

## COLLATION OF THE SIAMESE EDITION OF THE ITI-VUTTAKA

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IN working upon a translation of the Iti-vuttaka, a text which has been admirably edited by Professor Windisch in the Pāli Text Society publications, 1890, I have found it especially serviceable and interesting to make a thorough comparison of Windisch's edition with a copy of the King of Siam's text. I have had access to the latter in the elaborate edition of the Buddhist 'Tipitaka' in thirty-nine volumes, which was presented to Columbia University, among several other American institutions of learning, through the munificence of this enlightened Oriental ruler. A careful list of the titles included in the Siamese edition was prepared by Professor C. R. Lanman, of Harvard University, and published in the 'Journal of the American Oriental Society,' Proceedings, April, 1895, p. cexliv. As shown by this list, the 'Iti-vuttaka' forms part of vol. xxv. in the series, pp. 185-261. The Siamese alphabet is the script used throughout the edition, and it may be that the employment of this unfamiliar alphabet has prevented the volumes from being more generally studied by Western scholars, than would have been the case had a Roman transliteration been used. On this account, therefore, the following collation of a small part of the set may be found serviceable, and may indicate how closely this Siamese edition agrees in its readings with other texts already published in Europe, and also in what respect it differs from the Windisch text.

In regard to the abbreviations employed, the symbol S. refers to the King of Siam's edition. The large numerals refer to the 112 divisions of the Pāli text, as marked in Windisch's edition, the small numerals to the lines of the prose passages in these 112 divisions, while the letters *a, b, c*, etc., have reference to the lines of the poetical selections. Where, in a few instances, these latter contain more than twenty-six lines, the twenty-seventh line is numbered *a*<sup>1</sup>, the twenty-eighth *b*<sup>1</sup>, etc.

In the following list I have made comparison only between the two editions in question, and have not deemed it necessary to make a detailed comparison with the manuscript readings cited by Windisch in his footnotes. The two editions are identical in all respects, therefore, with the exception of the following citations :

5 <sup>a</sup>	makkhitaṣe	23 <sup>7</sup>	samadhiggayha
7 <sup>d</sup>	sabbaṃ dukkhaṃ	24 <sup>m</sup>	ariyañcatthaṅgikaṃ
8 <sup>e</sup>	pahantvāna	26 <sup>i</sup>	datvāna
8 <sup>g</sup>	°abhibhuno	26 <sup>m</sup>	te ca saggagataṃ
8 <sup>h</sup>	sabbaṃ dukkhaṃ	27 <sup>s, 10</sup>	puññakiriyaṃvat°
14 <sup>b</sup>	yenevaṃ	27 <sup>7</sup>	candappabhāya kalam
14 <sup>d</sup>	āvutaṃ	27 <sup>8</sup>	yeva tāni
14 <sup>e</sup>	pahantvāna	27 <sup>s, 9, 12</sup>	virocate
15 <sup>c</sup>	etamādinavaṃ	27 <sup>14</sup>	sarada samaye viddhe vigata°
15 <sup>f</sup>	taṇhaṃ duk°	27 <sup>14</sup>	°āhake deve ādicco
16 <sup>1</sup>	uttamarahatā	27 <sup>15</sup>	sabbaṃ ākāsaṃ tamaga- taṃ
16 <sup>4</sup>	karitvāna aññaṃ	27 <sup>16</sup>	abhihacca
16 <sup>5</sup>	bahukāraṃ	27 <sup>16, 20, 22, 26</sup>	virocate
16 <sup>c</sup>	bahukāro	27 <sup>18, 23</sup>	°kiriyaṃvat°
17 <sup>4</sup>	karitvāna aññaṃ	27 <sup>a</sup>	omit ca
17 <sup>c</sup>	mittānavacanāṃ	27 <sup>c</sup>	tanū
20 <sup>c</sup>	etamatthaṃ byā°	27 <sup>s</sup>	insert tatiyavaggo tatiyo
22 <sup>8</sup>	punarāgamāsiṃ	27 <sup>t</sup>	insert tass(uddānaṃ)
22 <sup>16</sup>	°viriyappatto	27 <sup>end</sup>	omit dve dhamme anuk- kaṭi
22 <sup>b</sup>	sukhund°		
22 <sup>g</sup>	abyāpajjaṃ		
23 <sup>3</sup>	samadhiggayha		

28 <sup>1</sup>	<i>insert</i> Itivuttake Duk- kanipātassa Paṭha- mavaggo	49 <sup>8</sup>	<i>omit</i> kho
		49 <sup>11</sup>	ayaṃ attā
		49 <sup>13</sup>	yāthāvan-ti
28 <sup>c</sup>	<i>insert</i> kho <i>after</i> imehi	49 <sup>18</sup>	<i>insert</i> ca <i>after</i> cakkhu- manto
28 <sup>d</sup>	aguttāni ca		
30 <sup>4</sup>	katapāpo kataluddho	49 <sup>e</sup>	sace bhūtaṃ pariñño so
30 <sup>d</sup>	dosasañhitam	49 <sup>i</sup>	<i>insert</i> dutiyavaggo dutiyo
30 <sup>e</sup>	kusalakammaṃ	49 <sup>k</sup>	<i>omit</i> dukkanipātam niṭṭhi- tam
34 <sup>a</sup>	anotappī		
34 <sup>d</sup>	ahiriko	49 <sup>v</sup>	<i>insert</i> dukkanipāto niṭ- ṭhito
34 <sup>i</sup>	saññojanam		
35 <sup>4</sup>	<i>insert</i> na <i>before</i> iti	49 <sup>w</sup>	<i>insert</i> Itivuttako Tikani- pātassa paṭhamavaggo
35 <sup>5</sup> , 6	samvaratthañceva		
35 <sup>6</sup>	°thañcā-ti	53 <sup>10</sup>	accheccchi
35 <sup>c</sup>	adesayi	53 <sup>a</sup>	addakkhi
35 <sup>f</sup>	mahesibhi	55 <sup>c</sup>	iti saccaparāmāso
37 <sup>4</sup>	kayāyā-ti	58 <sup>i</sup>	te ve
38 <sup>4</sup>	vitakko viveko ca	58 <sup>i</sup>	pāragatā
38 <sup>4</sup>	abyāpajjh°	59 <sup>6</sup> , 7	paññakkh°
38 <sup>b</sup>	dve vitakkā	59 <sup>a</sup>	silasamā°
38 <sup>i</sup>	mārajamaṃ	62 <sup>i</sup>	sace indri°
38 <sup>n</sup>	janataṃ mapetasoko	63 <sup>8</sup>	mānasā
39 <sup>6</sup>	<i>insert</i> pi <i>after</i> ayam	63 <sup>1</sup>	samkhyam
39 <sup>f</sup>	tattha pāpaṃ vir°	66 <sup>c</sup>	sucim socey°
40 <sup>f</sup>	ahiriko	67 <sup>c</sup>	munim mocey°
41 <sup>k</sup>	pihanti hāsapaññānam	67 <sup>d</sup>	ninhāta°
43 <sup>d</sup>	roganiddham	67 <sup>5</sup> , 8	savicim
43 <sup>f</sup>	tādabhinanditum	69 <sup>9</sup>	pāragato
44 <sup>10</sup>	paṭisamvedayati	70 <sup>d</sup>	<i>omit</i> idha
44 <sup>13</sup>	dhātu	72 <sup>b</sup>	atikamma
44 <sup>a</sup>	dve imā	72 <sup>c</sup>	sabbasamkhāra°
44 <sup>i</sup>	°sārādhigamakkhaye	73 <sup>i</sup>	nirūpadhi
46 <sup>d</sup>	mārañjamaṃ	74 <sup>21</sup>	putto ca nesam
47 <sup>5</sup>	viharato satimato sam- pajānassa	74 <sup>f</sup>	ye ca bhavanti
		75 <sup>6</sup> , 12, 17	°kapanaddhika°
48 <sup>2</sup> , 6	apāyikā	75 <sup>8</sup>	mālāgandham
48 <sup>3</sup> , 7	idampahāya	75 <sup>8</sup>	seyyāvasatham
48 <sup>h</sup>	nirayam te	75 <sup>14</sup>	°vasatham pa°
49 <sup>7</sup>	na sampasīdati	75 <sup>d</sup>	annapān°

75 <sup>s</sup>	sandanto ca vārinā	86 <sup>f</sup>	uda vāsayaṃ
76 <sup>a1</sup>	pattapūṭasseva	87 <sup>6, 19</sup>	bij <sup>o</sup>
76 <sup>b1</sup>	sampātaṃ	87 <sup>25</sup>	paññābuddhikā
77 <sup>b</sup>	viññāññaṅca pabhaṃ- gunam	87 <sup>d</sup>	samūsahataṃ
77 <sup>d</sup>	ajjagā	88 <sup>g, s, e1</sup>	andhatamaṃ
78 <sup>2</sup>	dhātuso va	88 <sup>k, w</sup>	pahiyyate tamhā
78 <sup>10</sup>	sattehi samsandiṃsu samīṃsu	89	<i>omit the formulas</i> vuttam hetam, etc., and Etam attham, etc.
78 <sup>16</sup>	<i>omit</i> pi	89 <sup>s</sup>	uttariṃ kar <sup>o</sup>
78 <sup>17</sup>	<i>omit</i> sattehi saddhiṃ	89 <sup>9, 11</sup>	<i>omit</i> nerayiko
79 <sup>j</sup>	tatiyavaggo tatiyo	89 <sup>c</sup>	tadiminā
79	(uddān) <sup>a</sup> tassuddānam	89	(uddān) <sup>a</sup> catutthavaggo catuttho
79	(uddān) <sup>e</sup> te dasa. <i>omit</i> ti	89	(uddān) <sup>e</sup> Itivuttako Tika- nipātassa pañcama- vaggo
79	(uddānam) <sup>f</sup> <i>insert</i> Itiv- uttako Tikanipā- tassa Catutthavaggo		
80 <sup>e</sup>	yodha putte	90 <sup>3</sup>	apādā
80 <sup>b</sup>	saṃgahāni	90 <sup>1</sup>	dvipādā
81 <sup>a</sup>	sakkāriya <sup>o</sup>	90 <sup>6</sup>	<i>omit</i> yad-idaṃ
82 <sup>16</sup>	<i>omit</i> anāsavaṃ	90 <sup>11</sup>	<sup>o</sup> nimmadano
83 <sup>2</sup>	pañcassa	90 <sup>11</sup>	vattū <sup>o</sup>
83 <sup>b</sup>	sahabyataṃ	90 <sup>14</sup>	S. <i>inserts after</i> 'hoti' <i>the following passage:</i> yāvata bhikkhave saṃ- khatā dhammā ariyo aṭṭhanātiko maggo tesaṃ attamakkhā- yate. Seyyathidaṃ? Sammādiṭṭhi sammā- saṃkappo sammāvācā s a m m ā k a m m a n t o sammā ājivo, sammā- vāyāmo sammāsati sammāsamaḍhi. Ye bhikkhave ariyamag- gadhamme pasannā agge te pasannā, agge
83 <sup>k</sup>	asaṃhirā		
83 <sup>x</sup>	nivesaya		
84 <sup>1</sup>	<i>insert</i> bhikkhave <i>after</i> tayo-me		
84 <sup>13, 22</sup>	tass-eva satthuno sāvako		
84 <sup>8, 17, 25</sup>	<sup>o</sup> byañj <sup>o</sup>		
84 <sup>e</sup>	sekkho		
84 <sup>f</sup>	apāpuranti		
84 <sup>b</sup>	pamocanti		
85 <sup>6</sup>	supatiṭṭhitāya		
86 <sup>2</sup>	<i>quotation marks are in- serted before</i> dham- mānu <sup>o</sup>		
86 <sup>4</sup>	<sup>o</sup> māno pana		

	kho pana pasannā- naṃ aggo vipāko hoti	97 <sup>9</sup> sattataṃ sabodhi <sup>o</sup> 97 <sup>15</sup> abhiññā
90 <sup>17</sup>	S. omits esa bhagavato sāvakaṣaṃgho āhu- neyyo pāhuneyyo dakkhiṇeyyo añjali- karaṇīyo anuttaraṃ puññakkhettaṃ lok- assa	97 <sup>i</sup> jānāti 97 <sup>v</sup> sabbapah <sup>o</sup> 99 S. omits the usual formulas before and after the prose passage 94 <sup>4</sup> omit Katnañcāhaṃ bhik- khave . . . lapitalā- panamattena
91 <sup>5</sup>	inattā	99 <sup>7</sup> S. inserts an interroga- tion mark after seyya- thidaṃ
91 <sup>5</sup>	bhayattā	99 <sup>9</sup> omit timsam-pi jātiyo
91 <sup>5</sup>	omit na before ājivikā	99 <sup>25</sup> S. contains the words vacīduccaritena sam- annāgatā, which Win- disch says 'are inten- tionally omitted in all MSS.'
91 <sup>6</sup>	jarāmar <sup>o</sup>	99 <sup>a-d</sup> This gāthā is not in S. Windisch says it is a later addition
91 <sup>8</sup>	dukkhotiṇṇā	99 <sup>g</sup> pattā
91 <sup>11</sup>	omit so ca	99 <sup>n</sup> pañcamavaggo pañcamo
91 <sup>d</sup>	vi nassati	99 <sup>t</sup> tikkanipāto niṭṭhito
91 <sup>e</sup>	seyyaso	99 <sup>u</sup> inserts Itivuttako Catu- kanipātassa pañca- mavaggo
91 <sup>i</sup>	S. has the formula Etam attham, etc.	100 <sup>3</sup> °dharo
92 <sup>2</sup>	piṭṭhito piṭṭhito	100 <sup>b</sup> sabbasattānukampi
92 <sup>3</sup> .	<sup>10</sup> abhijjhālu	101 <sup>7</sup> pūtimūttam
92 <sup>8</sup>	maṃ na passati	101 <sup>10</sup> insert anavajjena ca after sulabhena ca
92 <sup>j</sup>	vūpasammati	101 <sup>i</sup> adhiggahitā
93 <sup>e</sup>	omit pana	102 <sup>10</sup> insert evaṃ after jānato
93 <sup>q</sup>	dosaggi	102 <sup>f</sup> vimuttiñāṇaṃ
93 <sup>s</sup>	mohaggi	103 <sup>1</sup> ye keci
93 <sup>u</sup>	°petvāna	
93 <sup>x</sup>	ajjhagum	
93 <sup>z</sup>	paṇḍito	
94 <sup>3</sup>	omit hoti	
95 <sup>3</sup>	nimmitasavavattino	
95 <sup>f</sup>	paṇḍitā	
95 <sup>l</sup>	ajjhagum	
96 <sup>2</sup>	āgantvā	
96 <sup>5</sup>	°samyutto arahaṃ	
96 <sup>5</sup>	anāgantvā	
96 <sup>d</sup>	°gāminanti	
96 <sup>k</sup>	pāragatā	

103 <sup>6</sup> na me te	109 <sup>19</sup> patisotaṃ-ti
104 <sup>1</sup> bhikkhū	109 <sup>b</sup> āyatim
104 <sup>7</sup> bahukāraṃ	110 <sup>3</sup> 9, 14, 30, 41 <i>omit</i> bhikkhave
104 <sup>10</sup> anussatim-pahaṃ	110 <sup>4</sup> byant <sup>o</sup>
104 <sup>24</sup> , <sup>f</sup> pabhaṃkarā	110 <sup>20</sup> bhikkhave bhikkhuno
104 <sup>17</sup> pannaṅkhandho	110 <sup>25</sup> , <sup>31</sup> , <sup>36</sup> , <sup>42</sup> na adhvāseti
104 <sup>a</sup> pamojja <sup>o</sup>	110 <sup>26</sup> byantikaroti
105 <sup>4</sup> <i>omit</i> bhikkhave	110 <sup>i</sup> vā yadi vā tiṭṭhaṃ
105 <sup>b</sup> °addhāna	111 <sup>1</sup> <i>insert</i> hotha <i>in place of</i>
106 <sup>6</sup> sāhuneyyāni	viharatha
106 <sup>12</sup> bahukārā	111 <sup>2</sup> paṭimokkhasaṃ <sup>o</sup>
106 <sup>14</sup> <i>omit</i> lokassa	111 <sup>3</sup> bhayadassāvino
106 <sup>1</sup> paṇḍitā	111 <sup>2</sup> °pātimokkhā
107 <sup>1</sup> , <sup>4</sup> bahukārā	111 <sup>4</sup> <i>insert</i> bhavataṃ <i>in place</i>
107 <sup>6</sup> saby <sup>o</sup>	<i>of</i> viharathaṃ
108 <sup>4</sup> <i>omit</i> bhikkhave bhik-	111 <sup>7</sup> aṇumata <sup>o</sup>
khū	111 <sup>9</sup> kimassa
108 <sup>5</sup> , <sup>10</sup> vuddhim	111 <sup>9</sup> uttariṃ
108 <sup>9</sup> <i>insert</i> imasmiṅca te	111 <sup>13</sup> āradhaviyayaṃ hoti
<i>after</i> dhamma-	111 <sup>14</sup> , <sup>21</sup> , <sup>28</sup> , <sup>36</sup> appamuttā
vinayā	111 <sup>33</sup> byāpādo
108 <sup>9</sup> <i>omit</i> te . . . imasmiṃ	111 <sup>8</sup> ca dhammānaṃ
109 <sup>5</sup> saūmī	112 <sup>3</sup> viṣaṃyutto
109 <sup>6</sup> <i>insert</i> rahadam <i>after</i>	112 <sup>10</sup> °brahm <sup>o</sup>
purisa	112 <sup>19</sup> <i>omit</i> tathāgato
109 <sup>11</sup> ayañ-cevettha	112 <sup>w</sup> isi
109 <sup>12</sup> sotenāti	112 <sup>end</sup> catukkanipāto niṭṭhito
109 <sup>13</sup> °salarupenāti	112 (uddānaṃ) <sup>c</sup> bahukārā
109 <sup>16</sup> kodhup <sup>o</sup>	

112<sup>end</sup> S. *inserts* the following stanza :

Samgāyitva samādahaṃsu purā arahanto cirathitiyā  
tam āhu nāmena iti vuttananti iti vuttaka paḷi niṭṭhitā.  
idaṃ marammapotthake āgataṃ.