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ON THE CHINESE DHAMMAPADA
WITH SPECIAL REFERENCE TO THE PREFACE
ATTACHED THERETO

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In conducting research on the Chinese Dhammapada (法句經) the present writer deems it most important at the outset to examine the preface (經序)¹ which is attached to it. This preface, unlike an ordinary introduction, is placed at the end of Book I.

I. *Fa-chū* (法句) and *Fa-chū-ching* (法句經)

At the beginning of the preface to the *Fa-chū-ching*, the name of the original text is given in Chinese characters as 曇鉢 (*T'an-po*) and the nature of this scripture is elucidated as follows:

『曇鉢偈者衆經之要義。是仏見事而非一時言。各有本末布在諸經。其在天竺始進業者。不学法句謂之越叙。此乃始進者之鴻漸。深入者之奧藏也。可以啓蒙辯惑誘人自立。寔可謂妙要也哉。』

(The verses of the *T'an-po* are the essence of the various sutras. These are what Buddha composed as occasion demanded, not what he said at any one time. Each had its story, and these words of Buddha are found here and there in the different sutras. It is said in India that the novice is considered to transgress the disciplinal method if he does not study the Dhammapada, for the latter affords to the beginner a wing which enables him to fly the great distance of one thousand miles, and to the advanced it provides a key to reach the deepest place, thereby enlightening the ignorant, freeing us from illusion, and enabling us to stand on our own feet. The work may well be called a wonderful teaching.)

Indeed, the Dhammapada in question summarizes the essence of the teachings of Buddha in beautiful verses. *Fa-chū*, therefore, are generally taken to mean the verses describing Buddhist teachings. There are some, however, who take them to mean "the path to Nirvana."²

¹ A note under the title 法句經序 says that the writer of the preface is not known. But judging from the content of the writing the author must be Chih-ch'ien (支謙) of the Wu Dynasty.

² Unrai Ogiwara, *Dhammapada*, annotated and translated into Japanese, Iwanami Library, 1957, p. 3, and Daijo Tokiwa, *Dhammapada or Path of Virtue*, 1906, p. 3.

In the preface referred to above, it says:

『五部沙門各自鈔衆經中四句六句偈。比次其義條別為品。於十二部經靡不斟酌。無所適名故曰法句。』

(The Shamons (Sramanas) of five different schools each extracted from the various sutras such verses as comprise four lines or six lines, classified them according to meaning, and arranged them in different chapters. Each of the twelve divisions of the Buddhist scriptures had contributed a suitable portion. However, as there was no fitting name, they were called *Fa-chü*.)

In view of the explanation given in the preface, the *Fa-chü-ching* (Dhammapada) is in reality a special Buddhist scripture containing the verses classified as mentioned above.

But it cannot be inferred that each school of Buddhism had its own scripture like that. The following are known to us at present:

- (a) The Dhammapada of the *Theravada* School (上座部)
- (b) The Dhammapada of the *Lokottaravada* School (説出世部)
- (c) The Chinese *Fa-chü-ching*
- (d) The Prakrit Dhammapada³ whose school has not been identified

As for the Prakrit Dhammapada referred to above, some fragments of the scripture were discovered in Khotan, Central Asia, in 1892 by Dutreuil de Rhins, a French explorer. The manuscript in question, written on birch-tree bark, proved to be a Prakrit writing in Kharosthi characters. The date of writing is said to be about the second century A.D. After this discovery Petrovski, a Russian official, got possession of part of the same manuscript. Research was conducted afterwards of these fragments by Émile Senart and other scholars. The texts of the manuscript were pieced together, and after being translated with notes by Barua and Mitra of India, they were published in 1921, entitled, "Prakrit Dhammapada, based upon M. Senart's Kharosthi Manuscript."

The Prakrit Dhammapada known to us thus far consists of 12 chapters of some 250 verses. The titles of these chapters coincide with those of the Pali version, but the verses herein contained do not all agree. About seventy verses are said to be lacking in the Pali Dhammapada.⁴

II. *The Pali Dhammapada and Its Formation*

The Pali Dhammapada is said to be a collection of the words of Buddha, i.e. what he preached before monks and laymen at different times as occasion demanded. This scripture is included in the *Khuddaka-nikaya* of the Southern Buddhism. There are in it 26 chapters and 423 verses all told. But one and the same verse is repeated in the 80th and the 145th verses. If these verses were

³ Kogen Mizuno, "*Udana and Fa-chü*" (in Japanese) reprinted from the Annals, Komazawa University, 1953, p. 16.

⁴ *ibid.*, p. 16.

counted as one verse, the total number of verses would be four hundred and twenty-two.

Concerning the content of this scripture, Dr. Ogiwara says in his work as follows: "The verses herein contained, as will be judged from the title of each chapter, give the moral standards of daily life from the Buddhist standpoint. We are beset with all sorts of suffering, social and individual, illness, old age, separation and meeting of friend and foe, as well as death. How are we to be freed from these afflictions permanently? How are we to attain nirvana, absolute peace?"

In other words, ordinary people are ignorant of the truth of things, so they suffer from such mental malady as evil desires, mistaken ideas, greediness, arrogance, etc. Being ignorant, they are fettered by the bonds of affection or they violate the rules of conduct and are distressed day and night. Should their eyes of wisdom be opened and evil desires be overcome, calmness and peace would be obtained both in body and mind, enabling them to attain the state of nirvana in the end. To inculcate this meaning in their minds is what Buddhism aims at, and this is, after all, what the Dhammapada stands for."⁵

The make-up of each verse in the Scripture rendered into Chinese is not uniform, some consisting of four lines with four words in each, some consisting of four lines with five words in each, and some consisting of even as many as eight lines with five words in each. These verses are classified into different chapters, the number of verses of which, however, are not always the same. Each chapter has its own title according to its content as follows:

Order	Title*	No. of Verses
I.	Yamaka (Twin Verses)	20
II.	Appamada (Heedfulness)	12
III.	Citta (The Mind)	11
IV.	Puppha (Flowers)	16
V.	Bala (Fools)	16
VI.	Pandita (The Wise)	14
VII.	Arahanta (The Worthy)	10
VIII.	Sahassa (Thousands)	16
IX.	Papa (Evil)	13
X.	Danda (The Rod or Punishment)	17
XI.	Jara (Old Age)	11
XII.	Atta (The Self)	10
XIII.	Loka (The World)	12
XIV.	Buddha (Englightened One)	18
XV.	Sukha (Happiness)	12
XVI.	Piya (Affection)	12

⁵ U. Ogiwara, *op. cit.*, pp. 3f.

* The English titles in parentheses are of those used in the Rev. Narada's version.

XVII.	Kodha (Anger)	14
XVIII.	Mala (Impurities or Taints)	21
XIX.	Dhammattha (The Just or the Righteous)	17
XX.	Magga (The Way or the Path)	17
XXI.	Pakinnaka (Miscellaneous)	16
XXII.	Niraya (Hell or Woeful State)	14
XXIII.	Naga (The Elephant)	14
XXIV.	Tanha (Craving)	26
XXV.	Bhikkhu (The Bhikkhu or the Mendicant)	23
XXVI.	Brahmana (The Brahmana)	41
		<u>423</u>

The original text of the Pali Dhammapada was translated into Latin by V. Fausböll, a Danish scholar, and published in 1855 as follows: "Dhammapadam Extribus codicibus Hauniencibus palice edidit, latine vertit, exerptis ex commentario palice notisque illustravit V. Fausböll, Hauniae 1855."

Since the publication of this work by Fausböll, the Scripture in question has been translated into many languages, English, French, German, Russian, Italian, etc. No other Buddhist scripture has ever been translated into so many different languages.

As for the Japanese versions of this scripture, besides one by Professor Naoshiro Tsuji inserted in the Southern Tripitaka (*Nanden Daizo-kyo*), one by Dr. Makoto Nagai, one by Dr. Shundo Tachibana, one by the Rev. Entai Tomomatsu, and one by Dr. Unrai Ogiwara are well known. As an English version the following has long been known in Japan:

F. Max Müller: *The Dhammapada*, Sacred Books of the East, Vol. X, Oxford, 1881.

Recently another English translation came out with the title, *The Dhammapada by Narada Maha Thera*, Kanda-dera, Tokyo, 1956.

Side by side with the Pali Dhammapada there is a commentary known as *the Dhammapada atthakatha*, the work done by Buddhaghosa (仏音). We find in this work annotations of the verses contained in the Dhammapada as well as the stories (avadana) telling about the occasions on which each of these verses came to be recited. In this connection the following literature may be cited here: *Dhammapada atthakatha*, edited by H. C. Norman, 5 vols., Pali Text Society, 1906-1915; *Buddhist Legends*, translated by E. W. Burlingame, 3 vols., Cambridge, Mass., 1921.

III. *Udana and Udanavarga*

Among the Buddhist scriptures which contain Buddha's sayings in verse there are the Udana and the Udanavarga as well as the Dhammapadas referred to above.

The *Udana* in Pali is a special sutra with Buddha's sayings in verse, consisting of eighty scriptures which are arranged in eight chapters. This sutra is included in the *Khuddaka-nikaya* of Southern Buddhism. The *Udanavarga* is of the *Sarvastivada* School (說一切有部).

We find in the dictionary of Buddhism compiled by Dr. Shinko Mochizuki the following description about the above-mentioned *Udanavarga*: "In the *Abhidharma-vibhasa-sastra* (阿毘曇毗婆沙), Book I, Mahaprajna-paramita-sastra (大智度論), Book XXXIII, and the *Abhidharma-kosa-sastra* (俱舍論), Book I, we read that three hundred years after the death of Buddha, Dharmatrata came forward and extracted from various sutras the versified sayings of Buddha and arranged them according to their meaning, the first chapter being one on Impermanency and the last on the Brahmana, and he called this collection of verses "Udana."⁶

As to Dharmatrata, Dr. Unrai Ogiwara says, "The chronology of Dharmatrata is not clear, but it is inferred that he flourished sometime in the 1st century A.D., i.e. about 400 years after the death of Buddha." Some fragments of the Sanskrit manuscript of the *Udanavarga* of the *Sarvastivada* School have been found in Central Asia by different explorers. From these fragments the first 12 chapters of the *Udanavarga* of the School referred to above were published in 1930 in the book entitled *L'Udanavarga sanscrit* by N. P. Chakravarti.

There are two books translated into Chinese which correspond to the *Udanavarga* of the *Sarvastivada* School: the *Ch'u-yao-ching* (出曜經) and the *Fa-chi-yao-sung-ching* (法集要頌經).

As for the former, Chu-fo-nien in the reign of the Later Ch'ien Dynasty got the Sanskrit original from Sanghabhuti (僧伽跋澄) and translated it into Chinese (398-399 A.D.). The book comprises 30 books which contain 34 chapters and 930 verses in all. The preface to this sutra reads: "The original of the *Ch'u-yao-ching* was compiled by Dharmatrata (Chos-skyob), the uncle of Vasumitra. One thousand verses were collected and arranged in 33 chapters, and this collection of verses was called *Fa-chü-lu* (法句錄). However, in accordance with the original meaning of the work the name *Ch'u-yao* (出曜) is given to it."

The preface mentions 33 chapters whereas in reality there are 34 chapters. The reason seems to be that two chapters of the same name are counted as one chapter.⁷

The sutra in question embraces not only verses, but annotations and stories of the verses concerned. The title 出曜 is said to be a combination of 出 [ud (to put forth)] and 曜 [dana \sqrt{dai} (light)].

The *Fa-chi-yau-sung-ching* is a kind of anthology of Buddha's sayings originally collected by Dharmatrata and translated into Chinese (990-1000 A.D.) by T'ien-hsi-tsai of the Sung Dynasty. This has neither annotations nor stories attached

⁶ *An Unabridged Dictionary of Buddhism* (in Japanese), p. 4567.

⁷ *A Complete Collection of Buddhist Scriptures* (in Japanese), under the heading 出曜經解題, p. 5.

to it. This sutra consists of 4 books which comprise 33 chapters and 935 verses.

"The verses contained in this sutra are on the whole the same as those found in the *Ch'u-yao-ching*, only rhetorically more adorned. The latter comprises 34 chapters. Chapter IV, that on Heedfulness, and Chapter V, that on Heedlessness of the *Ch'u-yao-ching*, however, are embraced in the sutra in question as one chapter, instead of as two, making one Chapter IV, that on Heedlessness. When these two sutras are compared in respect to versification, some verses of the *Ch'u-yao-ching* contain 4 words in one line and others 5 words. They are mixed up. But in the other sutra, versification is uniform; i.e. each line contains 5 words."⁸

The Udanavarga in question has also been translated into the Tibetan language, and this Tibetan version is called *Ched-du brjod-pahi tshoms*. The translator is Vidyaprabhakara.⁹ W.W. Rockhill translated it into English and published it in 1892. The work is entitled "Udanavarga: A Collection of Verses from the Buddhist Canon. Compiled by Dharmatrata. Being the Northern Buddhist Version Dhammapada. Translated from the Tibetan of the Bkah-hgyur."

The Tibetan version consists of 4 books which comprise 33 chapters and 989 verses. These verses are arranged as follows:

Book I.		[Skr.]
I.	mirtag-pa (Impermanency)	Anitya
II.	hdod-pa (Desire)	Kama
III.	sred-pa (Lust)	Trisna
IV.	bag-yod-pa (Purity)	Apramada
V.	sdug-pa (Agreeable Things)	Priya
VI.	tshul-khrims (Morality)	Sila
VII.	legs-par-spyad-pa (Virtuous Conduct)	Sucarita
VIII.	tshig (Speech)	Vaca
IX.	las (Deeds)	Karma
X.	dad-pa (Faith)	Sraddha
XI.	dge-sbyon (The Çramana)	Sramana
XII.	lam (The Way)	Marga
Book II.		
XIII.	bkur-sti (Honours)	Satkara
XIV.	hkhu-ba (Hatred)	Droha
XV.	dran-pa (Reflection)	Smriti
XVI.	sil-bu (Miscellaneous)	Prakirnaka
XVII.	chu (Water)	Udaka
XVIII.	me-tog (The Flower)	Puspa

⁸ Genmyo Ono, *An Unabridged Dictionary of Buddhist Books* (in Japanese), [本], p. 102.

⁹ W. W. Rockhill, *op. cit.*, p. x.

XIX.	rta (The Horse)	Asva
XX.	khro-ba (Anger)	Krodha
XXI.	de-bsin-gsegs-pa (The Tathagata)	Tathagata
XXII.	thos-pa (The Hearer)	Bahusruta
XXIII.	bdag (Self)	Atma
XXIV.	bsgre-ba (Numbers)	Sahasra
Book III.		
XXV.	mdsah-bses (Friendship)	Kalyana-mitra
XXVI.	mya-nan-las-hdas-pa (Nirvana)	Nirvana
XXVII.	mthon-ba (Sight)	Pariksha
XXVIII.	sdig-pa (Sin)	Papa
XXIX.	phrugs (Day and Night)	Yuga
XXX.	bde-ba (Happiness)	Sukha
Book IV.		
XXXI.	sems (The Mind)	Citta
XXXII.	dge-slon (The Bhixu)	Bhiksu
XXXIII.	bram-ze (The Brahmana)	Brahmana

The titles of chapters and the verses therein included coincide on the whole with those of the Chinese *Fa-chi-yao-sung-ching*.

There is a commentary of the Tibetan version of Udanavarga which is called "*Ched-du brjod-pahi tshoms-kyi rnam-par-hgrel-pa*" and which is written by Pradjnavarman. This book, however, does not correspond to the Chinese *Ch'u-yao-ching*.

The term "Udana" originally meant a word or words spontaneously uttered for joy or sorrow on the spur of the moment. But it came to be used in sutras to mean (1) Buddha's sayings in verse, such as he spoke to his disciples, (2) a specific sutra containing such verses, and (3) an anthology of such verses. The last mentioned was called "Udanavarga."

Accordingly, the Udanavarga of the *Sarvastivada* School may be said to correspond to the Dhammapada of some Buddhistic school other than the *Sarvastivada* School.

IV. *The Chinese Dhammapada and the History of Its Formation*

Let us now consider what were the original texts of the Chinese *Fa-chü-ching* (法句經) and how they were introduced into China. In conducting research on this subject let us refer to the preface attached to the Dhammapada in question. The preface reads:

『而法句經別有數部。有九百偈或七百偈及五百偈。近世葛氏傳七百偈。偈義致

深訳人出之頗使其渾。天竺言語与漢異音云。其書為天書語為天語。名物不同伝実不易。』

(There are several varieties of *Fa-chū-ching*, viz. one of 900 verses, one of 700 verses, and one of 500 verses. Of late years, a certain man called Ko introduced one of 700 verses, but they were very deep in meaning, so that the translator made the meaning too vague in rendering it into Chinese.

The language of India is very different from that of China. The letters which are used there, are called "letters of Heaven" (Brahmi) and the language is called "language of Heaven" (Sanskrit). Names and objects there, are not the same as ours. To convey the real meaning, therefore, is no easy task.)

According to this statement we see that a certain Ko introduced first a Dhammapada consisting of 700 verses. But this Sanskrit text was very deep in meaning so that, although the verses therein included were translated into Chinese, they were hardly intelligible.

Afterward, a man called Vighna (維祇難) brought with him from India another Dhammapada which contained 500 verses. Whereupon, Chih-ch'ien, the writer of the preface, received it from the Indian and set about translating it into Chinese in collaboration with another Indian who had come over with Vighna.

Chih-ch'ien tells about it in his preface as follows:

『始者維祇難出自天竺。以黃武三年來適武昌。僕從受五百偈本。請其同道竺將焔為訳。將焔雖善天竺語未備曉漢。其所伝言或得梵語或以義出音。』

(First, Wei-chi-lan (Vighna) from India arrived at Wuch'ang (武昌) in the third year of the Huang-wu Era (224 A.D.). The present writer received the original work of these 500 verses from him and requested Chu-chiang-yen (竺將焔), another Indian who had come with the former, to translate the verses into Chinese. Although he was well versed in the language of India, Chu-chiang-yen did not know Chinese too well. Consequently what he produced was a mixture of the transliteration of sound and the translation of meaning.) His work was, therefore, very poor. Chih-ch'ien wanted to rewrite it in elegant style, but Vighna did not agree to Chih-ch'ien's desire saying,

『維祇難曰。仏言依其義不用飾。取其法不以嚴其伝。経者令易曉勿失厥義。是則為善。』

(The words of Buddha should be based on the meaning and need not be adorned. Let the truth be taken and the translation be unadorned. Let the sutra be intelligible and its meaning be not lost. Such is indeed a good translation.)

Acting on the advice given by Vighna, Chih-ch'ien left the writing unadorned. The original text on which the translation was based was really too difficult for Chih-ch'ien.

He did not understand many places in the text. So he says in the preface:

『訳所不解則闕不伝。故有脱失多不出者。』

(Such part of it as I found too difficult to understand were left untranslated. For this reason many parts of the text are missing.) The original text, it seems, was not written in pure Sanskrit, but in some other colloquial language. So

Chih-ch'ien must have had much difficulty in getting the meaning out of it, although he was proficient in the Sanskrit language. In fact, the original text in question is said to have been written in Pali. This theory obtains from the fact that the term "dhammpada (曇鉢)" is used at the beginning of the preface of the Chinese version. There are some other data which prove the truth of the theory referred to above. Take for example the word 錠明 (a light) used in Verse 5 in the Chapter on Heedfulness which corresponds to Verse 25 of the Pali Dhammapada. The word 錠明 is probably the Chinese for *dīpa* in Pali. Now there are two meanings of *dīpa*; one is "an island" and another "a light". The verse in the Udanavarga which corresponds to this verse says *dvīpa*, the Sanskrit for "an island." Therefore, if the original text had been written in Sanskrit, the word 錠明 would not have been given in translation. Therefore the original could not have been written in Sanskrit.¹⁰

Dr. Shundo Tachibana cites another example in support of the same theory. He says that there is the expression "like a tortoise (龜)" in a verse contained in the Chapter XI on Citta (Mind). There is in the *Ch'u-yao-ching* a verse which corresponds to this, where the expression "like an empty jar (瓶)" is used instead of "tortoise (龜)", and it is correct. Now the Pali for "tortoise" is *Kumma* while in Sanskrit it is *Kurma*. As to "jar", *Kumbha* is the word for it in both languages, Pali and Sanskrit. If the original text had been written in Sanskrit, the translator would not have taken it for *kurma*. But as the original was Pali he confused *kumbha* with *kumma*.¹¹

Now let us take up 26 chapters in the middle portion of the Chinese *Fa-chū-ching* and compare them with those of the Pali Dhammapada. We find that both nearly agree in the naming and arrangement of the chapters.

For that reason it is to be supposed that the text of 500 verses which Vighna brought with him was the Pali Dhammapada. The portion of the Chinese *Fa-chū-ching* which coincides with the 26 chapters of the Pali Dhammapada is from Chapter IX to Chapter XXXV with the exception of Chapter XXXIII, which is lacking in that text.

Among the verses contained in the 26 chapters which agree in both versions, those contained in Chapter XXI, The World, of the Northern Version greatly differ from the corresponding verses in the Southern Version. As to the number of verses in the above-mentioned 26 chapters, the Northern Version contains 76 more verses than the Southern. But the matter treated in both Versions is nearly the same. In the Chinese *Fa-chū-ching* we find 8 chapters, from Chapter I to Chapter VIII, and 5 chapters, i.e. Chapter XXXIII and Chapter XXXVI to Chapter XXXIX, added to the 26 chapters in question.

According to the preface, there was a portion which was not translated on account of the difficulty of the original text. This portion, however, was later filled in and 13 more chapters were added to the whole. The preface reads:

¹⁰ K. Mizuno, *op. cit.*, p. 19.

¹¹ S. Tachibana, *op. cit.*, p. 14.

『昔伝此時有所不解。会将炎来更從諮問受此偈輩復得十三品。并校徃古有所増定。第其品目合為一部三十九篇大凡偈七百五十二章。』

(When this sutra was first introduced some years ago, it was in places difficult to understand. When Chu-chiang-yen happened to visit us, however, the present writer asked him about these difficult places and received these verses, thus getting 13 more chapters. On re-editing the former verses, they were enlarged, thereby the whole amounting to 39 chapters and 752 verses in all.)

In other words, 13 more chapters were added to the 26 chapters almost all of which agree with those of the Southern Version, and verses were supplemented up to 752. This is the whole picture of the formation of the *Fa-chū-ching* as we find it today.

It is to be supposed that Chiang-yen had brought with him a 900-verse text and that this was used for the revision of the former translation done by Vighna and others. The 900-verse text referred to above was undoubtedly the Udana-varga of the *Sarvastivada* School. For that reason, as it seems, Chih-ch'ien used the name of Dharmatrata as the compiler.

When we compare the verses of the *Fa-chū-ching* with those of the Pali Dhammapada, both do not all agree, even in the case of the verses contained in the similar 26 chapters. Dr. Mizuno explains this discrepancy as follows: "The original text Vighna had brought with him was to my mind no other than the Pali Dhammapada. In conducting translation of this text, it so happened that some verses in each chapter were left untranslated owing to the incompetency of the translator. Consequently many verses were missing. Such blanks, however, were now filled in at the time of revision. The revised edition seems to have been based on the 900-verse text. The result is that not only were the blanks filled in, but also some more verses, those which were not found in the 500-verse text, were added. This is the reason why on the whole each chapter in the revised version contains more verses than the Pali text."¹²

Those chapters contained in the Northern Version which, however, are not found in the Southern are as follows:

	[Skr.]
I. Impermanency	Anitya
II. Inciting to Wisdom	Sucarita
III. The Hearer	Bahusruta
IV. Faith	Sraddha
V. Morality	Sila
VI. Reflection	Smriti
VII. Mercifulness	Maitri
VIII. Speech	Vaca
XXXIII. Honours	Satkara
XXXVI. Nirvana	Nirvana
XXXVII. Birth and Death	Samsara

¹² K. Mizuno, *op. cit.*, p. 20.

XXXVIII. Virtuous Conduct

Dharma-carya

XXXIX. Blissfulness

Mangala

These 13 chapters which are lacking in the Southern Version were probably taken from the 900-verse text. Out of the 13 chapters enumerated above, Chapters I, III, IV, V, VI, VIII, XXXIII, XXXVI agree with those of the Udanavarga of the the *Sarvastivada* School as to titles, and the content also is quite similar. If so, the inference obtains that the 900-verse text was the Udanavarga of the *Sarvastivada* School. Chapters II, VII, XXXVII, XXXVIII, and XXXIX, however, are not found in the latter. These probably came from some text of different origin.¹³

The question now arises where those chapters and verses of the Chinese Dhammapada, which neither the Sanskrit Udanavarga nor the Pali Dhammapada possesses, came from. Dr. Mizuno's theory on this subject is that they were derived from Ko's 700-verse text which is mentioned in the preface. There are some, however, who maintain that they had been translated from the *Sutta-nipata*. Dr. Mizuno does not approve such relationship between the two. Concerning which school Ko's version belonged to, however, there is no clue extant.

In short, the Chinese Dhammapada is not of one origin; namely, the Pali Dhammapada, the Udanavarga of the *Sarvastivada* School, and the Ko's version are all used as texts for translation.

So much for the formation of the *Fa-chü-ching*. Now the Chinese Dhammapada, as has been explained, is a collection of verses only. There is another scripture to go with this which contains verses together with annotations and stories. It is called *Fa-chü-p'i-yu-ching* (法句譬喻經). This is the translation done by Fa-chü (法炬) and Fa-li (法立) of the Western Tsin Dynasty in the reign of Emperor Hui (290 A.D.—306 A.D.). It comprises 4 books which contain 39 chapters. In each chapter some stories, varying from 1 to 6, are inserted.

A total of 68 stories (avadana) are cited therein, some of which had been taken from the scriptures concerned as they stood therein, i.e. with no alterations, but some of which were probably created for the sake of expediency, after a collection of Buddha's sayings had been made, so as to be used for general enlightenment.¹⁴

Samuel Beal of England translated the Chinese *Fa-chü-p'i-yu-ching* into English and published it. This translation is entitled: *Texts from the Buddhist Canon commonly known as Dhammapada*, Trübner's Oriental Series, 1878.

To summarize: Of the four Chinese versions, the *Fa-chü-ching* and the *Fa-chü-p'i-yu-ching* are of Pali origin, while the other two, i.e. the *Ch'u-yao-ching* and the *Fa-chi-yao-sung-ching* derive from Sanskrit origin.

The date of formation of the Pali Dhammapada, the Sanskrit Udanavarga, and the Prakrit Dhammapada, cannot be easily fixed. It is generally believed,

¹³ K. Mizuno, *op. cit.*, p. 21.

¹⁴ The bibliographical introduction to the *Fa-chü-p'i-yu-ching* in the Tripitaka in Japanese, p. 3.

however, that in order of formation, the Pali comes first, the Prakrit next, and the Sanskrit last.

In conclusion, an example of a verse taken from the Chinese Dhammapada may be cited together with its translation in English and Japanese respectively as shown below:

(1)

心 為 法 本 心 尊 心 使 中 心 念 惡
即 言 即 行 罪 苦 自 追 車 轆 於 轍

(2)

All that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts.

If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of him who draws the carriage.

—Max Müller

(3)

諸事意を以て先とし、意を主とし、意より成る。

人若し、穢れたる意を以て語り又は働くときは、

其れが為めに苦の彼に随うこと、猶ほ車輪の此れを牽くものに随うが如し。

—Ogiwara

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