

**THE SUTTA-NIPTA, BEING A
COLLECTION OF SOME OF
GOTTAMA BUDDHA'S
DIALOGUES
AND DISCOURSES, PART I, TEXT**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649374878

The Sutta-nipta, being a collection of some of Gottama Buddha's dialogues and discourses, Part I,
Text by V. Fausbøll

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

V. FAUSBØLL

**THE SUTTA-NIPTA, BEING A
COLLECTION OF SOME OF
GOTTAMA BUDDHA'S
DIALOGUES
AND DISCOURSES, PART I, TEXT**

186. 3. 5. 200

The

S U T T A - N I P Ā T A,

being a collection of some of Gotama Buddha's
dialogues and discourses.

EDITED BY

V. F A U S B Ø L L.

PART I. TEXT.

V. Fausbøll

LONDON.

Published for the Pāli Text Society.

By HENRY FROWDE,

Oxford University Press Warehouse, 7, Paternoster Row.

PREFACE.

In preparing this edition for the press I have made use of

1. The Copenhagen Manuscript (C^k) of the Suttanipāta together with the Commentary. See the description thereof in Westergaard's *Codices Orient.* p. 32. This MS. agrees in all essentials with
2. another Cingalese MS. to be found in the British Museum (C^b) marked Add. 27, 469.

These two MSS. must descend from one and the same parent manuscript as they *f. i.* both omit: *yo jātam ucchijja v. 208, Bhagavantam piṇḍāya t̥itam disvāna p. 12, evam me sutam p. 61, kam brūsi --- lippati p. 189, two verses after v. 163, yam in v. 178, and add: yo tippaka v. 90, nibbāyi so v. 356.*

3. Further I have had a Burmese copy preserved in the Royal Asiatic Society's Library in London (B^a), which like the Copenhagen MS. is accompanied with the Commentary, and
4. another Burmese copy in the Phayre Collection of the India Office Library (B^f), mentioned by Oldenberg in the *Journal of the Pāli Text Society* 1882, p. 60.

That these two Burmese MSS. represent a redaction quite distinct from the Cingalese will be clear to all at a mere glance at the various readings in which they generally agree in opposition to the Cingalese MSS., and this not only in orthography, as *brahmaṇa, paṭibandha, pathama, byañjana* etc., but also in forms, as *kammunā, dakkhati, sarisapa*, in words quite different from those of the Cingalese MSS., as in vv. 830, 1087, 1136, in additions, as in v. 1078 and after v. 163, and in omissions, as vv. 725—27, 1072, p. 205.

I consider the Burmese Version, as I have stated elsewhere (Ten Jātakas p. IX.), on the whole more modern than the Cingalese, also in this case.

But still it is evident that all our four MSS. must differ widely from the first prototype, as they agree in adopting a lot of words which no doubt are glosses that have crept into the text from the ignorance of the copyists, see vv. 249, 289, 303, 332, 359, 360, 423, 456, 461, 488—89, 505, 508, 524—25, 530, 532, 539—40, 659, 685, 719, 940, 1033, 1043—46, 1058, 1079, 1084—86, 1097, 1122, 1130—31, 1135, 1145. I have indicated these glosses by putting them between brackets. It is only by expunging these words that we in many instances can make the metre right. In my Notes I shall treat of some other difficult verses which may not so easily be amended, and also of such that with a trifling alteration may be made more normal or even quite correct.

I have founded my edition on C, and only deviated from it where I thought that B was evidently right or at all events gave a better reading or was recommended by the commentator.

In the preface to my literal translation of the Suttanipāta (Sacred Books of the East vol. X) I remarked that I considered the greater part of the Mahāvagga and nearly the whole of the Aṭṭhakavagga as very old. I ought to have added the Pārāyanavagga. That my then expressed opinion holds good about the two last mentioned at least, seems to be evident from there being a commentary on them, called Niddesa, which has been incorporated in the Buddhist canon (see Childers Dict. under niddesa) and from their being quoted in the Nikāyas and in the Vinayapiṭaka. Mark the following passages which Mr. Trenckner has been kind enough to supply me with:

Saṃyuttanikāya XXI,3: Vuttam idam bhante Bhagavatā
Aṭṭhakavaggike Māgandīyapaṇhe:

Okam pahāya aniketasārī (= Suttanipāta v. 344.)
gāme akubbaṃ muni santhavāni
kāmehi ritto apurakkharāno
kathaṃ na viggayha janena kayirā.

Vinayapīṭaka vol. I p. 196,35 and Udāna V,6: *Evam bhante ti kho āyasmā Soṇo Bhagavato paṭisunītvā sabbān' eva Aṭṭhakavaggikāni sarena abhāsi.*

Samyutta- XII,31: *Vuttam idaṃ Sāriputta Pārāyane Ajitapaṇhe:*

*Ye ca saṅkhātadhammāye
ye ca sekhā etc. (= Suttanipāta v. 1028.)*

Aṅguttara- III, 4,2 and IV, 5,1: *Idaṃ ca pana mētaṃ Ānanda (or bhikkhave) sandhāya bhāsitaṃ Pārāyane Puṇṇakapaṇhe:*

*Saṅkhāya lokasmiṃ parovarāni
yassa jinaṃ (or yasmiṃñjitaṃ) n' atthi
etc. (= Suttanipāta v. 1045.)*

Aṅguttara- VI, 6,7: *Vuttam idaṃ āvuso Bhagavatā Pārāyane Metteyyapaṇhe:*

*Yo ubhante viditvāna (= Suttanipāta v. 1042.)
majjhe mantā na lippati
taṃ brūmi mahāpuriso ti
so dha sibbanim accagā.*

Aṅguttara- III, 4,3: *Idaṃ ca pana mētaṃ Sāriputta sandhāya bhāsitaṃ Pārāyane Udayapaṇhe:*

*Pahānaṃ kāmāsamānānaṃ
etc. (= Suttanipāta v. 1106.)*

Aṅguttara- VII, 5,10: *Pārāyanaṃ sarena bhāsati.*

I have put in Italics the various readings of the verses quoted above, because I think that they, together with those of both C and B, and further the frightfully corrupted state of the metre in so many verses, go far to prove that in the course of time considerable changes have taken place in the text of the Suttanipāta. I am not even sure that in its present shape it is anterior to the time of Christ, if we look at the great likeness of the following places to what we find in the N. T.

1. The beautiful dialogue in the Dhaniyasutta p. 3 between the rich herdsman and Buddha, the one rejoicing in his worldly security and the other in his religious belief, calls to mind the parable in the Gospel of S. Luke, XII, 16.

2. Kasibhāradvāja- p. 12 (aham pi kho brāhmaṇaṃ kaṣāmi ca vapāmi ca) reminds us of S. John V, 17;
3. Amagandha- p. 42 (a bad mind and wicked deeds are what defiles a man, no outward observances can purify him) of S. Matthew XV, 10;
4. Padhāna- p. 74 (Māra tempts Buddha) of S. Matthew, IV;
5. Sela- p. 105, v. 554 (rājāham asmi dhammarājā) of S. John XVIII, 37;
6. Nālaka- p. 128 (the isi Asita, informed of the birth of Buddha, went to pay his homage to the infant) of S. Luke II, 25.

I think we may reasonably conclude that Christian influence has been at work here, and this is the more likely to have been the case as the centre of Buddhism during the first centuries after Christ is proved by the great architectural and sculptural works to have been the west of India, where it is also certain that there was a Christian community in the beginning of the 4th century and very likely already at the end of the 1st century. (See Germann, Die Kirche der Thomaschristen, 1877).

The first time we find the Suttanipāta mentioned is, as far as I know, in the Sumaṅgalavilāsinī of Buddhaghosa (c. 432 after Chr.). We read there:

Tatoparaṃ Jātakaṃ Mahāniddeso Cūlaniddeso Paṭisambhidāmaggo Suttanipāto Dhammapadaṃ Udānaṃ Itivuttakaṃ Vimāna-Petavatthū Thera-Therī-gāthā ti imaṃ taṃtīm saṅgāyitvā Khuddakagantho nāma ayan ti ca vatvā Abbidhammapiṭakasmim yeva saṅgahaṃ āropayimsū 'ti Dīghabhāṇakā vadanti. Majjhima-bhāṇakā pana Cariyapiṭaka-Apadāna-Buddhavaṃsehi saddhiṃ sabbam pi taṃ Khuddakagantham Suttantapiṭake pariyāpannaṃ ti vadanti.

And further on:

Khuddakapāṭha - Dhammapada - Udāna-Itivuttaka - Suttanipāta - Vimānavatthu - Petavatthu - Thera-Therī-gāthā - Jātaka - Niddesa - Paṭisambhidā - Apadāna - Buddhavaṃsa - Cariyapiṭaka - vasena pannarasabhedo Khuddakanikāyo ti idaṃ Suttantapiṭakaṃ nāma.

That the account of the First Council which we find in Buddhaghosa's commentary, written c. 900 years after the

event, in its details is a mere fiction, I suppose everybody will admit, and how far back before the time of Buddhaghosa the present arrangement of the Buddhist canon with all its subdivisions, has been made, of that we know absolutely nothing. But one thing seems clear, namely that even if all the above mentioned works have existed from the time of the First Council, many alterations must necessarily have taken place in the single writings in the course of centuries.

As the Suttanipāta now lies before us it consists of 55 Suttas, if we reckon the Pārāyanavagga to make one Sutta only, and not 16, as the commentator does in the introduction to his work, he not taking any notice of the prologue and epilogue of the Pārāyana*. Of these 55 Suttas 37 are all in verse, while 18 are both in verse and prose. It is my opinion that all these Suttas have originally been composed in verse only, but that in after times some of them have been enlarged with a narrative part by way of explanation, or perhaps because some verses had been forgotten. This enlargement takes place either at the beginning, as in the Parābhava sutta p. 17, Ālavaka- p. 31, Mahāmaṅgala- p. 45, Sūciloma- p. 47, Vaṅḡisa p. 61, Dhammika- p. 66, Kokāliya- p. 121, or at the beginning and at the end, as in the Vasala- p. 21, Brāhmaṇadhammika- p. 50, Sundarīkabhāradvāja- p. 79, Māgha- p. 86, Vāseṭṭha- p. 112, or at the beginning, in the middle and at the end, as in the Kasibhāradvāja- p. 12, Sabbiya- p. 90, Dvayatānupassanā p. 135, or at the beginning and in the middle, as in the Subhāsita- p. 78, Sela- p. 99, or in the middle, as in the Pārāyana- p. 179, or at the end, as in the Rāhula p. 59. However, when we also find a narrative part in verse in some of the Suttas exclusively metrical, as in the Dhaniya- v. 30, p. 5, Āmagandha- vv. 251—52, p. 44, Brāhmaṇadhammika- v. 284 seq. p. 51, Pabbajjā v. 405 seq. p. 71, Padhāna- vv. 425—26, 449 p. 74, Nālika v. 679

* In the comment on v. 86, on the contrary, the Pārāyana is called a suttanta, and the same recurs constantly in the commentary on the Aṅguttaranikāya. Cfr. Sp. Hardy's Manuel p. 335.

VIII

seq. p. 128. Pārāyana- v. 976 seq. p. 179, this seems to prove that such Suttas have kept their original form, while the Drayatānupassanā-, in which the prose is only a paraphrase of the verses, distinctly points in the direction of an alteration from verse to prose.

The reader will see from the punctuation of my text that I now understand a few passages otherwise and, as I hope, better than when I translated the book, but still I think I may say that it contains so many obscurities, that there will be work left in it for generations to come.

Part II will comprise Notes with extracts from the commentary etc. and a Dictionary of all the words and forms of words occurring in the text, etymologically arranged.

Kopenhagen, 15 April 1885.

V. Fausbøll.