

IV

A CHINESE COLLECTION OF  
ITIVUTTAKAS

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A COLLECTION of Itivuttakas exists in the Chinese Tripiṭaka.\* It was translated by Yuan Chwāng, 650 A.D.†

This Chinese collection consists of seven fasciculi, and the sūtras contained therein are arranged in three parts, each having its subdivisions, which always end, just as the corresponding Pāli Vaggas do,‡ with the verses of the résumé (uddāna).§

I. Eka-dharma-khaṇḍa 一法品	{	I. Sūtras 1—12. II. Sūtras 13—24. III. Sūtras 25—47. IV. Sūtras 48—60.
II. Dvi-dharma-khaṇḍa 二法品	{	I. Sūtras 1—12. II. Sūtras 13—24. III. Sūtras 25—36. IV. Sūtras 37—50.
III. Tri-dharma-khaṇḍa 三法品	{	I. Sūtras 1—13. II. Sūtras 14—25. III. Sūtras 26—28.

\* Nanjio's Catalogue, 714. The author of the Catalogue made here a slight mistake in rendering the Chinese title **本事**, a well-known translation for Itivuttaka 伊帝目多伽, by the Sanskrit 'Mūla-vastu.'

† Nanjio, 1483, vol. v.; 1485, vol. viii. The translation, finished on November 8 of the first year of 永徽, was begun on September 10 of the same year.

‡ Itivuttaka, edited by Windisch, 1890 (Pāli Text Society). I quote throughout from this excellent edition.

§ 嚧陀南.

Part III is apparently defective, and the absence of an uddāna at the end of the work confirms this. Whether this deficiency was already in the original text brought by the great translator or has arisen with him we cannot tell; but we know that his translation had, only some two or three weeks before his death,\* exactly the same number of fasciculi as it now has; for the description of it in the Tà-thân-nèi-tien-lu, which was then composed, says so. Only a small number of sūtras, therefore, can have been lost since then.

That the original of this translation was a Sanskrit text can be easily affirmed from the repeated statement† in the life of the translator, that the texts he brought to China were in the Fan language. The Chinese transcription of certain proper names and technical terms in the book‡ supports this affirmation.

The Chinese collection agrees in the main with the Pāli text, in the same manner as in the case of the Nikāyas. The Pāli suttas in the first two Nipātas are almost all found in the Chinese, some identical both in meaning and words, some only of similar contents.

Three-fifths of the suttas in Nipāta III. of the Pāli cannot be identified in the Chinese. This may be due to the incompleteness of that Nipāta in the Chinese. The whole of the fourth Nipāta of the Pāli is wanting in the Chinese. Out of the 112 sūtras of the Pāli the Chinese has only 65 sūtras, but, on the other hand, the Chinese has some sūtras which are not in the Pāli. The correspondence of those 65 sūtras,

\* A.D. 664. The Catalogue was compiled in the first month, 664 (Nanjio, 1483, vol. xvi.). Yuan Chwāng died on February 5 of the same year (Nanjio, 1494, vol. x.).

† The texts brought by the great translator are always described as 梵本 (Sanskrit text) in the 'Si-yu-ki' or in the 'Life of Yuan Chwāng.'

‡ 拘瑟社羅 (Ko-tse-chi-la) for Kauṣṭhila, iii. 1; 補特伽羅 (pu-te-ka-la) for pudgala, i. 56, ii. 2, etc.

that are more or less the same in both versions, will become clear from the following table :

PĀLI.	CHINESE.	PĀLI.	CHINESE.
<i>Nipāta I.</i>	<i>Khaṇḍa I.</i>	<i>Nipāta II.</i>	<i>Khaṇḍa II.—</i>
Vagga 1.		Vagga 2—cont.	cont.
1—3	13—15	9	29
4	18	10	20
5	16	11	23
6	23	12	48
7	47		
8	11	<i>Nipāta III.</i>	<i>Khaṇḍa III.</i>
9—10	35—36	Vagga 1.	
Vagga 2.		1—9	—
1	37	10	11
2	40	Vagga 2.	
3	38	1	24
4—5	1—2	2	—
6	50	3	20
7	49	4—5	II. 9—10
8—9	9—10	6	10
10	4	7—10	—
Vagga 3.		Vagga 3.	
1	5	1—4	—
2	—	5	14
3	12	6	—
4	3	7	12
5	54	8	—
6	51	9	1
7	48	10	17
<i>Nipāta II.</i>	<i>Khaṇḍa II.</i>	Vagga 4.	
Vagga 1.		1	16
1—2	1—2	2	—
3—4	9—10	3	27
5—6	7—8	4	—
7	22	5	26
8	14	6	22
9	13	7	15
10	—	8—10	—
Vagga 2.		Vagga 5.	
1	39	1	25
2	16	2—5	—
3	30	6	4
4	—	7	—
5	25	8	10
6	24	9	II. 37
7	19	10	—
8	21	<i>Nipāta IV.</i>	
		1—13	—

To show the manner in which the two texts mutually correspond, the following selected passage is given :

PĀLI, I. 1, 2.

Vuttaṃhetam Bhagavatā  
vuttam - arahatā - ti me  
sutam :

Eka - dhammaṃ bhik -  
khava pajahatha.

Aham vo pāṭibhogo Anā-  
gāmitāya.

Kathaṃ eka-dhammaṃ ?  
Dosam bhikkhave eka-  
dhammaṃ pajahatha.  
Aham vo pāṭibhogo Anāgā-  
mitāyā-ti.

Etam atthaṃ Bhagavā  
avoce, tatthetaṃ iti vuc-  
eati.

Yena dosena dutthāse  
Sattā gacchanti duggatim

Tam dosam sammad-añ-  
ñāya  
Pajahanti vipassino  
Pahāya na punāyanti  
Imaṃ lokam kudācanan-ti.

Ayam-pi attho vutto  
Bhagavatā iti me sutan-ti.

CHINESE, I. 14.

I have heard these words  
from the Bhagavan :

Know ye, Bhikṣus, if any  
living being abandon one  
thing, I judge him cer-  
tain to get the fruition of the  
Anāgāmin.\* What is that  
one thing? It is Anger. Why  
is it so? All living beings  
fall into bad states of exist-  
ence, being defiled by anger,  
and so continually suffer the  
torture of births and deaths.  
If he abandon that thing,  
I judge him certain to get  
the fruition of the Anāgāmin,  
and he will no more return  
to this world to transmigrate.  
Therefore I teach if he—

Then the Bhagavan, to  
sum up the meaning of this  
exhortation, uttered the gā-  
thās :—

I think that all beings  
defiled by anger are falling  
into bad states of existence,  
and are suffering from the  
transmigration of births and  
deaths.

If he rightly understand  
this and abandon anger  
for ever, he will get the  
fruition of the Anāgāmin, and  
will no more return to this  
world for transmigration.

\* 不還果.

As the order of the sūtras in the two texts clearly shows, it is not difficult to assume that they had a common source, from which they respectively developed into their present shapes. But the more detailed and expanded style and contents of the Chinese sūtras seem to suggest for it a later date than that of the Pāli. For instance, the Pāli enumerates, in the identical sūtras 1 to 6, only six sins to be abandoned as the means of attaining Anāgāminship. In the Chinese we see a distinct increase in this enumeration. The sins mentioned mount up to a dozen; and beside these negative means, ten positive acts, recollections of,\* or meditations on Buddhist dogmas are enumerated.

PĀLI, I. i. 1—6.

CHINESE, I. 13—24.

*The sins to be abandoned before attaining Anāgāminship.*

*To attain the Anāgāminship—*

*I. The sins to be abandoned.†*

*II. The dogmas to be recollected.‡*

1. Lobha.
2. Dosa.
3. Moha.
4. Kodha.
5. Makkha.
6. Māna.

1. Lobha, 貪.
2. Dveṣa, 瞋.
3. Moha, 痴.
4. Mrakṣa, 覆.
5. Pradāsa, 惱.
6. Krodha, 忿.
7. Upanāha, 恨.
8. Īrṣyā, 嫉.
9. Mātsarya, 慳.
10. Samrakta, 耽.
11. Māna, 慢.
12. Vihimsā, 害.

1. Buddha, 佛.
2. Dharma, 法.
3. Saṃgha, 聖衆.
4. Śīla, 戒.
5. Dāna, 施.
6. Deva, 天.
7. Upaśāma, 休息.
8. Ānāpāna, 安般.
9. Kāya, 身.
10. Mṛtyu, 死.

\* Anusmṛti.

† 4 to 9 and 12 are found among the ten Upakleśas in the Abhidharmakośa. See the Appendix of the Dharmasaṃgraha, 'the seventy-five dharmas,' and the Mahāvvyutpatti, chap. 204, 40 *et seq.*

‡ 1 to 6 are the six anusmṛtis, see Mahāvvyutpatti, 51. Ānāpāna see Mahāvvyutpatti, 53. For No. 9 see *ibid.*, 38;

Though thus expanded, the original of the Chinese was clearly the work of a Hinayānist, apparently belonging to the Sarvāstivādin schools.\*

STRASSBURG,

*November 25, 1903.*

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it is the first of the four Smṛtisthāna. The recollection of, or meditation on death (No. 10) is very often found in Buddhist scriptures.

\* This school was very prosperous in India, and its doctrines were earnestly studied among the Buddhists, when Yuan Chwāng was there. He brought to China many standard works of the school and translated them. (See J.P.T.S., 1905, p. 676.) The doctrines treated of in our text agree exactly with the doctrines found in those works.