

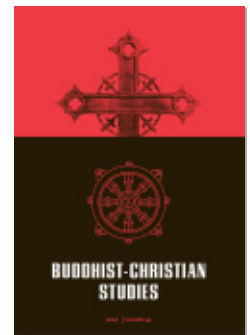


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A Review of Gospel of Thomas and Itivuttaka from formal Perspective

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ABSTRACT

This essay is a review of the Gospel of Thomas and the Itivuttaka, which are known to be sayings collections attributed to Jesus and Buddha, respectively. Both texts will be looked over based on the forms, the composition, the way of the development in each collection, and any descriptive device to raise the delivery effect. Interestingly, it was observed that both collections have the signal that denotes to whom this saying is attributed in every unit and emphasize the importance of getting wisdom. The uniformity in format, the repetition, the self-description and the prophetic remarks, and the narrative are the factors that make a formal difference between the two collections noticeable. Unique qualities in their arrangement that each unit in both collections is arranged in parallel and arbitrarily without necessary order nor subordinate constitution can give readers a chance to leave the door open for interpretation.

KEYWORDS: sayings collection, aphorism, Gospel of Thomas, Nag Hammadi library, Itivuttaka, form

INTRODUCTION

In Christianity and Buddhism, Jesus and Buddha are the figures who cannot be omitted nor disregarded. In both religions, what have been foci of the attention from their posterity were the life and words of each figure. We can get access to the written documents that are known to the so-called recordings of the sayings of Jesus and Buddha, though letting the issue of authenticity aside.

This essay briefly looks over the Gospel of Thomas (GT) and the Itivuttaka based on the form. With respect to the forms, the composition, the way of the development that was used to convey the sayings of both figures, and the descriptive devices to raise the delivery effect are looked over. The base text used for review is as follows: GT translated by Meyer in *The Nag Hammadi scriptures* and *Itivuttaka* translated by Masfield. The composition of this essay is as follows: in chapter 2, the composition of the GT will be investigated. The external structure of the collection and the way of the development that was used in each logion are also reviewed. In chapter 3, the composition of the Itivuttaka is looked over. The external structure of the collection,

the internal format that was used regularly in every sutta, and the way of the development that was used in each sutta will be studied. In chapter 4, the issues that are raised from this review will be summarized and its implication will be suggested.

COMPOSITION OF THE GT

GT is composed of 114 sayings attributed to Jesus, which shows the appearance of a sayings collection. In external appearance, its sequence seems to be positioned randomly except for a prologue and an epilogue part.

In this chapter, the composition of the GT based on the form will be investigated.

Prologue

These are the hidden sayings that the living Jesus spoke and Judas Thomas the Twin recorded.

(1) And he said, "Whoever discovers the interpretation of these sayings will not taste death."

GT starts with these sentences. The first sentence denotes who the speaker and the recorder of this text are. At the same time, this prologue part shows one possible explanation for the characteristic of the text: that is, oral transmission. The narrator in the text does not correspond to the recorder Didymos Judas Thomas because when the narrator introduces the speaker and the recorder of the text, he is not a part of them, but a third person. This implies one possible scenario that this text was orally transmitted. That is to say, the narrator of the text is an orator or a teller who transmits this text to the audience. An audience can be a small group of a community, a whole congregation of a church, or also can be an individual. In the prologue, the narrator says that this text is a collection of the secret sayings and "whoever discovers the interpretation of these sayings will not taste death." The importance of finding the interpretation is repeated in the body of the text, which shows a consistent emphasis on finding wisdom.

Body

Except for the prologue and the epilogue, the logia are arranged independently. In the sequence of the logia, there seems to be no narrative coherence nor sequential connection. This is the part that corresponds to the characteristics of the genre list.¹

Based on the form, the logia that constitute the body of GT can be categorized into the following: Jesus said part, the disciple's question and Jesus's answer part, the dialogue part, and the narrative part.

JESUS SAID PART

First of all, the majority of the logia start with "Jesus said" and consist only of Jesus's saying. These developments are found in Logion. 2, 3, 4, 5, 7, 8, 9, 10, 11, 14, 15, 16, 17, 19, 23, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 38, 39, 40, 41, 42, 44,

45, 46, 47, 48, 49, 50, 54, 55, 56, 57, 58, 59, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 73, 74, 75, 76, 77, 78, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 92, 93, 94, 95, 96, 97, 98, 101, 102, 103, 105, 106, 107, 108, 109, 110, 111, 112. The external form of which these developments shown in the text is as follows:

- (2) Jesus said, "..."
- (3) Jesus said, "..."
- (4) Jesus said, "..."
- (5) Jesus said, "..."

DISCIPLE'S QUESTION AND JESUS'S ANSWER PART

The next developments are first the disciple asks a question and then Jesus answers. These are the second frequent pattern in their form shown in the GT. These developments are found in Logion. 6, 12, 18, 20, 21, 24, 37, 43, 51, 52, 53, 72, 79, 91, 99, 104, 113, 114. The general pattern shown in this category is as follows:

- (6) His disciples asked him and said to him, "...?" Jesus said, "..."
- (12) The disciples said to Jesus, "... ...?" Jesus said to them, "..."
- (18) The disciples said to Jesus, "Tell us" Jesus said, "..."
- (20) The disciples said to Jesus, "Tell us" He said to them, "..."

In this second category of developments, disciples bring up a topic and then Jesus's answer follows. It is hard to say that it is a dialogue between Jesus and his disciples because the role of the disciples is not a counterpart to Jesus but a trigger to lead his response. Therefore, if Jesus said about the specific topic by himself in the first category of the developments, it is the disciples' role to present a topic as a form of a question to Jesus so as for him to speak subsequently.

In this category, there are variations to the general format stated above. They are Logion. 52, 72, 79, 99, 104, 114.

- (52) His disciples said to him, "Twenty-four prophets have spoken in Israel, and they all spoke of you." He said to them, "You have disregarded the living one who is in your presence and have spoken of the dead."
- (72) A [person said] to him, "Tell my brothers to divide my father's possessions with me." He said to the person, "Mister, who made me a divider?" He turned to his disciples and said to them, "I am not a divider, am I?"
- (79) A woman in the crowd said to him, "Blessed is the womb that bore you and the breasts that fed you." He said to [her], "Blessed are they who have heard the word of the Father and have truly kept it. For there will be days when you will say, 'Blessed is the womb that has not conceived and the breasts that have not given milk.'"
- (99) The disciples said to him "Your brothers and your mother are standing outside." He said to them, "Those here who do the will of my father are my brothers and my mother. They are the ones who will enter my Father's kingdom."

(104) They said to Jesus, "Come, let's pray today and let's fast." Jesus said, "What sin have I committed, or how have I been undone? Rather, when the bridegroom leaves the wedding chamber, then let people fast and pray."

(114) Simon Peter said to them, "Mary should leave us, for females are not worthy of life." Jesus said, "Look, I shall guide her to make her male, so that she too may become a living spirit resembling you males. For every female who makes herself male will enter heaven's kingdom."

In the logia stated above, the disciples do not ask questions but say something and draw responses from Jesus. Although remarks from the disciples are not questions in a literal sense, they played the role of a question as a consequence. Sometimes disciples' remarks play the role of eliciting Jesus's response (L.52, 79, 99, 114). Jesus shows his reaction by saying something to an anonymous' request (L.72) and to a suggestion to do something together (L.104). In these cases, disciples' or an anonymous' role is to elicit Jesus's saying, not as a form of a question but as remarks, a request, and a suggestion. Their role was to present a topic for Jesus to talk about.

DIALOGUE PART

The third category is dialogue. In the GT, the logion that can be classified as a dialogue in the true sense of the term is Logion. 61.

(61) Jesus said, "Two will rest on a couch; one will die, one will live." Salome said, "Who are you, mister? You have climbed onto my couch and eaten from my table as if you are from someone." Jesus said to her, "I am the one who comes from what is whole. I was given from the things of my Father." "I am your disciple." "For this reason I say, if one is <whole>, one will be filled with light, but if one is divided, one will be filled with darkness."

In Logion. 61, dialogue between Jesus and Salome takes place. In the last part of this logion, Jesus's saying is also expressed like other "Jesus said" category.

NARRATIVE PART

The final category is not a residue, but a part that shows the unique qualities stemming from the sayings collection. Logion. 13, 22, 60, 100 are categorized into this.

(13) Jesus said to his disciples, "Compare me to something and tell me what I am like." Simon Peter said to him, "You are like a just messenger." Matthew said to him, "You are like a wise philosopher." Thomas said to him, "Teacher, my mouth is utterly unable to say what you are like." Jesus said, "I am not your teacher. Because you have drunk, you have become intoxicated from the bubbling spring that I have tended." And he took him, and withdrew, and spoke three sayings to him. When Thomas came back to his friends, they asked him, "What did Jesus say to you?" Thomas said to them, "If I tell you one of the

sayings he spoke to me, you will pick up rocks and stone me, and fire will come from the rocks and consume you.”

(22) Jesus saw some babies nursing. He said to his disciples, “These nursing babies are like those who enter the kingdom.” They said to him, “Then shall we enter the kingdom as babies?” Jesus said to them, “When you make the two into one, and when you make the inner like the outer and the outer like the inner, and the upper like the lower, and when you make male and female into a single one, so that the male will not be male nor the female be female, when you make eyes in place of an eye, a hand in place of a hand, a foot in place of a foot, an image in place of an image, then you will enter [the kingdom].”

(60) <He saw> a Samaritan carrying a lamb as he was going to Judea. He said to his disciples, “That person is carrying the lamb around.” They said to him, “Then he may kill it and eat it.” He said to them, “He will not eat it while it is alive, but only after he has killed it and it has become a carcass.” They said, “Otherwise he cannot do it.” He said to them, “So also with you, seek for yourselves a place for rest, or you might become a carcass and be eaten.”

(100) They showed Jesus a gold coin and said to him, “Caesar’s people demand taxes from us.” He said to them, “Give Caesar the things that are Caesar’s, give God the things that are God’s, and give me what is mine.”

Because it is a sayings collection, the majority of the logia are classified into “Jesus said” category, which starts with “Jesus said” and consists only of Jesus’s saying. However, this last category shows the attempt to overcome the flat composition stemming from the sayings collection and to include the three dimensions coming from the narrative.

In Logion. 13, Jesus requires his disciples to give a metaphor of what he is like. Then translocation takes place, where Jesus takes Thomas to another place and then he says something to Thomas. Subsequently, Thomas returns to where his companions stay and after that the dialogue between them takes place. It appears rather to be a situation than an aphorism. In other words, there is a movement of places, which is from where everyone is gathering and somewhere secret and then from there to where everyone is gathering again. Besides, there exists a storyline not only between Jesus and Thomas but also among Thomas and the disciples. This is not a unilateral wisdom delivery, but more a presentation of a specific situation through which the writer tries to deliver a message. Furthermore, the role of the narrator or writer is conspicuous in this logion: “And he took him, and withdrew, and spoke three sayings to him. When Thomas came back to his friends, they asked him.” These parts are attributed to the narrator or the writer, which implies two possibilities: one is that Thomas in Logion. 13 is the recorder Thomas who was introduced in the prologue part. The other is that it shows an omniscient point of view: although Jesus took Thomas to a secret place and told him three things, the writer is aware of it. That is to say, the narrator looks down every single thing like a god.

In Logion. 22, first Jesus saw some babies nursing and then he said. Like the majority of the logia in the GT, he could have said directly whatever topic he wanted

to deal with. However, there is a descriptive device that attracts Jesus's attention first and makes him talk about that topic. This is an omission of the context from a situation except for the very moment, which is discovering the nursing babies. In the aphorism, the only part that requires something from the narrative would be the very moment related to the saying itself. In this case, the moment that Jesus pays attention to the nursing babies can be a descriptive device to give a good reason to start his saying.

In Logion. 60, when Jesus and his disciples were together on their way to Judea, they saw a Samaritan carrying a lamb. A situation is also given here that attracts their attention. Then dialogue about that situation takes place and Jesus says wisdom. In short, a hook to start Jesus's saying is given as a situation here too.

In Logion. 100, a situation that his disciples show Jesus a gold coin plays a role of a hook to lead to Jesus's wisdom saying. In other words, a descriptive device, which is a situation here, is necessary to make aphorism from Jesus happen.

Epilogue

GT ends as follows.

The Gospel According to Thomas

Considering that the whole text except for the first sentence and Logion. 1, which were classified as the prologue in this essay, was arranged independently, the last part of the GT appears to imply a quite clear message. Although the text shows the composition of a sayings collection, the writer emphasizes that it *is* gospel at the very end. At the last part, what the writer tries to convey is that it is the gospel according to Thomas.

COMPOSITION OF ITIVUTTAKA

Itivuttaka is composed of a collection of 112 short discourses of the Buddha. It has been known that the reciter of the text is a laywoman named Khujjuttara, who worked in the palace of King Udena of Kosambi as a servant to one of his queens, Samavati. Because the Queen could not leave the palace to hear the Buddha's discourses, Khujjuttara memorized what the Buddha said and then returned to the palace to teach the Queen (DeGraff 2001: 4).

Unlike the GT, however, the recorder of the Buddha's sayings is not specified in the text nor is there any way to be aware whether the recorder and the narrator of the text are the same person or not through the text. According to Cheon, the Itivuttaka constitutes one of the nine categories that classify the Buddhist scriptures (tripiṭaka) and Itivuttaka means "This was said by the Buddha," which contains ethical teachings from Buddha (Cheon 2012: 11–12).

External Structure

Itivuttaka consists of 112 independent suttas that are composed of the Buddha's sayings. Each teaching is grouped into four sections arranged according to the number of

items it contains, from one to four (Ireland 1997: 113). In each chapter, there are several groups, which contain around ten aphorisms called *sutta*.

From the perspective of form, *Itivuttaka* is composed only of the body. From the perspective of its content, however, it can be said that the final 112th *sutta* functions as an epilogue.

BODY

Contrary to the GT, *Itivuttaka* does not have the specific prologue but consists of an independent paralleled unit of teachings attributed to Buddha from the first to 111th *sutta* and an epilogue at the final *sutta*. The first *sutta* titled the Greed *Sutta* begins immediately.

EPILOGUE

In a strict sense, there is no separate epilogue that has a different form from the body. By its content, however, the 112. The World *Sutta* functions as an epilogue that aggregates the teachings from each *sutta* in the body and gives the finishing touch to the sayings collection attributed to the Buddha. What is worth special mention is that this *sutta* is also composed of the six elements that will be explained in the next clause. Accordingly, it can be said that the 112th *sutta* is the summation of the Buddha's teachings that were covered in the whole *sutta* in the *Itivuttaka* based on its characteristic of the content. However, there needs to be pointed out that it has the same structure as the other *suttas* by its format.

As for the content, an ideal state is presented as *Tathāgata*: as the achiever who got all the wisdom that was addressed in the previous *suttas*², and as the overcomer of all the world. Moreover, the superiority of what is written here is stressed by addressing that what is said here is what *Tathāgata* expounded, touched upon, and spelled out. In short, the finishing touch to the sayings collection attributed to the Buddha is given here by presenting the attainment of the pursued state that all *suttas* in the previous sections encouraged, which is *Tathāgata*.

Internal Format

The *Itivuttaka* shows an internal uniformity in its format. Each *sutta* is composed of the six elements in sequential order as shown as follows:

1. The title of *Sutta*
2. This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz.
3. prose part
4. This matter the Lord did state; it was in connection therewith that this was so stated:
5. verse part
6. This matter, too, was stated by the Lord, so has there been heard by me.

This is the regular format of each sutta in the Itivuttaka. First of all, each sutta has its own title. For example, the first sutta is the greed sutta and the last one is the world sutta, which is the 112th aphorism. The second element is the sentence written “This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz.” This part denotes to whom this teaching is ascribed and corroborates that this teaching was heard by the narrator for sure.

The third part is the very content of the teaching. What is worth special mention is that the teaching is expressed in prose and the repetitions of the sentences and similar terms are prevalent here.

The fourth element is the sentence written “This matter the Lord did state; it was in connection therewith that this was so stated,” which functions as a bridge to lead to the next verse part.

The next is the verse part, which is the recapitulation of what was expressed in the prose part. This can be a summary of the kernel of the teaching, a reinforcement of the message, or an expansion of the topic covered in the prose part. What deserves noteworthy here is that by no means is there any repetition in the verse part even when there was a repetition in the prose part; the message is presented in a succinct and an abridged manner. As for the composition that consists of a prose passage followed by a verse summary of what has been given in the prose, it is said that this is one of the Buddha’s techniques for helping his listeners remember his message. According to DeGraff, all of the passages in the Itivuttaka follow this pattern: a prose passage, spoken by the Buddha to the monks, followed by a verse, also attributed to the Buddha, summarizing the prose passage. Sometimes the verse part covers additional information that was not dealt with in the prose part; in most cases, however, the extra information is quite minor (DeGraff 2001: 4). According to Cheon, Itivuttaka was edited for educational purposes and was focused on ethical training (Cheon 2012: 11), which can explain why its tone is obviously didactic rather than aesthetic.

The last element is the sentence that is written “This matter, too, was stated by the Lord, so has there been heard by me.” This part expresses that the verse part was also stated by the Buddha and was unquestionably heard by the narrator.

Every sutta is composed of these six elements without even a single exception. Except for the constants such as the second, the fourth, and the sixth element, the prose part shows a variety of ways of developments in each sutta. Based on the frequent patterns of developments in the prose, a typology can be possible as follows: the presentation type, causal or conditional type, the repetition type, the contrast type, and the simile type. Each type denotes the predominant way of development in each sutta. Some suttas could not be classified as a separate category.

PRESENTATION TYPE

The majority of the suttas correspond to this type. The basic framework of this category is as follows:

- (1) One thing, monks, must you abandon; ... What is that one thing?
- (18) One thing arising in the world, ... What is that one thing?
- (28) The monk who is endowed with two things, ... On account of which two?
- (50) These three, monks, are ... Which three?
- (101) These four, monks, are ... Which four?

In this category, the kernel is presented, which was introduced in the first part of the body. Though there can be variations to this core structure or some minor differences in details, the suttas that belong to this category are as follows: 1, 2, 3, 4, 5, 6, 18, 19, 23, 25, 28, 29, 30, 31, 32, 33, 37, 39, 42, 44, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 72, 74, 75, 76, 79, 80, 82, 84, 87, 88, 89, 90, 93, 95, 97, 99, 101, 102, 105, 111. Some of them overlap with other categories as well.

CAUSAL OR CONDITIONAL TYPE

There is causal or conditional structure in some suttas: the sutta 45, 46, 47, 85, 94, and 110 can belong to this type. Under this pattern, advice comes out first and then is followed by what is expected to when the listeners comply with it. The basic structure of the causal or conditional pattern is as follows:

- (45) You must abide, ... For those who abide, ... one or other fruit out of these two fruits may be looked forward to.
- (47) A monk ought to be ... For the monk who is ... one or other fruit out of these two fruits may be looked forward to.
- (85) You should abide, ... When you abide ..., any ... is abandoned. When ... is fully present ..., any ... cease to exist. When you abide ..., knowledge arises.
- (94) A monk, monks, should examine ... And when, monks, ... becomes ..., there will not be, in future, for that one who does not cling, any generation, any origination, of birth, old age, dying or dukkha.

REPETITION TYPE

The next way of development is repetition. In this category, repetitions come out with two versions. First of all, there is a perfect identical repetition. The suttas that are relevant to this case are as follows: 1, 2, 3, 4, 5, 6, 23, 70, 71, 74, 81, 84, 99. For example, in the 1. The Greed Sutta, the identical sentences are repeated as shown below.

- (1) One thing, monks, must you abandon; I will act as surety for you as regards the state of non-return. What is that one thing? Greed, monks, is the one thing that you must abandon. I will act as surety for you as regards the state of non-return.

The other version is that the whole paragraph is repeated with only changing some terms. The suttas 100, 110, and 111 correspond to this case. In the case of 100, the same paragraph is repeated with only changing the word from the gifts to the sharings, the help, and the sacrifices. Accordingly, there exist four paragraphs with this pattern.

(100) These two, monks, are the *gifts*: the *gift* of material things and the *gift* of the Dhamma; this is chief, monks, of these two *gifts*, that is to say, the *gift* of the Dhamma.

These two, monks, are the *sharings*: *sharing* material things and *sharing* the Dhamma; this is chief, monks, of these two *sharings*, that is to say, *sharing* the Dhamma (emphasis added) (Masefield 2001: 99).

CONTRAST TYPE

The way of development in this category is contrast. The suttas that correspond to this type are as follows: 7, 8, 9, 10, 11, 12, 13, 34, 49, 68, 69, 74, 79, 87, 92, 103, 108, 110. For instance, in the 7. The Fully Understanding All Sutta, the contrast is observed:

(7) The one not distinctly knowing, the one not fully understanding, all, monks, the one not ridding consciousness of lust with respect thereto, the one not abandoning, is incapable of the destruction of dukkha; whilst surely the one distinctly knowing, the one fully understanding, all, monks, the one ridding consciousness of lust with respect thereto, the one abandoning, is capable of the destruction of dukkha.

The former and the latter part are a pair that expresses the antithesis. Besides, contrasting structure exists not only within a sutta but also between two suttas. For instance, the following suttas as a pair form a contrast: (18, 19), (28, 29), (30, 31), (32, 33), (64, 65), and (70, 71). Let us take a look at the following example.

(28) The monk who is endowed with two things, monks, abides uneasily in these seen conditions, abides annoyed, disturbed, feverish, whilst following the breaking up of the body subsequent to dying, a miserable destiny may be looked forward to. On account of which two? On account of his being one whose doors are unwarded where the sense-faculties are concerned and on account of his being one not knowing moderation in eating. The monk who is endowed with these two things, monks, abides uneasily in these seen conditions, abides annoyed, disturbed, feverish, whilst following the breaking up of the body subsequent to dying, a miserable destiny may be looked forward to.

(29) The monk who is endowed with two things, monks, abides at ease in these seen conditions, abides unannoyed, undisturbed, non-feverish, whilst following the breaking up of the body subsequent to dying, a happy destiny may be looked forward to. On account of which two? On account of his being one whose doors are warded where the sense-faculties are concerned and on account

of his being one knowing moderation in eating. The monk who is endowed with these two things, monks, abides at ease in these seen conditions, abides unannoyed, undisturbed, non-feverish, whilst following the breaking up of the body subsequent to dying, a happy destiny may be looked forward to.

Two points are found here: first of all, a repetition is observed in a sutta. At the same time, however, contrasting relationship between the two suttas is found. Though both suttas have an identical structure, the keywords are different from each other, which comes to mean the opposite.

Finally, some suttas are affiliated not only to the contrast type but also to the multiple categories. In the case of the example above, repetition was observed in a single sutta and there existed a contrasting relationship between the two suttas. In the 110. The Moving About Sutta, however, a contrast, repetition, and the conditional type are found in a single sutta:

(110) If, monks, thought connected with sense-desires, or thought connected with ill-will, or thought connected with cruelty, arises for a monk, even as he is moving about, and if, monks, that monk puts up with this, fails to abandon it, fails to dispel it, fails to remove it, fails to steer it into non-existence, then as such, that monk, monks, is spoken of, even as he is moving about, as one who is non-ardent, as one lacking a fear of reproach, as one who is continually, continuously, indolent, as one who has abandoned energy.

First of all, there exists a causal or conditional pattern in this paragraph; it is more close to conditional pattern in this case. According to a condition that is written that “If, monks, that monk puts up with this, fails to abandon it, fails to dispel it, fails to remove it, fails to steer it into non-existence,” monks are spoken of “as one who is non-ardent, as one lacking a fear of reproach, as one who is continually, continuously, indolent, as one who has abandoned energy.” Next, there is a pattern of repetition in every paragraph that follows this one: a whole paragraph is repeated with changing the phrase from “even as he is moving about” to “even as he is standing,” “even as he is seated,” and “even as he is lying down wakeful.” Accordingly, there exist four paragraphs with this structure. Finally, the contrasting relationship is observed. Next to these four paragraphs, there come out contrasting four paragraphs: the phrase “if, monks, that monk puts up with this, fails to abandon it, fails to dispel it, fails to remove it, fails to steer it into non-existence,” was replaced with “if, monks, that monk fails to put up with this, abandons it, dispels it, removes it, steers it into non-existence,” as the antithesis. Accordingly, the resulting parts that are subordinate to the conditions are also changed: from the phrase “as one who is non-ardent, as one lacking a fear of reproach, as one who is continually, continuously, indolent, as one who has abandoned energy” to “as one who is ardent, as one possessing a fear of reproach, as one who is continually, continuously, one with energy initiated, as one who is dedicated.” This is also applied to the following antitheses that are for “even as he is standing,” “even as he is seated,” and “even as he is lying down

wakeful,” respectively. This multiple affiliation also corresponds to the case of the 74, 79, 84, and 87. In the case of the 74. The Sons Sutta, the pattern of presentation, repetition, and the contrasting relationship are found. The 84. The Well-being of Manyfolk Sutta shows the pattern of the presentation and repetition. The presentation and the contrast were used in the sutta of 79 and 87.

SIMILE

The sutta that is affiliated to this category is the 109. The River’s Stream Sutta. Here the simile is presented and then the meaning of it is explained by the speaker, Buddha. In the case of the GT, the meaning of the metaphor was not explained by the speaker, Jesus directly. In this sutta, however, its meaning is explained by the speaker.

(109) This simile has been created by me, monks, with the aim of causing you to become aware of some point. And, in this connection, that point is this: a river’s stream is a metaphorical expression for craving.

SUMMARY

Here are the keywords that summarize the points raised by reviewing the form of the GT and the Itivuttaka.

Existence of Signal

In every logion and sutta, the signal that denotes to whom this saying is attributed is specified in both texts: in GT, expressions like “Jesus said,” “Jesus saw something. He said to his disciples” were used. In the Itivuttaka, the fixed format “This, unquestionably—so has there been heard by me—was stated by the Lord, was stated by the Arahant, viz.” and “This matter the Lord did state; it was in connection therewith that this was so stated:” were used before the prose and the verse part respectively.

Emphasis on Wisdom

Both texts emphasize the importance of getting wisdom. In the case of the GT, getting wisdom is emphasized from the prologue. Also in the Itivuttaka, the importance of getting wisdom is emphasized throughout the whole text³. Not only on the ground of their content, but also of their form, both texts have didactic character by nature in that they are sayings collections attributed to Jesus and Buddha.

Perfect Uniformity in Format

When it comes to the format, the Itivuttaka shows the perfect uniformity from saying 1 to 112 without even a single exception: each unit is composed of the six elements: the title of sutta, the sentence written “This, unquestionably—so has there been heard

by me—was stated by the Lord, was stated by the Arahant, viz.,” prose part, the sentence written “This matter the Lord did state; it was in connection therewith that this was so stated,” verse part, and the sentence written “This matter, too, was stated by the Lord, so has there been heard by me.” There is no exception to this pattern.

In the case of the GT, however, there exists neither organizational rule nor fixed format in each logion.

Repetition

In the Itivuttaka, repetitions are found by and large from two aspects: from structural sense and its content. The former is that the same content is presented twice in a single sutta: as a form of prose and verse each. In the case of the latter, the case can also be divided into two instances: one shows the exact repetition of a paragraph as a whole, which seems to be evidence of oral tradition. The other is that the whole paragraph is repeated with only changing some terms for contrast.

Self-Description and Prophetic Remarks

In the Itivuttaka, each sutta attributed to the Buddha speaks didactic lessons and describes a third party or the object, other than Buddha himself. In GT, however, Jesus requires his disciples to give a metaphor of what he is like: responding to Jesus's request, disciples give a metaphor of what he is like in Logion. 13. In this way, the content about Jesus himself is included in the logia, which is a different point from the Itivuttaka.

Another point regarding this self-description is the prophetic implication in GT. In Logion. 65, Jesus says the metaphor of the owner of a vineyard, which can imply the prophetic hint what Jesus will suffer. In this way, a description of himself by the speaker and prophetic words about himself are included in the logia of the GT, which is a different case from the Itivuttaka.

Existence of Narrative Element

As pointed out in chapter 3, some logia in GT show an attempt to overcome the flat composition coming from the form of the sayings collection by bringing the narrative into the sayings attributed to Jesus. That is to say, there is a movement of places, elapse of time, and a storyline not only between Jesus and his disciple but also among his disciples. This is not a unilateral wisdom delivery, but more a presentation of a specific situation through which the writer tries to deliver a message.

In the case of the Itivuttaka, however, narrative cannot be found in the sutta.

Implications

In the GT and the Itivuttaka, each saying is presented as an aphorism, which means cutting off all other details and contexts but only the kernel sayings of Jesus and Buddha. This point can provoke two reactions. To some readers, this can make them

feel the necessity for grasping the whole picture, which means reconstructing the text: for example, which logion should come first in a historical context and which logion can have synoptic parallels and so on. On the other hand, however, this arrangement can give some readers an option to open-ended interpretation. Because all sayings units appear to be arranged quite arbitrarily, which means there is no necessary order in their arrangement (Smith 1982: 48–49) and they can be read in different directions, both sideways and downward, up and down, as well as left and right (Goody 1995: 81), how to understand and interpret the text is completely open-ended. The difference between the former and the latter view seems to depend on whether they are willing to *discover* the original meaning or *create* their own.

However, we may not necessarily need to choose one way. We can “take the ruin and reconstruct the edifice” (Firchow 1971: 18). To do this, first, we may need to recognize that this is a part and then create our own meaning with that fragment.

NOTES

1 Kelber pointed out that GT’s organization of knowledge brings it into close affinity with the ancient genre of lists in that all information units in GT are placed next to one another devoid of subordinate clauses (Kelber 1989: 220–221). The parallel arrangement of logia in GT without making some clauses subordinate to another empowers every single logion an equal independent authority to exercise an influence. Furthermore, it can mean the least intervention from editors by excluding the editing works like the vertical arrangement of fragments, the formation of causal and narrative storylines, and listing according to an importance order. In principle, GT seems to fulfill mechanical equality in editing by allowing an equal portion to every logion. At the same time, however, the very fact gave the task to readers to interpret and reconstruct the text.

2 The wisdom refers to the enlightenment of the world’s arising, the world’s cessation, and the course leading to the world’s cessation in the text.

3 Especially, the 87. The Rendering Blind Sutta discusses the eye, knowledge, and insight by contrasting with the case that is absent from them. The 102. The Destruction of the Asavas Sutta, and 103. The Recluses and Brahmins Sutta address the core wisdom dealt with in the final sutta.

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