

## SAYINGS OF BUDDHA.

This is the "Iti-vuttaka, a Pāli work of the Buddhist Canon for the first time translated with an Introduction and notes, by Justin H. Moore, (New York, Columbia University Press, \$1.50").

The Indo-Iranian series, published by the Columbia University is becoming, and very deservedly, better known and appreciated year by year among Orientalists and specialists as well as beyond their circle. The volume under review is the fifth of the series. It is the translation into English of a Buddhist Canonical book, the "Iti-vuttaka," edited in

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the original more than two decades ago by the well-known Orientalist, Prof. Windish. The translation is preceded by a lengthy and able introduction, wherein Dr. Moore presents a series of good arguments to show that the prose portions (the whole work consists of 112 sections of mixed prose and verse), are simply to introduce and explain the stanzas that follow; that "the prose portions were probably not spoken by the Buddha" and are "but a commentary on the Teacher's sayings in verse"; that as a consequence, the verses are older than the prose and that "there is nothing to disprove the authenticity of the stanzas in the Iti-vuttaka as Buddha's own sayings." It is in some cases really not easy to decide whether the stanzas are older, or the prose; nay, in some cases even a short portion of prose has been thought to be a stanza by editors of Indian texts, or a stanza to be prose. But in the case of the Iti-vuttaka, it is clear, and Dr. Moore has conclusively shewn that the verses are older. As to the stanzas themselves being Buddha's own sayings, I beg leave to depart, as will most scholars, from Dr. Moore's dictum; the very position the work occupies in the Canonical Divisions 'pañca nikāya' (the Iti-vuttaka is found in the Khuddaka) ought to have put him on his guard, or at least, to have made him a little more cautious, in his assertion. Certainly, the fact that the book is found among the fifteen works which make up the Khuddaka Nikāya is no absolute proof that the stanzas were not spoken by the Master, but our knowledge of the character of this Nikāya (collection), as well as the character of the stanzas themselves, go far to make one doubt it. The probability rather points to the fact that those stanzas were composed for mnemonic purposes embodying some of the best known teachings of the Buddha, and were composed probably after his decease, the prose portions being composed still much later to elucidate and exemplify them.

The Itivuttaka is not quite an easy book to translate; not only it is profusely studded with technical terms, on the exact meaning of which scholars do not always agree, but not a few passages are obscure and their meaning very doubtful. Dr. Moore has adopted a quite independent rendering of the technical terms, and his renderings are quite felicitous in many instances; and he has done his very best to elucidate the obscure passages referred to above; but he would perhaps have experienced less difficulty, had he referred to similar passages in the Sutta-Piṭaka and looked up the commentaries thereon; not a few of these parallel passages are pointed out in Windish's footnotes to his edition of the Pāli text.

It must be remembered the book under review is the very first translation into any of the Western languages of the Itivuttaka, and that a pioneer experiences difficulties which his successors mostly do not perceive; considering this is a first attempt, the translation has been singularly well done; at the same time, however, it evidences the fact that Dr. Moore's reading has not yet been quite wide enough, and that, in consequence, his scholarship somewhat savours of immaturity. There are a number of obvious misreadings and errors. For instance — In note 1 on p. 31, *aññathattam* is made the equivalent of the Sanskrit *anyathā-ātman*, but it is really: *anyathā-tva*; the final *ñtta* does not represent *atta* (*ātman*), but the suffix *ttam* = *Skt.* *tva*. On p. 32 § 20, *yathābhatam* is translated "just as is handed down by tradition," but the meaning is: according to his deserts, *lit.*, "According to what has been produced" (referring to karma) and the word is: *yathā-ābhatam* and not *yathā bhataṁ*. "Go to prosperity," p. 34 § 21, as a rendering of *sugatim gacchanti*, is not a happy expression; p. 39 § 26, the word *kālena* appears to be mistranslated; on the same page note 4 errs entirely, for *opādhika* does not mean "connected with the substrata" in this passage; it is the *Skt.* *upādhika* (*upa adhika*) and therefore means: great, very great, and with this meaning this word is often found in Pāli texts. Note 3 on page 41, on the word *sammāpāsa* is very interesting, but Dr. Moore, as well as Prof. Jackson, seem to be rather puzzled as to what a kind of sacrifice it refers to; the derivation of the word is given and its meaning explained at length on pp. 541-42 of the commentary (singhlese edition) of the Aṅguttara. On p. 45 is, what I should call a fault of inattention: *dve me*, is sandhi for *dve ime*, the 'me' is not a dative as taken by Dr. Moore; it follows the whole sentence in which it occurs is mistranslated; on the same page he has likewise misunderstood a whole line: *so akatam me kalyānam, etc.*; this is simply a direct quotation, and is not spoken by the Buddha in reference to himself; the whole of this paragraph (§ 30) though presenting no difficulty has been misapprehended. *Sakkāra*, p. 48 § 35 and note 1, has also been misunderstood, though very frequent in the first part of the compound in which it occurs; it is rightly the *Skt.* *satkāra* and not *svakāra* as Dr. Moore translates it; its very inclusion between the words *lābha* and *siloka* refutes the translator's etymology. P. 52 § 38, in the 3rd stanza, the translator says "sees many rocks and mankind," but no rocks are mentioned in the text; the word *sela* is an adjective referring to *pabbata*; in the same verse, he takes *sumedha* as

a proper name, but it is simply an epithet and has no reference to the Bodhi-satta; and the preceding word "*dharmamaya*" is rendered by "well-known," which is undefendable; a reference to a parallel verse in the Dhammapada would have proved helpful. On p. 64 § 50, *akusalam* is rendered by "impropriety; but akusala has quite a different connotation from that of the English 'impropriety.' *Savāhanam* on p. 74 § 62, would have been better translated by "with his army." *Kāyena*, p. 82 § 74, does not mean "with his body," as the context itself shews, but: with all his mentally, with his mental faculties; this expression, which is common in texts, is explained in the commentaries, by *nāmakāya*, and *nāma* by the mental 'khandhas'. On p. 83, the author has misunderstood a very common expression, *adinnādāna*, "taking that which is not given," stealing; this is translated "who do not abstain from giving gifts"! This mistranslation has arisen from a faulty division of the compound into *adinna-adāna*, instead of *adinna-ādāna*, and therefore note 3 on the existence here of a supposed double negative, becomes useless. Several times, the translator has mistaken *māno*, the termination of the present participle medium voice, for the noun *māno*, "pride"; for instance, on page 86, where *āmodamāno*, "rejoicing", (*ā* ✓ *mud*) is broken up into *āmoda* joy and *māna*, pride, so that the point of the verse is missed and note 3 has no sense. Let us notice a very curious slip of the pen in note 4 p. 92, we are told there "the Vinaya Piṭaka, edited by Windish"; the Vinaya was edited by H. Oldenberg. On p. 99 note 1 we find the statement that the phrase "unclose the door of immortality" (*apāvuaṇanti amatassa dvāram*) is "in absolute contradiction with the usual Buddhist doctrine"; *amata* here is an epithet of Nirvāṇa, which is called *a-mataṃ*, "deathlessness" because it is the absence of rebirth, which precludes the possibility of death (*cf.* Commentary on the Dhammapada, Vol. I, 228, J. P. T. Society's edition.)

Note 3 on p. 106 is also curious; the *cattāri purisayugāni* "four pairs of persons", simply refer to the disciples, whatever their number, who walk in the Four Paths; as each Path is divided into two, a lower and a higher one, those four pairs naturally make up the eight categories of persons (*aṭṭha purisapuggalā*) who are on the way to Nirvāṇa, and the author has altogether missed the point when he tells us that "one is tempted to take this small number of members in the congregation, or order, as an indication of the beginnings of the Buddhist monasteries, and as perhaps implying an early date of compilation of this work." *Upapatti*, we

are told in note 1 p. 112, has no Sanskrit cognate, but on the contrary the word is a very common one.

On pp. 13 and 14, for *parisuttamo*, read, *puris<sup>o</sup>*; *budha*, read *buddha*; *tasa-sara*, read *tacasāra*; p. 23, *khoda*, read *kodha*; p. 65 *tvacsāra*, read *tvaksāra*; p. 126, *mananalam*, read *māna<sup>o</sup>*.

Errors of the kind mentioned above might make a somewhat longer list; but even with these few defects, the translation of the *Itivuttaka* is a really good performance, and reflects great credit on the rising scholar. It will be a great boon to all those who cannot study Buddhism in the Pāli, and a great help to those who are beginners in the language, the more so that the verses are merely rendered into poetical prose arranged in short lines, to make clear at once the verse-passages from the prose ones; the English is easy, flowing and lucid. Particularly useful are the two appendixes at the end of the book. All earnest students of Buddhism will be warmly thankful to Dr. Moore for his able translation of this work into English.

C. D.