wisdom is said to be the best of lives.
4. Faith in the Doctrine of the Noble Ones leads to Nirvāṇa. Whoever wishes to learn (the Doctrine) acquires wisdom everywhere.
5. By means of faith, the river is crossed, by means of heedfulness, so is the sea; by means of vigour, suffering is dispelled; by means of wisdom, purification is acquired.
6. Faith is a person's counterpart and praised by wisdom. The bhikṣu who delights in Nirvāṇa shatters the bond of existence.
7. Whoever possesses faith, morality, harmlessness, abstinence and moderation, of that intelligent and unblemished person it is said: 'He is a model of wisdom.'
8. Whoever possesses faith and morality, which is generosity, free of greed, is honoured wherever he goes.
9. The wise man who acquires faith and wisdom in the world of the living possesses the greatest treasure; his other treasures are not so valuable.
10. Whoever has the wish to see the Noble Ones, who delights in hearing the Good Doctrine, and who has dispelled the stains

of avarice, is called a man of faith.

11. As provisions the man of faith carries merit (with him), which it is very difficult for thieves to steal. A thief caught stealing is punished; śramanas who acquire (merit) are well-liked; (on seeing a śramana progressing), the wise rejoice.
12. There are men who give according to their faith, or according to their wealth. Hence, whoever is irked by food and drink being given to others attains concentration neither by day nor by night.
13. He whose faults have been completely destroyed and cut down like the top of a palm-tree, will attain concentration by day and by night.
14. A man without faith should not be frequented; he is like a waterless lake: if it is dug, nothing but water smelling of mud is found.
15. The man who is wise and has faith should be frequented; a person who seeks water goes to the lake whose water is clear, calm, fresh and undisturbed.
16. One should not please while saying: (I) am pleased; thus are men destroyed; perturbed persons should be avoided and those who are calm frequented.

(End of Śraddhāvarga, 10)

17. Impermanence, Desire, Craving, Heedfulness, Affection, Morality, Good Conduct, Words, Karma (Action) and Faith: these are ten.

(Translated by Sara Boin-Webb from the French of N.P. Chakravarti)

UDĀNAVARGA

Chapter XI

ŚRAMANAVARGA - The Ascetic

1. Stem the stream with vigour; dispel desires, O Brāhmaṇa; the wise man who does not discard desires does not achieve oneness.
2. Do what you should do; put all your energy into it. A monk without zeal does no more than accumulate faults (lit. stain).
3. An action accomplished without zeal, imperfect asceticism, religious conduct which is not perfectly pure, do not yield great fruits.
4. Just as a reed which is wrongly grasped cuts the hand, wrongly practised asceticism leads to hell.
5. Just as a reed which is correctly grasped does not cut the hand, so correctly practised asceticism is very near to Nirvāṇa.
6. For a weak-minded man, asceticism is difficult to practise and difficult to maintain. Wherever obstacles are numerous, the foolish man despairs.
7. How can asceticism be practised without controlling the mind? At every step one despairs and falls under the power of fancies.
8. Taking up the homeless life wrongly is joyless; [living the household life is painful;] living in society is suffering and a series of existences is also suffering.
9. Many men garbed in the yellow robe up to their throats are depraved and uncurbed; a depraved man is led by his faults in this world into a bad destiny.
10. He whose immortality is limitless resembles a sāla [Sal tree] covered in māluvā [-creeper]; he makes of himself what his enemy wishes him to be.

11. One is not an 'Elder' just because one has grey hair. Ripe in years you may well be, 'aged in delusion' you are called.
12. He who, having placed himself beyond right or wrong, practises religious conduct; he who walks apart from others (?) is said to be an 'Elder'.
13. A shaven head does not make a Śramaṇa of a man who fails in his word and who lies. Given over to gratification and covetousness, how could he be a Śramaṇa?
14. A shaven head does not make a Śramaṇa out of a man who fails in his word and who lies; he who puts an end to faults, great and small, without exception, the end of faults causes it to be said of him: 'he is a Śramaṇa.'
15. [He who has dispelled all wrong is called *Brahmana*;] he who lives [in calmness] is called *Śramaṇa*; he who has dispelled blemishes is then called *Pravrajita*.

(Translated by Sara Boin-Webb from the French of N.P. Chakravarti)

UDĀNAVARGA

Chapter XII

MĀRGAVARGA - The Path

Ed: The Sanskrit original of several verses in this chapter is largely missing and the translation is therefore incomplete. For the sake of interest and comparison, and since the Tibetan is closest to the Sanskrit, we have included in italics the translation from the Tibetan by W.W. Rockhill (Udānavarga, London 1883, repr. New Delhi 1982) to fill the lacunae.

1. Whoever, with his wisdom, sees the four supreme truths, knows the Path which destroys the thirst for existence.
2. Just as dust raised by the wind is settled by rain, so misconceptions are settled when one sees with (the eyes of) wisdom.
3. Wisdom is the best thing in this world, which it penetrates, and it is due to it that the end of birth and death is known.
4. Of all paths, the eightfold is the best; of the truths, the fourfold (is the best); of all dharmas the absence of passions is the best; of all the two-footed (the best are those) [who have] eyes (to see).
5. All phenomena are impermanent. Whoever sees this with his wisdom is delivered from suffering; such is the path of purity.
6. All that is perishable ends in suffering. [He who sees this with his wisdom becomes indifferent to suffering; such is the path] of purity.

- [7.] In truth all suffering is impersonal. He who sees this with his wisdom becomes indifferent to suffering; such is the path of purity.
- [8.] Every empty thing... [original missing until next verse given].
- [7.] "All created things are empty"; when one has seen this (Tib.) through knowledge, he is no more afflicted by pain; this is the way to perfect purity.
- [9.] I have taught you that this way cuts off the pain of existence. The Tathāgata is a teacher; you yourselves must strive after (Nirvāṇa).
- [10.] I have taught you that this way removes the pain of passion. The Tathāgata is a teacher; you yourselves must strive after (Nirvāṇa).
- [11.] ... the wise... from the bond of Māra [incomplete].
- [11.] There is no other road but this one that leads to perfect enlightenment; by concentrating your mind on it you will cast off the bonds of Māra.
- [12.] This (path is) straight; this again... it is the only refuge and the right path... .
- [12.] This way is straight: it leads one to the other world; it is the one road to the ocean of purity. Śākyamuni, well composed and wise, expounds this again and again to the multitude.
- [13.] You have proclaimed the way,... the only way to the elimination of rebirth; having first crossed(?) by that single way, he causes (others) to cross... .
- [13.] Having discovered the ending of birth and death, through kindness and compassion I will teach the way, the only road. After having crossed the stream (of sin), I will teach others to cross as I have crossed.
- [14.] In order to obtain... purity and (the means) to destroy

- old-age and death; for the discerning of various elements, such is the way revealed by him who has eyes.
- [14.] The way to reach complete cessation (from existence), control, purity; the way to put an end to the recurrence of birth and death; the means of distinguishing all the dhātus: that is what he who has the eye (of wisdom) teaches by this way.
- [15.] Just as the waters of the Ganges flow towards the ocean, so this path leads towards him who teaches wisdom for the obtaining of the Deathless.
- [16.] He who, filled with compassion for all beings, turned the Wheel of the Doctrine, unknown before, [that man, who is the foremost of gods and mankind, who is] always honoured, has crossed over existence.
- [17.] Use discernment over the three conceptions which are good ; on the other hand, reject the three which are bad; then you will drop conceptions and [doubts just as rain settles dust which has been raised; in truth, discernment having calmed you...] [you will enjoy unsurpassable Bodhi].
- [18.] Fasten [your mind to the three Samādhis]; in solitude, meditate on the three [sic] infinite states (aprāmāṇaya); having dispelled, by means of those three, the three attachments (ālaya), the wise man with a mature mind rejects the bonds.
19. Armed with wisdom, fortified by meditation, concentrated, delighting in absorption, mindful, he who has understood (the cause of) birth and disappearance, attains complete deliverance through wisdom.
20. It is he who everywhere attains glory and renown who, in order to acquire the Deathless, meditates on the Noble Eightfold Path, which is straight and propitious; by acting in this way he who desires happiness obtains happiness.

UDĀNAVARGA

Chapter XIII

SATKĀRAVARGA - Honours

1. The fruit kills the plantain, the fruit kills the bamboo, the fruit kills the reed. Honours kill the foolish, just as the mule is killed by its young [in embryo].
2. All knowledge acquired by the fool turns to his detriment; it kills whatever is good in him.
3. The wicked desire profit and praise among Bhiksus; they desire to incite covetousness in the monasteries and respect in the family of others.
4. May the man of the world and the wandering mendicant not dictate my actions; may they follow my will in all things.
5. Such is the thought of the foolish man, and it increases his desire and pride. Quite other is the search for profit, quite other progress towards Nirvāṇa.
6. Knowing this to be so, the disciple of the Buddhas should reject honours and plunge ever deeper into solitude.
7. Do not carry out your activity on all sides; do not become the servant of others; do not live at the expense of others; do not bargain with the Dharma.
8. Do not neglect your own profit. Do not be covetous of others. The Bhikṣu who is covetous of others does not attain concentration.
9. If you seek a life of happiness, filled with attention to religious duties, do not delight in beds or seats, like a snake does in rat-holes.
10. If you seek a life of happiness, filled with attention to religious duties, live in true accord with others

- and conduct yourself according to the 'One Dharma'.
11. If you seek a life of happiness, filled with attention to religious duties, do not scorn the monastic robe and food.
 12. A man, even if of weak intelligence but who practises morality, is praised by the wise, for his life is pure and unremitting.
 13. If that Bhikṣu possesses the three knowledges, if he triumphs over death, he is free of defilements, "How little he knows" think the foolish who censure him.
 14. Whereas a man in this world who possesses food and drink, even if he obeys false doctrines, becomes an object of respect for them.
 15. He who is always garbed in the robes of a monk acquires many enemies, but has food, drink, clothing, a couch and a seat.
 16. Knowing the misery and danger entailed by honours, the mindful Bhikṣu, who is not especially learned (but) is free of covetousness, should leave the world.
 17. This body cannot live without food; food does not lead to serenity of heart; it is on food that the body subsists. Knowing this, one should seek alms-food.
 18. He finds honour and glory in his family: "that is no more than dirt" he thinks. A little thorn is difficult to extract; a man of little worth abandons honours with difficulty.

Chapter XIV

*DROHAVARGA - Hostility

1. Whoever feels hostility for a man who is not angry and is free of misdeeds, will be pursued by malignity in this world and the next.
2. He begins to destroy himself, then he leads others to

- ruin; himself slain, he slays others, just as a falcon does birds.
3. Whoever strikes finds a man who strikes; the foe finds enmity; the abuser finds the abuser; and the angry find the angry.
 4. Those who have not heard the Good Doctrine do not understand it; although their life is short, they always show hostility towards someone.
 5. There is a difference of opinion: "Consider that man as the best." When a schism occurs in the Saṃgha, consider that man as the best.
 6. Breakers of bones, takers of life, thieves of cattle, of horses, of wealth and even ravishers of kingdoms, among such there is still unity. Between yourselves how could it not be so, you who know the Dharma?
 7. The wise possess tactful speech which expresses their true thought. Blunderers who let themselves be led by speech which merely consists of opening their mouths, are not wise.
 8. Some people do not know that we should show ourselves to be exerting ourselves; those who do know have their dissensions calmed.
 9. "He affronted me, he insulted me, he overcame me, he offended me"; their animosity is not appeased of those who cling (to that thought).
 10. "He affronted me, he insulted me, he overcame me, he offended me"; of those in this world who cling (to that thought), their animosity is not appeased.
 11. [Animosities in this world are never appeased by animosity.] Through patience (?) are animosities appeased, such is the eternal Doctrine.
 12. Animosity is never appeased by animosity, but it is ap-

- peased by the absence of animosity... [incomplete].
13. If he finds a knowledgeable companion, who is always of good conduct in this world and surmounts all obstacles, let him go with him, his mind receptive and alert.
 14. If he does not find a well-experienced companion, who is always of good conduct in this world, like a king departing from his lost kingdom, let him go alone and not commit any faults.
 15. And if, while going, you do not find a companion who is your equal, (continue firmly on your) way alone: a fool is not companionship.
 16. To go alone is better; a fool (is not) companionship. Go alone and do not commit faults, have few desires, like an elephant in the forest.

* This *varga* is also called *bhedavarga* in the present Ms although its title is given here as *drohavarga*.

(Translated by Sara Boin-Webb from the French of N.P. Chakravarti)

UDĀNAVARGA

Chapter XV

SMṚTIVARGA - Mindfulness

1. He whose mind, owing to the effect of inhalation and exhalation, practises perfect meditation, well-ordered and just as the Buddha taught it, will illuminate the world like a moon freed from clouds.
2. The mindful Bhikṣu, who always directs his thought (through reflection), with a mastery of body and mind, whether he is standing, sitting or lying down, will obtain all the degrees of perfection and elude the sight of the king of death.
3. He who is always mindful of his body and is master of his sense-organs, that fully concentrated man will attain Nirvāṇa for himself.
4. He whose mindfulness is at all times and in all places directed at the body dwells in it (thinking): It has not been nor has not not been mine and it will not be nor will not not be mine - gradually advancing, he will in time come to cross over (the river) of desires.
5. The mindful man who reflects, perfectly wise, concentrated, satisfied and serene - by meditating on the Dharma, will pass beyond birth, old-age and suffering.
6. Practise mindfulness ceaselessly. The Bhikṣu who is zealous, wise, reflective, will pass beyond every fetter, birth and old-age, and will put an end to suffering.
7. You who are awake, listen to me; you who are asleep, wake up. It is better to be awake than asleep; those who are awake have no fear.
8. For him who is attached to wakefulness, who studies day and night, who yearns for deathlessness, all his defilements (āśrava) vanish.

9. There is (a real) gain for persons who have taken refuge in the Buddha, who day and night apply their mindfulness to the Buddha.
10. There is (a real) gain for persons who have taken refuge in the Dharma, who day and night always apply their mindfulness to the Dharma.
11. There is (a real) gain for persons who have taken refuge in the Sangha, who day and night always apply their mindfulness to the Sangha.
12. Well awakened are those disciples of Gautama, who day and night always apply their mindfulness to the Buddha.
13. Well awakened are those disciples of Gautama, who day and night apply their mindfulness to the Dharma.
14. Well awakened are those disciples of Gautama, who day and night apply their mindfulness to the Sangha.
15. Well awakened are those disciples of Gautama, who day and night apply their mindfulness to the body.
16. Well awakened are those disciples of Gautama, who day and night apply their mindfulness to morality.
17. Well awakened are those disciples of Gautama, who day and night apply their mindfulness to non-violence.
18. Well awakened are those disciples of Gautama, whose minds day and night rejoice in... [*amṛta*, deathlessness].
19. Well awakened are those disciples of Gautama, whose minds day and night rejoice in renunciation.
20. Well awakened are those disciples of Gautama, whose minds day and night rejoice in meditation (*dhyāna*).
21. Well awakened are those disciples of Gautama, whose minds day and night rejoice in solitude.
22. Well awakened are those disciples of Gautama, whose minds day and night rejoice in emptiness.

23. Well awakened are those disciples of Gautama, whose minds day and night rejoice in (the thought) of the unconditioned [SBW: read *animittā*, signlessness].
24. Well awakened are those disciples of Gautama, whose minds day and night rejoice in owning nothing.
25. Well awakened are those disciples of Gautama, whose minds day and night rejoice in concentration [SBW: read *bhāvanā*, mental cultivation].
26. Well awakened are those disciples of Gautama, whose minds day and night rejoice in (the thought of) Nirvāna.

(Translated by Sara Boin-Webb from the French of N.P. Chakravarti)