

SUTTANIPĀTA

Pali Text

with Translation into English and notes by

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Preface

Suttanipāta

The text of the Suttanipata given in this book is more or less a transcript of the 1913 edition of Dines Andersen and Helmer Smith for the Pali Text Society, London, with a few changes based on printed editions in Sinhalese script, chiefly that of Ven. Suriyagoda Sumangala and P.V. Bapat's Devanagari edition, Poona 1924. Although this is not a separate edition the readings traditionally accepted as correct both by the Commentators and their successors and the copyists of the manuscripts have been given preference rather than to arbitrarily emended readings on the grounds of metre or parallel readings seen in versions posterior to Pali. It has also to be remembered that any significant alteration can entirely change the sense and convey a meaning quite contrary to the Dhamma. This can lead to attributing to the poems ideas quite contrary to what had been originally intended.

In this book the text of each verse is followed by its translation and at the end of each sutta a few notes are given, mainly based on Paramatthajotikā II and the Niddesas. This translation is made mainly keeping the Buddhist reader in mind because of the importance of this book as a collection of Buddhist suttas occupying a place very close to the most popular book of Pali verse, the Dhammapada.

In preparing this translation I had before me the translations of Fausbøll, Chalmers, Hare and Ven. Hammillewe Saddhatissa but was most indebted to Paramatthajotikā II and Niddesa 1 and 2 in conveying the meanings as intended by the Buddhist tradition which goes back to at least 2 millenia. The rejection of this tradition would have resulted in many pitfalls that in certain instances can result in *micchādīṭṭhi*—heresy— from the orthodox point of view. The relative usefulness of the above translations is briefly discussed in the preface (p. ix) of Professor K.R. Norman's excellent study of the Suttanipata entitled 'The Group of Discourses II' published by the Pali Text Society. After making my translation I compared it with Professor Norman's and accepted some of his corrections but when his interpretation differed from the Buddhist tra-