

SAYINGS OF BUDDHA

COLUMBIA UNIVERSITY
INDO-IRANIAN SERIES

EDITED BY
A. V. WILLIAMS JACKSON
PROFESSOR OF INDO-IRANIAN LANGUAGES
IN COLUMBIA UNIVERSITY

VOLUME V

New York
THE COLUMBIA UNIVERSITY PRESS
1908

All rights reserved

W 119 A
70

SAYINGS OF BUDDHA
THE
ITI-VUTTAKA

A PALI WORK OF THE BUDDHIST CANON

FOR THE FIRST TIME TRANSLATED
WITH AN INTRODUCTION AND NOTES

BY
JUSTIN HARTLEY MOORE, A.M., PH.D. (COLUMBIA)
INSTRUCTOR IN FRENCH IN THE COLLEGE OF THE CITY OF NEW YORK

No 6470.
1910.



B. Hofebrukod.

NEW YORK
THE COLUMBIA UNIVERSITY PRESS
1908

All rights reserved

A

Copyrighted 1908
By THE COLUMBIA UNIVERSITY PRESS

Set up and electrotyped. Published December, 1908

TO
MY MOTHER
IN REVERENT MEMORY

PRESS OF
THE NEW ERA PRINTING COMPANY

PREFATORY NOTE

In this book the Sayings, or Logia, of Buddha are translated for the first time into an Occidental language, and it is gratifying that Dr. Moore has accomplished the task of making them generally accessible.

A. V. WILLIAMS JACKSON.

PREFACE

Since 1841, when Friedrich Spiegel published the first European edition of a Pāli text, the interest taken in the life and teachings of Buddha has been keen and marked. Through the labors of Turnour, D'Alwis, Childers, Fausböll, Oldenberg, Hardy, Kern, Davids, and others, steady progress has been made, both in our knowledge of the career of this great Eastern teacher, and in the interpretation of the sacred books of his canon.

Chief among the agencies for the publication of these texts has been and still is the Pāli Text Society of London, under the direction of its scholarly founder and indefatigable worker, T. W. Rhys Davids. Up to its twenty-fifth anniversary in April, 1907, the society published, through the collaboration of many scholars, a total of 46 Buddhist texts in 59 volumes, amounting in all to over 17,000 octavo pages. In contrast with this great number of editions of the texts themselves, the work of translating and commenting upon them has not, however, made equal progress. Despite the translations of Rhys Davids, Oldenberg, Weber, Neumann, and others, along with the labors of many enthusiastic interpreters, the gaps to be filled in translating the canon are wide and many. For this reason almost any comment or argument on any Buddhist topic must inevitably be regarded as only provisional, if not in some cases even premature, until all the texts, together with their native commentaries, shall have been sifted, compared, interpreted, and criticized.

There is an element of the charm of the unknown in translating a book that has not been previously rendered into a Western tongue. For that reason the work of translating the Iti-vuttaka has been to me a task of much interest, although the undertaking was somewhat like a dive into unfathomed waters.

Before closing these prefatory remarks, I desire to express my thanks for a number of obligations which I owe to friends. In matters of typography and the like I have had throughout the invaluable assistance of Mr. George C. O. Haas, to whom I

gladly take this occasion of expressing my sincere thanks for his kindness in so generously putting at my disposal his exceptional acumen in proof-reading.

My friend and fellow-student, Mr. Charles J. Ogden, of Columbia University, has helped me more than once by his brilliant criticism, and Dr. Truman Michelson, among others, has given me willing advice and comment.

But to one above all have I been a constant debtor throughout this task, from its inception to its completion; one who has played the rôle both of kindly guide and rigorous critic, and who has most generously allotted to me a goodly portion of his time, already filled to overflowing with multifarious duties. Pleasant indeed has been the inspiration gained from a long association with and apprenticeship under my friend and teacher, Professor A. V. Williams Jackson.

JUSTIN HARTLEY MOORE.

COLUMBIA UNIVERSITY,
NEW YORK CITY.
May 18, 1908.

TABLE OF CONTENTS

	PAGE
PREFACE	vii
LIST OF ABBREVIATIONS	xiii
INTRODUCTION	I
TRANSLATION	
§§1-7 Sins of Desire, Hate, Delusion, Anger, Hypocrisy, Pride, the All	21
§§8-14 The preceding topics treated in a slightly differ- ent way	24
§15 Thirst, the fetter which causes transmigration.....	29
§16 Perfect attention, an attribute of a novitiate-monk..	29
§17 Goodness another quality of a novitiate-monk.....	30
§§18-19 Dissension and unity in the Order.....	31
§20 Impurity in thought and its consequences.....	32
§21 Tranquillity of thought and its reward.....	34
§22 Buddha's practice of virtue during his previous ex- istences	35
§23 Zeal in good works gains welfare now and in future.	36
§24 Transmigration	37
§25 Intentional falsehood	38
§26 Charity, especially in giving food	38
§27 The celestial character of Friendliness	39
§§28-29 Temptations of the senses; temperance and in- temperance in eating	43
§30 Sins of body, word and thought	45
§31 Buddha pained or pleased by men's acts	45
§§32-33 Evil Character and Belief as well as upright Character and Belief	46
§34 Sloth and frowardness as drawbacks to Supreme En- lightenment	47
§§35-36 Chastity gains one Insight and Thorough Knowl- edge	48