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IN DEUTSCHLAND · BAND XXIII, 1

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IN DEUTSCHLAND

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WOLFGANG VOIGT

BAND XXIII, 1

BURMESE MANUSCRIPTS

COMPILED BY
HEINZ BECHERT
DAW KHIN KHIN SU
AND
DAW TIN TIN MYINT



FRANZ STEINER VERLAG GMBH · WIESBADEN

1979

BURMESE MANUSCRIPTS

PART 1

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DAW KHIN KHIN SU

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DAW TIN TIN MYINT

WITH 5 PLATES



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1

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CONTENTS

| | | |
|--|--|--------|
| PREFACE | | VII |
| INTRODUCTION | | IX |
| 1. General Remarks on the Literature of Burma | | IX |
| 2. Studies of Burmese Literature | | XI |
| 3. Texts Described in Our Catalogue | | XV |
| 4. Typology of the Manuscripts | | XVII |
| 5. Chronology | | XIX |
| TABLE OF TRANSLITERATION | | XXI |
| TRANSLITERATION | | XXII |
| BURMESE ABBREVIATIONS | | XXV |
| 1. Introductory Remarks | | XXV |
| 2. Pāli Abbreviations | | XXV |
| 3. Abbreviations for the Days of the Week, Monetary Units, Weights and Measures etc. | | XXVII |
| 4. Burmese Orthographic Abbreviations | | XXVIII |
| 5. Orthographic Variations | | XXXII |
| EXPLANATIONS | | XXXIII |
| ABBREVIATIONS | | XXXVI |
| LIST OF PLATES | | XLII |

PLATES

DESCRIPTION OF MANUSCRIPTS

| | | |
|---|--|-----|
| I. MANUSCRIPTS WITH MIXED CONTENTS (No. 1-42) | | 1 |
| II. BUDDHIST TEXTS | | 55 |
| A. Canonical Pāli Literature, Atthakathā and Tikā with Nissayas and Translations | | 55 |
| a. Vinaya (No. 43-60) | | 55 |
| b. Sutta (No. 61-75) | | 72 |
| c. Abhidhamma (No. 76-78) | | 99 |
| B. Extra-canonical Buddhist Pāli Works with Nissayas and Translations (No. 79-93) | | 103 |
| C. Original Burmese Works on Buddhism (No. 94-114) | | 128 |

Contents

| | |
|--|-----|
| III. CLASSICAL BURMESE POETRY (No. 115) | 164 |
| IV. HISTORY OF LITERATURE (No. 116) | 170 |
| V. SECULAR HISTORICAL LITERATURE AND DOCUMENTS (No. 117-124) | 173 |
| VI. GRAMMAR, LEXICOGRAPHY AND ORTHOGRAPHY (No. 125-145) | 181 |
| VII. Astrology, Alchemy, Medicine, Occultism, Charms and Spells, and Popular Cults (No. 146-155) | 198 |
| INDEXES | |
| A. Works | 211 |
| B. Authors | 215 |
| C. Scribes, Donors and Former Owners | 217 |
| D. Geographical Names | 218 |
| E. Dates of Manuscripts | 220 |
| F. List of Manuscripts According to Owning Libraries, Museums etc. | 221 |

PREFACE

The present volume is the first published catalogue of its kind. It also represents the first part of a series of volumes planned to describe the rather large number of Burmese manuscripts in German libraries, museums and other collections. The fact that nobody has ventured so far to bring out a catalogue of Burmese manuscripts with detailed descriptions accounts for the considerable problems and difficulties which the authors had to overcome, before the manuscript was ready for the printer. The state of the study of Burmese language and literature in the West leaves much to be desired. Even the system of transliteration of Burmese was not yet finally agreed upon by the few scholars working in this field. We have no satisfactory history of Burmese literature written in any Western language, and the only comprehensive dictionary of the Burmese language, viz. the Burmese-English Dictionary begun by J. A. Stewart and C. W. Dunn has not progressed beyond the first letter of the Burmese alphabet.

In this situation, the undersigned, after he had taken the responsibility for the catalogues of Burmese manuscripts within the framework of the "Katalogisierung der orientalischen Handschriften in Deutschland" (Catalogue of Oriental Manuscripts in Germany), approached the government of the Socialist Republic of the Union of Burma with the request to send a Burmese scholar to Göttingen in order to cooperate in the preparation of this catalogue. In 1969, Daw Khin Khin Su, Research Officer in the International Institute for Advanced Buddhistic Studies in Rangoon, was sent to Göttingen to work for the catalogue. Nearly two years after Daw Khin Khin Su had returned to Burma, Daw Tin Tin Myint, M.A., Senior Lecturer, Arts and Science University in Rangoon, was appointed to continue work for the catalogue of Burmese manuscripts. Thus, the present catalogue could not have appeared, if not the Burmese government had kindly agreed to send these two Burmese scholars to Göttingen and grant them leave of absence from their obligations at home. I should like to express our sincere gratitude for this as well as for the granting of opportunities to collect information needed during the preparatory stages as well as during the compilation of this catalogue, when I had the privilege to visit Burma in 1967 and later. In this connexion, I would also like to thank the ambassadors and staff of the embassy of the Federal Republic of Germany in Rangoon for the kind help extended to me in the interests of our cataloguing project.

During different stages of the preparation of the catalogue, our work was assisted in various ways by a number of colleagues and friends. I should like to mention in particular Dr. Kyaw Tha Tun who helped us in the earliest preparatory stage of planning, Daw Tin Tin who collected relevant bibliographical information from the rich Burmese collections of the Yale University Library during my period of teaching at Yale University in 1974/75, Dr. Hartmut-Ortwin Feistel who drew my attention to

Preface

several out-of-the-way publications on Burma and Burmese literature, Dr. Dieter Weber who was entrusted with the correction of Pāli passages during the early stages of our work, as well as my colleagues in Göttingen, Dr. Heinz Braun who assisted us in the final stage of the redaction of the manuscript and in proof-reading and Dr. Gustav Roth whose stylistic suggestions contributed to the preparation of the descriptions during various stages of the work. Mr. Kurt Hintze has carefully typed the final manuscript.

We gratefully acknowledge our indebtedness to the institution which has supported our undertaking from the beginning, viz. the Deutsche Forschungsgemeinschaft (German Research Council). The government of the state of Niedersachsen (Lower Saxonia) and the Stiftung Volkswagenwerk should also be mentioned here, because they have furnished us with the financial aid which was indispensable to the task of building up Burmese studies in the Seminar für Indologie und Buddhismuskunde (Institute for Indian and Buddhist Studies) of the University of Göttingen and thereby providing us with the institutional basis for our performance. We would also like to express our gratitude to the librarians and directors of all the libraries, museums and institutes owning the manuscripts described in this volume for having agreed to send their manuscripts to Göttingen so that we could work with the originals. Particular thanks are due to the Niedersächsische Staats- und Universitätsbibliothek (Lower Saxonian State and University Library) in Göttingen and its manuscript department headed by Dr. Klaus Haenel for helping us in preserving and handling the manuscripts and Mr. Uwe Gleitsmann for the preparation of the photographs used for our plates. As for information how to preserve and restore palm leaf manuscripts I am indebted to Dr. Ranbir Kishore of the Indian National Archives who drew my attention to recent progress in this field.

In conclusion, I should like to express our deep gratitude to the man who has initiated and directed the great undertaking of the "Katalogisierung der orientalischen Handschriften in Deutschland", who encouraged me to venture to handle the Burmese manuscripts as part of his project, and who has continuously offered his generous help during all difficulties which presented themselves during the various stages of the task, viz. to Dr. Dr. h. c. Wolfgang Voigt.

Göttingen, December 30, 1976

Heinz Bechert

INTRODUCTION

I. GENERAL REMARKS ON THE LITERATURE OF BURMA

Burma owns one of the great literary traditions of the world, which has not yet been accorded its proper place in the study of world literature. Our catalogue is meant to serve as a preliminary aid to the study of the literature of Burma with a view to provide material for a future comprehensive history of literature which remains one of the urgent desiderata in the field of Asian studies.

The Mon (Mvan) or Talaing (Taluin³), the earliest literate population known to have lived on the soil of Burma, were intensively influenced by Indian Buddhist culture. Their centers were situated near the sea-coast of Southern Burma, and their country was known as Suvannabhūmi in Pāli literature. The Tibeto-Burmans, on the other hand, invaded the Burmese plains from the North, and their earliest states were the kingdom of the Pyū with their capital in Śrīkṣetra (Old Prome) since the 3rd century A.D. as well as the kingdom of Arakan. Whereas the Mon are known to have professed Theravāda Buddhism since the 5th century A.D. or probably even earlier, Śrīkṣetra as well as Arakan could not escape the influence of North Indian Mahāyāna Buddhism and Vaiṣṇavism, though Pāli Buddhism was by no means unknown there. The Burmese people which is considered to have been formed as a result of a merger of the Myanma (Mranmā), Pyū and Thet (Sak), finally took over as the masters of the plains of Central Burma. Detailed records of their history begin with king Anuruddha or Anawrahta (Ano²rathā) (1044–1077) who, in 1057 A.D., conquered the Mon kingdom and introduced Theravāda Buddhism as the state religion of the Burmese Empire. His capital Pagan (Pugaṃ) remained the center of the Burmese until it was sacked by the Mongols in 1287 A.D.

In the following centuries, large parts of Upper Burma were dominated by the Shan (Rham³) who linguistically belong to the Thai peoples, but were strongly Burmanized in their culture. In Lower Burma, the Mon renewed their independence, and their king Dhammaceti (1472–1492) became famous as one of the greatest reformers of Theravāda Buddhism in the history of Southeast Asia. We also owe him the Kalyāṇī Inscriptions of Pegu (Paikhū³) with a detailed documentation of his reform. The restoration of the Burmese Empire resulted in full Burmese control over all parts of present-day Burma: In 1752 the Mon and in 1784 the Arakanese were completely subjugated. However, in 1824–1826 and in 1852 the British annexed parts of Lower Burma, and finally in 1885 they took possession of the rest of Burma. The movement for independence began as early as in 1917, and in 1947 Burma recovered her freedom.

It is against this historical background that we have to understand the development of Burmese literature. Like in all other countries where Indian cultural influence has

Introduction

been a strong formative element, in Burma the ancient Indian literary tradition was handed down in its original language. We know that Sanskrit has played an important role during the period of the Pyū dominance, but the literary heritage of the Pyū is lost to us, with only a few Pyū inscriptions remaining. With the introduction of Theravāda, Pāli became the language of religious education. During the first period of the Burmese kingdom of Pagan, Mon remained in use as a literary language too, but during the later part of the Pagan period it was completely replaced by Burmese. Thus, the Burmese literary tradition was basically bilingual, Pāli and Burmese. Sanskrit was not unknown, however, but it was studied in a very limited scope only. Many works of secular Sanskrit literature were translated into Burmese or Pāli, and some of them were rewritten in order to suit the taste of Burmese Buddhist readers. This can be said of the Burmese versions of the Dharmasāstras as well as of the Pāli works based on the Sanskrit nīti literature. An edition of these nīti texts from Burma is under preparation by the present editor and Dr. H. Braun for the editions of the Pali Text Society.

The influence of Pāli literature on the literary development in Burma, therefore, has remained paramount until the most recent period when Western cultural influence, particularly British influence made itself felt in the literary field. The example of the Pāli tradition, particularly that of Ceylon, is also felt in the Burmese chronicles. A more independent development began, for the first time, in Burmese poetry where the popular element was not always overridden by learned tradition. Many poetical works, however, faithfully followed the traditional styles of Indian kāvya literature.

Thus, the literary heritage of the Burmese as handed down in manuscripts, consists of works of Pāli literature which are either of Indian or Ceylonese origin or represent original compositions in Pāli written in Burma, on the one hand, and of Burmese works on the other hand. The Pāli literature of Burma is the better known part of this heritage so that it is not necessary to expatiate on it here. For additional remarks, see below, pp. XV ff.

The oldest document of Burmese literature is the Myazedi (Mraceti) Inscription in Pagan. It is dated 1113 A.D. and consists of four faces in four languages (Pāli, Pyū, Mon and Burmese). We also possess a considerable number of stone inscriptions dating from the Pagan period, mainly records of acts of merit. The earliest lyric poem in Burmese is a so-called laṅkā (a term derived from Sanskrit and Pāli alaṅkāra) said to have been sung by the minister Anantasūriya before he was put to death (ca. 1200 A.D.); in a recent article by Hla Pe, Anna J. Allott and John Okell (Three 'Immortal' Burmese Songs, in: BSOAS 26, 1963, pp. 559-571), however, a later date of this poem is suggested. This poem which is quoted in the Glass Palace Chronicle was often copied and it is found in our ms. 150 (12). From about the same period, two other poems of popular style are handed down, viz. Puppā³ nat toṅ laṅkā dealing with the history of the god of Mahāgiri or Popa, Burma's sacred mountain, and Mrakan laṅkā, the description of an artificial lake in Pagan. From the Pinya (Pañ³ya) Period (1298-1364) we possess two so-called Kā khyāṅ³, the first one of which was composed during the period of king Sihasū ca. 674 B.E./1312 A.D. and the second one composed by a king named Nā³ ei³ rhaṅ kyo² cvā ca. 704 B.E./1342 A.D., poems to be sung along with traditional fighters' dances, as well as the Ame³ pucchā ratu puid eum, a Buddhist didactical poem in form of questions put up by Caturaṅgabala to the Chū³tvaṅ³pac charā to² and this therā's answers (ca. 1340 A.D.) in the so-called ratu form, the term for which is derived from the Sanskrit word ṛtu.

Whereas a considerable number of Pāli works from both earlier periods are preserved,

2. Studies of Burmese Literature

it is only from the Ava or Añ³va Period (1364–1527) that a large number of original works in Burmese language has been handed down to us. This period sees the composition of many famous pyui¹, a particular form of poems dealing with Buddhist themes like Jātakas, stories from the Dhammapada Commentary etc. The most famous poets of this period are Rhañ Silavaṃsa or Mahāsilavaṃsa (1453–1518) and Rhañ Mahāratṭhasāra (1468–1530). Rhañ Uttama kyo² (1453–1542) made use of the above-mentioned literary genre of the ratu for his well-known To lā³ ratu, and Rhañ 'Un³ Ññui (born 1453) composed Gāthā khrok chay pyui¹. These two works are based on verses of Kālundāyī in the Visuddhajanavilāsini, the commentary on the Apadāna.

We cannot go into more details concerning the history of Burmese literature here, but we should not omit a reference to the chronicles. The earliest chronicle known to have been composed in Burmese language was Toññū rājavañ (“chronicle of Toungoo”) by an unknown author, but it is not preserved (see Piṭ-sm 2013). In the Ava Period, Mahāsilavaṃsa wrote the Rājavañ kyo², but the four main chronicles – Mahārājavañ kri³ (1715–1734) of Ū³ Kulā³, the Tvañ³ sai³ mranmā rājavañ sac of Mahā caññsū alias Ū³ Thvan³ Ññui (1726–1809), the Mhan nan³ mahārājavañ to² kri³ (so-called Glass Palace Chronicle; cf. GPC) which was compiled by a Royal committee of historians in 1829 A.D., and the Kun³bhoñ chay mahārājavañ to² kri³ (Kbch) written by a group of five scholars covering Burma’s history from 1752 to 1854 A.D. and later continued by Ū³ Moñ Moñ Tañ – belong to a considerably later time.

Traditional forms of literary activity continued until the beginning of our century side by side with the emerging modern forms of literary activity. The so-called modern literature is, of course, outside the scope of this introduction, because such works are not represented in the existing manuscript collections.

2. STUDIES OF BURMESE LITERATURE

As we have mentioned at the beginning, the study and the evaluation of Burmese literature still remains in its initial stage. This can be said of the Pāli literature of Burma as well as of works in Burmese language, but the Pāli literature of Burma is slightly better known. The main reference work remains Mabel Bode’s Pali Literature of Burma (1909), though the information provided there must be corrected in many instances, mainly due to the difficulties in identifying Burmese authors, which shall be discussed below. Bode’s work as well as the more important special studies by R. Otto Franke (1902) and W. B. Bollée (1969) are listed in our list of reference works (below, pp. XXXVIII–XL). We should mention two important reviews of Bode’s book too, viz. that by Ch. Duroiselle (JBRS 1, no. 1, pp. 119–122, and as an appendix in the reprint of Bode’s book, Rangoon 1965), and that by W. B. Bollée (Indo-Iranian Journal 11, 1969, pp. 311–318) which contain useful additional information. As for Ceylonese publications, A. P. Buddhadatta’s Pālisāhityaya (written in Sinhalese) is by far the best source of information on post-canonical Pāli works.

As for Western publications on literature in Burmese language, the following list contains the more important references, though some of these publications do not provide more than a rough sketch of the literary history, and a few of them are not altogether free from errors:

S. Bernard-Thierry: Littérature birmane, in: Encyclopédie de la Pléiade: Histoire des littératures, vol. 1, Paris 1955, pp. 1384–1394.

Introduction

Hla Pe, J.W.A. Okell and A.J. Allott, *Letteratura Birmana*, in: *Storia delle letterature d'Oriente*, vol. 4, Milano 1969, pp. 243–301.

K. Whitbread, *An Introduction to Burmese Language and Literature*, in: *Nachrichten der Gesellschaft für Natur- und Völkerkunde Ostasiens*, vol. 105 (1969), pp. 45–58.

Minn Latt: *Mainstreams in Burmese Literature*, in: *New Orient* 1960, no. 1, pp. 13–16; no. 3, pp. 23–25; no. 6, pp. 5–8; 1961, no. 6, pp. 172–175; 1962, no. 6, pp. 172–176.

Allessandro Bausani, *Le letterature del sud-est asiatico*, Firenze and Milano (chapter on Burmese literature, pp. 75–113).

U Tin Htway, *Prosaliteratur in birmanischer Sprache von der frühesten Zeit bis 1942*, in: *Saeculum* 24 (1973), pp. 191–211.

In addition, there are some special studies on the Burmese drama and on folk-tales. The dramatic literature of Burma was dealt with in two books by U Hla Pe (“*Konmara Pyazat*”, London 1952) and by Maung Htin Aung (“*Burmese Drama*”, 3rd ed., Calcutta 1956). For studies on Burmese folk-tales, a survey will appear in the article on Burma (“*Birma*”) in the “*Enzyklopädie des Märchens*” so that relevant information need not be repeated here.

Readers may further be referred to the *Journal of the Burma Research Society* where a considerable number of useful and informative studies on particular texts has been published. In addition, the bibliographical aids quoted in our list of references (below, pp. XXXVIII–XL), in particular the catalogues of Burmese printed books by L. D. Barnett (1913) and by Kenneth Whitbread (1969) are valuable aids for the scholar. A rather complete list of Pāli texts is found in the *Epilegomena to the Critical Pāli Dictionary (CPD)*, vol. 1 (1948), and a special study by G.H. Luce and Tin Htway on “*A 15th Century Inscription and Library at Pagán, Burma*” appeared in the “*Malalasekera Commemoration Volume*” (Colombo 1976, pp. 203–256).

As for translations, the above-mentioned *To lā³ ratu* by Rhañ Uttama kyo² along with later *ratu* poems composed by Lak Vai Sundara (born in 1727 A.D.) was edited and translated by Ba Han and others (Shin Uttamagyaw’s *Tawla and Letwethondara’s Ratus*, Rangoon 1964; *Standard Burmese Poems Series*, No. 1–2). There are not more than five larger works of pre-modern Burmese literature which were translated into a European language, viz. two biographies of the Buddha, the *Mālālānkāravatthu* of Dutiya Maithī³ charā to² (1747–1834) which is represented in our manuscript 109 (for the translations see below, 109); the *Tathāgata-udāna-dīpanī* of Dīpaiyañ³ Sirisaddhammābhilañkāra (1772 A.D.) which was translated by Bishop P. Bigandet between 1852 and 1855 (“*The Life or Legend of Gaudama the Buddha of the Burmese*”, 2 parts, Rangoon 1858; enlarged ed., ib. 1866; popular ed., London 1914); chapters 3–5 of the first part of the *Mhan nan³ mahārājayañ* (“*The Glass Palace Chronicle of the Kings of Burma*”, translated by U Pe Maung Tin and G.H. Luce, London 1923; reprint Rangoon 1960), the tales of *Saṅghajā charā to²* (1815–1886) which were translated by Maung Htin Aung (“*Burmese Monk’s Tales*”, New York 1966), and the literary letters composed by Kyaññ³kan rhañ kri³ (1757–1824) translated by the same author (“*Epistles Written on the Eve of the Anglo-Burmese War*”, The Hague 1968). A short selection of classical Burmese poems was translated by F. V. Lustig (“*Burmese Classical Poems*”, Rangoon n.d.), whereas earlier folk poems were translated by Maung Myint Thein (“*Burmese Folk-Songs*”, Oxford 1970). Translations of folk-tales are listed in the article in the “*Enzyklopädie des Märchens*” already referred to.

We should now add a short survey of the more important relevant studies in Burmese language. Such works are listed in our list of references (pp. XXXVIII–XL) and quo-

2. Studies of Burmese Literature

ted here with the abbreviations. The standard work is, of course, U Pe Maung Tin's history of Burmese literature (HBL). The book written by Bha Soñ³ (CMA) gives detailed biographies and lists of works of 168 Burmese authors from the earliest times until the recent period. Another important source of information was compiled by Lha Sa Min (Ganthav). It provides us with biographical and bibliographical material on 183 monks, 89 laymen and 9 laywomen who have contributed to Burmese literature or composed Pāli works in Burma. An extremely useful monograph on the Burmese and Pāli literature of the Konbaung (Kun³bhoñ) Period (1752–1885) was written by Moñ Ññvan¹ Moñ (MÑM); we were lucky to be able to use a copy of this unpublished thesis.

The Burmese literary historians of the past have produced a number of valuable works which form the basis of much of the information found in more recent publications. The most famous and detailed of these works is the Piṭakat to² samuiñ³ or Piṭakat sum³ puṃ cā tam³ which was composed in 1888 A.D. by Mañ³ kri³ Mahāsiri-jeyasū alias Ū³ Yam, Ū³ Yam or Ū³ Ran, who had been the Royal Librarian of the last Burmese king. This work, which is generally known by its short title as the Piṭakat samuiñ³ (Piṭ-sm), represents an attempt to collect whatever information was available in Burma at that time on literary works in Pāli and Burmese and on their authors as well as on Sanskrit works known in Burma. Ū³ Yam lists 2047 titles, and he provides additional knowledge on most of the works listed. Ū³ Yam's work is the largest and best of its kind, but he has had predecessors in this field. One of the earlier unpublished similar works is listed in our catalogue (116). We should also make reference to the well-known bibliographical Pāli work Gandhavaṃsa (Gv).

Important knowledge for the bibliographer is found in the Sāsana histories compiled in Burma. The Sāsanaṃsa written by Paññāsāmi in 1861 A.D. (Sās) was widely used as one of the main sources for the knowledge of the history of Burmese Buddhism and its literature, e.g. in the well-known monograph by Niharranjan Ray (An Introduction to the Study of Theravāda Buddhism in Burma, A Study in Indo-Burmese Historical and Cultural Relations from the Earliest Times to the British Conquest, Calcutta 1946), and it is based on a long tradition of earlier Sāsana histories. A detailed study of these works and their mutual relations remains an urgent desideratum of Burmese and Buddhist studies, and it would be precipitate to enter into a discussion of the merits of the various relevant texts here. We repeatedly refer to the Sāsanañānkāra by Mahā-dhammasaṅkran (Sāl) and to some sectarian works, viz. the Rvhekyañ nikāya sāsanaṃvañ (Rvhe), a history of the so-called Shwegyūñ Nikāya, and to the Mahāvisutārāmanikāyasāsanaṃvañ (MVS), a Sāsana history written from the view-point of the so-called Pakkoku sect. (For information on the sects of Burmese Buddhism, cf. H. Bechert, Buddhismus, Staat und Gesellschaft in den Ländern des Theravāda-Buddhismus, vol. 2, Wiesbaden 1966, pp. 16–24.)

Though there are no detailed manuscript catalogues yet, as mentioned in the preface, several lists of Burmese manuscripts as well as descriptions of Burmese Pāli manuscripts in general catalogues of Pāli manuscripts are available. All these catalogues and lists are enumerated in our list of abbreviations (below, pp. XXXVI–XXXVIII). Of particular value is, of course, the "Catalogue of Pāli and Burmese Books and Manuscripts belonging to the Library of the late King of Burma and found in the Palace at Mandalay in 1886" (published by the Superintendent, Government Printing, Rangoon 1910), though this most valuable collection of manuscripts is not preserved in its entirety. It seems that the manuscripts of the former Royal collection are now partly kept in the National Library (formerly Bernard Free Library) in Rangoon and partly in

Introduction

the India Office Library in London ("Mandalay Collection"), but a considerable number of these manuscripts seems to have disappeared. Probably an even larger number of manuscripts was destroyed during the capture of the Palace in 1885.

Last not least, three more valuable works on Burmese manuscripts and literature should be mentioned in this connection: U Tin Lwin has written a detailed study of the nissaya literature in his thesis "A Study of Pāli-Burmese Nissaya with Special Reference to the Mahāparinibbāna-Sutta" (University of London 1961; our abbreviation: Tin Lwin). A contribution by the same author on the nissayas is found in "Lū¹ mit chve cā 'up" (published in Mandalay in 1973 as a special publication for the International Book Year), pp. 270-307. The "Catalogue of Pāli Manuscripts from Further India" in Danish Collections compiled by C.E. Godakumbura, assisted by U Tin Lwin (our abbreviation: GL) is in the press and will be made use of for the future volumes of our catalogue. Special literature on non-Burmese literatures of Burma is outside the scope of our introduction, but a monograph on Buddhist manuscripts in Karen language covering the period from 1851 to 1970 may be listed here, because it is a remarkable pioneering work: Ū³ Bhun³ Mrañ¹, Buddhābhāsā Pui³ Karañ pe cā samuiñ³, Rangoon 1971.

Major difficulties with all work in our field arise from a number of peculiarities of Burmese tradition. The Burmese usually employed a considerable number of abbreviations which are sometimes difficult to understand. Therefore we have provided a detailed list of the traditional Burmese abbreviations (pp. XXV-XXXII). Secondly, the identification of texts is made difficult by the use of particular Burmese forms of the titles of Pāli texts in many instances. To quote a few examples, the Vuttodaya is known in Burma as Chan³ pāṭh (derived from chandas and pāṭha; cf., e.g., our ms. 23), the Subodhālañkāra as Alañkā pāṭh (cf. 14, 21 f.), the nissaya of Sammohavinodanī as Samo nissaya (77), the Mahosadhajātaka nissaya as Maho² jāt nissaya (73), the Abhidhammatthasaṅgaha as Saṅgruih (cf. 8, 28), the Abhidhammatthavibhāvinī as Ṭikā kyo² or as Ṭikā lha (cf. 90 f.) etc. Finally, many authors can be referred to by a number of alternative names. This is mainly due to the tendency to avoid using a monk's personal Pāli name or his original lay name, and to replace these names by a reference to the name of the thera's monastery, his native place or monastic titles. Sometimes ecclesiastical titles granted by royal order have rather completely replaced earlier names of a monk so that he is referred to by different names during different periods of his life. We may quote here as an example the names of the author of our text 132 who lived 1787-1842 A.D. His lay name was Ū³ Budh, alternatively spelt as Ū³ Put, Ū³ Bhut or Ū³ Pup, and he received the monastic Pāli name Jambudhaja which was later on changed into Jambudīpadhaja. Generally he is referred to, however, as Aṭṭhama Ññoñkan charā to² or Dutiya 'Ut kyon³ charā to², because he was the eighth abbot in the succession of the heads of the Ññoñkan monastery which was named after a village called Ññoñkan, and in 1192 B.E. (1830 A.D.) he was appointed the successor to the first abbot of the 'Oñ mre bhūṃ caṃ monastery in Ava, which was known as 'Ut kyon³ i.e. "brick monastery". Later on, the thera received the titles Cakkindābhīdhajamahādhammarājādhīrājaguru and Cakkindābhisirisaddhammahajamahādhammarājādhīrājaguru from king Bagyidaw (Bhakrī³ to²). In a shortened form, Rhañ Cakkinda or Cakkindābhi, these titles have largely replaced the earlier names of this thera (cf. 132), but all the names mentioned here may be found in manuscripts in different contexts and in different combinations, e.g. Ññoñkan charā to² Ū³ Budh etc. Therefore it is only natural that there are many instances in which one and the same author is listed under different

3. Texts Described in Our Catalogue

names or in which different authors are confused in the reference works, particularly in works written by Western scholars, who had no access to the original Burmese sources, in their treatment of Pāli literature from Burma. For these reasons, we have given ample references and explanations in our notes.

3. TEXTS DESCRIBED IN OUR CATALOGUE

The oldest layer of textual material found in Burmese manuscripts naturally consists of canonical Pāli texts. In our catalogue, manuscripts of all five parts of the Vinayapiṭaka (50–54, though 51 is incomplete), fragments of Dīghanikāya (61, 62) and fragments from the Yamaka (31, 32) are described. In addition, Bhikkhupātimokkha (4, 24, 43), Bhikkhuni-pātimokkha (5, 27) and different Kammavācās (7 in a palm-leaf manuscript, 45–48 in the so-called Square Script which will be referred to below, p. XVII, and 113 in a Monk's Hand-book) are represented. As far as the classical Pāli commentaries are concerned, we have a Samantapāsādikā (55), Kaṅkhāvitarāṇī (44) and Sumaṅgalavilāsini (63, first part only). Netti (37) and Suttasaṅgaha (81–83) belong to the group of the so-called "semi-canonical" Pāli works, and Pāli Ṭikās are represented by Ānanda's Mūlaṭikā on the Abhidhamma (41) only. The identification of the commentarial fragment 78 remains uncertain.

Mediaeval Ceylonese Pāli literature is well represented, viz. by the Vinaya works Khuddasikkhā (3, 11, 25, 79) and Mūlasikkhā (6, 26), the Buddhist compendium Sārasaṅgaha or Sāratthasaṅgaha (84), by the main commentary on the Abhidhammatthasaṅgaha, viz. the Abhidhammatthavibhāvinī (90), and by some works on lexicography, grammar, metrics and aesthetics, viz. Abhidhānappadīpikā (18), Kaccāyanapa-karaṇa and Kaccāyanavutti (125–129), Vuttodaya (23) and Subodhālaṅkāra (14, 22).

All the remaining works are of Burmese origin. Burma's Pāli literature is represented by Saddhammajotipāla's (Chappada's) Saṅkhepavaṇṇanā (34; 15th cent.), and by grammatical and lexicographical works, viz. by six of the so-called "fourteen minor texts" of Pāli grammar (cf. CPD 5.4), viz. Saddatthabhedacintā (140), Kaccāyanasāra (139), Ekakkharakosa (17), Saddavutti (15), Saddasāratthajālīnī (16) and Vibhatyattha (138) as well as a commentary on the Saddatthabhedacintā (137), and finally by the Abhidhānappadīpikā-ṭikā (19, 141).

The works in Burmese language including nissayas of Pāli texts described in our catalogue belong to the period from the 14th century to the late 19th century.

To give our readers an idea of the chronological order of the Burmese Pāli works found in the manuscripts described here, we shall make an attempt at a short historical survey of the works. The earliest work is, of course, the above-mentioned song of Anantasīriya (150; ca. 1200 A.D., see above, p. X). Caturaṅgabala (ca. 1313–1363 A.D.) who was referred to above (p. X) as one of Burma's earliest known poets, also wrote the Abhidhānappadīpikā-ṭikā in Pāli (19, 141). Chū³tvaṇ³pac charā to² (ca. 1313–1373) whose Pāli name was Rhaṅ Nāgita composed the Saddasāratthajālīnī, one of the "minor texts" of Pāli grammar. Rvhe kyoṅ³ charā to² Rhaṅ Guṇavaṭṭasaka (ca. 1325 A.D.) was the author of a nissaya of the last part of the Dīghanikāya contained in manuscript 65. In 1362 A.D., an unknown author composed the Saddatthabhedacintādīpanī (137), a commentary of Saddhammasīri's Saddatthabhedacintā (140) which was also composed in Burma at an earlier date.

The Dasajātakavisodhana, of which the nissaya on the Mahosadha- or Mahā-ummag-

gajātaka is found in **72**, was a work of Rhañ Ariyavaṃsa (ca. 1442 A.D.). Chappada or Chappaṭa who was also known as Saddhammajotipāla (ca. 1446 A.D.) wrote the Saṅkhepavaṇṇanā (**34**), a well-known Pāli commentary on the Abhidhammatthasaṅgaha. Rhañ Upāli (probably ca. 1535 A.D.) composed the Mahosadhajātaka nissaya or Maho² jāt nissaya (**73**) and Rvhe-umañ charā to² or Rhañ Jambudīpadhaja (ca. 1578–1650) a nissaya of the Pārājika portion of the Samantapāsādikā (**57**). The second half of the 17th century sees Rhañ Uttamasikkhā and another Rvhe-umañ charā to² who wrote the earliest known Piṭakat samuiñ³ in 1681 A.D. (**116**; cf. above, p. XIII). There is a considerable number of works written by authors born between the late 17th and the middle of the 18th century: Nissayas on Dīghanikāya (**64**), on Sumaṅgalavilāsini (**38**), on Khuddasikkhā (**80**) and on Saṅkhepavaṇṇanā-ṭīkā (**93**), all by the famous Mañiratana charā to² or Rhañ Ariyālaṅkāra (ca. 1708 A.D.), the Nāṇavaḍḍhanadīpanī by Rhañ Dhammasāra (**106**), composed in 1719 A.D., a nissaya on Abhidhānappadīpikā (**40**) by Paṭhama kyo²oñcamthā³ charā to² Rhañ Nāṇavara (1705–1753), a nissaya on Suttasaṅgaha (**81**) by Chumthā³ charā to² Rhañ Nandamālā (1718–1784 A.D.), Vīthi lak rui³ (**29**, **36**) and Saddā kri³ pud cac (**35**, **135**) by Toñtvañ³ charā to² Khañ kri³ phyo² Rhañ Nāṇālaṅkāra (1725–1763 A.D.), Vessantara pyui¹ (**115**) by Tvañ³sai³ tuik van Mahā caññsū Ū³ Thvan³ Nñui Rhañ Laṅkāsaṅgaha (1726–1809 A.D.), Kavilakkhaṇā sat puṃ sam pok (**142**) by Cinta kyo² sū Ū³ O (1736–ca. 1771 A.D.), a nissaya on Subodhālaṅkāra (**21**) by Rvhe toñ pugguil Rhañ Guṇacārī (1730–1810 A.D.), a nissaya on the Abhidhammatthasaṅgaha (**8**, **28**) and a Mātikā akok (**30**) by Paṭhama Bā³karā charā to² Rhañ Dhammābhinanda (1738–1800 A.D.), Ganthasārapakāsani (**97**) and a nissaya on Nyāsa or Mukhamattadīpanī (**133**, **134**) by Paṭhama Chañtai charā to² Rhañ Nāṇasaddhamma, Nāṇālaṅkāra or Nāṇa (1744–1816 A.D.), Dānabhedani and Silabhedani (**103–105**) by Prāssād kyoñ³ charā to² Rhañ Sāradassī (born in 1745 A.D.), a famous biography of the Buddha named Malālaṅkāravatthu (**109**) by Dutiya Maithī³ charā to² Rhañ Kavi or Kavivaṃsābhidhaja (1747–1834 A.D.), and a nissaya on Dhātukathā (**9**) as well as Rāsi cu (**10**) by Sai-añ³ charā to² Rhañ Sūriyavaṇṇasa (1763–1839 A.D.). For a few other works of the later part of the 18th century we know the date of their composition only, but not the life-time of the authors, viz. the Sutavandanā Bhurā³ rhi khui³ eā (**112**) by Toñtvañ³ pugguil kyo² Rhañ Vicittābhicāra (composed in 1774 A.D.), the Paramatthamañjūsā (**92**) by Rhañ Sāradassī (written in 1781 A.D.), and the Kappavinicchaya ame³ apre (**108**) by Charā Phruī³ (written in 1784 A.D.). For Dan¹ tuñ charā to² Rhañ Guṇālaṅkāra, the author of a nissaya on three Jātakas (**74**) and of the Milindapañhavatthu (**86**, **87**), who flourished ca. 1763 A.D., and for Vakkhut charā to² Rhañ Mañimañjūsā or Mañisāra, the author of nissayas on the Dukanīpāta, the Ekādasanīpāta and the Dvādasanīpāta of the Jātaka Commentary (**67**, **68**) and on the Vessantarajātaka (**75**), who flourished ca. 1782 A.D., we have no exact biographical dates. Paññāsa (**98**) was composed in 1767 A.D., but we could not trace the name of the author, and the same must be said of Vinañ kvan khyā (**95**) which was written in 1773 A.D.

A considerable number of works belong to the earlier parts of the 19th century, viz. a nissaya on Sāratthadīpanī-ṭīkā (**58**) by Gūkrī³ charā to² Rhañ Vicittālaṅkāra or Rhañ Varālaṅkāra alias Ū³ Rvhe Mañ³ (born in 1779 A.D.) who is sometimes referred to as Dutiya Gūkrī³ charā to², sometimes as Tatiya Gūkrī³ charā to², the Gaḷuṃ pran nissaya (**1**) by Pan³lvhā³ charā to² Rhañ Guṇavanta (composed in 1807 A.D.) and the Sāra-kathā (**2**) which was written by an unknown monk-poet in 1810 A.D. Further works written by authors of this period and of the middle part of the 19th century are a nissaya on Rūpasiddhi (**132**) and Kabyāsāratthasaṅgaha sat puṃ (**145**) by Aṭṭhama

4. Typology of the Manuscripts

Ññoṅkan charā to² Ū³ Budh (or Ū³ Put) alias Rhañ Jambudīpadhaja or Rhañ Cakkinda (1787–1842 A.D.), Vicitragaṇavijjā (33) by Pañ³ charā to² Rhañ Kavindābhi (1793–1850 A.D.), Ajjhāsayaṇapāmojja (102) by Thvatkhoṅ charā to² Rhañ Ñāṇavaṃsa (1798–1880 A.D.), Sīmabhedavibhāvaṇi (96) by Ban³mo² charā to² Rhañ Paṇḍita (1806–1877 A.D.), Saṃvegavatthudīpaṇi (100, 101) by Bhurā³ krī³ charā to² Rhañ Jāgara or Jāgarābhidhaja (1810–1874 A.D.) and Vinicchayaṛāsī (42) by Chaṅṭai charā to² Rhañ Sāgara (ca. 1848 A.D.). There are four works which we are not able to date, viz. Sikkhattayavinicchaya (12) by Rhañ Uttamaṇṇasi, a nissaya on Pārājika from the Vinaya (56, 60) by Khaṭṭoṅkrī³ Rhañ Mahā Upāli, Pucchā ame³ ta thoṅ or Pucchāpa-kiṇṇaka (39) by Sīripavarasudhammābhilaṅkāra and Vutti kyam³ rui³ by Rhañ Ñāṇasāra (136). There remains a number of works which we cannot exactly place within the context of Burmese literary history, because neither the author's name nor his date is known, viz. 13, 20, 59, 66, 71, 76, 85, 88, 89, 91, 94, 99, 107, 110, 111, 130 and 131. We have also described two historical texts which are not exactly dated, but seem to represent fairly old traditions, viz. 117 and 118.

Finally, there is a number of manuscripts described in this catalogue which fall outside the scope of literary history in a strict sense of the word, but nevertheless represent valuable documents of cultural history. There are handbooks of orthography (143, 144), monk's handbooks (113, 114), letters (119–121), revenue documents (122–124), a horoscope (147), astrological, medical and related texts and handbooks (146, 148–151) as well as texts of Burmese popular religion (152–155). Last not least, a beautiful illuminated manuscript depicting scenes from the Kusajātaka (69) deserves mention as a particularly valuable piece (see also plates I/II).

4. TYPOLOGY OF THE MANUSCRIPTS

There are two main types of traditional Burmese manuscripts, viz. palm leaf manuscripts and parabaik, besides some modern paper manuscripts representing recent copies made from earlier material.

The palm leaf manuscripts are written on the leaf of the Śrītāla tree (*Corypha umbraculifera*) called pe in Burmese, and their preparation is similar to that of palm leaf manuscripts in Ceylon. Palm leaf manuscripts are generally used for the copying of religious, literary and scientific works and other texts of general importance as well as for letters and horoscopes.

A parabaik (pura puik) is a folding book, usually made of locally produced paper. The two most common types of parabaiks are the black and the white parabaik, termed according to the colour of the leaves. Parabaiks are used for notes, for rough copies of literary works, sometimes for letters, and generally for administrative documents.

A third type of books represented in the material described in our catalogue consists of the so-called Kammavā manuscripts, i.e. the carefully prepared lacquer manuscripts of Kammavācā texts in Pāli. Whereas all the other manuscripts are written in the usual type of the Burmese script with its characteristic round letters, these Kammavā manuscripts are written in the "Square Script" which is a very archaic type of the Burmese script and based on the alphabet of the Pagan period as represented in wall inscriptions.

For further details on Burmese manuscripts, we refer readers to Maung Wun, Notes on Burmese Manuscript Books, in: JBRs 33 (1950), pp. 224–229, to E.P. Quigly,

Introduction

Libraries, Manuscripts and Books of Burma, London 1956, as well as to the detailed articles in the Burmese Encyclopaedia (MCK), vol. VI, pp. 353 ff. (s.v. *pe cā*), vol. X, pp. 284 ff. (s.v. *Mranmā pura puik*) and ib., pp. 289 ff. (s.v. *Mranmā pe cā*), the last two articles written by the present co-author Daw Khin Khin Su.

To many of the manuscripts, small pieces of palm leaf are added which are called "paper-cutter" in our catalogue, because their shape resembles that of a European paper-cutter, though they do not have the same function. They are written upon with the title and often also with the pagination of the manuscript as well as with names of the donors and other particulars about the book and their only function is to provide users with this information. We should also mention that several manuscripts are wrapped with cloth, and bound together with rather long ribbons. Some of these ribbons are interwoven with inscriptions which often refer to the donors of the manuscript and sometimes contain a *patthanā*, i.e. the expression of pious wishes of the donor.

For the foliation of palm leaf manuscripts of Burma, the use of the consonants of the Burmese script along with vowels in the following alphabetical order is the almost exclusively used system: *ka, kā, ki, kī, ku, kū, ke, kai, ko, ko², kaṃ, kā³*. After *kā³*, *kha* and the other consonants follow in the same combinations with vowels. In this order, all consonants used for the writing of Pāli are included, i.e. *ma* is followed by *ya ...*, *ra ...*, *la ...*, *va ...*, *sa ...*, *ha ...*, *ḷa ...* and finally *a, ā, ī* etc. until *ā³*. If there are more than the 396 leaves numbered in this way, another series begins with combinations of the consonants with *y, r, h* and *v*. The order of these combinations can be found in the Burmese spelling-book called *Mranmā sañ pun³ kri³* (often printed and used in schools). According to this book, *ā³* is followed by *kya, kyā, kyī*. Since *ya* cannot be combined with all consonants, only the following series of combinations with vowels are used: *kya, kyā ... khya ... gya ... pya ... phya ... bya ... bhya ... mya ... lya ...*, ending with *lyā³*. In ancient manuscripts, *ghya ...* is also used in its proper place in the alphabet. The next series of combinations used for foliation is *kra ... khra ... gra ...* (*ghra ...*) *ṅra ... pra ... phra ... bra ... bhra ... mra ...*. There are three more such series, viz. *ṅha ... ṅṅha ... pha ... nha ... mha ... yha ... rha ... lha ... vha ...* and *ḷha ...* (but this last combination is omitted in modern works), followed by *myha ... lyha ...* and finally *ṅrha ... mṅha ...*. If still more folios are to be numbered, *kva kvā kvī ... khva ...* etc. (with all consonants except with *v*, because *vva* is not permissible) until *ṅva ṅvā ṅvī ... ṅvā³*, then *kyva ... khyva ... gyva ...* (in ancient texts also *ghyva ...*) *pyva ... phyva ... byva ... bhya ...* (omitted in some lists), *myva ... lyva ... krva ... khva ... grva ...* (*ghrva ...*) *prva ... phrva ... brva ...* (*bhrva ...*) *mrva ...* etc. are used. The spelling-books provide a long list of additional possibilities. One set of 12 folios is traditionally called an *āṅgā*, whereas a complete bundle of palm leaves is termed *ta chū* or *ta thup*. These terms are used to describe the size of manuscripts in Burmese. A single leaf is called *ta khyap*. For further reference, see MCK, vol. XIII, pp. 227–233, and *Charā Soṅ³ Lvaṅ: Mranmā akkharābēda*, (Burmese Alphabetology), Rangoon 1972, pp. 103 ff.

In *parabaiks*, the pages are generally not numbered, but in some recent *parabaiks* the Burmese numbers are used.

5. CHRONOLOGY

In traditional Burma, altogether seven eras were in use:

a) Mahāsakkarāj era. This era is said to have been established by king Añjana, the grandfather of the Buddha. It begins in 692 B.C.

(b) Sāsana era, i.e. the Buddhist era. This era which is known in all countries of Theravāda Buddhism, is reckoned from the date of the Buddha's parinibbāna according to Theravāda tradition, viz. 544 B.C.

(c) Saka era. This era is said to have been established by king Sumundri of Prome (Sriksetra) in 78 A.D., but it is nothing else but the adaptation of the well-known Indian Śaka era. G. H. Luce erroneously terms this era as "Mahāsakarāja" (G. H. Luce: *Old Burma – Early Pagan*, vol. 2, Locust Valley 1970, pp. 329f.). For the correct reading of the relevant inscription, see Pe Maung Tin: *The Saka Era in Pagan*, in: *JBRs* 22 (1932), p. 151. The Shwegugyi Pagoda inscription clearly reads sākye, not mahāsakye.

(d) Sakkarāj (also called Dīghasakkarāj or Arhaññ sakkarāj era; in modern terminology Kojā sakkarāj, Gocā sakkarāj or Gojā sakkarāj). See also below, p. XXXV. This is the most commonly used Burmese era. It is said to have been established by king Puppā³ Co Rahan³ of Pagan in 638 A.D., and it is identical with the era called Cūlasakarāja by G. H. Luce (loc. cit., p. 330).

(e) Rassasakkarāj (Atui sakkarāj) era. This era starts from 1436 A.D. It was established by king Muī³ Nñhañ³ of Ava (1427–1440 A.D.) with the intention to replace the earlier Sakkarāj era, but it soon fell out of use.

(f) Kaliyuga era. This Indian era (starting from 3101 B.C.) was introduced into Burma along with Indian astrological literature, particularly with the translation of the Sūryasiddhānta (for a ms. of the Burmese version of this text, see part 2 of the present catalogue).

Of these six eras, only the Sakkarāj (or Dīghasakkarāj) era and the Sāsana era are in practical use and referred to in our manuscripts. The term Sakkarāj is spelt in many orthographic variations, viz. in earlier inscriptions and manuscripts as Sakarac, Sagarac, Sakarāj, Sagarāj, Sakarec and Sakkarec, in later manuscripts as Sakaraj, Sakkarac, Sakkraj, Sakkarāj, Sakkaraj and Sakraj. The form Sakkarāj is now considered standard orthography. In modern Burmese documents, the Christian era is also used along with the earlier eras.

In addition to these eras, Burmese chronology also uses the Twelf Year Cycle. This system has been described at length by J. S. Furnivall: *The Cycle of Burmese Year Names*, in: *JBRs* 12 (1922), pp. 80–95, and by G. H. Luce, *Old Burma – Early Pagan*, vol. 2, pp. 330f. The names of the years are found in many manuscripts, in our catalogue e.g. in 115 (here the bhādra year, spelt as bhadra).

For further details of the Burmese calendar, see G. H. Luce, loc. cit., vol. 2, pp. 327–337, and Ū³ Sin³ Dan: *Mranmā nuiñ ñam sum³ sakarāj myā³*, in: *Union of Burma Journal of Literary and Social Sciences*, vol. 2, no. 1 (Jan. 1969), pp. 77–102, as well as the article "Sakkarāj" in *MCK* XIII, pp. 193–195; cf. also *PVA* 16 (s.v. kocā, kojā, kojā sakkarāj).

In writing numbers, apart from the Burmese symbols of numbers, the so-called ka-ṭa-pa-ya system is in use. This system which is also known from Sinhalese manuscripts (see *SH*, p. X), is described in *BED* I, 16 (s.v. akkharā 4); for the use in Ceylon see

Introduction

W.A. de Silva: *Catalogue of Palm Leaf Manuscripts in the Library of the Colombo Museum*, vol. 1, Colombo 1938, p. XXIII. For references in Burmese language sources, see SSA 332 (s.v. piṭakasaṅkhyā etc.); Lokisippalaṅkāra kyam³, compiled by Moñ Bha Sañ³, Rangoon 1956, p. 193; Ī³ Budh (Cakkindābhi), Kabyāsaddasaṅgaha kyam³, Rangoon 1260 B.E. (1898 A.D.), p. 118; PVA 169 (s.v. piṭakat saṅkhyā). A well-known key stanza for memorizing this system, which is termed piṭakasaṅkhyā in Burma, runs as follows (see SSA 332):

*kādi ṭādi ya kārādi navasaṅkhyā pakāsītā
pakārādi pañcasaṅkhyā suññā nama ñña na sarā*

The piṭakasaṅkhyā numbers are mostly written "paṭiloma" i.e. in the reverse order; dates given in this way are found in our mss. **21** (ripunlakkhe = 2312: nalātake = 1130), **68** (jaragathe = 2328: jagakkaye = 1146), **101** (raṭhakkhayam = 1222: bhānuvakkham = 2404), **133** (bhaghālakkhe = 2344: khattāpake = 1162). In two manuscripts, the reverse order is not used, viz. in **102** (yakkhaṭhagge = 1223) and in **112** (kaṭibije = 1138).

Another system of replacing numbers by words is the so-called system of saṅketa-saṅkhyā. It is mentioned by Hla Pe: Abbreviations, Cryptograms and Chronograms in Burmese, in: JBRS 47 (1964), p. 395. The list given there is not complete, but more information is to be found in the following Burmese works: SSA 525 (s.v. saṅkhyā myui³ prā³, no. 4); PVA 344 (s.v. saṅketasaṅkhyā); Kalyāṇi kyok cā, pāli and nissaya, ed. and transl. by Bhurā³ phrū charā to², Rangoon 1938, pp. ñña-ṭa (explanation of the use of this system in the Kalyāṇi inscriptions); Kyi³saile³thap charā to²: Cvay cum kyo² thañ kyam³, vol. 1, Mandalay 1968, pp. 60f.; Ī³ Budh (Cakkindābhi), Kabyāsaddasaṅgaha kyam³, Rankun 1260 B.E./1898 A.D., pp. 117f.; cf. also Tvañ³sañ³ Mramā rājavai sac by Tvañ³sañ³ tuik van mahā caññsū, vol. 1, Rangoon 1968, p. 351 (note).

It seems useful to give here a complete list of the words used to represent numbers in the saṅketasaṅkhyā system:

- 0: suñña, sunya, kha, nabha:
- 1: rūpa, sūrajja, canda, meru, pāsāda, nāsika, inda, sakka:
- 2: do², dve, camma, yama, pāda, bhujā, netta, kaṇṇa, visāṇa, locana, cakkhu;
- 3: aggi, kinna, kinni, paṇāma, utu, loka, padakkhiṇa, sikhī, rāma:
- 4: veda, beda, aṇṇava, jaladhi, udadhi, sāgara, samudda, sindhu, kara, ratanā:
- 5: pāna, tithī, sara, bhūta, karaṅguli:
- 6: rasa, utu, samaya:
- 7: isi, muni, pabbata, bhūmi, assa, haya:
- 8: nāga, oḷā, vasu, basyhu, pasyu, bhoga, veyyākaraṇa:
- 9: ruddha, samāpatti, chidda, chidra, sadda, gaha:
- 10: disā:
- 11: rudda, hara:
- 12: akka, māsa, rāsī, dinakara.

The saṅketasaṅkhyā system is used for dating in our ms. **105** (pañcarasocammaduve = 2265: ekāṭhasuññasūrajje = 1081). It was, however, very common in earlier Burmese writings, and there are many examples for its use in the famous Kalyāṇi inscriptions of Pegu.

TABLE OF TRANSLITERATION

Vowels:

| | | | |
|---|---|---|----|
| က | န | ဇ | ဇိ |
| ခ | ဃ | ဇ | ဇိ |
| u | ñ | o | o |

Consonants:

| | | | | | | | | | |
|---|----|---|-----|---|----|----|-----|---|----|
| က | ka | ခ | kha | ဂ | ga | ဃ | gha | င | ña |
| စ | ca | ဆ | cha | ဇ | ja | ဇျ | jha | ဉ | ña |
| တ | ta | ထ | tha | ဒ | da | ဃ | dha | ဏ | na |
| တ | ta | ထ | tha | ဒ | da | ဇ | dha | န | na |
| ပ | pa | ဖ | pha | ဘ | ba | ဃ | bha | မ | ma |
| ယ | ya | ရ | ra | လ | la | ဝ | va | | |
| ဆ | sa | ဟ | ha | ဋ | la | | | | |

Vowels in combination:

| | | | | | | | | | |
|----|----|----|----|----|-----|----|----|----|-----|
| က | ka | ကာ | kā | ကိ | ki | ကီ | kī | ကု | ku |
| ကူ | kū | ကေ | ke | ကဲ | kai | ကာ | ko | ကိ | kui |

Tones: ဝ¹ ဝ² ဝ³

Niggahīta (se³ se³ tan): ဝံ anā

Special sign: ဝိ i

Sanskrit letters:

| | | | | | | | |
|---|-----|---|-----|---|----|---|----|
| က | l | စ | s | ဇ | r | ဃ | r |
| က | l | ဇ | l | ဇ | au | အ | ah |
| က | kr | က | kṛ | က | kl | က | kl |
| က | kau | က | kah | | | | |

TRANSLITERATION

The romanization of Burmese and Pāli as used in the present volume represents a system which exactly reveals the spelling of the words and texts in Burmese script. It is, therefore, a pure transliteration without regard of the pronunciation of the Burmese language which, as it is well known, follows a historical orthography quite different from the phonology of modern Burmese. For details of the problems of rendering Burmese in the Roman script and for a historical account of the different systems of transliteration and transcription of Burmese, we refer readers to John Okell: *A Guide to the Romanization of Burmese*, London 1971 (James G. Forlong Fund, vol. 27). Though Okell proposes a method of transliteration which is consistent and useful, we have decided not to follow his system, but rather base our transliteration on the romanization suggested by Chas. Duroiselle which was accepted by the Archaeological Survey of Burma, by the Burma Research Society and by the Burma Historical Commission, and thus has the great advantage of being well-known and widely used by scholars in Burma itself. Following the system proposed in the Library of Congress Cataloguing Service Bulletin was out of the question, because that system is neither a consistent transliteration nor a correct description of the pronunciation, but a blend of the methods of transliteration and phonetic transcription which is not free from ambiguities and not accepted or even known to anybody but a few scholars and bibliographers in the United States. It is still to be hoped that the Library of Congress will change this system in favour of one of the better alternatives.

When we accepted the transliteration invented by Duroiselle, we found that it was necessary to make a few minor changes of this method in order to reach uniformity in the transliteration of Burmese and Pāli without deviations from the now internationally accepted system of romanization of Pāli. Therefore, we use *v* where Duroiselle uses *w*, we transliterate Anusvāra or Niggahīta as *ṃ* (not *m̃*) and we transliterate *ṇ* in all cases by *ṇṇ*, whereas Duroiselle transliterated this symbol as *ṅ* in final position. Thereby we always distinguish *ṅ* and *ṇṇ* in accordance to the Burmese orthography. For the verbal and genitive particle which is written *eṇṇ*¹ in its full form and is phonetically equivalent to *i* (*i*¹), we use the transcription *j* instead of Duroiselle's *i* in order to differentiate it from the initial vowel *i*. If the symbol for initial *a* is used not to denote the vowel *a*, but only as a "vowel support" (similar to the orthography of vowels in Semitic scripts), we represent this symbol by an apostrophe so that in this case also the exact orthography of the original remains visible in the transliteration, whereas Duroiselle had neglected the orthographic difference between the use of the "special symbols" for initial vowels and the spelling with "vowel support"; our method here agrees with Okell's suggestion (see Okell, loc. cit., p. 21). "Sanskrit letters" (see Okell, loc. cit., pp. 26f.) are transliterated according to the generally accepted translit-

eration of Sanskrit. Finally, it must be mentioned that the order of consonants in consonant groups like *myha*, *mrhup*, *lvhā*, *kyvan*, *krvak*, *mrvhā* is not arbitrary as asserted by Okell (*loc. cit.*, p. 22), but, according to Burmese orthographic tradition, it should follow the order of the letters *y*, *r*, *l*, *v* and *h* in the Burmese alphabet, so that Okell's transliteration (*mhya*, *mhrup*, *lhwā*, *kywan*, *krwak*, *mhrwā*) does not always agree with the traditional order. Since, from the phonetic point of view, *h* belongs to the basic consonants, the spelling *mhya*, *mhyup* etc. could have been preferred, but in a purely graphematic transliteration the solution accepted by us seemed to be the most consistent one. In addition, the sequence used by us largely agrees with the alphabetical order as employed in traditional Burmese dictionaries as well as in modern official publications, e.g. the Burmese Encyclopaedia (*MCK*, *Akkharā cañ jayā*³ at the beginning of each volume).

The division of words proposes a major problem in the romanization of Burmese. In traditional Burmese writing, *scriptio continua* is employed. There are attempts to arrive at a division into word units in modern Burmese publications, but no uniformity has yet been reached. The underlying difficulty results, of course, from the structure of the Burmese language which has no "words" in the sense known to us from the Indo-European languages. The problem is, therefore, similar to that of word-division in Tibetan, where scholars have finally decided not to use hyphens, but to print syllable by syllable. This system was also followed in the Catalogues of Tibetan manuscripts and block-prints in the present series (*Verzeichnis der orientalischen Handschriften in Deutschland*, Vol. XI, Part I ff.). After a lengthy discussion, we finally decided to adopt a method which is similar to the now rather generally accepted way of the transliteration of Tibetan. We felt encouraged to follow this method when the present editor's proposal was accepted at a meeting at the Library of Congress in Washington under the auspices of CORMOSEA in December, 1974, as a draft rule for Burmese word division to be included in the transliteration tables issued by the Library of Congress, if approved by certain other meetings. This meeting was conveyed, because the already mentioned transliteration rules of the Library of Congress, which we could not follow, had no provisions for word-division. Before the meeting, selected titles were transliterated by several Burmese experts, and the results proved that all of them had arrived at different word-division. The draft rule accepted by the meeting is, formulated in a memorandum from Prof. David K. Wyatt dated March 31, 1975, as follows:

"Burmese words are not written separately: spacing occurs only after longer phrases. In romanization, Burmese words and compounds are divided into their monosyllabic elements, with the exception of atonal prefixed syllables which are combined with the following syllable. Loan-words from Pāli and Sanskrit are divided into the shortest meaningful elements into which they can be divided without change of orthography. Word-division for other loan-words follows the usage of the language from which the word has been taken. Additional note: *Mranma* is not divided. Foreign toponyms are treated as loan-words. Burmese toponyms are not divided if they appear as single words in the BGN gazetteer."

Though some experts still determinedly resist this method, and thus it remains open, if it will be generally adapted for bibliographical and other purposes, we felt that we should proceed on this basis for our catalogue particularly since no other reasonable way of solving the problem is known to us at present. Therefore, we have not tried to write "words", but divided the Burmese text into the monosyllabic elements of the Burmese language. Atonal prefixed syllables, however, are combined with the following

Transliteration

syllable (e.g. *charā*, *arhan*, *bhurā*³). We have, however, made an exception for the Burmese names of months, numerals in certain cases (e.g. *khunhac*), for all place-names and for a few other proper names. In general, we have not divided Pāli loan-words, but consistently followed the rules of Pāli orthography, wherever Pāli words are employed. Similarly, semi-loan-words from Sanskrit, Pāli, Mon and Shan have not been divided into syllables (e.g. *saṅgruih*, *aṅgā*, *kusuil*, *takkasuil*, *caṅṅsū*, *lankā*, *rasi*¹, *punnā*). Other exceptions arise from the use of abbreviations in Burmese texts, e.g. if *akyvan nup* is spelt in an abbreviated way as *akyvanup*, because we have transliterated this abbreviated spelling without alteration as *akyvanup*.

Other types of abbreviations are, however, dealt with according to Duroiselle's method by writing out in full the abbreviated syllables. For the convenience of the reader, a list of the more common abbreviations found in Burmese manuscripts is added on pp. XXV–XXXII. The Pāli abbreviations listed below, pp. XXV–XXVI, are, however, transliterated in their abbreviated form.

In modern Burmese writings, orthographic peculiarities based on shortened forms of expression are found, where *i* has disappeared and been replaced by the first tone instead of the second or third tone which is still being written. In the case of the combination with the second tone, we can use our transliteration system without alteration, e.g. *lū*¹ mit *chve*. In combinations with the third tone, for reasons of typographical convenience, we transliterate the third tone mark along with a subscribed dot representing the first tone which is used to denote a possessive expression, e.g. *maṅ*³ *cā* 'up.

In a few cases, we used hyphens to avoid misunderstandings, e.g. in proper names like that of the *Lokathip-ū*³ pagoda, in the geographical names of *Lak-yā*³, *Sai-aṅ*³ etc., because **Lokathipū*³ **Lakyā*³ etc. would be liable to be understood as containing a syllable *pū*³, *kyā*³ etc. instead of the correct division into *thip* and *ū*³, *lak* and *yā*³ etc.

The transliteration and word-division of Pāli follows the new regulations issued by the Pāli Text Society in 1976.

BURMESE ABBREVIATIONS

1. INTRODUCTORY REMARKS

The following list of Burmese abbreviations is arranged under three categories: (1) Pāli abbreviations; (2) abbreviations for the days of the week, monetary units, weights and measures, etc.; (3) purely orthographic abbreviations. Whereas we have transliterated the abbreviations of the first category exactly as they are written, i.e. in their abbreviated form, we have replaced all Burmese abbreviations of the third category by the full Burmese spelling of the words represented. As for abbreviations of the second category, we had to follow different methods for the sub-categories.

2. PĀLI ABBREVIATIONS

(a) pu di ā = pubbenivāsa, dibbacakkhu, āsavakkhaya.

This formula is mainly found in colophons as a patthanā or part of a patthanā (see **9**, **34**, **36**, **53**, **56**, **64**, **65**, **67**, **73**, **74**, **76**, **77**, **80**, **81**, **84**, **86**, **95**, **96**, **97** etc.), in **87** and **93** in reversed form as di pu ā.

(b) bha sa ha = lobha, dosa, moha.

This abbreviation is used in Burmese texts in many instances, e.g. in the first Burmese patthanā verse of the colophon of **56** quoted below.

(c) su = suneyya; ci = cinteyya; pu = puccheyya; bhā = bhāseyya; vi = vicāreyya; li = likheyya; si = sikkheyya; dhā = dhāreyya.

This series of abbreviations can be used in full or in part (e.g. in the third stanza quoted below from the beginning portion of **39** where only su ci pu bhā is written). See SSA 204, s.v. cā tat kroñ³ rā, etc.

(d) Names of the "five Buddhas" (written according to the Burmese orthography of their names):

sam = Kokkasam (Kakusandha); gum = Konāgum (Konāgamana); pa = Kassapa; ma = Gotama; yya = Arimetteyya (Metteyya).

(e) Names of the "twenty-eight Buddhas":

tam me sa dī ko mam su re so a pa nā pa su su pi
a dham si ti phu vi si ve ka ko ka go namām' aham

The full names of the Buddhas are: tam = Tañhānkara; me = Medhānkara; sa = Saranānkara; dī = Dīpañkara; ko = Kondanna; mam = Maṅgala; su = Sumana; re = Revata; so = Sobhita; a = Anomadassī; pa = Paduma; nā = Nārada; pa =

Burmese Abbreviations

Padumuttara: su = Sumedha: su = Sujāta: pi = Piyadassī: a = Atthadassī: dhaṃ = Dhammadassī: si = Siddhattha: ti = Tissa: phu = Phussa: vi = Vipassī: si = Sikhī: ve = Vessabhū: ka = Kakusandha: ko = Koṇāgamana: ka = Kassapa: go = Gotama.

This abbreviation is found in **118**, verse 9 of the beginning portion. It is found in many Buddhist hand-books, e.g. Tui¹ bamā vat rvat cañ Sakhañ Kuīy To² Mhuīn³, Mantale³ 1976, p. 270.

(f) The series of the last ten Jātakas (538–547) of the canonical collection, the so-called Jāt krī³ chay bhvai¹ ("ten great Jātakas") is abbreviated as follows:

te = Temiya (Mūgapakkha): ja = Janaka: su = Suvannasyam, Suvannasāma (Sāma): ne = Nemi (Nimi): ma = Maho²sadhā, Maho²sathā (Mahā-ummagga): bhū = Bhūridat (Bhūridatta): caṃ = Candakumāra (Khaṇḍahāla): nā = Nārada (Mahānāradakassapa): vi = Vidhura (Vidhurapaṇḍita): ve = Vesantarā (Vessantara).

This series of names, sometimes with slight alterations (e.g. Vesam for Ve), is often used in texts (e.g. in the colophon of **116**), but also written on finger-nails to serve as a protective charm.

(g) The three jewels: Bu = Buddha, dha = dhamma, saṃ = saṃgha.

(h) Abbreviation: du sa na so. It represents four stanzas quoted in the Aññatarapuri-savatthu of Dhammapada-aṭṭhakathā (II, 10–11, commenting on Dhammapada 60):

Dujjivitaṃ ajivimha ye sante na dadamhase
vijjamānesu bhogesu dīpaṃ nākamha attano
Satthiṃ vassasahassāni paripuṇṇāni sabbaso
niraye paccamānānaṃ kadā anto bhavissati
Natthi anto kuto anto na anto paṭidassati
tadā hi pakatam pāpaṃ mama tuyhañ ca mārisa
So hi nūna ito gantvā yoniṃ laddhāna mānusiṃ
vadaññū silasampanno kāhāmi kusalaṃ bahuṃ

(i) Pāli numerals:

pa = pathama: du = dutiya: ta = tatiya: ca = catuttha: ma = pañcama: cha = chaṭṭhama.

The numerals sattama, aṭṭhama, navama etc. are not abbreviated.

(j) In the colophon of **116**, the following Pāli-Burmese abbreviation is found:

ā bo kā ya ṇa rvhe kaṇ

This represents the so-called sattasahajātā (Burmese bhvā³ bhak to² 7 pā³, i.e. seven items originating at the same time with the last birth of the bodhisattva):

ā = Ānanda: bo = Bodhi tree: kā = Kāludāyī: ya = Yasodharā: ṇa = Ṇa (han Channa): rvhe = rvhe 'ui³ krī³ le³ luṃ³ (four golden vases): kaṇ = Kaṇḍaka.

(k) Other Pāli and Pāli-Burmese abbreviations:

nam = nissaya
nissya = nissaya
pa = peyyāla
pā = pāli to²
pe = peyyāla
la = peyyāla.

Some of these Pāli abbreviations are dealt with by Hla Pe: Abbreviations, Cryptograms and Chronograms in Burmese, in: JBR 47 (1964), 385–396.

3. Abbreviations for the Days of the Week, Monetary Units, Weights and Measures etc.

3. ABBREVIATIONS FOR THE DAYS OF THE WEEK,
MONETARY UNITS, WEIGHTS AND MEASURES ETC.

(a) Days of the week:

| | | |
|------------------------|-------------|--------------|
| tanaṅganve | (Sunday) | ၁ နေ့, ၁ နေ့ |
| tanañlā | (Monday) | ၂ လာ, ၂ လာ |
| aṅgā | (Tuesday) | ၃ ဝါ, ၃ နေ့ |
| buddhahū ³ | (Wednesday) | ၄ ဟး |
| krāsapate ³ | (Thursday) | ၅ ထေး, ၅ နေ့ |
| sokrā | (Friday) | ၆ ကြာ |

There are several examples for these abbreviations in our mss. We have transliterated them in their abbreviated form (e.g. 1 ne¹ in the colophon of 13). Sometimes the numerals are written instead of the ciphers (e.g. sum³ gā in the date of the first section of 53).

(b) Monetary units:

| | | |
|--------------------|----------|-------|
| ta kyap | 1 kyat | န |
| ta mat | 1/4 kyat | န |
| ta mū ³ | 2 annas | မာ, ခ |
| ta pai | 1 anna | ခ |
| ta puin | 1 pie | ပ |

(c) Weights (general):

| | | |
|-------------------------|---------------------------|---------------------|
| ta pissā | 1 viss | ဝါ, ၁ သာ |
| nā chay sā ³ | 1/2 viss = 50 tickles | ၅၀, ၅ဝါး |
| acit sā ³ | 1/4 viss = 25 tickles | ၂၅ ^၀ |
| avak sā ³ | 1/8 viss = 12 1/2 tickles | ၁၂ ^၀ ခွဲ |

(d) Troy weights:

| | | |
|---------------------|--|------|
| ta kyap | | န |
| ta mū ³ | | န |
| ta pai | | ခ |
| ta rve ³ | | ရေခဲ |

(e) Linear measures:

| | | |
|---------|-----------------------|----|
| ta tā | 7 cubits | ဝါ |
| ta lan | 2 yards | ၁ |
| ta toñ | 1/2 yard | ၁ |
| ta pe | 1 foot | ပေ |
| ta thvā | 1/4 yard | ဝါ |
| ta muik | 1/8 yard | ၁ |
| ta sac | a breadth of a finger | ၁ |

Burmese Abbreviations

(f) Cubic measures:
measure of capacity

| | |
|---------------------|------|
| ta la myak | ချက် |
| ta la may | ဝယ် |
| ta khvak | ခက် |
| ta pranñ | ခ |
| ta ca rvat | ဝတ် |
| ta cit | ခ |
| ta khvai | ခဲ |
| ta tan ³ | ခံ |
| ta tui ¹ | ခွ |

(g) Abbreviated numerals and classifiers

| | |
|--|------------|
| 1 tac, ta | တ, တ |
| Pā ³ with numbers | |
| 1 ta pā ³ | တါး |
| 2 nhac pā ³ | နှစ် |
| 3 sum ³ pā ³ | ခု |
| 4 le ³ pā ³ | လါး |
| 16 chay ¹ khrok pā ³ | ဆယ့်ခြောက် |

These abbreviations are replaced by the full Burmese spellings in our transliteration.

(h) Specifications on the volume of a manuscript:

| | | |
|----------|--------|----|
| ta aṅgā | 1 aṅga | ခါ |
| ta khyap | 1 leaf | ခံ |

These specifications are replaced by the complete orthography in our transliteration.

4. BURMESE ORTHOGRAPHIC ABBREVIATIONS

The use of such abbreviations which we always have replaced by the full spellings, has a long history in Burma. So far, no complete list of them has been published, so that our list is a first attempt to give a survey of this subject. The use of such abbreviations in the inscriptions of the Lokahteikpan (Lokathippan) temple in Pagan (built in the 12th century) was discussed by Bohmu Ba Shin: *The Lokahteikpan*, Rangoon 1962, pp. 29f. A discussion of the typology and history of these abbreviations, which render reading Burmese manuscripts very difficult in some cases, is not intended here, but, for the benefit of readers of Burmese manuscripts, we have included a lengthy list of all such abbreviations which are used in manuscripts and known to us. To facilitate the use of the list, we have subdivided it into a few sub-sections, each with abbreviations of a similar or a comparable type. In our list, the transliteration in full is followed by the full Burmese orthography in the second and by the abbreviations in the third (and, if necessary, following) columns.

4. Burmese Orthographic Abbreviations

(a) Ending -k is written like niggahīta, e.g.

| | | |
|------|--------|-----------|
| anak | အနက် | အနံ, အန့် |
| anok | အနောက် | အနော |
| pyok | ပျောက် | ပျော |
| rok | ရောက် | ရော |

(b) Short spellings of ending -ññ in the two types (type 1: -ñ instead of -ññ; type 2: -ññ is replaced by symbols resembling ñ and h in combination, but placed with the initial consonant of the syllable), e.g.

| | | | |
|-------------------|-------|------|------|
| taññ | တည့် | တည့် | တၢ် |
| maññ | မည့် | မည့် | မၢ် |
| laññ | လည့် | လည့် | လၢ် |
| saññ | သည့် | သည့် | သၢ် |
| naññ | နည့် | နည့် | နၢ် |
| naññ ³ | နည့်း | နည့် | နၢ်း |
| caññ | စည့် | စည့် | စၢ် |

(c) Abbreviated spellings of bisyllabic units containing -y- in the second part of the unit. Some spellings of this type are still used in modern Burmese. Examples:

| | | |
|--------------------|----------|--------|
| mayā ³ | မယား | များ |
| phayā ³ | ဖယား | ဖျား |
| yok yā | ယောက် ယာ | ယောကျာ |
| lak yā | လက် ယာ | လကျာ |

For use of the abbreviated writing of yok yā and lak yā in modern Burmese, see Judson's Burmese-English Dictionary, Rangoon 1966, pp. 822 and 889.

(d) Abbreviated spellings of bisyllabic units with -r- in the second syllable:

| | | |
|--------------------|-------|-------|
| nārī | နာရီ | နာရီ |
| charā | ဆရာ | ဆရာ |
| bhurā ³ | ဖရား | ဖြား |
| khari ³ | ခရီး | ခြီး |
| tarā ³ | တရား | တရား |
| sirī | သီရီ | သီရီ |
| kharuññ | ခရုဏ် | ခရုဏ် |
| ñarai | ငရဲ | ငြာယ် |

(e) Abbreviated spelling of -ā³, where the symbol for the length of the vowel is omitted, e.g.

| | | |
|-------------------|------|-----|
| kā ³ | ကား | ကး |
| ñā ³ | ငါး | ငး |
| tarā ³ | တရား | တရး |
| thā ³ | ထား | ထး |
| samā ³ | သမား | သမး |
| sā ³ | သား | သး |

Burmese Abbreviations

(f) Abbreviated spellings of -o², where the symbols for the vowel are omitted, e.g.

| | | |
|-------------------------------------|-----------|---------|
| co ² | စဝ် | စ် |
| to ² | တော် | တ် |
| mato ² taro ² | မတော တရော | မတ် တရ် |

(g) Haplographic spellings used as abbreviations, e.g.

| | | |
|-----------------------------------|------------|--------|
| lulan | လလင် | လင် |
| mhū ³ mat | မူး မတ် | မူတ် |
| sve ³ sok | သွေး သောက် | သွောက် |
| nam nak | နံနက် | နံက် |
| sā ³ samī ³ | သား သမီး | သီး |
| kyvan nup | ကျန် နပ် | ကျန်ပ် |
| pru pran | ပြု ပြင် | ပြင် |

In some particular cases, we have not reconstructed the full spelling, but retained the abbreviated orthography: cf. above, p. XXIV.

(h) Omitting of consonants. For this rather rare type of abbreviations, we quote three examples, the third of which is found in some mss. described in this volume:

| | | |
|--------------------|--------|------|
| sūkrī ³ | သွကြီး | ကြီး |
| pra yug | ပြ ယဂ | ပြဂ် |
| bhurā ³ | ဘရာ | ဘာ |

(i) Abbreviated spellings, in which the initial consonant of the second syllable or word is placed below the initial letter of the first word, but no symbol is omitted, e.g.

| | | |
|----------------------|--------|------|
| yakhañ | ယခင် | ယင် |
| yakhu | ယခ | ယု |
| la chan ³ | လ ဆန်း | လန်း |
| la chut | လ ဆတ် | လတ် |
| sakhañ | သခင် | သင် |
| samī ³ | သမီး | သီး |
| samā ³ | သမား | သား |
| senat | သေနတ် | သွေတ |
| navan ³ | နဝင်း | နင်း |
| amin ¹ | အမိန် | မိန် |
| phavā ³ | ဖဝါး | ဖူး |
| ka ca | က စ | က |

Some spellings of this type are found in ancient inscriptions only, e.g.

| | | |
|--------|-------|------|
| sikhañ | သိခင် | သိင် |
|--------|-------|------|

(k) Abbreviated spellings, where the initial consonant of the second syllabic unit is placed below the initial letter of the first word like in (i), but the symbol for the ending vowel or consonant of the first syllable or unit is omitted too, e.g.

| | | |
|-------|------|----|
| gāthā | ဂါထာ | ဂါ |
|-------|------|----|

4. Burmese Orthographic Abbreviations

| | | |
|-----------------------|--------|-----|
| lak nak | လက နက | လက |
| lak thak | လက ထက | လက |
| lak bhak | လက ဘက | လက |
| lak khyā ³ | လက ချာ | လျာ |

(l) The use of conjunct consonants in cases, where two Burmese words follow each other, e.g.

| | | |
|----------|--------|--------|
| lak kham | လက ခံ | လက |
| dut thā | ဒုတ ထာ | ဒုတ္ထာ |

In the normal orthography, conjunct consonants should be used only in the writing of Pāli words.

(m) The use of ciphers for syllables which are phonetically identical with the numerals:

| | | |
|-------------------------------------|-----------|---|
| laññ ³ , le ³ | လညး, လေး | ၄ |
| so, so ² | သော, သော် | ၆ |
| kui | က | ၉ |

Examples:

| | | |
|--|----------------|-------------|
| nā so sū | နာ သော သူ | နာ ၆ သူ |
| phrac so | ဖြစ သော | ဖြစ ၆ |
| praññ ¹ cum evā so | ပြည စံ စာ သော | ပြည စာ ၆ |
| cit kram so ² | စတ ကြံ သော | စတ ကြ ၆ |
| so ² laññ ³ koñ ³ | သော် လညး ကောငး | ၆ ၄ ငး |
| satui ¹ samī ³ kui | သတ သမး က | သတ သ ၉ |
| ratanā sum ¹ pā ³ kui | ရတနာ သး ပါး က | ရတနာ သ ပး ၉ |

See Buil Mhū³ Bha Rhan: Pugam mañ cā cu sutesana lup nan³, Rankun, 1964, p. 108 (Burma Historical Commission, Series 1).

(n) There is a number of other abbreviated spellings. We could trace the following cases:

| | | |
|----------------------------------|----------|------------------|
| koñ ³ | ကောငး | ငး |
| kroñ ³ | ကြောငး | ငး, ^၆ |
| kyoñ ³ | ကျောငး | ငး, ^၆ |
| kroñ ¹ | ကြောင | င |
| Ū ³ khoñ ³ | ဥး ခေါငး | ဥကောငး |

If seen from a historical point of view, the particle i can be described as an abbreviation for eññ¹, but we have dealt with this particle as a separate symbol in the rules for transliteration (above, p. XXII):

| | | |
|-----------------------|----|---|
| i (eññ ¹) | ဧည | ဧ |
|-----------------------|----|---|

(o) Finally, in some cases several types of abbreviations can be used alternatively or in combination, e.g.

| | | |
|------------------------------------|-----------|---|
| kui ³ kroñ ³ | ကး ကြောငး | ၉ |
|------------------------------------|-----------|---|

Burmese Abbreviations

| | | |
|--------------------------------------|-------------|----------------------|
| le ³ kon ³ | လေး ကောင်း | ၎င်း, ၎င်း, ၎င်း |
| lann ³ kon ³ | လည်း ကောင်း | ၎င်း, ၎င်း, ၎င်း |
| sum ³ pā ³ | သုံး ပါး | သုပ္ပာ, သို ပး, ၎င်း |
| (ruy ¹) rve ¹ | (ရုတ်) ခု | ၎င်း |
| nhuik | နှိုက် | ၎င်း |

5. ORTHOGRAPHIC VARIATIONS

Orthographic variations are transliterated as they stand in the manuscript, e.g. luiv, thuiiv, chuiv, sov, tuiv¹, hhi, sav are written in this form, if they are used for lui, thui, chui, so, tui¹, rhi, so in archaic orthography. Another orthographic irregularity which, however, is not marked in our transliteration, is the use of ဆ for the usual conjunct consonant ဆ (ssa). Finally, the symbols for the tones are often omitted in the traditional orthography employed by the scribes. For details, see below, p. XXXIV.

EXPLANATIONS

The catalogue is similar to Klaus L. Janert: *Indische Handschriften, Teil I* (Verzeichnis der orientalischen Handschriften in Deutschland, Band II,1, Wiesbaden 1962) and to Heinz Bechert and Maria Bidoli: *Singhalesische Handschriften, Teil I* (Verzeichnis der orientalischen Handschriften in Deutschland, Band XXII,1, Wiesbaden 1969) in the form of the arrangement of the descriptions. However, manuscripts of mixed contents belonging to different categories in our classification of subject-matter are described as 1-42 at the beginning of the present catalogue. To avoid repetitions, we have given only one technical description of all those manuscripts which contain more than one text which has been placed before the separate descriptions of the texts.

In the head-line of each description, the current number (separately for each text in manuscripts of mixed contents), the call number of the manuscript and the abbreviation of the library, museum or collection and its place (as listed in Index F) is given. Below this, in small characters, further information, if known, is given on

the number of texts in the general description of a manuscript with mixed contents;
accession number;
type of material;
information on book-covers, ribbons, paper-cutters etc. (secondary covers added by the present owner being listed in exceptional cases only);
number of leaves, with information on missing leaves etc. ;
eventual damage of the manuscript or of single leaves;
size of a leaf;
size of the written part of a leaf;
number of lines;
punch holes in palm leaf manuscripts;
illustrations:
gilding or paint on the edges of the manuscript;
type of the script, if the script shows any peculiarities, and on the number of scribes, if the manuscript was written by more than one scribe;
marginal titles and other bibliographical information (on pagination etc.) found in the manuscript and on paper-cutters;
corrections;
date of the manuscript or of sections thereof;
place and name of the scribe;
donor, former owners, and source of acquisition of the manuscript;
language;

XXXIII

Explanations

script, if other than Burmese;
prosodic nature of the text (prose or verse);
texts on ribbons.

In the next part of the descriptions, we mention the author, if known, in ordinary characters, and the title of the text in bold types. If useful, beginning (Beg.) and end (End) of the text of the manuscript (or part of the manuscript) is quoted. We have, however, not included the beginning and end of texts which are easily accessible in printed editions. We have also quoted most of the colophons, but these are printed in italics to differentiate them from the quotations from the text proper.

Explanations on the contents, literary history and other useful information follow. Again, we have not repeated information which can be traced from generally available hand-books. Finally, we list other manuscripts (Mss.), editions (Ed.) and relevant passages in reference-works. Editions listed in the bibliographies quoted in our list of abbreviations are generally not cited in extenso, but by giving the reference to the relevant bibliography. For canonical and other well-known Pāli texts only a short reference to the bibliography in the Epilegomena of the Critical Pāli Dictionary is included, but no citation of other manuscripts and editions. For Burmese texts, our main reference is to the *Piṭakat samuiñ³* (*Piṭ-sm*; see above, p. XIII); in the edition of 1959 quoted by us, the numbers of texts are marked by an asterisk, if a manuscript of the text is found in the Bernard Free Library (now National Library) in Rangoon (see *Piṭ-sm*, p. 87 fn.), so that the *Piṭakat samuiñ³* represents a rather complete catalogue of the Burmese National Library too. We do not claim completeness for the references to other manuscript catalogues.

For the system of transliteration, we refer to pp. XXI–XXIV. The passages quoted from the manuscripts are transliterated exactly as found in the manuscripts described. Corrections are given in the notes which are numbered a, b, c etc. to avoid confusion with the designation of the tones of the Burmese language. Superfluous letters and words are put in [], letters and words missing in the manuscript are between <>. The sign ~ after *namo tassa* is an abbreviation of the formula “*namo tassa bhagavato arahato Sammāsambuddhassa*”. The mark (...) is used, where the text of the available part of a manuscript ends within a textual passage. Not readable letters or lost letters are denoted by the sign . . for each syllable or . for a single element of a syllable.

We have not corrected such irregularities in the Burmese orthography which can be considered as usual orthographic variants or peculiarities. Corrections of the Burmese orthography are restricted to those cases, where the spelling found in the manuscript would lead to misunderstandings. In Pāli texts, we have noted the correct readings, but we have not corrected very common orthographic variants such as *ṭh* for *ṭṭh* as well as the confusion between *n* and *ṇ*, *l* and *ḷ* etc. In other cases where the correct form is easily understood by the reader, the text of the manuscript is quoted without change, but with the sign (!). As is well known, the symbols for the tones are not regularly written in ancient manuscripts; in this respect, too, we have not corrected the text according to the modern orthography, but retained the original spelling without notice. For the writing of tones in earlier manuscripts, see the following two references: *Alon³ mañ³ tarā³ amin¹ to² myā³*, ed. by *Do² Khañ Khañ Cin*, Rankun 1964 (Burma Historical Commission Series, No. 5), Introduction, p. ca (deals with the writing of tones in documents of *Alon³ bhurā³*'s reign); *Bha Rhañ: Pugam mañ³ cā cu sutasana lup ṇan³*, Rankun 1964 (Burma Historical Commission Series, No. 1), pp. 110f. (deals with the writing of tones in ink inscriptions and states that the writing of tones is testified for

Explanations

the first time in an inscription written during the reign of Anokphak lun man³, 1605–1628 A.D.).

The punctuation marks as used in the Burmese manuscripts (one or two strokes called pud thi³ or pud ma respectively) are not always in agreement with the meaning of the passages. In general, we have reproduced them as found in the text, but corrected them without notice where it seemed to be useful.

References to passages in Pāli texts are to volume and page of the PTS editions, for Vinaya to Oldenberg's edition and for Jātaka to Fausbøll's edition, unless another edition is explicitly referred to.

For the systems of dating see Introduction, above, pp. XIX–XX. In giving the years of the Christian era corresponding to the Burmese era in unclear case (i.e. if the month is not known), we have decided not to mention the two possible correspondences by adding 638 or 639, but only the first of the two years, i.e. for 1200 B.E. we give 1838 A.D. only, not 1838/39 A.D. We have retained the short forms of expressions used in Burma for the moon calendar, e.g. "on the 7th waning" for the 7th day of the waning moon.

ABBREVIATIONS

I. CATALOGUES AND LISTS CONTAINING BOOKS PRINTED IN BURMESE SCRIPT

| | |
|------------|--|
| Barnett I | L.D. Barnett: A Supplementary Catalogue of Sanskrit, Pali, and Prakrit Books in the Library of the British Museum acquired during the years 1892–1905. London 1908 [includes Pāli works in Burmese script] |
| Barnett II | L.D. Barnett: A Supplementary Catalogue of the Sanskrit, Pali, and Prakrit Books in the Library of the British Museum acquired during the years 1906–1928. London 1928 [includes Pāli works in Burmese script] |
| BED | J.A. Stewart and C.W. Dunn: A Burmese-English Dictionary. Part 1–5. London 1940–1969 [“List of Books Cited”, quoted according to number of part and abbreviation] |
| BB | L.D. Barnett: A Catalogue of the Burmese Books in the British Museum. London 1913. |
| CPD | A Critical Pāli Dictionary, begun by V. Trenckner, revised, continued, and edited by Dines Anderson, Helmer Smith, and Hans Hendriksen. Vol. 1. Copenhagen 1924–1948 [quotations refer to bibliography in: Epilegomena to Vol. 1, by Helmer Smith, Copenhagen 1948, pp. 37*–69*] |
| MNSA | Moñ So ² Koñ ³ : Mraṇmā Nuiññam Sutesana Asañ ³ cā kraññ ¹ tuik rhi Mraṇmā cā 'up cā rañ ³ , in: JBRS 47 (1964), pp. 559–586 [list of Burmese books in the library of the Burma Research Society] |
| PVA | Ū ³ Thvan ³ Mrañ ¹ : Pāli sak vohāra abhidhān. [Rangoon] 1968 [Pāli and Burmese books, quoted from list of references, with abbreviations] |
| TMA | Ū ³ Van: Takkasuil Mraṇmā abhidhān. Part 1–5. Rankun 1952–1964 [Burmese books quoted from list of references, with number of fascicle and abbreviation] |
| TPMA | Praññ thoñ cu Mraṇmā Nuiññam Buddhasāsanā Aphvai ¹ Tipitaka Pāli Mraṇmā abhidhān. Part 1ff. Rankun 1964 [Pāli books quoted from list of references, with number of volume and page] |
| Whitbread | Kenneth Whitbread: Catalogue of Burmese Printed Books in the India Office Library. London 1969 |

2. CATALOGUES OF MANUSCRIPTS

A. CATALOGUES OF BURMESE MANUSCRIPTS

| | |
|-------|--|
| Brown | Henry C. Warren: Pāli MSS. in the Brown University Library at Providence, R.I., in: JPTS 1885, pp. 1–4 |
|-------|--|

2. Catalogues of Manuscripts

| | |
|-------------|--|
| Desai | W.S. Desai: Burmese MSS in the Royal Asiatic Society Library, in: Sir William Jones Bicentenary of his Birth Commemoration Volume 1746–1946, Calcutta 1948, pp. 146–151 |
| Forch | E. Forchhammer: Report on the Literary Work performed on behalf of Government during the year 1879–80. Rangoon 1882 [quoted: Appendix K, pp. II–XL. – The Report was also printed in Rangoon 1880 with different pagination] |
| Gangoly | O.C. Gangoly: Some Illustrated Manuscripts of Kamma-Vaca from Siam, in: <i>Ostasiatische Zeitschrift</i> , N.F. 13 (1937), pp. 207–214. [The manuscripts described are from Upper Burma] |
| Mand | V. Fausbøll: Catalogue of the Mandalay MSS. in the India Office Library, in: <i>JPTS</i> 1896, pp. 1–52 |
| Palace | Catalogue of Pāli and Burmese Books and Manuscripts belonging to the Library of the late King of Burma and found in the Palace at Mandalay in 1886. Rangoon 1910 |
| Pertsch | Wilhelm Pertsch: Über eine Pāli-Handschrift in der Herzogl. Bibliothek zu Gotha, in: <i>Gurupūjākaumudī</i> , Festgabe zum Fünfzigjährigen Doctorjubiläum Albrecht Weber. Leipzig 1896, pp. 108–115 |
| PMT I | Pe Maung Tin: Burma Manuscripts in the British Museum, in: <i>JBRs</i> 14 (1924), pp. 221–246 [quoted: pages and call numbers in brackets] |
| PMT II | Pe Maung Tin: Burma MSS. in the Bodleian Library, Oxford, in: <i>JBRs</i> 15 (1925), pp. 145–147 |
| Tha Do Aung | Tha Do Aung: Buddhist Literature in Burmah, in: <i>The Maha-Bodhi and the United Buddhist World</i> 10, No. 6 (Oct. 1901), pp. 56–58 |

B. CATALOGUES LISTING BURMESE MANUSCRIPTS AMONG OTHER MANUSCRIPTS

| | |
|-------------|--|
| BMPāli | List of Pāli Manuscripts [excluding the Nevill Collection]. British Museum [unpublished typewritten catalogue in the Oriental Reading Room, British Library, London] |
| Cab II | A. Cabaton: Catalogue sommaire des manuscrits sanscrits et pālis de la Bibliothèque nationale, fasc. 2: <i>Manuscrits Pālis</i> . Paris 1908 |
| Cab III | A. Cabaton: Catalogue sommaire des manuscrits indiens, indo-chinois et malayo-polynésiens de la Bibliothèque nationale. Paris 1912. [Burmese manuscripts, pp. 149–166; quoted according to number of Burmese manuscripts] |
| Cambr | T.W. Rhys Davids: List of Pāli Manuscripts in the Cambridge University Library, in: <i>JPTS</i> 1883, pp. 145–146 |
| CM | W.A. de Silva: Catalogue of Palm Leaf Manuscripts in the Library of the Colombo Museum. Vol. 1. Colombo 1938. [Burmese manuscripts in section II, Mss. no. 1744–1803; quoted according to numbers] |
| CM (Zoyasa) | L. de Zoysa: Catalogue of Pāli, Sinhalese, and Sanskrit Manuscripts in the Ceylon Government Oriental Library. Colombo 1882. [Preface dated 1876]. Reprinted in: <i>JPTS</i> 1882, pp. 46–58 [all Burmese manuscripts mentioned in this catalogue are described in CM] |
| Copenh | T.W. Rhys Davids: List of Pāli Manuscripts in the Copenhagen Royal Library [including additions made since the publication of Westergaard's catalogue], in: <i>JPTS</i> 1883, pp. 147–149 |
| CPLM | Nandasena Mudiyanse: A Catalogue of Palm Leaf Manuscripts Written in |

Abbreviations

- Burmese, Cambodian and Siamese Characters, in: *The Buddhist* 43 (1972/73), no. 2-5, pp. 145-147; no. 6-8, pp. 42-44; vol. 44 (1973/74), pp. 1-9. [quoted according to numbers]
- Feer Leon Feer: List of Pāli MSS. in the *Bibliothèque nationale*, Paris, in: *JPTS* 1882, pp. 32-37 [all manuscripts listed here are described in Cab II]
- GL C.E. Godakumbura, ass. by U Tin Lwin: *Catalogue of Pāli Manuscripts from Further India*. Copenhagen (*Catalogue of Oriental Manuscripts, Xylographs etc. in Danish Collections II,1*) [in the press; quoted according to call numbers of the manuscripts]
- Hoern I K.J.R. Hoerning: List of Manuscripts in the British Museum, in: *JPTS* 1883, pp. 134-144
- Hoern II K.J.R. Hoerning: List of Pāli MSS in the British Museum, acquired since 1882, in: *JPTS* 1888, pp. 108-111
- HSOA Dieter George: *Handschriften aus Südostasien, Ausstellung der Orientabteilung der Staatsbibliothek Preußischer Kulturbesitz . . . vom 8. Januar bis 13. Februar 1977*, Berlin 1976 [quoted according to numbers]
- Manch N.A. Jayawickrama: *Pali Manuscripts in the John Rylands University Library of Manchester*. Manchester 1973 [also in: *Bulletin of the John Rylands University Library of Manchester* 55 (1972), pp. 146-176]
- München Verzeichnis der orientalischen Handschriften der K[öniglichen] Hof- und [Bayerischen] Staatsbibliothek in München mit Ausschluß der hebräischen, arabischen und persischen. München 1875 (*Catalogus codicum manu scriptorum Bibliothecae regiae Monacensis I,4*)
- NCC V. Raghavan: *New Catalogus Catalogorum, An Alphabetical Register of Sanskrit and allied Works and Authors*. Vol. 1-8. Madras 1949-1974. - Vol. 1, revised edition. Madras 1968
- Oldenb H. Oldenberg: *Catalogue of the Pāli Manuscripts in the India Office Library*, in: *JPTS* 1882, pp. 59-128 [quoted according to numbers]
- Oxf H. Frankfurter: List of Pāli MSS, in the Bodleian Library, Oxford, in: *JPTS* 1882, pp. 30-31
- Petr N.D. Mironov: *Katalog indijskich rukopisej*. Fasc. 1. Petrograd 1914 [quoted according to numbers]
- Pol H.J. Poleman: *A Census of Indic Manuscripts in the United States and Canada*. New Haven, Conn., 1938 [quoted according to numbers]
- Reg C. Regamey: *Manuscrits sur feuilles de palmier, Les manuscrits indiens et indochinois de la section ethnographique du Musée historique de Berne, Catalogue descriptif*, in: *Jahrbuch des Bernischen Historischen Museums in Bern* 38 (1948), pp. 40-62 [quoted according to numbers]
- Sen J. Fillozat: *Etat des manuscrits de la collection Émile Senart*, in: *Journal asiatique* 228 (1936), pp. 127-143
- West N.L. Westergaard: *Codices Indici Bibliothecae Regiae Havniensis*. Havniae 1846

3. REFERENCE WORKS ON HISTORY OF LITERATURE AND GENERAL WORKS

- ATP Pathama Moñ³thoñ charā to² (Mahādhammasankran): *Ame³ to² phre. Mantale³* 1961

3. Reference Works on History of Literature and General Works

- Bollée W.B. Bollée: Die Stellung der Vinaya-Ṭṭkās in der Pāli-Literatur, in: ZDMG, Supplementa I, XVII. Deutscher Orientalistentag, Vorträge, Teil 3, Wiesbaden 1969, pp. 824–835
- Books BRS U Thaw Kaung: List of Books in English and other European Languages in the Burma Research Society Library, in: JBRS 47 (1964), pp. 445–556
- Buddhadatta Polvattē Buddhadatta: Pālisāhityaya. 2 parts. Ambalangoda 1956; Maradāna (Colombo) 1957
- CMA Bha Soñ³: Cā chui to² myā³ atthuppatti. 2nd ed., Rankun 1966; 3rd ed., 1968 [quoted according to numbers of the personalities as given in the mātikā]
- Coedès George Coedès: Catalogue des Manuscrits en Pāli, Laotien et Siamois provenant de la Thaïlande. Copenhagen 1966 (Catalogue of Oriental Manuscripts, Xylographs etc. in Danish Collections II.2)
- Edmunds Albert J. Edmunds: A Buddhist Bibliography based upon the libraries of Philadelphia, in: JPTS 1902–1903, pp. 1–60
- Franke R. Otto Franke: Geschichte und Kritik der einheimischen Pāli-Grammatik und -Lexikographie. Straßburg 1902
- Furnivall J.S. Furnivall: Manu in Burma: Some Burmese Dhammathats, in: JBRS 30 (1940), pp. 351–370
- Ganthav Lha Sa Min: Ganthavañ pugguñ kyo² myā³ atthuppatti poñ³ khyup. Rankun 1961
- Gard R. A. Gard: Bibliography for the Study of Buddhism in Burma in Western Languages. Tokyo 1957
- Geiger Wilhelm Geiger: Pāli Literature and Language; authorised English translation by Batakrishna Ghosh. Calcutta 1943. – 2nd ed., Delhi 1968 [quoted according to paragraphs in the first section]
- GPC The Glass Palace Chronicle of the Kings of Burma, translated by Pe Maung Tin and G. H. Luce. London 1923. Reprint, Rangoon 1960 [incomplete translation of the Mhan nan³ mahārājavañ to² kri³; covers only part III–V of the chronicle].
- Gramm Mabel Bode: Early Pāli Grammarians in Burma, in: JPTS 1908, pp. 81–101
- Gv The Gandhavaṃsa, ed. Minayeff, in JPTS 1886, pp. 54–80. [See also Mabel Bode: Index to the Gandhavaṃsa, in: JPTS 1896, pp. 53–86]
- HBL Bhe Moñ Tañ [Pe Maung Tin]: Mrammā cā pe samuiñ³ (History of Burmese Literature). Rankun 1947
- Janert Klaus Ludwig Janert: An Annotated Bibliography of the Catalogues of Indian Manuscripts. Part 1. Wiesbaden 1965 (Verzeichnis der orientalischen Handschriften in Deutschland, Supplementband I)
- Kbeh Ū³ Moñ Moñ Tañ et al.: Kun³bhoñ chak mahārājavañ to² kri³. 3 vols. Rankun 1967–1968 [continuation of the Mhan nan³ mahārājavañ to² kri³, the so-called “Glass Palace Chronicle”; cf. GPC]
- MCK Mrammā¹ evay eum kyam³, ed. Mrammā Nuiññam Bhāsā Pran Cā Pe Asañ³. Part 1–15. Rankun 1954–77 [so-called “Burmese Encyclopaedia”]
- MMOS Ū³ Tañ: Mrammā mañ³ `up khyup puṃ cā tam³. 5 vols. Rankun 1931–33 [administration documents of Burmese kings; only vols. 1–2 available to us; English title: Myamma Min Okchokpon Sadan]
- MÑM Moñ Ññvan¹ Moñ: Kun³bhoñ khet Mrammā nissaya myā³ cā cu cā rañ³. Rankun 1975 [cyclostyled thesis for Diploma of Library Science, University of Rangoon]

Abbreviations

| | |
|----------|--|
| MVS | Arhañ Kelāsa: Mahāvisutārāmanikāya sāsanañvañ. Rankun 1970 |
| Pit-sm | Ū ³ Yam: Pitakat samuiñ ³ , ed. Ū ³ Khañ Cui ³ , publ. Hamsāvati. Rankun 1959 [number of text quoted] |
| Pit-st | “Lay ti vannita” Ū ³ Lha Tan: (Pitakat samuiñ ³ kho ²) Pitakat sum ³ pum cā tam ³ [catalogue of manuscripts and books in the Mahādhammaceti tuik to ² kri ³ of Ū ³ Bhui ³ Si ³ in Sathum (Thaton)]. Rankun 1940 |
| PLB | Mabel Haynes Bode: The Pali Literature of Burma. London 1909 (Prize Publication Fund, 2). Reprint, Rangoon 1965 |
| Popov | G. P. Popov: Birmanskaja Literatura. Moskva 1967 |
| PPN | G. P. Malalasekera: Dictionary of Pāli Proper Names. 2 vols. London 1937–38 (Indian Texts Series) |
| Quigly | E. P. Quigly: Some Observations on Libraries, Manuscripts and Books of Burma. London 1956 |
| Rvhe | Arhañ Pañdita ther: Rvhekyañ nikāya sāsanañvañ. Rankun 1963 |
| SAD | Saddā ñay 15 con pāth; ed. Ū ³ Thvan ³ Sin ³ , Ū ³ 'Oñ Mrañ ¹ and Ū ³ Thvan ³ Rañ. Rankun 1954 |
| Sāl | Mahādhammasaṅkram: Sāsanañāṅkāra cā tam ³ , publ. Hamsāvati Press. Rankun 1956 [history of Buddhism, written during the time of King Bagyidaw] |
| Sās | Paññāsāmi: Sāsanañvamsa, ed. Mabel Bode. London 1897 (Pali Text Society) |
| SH | Heinz Bechert und M. Bidoli: Singhalesische Handschriften. Teil 1. Wiesbaden 1969 (Verzeichnis der orientalischen Handschriften in Deutschland, XXII,1) |
| SSA | Ashyañ Obhāsābhivamsa: Sutesana sarup pra abhidhān. Rankun 1955 |
| Tin Lwin | Tin Lwin: A Study of Pali-Burmese Nissaya with Special Reference to the Mahāparinibbāna-Sutta. London 1961 [unpublished M.A. thesis, University of London] |
| Trager | Frank N. Trager: Burma, A Selected and Annotated Bibliography. New Haven 1973 (Behaviour Science Bibliographies) |
| Wun | Maung Wun: Notes on Burmese Manuscript Books, in: JBRS 33 (1950), pp. 224–229 |

4. GENERAL ABBREVIATIONS

| | |
|---------|--|
| A.B. | of the Buddhist era (“Sāsana era”, see p. XIX) |
| acc. | Accession number |
| A.D. | of the Christian era (“anno domini”) |
| B.E. | of the Burmese era (“Sakkarāj” or “Dīghasakkarāj era”, see p. XIX) |
| beg. | beginning |
| BRS | Burma Research Society |
| BSOAS | Bulletin of the School of Oriental and African Studies (London) |
| ed. | edited, edition |
| fn. | footnote |
| fol(l). | folio(s) |
| IIABS | International Institute for Advanced Buddhist Studies, Rangoon |
| JBRS | Journal of the Burma Research Society (Rangoon) |

4. General Abbreviations

| | |
|---------|---|
| JPTS | Journal of the Pali Text Society (London) |
| JSS | Journal of the Siam Society (Bangkok) |
| ms(s). | manuscript(s) |
| n.d. | no date |
| PTS | Pali Text Society, London |
| s.v. | sub voce, under the word |
| transl. | translated |
| UCL | Universities' Central Library, Rangoon |
| UCR | University of Ceylon Review (Peradeniya) |
| v.l. | varia lectio |
| ZDMG | Zeitschrift der Deutschen Morgenländischen Gesellschaft |

For the abbreviations used to denote the libraries, museums etc. owning the manuscripts described, see below index F, pp. 221 ff.

LIST OF PLATES

Plate I/II

Two scenes from the illuminated manuscript of the *Kusajātaka* in the Museum für Völkerkunde, Hamburg, catalogue no. **69**, belonging to the texts (3), (4) and (11) in our description.

Plate III

Beginning of the lacquer manuscript of *Kammavācā* in the Museum für Völkerkunde, Hamburg, catalogue no. **45**: foll. kha verso, khā recto and verso.

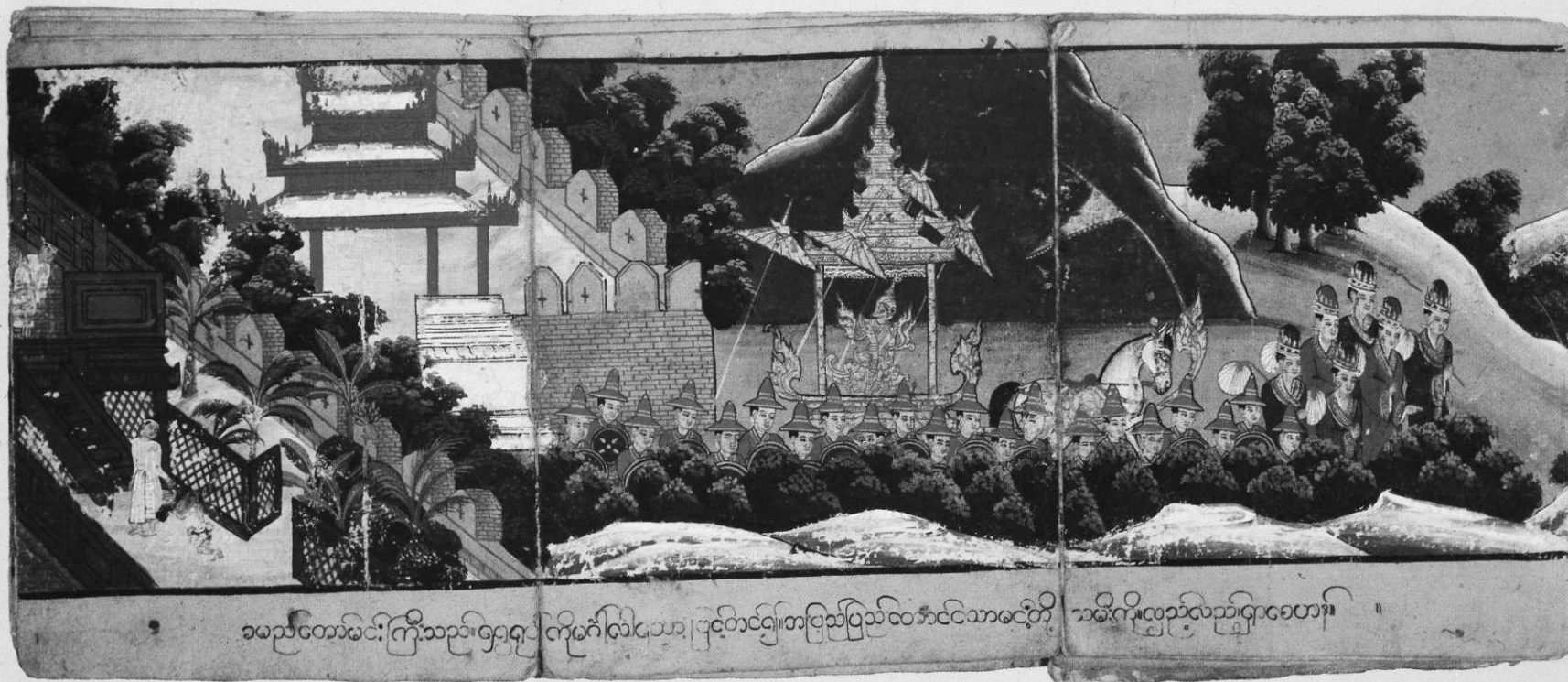
Plate IV

Manuscript of the *Mahāvagga* and *Cūlavagga* of the *Vinayapitaka* in the Seminar für Indologie und Buddhismuskunde, Göttingen, catalogue no. **53**.

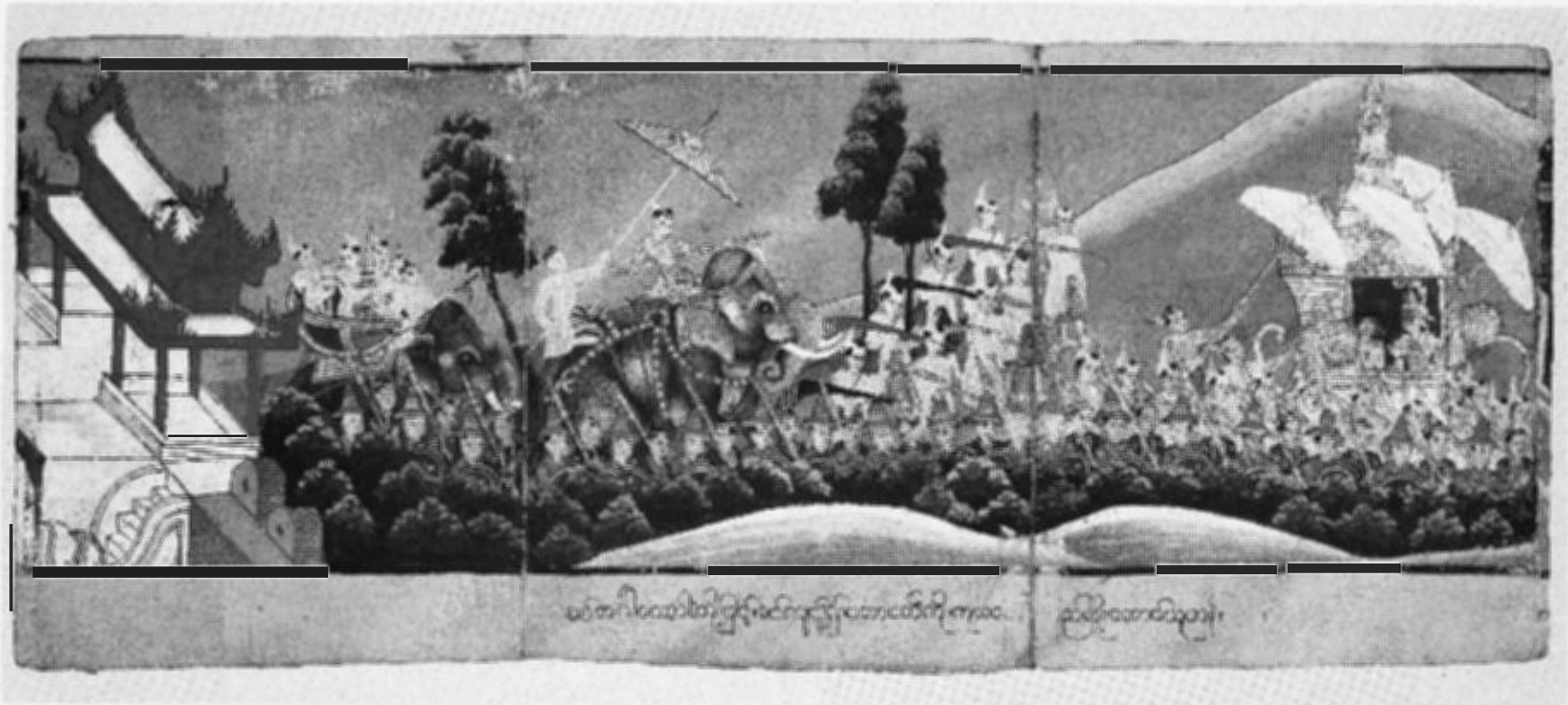
Plate V

Astrological and medical hand-book in the Staatsbibliothek Preußischer Kulturbesitz, Berlin, catalogue no. **148**, page 12 recto (left side) and 11 verso (right side) [pages bound in wrong order].

PLATES



Scene from an illuminated manuscript of the Kusajātaka, cat. no. 69, text (3) and (4)



Scene from an illuminated manuscript of the Kusajātaka, cat. no. 69, text (11)

ឧបេក្ខាវិញ្ញាណប្រវត្តិសាស្ត្រ
បុគ្គលិកសាស្ត្របុគ្គលិកសាស្ត្រ
បុគ្គលិកសាស្ត្របុគ្គលិកសាស្ត្រ
បុគ្គលិកសាស្ត្របុគ្គលិកសាស្ត្រ
បុគ្គលិកសាស្ត្របុគ្គលិកសាស្ត្រ
បុគ្គលិកសាស្ត្របុគ្គលិកសាស្ត្រ
បុគ្គលិកសាស្ត្របុគ្គលិកសាស្ត្រ
បុគ្គលិកសាស្ត្របុគ្គលិកសាស្ត្រ

ឧបេក្ខាវិញ្ញាណប្រវត្តិសាស្ត្រ
បុគ្គលិកសាស្ត្របុគ្គលិកសាស្ត្រ
បុគ្គលិកសាស្ត្របុគ្គលិកសាស្ត្រ
បុគ្គលិកសាស្ត្របុគ្គលិកសាស្ត្រ
បុគ្គលិកសាស្ត្របុគ្គលិកសាស្ត្រ
បុគ្គលិកសាស្ត្របុគ្គលិកសាស្ត្រ
បុគ្គលិកសាស្ត្របុគ្គលិកសាស្ត្រ
បុគ្គលិកសាស្ត្របុគ្គលិកសាស្ត្រ

ឧបេក្ខាវិញ្ញាណប្រវត្តិសាស្ត្រ
បុគ្គលិកសាស្ត្របុគ្គលិកសាស្ត្រ
បុគ្គលិកសាស្ត្របុគ្គលិកសាស្ត្រ
បុគ្គលិកសាស្ត្របុគ្គលិកសាស្ត្រ
បុគ្គលិកសាស្ត្របុគ្គលិកសាស្ត្រ
បុគ្គលិកសាស្ត្របុគ្គលិកសាស្ត្រ
បុគ្គលិកសាស្ត្របុគ្គលិកសាស្ត្រ
បុគ្គលិកសាស្ត្របុគ្គលិកសាស្ត្រ

Plate III

Lacquer manuscript of Kammavācā, cat. no. 45, foll. kha verso, khā recto and verso



Manuscript of the Mahāvagga and Cūlavagga of the Vinayapitaka, cat. no. 53



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Main body of handwritten text on page 101, written in a vertical column.

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Astronomical and medical hand book, cont. no. 148

DESCRIPTION OF MANUSCRIPTS

I. MANUSCRIPTS WITH MIXED CONTENTS

1-7

Ms.or.fol. 940. SB, Berlin

Collection of 7 texts. Acc. 10394. Palm leaf. Wooden covers (in a European paper-box). Foll. 231: ka-tho²; 29 leaves without text; **1** foll. 102: ka-jhū: Galum pran nissaya; **2** foll. 47: jhe-du: Sāarakathā kyam³; **3** foll. 16: dū-dho: Khuddasikkhā; **4** foll. 13: dho²-no²: Bhikkhupātīmokkha; **5** foll. 8: nam-tū: Bhikkhunīpātīmokkha; **6** foll. 6: te-tā³: Mūlasikkhā; **7** foll. 10: tha-tho²: Kammavācā. 48,4 × 6,5 cm. 37,3 × 5,3 cm. 11 lines. 2 punch holes. Very good hand-writing. Marginal title for **1**: Galum pran nissaya. Dated **1** sakkarāj 1229 (1867 A.D.) khu natto² la chan 6 rak 1 nve ne ne¹ 2 khyak tī³ kyo²; **2** sakkarāj 1229 (1868 A.D.) khu prasui³ la praññ kyo² 2 rak sum³ khyak tī; **3** sakkarāj 1228 (1867 A.D.) khu takū la chan³ 6 rak ne ne 2 khyak akhyin; **4** sakkarāj 1228 (1867 A.D.) khu ta kū la chan 9 rak ne ne 2 khyak tī³ kyo²; **5** sakkarāj 1229 (1868 A.D.) khu takū la praññ kyo² 4 rak ne ne sum³ khyak tī³; **6** sakkarāj 1229 (1867 A.D.) takū³ la praññ <kyo²> 6 rak 4 ne¹ ne 2 khyak tī kyo²; **7** sakkarāj 1229 (1867 A.D.) khu kachun la chan 4 rak ne ta khyak tī kyo². Former owner of the ms. mentioned on extra leaf: Calañ³ mruī¹, Bimānbhumsā kyoñ³ (Bimānbhumsā monastery at the town of Calañ³). **1** Pāli and Burmese (nissaya); **2** Burmese; **3-7** Pāli. **1, 4, 5, 7** prose; **2, 3, 6** prose and verse.

1

Ms.or.fol. 940. SB, Berlin

Description see above, 1-7.

Pan³lvhā³ charā to² Rhañ Guṇavanta: **Galum pran nissaya**

Beg.: namo tassa ~.

attham ekekapādassa ekantam bujghanakkassa^a
uddharitvā sudissanto^b kosallo sabbasaddesu
sabbāmitte sujinnanto^c bhayā pātu jino so mam
chapadavattagāthā.

ekekapādas<s>a, ta pā³ pā³ so saddā pud i, attham, pīlanattha aca rhi so anak kui, ekantam, ma khrvat ma rvañ³, uddharitvā, thut to² mū rve¹, bujghanakkassa^a, krvat thuik so veneyya ā³, sudissanto, koñ³ evā pra to² mū tat tha so, sabbasaddesu, alun³ cum so saddā nañ³ tui¹ nhuik kosallo, limmā to² mū tha so, sabbāmitte sabba-amitte, alun³ cum kun so ajjhata ran bahiddha ran tui¹ kui, sujinnanto^c, akrvañ³ mai¹ 'oñ to² mū pri³ tha so, so jino, thui mrat evā Bhurā³ sañ, mam, akyvannup kui, bhayā, bhe³

uppaddavo antarāy mha, niccam, ma prat ma lap, pātu, coñ¹ rhok ce sa tañ³. kka dve bho² nna dve bho² tui¹ kā³, chan³ sui¹ sā luik i.

anak yojanā nañ³ tui¹ sañ, pāṭhānusārī sambān, upamā sambān, hetu sambān, upamā-hetu sambān, hū rve¹ le³ pā³ aprā³ rhi kun i. thui le³ pā³ tui¹ tvañ, pāṭhānusārī sambān hū sañ kā³, aham, nā sañ, seṭham loka sumpā³ nhuik khri³ mvam³ ap so pugguil tui¹ thak athū³ sa phrañ¹ khri mvam³ ap so pugguil phrac to² mū tha so, ta nañ³ kā³, seṭham^d, sū to² koñ³ tui¹ sañ athū³ sa phrañ¹ pūjo² ap to² mū tha so, ta nañ³ kā³, seṭham, koñ³ mrat so vimutti rasa kui veneyya tui¹ ā³ pe³ to² mū tha so, ta nañ³ kā³, seṭham, koñ³ mrat tha so satipaṭhān aca rhi sañ aprā³ rhi kun so tarā³ tui¹ kui rhā mhi³ to² mū tat tha so, ta nañ³ kā³, seṭham, sū to² koñ³ tui¹ sañ, alui rhi ap rhā mhi³ ap to² mū tha so, ta nañ³ kā³, seṭham, sū to² koñ³ tui¹ sañ, nhac sak ap to² mū tha so, ta nañ³ kā³, seṭham, rhā mhi ap so sū to² koñ³ tarā³ chay pā³ nhañ¹ ta kva phrac to² mū tha so, tilokamahitam, kāmaloka, rūpaloka, arūpaloka tañ³ hū so loka sumpā³ sañ pūjo² ap to² mū tha so, aggam, amyui³ ta kā tui¹ i athvaṭ phrac so sākivañ myui³ tui¹ nhuik phrac to² mū tha so, ta nañ³ kā³, aggam sila aca rhi so guṇ to² tui¹ kroñ¹ chañ³ kap to² mū tha so, ta nañ³ kā³, aggam, koñ³ so nibbān sui¹ svā³ to² mū tat tha so, ta nañ³ kā³, aggam, saṃsarā nhuik svā³ kroñ³ phrac so taphā ma rhi tha so, Buddhañ ca, mrat evā Bhurā³ kui lañ³ koñ³, amalam, rāga aca rhi so kilesā tañ³ hū so aññac akre³ ma rhi cañ kray evā tha so, dhammañ ca, mag le³ tan, phuil le³ tan nibbān pariyatti tañ³ hū so chay pā³ so tarā³ to² kui lañ³ koñ³, uttamam, nup ap pri³ so avijjā rhi so kyo² co so pugguil tui¹ thak athū³ sa phrañ¹ kyo² co tha so, gaṇañ ca, guñ³ mrat phrac so rhac yok so paramattha saṃghā to² apoñ³ kui lañ³ koñ³, abhivandiya sakkaccaṃ abhivanditvā, athū³ sa phrañ¹ alvan rui se evā rhi khui³ ū³ rve¹, satthussa, lū nat tui¹ i charā phrac to² mū tha so, tassa tādisassa, thui seṭham aca rhi so guṇ to² tui¹ nhañ¹ prañ¹ cum to² mū tha so, Buddhassa, mrat evā Bhurā³ i, vacanattavaram, pāli to² i anak mrat kui, subuddham, koñ³ evā si cim¹ so nhā, suddhitam, piṭakat sum³ pum ā³ lyo² evā tha so, susandhikappam, koñ³ so sandhi kyam³ kui, vakkhāmi, ho pe la tan¹. i sañ kā³ pāṭhānusārī sambān tañ³.

End: rhe³ rhe³ so nañ³ sañ, apadaviggaha tañ³. nok nok so nañ³ sañ, sapadaviggaha tañ³ hu mhat. pacañmokaṇḍo. kitakappam, kit kyam³ sañ, niṭṭh(!)itam, pri³ pri. ni ti nipphādanam nitthi. ni ti nipphādane tīmassa niṭṭham itam gatan ti niṭṭhitam. hu pru ap i. kit Galum pran nissaya pri³ i.

etassa pu<ñña>ssa, thui koñ³ mhu i, tejena, acvam³ kroñ¹, aham, nā sañ, saṃsārc, saṃsarā nhuik saṃsaranto, kyañ lañ sañ rhi so², mahāpuñño, kri³ so paññā rhi sañ, bhavāmi, phrac ra lui i. tikkhagambhīrapañño ca, thak so paññā nak nai so paññā rhi sañ lañ³ koñ³, hāsajavanapaññāvā, rvhañ so paññā alvan lyhañ so paññā rhi sañ lañ³ koñ³, bhūrinibbedhapañño ca, ahā pathavi kai¹ sui¹ kri³ pran so paññā, thvan phok so paññā rhi sañ lañ³ koñ³ bhavāmi, i. sabbapañña, alum³ cum so prassanā tui¹ kui, visajjane ca, phre nhuiñ sañ lañ³, bhavāmi, i. saddhammo, piṭakat sum³ pum tañ³ hū so sū to² koñ³ tarā³ sañ, cīram, rhañ nrañ¹ evā kāla pat lum³, tiṭhatu, tañ ce sa tañ². rājāno, re mre sanañ mañ³ tui¹ sañ, dhamme, mañ³ kyañ¹ tarā² chay pā³ tui¹ kui, rakkhantu, coñ¹ ce kun sa tañ³. pajjunno, miu³ paccun sañ, kāle, cuik prui so kāla nhuik, vassatu, rvā ce sa tañ³. pāṇino, alum³ cum so sattavā tui¹ sañ, sadā, akhā khap sim³, sukhantu, khyam³ sā ce kun sa tañ³.

lolasilādyattham^c vadati, guṇoṇo asatthiyam patati vantukovā anekattham vadati, dbatvādi, kāpariyesanattham vatadi, vasako tato, patati anto abhidhammatthasaṅga-

haṃ dipaṇitoparam ko likkhito, ayamādi bahuvuddhakasaddanissayo kittakā imassa sikkhā upasampadato aṭṭhacattālisasikkhā. Vaksai kan ti mahātaḷākena sobhitassa Calāṇ ti nagarassa pācinadisābhāge pañcathambhapanti catubhummatthakaratanāvicitte Bimānbhunsā iti nāmike bahuvihāraparikkhitte mahā ārāme saddhammaṃ anuggahanto sāsanaṃ anurakkhanto vasantena bhagavato, ekapaññāsatisatadvisahassa sā(sa)ne, guṇavantānaṃ visesena guṇavantatarānaṃ porāṇamahātherānaṃ dhammagarukānaṃ vinayagarukānaṃ sikkhākāmānaṃ sāsanaṃ anurakkhantānaṃ paraṃparāya āgatesu abhinna-aggavaṃsesu ṭhītena dhammagarukena vinayagarukena sikkhākāmena lajjikukkuccakena tena mahātherena taruṇaññaṃ sotuḷānaṃ hitatthāya likkhito ayaṃ nissayo pariyoṣāsanattho¹.

Vaksai kan ti mahātaḷākena, Vaksai kan amañ rhi so krī³ evā so ta bhak chay kan phrañ¹, sobhitassa, tañ¹ tay tha so, Calāṇ ti nagarassa, Calāṇ³ amañ rhi so nrui¹ i, pācinadisābhāge, arhe¹ myak nhā arap aphui¹ nhuik, pañcathambhapanticatubhummakaratanāvicitte, kvam³ nā³ cañ bhun le³ chañ¹ ratanā tui¹ phrañ¹ cha³ kray evā tha so, Bimānbhunsā iti nāmike, Bimānbhunsā hū rve¹ amañ nāma paññat rhi so, bahuvihāraparikkhitte, myā³ evā so kyoñ³ tui¹ phrañ¹ khraṃ raṃ ap so, mahā-ārāme, krī³ evā so kyoñ³ nhuik, saddhammaṃ sū to² koñ³ tarā kui, anuggahanto, khri³ myhok lyak, sāsanaṃ, sāsana³ to² kui, anurakkhanto, acañ coñ¹ lyak, vasantena, ne so, tena mahātherena mhā cap, bhagavato, i, ekapaññāsatisatadvisahassa sāsane, nhac thoñ sum³ rā³ nā chay ta khu rok so sāsana³ nhuik, guṇavantānaṃ, sila samādhi rhi so pugguñ tui¹ thak, visesena, athū³ sa phrañ¹, guṇavantatarānaṃ, alvan sila samādhi paññā rhi to² mū kun so, porāṇamahātherānaṃ mhā cap, dhammagarukānaṃ, suttaṃ[n] abhidhammā kui, ale¹ pru to² mū <ku>n so, vinayagarukānaṃ, vinañ³ kui, ale¹ pru to² mū <ku>n so, sikkhākāmānaṃ, sikkhā kui alui rhi to² mū kun so, sāsanaṃ, kui, anurakkhantānaṃ, acañ coñ¹ rhok to² mū kun so, porāṇamahātherānaṃ Mahā-Mahinda Mahā-Soṇuttara aca rhi so, rhe³ mahā ther mrat tui¹ i, paraṃ parāya, achak chak phrañ¹, āgatesu, lā to² mū kun so, abhinna-aggavaṃsesu, ma prat so mrat so anvay tui¹ nhuik, ṭhītena, tañ so, dhammagarukena, suttaṃ abhidhammā kui ale¹ pru tat so, vinayagarukena, vinañ³ kui ale¹ pru tat so, sikkhākāmena, sikkhā pud kui alui rhi so, lajjikukkuccakena, lajjikukkuccaka phrac so, te mahā therena, thui mahā ther sañ, taruṇaññaṃ, nu so ññū rhi kun so, sotuḷānaṃ, i, hitatthāya, acī³ apvā³ myā³ ce khrañ³ akyui³ ñhā, likkhito, re³ ap so, ayaṃ nissayo, i Gaḷuṃ pran nisaya sañ, pariyoṣānamatto, achum³ sui¹ rok i.

puññassimassa tejena saṃsaranto bhavābhavē
alobho doso moho ca māno diṭṭhi ca sabbadā
tanuko va bhavēyyāhaṃ anissā ca amaccharo

imassa puññassa, i koñ³ mhu i, tejena, acvam³ kroñ¹, bhavābhavē, bhava krī³ nāy nhuik, saṃsaranto, so², ahaṃ, sañ, alobho ca, lobha nañ³ sañ lañ³ koñ³, adoso ca, koñ³, amoho ca, koñ³, bhavēyyaṃ, i, māno diṭṭhi ca, māna diṭṭhi sañ lañ³, sabbadā, akhā khap sim³, tanuko va, nañ³ pā³ sañ sā lyhañ, bhavēyyaṃ, i, anissā ca, sū ta pā³ kui, ññū cū khrañ³ ma rhi sañ lañ³ koñ³, amaccharo ca, van tui khrañ³ ma rhi sañ lañ³ koñ³, bhavēyyaṃ, phrac ra lui i.

puññassimassa tejena anekāsu ca jātisu
mahāpaññena sampanno sāsanaṃ sabba dhāromi

imassa puññassa, i koñ³ mhu i, tejena, acvam³ kroñ¹, anekāsu ca jātisu, myā³ evā so bhava tui¹ nhuik, mahāpaññena, mahā paññā nbañ¹, sapanno, prañ¹, cum sañ, hutvā, rve¹, sabbasāsanaṃ, aluṃ³ cum so piṭakat sum³ puṃ tañ³ hū so pariyaṭṭi sāsana³ to²

kui, dhāremi, choñ nuiñ ra lui ñ. vandituna, rhi khui³ ū³ rve¹, vanditvā, rve¹, pubbe, rhe³ kāla nhuik, jāto phrac sañ tañ³ pubbo rhe³ kāla nhuik phrac sañ tasmim̃ pubbam̃ thui rhe³ kāla nhuik, yaṃ kitam̃, akrañ kit sañ, sādhanena, sādhana nhañ¹, saha, ta kva, vattati, ñ. iti, kroñ¹, taṃ kitam̃, thui kit sañ, saṃ sādhanam̃, ñ. taṃ sasādhanam̃, thui sādhana nhañ¹ ta kva phrac so, yo gandh(!)o, akrañ kyam³ sañ, sissānam̃, ta pañ¹ tui¹ ñ, kañkham̃, yuṃ mhā³ khrañ³ kui, kirati vinodeti, phyok tat ñ. iti, kroñ¹, taṃ gandh(!)am̃, thui kyam³ sañ, kitam̃, ñ. kira, sañ, vinodane, nhuik, vattati, ñ. ettha gandh(!)e, ñ kyam³ nhuik, attho, anak kui, kappiyati, kraṃ ap ñ. iti, kroñ¹, so gandh(!)o, sañ, kappo, ñ. kitañ ca, ta pañ¹ sā³ tui¹ ñ, yuṃ mhā³ khrañ³ kui phyok tat sañ lañ³, hoti, ñ. so, thui phyok tat ñ hu sañ, kappo ca, anak kui kraṃ rā sañ lañ³, hoti, ñ. iti, kroñ¹, so gandh(!)o, sañ, kitakappo ñ. taṃ kitakappam̃ thui kit kyam³ kui, va vakkhāmi mhā cap. nibbāna paccayo hotu.

sakkaraj 1229 khu natto² la chan 6 rak 1 nve^g ne ne¹ 2 khyak ti kyo² akhyin tvañ Gaḷuṃ pran nisya kui re³ kū³ rve¹ pri³ ñ.

Nissaya of the Kaccāyanaviggaha-ṭikā or Gaḷuṃ pran, a commentary on Kaccāyana by an unknown author. The author of the nissaya is mentioned in MÑM 361 as Pan³lvhā³ charā to² or Rhañ Guṇavanta. In Piṭ-sm 787 and 835, Pan³lvhā³ charā to² is called Rhañ Silācāra, but the Gaḷuṃ pran and its nissaya are not listed in Piṭ-sm. The nissaya on Kaccāyanaviggaha-ṭikā was composed in the Bimānbhunsā monastery in Calat³ (Salin) in the year 2351 A.B./1807 A.D. which is the 48th year after the author's upasampadā as seen from the specimen quoted above.

The Burmese name of the Pāli work Kaccāyanaviggaha-ṭikā varies: Gaḷuṃ pyaṃ, Gaḷuṃ pyaṃ or Gaḷuṃ pran (often wrongly spelt Kaluṃ pyaṃ, etc.). There are other works called Gaḷuṃ pyaṃ on Abhidhammatthasaṅgaha (see Ganthav 167) which must not be confused with this work. The grammatical work Gaḷuṃ pyaṃ is well-known in Burma. It is quoted in memorial verses, in grammar books, encyclopedias etc. Here two examples: In Cvay cuṃ kyo² thañ kyam³ by Rhañ Nandadhaja or Kyaññ³kan Rhañ, written in 1158 B.E./1796 A.D., vol. 2 (published in Mantale³ 1323 B.E./1961 A.D., p. 55, we find stanza 590:

Gaḷuṃ pyaṃ mhan
vigruih san
ñāṇ vigruih pon³ bhay myha naññ³.

("If you are really strong in vighraha and if you know Gaḷuṃ pyaṃ well, state the total number of vighrahas for a word ñāṇa".) In Kavilakkhaṇā sat puṃ by Ū³ O or Cinta kyo² sū, composed in 1113 B.E./1751 A.D. (ed. Ū³ Chan³ Thvan³, Mantale³ 1965), p. 16, stanza 360 runs as follows:

vigruih ma ñam,
Kalun pyaṃ,
sañ am̃ nha luṃ³ cvai.

("If you are not well versed in vighraha, you should learn the Kalun pyaṃ [here different orthography for Gaḷuṃ pyaṃ] thoroughly".) We, therefore, conclude that the Kaccāyanaviggaha-ṭikā was composed before the middle of the 18th century.

Ed. of the Gaḷuṃ pyaṃ nissaya see MÑM 361. The Pāli text of the Kaccāyanaviggaha-ṭikā was edited in Ceylon: Kaccāyanaviggahaṭikā or Galumpyan pāli, ed. M. Sirisu-

medha Bhikkhu, publ. M. Ettore de Silva, Walagedara 1911, but it substantially differs from the Pāli text as represented in our manuscript.

Mss.: Forch XXI; PMT I 242 (Or. 5682). Another ms. in the ILABS (acc. no. 761).

^a kk metri causa

^b sudassanto; ms. in ILABS reads sudissanto.

^c nn metri causa

^d seṭṭham

^e This passage, upto likkhito, which is an addition by the scribe, is full of grammatical errors.

^f -sānamatto

^g Sunday

2

Ms.or.fol. 940. SB, Berlin

Description see above, 1-7.

Sārakathā kyam³

Beg.: namo tassa ~.

sambuntrā² mahinā, may evā mrat kye³ jū³,
sum³ pā³ saran(!)ā, kraññ ññvat evā, vantā thip tañ ū³,
ācariyā, mrat charā, chay phrā thip na phū³,
ti saraṇā, mrat charā, pūjā rhe³ a ū³,
rhe³ rhe³ charā³, nissayā, mhī yā ma lvhan krū,
pran¹ pvā paññā, ī saññ cā, chui rā cit kraññ nū³.

khap sim³ so rogā, antarāy kui, kañ³ pāy ma rok, lvañ¹ prok me¹ tat, mrat kye³ jū
nhañ¹ praññ¹ cum so, ratanā sum pā³, charā myā³ tui¹ kuiv, ruiv se evā rhi khui rve¹, rhe
paññā rhi, kavi charā tuiv i, naññ³ nā naya, vācaka acaññ kuiv mhī rve¹, satī paññā
saddā pvā³ kroñ phrac so, anhae sāra rhi so, ī Sārakathā kyam kui chui pe aṃ¹.

ñā³ mān 'oñ mrañ, sum³ lū rhañ,
le³ añ saccā pvañ¹ lañ³ vā.

ratanā pallañ, bodhi pañ,
'oñ mrañ kham³ vā, mre akhyā.

bodhi pañ mha, Kappila,
nok mha disā ñā³ rak kvā.

chay ta rak lham³, nok mrok rvan³,
maññ mham Campānaguil sā.

mrok suiv¹ khat rvan³, nhac rak lham³
praṭhān³ vohā, praññ Bārā.

mrok suiv rvan huiv, Rājagruih,
ma ññuiv svā³ rā ta rak sā.

chay nhac rak prī, Vesāli,
taññ ci disā mrok mrak nhā.
ta chay nhañ¹ nā³, rak ce¹ svā³,
mrok pā³ rvhe mhā, praññ Pāvā.
chay sum rak khri, Pādali,
rhi saññ mham evā rhe¹ mrok mhā.
chai nhac rak lan^b, rhe¹ mrok rvan,
maññ mhan sā yā Mitthilā.
ta la prathān, svā³ saññ lan³,
maññ mhan³ Cetuttara.
arhe¹ rap mhā, chai nhac rak mha Saṅkassa
rok tha tum nhā, rhe¹ ton sā.
ta la svā³ luiv, Takkasuil,
kho² chuiv vohā ton dhoñ mhā.
praññ pa dunna, ton ton mha,
svā³ tha ma krā ta rak sā.
chay nhac rak kya, Koliya,
nāma disā, nok yvan³ kā.
bodhi pañ mha, solassa^c,
tera saṅkhyā lhaññ¹ lak yā.

bodhi pañ mha solassa^c ta chay khyok praññ kui chui lui saññ.

End: ī cā rvhe kyam³, rhe ruiv ññvan³,
 phroñ¹ han kyañ¹ chay phrā.
 Mitaññ khyac rhañ, gān go² pañ,
 'oñ mrañ pvañ¹ so khā.
 saddhā kraññ nu, kuiy tuiñ phū
 rhe u Mithaññ mhā.
 loka ta choñ, ña mān 'oñ,
 ho choñ desanā to², kyā³ kā so²,
 rvhañ pro² somanassa piti
 ra tum mag phuil mhā^d.
 mag phuil ra le, rām mag kyve,
 le tve sambhitā^e.
 sumpā³ bhiññān, ta khuiv tham,
 nibbān sum cvam mhā.
 chara mi bha, ññāti ca,
 amyha ve luik kā.
 sum khvañ bhum ne, kusuil ve,
 ma sve ra cin¹ nhā.
 viji bhavak, pay narak,
 'ok thak myha lhū dā.
 nhan¹ si kha pañ, ra le tyhañ,
 ma kyvañ cakkavā.

thoñ ne sakkaraj, rā praññ phrac,
 khu nhac dve sañkhya.
 māsa to² salañ, praññ thvan van,
 rok khyañ sum rak mhā.
 'oñ mrañ kyaksare, tak sac ne,
 pri³ thve rak jivā.
 vat mhun nan¹ lhoñ, pan rak poñ,
 soñ soñ khyi ru khā.
 soñ soñ ru ru, pan rak cu,
 ññan¹ nu sim mve¹ evā.
 sādhu koñ³ mvan³, nhuin³ luik cam,
 santhan tam ojä.
 rasā raññ rai, khyañ ma rai,
 palai mrin rhak evā.
 paññāt samut, kho² maññ thut,
 sarut myā³ rasā.
 myā³ tu laññ³ koñ³, rasā poñ,
 nhac thoñ añ khyuik evā.
 ayū tū mha, naññ³ nā khya,
 Sāra kyam kathā.
 i cā anhac, rasā sac,
 asac po² thvan lā.
 mañgalā mho² gvam, po² lā thvan,
 ne van la akhā.
 alvhan cum mak, tañ ū thak,
 nhac sak panditā.
 Gintucana, vohāra
 gāma kho² ta maññ.
 mrummā dakkhinā, nadi sā,
 lak yā toñ sui¹ ññi ññvat rā van³,
 ne sak khan, ññim khyam sā mo saññ.
 catu pañcā, vihāra,
 vāsa ram van laññ³.

āvāsa nhuik sā, kre le saññ¹.

ram khā ma prat, pariyat,
 kyañ¹ vat myai chok taññ.
 koñ khyañ cārit, rvan ma phit,
 kyaññ cit ma sve phay.
 cārit ma prak, kham sa rak,
 bhavak thi am¹ saññ.
 kye ññā gun nan¹, mve kyu pran¹,
 si nhan¹ nā ma ther.
 ññāne kyan³ ve, gun nan¹ mvhe,
 ma ve nibbān praññ.

nibbān nī kan, lak ta lhan,
ni kan to saññ^g.
ma ve nī kan, sa rū lhan,
ī kyam puiv¹ choñ raññ.
ī cā re ya, mrat puñña kroñ¹,
hatthakusalam, koñ mhu kam kroñ¹,
nibbān thut khyok, ma rok mhī khañ
pāy le añ nhañ¹, sum³ khvañ lo kap,
arap prac rhac pa³, ma mhā gati,
bhummisattā, khu nhac phyā nhañ¹,
lū lā cum cham, kyim^h phan myā³ cvā,
sammādithi, arū rhi saññ,
mrat bhi tum cvā, amyuir mhā lyhañ
koñ cvā sandhe, tihit ne rve¹,
le bve bedañ, tat mrok can saññ,
ī lyhañ chu ton pathanā taññ³.

*sakkaraḥ 1229 khu prasuv la pranñ¹ kyo² 2 rak sum³ khyak tī³ akhyin tvañ Sāvakathā re³
kū³ rve¹ prī³ i.*

As the title of the text implies, this poem deals with essential teachings of Buddhism. At the beginning, the 12 cities existing around the Bodhi tree are described. Then the Buddha's instructions are illustrated with examples from Jātakas etc. In the 11th and 12th verse quoted above from the end of the text, the date of its composition is stated: 3rd day of the waning moon of to²salañ³ in 1173 B.E./1810 A.D. [For the author and for more details, see another ms. of this work in part 2].

^a sambuddhā

^b lvan

^c solasa. In the stanzas only 12 cities are described.

^d Verse metrically not correct.

^e sambhidā

^f Explanatory note to the fore-going verse.

^g Verse not complete.

^h krim

3

Ms.or.fol. 940. SB, Berlin

Description see above, 1-7.

Dhammasiri: **Khuddasikkhā**

The name of the text is spelt Kuddasikkhā atthakathā pāth in the manuscript. In Pit-sm 266, the text is called Khuddasikkhā-atthakathā.

See CPD 1.3.1; Pit-sm 266. See below, 11, 25, 79.

4

Ms.or.fol. 940. SB, Berlin

Description see above, 1–7.

Bhikkhupātimokkha

The name of the text is quoted Bhikkhupātimok pāli to² in the manuscript.

See CPD 1.1. See also below, 24 and 43.

5

Ms.or.fol. 940. SB, Berlin

Description see above, 1–7.

Bhikkhunīpātimokkha

The name of the text is quoted Bhikkhunīpātimok pāli to² in the manuscript. The manuscript is dated 1229 B.E./1868 A.D.

See CPD 1.1; Pit-sm 48. See below, 27.

6

Ms.or.fol. 940. SB, Berlin

Description see above, 1–7.

Mahāsāmi : **Mūlasikkhā**

The name of the text is quoted Mūlasikkhā atthakathā pāth in the manuscript. The manuscript is dated 1229 B.E./1867 A.D.

See CPD 1.3.2; Pit-sm 267. See below, 26.

7

Ms.or.fol. 940. SB, Berlin

Description see above, 1–7.

Kammavācā

The contents of this part of the manuscript corresponds exactly with the Parivāsa-Kammavācā, Mānatta-Kammavācā and Abbhāna-Kammavācā printed in the Burmese Kammavācā collection 35-khan³ Kammavācā, ed. Aggamahāpandita Abhayārāma charā to² (oblongue edition), Mantale³ (Piṭakat to² pran¹ pvā³ re³) n.d., pp. 21-28. The manuscript is dated 1229 B.E./1867 A.D.

See CPD 1.2,16. For further details see Coedes 4f. See also below, 45-48.

8-13

Ms.or.fol. 959. SB, Berlin

Collection of 6 texts. Acc. 10413. Palm leaf. Wooden covers (in a European paper-box) and a paper-cutter. Foll. 239: ka-da, ka-khā and ka-khu; ki in **12** and in **13** double; **12** blank leaves; **8** foll. 74: ka-chā: Saṅgruih nissaya; **9** foll. 62: chi-thi: Dhātukathā nissaya mū sac; **10** foll. 57: thu-da: Rāsīcu; **11** foll. 14: ka-khā: Khuddasikkhā; **12** foll. 11: ka-kam Sikkhattaya vinicchaya; **13** foll. 7: kam-khu: Kammatthān³ puṇṇ³. The pagination is partly incorrect. 50 × 6,3 cm. 40 × 5,5 cm. 11 (partially 10) lines. 2 punch holes. Partially gilded ms. Originally six separate mss., written by three different scribes only (first scribe: **8**, second scribe: **9-11**, third scribe: **12, 13**). Marginal titles: **8** Saṅgruih nissaya; **9** Dhātukathā nissaya mū sac; Rāsīcu; **11-13** without marginal title. Titles on the paper-cutter: **8** Saṅgruih nissaya; **9** Dhātukathā nissaya mū sac; **10** Rāsīcu; **11** Khuddasikkhā pāt; **13** Kammatthān cā; ka aca da achum; 19 aṅga 8 khyap (i.e. 19 aṅgā and 8 leaves). Some corrections on page ñño of the Dhātukathā nissaya mū sac; ki in the text **12** and kha in the text **13** are double, which are the original leaves and the corrected ones. Dated **8** sakkarāj 1151 (1789 A.D.) vākhoṅ la chan³ 14 rak buddha ne; **9** sakkarāj 1212 (1850 A.D.) nayun la chan³ 10 rak; **10** sakkarāj 1217 (1855 A.D.) nayun la chan³ 4 rak aṅgā ne¹; **11** sakkarāj 1217 (1855 A.D.) kachun la praññ kyo² le³ rak 4 ne¹; **12** and **13** sakkarāj 1212 (1850 A.D.) natto² la chan³ 12 rak 1 ne¹. **8** and **9** Pāli and Burmese (nissaya); **10, 12** and **13** Burmese; **11** Pāli. **8-10, 12, 13** prose; **11** prose and verse.

8

Ms.or.fol. 959. SB, Berlin

Description see above, **8-13**.

Pathama Bā³karā charā to² Rhaṅ Dhammābhinanda: **Saṅgruih nissaya (Abhidhammatthasaṅgruih nissaya)**

This text is identical with the text of manuscript **28**. Therefore, we give here corrected excerpts with the variants of the two manuscripts in the notes.

Beg.: namo tassa ~.

devātidevadevindo^a brahmātibrahmabrahmino
cakkāticakkacakkindo jayatam^b jino me^c so

aham, nā saññ, sasaddhammagānuttamam, sū to² koñ³ tui¹ i tarā³, paramattha ā³ phrañ¹ thañ rhā³ rhi so tarā³, khyi³ mvañ³ ap so tarā³, kyo² co^d so puthujān pugguil tui¹ thak, athū³ sa phrañ¹ kyo² jo so, nut ap prī³ so avijjā rhi so, mrat so ariyā pugguil apoñ³ nhañ¹ ta kva phrac to² mū tha so ta naññ³ kā³, sasaddhammagānuttamam^e, sū to² koñ³ tui¹ i tarā³, paramattha ā³ phrañ¹ thañ rhā³ rhi so tarā³, khyi³ mvam³ ap so tarā³, nat lū apoñ³ tui¹, tvañ nat lū apoñ³ tui¹ thak nat lū apoñ³ tui¹ nhuik, mrat so ariyā pugguil apoñ³ nhañ ta kva phrac to² mū tha so, sasaddhammam, sum³ nak, ganuttamam, khrok [a] nak sāmāñña nhac naññ³.

End: Abhidhammatthasaṅgahe, Abhidhammā khu nhac kyañ³ nhuik ho to² mū ap so anak tui¹ i akyañ³ ā³ phrañ¹ yū rā yū kroñ³ saṅgruih rā saṅgruih kroñ³ phrac khyañ³ kroñ¹ Abhidhammatthasaṅgaha maññ so kyañ³ nhuik, kammatthānasaṅgaha vibhāgo nāma, kammatthānasaṅgaha kui ve bhan rā ve bhan kroñ³ maññ so, vā, samatha kammatthāñ³ vipassanā kammatthāñ³ tui¹ i akyañ³ kui ve bhan rā ve bhan kroñ³ maññ so, navamo, kui³ khu tui i praññ¹ kroñ³ phrac so, paricchedo, apuiñ³ akhyā³ saññ, iti samattho, prī³ prī.

cārittasobhitavisālakulodayena, amyui³ tui¹ i akyañ¹ phrañ¹ tañ tay pyam¹ pro so, amyui³ anvay nhuik phrac khrañ³ rhi tha so, saddābhivuddhaparisuddhagunodayena, kam aca rhi saññ kui yum kraññ so saddhā tarā³ phrañ¹ alvan pvā³ so, cañ kray so, dāna sila aca rhi so gun tui¹ i phrac khrañ³ rhi tha so, Nampavhayena^f, Nampa^g amaññ rhi so dāyakā saññ, thui thui so ma koñ³ mhu ducarui^h mha kuiy nut cit kui con¹ tat so kroñ¹ Nampa amaññ rhi so dāyakā saññ, vā, thui thui so koñ³ mhu sucaruik¹ amruik suddhā arasā kui nhac sak tat so kroñ¹ laññ³ koñ³, Nampa amaññ rhi so dāyakā saññ, paranukampam, Abhidhammā pitakat taññ³ hū so pariyatti sāsana to² nhuik khyam³ sā sa phrañ¹ sak so nāñ i ran¹ khrañ³ lakkhañā rhi so, sū ta pā³ tui¹ ā³ khyi³ mrhok khrañ³ kui, panidhāya, ton ta ap i^l. ta naññ³ kā³, parānukampam, abhidhammā nhuik tve ve so rahañ³ tui¹ kui mrañ rve¹ thui abhidhammā nhuik tve ve so rahan³ tui¹ nhuik sanā khrañ³ karuñā kui, panidhāya, cvai rve¹, vā, phrac ce rve¹, yañ pakaranam, akrañ Abhidhammatthasaṅgruih kyañ³ kui, patt(!)itam, athū³ sa phrañ¹ ton³ pan ap i, vā, rui se cvā ton³ pan ap i. tam pakaranam, thui Nampa amaññ rhi so dāyakā saññ athū³ sa phrañ¹ ton³ pan ap so kroñ¹ nā Anuruddhā chrā saññ cī rañ ap so Abhidhammatthasaṅgruih kyañ³ saññ, parinitthitam, i myha atuin³ arhaññ rhi so, kui³ pā³ so pariccheda tui¹ phrañ¹ akhyañ³ khap sim³ aprī³ sui rok prī. vipulena tu, pyam¹ pro saññ sā lyhañ phrac so, tena puññena, thui Abhidhammatthasaṅgruih kyañ³ kui cī rañ so koñ³ mhu phrañ¹, vā, kroñ¹, paññāvadārañasobhitalajji^k, phrū cañ so ariya mag paññā phrañ¹, cañ kray so sila aca rhi so gun phrañ¹ tañ tay¹ saññ phrac rve¹ ma koñ³ mhu mha rhak tat so ale¹ rhi kun i. bhikkhu, tui¹ saññ, dhaññādhivāsam^m, bhun³ rhi so rahan³ tui¹ i ne rā phrac rve¹ phrac so, uditoditamⁿ, cañ cac thañ rhā³ tha so, vā, alvan kyo² co thañ rhā³ tha so, Mulasomam^o, Mūlasoma amaññ rhi so kyoñ³ kui, vā, kyoñ³ takā tuiñ³ prathan³ saññ phrac rve¹ la kai¹ sui¹ thañ rhā³ so, Mūlasoma amaññ rhi so kyoñ³ kui, vā, koñ³ mhu tui¹ i taññ rā phrac rve¹ la kai¹ sui¹ thañ rhā³ so kroñ¹ Mūlasoma amaññ rhi so kyoñ³ kui vā, kyoñ³ takā tui¹ i rhe³ ū³ cvā phrac rve¹ rahan³ koñ³ tui¹ i kilesā kui sat rā phrac khrañ³ kroñ¹ Mūlasoma amaññ rhi so kyoñ³ kui, vā, kyoñ³ ta kā tui¹ tvañ pratthan³ saññ phrac rve¹ rahan³ koñ³ tui¹ i kilesā kui sat rā phrac khrañ³ kroñ¹ Mūlasoma amaññ rhi so kyoñ³ kui, vā, koñ³ mhu tui¹ i taññ rā phrac rve¹ rahan³ koñ³ tui¹ i kilesā kui sat rā phrac so kroñ¹ Mūlasoma amaññ rhi so kyoñ³ kui, vā, Mūlasoma amaññ rhi so dāyakā saññ chok ap saññ i aphañ kroñ¹, Mūlasoma amaññ rhi so kyoñ³ kui, ta naññ³ kā³, Tumūlasoma, Tumūlasoma amaññ rhi

so kyon³ kui, vā, tañ¹ tay saññ phrac rve¹ la kai¹ sui¹ thañ rhā³ so kroñ¹ Tumūlasoma amaññ rhi so kyon³ kui, vā, tañ¹ tay saññ phrac rve¹ rahan³ koñ³ i kilesā kui sat rā phrac khrañ³ kroñ¹ Tumūlasoma amaññ rhi so kroñ³ kui, vā, ariya mag ñāṇ hū so ta rvañ³ phrañ¹ avijjā tañhā taññ³ hū so vaḍ mrac kui tū³ phrat rā phrac rve¹ la kai¹ sui¹ thañ rhā³ so kroñ¹ Tumūlasoma amaññ rhi so kroñ³ kui, vā, ariya mag ñāṇ taññ³ hū so ta rvañ³ phrañ¹ avijjā tañhā taññ³ hū so vaḍ mrac kui tū³ phrat rā phrac rve¹ rahan³ koñ³ tui¹ i kilesā kui sat rā phrac khrañ³ kroñ¹ Tumūlasoma amaññ rhi so kyon³ kui puññavibhavodayamaṅgalāya, koñ³ mhu taññ³ hū so caññ³ cim i phrac khrañ³ maṅgalā akyui³ ñhā, āyukantaṃ, asak thak chum³, maññantu, 'ok me¹ ce kun sa taññ³, vā, i kyon³ nhuik ne so rahan³ tui¹ saññ, lajji, sū to² koñ³ tui¹ pe khyaññ³ taññ³. ñā tui¹ laññ³ lajji phrac 'oñ ā³ thut rā khre i hu 'ok me¹ ce kun sa taññ³. vā, i kyon³ nhuik ne so rahan³ tui¹ kyam³ pru chrā tui¹ pe taññ³ ñā tui¹ laññ³ kyam³ pru nuñ 'oñ ā³ thut ra khre i hu 'ok me¹ ce kun sa taññ³, ta naññ³ kā³, āyukantaṃ, asak apuiñ³ akhrā³ kui nham¹ ce lyak, maññantu, maññanaṃ^p karontu, 'ok me¹ khrañ³ kui pru ce kun sa taññ³, vā, i kyon³ nhuik ne so rahan³ tui¹ saññ, sū to² koñ³ tui¹ pe khyaññ³ taññ³ ñā tui¹ laññ³ lajji sū to² koñ³ phrac 'oñ ā³ thut ra khre i hu 'ok me¹ khrañ³ kui pru ce kun sa taññ³. vā, i kyon³ nhuik ne so rahan³ tui¹ saññ kyam³ pru chrā tui¹ pe taññ³, ñā tui¹ laññ³ kyam³ pru nuñ 'oñ ā³ thut ra khre i hu 'ok me¹ khrañ³ kui pru ce kun sa taññ³.

Anuruddhācariyena, Sihuil kyvan³ i taṃ khvan sa phvay phrac rve¹ Vejayantā prasāp³ phyā³ vay cui¹ thā³ ap so pattamrā³ mhankañ³ kai¹ sui¹ ta vañ³ vañ³ paññā roñ phrañ¹ tok pa so Arhañ Anuruddhā chrā saññ, racitaṃ, cī rañ ap so, Abhidhammatthasaṅgaha nāma, Abhidhammatthasaṅgaha amaññ rhi so, pakaraṇaṃ, kyaṃ³ saññ, iti samatthaṃ, pī pri. Kammaṭṭhan³ puññ³.

The following portion is only found in our manuscript 8, not in the manuscript 28. It contains information on the author:

sāsanobhāsito^q kame^r pūre^s Amaranāmake,
rājathāñiyaṃ vatt[h]imhi seṭhe vikāra-Bākare^t
Tīpītakālañkārasiridhajamahā-
rājaguru^u ti nāmena suto yo garu medhāvi
nānāgandhesu^v kusalo parappavādamad<d>ano
anekasatasissānaṃ vāca(!)nto sucivuttiko
malanissatācant(!)o va vihāsi mūla[mula]sāsanaṃ
dhiti-Merusamo cakke garunā tena vācitaṃ
nānānyechi sampannaṃ Abhidhammatthasaṅgahaṃ
sutesiyuvasotu(!)hi yācito yatthanissayaṃ
likhām' ahaṃ yatha(!)saññaṃ Puññasetṭho ti ṇāviko^w
dvisatassasa[m] ta[m] tikke^x sāsane tidasādhike
sakkarāj<e> ekapaññāsām(!)ike ekasahassake
sate sāvaṇ[ṇ]amāsassa jū(!)ṇhapakkhe catuddaye^y
buvore^z yathākhemaṃ niṭṭhito so tathā sukhā
sijjhantu sabbapāṇinaṃ rāja(!) rakkhatu sudhitaṃ^{aa}

sāsane bhāsito^q, sāsana to² roñ ta proñ tok pa saññ phrac rve¹, ramme, nhac lum³ mve lyo² pyo² phvay rhi so, rājathāñiya<m> vatt[h]imhi, mañ³ ekarāj ne rā phrac rve¹ nhac luiv ap so saviññāṇaka ratanā avīññā<na>ka ratanā myuiv³ apoñ³ nhañ¹ praññ¹ cum³ tha so, pūre <A>maranāmake, Amarpura maññ so praññ kri³ nhuik, seṭhe, athñ³ sa

phrañ¹ khyi³ mvam ap mrat so vihāra Bākare, Bā³karā kyoñ³ nhuik, Tipe(!)takālañkārasiridhajamahādhammarājaguru ti nāmena, Tipiṭakālañkārasiridhajamahādhammarājaguru hū so taṃ chip nāmaṃ to² phrañ¹, sūto^{2bb} thañ rhā³ to² mū tha so, medhāvi, mui³ krui³ cak kai¹ sui¹ thak mrak so paññā rhi to² mū tha so, nānāgandhesu^v, athū³ thū³ so kyam³ tuiv nhuik, ka(!)salo, limmā saññ phrac rve¹, parappavādamaddano, sāsanā to² mha ta khyā³ amhu sū ta pā³ kui nhuip nhañ nuiñ so acvam rhi to² mū tha so, cakke, koñ kañ cak van³, le³ kyvan³ apon³ nhuik, ph(!)alanissatacand[h]o ca^{cc}, chī nhañ tim pru asūrin mī³ khui³ ññac myui nā añ cañ kray thvan pa so la mañ³ kai¹ suiv, cakke, Bhurā³ rhañ sāsanā to² nhuik, sucivuttiko, cañ kray san¹ rhañ so akyañ¹ rhi to² mū so, dhiti-Merusamo, Mrañ¹ muir toñ mañ kai¹ suiv, ma tuṃ ma lhup khuiñ khan¹ taññ kraññ khrañ³ samādhi ri to² mū tha so, yo guru, akrañ charā to² bhurā³ saññ, anekasatasissānaṃ, arā ma ka myā³ cvā so ta paññ¹ sā³ tuiv¹ ā³, mūlasāsanam, sāsanā to i mūla rañ apha¹ phrac so pāli atthakathā ṭikā laksan chan alañkā saddā kalāp ca so kyam gan kui, vāce(!)nto, pui¹ sa khya to² mū lyak, vihāsi, ne to² mū i. tena gurunā, thui Tipiṭakālañkārasiridhajamahādhammarājaguru hu taṃ chip nāmaṃ to^{dd} bhurā³ saññ, vāciram^{ee}, pui¹ sa khya to² mū ap so, nānāyehi, athū³ thū³ so naññ³ tui¹ phrañ¹ sampannaṃ, praññ¹ cuṃ so, Abhidhammatthasaṅgahassa, Abhidhammā saṅgruih kyam³ nhuik, yatthanissayaṃ, akrañ attha nissaya kui, Puññaseṭṭho ti nāmiko, Puññaseṭṭha sāmaṇe hu charā mrat tui¹ mhaññ¹ ap so amaññ rhi tha so, aham, nā saññ, sutesiyuvasotūhi, suta paññā rhā le¹ rhi so cā sañ mru³ tui¹ saññ, yācito abhirājatof^f, rhe³ rhu rui se le³ mrat toñ³ pan ap saññ phrac rve¹, yathā saññam, sañ so akhā mhat mi pā sa myha, līkhām' <ah>am, re³ sā³ i. so atthanissayo, thui sañ so akhā mhat mi pā sa myha nā re³ thā³ ap so Abhidhammattha saṅgruih kyam³ i atthanissaya saññ, sāsanā, Bhurā³ sakhañ sāsanā to² saññ, tidasām(!)ike, suṃ chay suṃ khu alvan rhi saññ phrac rve¹ dvisahassasatattikke^x, nhac thoñ suṃ rā rok lat so², sakkarāje, kojā sakkarāj saññ, ekapaññā<sā>dhike, nā³ chay ta khu alvan rhi saññ phrac rve¹, ekasahasake sate, ta thoñ ta rā rok lat so², sāva[n]ṇamāghassa^{gg}, vā khoñ la i, juṃhapakkhe, la chan pakkha nhuik, catuddase, ta chay¹ le³ rak mrok phrac so, phukhavāre², suṃ lu thip tañ khyac rhañ bhun he pvan¹ saññ ne¹ nhuik, khemaṃ, bhe³ ūruim lyak, sukhaṃ [sukhaṃ], cvā, niṭhito yathā, pri³ sa kai¹ sui¹, tathā, tu, sabbapāṇiṇaṃ, khap sim so sattavā tui¹ ā³, khemaṃ, bhe³ ūruim lyak, sukhaṃ, thui vithi i khyam sā khrañ³ tui¹ saññ, sijjhantu, pri³ ce kun sa taññ³. rājā, lū myā³ sakhañ bhurā³ mañ³ rhi samuti nat kho² mhat tvañ mañ³ tak mañ³ saññ, bhūmikam, mre aprañ nhuik ne so sattavā apon³ kui rakkhatu, mañ³ kyañ¹ tarā³ le³ pā³ saṅgaha koñ³ mhu phrañ¹ tok pa saṅgruih kraññ ññui proñ proñ coñ to² mū ce sa taññ³.

Bā³karā charā to² bhurā³ pui¹ sa khya to² mū ap saññ anak kui kraññ rhu mhat sā³ lui¹ pā saññ sañ so akhā re lui¹ pā hu cā sañ sā³ toñ³ pan so kroñ¹ Puññaseṭṭha sāmaṇe saññ sañ krā³ khuik ka mhat mhi sa myha re³ cī ap so Abhidhammattha saṅgruih kyam kui niṅuṇ pā kui puik anak kā³ i tvañ rve¹ pri³ i. pri¹.

This nissaya on Anuruddha's Abhidhammatthasaṅgaha was taught orally by the Paṭhama Bā³karā charā to² whose personal name was Rhañ Dhammābhinanda. King Bhui³ to² bhurā³ bestowed upon him the title of Tipiṭakālañkārasiridhajamahādhammarāja or Tipiṭakālañkāramahādhammarājaguru. According to Ganthav 34–36 (no. 40) he lived 1100–1162 B.E./1738–1800 A.D. in Amarapura; according to MVS 166, however, he died at the age of 57 (i.e. 1157 B.E.). Ganthav says that 31 texts have been composed by him, MVS 166f. names 33 works, and MÑM 9, 29 and 112 lists three more of his works. Out of these books seven were taught by him, but written down by his pupils.

The Saṅgruīh nissaya was transmitted by his disciple Rhaṅ Punnasetthi (called Puñña-settha in our manuscript), and this fact is also mentioned at the end of the manuscript (quoted above). Our manuscript was written during the life-time of the author. It is at least possible that it is the original writing of the text. Another manuscript of this work see below, **28**.

Our text is a nissaya on Abhidhammatthasaṅgaha of Anuruddha. According to Pit-sm 776-797 there are 22 nissayas on this work written by different scholars; but our work is well reputed as Bā³karā mū Saṅgruīh nissaya (MNM 323). Paṭhama Bā³karā charā to² has also composed another work on Anuruddha's Abhidhammatthasaṅgaha named Saṅgruīh Adhippāy kok (published by Sudhammavati Press, Rankun 1964) which was committed to writing by the author himself.

Ed.: three editions listed in Whitbread I (with title Abhidhammatthasaṅgruīhpāth nissaya resp. nisyā); five editions in BB 232f. (s.v. Tipitakālaṅkāra Siri-Dhaja); eight editions in MNM 323.

Mss.: Pit-sm 783 (Abhidhammatthasaṅgaha-atthakathā nissaya); PMT I 227 (Add. 19.957[5]; title given as Saṅgruīh akok).

See MCK IV 118f. (s.v. Charā to² myā³), VII 407f. (s.v. Paṭhama Bā³karā charā to²) for the author's biography and works; mss. of his works see PMT I 224 (Or. 6.454 B).

^a devātidevadeviddho, **8**.

^b eyam dātam, **8**.

^c mo, **28**.

^d jo, **28**.

^e -ganuttama, **8**.

^f Nappavhayena, **8**.

^g Nappa, **8**.

^h ducaruit, **8**.

ⁱ ducaruit, **8**.

^j ton ta rve¹, **28**.

^k editions of Abhidhammatthasaṅgaha read paññāvadātagunasobhitalajji.

^l **8** adds kun.

^m paññāvivāsam, **8**.

ⁿ udatoditam, **8**.

^o This word missing in **8**.

^p maññam, **8**.

^q sāsanobhāsīte

^r ramme

^s pure

^t vihāra-Bākarā

^u Tipitakālaṅkārasiridhajamahādhammarājaguru

^v nānāganthesu

^w nāmiko

^x dvisahasasatatinne

^y catuddase

^z Budhavāre

^{aa} bhūmikam

^{bb} suto

^{cc} va

^{dd} some words left out <rhi to² mū so charā to²>

^{ee} vācitaṃ
^{ff} abhiyācīto
^{gg} -sāvāṇamāsassa

9

Ms.or.fol. 959. SB. Berlin

Description see above, 8-13.

Sai-añ³ charā to² Rhañ Sūriyavaṃsa : Dhātukathā nissaya mū sac

Beg. : namo tassa ~.

anantaḡaṇaṃ Sambuddhaṃ dhammaṃ Sambuddhapūjitaṃ
 niraṅgaṇorasam saṅghaṃ natvā me sirasā gurum
 sotujanehi sakkacaṃ racayissāmi yācīto
 Dhātukathāya ñ[n]āṇavaḡḡhanatthaṃ navanissayaṃ

ahaṃ, ñā saññ, anantaḡaṇam, achum³ ma rhi so kye³ jū³ to² apuṅ ḡuṅ to² apoñ³ nhañ¹
 praññ¹ cuṃ to² mū so, Sambuddhañ ca, khandhā āyatana dhāt saccā indre buil bojjañ
 maggañ aca rhi so paramattha tarā³ apoñ³ kui lak po² tañ thā³ pattamrā kai¹ sui¹ puñ³
 khyā³ thañ thañ si mrañ to² mū tat so mrat evā Bhurā³ kui laññ³ koñ³, Sambuddhapū-
 jitaṃ, mrat evā Bhurā³ tui¹ saññ, gocarāsevana bhāvanāsevana ð acvam³ phrañ¹ aphaṃ
 ta lai lai ma prat mhi vai chaññ³ kap pūjo² ap so, dhammañ ca, mag le³ tan phuil le³ tan
 nibbān pariyaṭṭi hu chui ap so chay pā³ so tarā³ to² mrat kui laññ³ koñ³, niraṅgaṇam,
 kilesā laññ³ ma rhi tha so, vā, kilesā hu mrū aññac akre³ mha laññ³ kañ³ ve³ tha so, vā,
 kai³ ce ap pri³ so ma koñ³ mhu akusuil laññ³ ma rhi tha so, orasaṃ, mrat evā Bhurā³
 rañ nhac sā³ to² cac laññ³ phrac tha so, saṅghañ ca, maggaṭṭhan le³ yok phalaṭṭhān le³
 yok hu chui ap so, rhac yok so ariyā saṅghā to² mrat kui laññ³ koñ³, natvā, namāmi,
 rhi khui³ pri ð. me, ñā ð, guru<ṃ> ca, Amarapura dutiya mrui taññ phrac so ckarāj
 mañ³ mrat saññ, maṅgala 'im to² caṃ saññ mha ca rve¹ kui³ kvay to² mū ap so Suri-
 yavaṃsābhisiripavarālañkārādharmmasenāpatimahādhammarājāḡḡhirāḡḡguru taṃ chip
 nāmaṃ to² rhi so, saṅgharājā charā mrat kui laññ³, natvā, namāmi, rhi khui³ pā ð. natvā,
 rhi khui³ rve¹, sotujanehi cā sañ sā³ tui¹ saññ, vā, cā sañ prui nu akhre pru tui¹ saññ,
 sakkaccaṃ, rui se evā, yācīto, toñ pan ap saññ phrac rve¹, vā, toñ³ pan ap so, ahaṃ, ñā
 saññ, ñāṇavaḡḡhanatthaṃ, pariyaṭṭi ññāñ ð pyan¹ pvā³ khrañ³ akyui³ ñhā, vā, pariyaṭṭi
 ñāñ kui pyan¹ pvā³ ce khrañ³ akyui³ ñhā, Dhātukathāya, Dhātukathā pāḡi to² ð, navanissayaṃ,
 asac phrac so nissaya kui, asac phrac so mhi rā kui, racayissāmi, cī rañ pe am¹,
 vā, re³ sā³ pe am¹. Vibhañ³ kyam³ kui ho to² mū saññ ð akhrā³ mai¹ nhuik Dhātukathā
 kyam kui ho to² mū ð. thuiv Dhātukathā kyam³ saññ, uddesa niddesa ā³ phrañ¹ nhac
 pā³ aprā³ rhi ð. thui nhac pā³ tui¹ tvañ, uddesa kui rhe³ ū³ evā ho to² mū ð. thui uddesa
 saññ mātikā maññ ð. thui mātikā saññ, nayamātikā, abbantaramātikā, nayamukhamā-
 tikā, lakkhaṇamātikā, bāhiramātikā, ā³ phrañ¹ ñā³ pā³ aprā³ ihi ð. thui ñā³ pā³ tui¹
 tvañ, nayamātikā kui rhe³ ū³ evā ho to² mū ð.

End : ð cuddasamanaya niddesa nhuik paṭṭhama naya kai¹ sui¹ pud tū poñ³ saññ atuiñ³ ð
 kui³ pud tuiv¹ nhañ¹ tū so pud tui kui <s>ariup akrañ mhat thā³ saññ atuiñ³ pucchā

visajanā tui kui si ap i. laññ³ koñ³ kui³ pud nhañ tū saññ khyaññ, krvañ³ so pud tui kui aṭṭhama naya nhuik chui ap khai¹ pri³ so vippayutta le³ pā³ tuiv phrañ chañ khyañ rve¹ si ap i. cuddasama naya pri¹ i. Dhātukathā niṭhitā.

cā sañ sā³ tuiv ā³ mhat lvay ce khrañ³ nhā akyañ ā³ phrañ¹ re sā³ ap so Dhātukathā nissaya kā³, i tvañ rve pri³ i. athū³ thū³ so tuiñ³ kri³ praññ kri³ thi³ choñ³ mañ³ apoñ³ tui kuiv acui³ ra so rvhe tvañ³ ñve tvañ³ pattamrā³ tvañ³ arhañ chañ phrū myā sakhañ lak nak cakra³ rhañ, Amarapura dutiya mruiv taññ re ñre sakhañ bhava rañ phrac to² mū so ekarāj mañ³ mrat i ṭhānantara arā nhuik thā³ ap so Mitthilā mruiv kuiv kvañ yū puñ sa acui³ ra so toñ rvhe re choñ mi bhurā³ saññ kui³ kvay to² mū ap so Jambūdipa-dhajamahādhammarājadhīrājaguru taṃ chip nāma rhi so charā to² saññ. Amarapura rvhe mruiv to² kri³ i arhe¹ mrok thoñ arap nhuik bhava rañ mañ³ tarā³ kri³ i toñ ññā tañ thā³ mi bhurā kri³ saññ chok lup ap so Mahātulvatbhumkyo² tuik to² nhuik si tañ³ sum³ ne so akhā mi mi charā phrac so saṅghissara saṅghasāmi saṅghādhīpati saṅgharājā sāsana sodhaka phrac so sāsana³ pru Sai-añ³ charā to² bhurā³ kri³ athaṃ mha sañ aṃ le¹ kyak rve¹ re ap so Dhātukathā anak kui sotujana tuiv saññ toñ pan ap saññ phrac rve¹, mūla sakkarāj 1205 khu sāsana³ to² 2387 khu sui¹ rok so akha vāchui la chan³ ta chai ta rak mha ca rve¹ to³ chay le³ rak atvañ³ sum³ rak le³ rak khrañ³ phrañ¹ sā lyhañ, re³ sā³ ap so Dhātukathā nissaya kā³ i tvañ rve¹ pri³ i.

i cā pri³ lac sakkarāj 1128^b takū la praññ kyo² 1 rak krāsapate ne¹ ne ta khyak ti akhyin tvañ Dhātukathā nissaya kui re³ kū³ rve¹ praññ¹ cuṃ 'oñ mrañ saññ.

*e(!)kkharā ekamekañ ca Buddharūpaṃ samam siyā
tasmā hi pañṭito^c poso likkheyya piṭakattayaṃ*

sakkurūj 1212 khu nayuṃ la chan³ 10 rak ta khyak ti³ akhyim tvañ Dhātukathā nissaya mū sac kui re³ kū³ rve¹ pri³ praññ¹ cuṃ saññ. pu di ā nhañ¹ praññ¹ cuṃ pā luiv i. nibbānapaccayo hotu.

This text which is also known as Ū³ Jambu ara kok or Dhātukathā ara kok was composed by Sai-añ³ charā to² Rhañ Sūriyavaṃsa who lived 1125–1201 B.E./1763–1839 A.D. His biography is found in Ganthav 53f. (no. 59), in Piṭ-sm 802, in MVS 168–170 and MCK IV 120. He was born in B.E. 1125 at Sai-añ³ village in the township of Pukhañ. His parents were Ū³ 'Oñ Caṃ and Do² Puṃ (Do² Rhañ in MVS 168). His name was Ū³ Kroñ. With his elder brother, Rhañ Canda, he came to the city of Ava and studied under Carac charā to² of Bhumkyo² tuik and Than³ tapañ charā to² of Mui³ thi tuik. He was called Rhañ Sūriya. Then, he continued his studies under Bā³karā charā to² (author of 8). He took ordination at the age of 25. In B.E. 1161, he taught his pupils in Sai-añ³ village. In B.E. 1181, he came to Ava and became the preceptor of the Crown Prince (later King Tharrawaddy). After one year, he got the title of Saddhammavaṃsābhisiridhajamahādhammarājadhīrājaguru. He was offered Sai-añ³ monastery in the western part of Ava. In B.E. 1199, he was bestowed the position of Sāsana³ puñ. He died in B.E. 1201.

The Sai-añ³ charā to² was the author of well known books: Vithi lak rui³ kyam³, three works on Paṭṭhāna (see below, 10), and Yamuik chay kyam³ ara kok. These books are mentioned in MVS 170 and in Ganthav 54, two of them also in Piṭ-sm 568 and 574. The work contained in our manuscript is mentioned in secondary sources only in MÑM 122 where Jambudīpa is given as the author. The real authorship is, however, clear from the note at the end of the manuscript, according to which the text was composed by the Sai-añ³ charā to², but written down by his disciple Rhañ Jambudīpadhaja charā

to² who is known as the author of a nissaya on Yamaka (Piṭ-sm 568 and MVS 170), of a nissaya on Paṭṭhāna (Piṭ-sm 574 and MVS 170), and of a nissaya on Ñāsa (MVS 170).

Ed.: Paṭhama Bā³karā charā to²: Mātikā dhātukathā ara kok, Rankun 1959. The concluding portion of the text in the ms. with the information on the author is missing in the edition.

^a ta

^b This date goes against the date 1205 of the manuscript. The possible date may be 1208.

^c paṇḍito

10

Ms.or.fol. 959. SB, Berlin

Description see above, 8-13.

Sai-añ³ charā to² Rhañ Sūriyavaṃsa: **Paṭṭhān³ rāsī cu**

Beg.: namo tassa ~. hetupaccayo hū so paccayuddesa nhuik paccaññ³ paccayuppan paccanik ā³ phrañ¹ sumpā³ tuiv¹ tvañ lobha, dosa, moha, alobha, adosa, amoha, i hit khrok pā³, paccaññ³ tarā³ tuiv saññ³ sahit cit i kasattati mohamū dve³ nhuik moha kraññ³ so cetasik dve³ paññāsa, sahit cittaja rup, sahit paṭisandhe kammaja rup (i³ paccayuppan tarā³ tuiv ā³ hetu satti phrañ¹ kye³ jū³ pru ce kun i. mohamū dve³ nhuik rhi so moha, ahit cit atth(!)ārasa, chanda krañ³ so aññasaman cetasik dvādasa, ahit cittaja rup, ahit paṭisandhe kammaja rup, bāhira rup, āhāra rup, asaññasat kammaja rup, pavatti kammaja rup, i paccanit tarā³ tui ā³, hetu satti phrañ¹ kye³ jū³ pru pe kun.

End: aluṃ cuṃ so pacchājātatthi paccaññ³ phrac aṃ¹, pacchājāta, vipayutta, avigata, i suṃ paccaya, i. kāma cit catupaññāsa, abhiññāñ³ dve³ ā³ tat so paccupān nipphanna rup, atṭhārasa hu chui ap so ārammaṇapūrejāta paccaññ³, i sui¹ aca rhi saññ³ phrañ¹, pūrejāta paccaññ³ pruiñ³ khu nhac khyak atuiñ³ chui le. pakiṇṇaka ghaṭanā rhac khyak. akhyañ³ khyañ³ ā³ laññ³ koñ³, akhyañ³ khyañ³ nāmakkhandhā cittaja rup paṭisandhekammaja rup ā³ laññ³ koñ³, i sui¹ aca rhi saññ³ phrañ¹ sahaajāta paccaññ³ pruiñ³ chay khyak atuiñ³ chui. atthi paccaññ³ pruiñ³ i. avigata saññ³ atthi nhañ¹ tū i.

[ekam] akkharā ekamekañ ca Buddharūpaṃ samaṃ siyū
tas mā hi paṇḍito poso likkheyya piṭakattayaṃ
ciraṃ tiṭhatu saddhammo dhamme hontu sagāravā
sabbe pi sattā kālena rājā jivatū^a pabhūti

sakkarāj 1217 nayun la chan le³ rak aṅgā ne¹ ne suṃ khyak ti³ akhyiñ tvañ Rāsī cu kui re³ kū³ rve¹ pri³ praññ¹ cuṃ saññ³. nibbāna paccayo hotu. pri³ pri.

On the author of this text see above, 9. This text is not mentioned in Piṭ-sm, but in Ganthav 54. It is the third of a collection of three texts on Paṭṭhāna, viz. Paṭṭhān³ suṃ³ khyak cu, Paṭṭhān³ paccaññ³ pruiñ³, and Paṭṭhān³ rāsī cu.

Ed. in a volume of collected tracts, together with glosses by Kalyāṇābhivaṃsa, Mantale³ 1898; see BB 103 (s.v. Kalyāṇābhi-vaṃsa).

^a jivatū

11

Ms.or.fol. 959. SB, Berlin

Description see above, 8-13.

Dhammasiri: **Khuddasikkhā**

See above, 3, and below, 25, 79.

12

Ms.or.fol. 959. SB, Berlin

Description see above, 8-13.

Rhañ Uttamaramsī: **Sikkhattaya vinicchaya**

Beg.: namo tassa ~. tisso sikkhā adhisilasikkhā, adhicittasikkhā, adhipaññāsikkhā, sikkhā, sikkhā tui¹ saññ, adhisilasikkhā, adhisilasikkhā laññ³ ta pā³, adhicittasikkhā, adhicittasikkhā laññ³ ta pā³, adhipaññāsikkhā, adhipaññāsikkhā laññ³ ta pā³, iti ī sui¹, tisso, suṃ³ pā³ prā³ kun ñ. adhippay kā³, sikkhā tui¹ saññ, adhisilasikkhā, adhicittasikkhā, adhipaññāsikkhā ī aevam³ phrañ¹ sumpā³ prā³ kun ñ. thui sumpā³ thui¹ tvañ phraññ¹ ap kyañ¹ ap so lvan so mrat so sila saññ, adhisilasikkhā maññ ñ. phraññ¹ kyañ¹ ap so lvan so mrat so cit saññ, adhicittasikkhā maññ ñ. phraññ¹ ap kyañ¹ ap so lvan so mrat so paññā saññ, adhipaññāsikkhā maññ ñ. thui kroñ¹ Pārājikaṃ aṭṭhakathā nhuik, adhisilasikkhā ti adhikaṃ uttamaṃ silaṃ ti adhisilaṃ adhisilañ ca taṃ sikkhitabbato sikkhā cā ti adhisilasikkhā, esa nayo adhicitta, adhipaññāsikkhāsu, chui to² mū kun saññ. adhisilasikkhā ti, adhisilasikkhā hū so pud nhuik, adhikaṃ, lvan so, uttamaṃ, mrat so, silaṃ, sila saññ, hoti, phrac ñ. iti, thui kroñ¹, adhisilaṃ, adhisila maññ ñ. adhisilañ ca, lvan so mrat so sila saññ laññ³, hoti, ñ. taṃ, thui lvan so mrat so sila hū saññ, sikkhitabbato, arahatta mag tuiñ 'oñ kyañ¹ ap phraññ¹ ap saññ ñ aphrac kroñ¹, sikkhā ca, sikkhā maññ saññ laññ³ hoti, phrac ñ. iti tasmā, thui kroñ¹, adhisilasikkhā, adhisilasikkhā maññ ñ. ayaṃ, ñ saññ, attho, anak taññ³, adhicitta adhipaññāsikkhā hū so pud, adhipaññāsikkhā hū so pud tui¹ nhuik laññ³, esanayo, ī naññ³ nhañ¹ tū sa lyhañ ka taññ³. ī adhisila ca saññ tui¹ tvañ, abhay sila, abhay saññ adhisila maññ sa naññ³. abhay saññ citta, abhay saññ adhicitta maññ sa naññ³. abhay saññ paññā, abhay saññ adhipaññā maññ sa naññ³ hū tuṃ aṃ¹. ñā³ pā³ so sila, rhac pā³ so uposatha sila, chay pā³ so sila maññ ñ. thui cakā³ kui khyai¹ rve¹ chui pe aṃ¹.

End: avijjā kui vipassanā cittupād nhuik taññ so, sammādiṭṭhi, sammāsaṅkappa, maggañ taññ³ hū so paññā kye³ jū³, adhipaññāsikkhā phrañ¹, tañhā kui, thui vipassanā cittupād nhuik taññ so, sammāvāyama, sammāsati, sammāsamādhi maggañ taññ hū so, samādhi kye³ jū³, adhicittasikkhā phrañ¹ nhit cak phyak chī³ ap saññ hū lui sov. ī kā³ sikkhā suṃ³ pā³ phrañ¹ pāy ap so anusayanivarana^a, kilesā tui¹ ñ athū³ kui chui so akhañ³ taññ³.

iti manussasāmaṇerānaṃ, cittasantānena nu kho sikkhitayaṃ pavattino nu kho ti vicicchā piḷitesu karuṇāya niyojitatthā Uttamaramsī, mahātherena, racitāyaṃ gandho^b sikkhattaya vinicchayo niṭhito. manussasāmaṇerānaṃ^c, lū sāmaṇe tui¹ i. cittasantāne, cit acaññ³ nhuik, sikkhittayaṃ, sikkhā suṃ³ khu tui¹ i apon³ saññ, pavattati nu kho, phrac le sa lo, pavattati no nu kho, ma phrac le sa lo, iti, vā, vicikicchā piḷit[h]jesu, vicikicchā saññ³ nhip cak ap kuṃ so sattavā tui¹ nhuik, pavattāya, phrac so, karuṇāya, karuṇā saññ, niyojitatthā tuik tvaṃ³ nhui³ cho² ap saññ i aphrac kroṇ¹, vā, ton³ pan ap saññ i aphrac kroṇ¹, Uttamaramsī mahātherena, Uttamaramsī mahā ther saññ, racitā, re³ eī raṇ ap so, Sikkhattaya vinicchayo, Sikkhattaya vinicce(!)aya maññ so, ayaṃ gandho⁴, i kyaṃ saññ, iti, i sui¹ chui ap khai¹ pri³ so cakā³ acaññ phraṇ¹, niṭhito, pri³ pri.

This work deals with the three-fold precepts (sikkhattaya), viz. adhisīla, adhicitta and adhipaññā; the eight-fold noble path is summarized under these three. The text is not known from other sources.

^a anusayanīvaraṇa

^b gantho

^c manussasāmaṇerānaṃ

13

Ms.or.fol. 959. SB, Berlin

Description see above, 8-13.

Kammaṭṭhāu³ puiṇ³

Beg.: namo tassa ti. mahākaruṇā to² saññ, tuik tvaṃ nhui³ cho² to² mū ap so cit rhi to² mū saññ i aphrac kroṇ¹, khap sim³ so sattavā khyam³ sā khraṇ³ i akroṇ³ phrac so danā ca so naññ³ kui pra rve¹ chumma to² mū tat so mrat evā Bhurā³ saññ, yas(s)adānena sīlena, saṃyamena ca dhammena, nīdhi^a sunihito hoti, itthiyā purisassa vā, ca so Nidhikaṇḍa sut kui ho to² mū ap saññ. yassa, akraṇ sui¹ sabho rhi so, itthiyā vā, mimma saññ laññ³ koṇ³, purisassa vā, yokyā³ saññ laññ³ koṇ³, dānena ca, alhū pe³ khraṇ³ nhuik, sīlena ca, sīla kui chok taññ khraṇ³ phraṇ¹ laññ³ koṇ³, sa(m)yamena ca, vipassanā bhāvanā kui pvā³ ce khraṇ³ phraṇ laññ³ koṇ³, nīdhi^a, rvhe 'ui³ kui, sunihito^b, koṇ³ evā mre nhuik myhut thā³ ap saññ maññ saññ, hoti, i. adhippāy aphroṇ¹ kā³, khyam sā kui alui rhi so sū saññ, dāna kui laññ³ pru ap saññ, sīla kui laññ³ chok taññ ap, samatha bhāvanā kui laññ³ pvā³ ce ap saññ, vipassanā bhāvanā kui laññ³ pvā³ ce ap saññ chui lui saññ. thui kroṇ¹, vipassanā bhāvanā kui pvā³ ce lui so sū saññ, khandhā kui, rhe³ ū³ evā sim caññ ap saññ, sim³ caññ³ lui mū, dve khandhā rūpak-khandho^c nāmak-khandho, hū so desanā kui acaññ³ mhī rve¹, sim caññ ap saññ. thui desanā i adhippāy kā³, bhūṃ sum pi³ nhuik phrac kra so sattavā apon³ tui¹ kui khandhā sui¹ taṇ rve¹ chaṇ khyā saññ rhi so², chaṃ amve³ ca saññ, suṃ chay nhac pā³ acu phrac rve³ taññ so, rūpak-khandhā laññ³ ta pā³, thui rūpak-khandhā kui mhī rve¹ taññ so cit cetasiḥ hu chuiṃ ap so nāmak-khandā laññ³ ta pā³, i sui¹ lyhaṇ nhac pā³ taññ³.

End: khyam sã kui alui rhi kra lyhañ, ma khyam³ sã khrañ³ i akroñ³ rañ³ can cac phrac so, i kui khandhã mha ca rve¹, uccã kyvai nvã³ sã³ mayã³ ca so tanhã i arun phrac thuik so vatthukãma hũ sa myha kui khrac khrañ³ sabho rhi so tanhã nhañ¹ rhaññ so, lobhamũ ca so, akusuil hũ sa myha kui ta ca ta ca tadañga pahan ca saññ phrañ¹ pãy phrok khrañ³ nhã cvam³ nhuiñ saññ phrac ra pã lui i hũ so ton¹ ta khrañ³ ãsã kui phrac ce kra rve¹, dãna kui laññ³ pru kra le, rut so apuiñ³ ã³ phrañ¹, san³ u, san³ pya kui sat khrañ³ mha, krañ khrañ³ hu chui ap so, sila kui laññ³ arui ase, ale³ pru rve¹ krañ¹ chok taññ kra le. bhãvanã kui laññ³ pvã³ ce kya le hũ so tuik tvañ³ to² mũ khrañ³, acĩ arañ hu chui ap so ãnatt[h]i kui kã³, desanãhãya naññ³ phrañ¹ pra rve¹, dve khandhã rũpakkhando nãmakkhando hũ so desanã phrañ¹, asubha sabho nhañ¹, dukkha sabho kui ro rhak rve¹ chañ khyañ saññ rhi so², chañ khyañ ap so naññ³ kui pra rve¹ chumma to mũ so ta khu so vãra saññ i tvañ pri³ pri.

sakkarãj 1212 khu natto² la chan 12 rak 1 ne¹ 4 khyak ti³ akhyin tvañ i Kammatthãn³ cã kui pri³ 'on mrañ sann^d.

Quoting a gãthã from Nidhikandasutta of Khuddakapãtha (stanza 6) the author discusses the practice of bhãvanã, particularly about the real nature of nãmarũpa and how to eradicate tanhã.

- ^a nidhi
- ^b sunihito
- ^c rũpa
- ^d saññ

Collection of 6 texts. Acc. 10390. Palm leaf. Wooden covers with cloth wrapper, ribbon and paper-cutter (in a European paper-box). Foll. 241: ka-kha, ka-ga and ka-tham; first and last leaves of each text are tied together with some blank leaves; **14** foll. 13: ka-kha: Subodhãlañkãra; **15** foll. 5: ka-ku: Saddavutti; **16** foll. 15: kũ-khai: Saddasãratthajãlini; **17** foll. 5: kho-ga: Ekakkharakosa; **18** foll. 36: ka-gã³: Abhidhãnappadĩpikã; **19** foll. 167: gha-tham: Abhidhãnappadĩpikã-tikã. 48,2 × 5,3 cm. 39,2 × 4,4 cm. 9 lines. 2 punch holes. Partially gilded ms. Good hand-writing. Marginal titles: **15** Saddavutti pãth; **16** Saddasãratthajãlini pãth; **17** Ekakkharakosa pãth; **18** Abhidhan pãth; **19** Abhidhan tikã pãth; none in **14**. Paper-cutter with titles: Saddavutti pãth 2 coñ, Ekakkharakosapakãranĩ, Abhidhan pãth, Abhidhan tikã sac pãth, 19 añgã and 5 leaves. Some corrections in **15**, fol. ku; **16**, fol. kho; **18**, foll. kã³, kha, gi; **19**, foll. ñai, chũ, jũ. Dated sakkarãj 1192 (1850 A.D.) sĩañ³kyvat la praññ¹ kyo 7 rak sokradinne. Donated by Nvekhvan cã re³ mañ³ Jeyyasĩkhasũ samĩ moñ nham koñ mhu. Pãli. **14-18** verse; **19** prose. Text at the ribbon of the manuscript (containing an anumodanã):

siri pahui, le roñ cui saññ,
 Myañ mhui lak yã, ton myak nhã nhuik,
 nĩlã lyhañ van, ññui roñ khyañ sã³,
 son tvañ cabũ^a, pve añũ tvañ,
 ññvan lũ ve ve, bupdhahe^b siri,
 bh(!)odhi 'oñ khan, ññoñ to² nan nhuik,
 kyañan thvap thã³, mãr ñã³ pã³ kui,

pay rhā³ 'on myaṅ, bhum sum khvaṅ,
 phak aṅ ma myha, cinter(!)a hu,
 sum loka rhaṅ, tui thip <taṅ> i,
 rvhe jaṅ mrvak to² kui, ko² lyo² rui se.
 thuppa je hu, ṅṅui rvhe phrū pyā,
 khraṅṅ ni pā^{3c}, saṅ kroṅ thā³ mhā,
 to² ṅṅā³ luik phak, khyap nhaṅ rak rve¹,
 nhac sak kraṅṅ cvā, lhū tam pā i,
 saṅsarā bhava, noṅ kāla nhuik,
 puṅṅa vatthu, i koṅ mhu kui,
 sādhu nat lu kho² ce so.

^a jambū

^b buddhahe

^c not complete

14

Ms.or.fol. 936. SB, Berlin

Description see above, **14–19**.

Saṅgharakkhita: **Subodhālaṅkāra**

In the manuscript the title of the text is given in its usual Burmese form Alaṅkā pāth.

See CPD 5.8.1; cf. also Pit-sm 460; BB 187; MNM 432, 434; MVS 90; PMT I 228 (Add. 27, 545); Palace 65 (no. 153) etc. See below, **22**.

15

Ms.or.fol. 936. SB, Berlin

Description see above, **14–19**.

Saddhammapāla: **Saddavutti**

According to Pit-sm 416, PPN 1015, PLB 29 and Ganthav 192 (no. 87) the author of this small Pāli tract on grammar was named Saddhammapāla who lived in Pugam (Pagan), whereas Sās 90, Sāl 134, and the edition of Icchāsaya Press quoted below gives the name of the author as Saddhammaguru of Paṅ³ya (Pinya). Finally, Forch XIX names “the Pagan priest Saddhammaguru” as the author.

Ed.: SAD 49–58; other Burmese ed. see BB 180f. (s.v. Saddā Ngay and Sad-dham-

Nr. 15–17

ma-Guru); Sinhalese edition: *Sabdavrttiprakāsa* by Saddhammaguru with Sinhalese commentary by Ukkatthamahātissa Ariyavamsālakāra Nāpatilaka, Valitota 1899.

See CPD 5.4.4; Franke 55.

16

Ms.or.fol. 936. SB, Berlin

Description see above, 14–19.

Chū³tvañ³pac charā to² Rhañ Nāgita: **Saddasāratthajālīnī**

The author of this grammatical Pāli text lived in Pañ³ya (Pinya) whose date is ca. 675–ca. 735 B.E./1313–1373 A.D. (CMA 7).

Ed.: SAD 60–101; ed. in Sinhalese characters: *Sabdāsārāthajālīniya* by Nāgita Mahāthera, ed. (with sannaya) Dādigamuvē Silakkhandha Bhiksu, Colombo 1900; other Burmese ed. see BB 180f. (s.v. Saddā Ngay, cf. also p. 147 s.v. Nāgita).

See CPD 5.4.6; PLB 27; Franke 55; Sāl 132–134; CMA 7; Pit-sm 405.

17

Ms.or.fol. 936. SB, Berlin

Description see above, 14–19.

Rhañ Saddhammakitti: **Ekakkharakosa**

Well-known Pāli vocabulary, listing words which consist of one syllable only. The work is translated from Sanskrit (see Franke 65f. note, and remark at the end of the text: *iti Saddhammavarakittimahātherena Sakkatabhāsato parivattetvā viracitaṃ . . .*). An *Ekakkharakosa* is quoted in Caturaṅgabala's *Abhidhānappadīpikā-tikā* (see 19 and 141), edition, pp. 70 and 482 (cf. *Ekakkharakosa*, stanza 14), 121 and 605 (cf. 73), but the identification with our work is not beyond doubt.

Ed.: SAD 38–49; other Burmese ed. see BB p. 180f. (s.v. Saddā Ngay and Saddhamma-kitti); Sinhalese edition together with *Abhidhānappadīpikā* by Moggallāna, ed. Vaskaḍuvē Subhūti, Colombo 1865, Appendix, pp. I–XI.

See CPD 5.4.3; 5.6.2; Franke 65f. (note); PLB 45; Sāl 146; MNM 422; Ganthav 191 (no. 80); Pit-sm 435; Buddhadatta 536f.

18

Ms.or.fol. 936. SB, Berlin

Description see above, 14–19.

Moggalāna: **Abhidhānappadīpikā**

Burmese form of the author's name and title is Rhañ Moggalān, Abhidhān pāṭh.

See CPD 5.6.1; PMT I 228 (Add 27, 289); Piṭ-sm 451; BB 138; MVS 93; SH 168.

19

Ms.or.fol. 936. SB, Berlin

Description see above, 14–19.

Caturaṅgabala: **Abhidhānappadīpikā-ṭikā** (Abhidhān ṭikā)

Beg.: namo tassa ~.

yassā ñāṇaṃ sadā ñāṇaṃ narāyyā^a ñāṇakaṃ vinā
 ni<s>sesaṃyuttassa tassa natvā mahesino
 satthantarā samādāya thāraṃ^b sabbadharā tathā
 kariyyate 'bhidhānappadīpakassatthavaṇṇanā

idhāyaṃ gandh(!)akāro paṭhamamattano paresam pi sa<m>mahitattanipphādanatt-
 haṃ puññasapadam ācino ti tathāgatoccedinā. tattha karuṇākarō mahākaruṇāya up-
 pattihānabhūto yo tathāgato bhagavā, karopayātaṃ attano hatthagataṃ, sukhaṃ-
 daṃ sukhasa patihānabhūtaṃ sukhakāraṃ(!)aṃ vā sukhadāyakaṃ vā, padaṃ nibbā-
 naṃ, osajja cajitvā, kalisambhave dukkhaka(!)raṇabhūte bhava saṃsa(!)re, kevaladuk-
 karaṃ sukarenāsa<m>missaṃ, accantadukkaraṃ pañcavidhāpariccāgādikaṃ, karaṃ
 karonto, parattaṃ^c, paresaṃ atthaññeva, akā kahavā^d, tam edisaṃ tathāgataṃ ahaṃ
 namāmi.

End: rājā pajaṃ rakkhatu sampajaṃ^e va
 dhammañ ca lokā pi camācarantu^f
 pūrentu atthā supakappikā^g ca
 kālena devo pi pavassatu(!) ti

Abhidhānappadīpikapakaraṇassa vaṇṇanā niṭhitā.

dvānadhutrādhikena^h va sataśakkarāje phaggun(!)ipunṇamito pātipadeⁱ sattame sok-
 radinne ekappahārā tikkante amajjhantappatte niṭhitaṃ patto^j.

*sakkarāj 1192 khu sitaṅkyvat la praññā¹ lyo 7 rak ne¹ tvañ Abhidhan ṭikā kuiv re³ kū³
 'oñ mrañ pri³ i rhañ.*

According to CMA 6, the author lived ca. 675–ca. 725 B.E./1313–1363 A.D.

Ed: Abhidhānappadīpikā-ṭikā by Sirimahā-Caturaṅgabala, publ. Buddha Sāsana Council, Rankun 1964; for a nissaya cf. BB 49.

Nr. 19-20

Mss.: Forch XXIII (in nissaya form); Pit-sm 452.

See CPD 5.6.1,1; MNM 427; Buddhadatta 534. See below, 141.

^a nāññeyyā

^b sārani

^c parattham

^d katavā

^e sappajam

^f samācarantu

^g supakkappitā

^h Last sentence (after nithitā) not found in printed text.

ⁱ dvānavutrādhikena

^j pātipade

20-23

Hs.or. 3563. SB, Berlin

Collection of 4 texts. Palm leaf. Wooden covers. Foll. 290: ka-bā; 24 extra leaves: 20 foll. 178: ka-no²; Visuddhimagdīpanī (7 parts); 21 foll. 77: nam-phi: Alaṅkā nissaya; 22 foll. 9: phī-phā³; Subodhālaṅkāra; 23 foll. 3: phā³-bā: Vuttodaya. Fol. no damaged. 48,8 × 6 cm. 37,8 × 5,3 cm. 12 lines. 2 punch holes. Partially gilded ms. Very good hand-writing. Marginal titles: 20 Visuddhidīpanī, Natññvan³arhe¹rvā cā takā Ū³ Po² Khan May Ññin³ tui¹ koñ³ mhu; 21 Alaṅkā pāth; 23 Chan³ pāth. Dated 20 no date; 21 sakkarāj 1273 (1911 A.D.) khu natto² la praññ¹ kyo² 5 rak ne¹ tanañlā ne¹ 4 khyak tī³; 22 and 23 sakkarāj 1273 (1911 A.D.) khu tachoñmun³ la praññ¹ kyo² 12 rak ne¹ nāri pran ta khyak tī³. Donated by Ū³ Po² Khan and May Ññin³ of Natññvan³ village. 20 Burmese; 21 Pāli and Burmese (nissaya); 22 and 23 Pāli. 20, 21 prose; 22, 23 verse.

20

Hs.or. 3563. SB, Berlin

Description see above, 20-23.

Visuddhimag dīpani

Beg.: namo ~~TASSA~~ ~.

suvisuddh<id>ayyāññānam Buddhavisuddhidāyakam
dhammam [vi]suddhikaram samgham suddhā[vā]cāram namām' aham
vanditvā sādaram buddhe dhammasamghe ca nimmale
ācariye ci^a porān(!)e Visuddhimaggadesako^b
kamma<tthā>nañ ca visuddhimaggañ ca sarīyam^c tato
āgamato ca mādāya sāram sāram yathāraham
dīpakam suddhiyā kutam^d nānāyehi vokinnam
bhāvanāyanissitam sādhūnam hitamāvaham

⟨bhāsādvayasomākulaṃ⟩ Visuddhidīpanīnāma
 ⟨susaṅkhepena bhāsissāmi⟩ suṇātha taṃ samāhitā
 sun(!)itvā paṭiceyya^e visesaguṇapattiyā

ahaṃ, nā saññ, suvisuddhidayā ññāṇaṃ, koṅ³ evā thū³ mrat sa phrañ¹, cañ kray so karuṇā paññā rbi tha so, visuddhidāyakaṃ, cañ kray so arahattaphuil nibbān kui pe³ tat tha so, Buddhañ ca, Bhurā³ mrat evā kui laññ³ koṅ³, suddhikaraṃ, kūlēsā mha cañ khrañ³ kui pru tat tha so, dhammañ ca, tarā³ to² apoñ³ kui laññ³ koṅ³, suddhācāraṃ, cañ kray so akyañ¹ rhi tha so, saṃghañ ca, saṃghā to² apoñ³ kui laññ³ koṅ³, namāmi, rhi khui³ i. nimmale, kañ³ so aññac akre³ rhi kun so, Buddhe ca, lvan le kun prī³ so Sammāsambuddha paccakabuddhā taññ³ hū so Bhurā³ tui¹ kui laññ³ koṅ³, dhamma-saṃghe ca, thui Bhurā³ tui¹ i tarā³ to² saṃghā to² tui¹ kui laññ³ koṅ³, visuddhidesake, nibbān kharī³ kui ññvan krā³ tat kun so, porāṇe, rhe³ nhuik phrac kun so, ācariyo^f ca charā apoñ³ tui¹ kui laññ³ koṅ³, sādaraṃ, rui se khrañ³ nhañ¹ akva, vanditvā, rhi khui³ rve¹, kammaṭṭhānañ ca, mūla kammaṭṭhan³ phrac so kyam³ apoñ³ kui laññ³ koṅ³, Visuddhimaggañ ca, Visuddhimag kyam³ kui laññ³ koṅ³, sariyaṃ^c, kuiy kui, katvā, rve¹, tato, thui kyam³ mha ta pā³ so, āgam[m]ato ca āruṇ⁶ kyam³ mha laññ³, yatha(!)rahaṃ, thui saññ ā³ lyok pat so, sāraṃ sāraṃ, anhañ anhañ kui, ādāya, rve¹, suddhiyā, visuddhi i, kūṭaṃ, athvaṭ phrac so arahattaphuil kui, dīpakaṃ, pra tat tha so, nānā⟨na⟩yehi, athū³ thū³ so paṭipatti naññ³ tui¹ phrañ¹, vokiṇṇaṃ, praññ¹ mrvam³ chan³ kray tha so, bhāvanānāyānissitaṃ, bhāvanā naññ³ taññ³ hū so amhī rhi tha so, sadhu(!)naṃ, sū to² koṅ³ tui¹ i, hitaṃ, aci³ apvā³ kui, āvahaṃ, rvak choñ tat tha so, bhāsādvayasomākulaṃ, magadhābhāsā mraṇabhāsā hū so bhāsā nhañ pā³ nhañ¹ laññ³ koṅ³ evā ro tha so, Visuddhidīpanī nāma, Visuddhidīpanī amaññ rhi so kyam³ kui, susaṅkhepena, koṅ³ evā kyañ³ ruṃ³ sa phrañ¹, bha(!)sissāmi, pra pe la taṃ¹, ho pe la taṃ¹ thui pra pe la taṃ¹ ho pe la taṃ¹ so kyam³ kui, samāhitā, taññ kraññ so nha luṃ³ rhi kun so, sū to² koṅ³ tui¹ saññ, suṇātha, nā lañ¹ kun ca lui, suṇitvā, nā prī³ rve, visesaguṇapattiyā, athū³ so lokī lokuttarā kye³ jū³ sui¹ rok khrañ³ ñhā, paṭipacceta^e, kyañ¹ ce kun kha lui, kyañ¹ ce kun sa taññ³. i Visuddhidīpanī amaññ rhi so kyam³ nhuik Visuddhi hū saññ kā³, silavisuddhi, cittavisuddhi, diṭṭhivisuddhi saṅkhāvitaraṇī^h visuddhi, maggāmagga[ñ]ñāṇadassanavisuddhi, paṭipadā[ñ]ñāṇadassanavisuddhi, [ñ]ñān(!)adassanavisuddhi hū rve¹, khunhañ pā³ [a]prā³ i.

End: thui kroñ¹ rhe³ catukka naññ³ phrac so āpanā naññ³ kui pra saññ kā³, pāli aṭṭhakathā naññ³ tui¹ kui mhī rve¹ pra saññ. noñ avasesa hu sā mañ pra saññ kā³ ra sañ¹ saññ kui ra si rve¹ pra saññ hu kraṃ kun si kun rā i. sū to² koṅ³ rahan³ mrat tui¹ i pītipāmojj[h]a aca rhi so kye³ jū³ kui phrac ce tat so, Visuddhidīpanī amaññ rhi so kyam³ nhuik, le³ pā³ so brahmavilhārabhāvanānaya kā³ i rve¹ prī³ praññ¹ cuṃ i. niṭṭhitam prī³ i.

This anonymous work is an explanation of the main topics of Buddhaghosa's Visuddhimagga.

Ed. see BB 31: Whitbread 137 (s.v. Visuddhimaggadīpanī kyam³).

Mss.: Forch XXV.

See CPD 2.8.1,3; PLB 97; Sās 29, 31, 51.

^a ca

^b Visuddhimaggadesake

^c sarīraṃ

- ^d kūtāma
^e patipajjetha
^f ācariye
^g āgūna
^h kaṅkhāvitāraṇa

21

Hs.or. 3563. SB, Berlin

Description see above, 20–23.

Rvhetōṇ pugguīl Rhaṇa Guṇacārī: **Alaṅkā nissaya sac** (Subodhālaṅkāra nissaya)

Beg.: namo tassa ~.

sugatamukhāra vinapasavādijāvavijaroṭhapattasugutā^a
samanigatāmatarasamadhujāno <gha> bhamarānamejavipasam
subimānījivhakāsaragatā^b sarappasavagandhavāyanakarā
tibhavadahe visesasuruhāsayaṃ mama puretu so supath(!)itam
nhac chai¹ sum³ phvai¹ lalitagāthā vigati chan³.
iti vatthutapāssapathānam^b kātunasutakāmānabuddhiyā
karissāmi <navam> nissaya(!)m Subodhālaṅkāresāmahaṃlinava^d
vetāli gāthā.

kāmaṇ ca purānanissaya
tehi pana na sakkā linassikha^e
attho hi vadassaṇṇātave^f
sādhippāyama vibhāvayama

laṅṅ³ koṅ³ vetāli gāthā.

tibhavadahe kāma rūpa arūpa hu bhava sum³ chuiṇ kri³ eva 'uiṇ nhuik visesasuruhā,
paccakabuddhā sāvaka aca rhi so, krā sā maṇṇ i, myui³ ce¹ mha thū³ so kambhā ta sin³
alvan rhi so le³ asaṅkhye kāla pat lum³ chaṇṇ³ bhū³ to² mū ap so amyha sum³ chay so
pārami taṇṇ³ hū so raṇ¹ mā khuiṇ phri³ kri³ mā³ lha eva so krā i myui³ ce¹ phraṇ¹ koṅ³
cvā rok sa so jivhakesaragatā^b sarappathāvagandhavāyanakaro^g, lyhā to² taṇṇ³ so krā
vat cham mha phrac so aṅgā rhac pā³ nhaṇ¹ praṇṇ¹ cum so asam to² taṇṇ³ hū so pan³ i
anam¹ lhuṇ pyan¹ khraṇ³ kui pru tat tha so, bijāvabijā[rā], svā³ to² le³ chay taṇṇ³ hū
so krā i ace rhi tha so, otthapattasuvutā, nhut khan³ to² taṇṇ³ hū so rvak phat phraṇ¹
phum³ lvham³ ap tha so sugatamukhāravindavasavā^a, mrat cvā Bhurā³ kham tvaṇ³ to²
taṇṇ³ hū so pan³ mrat rvhe krā padummā mhā, samanigato, koṅ³ cvā ci³ yui thvak tha
so, yo amatarasamadhū^h, akraṇ tarā³ amruik raṇṇ taṇṇ³ hū so krā pan³ rak saṇṇ
janoghambamarānam, sattavā apoṇ³ taṇṇ³ hū so pyā³ pi tun³ tui¹ i, eja[ja]vippasam,
taṇhā taṇṇ³ hū so mvat sit khraṇ³ kui, suvihāni, koṅ³ cvā athū³ sa phraṇ¹ phyok to² mū
pri³ so, amatarasamadhū^h, thui tarā³ amruik raṇṇ taṇṇ³ hū so krā pan³ rak saṇṇ, mama
nā i, supa <t>thitam, koṅ³ cvā ton¹ ta ap so, asayam¹, alui kui, puretu, praṇṇ¹ to² mū
pā ce sa taṇṇ³. iti evam yathā vuttanayena, akraṇ akraṇ chui ap khai¹ pri³ so
sugatamukhāravindapasavā^a aca rhi so gāthā phraṇ¹, vatthutayassa, ratanā tui¹ i
apoṇ³ ā³, patthanam¹, ton¹ ta khraṇ³ kui, kātuna[m], pra ū³ rve¹, su[ga]takāmānam,
akra³ amraṇ kui alui rhi kun so cā saṇ pyui tui¹ i, buddhiyā, paṇṇā pvā³ cim¹ so nhā,
Subodhālaṅkarassa, Subodhālaṅkāra amaṇṇ rhi so kyam³ i, amalam, si nhuiṇ khai¹ so

aprac taññ³ hū so aññac akre³ kañ³ tha so, navaṃ nissayaṃ, nissaya sac kui, karissāmi, pru pe aṃ¹. purāṇanissayā, nissaya hoñ³ tui¹ saññ, kāmañ ca santi, akay rve¹, [a] kā rhi kun i rhañ¹. pana tathā pi, thui sui¹ pañ rhi kun so² laññ³, tehi purāṇanissayehi, thui nissaya hoñ³ tui¹ phrañ¹, imasmim Subodhālañkāre, i Subodhālañkāra kyam³ nhuik, nissaya, kvay so, padassa, pada i, attho, anak saññ, vā, anak kui, sotujanehi, cā sañ sā³ tui¹ saññ, kattā, taññ. ñātave ñātum, si khrañ³ ñhā, hi yasmā, akrañ kroñ¹, na sakkā, ma tat nuiñ, abo tasmā kāraṇā, thui sui¹ ma si nuiñ so kroñ¹ sādhippāyaṃ, adhippāy nhañ¹ ta kva so anak kui, vibhāvayaṃ pi vibhāvayanto, thañ evā pru lyak, karissāmi, pru pe aṃ¹. attho, anak kui kattā³ pe³ saññ kā³, Man(!)imañjūsā charā aluik pe saññ kā³, Rūpasiddhi charā alui. sakkā abbhā iccete, kammatte, Rūpasiddhi. Subodha(!)lañkāra amaññ rhi so kyam³ i nissaya sac kui pru aṃ¹ hu pat(!)iññāñ pru rā nhuik, abhay saññ Subodha(!)lañkāra kyam³ maññ sa naññ³. thui Subodha(!)lañkāra kyam³ i nidān³ kā³ abhay naññ³. ānisaṃsa kā³ abhay naññ³. vodān kā³ abhay naññ³. saṃkilesa kā³ abhay naññ³. lakkhaṇarasa, paccupaṭṭhan padaṭṭhan tui¹ kā³ abhay saññ tui¹ naññ³. i sui¹ so prassanā acaññ kui thut ap i.

End: Saṃgharakkhitamahāsāmi viracite, Saṃgharakkhitamahāsāmi ther saññ cī rañ ap so, Sobodhālañkāre, Subodha(!)lañkāra kyam³ nhuik, rasabhāvāvabodhonama, rasabhāva tui¹ kui si rā si kroñ³ maññ so, pañcama, ñā³ khu tui¹ i praññ¹ kroñ³ phrac so, paricchedo, apuiñ³ akhrā³ saññ, iti samattho, i rve¹ pri³ praññ¹ cuṃ pri. adhippāy nhañ¹ ta kva cī rañ ap so Subodha(!)lañkāra kyam³ i mhī rā nīhī kroñ³ phrac so nissaya nhuik rasabhāva tui¹ kui si rā si kroñ³ chui rā chui kroñ³ phrac so pañcama puññ³ kā³ i tvañ rve¹ akyvañ³ mai¹ pri³ pri.

Sarekhetanagarato adhothā[ja]ne dviyojane
 <na>di-y-Ērāvatiyā va tiramuddhimhi pañcama^k
 navannagarapaviṭṭhaṃ dasahi gāmakehi ca
 panasambavanādihi parikkhi<t>taṃ gharappu[m]raṃ
 suramaṃ sādhujañtunaṃ jinassa sāsanaṃkari¹
 Kramkhañ³ ti vhayavisutaṃ yam atti^m nagarampitaṃ
 ta<s>sappācinadesamhi isaṃ dakkhiṇanissite
 Jeyya[s]samantaphalena nagarajjethakena ca
 sagāmakasamūhena kate anekacūlaka-
 vihārehi parikkhitte nānāmandiramañḍite
 dvibhummakālaye ramme va[s]satā Guṇacārī ti
 garuhi katanāmena Rvhetōṃsaññcātiṭṭhānatthāⁿ
 Rvhetōñ iti ca nāmehi dvihi vohāritabbena
 samapeṇa Subodhālañkāraṃsaracitam navaṃ
 nissayasaddālañkāra netyādina<ya>lañkitaṃ
 pubbacariyasihāṇaṃ^o nayaṃ nissāya sādhukaṃ
 jinacakke ripuṃ lakkhe^p sakkarāje nalātake^a
 patt[h]etu[m] jeṭṭhamāsamhi jaṇupecakkhassa^r chaṭṭhiyaṃ
 soridīne mijjhantikātikamosavādake^s
 tināriyekapāḍekabijanaprannaṭṭbakkhaye
 ravippumaṃsuke pri³so¹ tathā sori ca medh(!)une
 candare karakaṭṭe tu tanne saḡaralakkhaṇe
 makāre tu rāhubhome su<k>katra<ñ>gamavañgake
 lakkhe dvādasanakkhatte aṭṭhanakkhattayuttake

catudasaghare^u pañcatit<h>iyam pañcatālisa-
ghate^v thite ca gandh(!)oyam sunitthito asesato
tena punnena sutvāha^w sabbesu kusalo bhava
pitakādisu sippesu nānākenayena^x ca
jānitasippajātāni mā nassantu bhavābhava
bhavasaṅkamato me pi selalekhāniv' akkharā
bhavantake tu tevijjā chalabhiññādīmandito
arahanto suto hessam vicitrakathavācako

Sarekhetanagarato, Sarekhetarā amaññ rhi so praññ mha, dviyojane, nhac yūjanā
khan¹ rhi so, adhothāne, 'ok arap nhuik, Erāvatiyā, Erāvati amaññ rhi so, nadiyā eva,
mrac krī³ i sā lyhañ, pacchime, anok phak phrac so, tiramuddhimhi, kam³ nā³ thip
nhuik, navannagarapavitham, kui³ mrui¹ avañ phrac tha so, dasahi gāmakehi ca, kre³
lak chay rvā tuiv¹ phrañ¹ laññ³ koñ³, panasambavanādīhi ca, pinnaī uyyān sarak uyyān
aca rhi saññ tuiv¹ phrañ¹ laññ³ koñ³, parikkhittam, khram ram ap tha so, gharappu-
ram, ma kraī cip cip sip sip praññ¹ so 'im khre rhi tha so, sādhujantunam, sū to² koñ³
phrac kun so sū tuiv¹ i, surammam, alvan mve¹ lyo² rā phrac tha so, jinassa, nā³ mān
'oñ mrañ sum³ lū rhañ i, sāsanakaram, sāsanā to² i taññ thvan³ rā phrac tha so,
Kramkhañtvihaya visutam, Kramkhañ hū so amaññ phrañ¹ akre aññā than rhā³ evā
tha so, pitam, caññ pañ va pro evā tha so, yam nagaram, akrañ mrui¹ saññ, atthi, rhi i.
tassa nagarassa, thui Kramkhañ mrui¹ i, isam dakkhinanissite, caññ³ nay toñ sui¹
thvan tha so, pācinadesamhi, arhe¹ arap nhuik, Jeyyasamantaphalena, Jeyyasamanta
buil amaññ rhi so, nagarajethake<na>, mrui¹ sū krī³ saññ, sagāma<ka>samūbena, rap
sū mrui¹ sā³ apoñ³ nhañ¹ ta kva, kate, chok lhū ap tha so, anekacūlakavīhārehi, myā³
evā so kyoñ³ nay tuiv¹ phrañ¹, parikkhitam^v, khram ram ap tha so, nānā mant(!)ira
mandite, atthū³ thū³ so achoñ tui phrañ¹ tan chā chañ ap tha so, ramme, nha lum³ mve¹
lyo² rā phrac tha so, dvibhummake, nhac bhūm nhac chañ¹ tha so, ālaye, kyoñ³ nhuik,
vasatā vasantena, sītañ³ sum³ ne tha so, garuhi, charā mrat tui¹ saññ, katanāmena, sa-
mut ap so amaññ phrañ¹, Guṇacārī ca, Guṇacārī hū rve¹ laññ³ koñ³, Rvhetoñ-
saccātīhānathā^p, Rvhetoñ mrui¹ lyhañ jāti thāna phrac saññ i aphaṛc kroñ¹, Rvhetoñ
iti ca, Rvhetoñ pugguīl hū rve¹ laññ³ koñ³, dvi(!)hi, nhac pā³ kun so, nāmehi, amaññ
tui¹ phrañ¹, vohāritabbena, kho² vo² ap tha so, samanena, rahan³ saññ, Subodhālañ-
kāraṣa, Subodhālañkāra kyaṃ³ i, navam, asac phrac so, saddālañkāranetyādinayalañ-
kitam, saddā netti aca rhi so naññ³ tui¹ phrañ¹ tan chā chañ ap tha so, nissayam,
nissaya kui, pubbācariyasiyānaṃ^o, rhe³ charā mrat tui¹ i, nayam, naññ³ kui, nissāya,
amhī pru rve¹, sādhuṅkaṃ, koñ³ evā, racitam, cī ran ap prī. jinacakke, mrat evā Bhurā³
sāsanā to² saññ, ripumlakkhe^p, 2312 khu sui¹, patte, rok lat so², sakkarāje tu, kojāsak-
karāj saññ kā³, nalārake^q, 1130 suiv¹, patte, rok lat so², jetthamāsamhi, nayun la
nhuik, junhapakkhassa, la chan pakkha i, chathiyam, khrok rak mrok phrac lat so²,
soridine, cane ne¹ nhuik, majjhantīkātikkame, ne mvan³ yin³ lat so², dasapāḍake, chay
bhavā³ praññ¹ so akhyin nhuik, tināriyam, sum³ nārī, ekapāḍe, ta pāt, ekabījanapranne,
ta bījanā ta pran, athakkhare, rhac kharā rhi so akhyin nhuik, prissee, prissa rāsī nhuik,
ravippudhasuke^t, 1 nve nhañ¹ 4 hū sokrā, tathā, thui mrui¹, methune methun rāsī
nhuik, sori, cane, karakatte tu, karakat rāsī nhuik kā³, candare, can, kanne, kan rāsī
nhuik, sagarulakkhane, lak vay krāsapate³ pū³ lyak, makāre tu, makāra rāsī nhuik kā³,
rāhu[me]bhome, rāhu nhañ¹ aṅgā, sukatraṅganavaṅgake, sokrā trvañ³ sokrā navañ³
saññ, thite, taññ cañ, lakkhe dvāḍasa nakkhatte, nakkhat 12 lum³ thak lak cī lyak,
catuddhisaghate^u, 14 ghate lyhan so, atthanakkhattayuttake, nakkhat rhac lum³ nhañ¹

rhaññ so akhyin nhuik, pañcatālisa ghaṭe^v, 15² ghaṭe lyhan so, pañcatit(h)iyam, tit(h)i nā³ lum³ saññi, thite, taññ saññ cañ, ayam gandh(!)o, i Subodha(!)lañkāra kyam³ i, nissaya sac phrac so kyam³ saññ, asesato, akrvañ³ mai¹, sunitthito, koñ³ cvā prī³ prī. tena puññena, thui¹ sui¹ nissaya sac kui pru cu ra so koñ³ mhu kron¹ sa lyhañ, svāhaṃ so ahaṃ, thui nā saññ, sabbesu, khap sim³ kun so, piṭakādisu, piṭakat aca rhi kun so, sippesu, atat tuiv¹ nhuik, nānā [nā]nekanayena ca, athū³ thū³ aprā³ prā³ myā³ cvā so naññ³ phrañ¹ sā lyhañ, kusalo, limmā saññ, bhava, phrac ra lui i. bhavābhava, bhava krī³ nāy nhuik, bhavaśaṅkamatopi bhavaśaṅkamantassāpi, bhava ta pā³ pron³ lhaññ¹ ññā³ laññ³, me, nā i, jānitassippajā[nā]tāni, tat prī³ so atat myui³ apon³ tuiv¹ saññ, selalekhāni, kyok nhuik re³ sā³ ap kun so, akkharā akkharāni iva, akkharā tuiv¹ kai¹ suiv¹, mā nassantu, ma pyok ce kun sa taññ³. bhavantake tu, bhava chum³ so akhā nhuik kā³, tevijjā chaḷābhiññādimaṇḍito, vijjā sum³ pā³ abhiññāṇ khrok pā³ aca rhi saññ tuiv¹ phrañ¹ tan chā chañ ap tha so, sato, myā³ so akrā³ amrañ rhi so, vā, kyo² co thañ rhā³ cvā tha so, vicitrakathā(!)vācako, chan³ kray cvā so tarā³ cakā³ kui ho krā³ tat so, arahanto, rahantā saññ, hessaṃ, phrac ra lui i. niṭṭhito Subodha(!)lañkāranissayo. Saṃgharakkhitamahāsāmi amaññ rhi so bhun³krī³ mahāther mrat saññ amyui³ sā³ tui¹ ā³ sanā³ karuṇā mettā tuik tvañ³ ap saññ phrac rve¹, attahita parahita akyui³ nhā laññ³ koñ³, paccupan saṃsarā akyui³ nhā laññ³ koñ³, lokī lokuttarā akyui³ nhā laññ³ koñ³, cī rañ to² mū so Subodha(!)lañkāra amaññ rhi so nissaya kā³ prī³ praññ¹ cum i.

sakkarāj 1273 khu nhac natto² la praññ¹ kyo² 5 rak ne¹ tanañlā ne¹ 4 khyak ti³ akhyin tvañ lañkā nissaya kui re³ kū³ rve¹ prī 'oñ mrañ saññ. nibbāna paccayo hotu. nat lū sādhu kho² ce so². sādhu, sādhu, sādhu.

The text was first written in 1130 B.E./1768 A.D. Its copying date is 1273 B.E./1911 A.D. In Piṭ-sm four versions of nissayas (Piṭ-sm 1022–1025) are mentioned. Our manuscript is the second one, 1023. Actually there are nine nissayas of Subodhālañkāra by different authors (see Alañkā nissaya by Yo atvañ³ van mañ³ krī³ Ū³ Bhui³ Lhuiñ, Sudhammavati Press, Rankun n.d., pp. gha-ca). See MNM 433.

Rhañ Guṇācāra (Paṭhama Rvhetoñ charā to²) lived 1092–1172 B.E./1730–1810 A.D. He was born in a village Rvhenattoñ mañ³ rvā, in the district of Rvhetoñ mrui¹. He became a novice at the age of 13 and after his ordination he was named Guṇācāra. He was revered by Praññ mrui¹ cā³ (son of Bhui³ to² mañ³ tarā³), who offered him a monastery Tulvatbhucam. His title was Guṇamunindālañkārasaddhammamahādhammarājādhirañjaguru. In the Piṭ-sm 1023, his title is Guṇābhiparamamahādhammarājādhirañjaguru, in Sāl 197 (no. 6) Kavindābhisaddhammapavaramahādhammarājaguru. He is also known as Praññ charā to². About his works which are not found in Piṭ-sm, see Ganthav 33 (no. 4), MNM 5, 108, 124, 356, 418.

^a sugatamukhāravītapasavābījāvabijaroṭṭhapattasuvutā

^b suvihānījivhaggasaragatā

^c vatthutayassapatthanam

^d Subodhālañkārasāmalam

^e some words are missing

^f padassaññātave

^g sarappasaragandhavāyanakarā

^h amatarasamadhu

ⁱ āsayam

^j pathanam

Nr. 21–23

- ^k pacchime
^l sāsanaṃ karam
^m yaṃ atthi
ⁿ Rvhetoṇ saṅjātitthānattā
^o pubbācariyāsabhānaṃ
^p ripumlakke: 2312 A.B. according to the pitakasāṅkhyā system (see above, p. XX).
^q nalātake is 1130 B.E. according to the same system.
^r junhapakkhassa
^s majjhantikātikamedasapādake
^t ravibudhasukkeprisso
^u catudasaghatī
^v pañcacattālisaghatī
^w so ahaṃ
^x nānānekanayena
^y parikkhitte
^z 45

22 **Hs.or. 3563.** SB, Berlin

Description see above, **20–23**.

Saṅgharakkhita: **Subodhālankāra**

The title in the manuscript is Alankā pāth; see above, **14**.

23 **Hs.or. 3563.** SB, Berlin

Description see above, **20–23**.

Saṅgharakkhita: **Vuttodaya**

In the manuscript, the usual Burmese title of the text is given: Chan³ pāth.

See CPD 5.7.1; Pit-sm 453; Forch XXIII; BB 187 etc

24–27 **Ms.or.fol. 958.** SB, Berlin

Collection of 4 texts. Acc. 10412. Palm leaf. In a European paper-box. Foll. 53: ka-nī; 2 blank leaves; fol. kha is omitted in the ms.; **24** foll. 12: ka-kā³: Bhikkhupātīmokkha; **25** foll. 17: khā-gū: Khuddasikkhā pāth; **26** foll. 6: ge-gā³: Mūlasikkhā pāth; **27** foll. 16: gha-nī: Bhikkhunipātīmokkha. 49,3 × 6,6 cm. 40,2 × 5,9 cm. 10 lines. 2 punch holes. Good hand-

writing. Marginal titles: **24** Pātimok pāth; **25** Khuddasikkhā pāth; **26** Mūlasikkhā pāth; **27** Bhikkhunipātimok pāth. Dated **24, 25** sakkarāj 1226 (1864 A.D.) khu vāchui la chan 14 rak sokra ne¹; **26, 27** sakkarāj 1227 (1865 A.D.) kachun la praññ kyo² 1 rak ne¹. Former owner of the ms.: Ū³ Muninda. This name is mentioned only on the last page of the first text. But the other texts may belong to the same owner. The pagination of the four texts is consistent. Pāli. **24, 27** prose; **25, 26** prose and verse.

24 **Ms.or.fol. 958.** SB, Berlin

Description see above, **24–27**.

Bhikkhupātimokkha

See above, **4**, and below, **43**.

25 **Ms.or.fol. 958.** SB, Berlin

Description see above, **24–27**.

Dhammasiri: **Khuddasikkhā**

See above, **3, 11**, and below, **76**.

26 **Ms.or.fol. 958.** SB, Berlin

Description see above, **24–27**.

Mahāsāmi: **Mūlasikkhā**

See above, **6**.

27 **Ms.or.fol. 958.** SB, Berlin

Description see above, **24–27**.

Bhikkhunipātimokkha

See above, **5**.

28-30

Ms.or.fol. 950. SB, Berlin

Collection of 3 texts. Acc. 10404. Palm leaf. Wooden covers (in a European paper-box). Foll. 326: ka-dā; 30 blank leaves; 28 foll. 70: ka-co²: Saṅgruīh nissaya; 29 foll. 58: cam-tai: Vithi lak rui³; 30 foll. 78: to-da: Mātikā akok. 49,2 × 6,3 cm. 38,4 × 5,2 cm. 11 lines. 2 punch holes. Very good hand-writing. Marginal titles: Saṅgruīh nissaya, Vithi lak rui³ and Mātikā akok respectively. Dated 28 sakkarāj 1229 (1868 A.D.) khu tapui¹tvai la praññ¹ kyo² 14 rak; 29 sakkarāj 1229 (1868 A.D.) khu takū³ la chan³ 2 rak aṅgā ne¹; 30 sakkarāj 1230 (1868 A.D.) khu kachun la praññ¹ kyo² 14 rak aṅgā ne¹. There are 3 dates mentioned in the text 29. In 1162 B.E./1800 A.D., the text was first written on pura puik. It was copied from pura puik to palm leaf in 1187 B.E./1825 A.D. and recopied in 1229 B.E./1868 A.D. 28 Pāli and Burmese (nissaya). 29 Burmese. 30 Pāli and Burmese (nissaya). Prose.

28

Ms.or.fol. 950. SB, Berlin

Description see above, 28-30.

Pathama Bā³karā charā to² Rhañ Dhammābhinanda: **Saṅgruīh nissaya (Abhidhammatthasaṅgruīh nissaya)**

The text is identical with that of our manuscript 8; see above. However, it omits the last passage containing information on the author. Instead of it, it ends with the title and the date of the copying of this manuscript:

Saṅgruīh nissaya prī³ i.

sakkarāj 1229 khu tapuitvai la praññ¹ kyo² 14 rak ne¹ ne¹ sum³ khyak tī³ kyo² 5 mon³ tvañ
Saṅgruīh nissaya re³ kū³ rve¹ prī³ i.

29

Ms.or.fol. 950. SB, Berlin

Description see above, 28-30.

Toṅtvañ³ charā to² Khañ Krī³ Phyō² Rhañ Nānālaṅkāra: **Vithi lak rui³**

Beg.: namo tassa ~. Ratanāsiṅga amaññ rhi so Kun³bhoñ praññ kri³ nhañ¹ ta kva atuiñ³ tuiñ³ apraññ praññ tui¹ kui acui³ ra to² mū so dutiya mañ³ ekarāj charā to² phrac to² mū so Toṅtvañ³krī³ mruī¹ jāti rhi so Nānālaṅkāramāhārājaguru hū so tam chip nāmam rhi to² mū so piṭakat kyam³ gan bhusuta gandh(!)antara bhusuta bedatthaya bhusuta lokasippa bhusuta arā vay pakāralopa^a sila samādhi paññā kye³ jū³ athū³ visesa tui¹ phrañ¹ pran¹ nhan¹ kyo² co so kittisadda rhi to² mū so ñā tui¹ charā Toṅtvañ³ charā to² bhurā³ saññ cud codanā pariyāy nhañ¹ ta kva cī rañ

to² mū ap so Vithi^b lak rui³ saññ peyyāla myā³ rve¹ ñāṇ nu so sotujana tui¹ laññ³ sum³ sap lvay ce, laññ³ koṇ³ Vithi lak rui³ laññ³ thaṇ rhā³ ce nha lum³ nhañ¹ myā³ so ā³ phrañ¹ khai khak so peyyāla arā kui thut bho² rve¹ gaṇṭhiṭṭhāna phrac so cud codāna pariyaṅ tui¹ kui thaṇ evā pru rve¹ re³ sā³ pe aṃ¹.

dvāra^c nhuik phrac so cit tui¹ i phrac caññ saññ, viyanti gacchanti etthāti vithi, vithiyāti vithi hū so vacanattha nhañ¹ aññi lū tui¹ i svā² lā rā khari³ acaññ nhañ¹ tū saññ i aphrac kroñ¹ vithi maññ i. thui vithi saññ, cakkhudvāravithi, sotadvāravithi, ghānadvāravithi, jivhādvāravithi, kāyadvāravithi, manodvāravithi hū rve¹ khrok pā³ aprā³ rhi i. thui khrok pā³ tui¹ tvañ, cakkhudvāravithi saññ atimahantāruṃ ta vithi mahantāruṃ nhac vithi, parittāruṃ khrok vithi, atiparittāruṃ khrok vithi ā³ phrañ¹ ta chay ñā³ pā³ aprā³ rhi i.

End: vithi hū saññ asui¹ chui lui sa naññ³ hū mū, citta paraṃ para hu Ṭikā kyo² phvañ¹ so kroñ¹ cit cañ chui lui saññ. vacanattha asui¹ lhac maññ naññ³ hū mū, Abhidhammatthakathā ṭikā anu Saṅgruñ ca so laksan³ aṭṭhakathā, Ṭikā kyo² ca so laksan³ ṭikā tui¹ nhuik athū³ ma chui. Moggalān nhuik mū kā³ vitothit^d hu sut taññ rve¹, viyanti gacchanti etthā ti vithi maggo hu khari³ ra pru rve¹ cit caññ ra 'oñ kā³ vithi viya vithi hu upamā taddhit chañ.

Toñtvañ³ charā to² bhurā³ saññ cud codanā pariyaṅ nhañ ta kva cī rañ ap so Vithi lak rui³ kui khai khak so peyyāla arā myā³ kui thut bho² rve¹ gaṇṭhiṭṭhāna^e phrac so cud codanā pariyaṅ tui¹ kui thaṇ evā pra lyak ñāṇ nu so sotujana tui¹ ā³ lvay ce krañ³ ñhā re³ sā³ saññ kā³ 1162 khu tosalan³ la praññ¹ kyo² sum³ rak ne¹ tvañ pura puik mhā tañ rve¹ aprī³ sat saññ.

1187 khu vākhoñ la chan³ ta rak sokrā ne¹ ta khyak tī³ akhyin tvañ sotujana cā sañ sū³ tui¹ ā³ si lvay ce khrañ³ ñhā khai khak so peyyāla arā myā³ kui thut bho² rve¹ thā³ so Vithi lak rui³ kui pura puik mha pe sui¹ tañ rve¹ pri³ saññ. niṭṭhitāṃ. nibbāna paccayo hotu. sakkarañ 1229 khu takū³ la chan³ 2 rak aṅgā ne¹ ne sum³ khyak tī³ kyo² akhyin tvañ Vithi^b lak rui³ kui re³ kū³ rve¹ pri³ i.

This is an explanation of the vithi section of Abhidhammatthasaṅgaha. We have another manuscript of the same text below, 36. Three other texts under the same title Vithi lak rui³ by different authors are mentioned in Piṭ-sm 799, 801, 802 and Ganthav 29 (no. 1), 33 (no. 3), 54 (no. 1). Our text is referred to in Piṭ-sm 799, Ganthav 29.

Toñtvañ³ charā to² Khañ Kri³ Phyo² Rhañ Ñāṇa lived 1086–1124 B.E./1724–1762 A.D. Born as the son of Ū³ Phui³ Pre and Do² Krā, in a village called Puti³kun³ in Toñtvañ³kri³ district, his original name was Moñ Pyo² or Moñ Phyo². At the age of seven he became the pupil of a monk in Kan-ū³ monastery and was very successful in his studies. At the age of ten, he became a novice named Rhañ Ñāṇa. He took ordination at 20 years of age. He continued his studies in Pagan under Rvhe kyoñ³ charā to². He became famous for his knowledge in grammar and was popularly known as Ma kāra lopa charā to², i.e. the sayadaw to whom nothing was unknown. In 1164, he came to Ava. King Noñ to² kri³ invited him several times to come to Caekuin³. In 1123 he came to this king who bestowed on him the title of Ñāṇābhidhammālañkāramahā-dhammarājādhirañjaguru. He wrote many books on Pāli grammar, abhidhamma, astrology, astronomy, medicine etc. including compendiums of questions and answers, e.g. Lak Vai No²rathā lyhok thum³ kyam³, i.e. answers to questions asked by the minister Lak Vai No²rathā. Toñtvañ³ charā to² died at the age of 38 and received a state funeral. His relics were enshrined in a caitya called Lokamañjū in Caekuiñ³. An

inscription about him was erected there. On his life and works see CMA 62: Ganthav 28, 30; MCK V 95; Sāl 187; Piṭ-sm 799.

Ed.: BB 149 s.v. Nānālaṅkāra (14300.h.15); Whitbread 137 (2 editions).

^a makāralopa

^b Vīthi. Throughout the ms. vīthi is written for vīthi.

^c From dvāra begins the text proper.

^d vī to thi

^e ganthiṭṭhāna

30

Ms.or.fol. 950. SB, Berlin

Description see above, 28–30.

Paṭhama Bā³karā charā to² Rhañ Dhammābhinanda: **Mātikā akok**

Beg.: namo tassa ~.

anantakarūṇāññaṃ Sambuddha⟨ṃ⟩ tena pūjitaṃ
natvā dhammañ c' a⟨s⟩s' ora[s]saṃ, saṃghaṃ saddhammasambhūtaṃ
sāgameneva sukhena vādaññaṃ maddanādinā
guṇena[m] Buddhasāsane nāmena abhipattataṃ^a
sabbanayesutissuraṃ^b mānasakkārahājanaṃ
sabba dhi(!)rehi pasatthaṃ natvā garuṃ ca sādaraṃ
cakkavuḍḍhābhikāmena^c Janindābhidhajo iti
laddhanāmena bhikkhunā sakkaccaṃ abhiyācīto
nissāya tass' upadesaṃ Sambuddhacakkavaḍḍhiyā
karissaṃ sādhu nanditaṃ mātikā navanissayaṃ

ahaṃ, nā saññ, anantakarūṇāññaṃ, achum³ ma rhi so sattavā achum³ ma rhi so tarā³
lyhañ āruṃ rhi so mahā karūṇā sabbāññuta ññaṃ rhi to² mū tha so, Sambuddhañ ca,
mrāt evā Bhurā³ kui laññ³ koñ³, tena Sambuddhena, thui mrāt evā Bhurā³ saññ,
pūjitaṃ, sammā paṭipatti paccavekkhaṇā dhamma desanā aca rhi saññ tui¹ phrañ¹ pūjo²
ap to² mū tha so, dhammañ ca, mag 4 tan phuil 4 tan nibban pariyatti hu chui ap so
chay pā³ so tarā³ to² mrāt kui laññ³ koñ³, assa Sambudhassa, thui mrāt evā Bhurā³ i,
orasaṃ, sā³ to² rañ nhac phrac to³ mū tha so, saddhammasambhūtaṃ, sū to² koñ³ tui¹ i
tarā³ phrañ¹ koñ³ evā phrac to² mū prī³ tha so, vā, sū to² koñ³ tui¹ i tarā³ kroñ¹ koñ³
evā phrac to² mū prī³ tha so, vā, sū to² koñ³ tui¹ i tarā³ sui¹ koñ³ evā rok to² mū prī³
tha so, vā, koñ³ evā rok ap prī³ so sū to² koñ³ tui¹ i tarā³ rhi to² mū tha so, saṃghañ ca,
maggaṭṭhān le³ yok phalaṭṭhān le³ yok hu chui ap so rhac yok so paramattha saṃghā
to² kui laññ³ koñ³, natvā namāmi, rhi khui³ i. natvā, rhi khui³ prī³ rve¹, Buddhasāsane,
Bhurā³ sakhañ i sāsana to² nhuik, vā, daññaṃ, pāli aṭṭhakathā ṭikā mhā ta pā³ sāmaṇe
tui¹ saññ rvā vañ chvam³ eā³ svā³ khā ta phak lak ka to² dukuṭ tañ rañ phvai¹ rve¹ svā³
ap i hu ayū rhi kun so dukuṭ tañ pugguil tui¹ i vāda kui, sāgameneva, sāmaṇe tui¹ saññ
rvā vañ chvam³ eā³ svā³ khā nhac phak ruṃ suppaṭicchannasikkhā pud kui rui se koñ³

mvan cvā phraññ¹ kyañ¹ ap kroñ³ aca rhi saññ phrañ¹ pāli aṭṭhakathā ṭikā kyaṃ³ gan mrai mran cvā lā rhi so pāṭh pāli āgama phrañ¹ sā lyhañ¹, sukkena, lyay sa phrañ¹, maddanādinā. nhip nañ³ phyak chi³ to² mū nuiñ khyañ³ aca rhi so, guṇena, guṇ apoñ³ kroñ¹, nāmena, Bā³karā charā to² hū so amaññ phrañ¹, atipattatāṃ^a, jambū anhaṃ¹ pyaṃ¹ so kyo² jo khrañ³ laññ³ rhi to² mū tha so, sabbanayesu, khap sim³ kun so naññ³ tui¹ nhuik, atissu(!)raṃ, apit apañ ma rhi sa phrañ¹ alvan rai rañ¹ so ñāṇ acvaṃ³ laññ³ rhi to² mū tha so, mānasakkārabhājanam, mrat nui³ khrañ³ arui ase pru khrañ³ i taññ rā laññ³ phrac to² mū tha so, sabbadhirehi, khap sim³ so paññā rhi tui¹ saññ, pasatt-haṃ, khyi³ mvam³ ap to² mū tha so, me, ñā i, garuṃ ca, charā phrac so Tipiṭakālañ-kārasiridhajamahādhammarājaguru taṃ chip nāmaṃ to² rhi so charā to² bhurā³ kri³ kui laññ³, sādaraṃ, rui se khrañ³ nhañ¹ ta kva, natvā namāmi, i, natvā, rve¹, cakkavaḍḍhābhikāmena, sāsana to² i caññ pañ pyaṃ¹ pvā³ khrañ³ kui alvan alui rhi tha so, Janindābhidhajo iti, Janindābhidhaja hū rve¹, laddhanāmena, ra ap so amaññ rhi tha so, bhikkhuna, paṭhama rahan³ saññ, sakkaccaṃ, rui se cvā, abhiyācito, rhe³ rhū toñ³ pan ap saññ phrac rve¹, tassa guruṇo, thui Tipiṭakālañkārasiridhajamahādhammarājaguru taṃ chip nāmaṃ to rhi so charā to² bhurā³ kri³ i, upadesaṃ, upadesa kui, nissāya, nissāyaṃ^d katvā, amhī ta kai sa hai pru rve¹, Sambuddhaecakkavaḍḍhiyā, Bhurā³ sikhañ sāsana to² i caññ pañ pyaṃ¹ pvā³ ce khrañ³ ñhā, sādhananditaṃ, sū to² koñ³ apoñ³ tui saññ nhac sak ap tha so, Mātikā Mātikāya, Mātikā i, navanissayaṃ, asac phrac so amhī kui, karisaṃ, re³ cī rañ pe aṃ¹.

End: thuiv suttantika 42 duk tvañ, nāmarūpa duk, satisampajañña duk, samatha vipassanā duk, i 3 duk saññ, sabba laddha nāma duk, krvañ³ saññ 39 duk kā³, ādiladdha nāma duk, adhivajana^e duk, nirutti duk, paññatti duk, nāmarūpa duk, i 4 duk saññ nippadesa duk, krvañ³ saññ 38 duk kā³ sappadesa duk. suttantamātikāmā-tikā^f niṭṭhita.

sāsanobhāsīte ramme pure Amaranāmake,
rājathāniyavittimhi^g sethe^h vihāra-Bā³karc
Tipeṭaka-alāñkāri-siridhajamahādhamma-¹
rājaguru ti nāmena suto yo garu medhāvi
nānā gandh(!)esu kusalo parappavādamaddano
anekasatasissānaṃ vācento sucivuttiko
malanisāṭacando va vihāsi mūlasāsanam
dhiti Meru samo cakke garuṇā tena vācitaṃ
nānā nayehi sampannaṃ mātikā dvayapāḷiyā
yuvāsotūnamatthāya sarupatt(h)anissayakaṃ
likhāmahaṃ yathāsaññaṃ Varatejo ti nāmiko
dvisahassasatamṭikke^l sāsane ekatiṃsiye
sakkarāje navatāliṣiye ekā(!)sahassake
sate āsa(h)imāsassa juṇhape(k)khe^k tidassike
puḍhāvāri¹ so khemaṃ tisovaṃ^m niṭṭhito sukhā
sijjhantu sabbaṃ pāṇi(!)ṇam rāja(!) rakkhatu bhūmikaṃ

sāsanobhāsīte, sāsana to² roñ phrañ¹ proñ proñ tok pa saññ phrac rve¹, ramme, nhac lum³ mve¹ lyo² phvay rhi tha so, rājathāniyavittimhi^g, mañ³ ekarāj ne rā phrac rve¹ nhac lui ap so, saviññāṇakaratanā, aviññāṇakaratanā, myhui¹ apoñ³ nhañ¹ praññ¹ cum so, pure Amaranāmake, Amarapura maññ so praññ kri³ nhuik, sethe, athū³ so phrañ¹ khyi³ mvam³ ap mrat so, vihāra-Bā³kare, Bā³karā kyoñ³ nhuik, Tipeṭaka-alāñkārasirid-

dhajamahādhammarājaguru ti nāmena, Tipiṭakālaṅkārasiridhajamahādhammarājaguru hū so taṃ chip nāmaṃ to² phrañ¹, suto, thañ rhā³ to² mū tha so, medhāvī, mui³ krui³ cak kai¹ sui¹ thak mrak so paññā rhi to² mū tha so, nānā gandh(!)esu, athū³ thū³ so kyam³ gan tui¹ nhuik, kusalo, limmā to² mū saññ phrac rve¹, parappavādamaddano, sāsana to² mba ta khyā³ amū, sū ta pā³ ayū kui nhim nhañ³ nhuin so acvaṃ³ rhi to² mū tha so, cakke, koñ³ kañ cak van³ 4 kvan³ apo² nhuik, malanissatacando va, chī³ nhañ³ tim phrū asūrin mī³ khui³ ññac myui³ ñā³ añ cañ kray thvan³ pa so la mañ³ kai¹ sui¹, cakke, Bhurā³ rhañ sāsana to² nhuik, sucivutthiko, cañ kray san¹ rhañ³ so akyañ¹ rhi to² mū tha so, dhiti-Merusamo, Mrañ¹muir toñ mañ³ kai¹ sui¹ ma tun ma lhup khuin khan¹ taññ kraññ khrañ³ samādhi rhi to² mū tha so, yo guru, akrañ charā to² bhurā³ saññ, anekasatasissānaṃ, arā ma ka myā³ cvā so ta paññ¹ sā³ tui¹ ā³, mūla sāsana to² i jā rañ³ amrac phrac so pāli aṭṭhakathā ṭika laksan³ chan³ alaṅkā saddā kalap ca so kyam³ gan kui, vācento, pui¹ sa khya to² mū lyak, vihāsi, ne to² mū i. tena guruṇā, thui Tipiṭakālaṅkārasiridhajamahādhammarājaguru hu taṃ chip nāmaṃ to² rhi so charā to² bhurā³ saññ vācitaṃ, pui¹ sa khya to² mū ap so, nānāyechi, athū³ thū³ so naññ³ tui¹ nhañ¹, sampannaṃ, praññ¹ cuṃ so, Mātikā dvayapāliyā, abhidhammā mātikā, suttantamātikā nhac pā³ cuṃ pāli to² i, sarupatt(h)anissayakaṃ, mhi rā attha nissaya sarup ara kok kui, yuvasotu(!)naṃ, nu nay pyui mrac cā sañ sac tui¹ i, atthāya, nhā, Varatejo ti nāmiko, Varatejo amaññ rhi so, ahaṃ, nā saññ, yathāsaññam, sañ so akhā mhat mi pā sa myha, likhāmi, re³ sā³ i. tassaⁿ mātikā dvayadvayapāliyā, thui abhidhammamātikā suttantamātikā nhac pā³ cuṃ pāli to² i, so sarupatt(h)anissaya-ko, sañ so akhā mhat mi pā sa myha nā re³ thā³ ap so thui mhi rā attha nissaya sarup ara kok saññ, sāsane, Bhurā³ sakhañ sāsana to² saññ, ekatisiye^o, 31 khu alvan rhi saññ phrac rve¹, dvisabassasatamtikke^l, nhac thoñ 3 rā rok lat so, sakkarāje, kojā sakkarāj saññ, navatāliysiye, 49 khu alvan rhi saññ phrac rve¹, ekasahassakesave^p, ta thoñ 1 rā rok lat so², āsaḷ(h)imāsassa, vāchui la i, juṇhapakkhe, la chan³ pakkha nhuik, tidas-sike, 13 rak mrok phrac so, Buddhavāre, suṃ³ lū thip thañ khyac rhañ bhun³ he pvañ¹ saññ ne¹ nhuik, khemaṃ, bhe³ nriṃ³ lyak, sukhaṃ, khyam³ sā cvā, niṭṭhito iva, pri³ sa kai¹ sui¹, evaṃ tathā, thui atū, sabbapāṇinaṃ, khap siṃ³ so sattavā tui¹ ā³, khemaṃ, bhe³ nriṃ³ lyak, sukhā, kuiy i khyam³ sā khrañ³ tui¹ saññ, sijjhantu, pri³ ce kun sa taññ³. rājā, lū myā sakhañ bhurañ maññ rhi sa(m)muti nat kho² mhat tvañ khrañ³, mañ³ thak mañ³ saññ, bhūmikaṃ, mre aprañ nhuik ne so sattavā apoñ³ tui¹ kui, rakkhatu, mañ³ kyañ¹ tarā³ le³ pā³ saṅgaha kroñ¹ mūla phrañ¹ thok pañ¹ saṅgruñ kraññ ññui phroñ¹ phroñ¹ coñ¹ to² mū ce sa taññ³. Kaṃ³ni³ mru¹ kre¹ Mra³ruisum^r hū rve¹ kho² vo² samut ap so rvā nhuik paṭisandhe ā³ phrañ¹ phrac rve¹ Varatejo amaññ rhi so sū mrat saññ, Janindābhidhaja amaññ rhi so paṭhama pañjañ³ sac rhe³ rhū arui ase toñ³ paṃ so kroñ¹, sāsana to² i caññ pañ pran¹ pvā³ khrañ³ kui toñ¹ ta lyak abhidhammadesana to² kui sañ krā³ choñ rvak le¹ kyak kun so sū to² koñ³ apoñ³ tui¹ ā³ khyi³ mrhañ¹ khrañ³ akyui³ nhā Bā³karā charā to² bhurā³ kri³ i naññ³ kui ambī ta kai sa hai pru rve¹ re³ cī rañ ap so mrat so anhac sa phvay phrac rve¹ diṭṭhadhammikā samparāyika akyui³ nhac pā³ kui toñ¹ ta rhā mhi³ le¹ rhi so paññā rhi sū to² koñ³ apoñ³ tui¹ saññ, alvan nhac sak mrat nui³ choñ rvak le¹ kyak 'ok me¹ ap so Mātikā kyam³ i asac phrac so amaññ³ saññ i tvañ aprī³ sat i taññ³.

*i¹ sui¹ pru ra, mrat puñña kroñ¹,
bhava noñ nhoñ³, chak tuiñ³ koñ³ i,
apoñ³ myā³ cvā, sattavū tvañ,
paññā krvay va, dhana uccā,
chui rā mhā laññ³, myā³ cvā lok na,*

lui ma ta nhañ¹, krvay va khyam³ sā,
 sak rhaññ³ cvā nhuik, khyam³ sā sukham,
 caññ³ cim ma kui, kham³ ra cam³ ra,
 phrac sa myha tvañ, cui¹ ra saññ³ sā,
 su thak sā rve¹, myā³ cvā pran¹ pro,
 ma rhā³ po rve¹, rhe¹ sui¹ tak nuiñ,
 akhoñ tuiñ rve¹, mvhe kruiñ lha cvā,
 brahmā rvā sui¹, ma krā thup khrok,
 lyhañ cvā rok rve¹. 'ok sui¹ ta phan,
 lhaññ¹ prī³ cam³ mha, nibbān sā khan³,
 khemā kyvan³ sui¹, ma rvañ¹ ma thoñ¹,
 ulā³ phroñ¹ rve¹, ma kroñ¹ ma kra rok ce sov.

sakkarāj 123<0> praññ^{1u} kachun la praññ¹ kyo² 14 rak aṅgā ne¹ ne¹ ta khyak tī³ akhyin
 tvañ Mātikā akok re³ kū³ rve¹ prī³ i.

The text was composed by Paṭhama Bā³karā charā to² Rhañ Dhammābhinanda. His pupil, Rhañ Varatejo, transmitted this text by writing it down in 1149 B.E. (1787 A.D.) vāchui la chañ³ 13 rak buddha ne¹ on the request of the new monk Janindābhidhaja. This manuscript was copied in 1230 B.E./1868 A.D.

Ed.: BB 2,3 (14098.dd.23): Mātikā dhātukathā ara kok kyan³ poñ³ 59 con tvai, ed. by charā Khuin, charā Ñūvan¹, charā Chuiñ etc., Rankun: Jambūmitcheve Piṭakat Press 1959, pp. 11–208; see Piṭ-sm 552; Ganthav 36 (no. 21); MÑM 119: (its copying date is mentioned as 1215 B.E./1853 A.D.).

^a abhipatthataṃ

^b sabbanayosvatissūraṃ

^c cakkavaḍḍhābhikāmena

^d nissayaṃ

^e adhivacana

^f suttantikadukamātikā

^g rājatṭhāniyavattimhi

^h setṭhe

ⁱ -alañkāra-

^j dhvīsaḥassasatatiṇṇe

^k juṇhapakkhe

^l budhavāreva

^m tisseevaṃ

ⁿ tissā

^o ekatimsiye

^p ekasahassakesate

^q Kam³ni in printed text, but in MÑM 119 it is Tanni

^r This name of the village is Mrā³rui¹tun³ in MÑM 119; but in the printed text it is Prā³rui³sup³.

^s mhi

^t The following poem about the author's wish is not found in the printed text. See Ed.: Paṭhama Bā³karā charā to²: Mātikā dhātukathā ara kok, Rankun 1959.

^u The zero may have been omitted by the scribe; praññ¹ means full, i.e. 30.

Collection of 3 texts. Palm leaf. Wooden covers (packed in cloth wrapper) and a ribbon. Foll. 137: jho–jhā³, ne, pa–bham, ma–hā³, lī and lū; **31** foll. 4: jho–jhā³: Yamaka Pāli (fragment); **32** foll. 131: ne, pa–bham, ma–hā³: Yamaka Pāli (fragment); **33** foll. 2: lī and lū: Vicitraganavijjā (fragment, lū contains the end of the text). **31** 50,2 × 5,6 cm. 41,2 × 4,6 cm. **32** 50,2 × 5,6 cm. 40,6 × 4,6 cm. **33** 47,8 × 5,9 cm. 38,2 × 5,3 cm. **31–32** 8 lines; **33** 11 lines. 2 punch holes. Partially gilded ms. Marginal title only in **33**: Vicitraganavijjā. No date. In the Museum since 1937. **31–32** Pāli; **33** Burmese. Prose. The three mss. do not originally belong together. Ribbon (dark blue and white colour; interwoven with letters); its text represents the donor's patthanā as follows:

jeyyatu,

khyok phrā ron rhin, co munin saññ,
 Kussin praññ ma, rvhe bhum krva maññ,
 kā la khyin tam, ññi Ānan ā³,
 tun¹ pran ma chit, byādit to² tuiñ³,
 nhuiñ³ khuiñ³ mhat pum, kyam³ acum kui,
 kraññ rum mrat nui³, rui ññvat krui³ rve³,
 nhan³ mui³ le mraññ, ne khraññ kyvak thok,
 koñ³ prok cin¹ ñhā, thup ca rā hu,
 rvhe lvhā gyap rak, krui³ mya khak kui,
 re cak svan³ khya, i puñña kroñ¹,
 sum³ ca thoñ vak, ram sū lak mha,
 ma thvak mrok sā, vai le³ phrā tvañ,
 nac krā mro³ pā³, rhi sū myā³ kui,
 lyhañ lyhā³ ma khak, nibbān bhak sui¹,
 kū³ thvak lvay 'oñ, maggañ bhoñ phrañ¹,
 tañ choñ pui¹ ra pā lui sov.

At the end of the ribbon decorative figures of a streamer and a flagstaff are found.

Description see above, 31–33.

Yamaka

The ms. seems to contain a fragment from Indriyayamaka. The text is, however, faulty and does not agree with the printed version. We quote from beginning and end without corrections:

Beg.: tesam tattha upekkhindriyañ ca uppajjissati itthindriyañ ca uppajjati yassa yattha itthindriyam upajjati tassa tattha saddhindriyam uppajjati ti. pacchimabhavikānam itthinam kāmāvacaram uppapajjantānam tesam tattha itthindriyam uppajjati ca tesam tattha saddhindriyam uppajjissati. itaresam itthinam kāmāvacaram uppapajjantānam tesam tattha itthindriyañ ca uppajjati siddhindriyañ ca uppajjissati yassa vā pana yattha siddhindriyam uppajjissati tassa tattha itthindriyam uppajjati ti kāmāvacarā cavantānam itthinam kāmāvacaram uppapajjantānam rūpāvacarānam arūpāvacarānam tesam tattha saddhindriyam uppajjissati.

End: yassa vā pana sotindriyaṃ uppajjissati tassa cakkhundriyaṃ uppajjati ti pacchimabhavikānaṃ sa cakkhukānaṃ uppa[pa]jjantānaṃ yeca arūpaṃ uppa[pa]jjitvā parinibbāyissanti tesam sa cakkhukānaṃ uppa[pa]jjantānaṃ tesam sotindriyaṃ na uppajjissati no ca tesam cakkhundriyaṃ uppajjati parimibbantānaṃ arūpe pacchimabhavikānaṃ ye ca arūpaṃ uppa[pa]jjitvā parinibbāyissanti tesam cavantānaṃ tesam sotindriyaṃ ca na uppajjissati cakkhundriyaṃ ca na uppajjati yassa cakkhundriyaṃ na uppajjati tassa ghānindriyaṃ uppajjissati ti sabbesam cavantānaṃ acakkhukānaṃ uppa[pa]jjantānaṃ tesam (. . .)

See CPD 3.6. See below, 32.

32

IV 2077. MfV, Freiburg

Description see above, 31–33.

Yamaka

The fragmentary manuscript contains sections of Yamaka (foll. ne, pa-bhaṃ, ma-lā³: Anusayayamaka; lā³-va: Cittayamaka; va-haṃ: Dhammayamaka; haṃ-hā³: Indriyayamaka), but the text does not always agree with the printed version. We quote from the text without correcting it.

Beg.: <paṭighānu>saye na ca niranusayā no ca te tato kāmarāgānusayena niranusayo te va puggalā rūpadhātuyā arūpadhātuyā apariyāpanne te tato vicikicchānusayena ca niranusayā kāmarāgānusayena ca paṭighānusayena ca sānusayā dve puggalā sabbattha vicikicchānusayena ca sānusayā kāmarāgānusayena ca paṭighānusayena ca sānusayā. yo yato kāmarāgānusayena paṭighānusayena ca niranusayo so tato bhavarāgānusayena sānusayo ti, tayo puggalā rūpadhātuyā arūpadhātuyā te tato kāmarāgānusayena ca paṭighānusayena ca sānusayā no ca te tato bhavarāgānusayena sānusayo.

End: samādhi samādhindriyaṃ, samādhi samādhindriyaṃ, indriyā cakkhundriyaṃ indriyā aññātāv’ indriyaṃ. yaññā paññindriyaṃ indriyā cakkhundriyaṃ, indriyā, aññātāv’ indriyaṃ. anaññātaññassā ti anaññātaññassānītindriyaṃ indriyā cakkhundriyaṃ indriyā aññātāv’ indriyaṃ. [aññā]aññindriyaṃ, indriyā cakkhundriyaṃ indriyā aññātāv’ indriyaṃ aññātāvī aññātāv’ indriyaṃ indriyaṃ indriyaṃ cakkhundriyaṃ indriyā aññindriyaṃ. na cakkhuṃ na cakkhundriyaṃ, na indriyā na sotindriyaṃ, na cakkhuṃ na cakkhundriyaṃ.

See CPD 3.6. See above, 31.

33

IV 2077. MfV, Freiburg

Description see above, 31–33.

Pañ³ charā to² Rhañ Kavindābhi: Vicitragaṇavijjā

Beg. of the fragment: mrok, nat ta la nhuik, lū ð nhac poñ³ 48,000 phac ð. ta chai¹ nhac khu mrok nat ta nhac nhuik lu ð nhac poñ 304,000^a phrac ð. nat sak 16,00[0] phrañ¹ mhrok, lu ð nhac poñ³ [1]9,216,00<0>,000 phrac ð. Paranimmitavas[s]avattī nat sak pri ð. i, nat praññ 6 thap nhuik nat tui¹ ð asak are atvak kui, Vāseṭṭha sut, Vītatthata^b sut, Bo<j>jha sut, Visākha sut, Visākhuposatha sut, Uposatha sut pāḷi to² tui¹ nhuik lā ð. ñarai sū tui¹ ð asak kui Jinālañkāra nhuik asaññ atuiñ³ chui pe aṃ¹. Catumahārāj nat tui¹ ð are atvak anhad kui^d san³ saññ Siñjiva ñarai³ nhuix ta ne¹ nhañ¹ ta ññañ¹ phac ð. thui ne¹ ññañ¹ akrim 30 saññ ta la phac ð. thui la phrañ¹ 12 la ññaññ ta nhac phac ð. thui nhac phrañ¹ anhad nā³ rā saññ Siñjiva ñarai³ sū tui¹ ð asak phac ð. lū tui¹ ð nhac hū so are atvak ā³ phrañ¹, 29,160,000,000,000,000^e rhi ð.

Author and title are mentioned on fol. li:

thui¹ kroñ¹, thui ma koñ³ mhu sañ pvā³ i. rhaññ so asak kui phrac ce khrañ³ akyui³ pe³ kroñ³ kui Jinālañkāraṭikā nhuik lā sañ. Nirayakathā kui akyay si lui mū thui ṭikā kui krañ¹ rhu¹ rve¹ si rā ð. Pañ³ charā to² cī rañ to² mū so Vicitragaṇavijjā kyañ³ kā³ i tvañ rve¹ lyhañ pri³ ð.

suramme Ratanāpūre sabbaraṭṭhānamuttame
tidasaḷayasañkase mite sāsanujotane
sāsanodayakārissa nāñāratanasāmino

Mrethū³ mru¹ cā³ ti nāmāya rājakaññāya deviyā yasmiñ sobhatisimā ca, Lokathip-ū³ ti akkindu sukārite mahāvā e(. . .)

End: kusuil saññ laññ³ koñ³, me, ña ā³, sabbodhiyāv' ahaṃ, arahatt[h]a mag ññāñ kuiv choñ saññ, hotu, phac ce sa taññ³. yāva, akrañ myha lok so kāla pat lum, sambodhiyāva 'haṃ, arahatt[h]a mag ññāñ kui choñ saññ, na hoti, ma phac se³, tāva, thui myha lok so kāla pat lum³, sukhi ca, kuiv cit khyam³ sa krañ³ rhi saññ laññ koñ³, silavā, san¹ rhañ³ cañ kray sila rhi saññ laññ koñ³, pañño, athū³ thū³ aprā³ prā³ myā³ so paññā rhi saññ laññ koñ³, hotu, phac ce sa taññ³, Nibbānapaccayo hotu.

The complete text of this work is not available to us; it seems to be unknown in Burma too, and it is not listed in the lists of the author's works (Piṭ-sm 477; Ganthav 83; MCK IV 120 (no. 44); for further references see MNM 253 s.v. Pañ³ charā to²). The fragment under discussion – the last two leaves of a manuscript (fol. li, lū) only – contains a description of the duration of life in 31 different planes of existence (kāmaloka, rūpaloka, arūpaloka). For further details see Muiñ³khuiñ³ charā to²: Vīthi puṃ, Bhuṃ cañ, Chan³ puṃ, Sim puṃ, Mantale³, Ratanasiddhipiṭakat dhat cak Press, 1282 B.E./1920 A.D., pp. 42–76.

Pañ³ charā to² Rhañ Kavindābhi (1155–1212 B.E./1793–1850 A.D.) was born in Saprekun³, a village in the Mitthilā district. His lay name was Ū³ Lvañ³ Pre. After his ordination he was named Kavindābhi. During the reign of king Bhakri³ to² (1819–1837 A.D.) he lived in Ava in the Maithi³ monastery which was situated in the south of Lokathip-ū³ pagoda. He was granted the title Kavindābhisirisaddhammadhajamahā-dhammarājādhirañjaguru. He wrote many nissayas on canonical texts.

^a 576.000

^b Vitthata

- ° Some words about the duration of life in the Catumahārāja and the human world are missing. Probably it reads as follows: *nhac poñ³ 500, lū ñ nhac.*
^d *kui³ san³ = 9.000.000*
^e *1620.000.000.000*

34–36

Ms.or.fol. 943. SB, Berlin

Collection of 3 texts. Acc. 10397. Palm leaf. Wooden covers with paper-cutter made of palm leaf and with the titles and pagination inscribed. Foll. 182: 21 leaves without text (2 leaves at the beginning, 11 leaves between 34 and 35, 4 leaves between 35 and 36 and 4 leaves at the end); 34 foll. 34: *ka-go²: Saṅkhepavaṇṇanā*; 35 foll. 65: *ka-cu: Pud chac* (1 to 25 are without marginal title; some corrections on foll. *gaṃ, ghi, ghaṃ* and *ñā*); 36 foll. 62: *kā cā: Vithi lak rui³. 49,4 × 5,7 cm. 40 × 4,6 cm. 9 lines. 2 punch holes. Partially gilded ms. Very good hand-writing. Marginal titles: 34 Saṅkhepavaṇṇanā; 35 Pud chac; 36 Vithi lak rui³. Paper-cutter: Saṅkhepavaṇṇanā, Pud chac, Vithi lak rui³, 3 coṅ; 13 aṅgā, 5 khyap. Dated 34 sakkarāj 1193 (1831 A.D.) vāchui la praññ¹ kyo² sun rak ne¹; 35 sakkarāj 1193 (1831 A.D.) vāchui la chan kbrok rak ne¹; 36 sakkarāj 1193 (1831 A.D.) vāgoṅ la chan³ 8 rak. 34 and 35 Pāli and Burmese (missaya); 36 Burmese. Prose.*

34

Ms.or.fol. 943. SB, Berlin

Description see above, 34–36.

Saddhammajotipāla: **Saṅkhepavaṇṇanā**

Beg.: *namo tassa ~ .*
tikkhattum pattalaṅko yo patīthapesi sāsanaṃ
vanditvā lokanāthaṃ taṃ dhammaṃ samghaṃ ca pūjitaṃ
āgatāgamasatthena cando va saradanimare^a
pākaṭen' idha dīpamhi Mahāvijayabāhunā
ukkuṭikaṃ nisīditvā sāsanaṭṭhābhi[n]ka[n]khinā
yācito 'haṃ karissāmi Saṅkhepa<pada>vaṇṇanā^b
porāṇehi katānekā santi yā pana vaṇṇanā
etā velādi^c gabbhesu ajotācandavūpamā
taññima^d khajjatantūpamaṃ kari<s>saṃ kiñci vaṇṇanaṃ
sādhavo taṃ^e nisāmettha sāsanaṃ subuddhiyā ti

End: *Arimaddananagaragocaragāma^f tena diṭhadham<m>enasambarāyikatthānusa-*
sakassa^g satthuno sāsanaṃ hitakāmānaṃ Laṅkādīpa padhudīpa^hvāsinaṃ sotujanānaṃ
pariyattipariyāpuṇantena Chappaṭo ti vi<s>sutena suvisuddhibuddhivi(!)riyasīlacā-
raguṇasampannāgatāⁱ Tipiṭakagurugahita-Saddhammajotipālo ti nāma vhayena the-
rena katā yaṃ Abhidhamma<t>thasaṅgahasāṅkhepavaṇṇana(!) niṭhitā.

sakkarāj 1193 khu vachui la praññ¹ khyo² sum rak ne¹ tvañ Sankhepavannā kui re³ kū³ rve¹ pri³ praññ¹ cum sann. pu di ā nhañ¹ praññ¹ cum pā luiv i. ami apha charā samā³ tuiv kui amyha ve pā i. amyha ra kya sann phrac ce so. nat lu [s]sādhu kho² ce so.

Saddhammajotipāla was better known under the name of Chappada or Chapada, often spelt as Chappata. He was a Burmese thera, who went to Ceylon in 1190 A.B./1446 A.D. during the reign of Siriparakkamabāhu, i.e. Parākramabāhu VI (1412–1467) as mentioned in the text of Sañkhepavannā, and who later on lived in Pagan. This is correctly referred to in the Jinakālamāli by Ratanapañña (ed. A.P. Buddhadatta, London 1962, p. 96; transl. by N.A. Jayawickrama: The Sheaf of Garlands of the Epochs of the Conqueror, London 1968, p. 135). However, a number of modern authors including M. Bode (PLB 17f.) and N. A. Jayawickrama, the translator of Jinakālamāli (loc. cit., p. 135f. fn. 6) confuse Saddhammajotipāla of the 15th century with another thera named Chapada who lived in the 12th century and went to Ceylon together with Uttarajiva Thera in 1715 A.B./533 B.E./1171 A.D. For a more detailed study of this problem see A. P. Buddhadatta, Were there Two Elders by the Name of Chappada?, in: UCR 9 (1951), pp. 69–75, and C. E. Godakumbura, Chapada and Chapada Saddhammajotipāla, in: JBRS 52 (1962), pp. 1–7. Saddhammajotipāla's Sañkhepavannā is a tikā on Anuruddha's Abhidhammatthasaṅgaha which is well-known and much used in Sri Lanka, but was not generally accepted as an authoritative explanation of the Abhidhamma in Burma. For a nissaya of the Sañkhepavannā see below, 93. The alternative title Sankhepavannā also found in our manuscript is a usual abbreviated form of the name of the work.

Ed.: Abhidhammatthasaṅgaha with Sañkhepavannā-tikā by Saddhammajotipāla, ed. Vāllampitiye Siri-Sumanasāra. Colombo 1930 [in Sinhalese script].

Mss.: Mand 123.3; Oldenb 54; Pit-sm 307; Forch XVII.

See also CPD 3.8.1.3; Ganthav 192 (no. 84); TPMA I 40 fn. 1.

| | |
|-----------------------------------|---|
| ^a sarad' ambare | ^f gocarānāmake |
| ^b Sañkhepapadavannanam | ^g samparāyikatthānusāsakassa |
| ^c velādi | ^h jambudīpa |
| ^d tasmā | ⁱ sampannāgatena |
| ^e tam sādhave | |

35

Ms.or.fol. 943. SB, Berlin

Description see above, 34–36.

Toñtvaiñ³ charā to² Khañ Krī³ Phy² Rhañ Nāñalankāra : Pud cac or Saddā kri³ pud cac

Beg.: namo tassa ~. a aca niggahit achum rhi so le³ chay ta lum so vanna tuiv saññ pitakattayam pi patvā nakkharanti na khīyanti ti akkharā hū so vacanattha nhañ¹ aññi pitakat sum pum suiv laññ rok rve¹ ma kum tat so kroñ¹ akkhara maññ kum i. ye vannā akrañ le³ chay ta lum so vanna tuiv saññ pitakattayam pi pitaka sum pum suiv

laññ patvā rve¹ nakkharanti n[h]ja khīyanti ma kuṃ tat kuṃ iti tasmā thuiv suiv ma kun tat so satti kron¹ te vaṇṇā saññ akkhara akkhara maññ kuṃ i.

End: vigruih cac ā phrañ¹ phvañ¹ so naññ saññ garuka naññ maññ i. prug kā kilese māretī ti mo nibbānaṃ gacchatī ti go mo ca so go cā ti maggo aca rhi saññ taññ. ta naññ kā vigruih pra, vigruih tu, vigruih cac, ā phrañ¹ suṃ pā³ a prā³ rhi i. thuiv suṃ pā³ tui tvañ sāsanato atthā aca rhi saññ kā³ vigruih pra maññ i. kilese mārento gacchatī ti maggo aca rhi saññ taññ kā³ vigruih tu maññ i. kilese māretī ti mo, nibbānaṃ gacchatī ti go, mo ca so go cā ti maggo aca rhi saññ kā³ vigruih cac maññ i.

sakkarāj 1193 khu vachuv la chan khrok rak ne¹ tvañ Pud cac kuiv re³ kū³ pri³ 'on mrañ saññ. pud t(!)i ā nhañ¹ praññ cuṃ pā luiv i. chara samā³ ami apha chve kri³ mrui kri³ bhui kri bhvā³ kri³ tuiv mha ca rve amyha ve pā i. amyha ra kya saññ phrac ce so. nat lu sādhu sādhu kho² ce so².

Treatise on Pāli grammar. The title of the text as found in the manuscript is Pud chac. The title of the printed edition is, however, Saddā kri³ pud cac cuṃ, whereas this text is subdivided into three separate works named Pud chac, Saddā chac and Saṃvaṇṇanā kyam³ in Ganthav 30 and CMA 62. In MCK V 96 the titles are different: Pud cac kyam³, Saddā cac gāthā phvañ¹ and Saṃvaṇṇanā aphvañ¹.

Ed.: Saddā kri³ pud cac cuṃ, ed. by Sudhamavati Pāli charā myā³ aphvai¹, Rankun 1963.

For another manuscript of this text, see below, 135.

See Ganthav 28–30; CMA 62; Sāl 187; MCK V 96.

36

Ms.or.fol. 943. SB, Berlin

Description see above, 34–36.

Toṅtvañ³ charā to² Khañ Kri³ Phyo² Rhañ Ñāṇalankāra: **Vithi lak rui³**

Beg.: namo tassa ~. dvāra nhuik phrac so cit tui acaññ saññ viyanti gacchanti etthāti vithi vithi viyāti vithi hū so vacanatta nhañ¹ aññi lu tui i svā³ lā rā khari acaññ nhañ¹ tū saññ i aphrac kron¹ vithi maññ i. thui vithi saññ cakkhu dvāra^a vithi sota dvāra vithi ghāna dvāra vithi jivhā dvāra vithi kāya dvāra vithi mano dvāra vithi hū rve krok pā³ rhi i. thuiv krok pā³ tui tvañ cakkhu dvāra vithi saññ atimahantarūṃ ta vithi mahantarūṃ nhac vithi parittārūṃ krok vithi atiparittārūṃ krok vithi ā³ phrañ ta chai¹ nā³ pā³ aprā rhi i.

End: atīta bhavañ i thī mha ca rve¹ pañcadvāravajjan i bhañ tuin 'on ta chai¹ ta kyak so khaṇaṇay nhañ atu upād so ta chai¹ ta khu so cakkhu pasāda saññ tadārūṃ kya saññ phrac aṃ¹ dutiya tadārūṃ ma kya saññ phrac aṃ¹ sattama jo noñ dutiya bhavañ i nok mha khyap saññ phrac rve¹ rūpārūṃ thak asak rhaññ khañ³ kron¹ aman-dāyuka maññ i. atīta bhavañ ta khyak lvan nhañ¹ upād pruiñ so cakkhu padāsa^b saññ tadārūṃ kya saññ phrac aṃ¹ dutiya tadārūṃ i bhañ nhañ ma kya saññ phrac aṃ¹

sattama jo noñ dutiya bhavañ i bhañ nhañ¹ pruiñ lyak kyup saññ phrac rve¹ rūpārum
nhañ¹ asak myha khyañ³ kroñ¹ majjhimāyuka maññ i. i sui¹ lyhañ mandāyuka aman-
dāyuka majjhimāyuka som³ pā³ tui athu³ aprā³ kui si ap i hū lui so².

*sakkarāj 1193 khu vagon la chan³ 8 rak ne¹ tvañ Vithi lak rui³ kyañ³ kui re³ kū pri praññ
cum saññ. pu di ā nhañ praññ cum pā lui i. ami apha charā samā chve kri myui³ kri bhui
kri bhvā kri tuiv mha ca rve¹ amyha ve pā i. amyha ra kya saññ phrac ce so². nat lu sādhu
kho² ce so².*

The texts of **29** and **36** are basically the same, but text **36** starts with the text proper
(without the introduction), and its copying date is 36 years earlier than that of **29**. The
concluding portions of the 2 texts are different.

See above, **29**.

^a Throughout the whole ms. dvāra is always spelt as dvara.

^b pasāda

37–38

Ms.or.fol. 928. SB, Berlin

Collection of 2 texts. Palm leaf. Wooden covers (in a European paper-box). Foll. 282: ka-co,
ka-do; **37** foll. 69: ka-co: Netti pāli to²; **38** foll. 213: ka-do: Sut Silakkhan atthakathā
nissaya sac. 48,1 × 5,8 cm. 41,4 × 5 cm. 10 lines. 2 punch holes. Gilded ms. Very good hand-
writing. Marginal titles: **37** Netti pāli to²; **38** Sut Silakkhan atthakathā nissaya. Dated
sakkarāj 1212 (1851 A.D.) pyasui la praññ kyo² 15 rak ne¹. **37** Pāli; **38** Pāli and Burmese
(nissaya). Prose.

37

Ms.or.fol. 928. SB, Berlin

Description see above, **37–38**.

Netti pāli to²

See CPD 2.7.2; Pit-sm 39.

38

Ms.or.fol. 928. SB, Berlin

Description see above, **37–38**.

Maniratanā charā to² Rhañ Ariyālañkāra: **Sut Silakkhan atthakathā nissaya sac**

Beg.: namo tassa ~. satisampajaññabhājani(!)yamhi, satisampajañña pud kui khvai ve rā nhuik, satisampajañña pud i padabhājani(!) nhuik laññ hū, abhikkante paṭikkante ti ettha pāṭhe nhuik, tāva kā³ vattabbantarāpekkha taññ. gamanaṃ, rhe¹ sui¹ svā³ khrañ kui, abhikkantaṃ iti, hū rve¹, vuccati, i. nivattanaṃ, nok sui¹ chut khrañ kui, paṭikkantaṃ iti, hū rve¹, vuccati, i. tad ubhayam pi, thui nhac pā³ cuṃ kui laññ, catūsu, kun so, iriyāpad(!)esu, tuiv¹ nhuik, labbhati, i. abhay sui¹ lyhan, iriyā pud le³ pā³ tui¹ nhuik ra ap sa naññ³ hū so codanā kui phre to² mū lui rve¹, gamane tāva aca rhi so pāṭh kui min¹ sa taññ³. thui pāṭh i attha kā³, gamane, nhuik, vinicchayo, iriya pud le³ pā³ tui¹ nhuik ra so achuṃ aphrat kui, tāva, evā, mayā, saññ, vuccate, aṃ¹. pū(!)rato, mha, sui¹ laññ hū, kāyaṃ, kui, abhiharanto, rhe rhu choñ kuṃ so rahan saññ, abhikkamati nāma, rhe¹ sui¹ tak saññ maññ i. paṇivattanto, nok sui¹ chut so rahan saññ, paṭikkapati^a nāma, chut saññ maññ i. ṭhāne pi, rap khrañ³ nhuik laññ³, ṭhitako va, rap lyak lyhañ, kāyaṃ, kui, pu(!)rato, sui¹, onamanto^b, ññvat so rahan saññ, abhikkamati nāma, maññ i. pacchato, sui¹, abhināmento^c, ññvat so rahan saññ, paṭikkamati nāma, maññ i. nis[s]ajjā<ya> pi, thuiñ khrañ nhuik laññ, nisinnako va, thuiñ lyak lyhañ, āsanassa, ne rā i. purima<ṃ> aṅgābhimukho, rhe aṅgā sui¹ rhe rhū, saṃsaranto, rve so rahan saññ abhikkamati nāma, maññ i. pacchima<ṃ> aṅgapadesaṃ, nok aṅgā arap sui¹, pace[h]āsamsaranto, rve so rahan saññ, paṭikkamati nāma, maññ i. nippajjane pi, lyoñ khrañ nhuik laññ, es' eva nayo, i.

End: ete mayaṃ bhagavantaṃ Gotamaṃ ti idaṃ vacanaṃ, saññ, tesam, thui Vāseṭhabhāradvāja tui¹ i, dutiyam, nhac krim mrok so, saraṇagamaṃ, ratanā suṃ pā³ kui kui kvay khrañ sui¹ rok khrañ taññ. hita deva saccam, i. ete, i Vāseṭhabhāradvāja tui¹ saññ, paṭhamam eva, rhe³ ū³ evā ka lyhañ, Majjhimaṇṇāsake Majjhimaṇṇāsa nhuik, Vāseṭhasuttaṃ, Vāseṭha sut kui, sutvā, nā rve¹, saraṇaṃ, ratanā suṃ pā³ kui kui kvay chaññ kap khrañ sui, gatā, rok kuṃ prī. idaṃ^d pana Tevijjasuttaṃ, kui kā³, sutvā, rve¹, dutiyam pi, nhac krim mrok laññ, saraṇ(!)am, sui¹, gatā, kun i. katipāhaccayena, ta rak nhac rak lvan sa phrañ¹, pabbajjijitvā, rve¹, Aggaññasutte, Agañña sut nhuik, upasampadañ ca, pañcañ i aphrac kui laññ koñ, arahattañ ca, kui laññ koñ³, laddham, ra ap i. sesaṃ, krvañ so cakā³ saññ, sabbattha, aluṃ cuṃ so pud tui¹ nhuik, uttānaṃ eva, po sa lyhañ ka taññ, Sumaṅgalavilāsiniyā, Sumaṅgalavilāsini(!) amaññ rhi so, Dīghanikāya ṭhakathāya, Dīghanikāya aṭṭhakathā nhuik, Tevijjasuttavaṇṇanā, Tevijja sut i aphvañ saññ, iti niṭhitā, i tvañ rve¹ prī praññ cuṃ prī. terasamaṃ, terasasut-tapaṭipantṭhitassa^e, ta chay suṃ sut tui¹ phrañ¹ tan chā chañ ap so, Silakkhandhavag-gassa, Silakkhandha vag i, atthavaṇṇanā, anak aphvañ¹ saññ, niṭh(!)itā ca, prī³ prī sā lyhañ ka taññ^f.

Kusannāmassa nagarassa pū(!)ratt<h>imapadesake
 sāsanārūl(!)habhūtassa aḍḍhāyojanāmān(!)ake
 Nera<n> ti v<h>ayagāmassa pacchimaṃ isanissito^g
 uttarasmiṃ disābhāge ṭhāne pañcavanasate^h
 gahagamanasapanneⁱ Manoramā ti sammate
 ālaye puññanipatte^j santā<sa>ne tibhummake
 bahuggaṇavācakena atigambhīrabuddhinā
 ādinhāriyasaddena Alaṅkāro ti nāminā
 mahātherena yuttana āhāpetvāna^k sabbaso
 sāvakānaṃ vācanañ ca antarā antarakkhaṇe
 sampatte dvisahassañ ca dvisatajinasāsane

sattāvinavutadhassa¹ racito nissayo ayam
 Silakkhandhavaṇṇanāya manisāsanabuddhiyā^m

sāsanārūḷhabhu(!)tassa, sāsanā to² i caññ pañ pyan pvā³rā phrac rve¹ phrac tha so, Kū(!)sannāmassa, kū(!)sa<n>na amaññ rhi so, nagarassa, mrui¹ i, puratt<h>ima nhuik cap, aḍḍ<h>āyojanamān(!)ake, yūjanā khvai atuiñ arhe rhi so, puratt<h>imapadesake, arhe arap nhuik Nerañ ti v<h>ayagāmassa, Nerañ amaññ rhi so rvā¹ i, uttarasmim, nhuik, isanissite, caññ ñay yvan tha so. gamāgamanasampanne^h alā³ alā nhañ¹ praññ¹ cum tha so, santāsane, sū to² koñ³ tui¹ i krin 'oñ mve¹ lyo² pyo² rā phrac tha so, uttarasmim, mrok phrac so. disābhāge, arap abhui¹ nhuik, Pañcavanāsate^h, kut lut le³ atā ñā³ rā rhi so ṭhāne arap nhuik, puññanippatte¹ koñ mhu kam kroñ¹ phrac tha so, tibhummake, bhum sum chañ rhi tha so, Manoramā ti sammate, Manoramā hū rve¹ kho² vo² ap tha so, ālaye, kyoñ nhuik, racito nhuik cap pā. bahuggaṇavācakena, ta paññ apoñ tui¹ cā sañ tat tha so, atigambhīrabuddhinā, alvan nak naññ evā so paññā rhi tha so, ādimhi, aca nhuik, ariyasaddena, ariya saddā nhañ, yuttana, yhañ tha so, Alañkāro ti nāminā, Alañkāra amaññ rhi tha so. mahātherena, mahā ther saññ, sāvakaṇaṇa ta paññ¹ sā³ tui¹ ā³, vācañ ca, kyam gan sañ khrañ kui laññ koñ, sabbaso, akhyañ khap sim ā³ phrañ¹, āhāpetvāna^k, ma yut ce mū rve¹, antarā antarakkhaṇe krui³ krā³ krui³ krā³ ā³ lap so khaṇa nhuik, jinasāsane, Bhurā³ sikhañ sāsanā to² saññ, dvisahassañ ca, anhaç nhac thoñ tui laññ koñ, dvisatañ ca, anhaç a rā^m sui¹ laññ koñ, sattādhinavutivassañ¹ ca, 7 nhac alvaṇ rhi so anhaç kui³ chay sui¹ laññ koñ, sampatte, rok la so², Silakkhandhavaṇṇanāya, Sut Silakkhan aṭṭhakathā i, ayam nissayo, kui, munisāsanabuddhiyāⁿ, Bhurā³ sikhañ sāsanā to² caññ pañ pyan pvā³ ce khrañ ñhā, racito, cī rañ ap prī. yathānantarāyena nith(!)ito nissayo ayam [b]hont<v>ānantarāyena' eva, sukkhino sabbapāṇino. ayam nissayo, i Sut Silakkhan aṭṭhakathā nisya saññ, <an>antarāyena, antarāy ma rhi sa phrañ¹, niṭhito yathā, aprī sui¹ rok sa kai¹ sui¹, evaṇ tathā, tū, sabbapāṇino, khap sim kum so sattavā tui¹ saññ, anantarāyena, antarāy ma rhi sa phrañ¹, sukhino, khyam sā so, kuiy cit rhi kum saññ, hontu, phrac ce kum sa taññ.

iminā puññakammena aññena kusalena ca
 ito catāham^o dutiye attabhāvamhi āgate

Himavantapadesamhi papp(!)ate Gandhamādane
 āsanne mañigū(!)hāya rukkho Mañjūsako ṭhito
 tasmim tesam^p bhummadevo atidighāyuko varo
 paññāviriyaṇṇaṇṇo Buddhasāsanahapako^a
 ten' eva attabhāvena yāva Buddha-u<p>pādato
 tiṭṭha[va]nto Buddha[p]pādami bhavissāmi manū(!)ssake
 jinassāripateyyassa^r papp(!)ajitvāna sāsane
 mahāsāvako ti pañño bhavissāmi mahiddhiko

ahaṇ, saññ, iminā puññakammena ca, i sut Si(!)lakkhan aṭṭhakathā amaññ rhi so nisya kui pra so koñ mhu kroñ¹ laññ koñ, añño, ta pā³ so, kusalena ca, koñ mhu kroñ¹ laññ koñ, ito, i kuiy i aphrac mha, cuto, cute rve¹, dutiye, nhac khu tui¹ i praññ kroñ³ phrac so, attabhāvamhi, attabho saññ, āgate, lā la so², Himavantapadesamhi, Himavantā to nhuik, Gandhamādane, Gandhamādana amaññ rhi so, papp(!)ate, toñ nhuik, man(!)iguhāya, pattamrā³ phrañ¹ prī so luiñ i, āsan<n>e. ani³ nhuik, Mañjūsako, Mañjūsaka amaññ rhi so, yo rukkho, akrañ sac pañ saññ, ṭhito, taññ i. tasmim, thui Mañjūsaka sac pañ nhuik, atidi(!)ghāyuko, alvhan rhaññ so asak rhi so, varo, sila samādhi guṇ tui¹ phrañ mrat evā tha so, paññāviriyaṇṇaṇṇo, paññā viriya nhañ¹

praññ cuṃ tha so, Buddhasāsanamāmakō, Bhurā³ sikhān sāsānā to² kui mrāt nui³ tat
 tha so, bhummadevā, bhumma cui³ nat ṛ saññ, he<s>sam, phrac ra lui ṛ. teneva attā-
 bha(!)vca, thui bhumma cui³ nat ṛ apha³ phrañ¹ lyhañ, yāva Buddha(!)<p>pādato,
 Arimetteyya Bhurā³ phrac sann tuiñ 'oñ, tiṭh(!)anto, taññ saññ phrac rve¹, Buddha-
 pādāmi, Arimetteyya Bhurā³ phrac to² mū so kāla nhuik, manussake, lū praññ
 nhuik, bhavissāmi, phrac ra lui ṛ. Arimetteyyassa, Arimetteyya amaññ rhi so, ji-
 nassa, mrāt cvā Bhurā³ ṛ, sāsane, sāsānā to² nhuik, papp(!)aj[³]itvāna rahan pu
 rve¹, atipaññā, alvan thak myak lyañ lyā³ so paññā rhi so, mahiddhiko, krī so
 taṃ khui³ rhi so, mahāsāvako, mahā sāvaka saññ, bhavissāmi, phrac pā ra lui ṛ.
 Nerañ rvā anok mrok thoñ kut lut le³ atā nā³ rā rhi so arap nhuik bhāvanā cī³ phran
 khrañ nhuik mve lyo kuṃ so sū to² koñ tui¹ ṛ mve lyo² pyo² rā phrac so koñ mhu kaṃ
 kroñ¹ phrac so Manorammā amaññ rhi so kroñ³ krī³ nhuik sitaṃ suṃ so Ariyālañkāra
 amaññ rhi so mahā ther saññ cī rañ ap so sut Silakkhan aṭṭhakathā nisa prī saññ.

*sakkarāṅ 1212 pyasui la praññ kyo² 15 rak ne¹ ne¹ nac khyak ti akhyin tvañ re³ kū³ rve¹
 prī.*

This manuscript is a nissaya on a part of Silakkhandavagga, the first part of Sumaṅga-
 lavilāsini, viz. from Satisampajaññakathā of Sāmaññaphalasutta up to the end of
 Tevijjasutta (i.e. I, p. 183. no. 65 to II, p. 406 of PTS ed.). It was written in 2297 A.B./
 1115 B.E./1753 A.D. by Rhañ Ariyālañkāra who flourished in ca. 1070 B.E./1708 A.D.,
 an eminent scholar famous for his nissayas who was also known as Maṇṇiratanā charā to²
 after the name of his monastery, and Nerañ³ charā to³ after the name of the village in
 Pakhan³krī³ district where his monastery was situated. The name of his monastery is
 given as Manoramma in the verses and in the nissaya quoted above, but Maṇṇiratanā
 is the correct form as known from all other sources (see also colophons of mss. of other
 works of this author, quoted in Oldenb 45 and 105). There are three other noted
 sayadaws known by the name Ariyālañkāra (see Ganthav 17 and PLB 54). For our
 author's life and 18 works, see also MCK IV 118 (no. 24), Tin Lwin 117 a, Ganthav 17,
 Piṭ-sm 466, 578. The present nissaya on Silakkhandavagga of Sumaṅgalavilāsini is
 known as the "new nissaya" on this text and must be distinguished from an earlier
 nissaya mentioned in Piṭ-sm 575. The aspiration of the author which is expressed in the
 Pāli verses quoted from the end of the manuscript can be described as an interesting
 document for the beliefs of popular Buddhism in Burma.

Ed.: MÑM 132 (5 editions).

- ^a paṭikkamati
- ^b onamento
- ^c v.l. apanāmento, Sumaṅgalavilāsini (PTS ed.)
- ^d v.l. imaṃ, ibid.
- ^e -paṭimaṇḍitassa
- ^f end of Tevijjasuttavaṇṇanā
- ^g isanissite
- ^h pañcadhanussate
- ⁱ gamanāgamanasampanne
- ^j puññanibbatte
- ^k ahāpetvāna
- ^l satādi navutivassam
- ^m munisāsānavuddhiyā

ⁿ nhac rā

^o suto 'ham

^p hessam

^q Buddhasāsanamāmakō

^r jinassārimetteyyassa

^s The portion which includes informations about the author etc. beginning with the verse Kusannāmassa nagarassa recurs with minor variations in other works of the same author, as in the mss. below, 64, 80 and 93.

39–40

Ms.or.fol. 951. SB, Berlin

Collection of 2 texts. Acc. 10405. Palm leaf. Wooden covers (in a European paper-box) and a paper-cutter. Foll. 264: ka-phā³; 39 foll. 102: ka-jhū: Ame³ ta thoñ; 40 foll. 162: jhe-phā³: Abidhān nissaya. A little damage on fol. kā³. 49,4 × 6,5 cm. 39,1 × 5,5 cm. 11 lines. 2 punch holes. Good hand-writing. Titles on the pater-cutter: Ame ta ton, ka aca jhū achum; Abhidhān nissaya, jhe aca phā³ achum, 2 khu aṅgā 22. Dated 39 sakkarāj 1229 (1867 A.D.) nayum la cān³ 2 rak 3 gā ne¹ 3 khyak ti³. Former owner: Thī³lan³ Malvam kyon³ written on first leaf with pencil (name of the monastery), and Thilan³ on the wooden cover. 39 Burmese; 40 Pāli and Burmese (nissaya). Prose.

39

Ms.or.fol. 951. SB, Berlin

Description see above, 39–40.

Sīripavarasudhammābhilānkāra: **Pucchāpakinnaka** (Pucchā ame³ ta thoñ)

Beg.: namo tassa ~.

namāmi ratanattayam ādarenāham karissam

nānāyābhiviccittam dāni Pucchāpakinnakam

aham, nā saññ, ratanattayam, ratanā tui¹ i sumpā³ tui¹ i apoñ³ kui, ādarena. rui se cvā, namāmi, rhi khui³ pā i. nama<s>sitvā, rhi khui³ prī³ rve¹, pit(!)akattayato, pitakat sum³ pum mha, uddharitvā, thup nhup yū nañ rve¹, na(!)nānaya(!)bhiviccittam, athū³ thū³ so naññ³ tui¹ phrañ¹ alvan chan kray cvā tha so, Pucchāpakinnakam, ame³ ta thoñ tui¹ phrañ¹ prvam³ tha so Pucchāpakinnaka amaññ rhi so, pakaran(!)am, kyam³ kui, dāni [dāni] idāni, yakhu akhā nhuik, anākulam, nhoñ¹ rhak khrañ³ kañ³ saññ phrac rve¹, kari<s>sam karissāmi, pru pe la am¹. jinavacanam titthatu. jinavacanam, nā mān 'oñ mrañ khyac rhañ thvat thā³ mrat Bhurā³ saññ ho kā³ to² mū so tarā³ cakā³ to² saññ, cīram cīrakālam, rhaññ mrañ¹ cvā so sāsānā to² nā³ thoñ kāla pat lum³, titthatu, ma pyok ma pyak phai, amrai taññ to² mū ce sa taññ³.

sakyarūpam pure santam mahā^a sippam asikkhame^b

kicche^c vutti, asippassa iti pucchānutappati^d

mayā, nā saññ, pure, rhe³ nay rvay so kāla nhuik, sakyarūpam, sañ ap so atat paññā saññ, santam, thañ rhā³ rhi lyak, sippam, atat paññā kui, asikkham^b, ma sañ mi le eva

ta kā³, asippassa, atat paññā³ kui ma sañ khye mi so, me, nā³ i, vutti, asak mve³ khrañ³ saññ, kiccho^c, ññui ññañ eva ta kā³, iti, i sui¹, pucchānutappati^d, chañ³ rai tve¹ mū, noñ ta alui lui rhi tat i. i gāthā³ kui asañ¹ nha luṃ³ svañ³ rve¹ amyui³ sā³ sū to² koñ³ apon³ tui¹ saññ, bahusuta hū so akrā³ amrañ³ atat paññā³ tui¹ kui, pyui rvay ñay so kāla ka lyhañ³ ne¹ ñña ma prat kyui³ cā³ ā³ thup sañ kun nā kun mhat kun rā sa taññ.

su ci pu bhā vinimuttā
kaṭaṃ so puñḍito^e bhava.

yo, akrañ sū saññ, su ci pu bhā, cakā³ le khvan³ akkharā³ le³ luṃ³ mha, vinimutto, ivat i. so, thui sū saññ, pañḍito, paññā³ rhi saññ, kaṭaṃ^e bhava, abhay mhā lyhañ phrac rā maññ naññ³. i su ci pu bhā hū so cakā³ le³ khvan³ ara kā³, suṇeyya, tarā³ cakā³ kui nā rā i, cinteyya, krā³ nā ra pri³ so tarā³ cakā³ koñ³ tui¹ kui ta proñ³ praṃ praṃ, aphaṃ ta lai¹ lai¹, kraṃ rā i. puccheyya, kraṃ pri³ so tarā³ caka³ koñ³ tui¹ kui pañ chve³ nve³ me³ mran rā i. bhāseyya, tuiñ pañ chve³ nve³ me³ mran pri, si pri tat so tarā³ cakā³ koñ³ tui¹ kui sū ta pā³ tui¹ ā³ pro ho chui rā i. i kā³ su ci pu bhā cakā³ le³ khvan³ taññ³.

sabbadānaṃ dhammadānaṃ jināti
sabbarasaṃ dhammarasaṃ^f jināti
<sabbaratiṃ> dhammarati jināti
taṇhakkhaya sabbadukkhaṃ jināti

sakka, sikrā³ mañ³ i, sabbadānaṃ, khap sim³ so alhū³ kui, dhammadānaṃ, tarā³ taññ³ hū so alhū saññ, jināti, 'oñ nuiñ le i. sabbarasaṃ, khap sim so arasā³ kui, dhammarasaṃ^f, tarā³ hū so arasā saññ, jināti, 'oñ nuiñ le i. sabbarati<ṃ>, khap sim so mve¹ lyo² khrañ³ kui, dhammarati, tarā³ hū so mve¹ lyo² khrañ³ saññ, jināti, 'oñ nuiñ le i. sabbadukkhaṃ, khap sim³ so chañ³ rai kui, taṇhakkhaya, taṇhā i kun khrañ³ saññ, jināti, 'oñ nuiñ le i. i sui¹ lyhañ sikrā³ mañ³ kui akroñ³ pru rve¹ ho to² mū so desanā to² kui asañ¹ nhac luṃ³ svañ³ kra kun sa phrañ¹ Bhurā³ tarā³ sañghā taññ³ hū so ratanā sumpā³ tui¹ nhuik ma prat chaññ³ kap rve¹, dhammadāna, dhammarasa. dhammarati taññ³ hū so kusuil koñ³ mhu tui¹ kui ma prat ā³ thup kun rā saññ. ak(!)odhanaṃ kodhaṃ jināti^g. asādhu<ṃ> sādhu jināti^h. kadariyaṃ dānena jināti. aliṅga<ṃ> saccena jinātiⁱ. sabba-akusalaṃ kusalena jināti. kodhaṃ, amyak thvak so sū kui, akodhena, amyak ma thvak sa phrañ¹, jināti, 'oñ nuiñ i. asādhuṃ, ma koñ³ so sū kui, sādhunā, koñ³ sa phrañ¹, jināti, 'oñ nuiñ i. kadariyaṃ, van tui khak than so sū kui, dānena, ape³ akan³ phrañ¹, jināti, 'oñ nuiñ i. aliṅgaṃ¹, ma hut ma mhan phyak cakā³ kui chui tat so sū kui, saccena, mhan evā chui sa phrañ¹, jināti, 'oñ nuiñ i. sabba-akusalaṃ, khap sim so akusuil kui, kusalena, kusuil tarā³ sa phrañ¹, jināti, 'oñ nuiñ i. i sui ho to² mū so tarā³ to² mrat kui laññ³, paññā³ rhi sū to² koñ³ tui¹ asañ¹ nha luṃ³ svañ³ rve¹ tarā³ to² mrat atuiñ³ kyañ¹ choñ kun rā saññ. praññ¹ rhañ mañ³ mha ca rve¹ amyui³ le³ pā³ tui¹ ā³ mhat sā³ si lvay cim¹ so ñhā, athū³ thū³ so kyam³ gan tui¹ mha la so mhat rā so naññ³ tui¹ kui ame³ pucchāvisajjanā pru rve¹ pho² thut pra pe aṃ¹ sa taññ, praññ kri³ sanañ³ mañ³ mrat tui¹ kyañ¹ ra so tarā³ chay pā³ hū saññ kā³ abhay naññ³ hu me^{3j}.

dānaṃ sīlaṃ pariccāgaṃ ajuvaṃ^k muduvaṃ¹ tapaṃ
akodhaṃ. avihīsañ ca^m khantī caⁿ avirodhanāṃ

End: natthipaccayo, ññañ¹ i thañ khrañ³ saññ ne¹ phrac khrañ³ ñhā kye³ jū³ pru sa kai¹ sui¹ chī mī³ i ñrim³ khrañ³ saññ amuik phrac khrañ³ ñhā kye³ ju³ pru sa kai¹ sui¹ ma rhi so aphaṃ phrañ¹ kye³ jū³ pru tat so tarā³, 22^o. vigaṭapaccayo, ne roñ i kañ³ khrañ³ saññ la roñ phrac khrañ³ ñhā kye³ jū³ pru sa kai¹ sui¹ kañ³ so aphaṃ phrañ¹ kye³ jū³ pru tat so tarā³, 23^o. avigaṭapaccayo, mahāsamuddarā saññ, mi mi kui mhī kun so, ñā³ lip, ma

kan³, ña man³, ña chañ aca rhi saññ tui¹ i, pītisomanassa, pītīpāmojjha pvā³ ce khrañ³ ñhā, mi mi ma kañ³ so aphae phrañ¹, kye³ jū³ phrac sa kai¹ sui¹ mi mi sabho mha ma kañ³ so aphae phrañ¹ kye³ jū³ pru tat so tarā³, 24^o. khap sim³ so amyui³ sā³ sū to² koñ³ tui¹ ā³, mhat sā³ si lvay ce khrañ³ ñhā athū³ thū³ so kyam³ gan tui¹ mha, thut nhut yu ñañ re³ tañ cī kun cu ruṃ³ thā³ so Pucchāpakiṇṇaka amaññ rhi so kyam³ kā³ i tvañ rve¹ prī³ i.

Sirīpavarasudhammābhilaṅkāratherena, bhikkhunā.

uddharitaṃ Pucchāpakiṇṇakaṃ pakariṇasamattham^o.

paccuppān saṃsarā lokī lokuttarā akyui³ cī³ pvā³ myā³ khrañ³ kui alui rhi kun so amyui³ sā³ paññā rhi sū to² koñ³ apoñ³ tui¹ ā³, mhat sā³ si lvay ce khrañ³ ñhā athū³ thū³ so kyam³ gan tui¹ mha thut nhut yū ñañ re³ tañ cī kun³ poñ³ eu ruṃ³ rve¹ niguṇ akyan³ thā³ so ame³ aphae tui¹ phrañ¹ praññ¹ cuṃ so athū³ thū³ so myā³ so akyui³ akroñ³ rhi so tarā³ cakā³ tui¹ phrañ¹ prvam³ so Pucchāpakiṇṇaka kyam³ kā³, i tvañ rve¹ prī³ praññ¹ cuṃ prī. i kyam³ kui kraññ¹ rve¹ mhat sā³ le¹ lā ra mū kā³, khap sim³ so akyui³ kui prī³ ce tat so, mañjotara kyok mrat ratanā kai¹ sui¹ alui rhi so akyui³ kui prī³ ce tat i. thui¹ kron¹ i pucchā kyam³ kui paññā rhi tui¹ ne¹ ñña ma prat mhat sā³ kraññ¹ rhu kuṃ rā sa taññ. devā, samādhi nat mrat tui¹ saññ, maṃ, ña kui, sa<m>mā, koñ³ cvā, rakkhantu, ma prat nieca coñ¹ ce kuṃ sa taññ. manussānaṃ, lu tui¹ saññ, modantu, vam³ mrok ce kun sa taññ. Pucchāpakiṇṇakaṃ, sahassaṃ nitth(!)itaṃ.

*akkharā ekamekañ ca Buddharu(!)paṃ samam siyā
tasmā hi paṇḍito [ca] poso likkheyya pīṭakattayaṃ*

*i saññ cā kui, re³ pā ra sā³,
kusui¹ ā³ phrañ¹, kyvannup yakhu,
pru cu cuik pru³, kusui¹ mru³ kui,
bhe³ bhui³ mi bha, attayakkhā,
chrā ma kyvañ, Yama mañ³ nhañ¹,
sā³ khrañ³ ññātakā, sahāmitta,
hū sa myha kui, ya kya bhā ce,
kyvannup ve i. i mre cui³ ra,
bhava sakhañ, arhañ moñ nham,
khye raṃ parissat, mū³ mat puṃṇā,
mañ³ sā³ mañ³ mre³, satthe³ sū kvay,
kuṃ svay lay lup, yut yut mrat mrat,
krvañ³ lvat ma rhi, jāti āṇā
myā³ cvā khetta, visaya nhañ¹,
sabba sattā, sattavā laññ³,
ñā nhañ¹ amyha, ya kya bhā ce,
kyvannup ve i. i mre ña ā³,
mhat sā³ sakse, phrac pā ce kroñ³,
svañ³ loñ³ svak svak, khya re cak nhañ¹,
paṃ nak cit phrū, toñ³ chu yū saññ,
nat lū brahmā, kyo² ññā rvañ mo,
so so sādhu kho² ce sov.*

*i cā prī³ lac sakkarāj kā³ 1229 khu nayum la chan³ 2 rak 3 gā ne¹ ne 3 khyak ti³ kyo²
akhyin tvañ Pucchā ame³ ta thoñ kui re³ kū³ rve¹ prī³ 'oñ mrañ saññ.*

It is a kind of book of knowledge. It deals with different topics. The style of writing is

marked by thousand questions and answers. They refer to the duties of a ruler, to the thirty-one planes of existences, the causes of the destruction of the world and so on.

This text is not found in our reference sources. We know a similar text entitled *Pakiṇṇakavisajjanā* by Luṃ³ to² charā to² Rhañ Guṇavā in 2 vols. See Ganthav 109 (no. 1). In Burma there are several works of the same type of writing in questions and answers by different authors. Sometimes the author gives explanations to the questions raised by himself, or a scholar gives solutions to a number of questions put up by an elder monk or a royal person, similarly to the style of *Milindapañha*. To mention a few texts:

1. *Pañhākathana kyaṃ³* by Kapai¹ charā to², containing 779 questions and answers. 1239 B.E./1877 A.D.
2. *Samantacakkhudīpanī*, 2 vols., 165 questions asked by Rhañ Sirimālā and answers given by Muṃrve³ Jetavan charā to² Ariyasaddhamvamaṃsa Ādiccamaṃsi. 1173 B.E./1811 A.D. A manuscript of this work will be described in part 2 of the present catalogue.
3. *Pañcattālisapucchāvisajjanā*, 45 questions asked by Mañ³kvaṇ³ charā to² Ū³ Paṇḍavaṃsa and answers given by Manlaññ charā to² Ū³ Javana. 1243 B.E./1881 A.D.
4. *Satapadikapucchāvisajjanā*, 100 questions of Manlaññ charā to² and answers of Mañ³kvaṇ³ charā to². 1244 B.E./1882 A.D.
5. *Nan³ cañ pucchā ame³ aphre*, questions of king Aloṇ³ bhurā³ in 1115 B.E./1753 A.D. and answers of Rhañ Yasa in 1130 B.E./1768 A.D.

^a mayā

^b asikkhitam

^c kicchā

^d pacchānutappati; stanza from *Jātaka* IV, 177

^e kham so paṇḍito

^f dhammaraso

^g akkodhena kodham jināti

^h asādhun sādhanā jināti

ⁱ alikaṃ saccena jināti

^j Here starts the first question. What are the 10 virtues to be observed by the kings?

^k ajjavam; stanza from *Jātaka* V, 378

^l maddavam

^m avihimsaṃ ca

ⁿ khantiṃ ca

^o These numbers refer to the order of the 24 paccayas.

^p pakaranasamattam

Pathama Kyo²oñcamthā³ charā to² Rhañ Nānavara : **Abhidhān nissaya** (Abhidhānappa-dīpikā nissaya)

The author was a well-known scholar for nissayas. He was born in 1067 B.E./1705 A.D. at Puiksañ village in Pukhan³ township. His parents were Ū³ Rvhe 'Oñ and Do² Krut. His preceptor was Rhañ Candamañjūsā. He was so highly learned that the king Mahārājādipati (1733–1752 A.D.) of Ava ranked him as royal ācariya and offered him a great monastery named Kyo²oñcamthā³ with hundred sub-monasteries. He got the title of Jinacakkābhirāmamahādhammarājādhipati. The sayadaw passed away in 1115 B.E./1753 A.D. Apart from this therā, there were three other sayadaws whose names have the prefix Kyo²oñcamthā³: Dutiya Kyo²oñcamthā³ Rhañ Gunācāra; Tatiya Kyo²oñcamthā³ Rhañ Vara; and Catuttha Kyo²oñcamthā³ Rhañ Kavinda (see MCK II 24). According to a notice in the manuscript, the Abhidhān nissaya was composed in sakkarāj 1108 nayum la chan³ 7 rak krasapate³ ne¹, i.e. in 1746 A.D.

Ed.: Abhidhān nissaya by Pathama Kyo²oñcamthā³ charā to², Mantale³ 1959; BB 112, 138; Whitbread 2.

See Ganthav 21; Pit-sm 1088; Tin Lwin 116; PLB 66f.; MCK II 24, IV 117 (no. 23).

41–42

Hs.or. 3564. SB, Berlin

Collection of 2 texts. Palm leaf. Wooden covers. Foll. 398: ka-li; 71 leaves without pagination (69 blank); 41 foll. 290: ka-mā: Mūlatikā path, for subsections (1)–(8) see below, description of 41; 42 foll. 37: mi-li: Vinicchayarāsī. 48 × 5,5 cm. 38,8 × 5 cm. 10 lines. 2 punch holes. Partially gilded ms. Good hand-writing. Marginal titles: 41 Mūlatikā pāth; 42 Vinicchayarāsī. Dated 41 (1) sakkarāj 1274 (1912 A.D.) khu nhac pathama vāchui la kun can rhe¹ vāgoñ la chan 1 rak; (2) sakkarāj 1274 (1913 A.D.) khu tapon³ la chan³ 6 rak buddhahū³ ne¹ 4 nā rī; (3) sakkarāj 1274 (1912 A.D.) khu to²salañ³ la chan³ 3 rak ne¹; (4) and (5) no date; (6) sakkarāj 1274 (1912 A.D.) khu tasañ³kyvat^a la phyaññ kro² 11 rak ne¹; (7) sakkarāj 1274 (1913 A.D.) khu nhac tapuivtvai la pyaññ kyo² 6 rak ne¹; (8) no date; 42 no date. 41 Pāli; 42 Burmese. Prose. On two unnumbered leaves the title is given. On one leaf we find title and invoice. The title is Mūlatikā pāth, the name of the scribe Charā Sañ, of the recipient Natññvhan³ Ū³ Uttama, and of the donor in a short form Kui Phui³. The price for the work was 4 kyats 6 pais. Ms. 64–65 was donated to the same monk by the same donor (see below, 64–65 for his full name).

^a satañ³kyvat

41

Hs.or. 3564. SB, Berlin

Description see above, 41–42.

Ānanda: Mūlatikā

Ṭikā on the complete Abhidhamma text by Ānanda, known as the Mūlaṭikā, because it is the earliest Abhidhamma-ṭikā.

See CPD 3.1,11; 3.2,11 . . . 3.7,11.

42

Hs.or. 3564. SB, Berlin

Description see above, 41–42.

Chāntai charā to² Rhañ Sāgara: Vinicchayarāsī

Beg.: namo tassa ~.

sīlabedaparicchedaṃ vibhajitvāna bhikkhūnaṃ
paññāpesi rakkhanatthaṃ sadā rakkhantu ādaraṃ
tatiya rakāra vipulā.

nātho, lū sum³ pā³ tui¹ kui³ kvay rā phrac to² mū so mrat evā Bhurā³ saññ, sīlabedaparicchedaṃ, pātīmokkhasaṃvarasīla, indriyasaṃvarasīla, ājīvapārisuddhisīla, paccaya-sannissitasīla aprā³ i apuiñ³ akhrā³ kui, vibhajitvāna, uddesa niddesa ā³ phrañ¹ ve bhan to² mū rve¹, bhikkhūnaṃ, rahan³ tui¹ ā³, jivitaṃ iva, asak kai¹ sui¹, rakkhanatthaṃ, coñ¹ rhok ce khrañ³ akyui³ ṅhā, yaṃ sikkhāpadaṃ, akrañ sikkhā pud kui, paññāpesi, paññat to² mū pe i. taṃ sikkhāpadaṃ, thui sikkhā pud kui, sadā, akhā khap sim³, ādaraṃ, rui se evā, sikkhākāmā, sikkhā sum³ pā³ kui alui rhi kun so, bhikkhave, rahan³ tui¹ saññ, rakkhantu, coñ¹ ce kun sa taññ³. i sui¹ āsīsa patthanā kui, lak mvan rhe³ phyā³ a ū³ thā³ lyak, lajjipesa <la> sikkhākāma pugguil arhañ mrat tui¹ toñ¹ ta āsā rhi saññ arā kui nha luṃ³ mū rve¹, arap rap so pāli aṭṭhakathā ṭikā tui¹ nui¹ lā so vinaññ³ achum³ aphrat nhi³ nho rve¹ re³ ū³ aṃ¹. re³ la taṃ¹ so vinaññ³ acaññ kā³ upajjhay charā nhañ¹ saddhivihārika ta paññ¹ tui¹ kañ³ rā so akroñ³, nissaraññ³ charā nhañ¹ antevāsika ta paññ¹ tui¹ kañ³ rā so akroñ³, upajjhay nissaraññ³ kui paññat khrañ³ ara, charā aprā³ ta paññ¹ aprā³, pabbaja arā nui¹ saraṇaguṇ rvaṭ so akhrañ³ arā, upasampadā arā nui¹ byattapaṭibala aṅgā, upajjhay nissaraññ³ arā nui¹ byatta aṅgā upajjhay nissaraññ³ arā nui¹ paṭibala aṅgā. upajjhay nissaraññ³ arā nui¹ ayutta sā phrac so aṅgā. ayutta laññ³ phrac āpāt laññ phrac so aṅgā. nissaraññ³ ma mrok so pugguil. nissaraññ³ pe³ thui¹ so pugguil. nissaraññ³ kañ³ rve ne ap so aṅgā. upacāra sim phrañ¹ pru ap so vinaññ³ kaṃ, upacāra sim apuiñ³ akhrā³. pātīmok pru so akhrañ³ arā. rhañ rahan³ kui khvañ¹ pru khrañ³ akroñ³. samatha khunhae pā³. adhikaruṇ le³ pā³. vinaññ³ chum³ phrat rā so akhrañ³ arā. antarāyika nā³ pā³ athū³. sattāyakālika^a sabho. matasantaka vinicchaya. saṃghikaparibhoga. saṃghika lap ra sañ¹ ma ra sañ¹. khi³ sū yū so uccā. pubbabhājavaka^b saṃghikavihāra. rve ṅve kui ma khaṃ sañ¹ so arā, khaṃ sañ¹ so akhrañ³ arā. pakiṇṇakavinicchaya. i mātikā saññ atuiñ³ re³ ū³ aṃ¹. upajjhay charā nhañ¹ saddhivihārika ta paññ¹ kañ³ rā so akroñ³ kā³, macchima^c bhikkhave nissayaṭṭipāsaddhiyo upajjhāyamhā, aca rhi so Mahāvā pāli to² nhañ¹ aññī, pakkanta, vissanta^d, kālaṅkata, pakkhasaṅkanta, āṇatt[h]i hū rve¹ nā³ pā³ taññ³.

End: ārakkhaṃ yācati. anodissa ācikkhati hū so pāli to² nhañ¹ aññī Rhañ Nandī mhā acoñ¹ arhok alui rhi kroñ³ kui pro mi khrañ³ kroñ¹ sañ¹ so āpat ma rhi saññ phrac rve¹

upud pavāranā ca so kam kri³ kam nay ma kvai ma prā³ samghaphāsu phrac kra sa phrañ¹ āmisasambhoga dhammasambhoga phra kra ce. cuditaka codaka tui¹ acum aññi sañghā tui¹ myak mhok charā to² chum³ phrat khyak. Vinicchayarāsī prī³ prī. Kam³nī itivhayanagarassa, dakkhiṇasmim disābhāgo^e āvātagāme^f jātiyā jātena Ratanāpuñjana(!)make nagare, Chaṅtai iti samma[na]te vihāre, ganapāmokkha[na]sāgaravajasi-narimaramamahādhammarājādhirājaguru^g ti ladd<h>alajjitena therena racito vini-
cehayo^h. nibbānapaccayo hotu.

There is no reference to this text in any source available to us. In Pit-sm, MNM and Ganthav the name of the author is mentioned together with only two works, viz. Puggalapaññat pāli to² nisya sac and Vinaññ³ Mahāvā pāli to² nisya. There is a similar text named Vinicchayarāsī dhammasat kyam³ kri³ listed in Pit-sm 1623, but the author is Rhañ Khemācāra, the pupil of Pathama Kyo²'ōncamthā³ charā to². There are four sayadaws by the name of Chaṅtai charā to². Our author lived in Tvañ³ñay village of Kannī district. He was granted the title of Sāgarābhivamsasīridhajamahādhammarājādhirājaguru by king Mañ³tun³ in 1210 B.E./1848 A.D.^g.

See Ganthav 38 fn., 89 fn.; Pit-sm 540, 561; MNM 115, 126.

^a sattāhakālīka

^b paccayabhājanīya

^c pañcimā

^d vibbhanta

^e disābhāgo

^f āvātagāme

^g In Kbch III 71 the title is Sāgaravamsābhidhajamahādhammarājaguru.

^h Here it seems that the author tried to write in verses, but the metre is not correct.

II. BUDDHIST TEXTS

A. CANONICAL PĀLI LITERATURE, AṬṬHAKATHĀ AND ṬĪKĀ WITH NISSAYAS AND TRANSLATIONS

a. Vinaya

For further Vinaya texts, see 4, 5, 7, 24, 27.

43

Ms.or.fol. 957. SB, Berlin

Acc. 10411. Palm leaf. In a European paper-box. Foll. 12: ka-kā³ (first and last foll. are tied together with some blank leaves). 3 places of binding in right side of fol. ku. 49 × 6 cm. 43,4 × 5 cm. 9 lines. 2 punch holes. Partially gilded ms. Good hand-writing. Marginal title: Pātimok pāṭh; title on the first leaf: Pātimok. Some corrections on fol. kaṃ. Dated sakkarāj 1198 (1836 A.D.) nayuṃ la praññ¹ kyo² 3 rak ne¹. Former owner: Mui³thi tuik Ū³ Ṇāna (i.e. Ū³ Ṇāna of Mui³thi tuik monastery). Pāli. Prose.

Bhikkhupātimokkha

The manuscript uses the Burmese title of the text: Pātimok pāṭh.

See CPD 1.1 and above, 4 and 24.

44

Ms.or.fol. 962. SB, Berlin

Acc. 10416. Palm leaf. In a European paper-box. Foll. 87: dā³-naṃ; 2 blank leaves, the first fol. is tied together with some blank leaves. 51,6 × 5,9 cm. 42,1 × 5,1 cm. 10 lines. 2 punch holes. Partially gilded ms. Very good hand-writing. Marginal title: Kaṅkhā pāṭh. Dated sakkarāj 1207 (1845 A.D.) khu to²salaṅ³ la chan³ 8 rak. Pāli. Prose.

Buddhaghosa: **Kaṅkhāvitarāṇi**

This manuscript contains only the first part of the Kaṅkhāvitarāṇi, the commentary on the Pātimokkha; the title is quoted in its Burmese form as Kaṅkhā pāṭh.

See CPD 1.1.1.

45

1535:08. MfV, Hamburg

Lacquer ware. Wooden covers with red-painted ornaments on gold-priming. Foll. 16: kha-gī. 51,3 × 11,7 cm. 48 × 10,3 cm. 6 lines. 1 punch hole. Gilded leaves with red-painted illustrations and ornaments. No date. Pāli. Square script. Prose.

Kammavācā

In Burmese monasteries, Kammavācā manuscripts are usually written in the so-called Pāli square script on gilded leaves made of material prepared from pounded monks' robes, in some cases on other material (e.g. palm leaves, copper plates, ivory etc.). Our manuscript represents the usual type of the Burmese "Kammavā" books. It contains the following Kammavācā texts:

(1) kha-khu: Upasampadakhant(!)a (i.e. Upasampadākhaṇḍa or Upasampadā-Kammavācā); (2) khu-khai: Ovādakhant(!)a; (3) khai-kho: Kathinakhant(!)a; (4) kho-khā³: Simakhant(!)a (i.e. Simākhaṇḍa); (5) khā³-ga: Therasammutikhant(!)a; (6) ga-gā: Nāmasammutikhant(!)a; (7) gā: Vihārahant(!)a; (8) gā-gī: Kuṭikhant(!)a; (9) gi-gī: Nissayamuttasammutikhant(!)a.

See CPD 1.2,16 and Coedès 4f.

A Kammavācā manuscript from Burma in square script was described and made use for Pāli philology for the first time by E. Burnouf and Chr. Lassen, *Essai sur le Pāli, ou langue sacrée de la presqu'île au-delà du Gange*, Paris 1826, pp. 205-209. See also F. Spiegel, *Kammavākyaṃ. Liber de officiis sacerdotum Buddhiorum*, Bonn 1841; J. F. Dickson, *The Pāli Manuscript written on papyrus preserved in the library of the Armenian monastery St. Lazaro, Venice 1881*; Wilhelm Pertsch, *Über eine Pāli-Handschrift der Herzogl. Bibliothek zu Gotha*, in: *Gurupūjakaumudī, Festgabe zum fünfzig-jährigen Doktorjubiläum Albrecht Weber*, Leipzig 1886, pp. 108-115; T. W. Rhys Davids and G. L. M. Clauson, *A New Kammavācā*, in: *JPTS 1906-1907*, pp. 1-7; O. C. Gangoly, *Some illustrated Manuscripts of Kamma-Vācā from Siam*, in: *Ostasiatische Zeitschrift 23 (N.F. 13)*, pp. 207-214. The manuscripts described by Gangoly are not of Siamese, but of Burmese origin. See also above, 7 (Kammavācā in a regular palm leaf manuscript) and below, 46-48.

Reproduction of fol. 1 reverse and fol. 2 obverse and reverse on plate III in this volume.

46

Ms.or.fol. 491. SB, Berlin

Lacquer ware. Foll. 2: ki-kī. 54 × 9,5 cm. 51 × 8 cm. 5 lines. 2 punch holes. Gilded leaves similar to above. 45. No date. Pāli. Square script. Prose.

Kammavācā

Fragment of Upasampadā-Kammavācā.

For details, see above, 45.

47

Ma I 592. UB, Tübingen

Lacquer ware. In a European paper-box. Foll. 3. Leaves broken (foliation missing). 50 × 9 cm. 48 × 7,8 cm. 5 lines. 2 punch holes. Gilded leaves similar to above, 45. No date. Acquired on February 8, 1962 from Praetorius, Bad Soden. Pāli. Square script. Prose.

Kammavācā

Fragment of Upasampadā-Kammavācā.

For details, see above, 45.

48

“Ordinationstext”. vPorthSt, Heidelberg

Lacquer ware. Wooden covers with figures in red and yellow colour. Foli. 16: ka-khī. 52,7 × 11,8 cm. 49,8 × 9,5 cm. 6 lines. 1 punch hole. Gilded leaves similar to above, 45. No date. Pāli. Square script. Prose.

Kammavācā

The manuscript contains the following Kammavācās: (1) ka-ku: Upasampadā khan³ (i.e. Upasampadākhaṇḍa or Upasampadā-Kammavācā); (2) ku-kai: Ovāda khan³; (3) kai-ko²: Kathina khan³; (4) ko²-kha: Sima khan³ (wrong orthography for Sīmā khan³); (5) kha: Thera khan³ (i.e. Therasammutikhaṇḍa); (6) kha-khā: Nāma khan³ (i.e. Nāmasammutikhaṇḍa); (7) kha-khā: Vahara khan³ (read: Vihāra khan³); (8) khā-khī: Kutṭha khan³ (read: Kuṭṭi khan³); (9) khi-khī: no title (contains Nissayamuttasammutikhaṇḍa, a Kammavācā text not found in the printed Kammavācā collections available to us).

For details see above, 45.

49

Ms.or.fol. 489. SB, Berlin

Acc. 4254. Palm leaf. Fol. 1: ke. Leaf partly damaged. 52,2 × 8,4 cm. 48,6 × 6,7 cm. 6 lines. 2 punch holes. Silver coated leaf. No date. Pāli and Burmese (nissaya). Prose.

Kammavācā nissaya

Fragment from Upasampadā-Kammavācā nissaya. Excerpt from the text:

ṇo rahan³ ma hut sañ^a, hoti, phrac ṇi, asakyaputtiyo, sākivañ mañ ṇi sā³ ma hut sañ lañ, hoti, phrac ṇi. se<y>yathā pi nāma, ipamā mañ sañ kā³, dvedhā, nhac pyā, bhinnā, kvai

prī so, puthusilā, kri evā so kyok phyā sañ, appaḍisantikā^b, ta phan ma ce¹ cat nhuin pran khyañ nhā, hoti, yathā, phrac sa kai¹ suiv, evam eva, thiv^c atu lañ koñ lyhañ, bhikkhu, rahan sañ, sañcicca, se ce luiv so cit rhi sañ phrac rve¹, manussaviggahaṃ, lu ñ kuiy kuiv, jī(!)vitā, jī(!)vitindre mha, voropetvā, khya mi so kroñ¹, assamaṇo, rahan ma hut sañ, hoti phrac ñ.

For Kammavācā, see above, 45.

^a Throughout the ms. sañ, lañ, mañ etc. is written for saññ etc.

^b appaḍisandhikā

^c thiv

50

Ms.or.fol. 944. SB, Berlin

Acc. 10398. Palm leaf. Wooden covers (in a European paper-box). Foll. 177: ka-ḍhā³; 9 blank leaves. 50,4 × 6,5 cm. 40,3 × 5,5 cm. 9 lines. 2 punch holes. Gilded ms. Good hand-writing. Marginal title: Pārājikaṇ pāli to². Some corrections on fol. jho². Dated sakkarāj 1156 (1894 A.D.) kachum la chan 8 rak 3 ne¹. Pāli. Prose.

Vinaya: Pārājika

Pārājika from Vinayaṭṭaka under the title Pārājikaṇ pāli to² (Edition: The Vinaya Ṭṭaka, ed. by Hermann Oldenberg. vol. 3, London 1881, p. 1–266).

See CPD 1.2.

51

Hs-Birm 1. MIK, Berlin

Palm leaf. Foll. 10: gha-gho², ghū and ghe are missing. Some damages on all leaves. 50 × 6,2 cm. 42,3 × 5,5 cm. 9 lines. 2 punch holes. Partially gilded ms. Good hand-writing. Marginal title: Pācityādi. No date. Pāli. Prose.

Vinaya: Pācityādi

Fragment of a manuscript of Pācityādi, i.e. Vinayavibhaṅga from Pācittiya to the end.

See CPD 1.2.

52

Ms.or.fol. 952. SB, Berlin

Acc. 10406. Palm leaf. Wooden covers with paper-cutter (in a European paper-box). Foll. 322: ka-ro²; first and last foll. are tied together with some blank leaves. Some damages on

the left side of foll. dham and ti. 49 × 5,8 cm. 39,3 × 4,5 cm. 8 lines. 2 punch holes. Title on the title fol.: Vinaññ Mahāvā Ū³ Guṇa cā; title on the paper-cutter: Mahāvā pāli to², ka aca ro² achuṃ, aṅgā 26. Dated sakkarāj 1144 (1783 A.D.) takhu la chan ta chai¹ 4 rak 1 nve ne suṃ khyak ti. Former owner: Ū³ Guṇa. Pāli. Prose.

Vinaya: Mahāvagga

See CPD 1.2 and below, 53.

53

Wa 5. SIB, Göttingen

Acc. III A 162. Palm leaf. Wooden covers and 2 ribbons. Foll. 339, consisting of (1) foll. 179: ka-nam: Mahāvagga; (2) foll. 160: ka-ḍhi: Cūlavagga. 49,5 × 6 cm. 39,5 × 5 cm. 11 lines. 2 punch holes. Partially gilded ms. Very good hand-writing. The two sections of the ms. are separately dated: (1) sakkarāj 1248 (1887 A.D.) tapui¹tvai la praññ¹ kyo² 8 rak ne¹ suṃ³ gā ne¹; (2) sakkarāj 1248 (1887 A.D.) tapoñ³ la chan³ 7 rak ne¹ 4 nāri. According to a note on the right side of the last folio in both parts of the ms., it was donated by Rham³cu rap ne cā takā Kui Ū³ Ma Re³; donated to Thera Ū³ Cāritta, head monk of Ava monastery (Mo²-lamruñ) in 1269 B.E. (1907 A.D.) 7th day of the month tachoimun³. Donated by Prof. Ernst Waldschmidt to the Library of the Seminar ca. 1960. Pāli. Prose. The ms. is bound with two ribbons with the following text: ribbon I (red and yellow colour interwoven with letters; the text contains the following patthanā):

jeyyatu.
 anand(!)aññāṇa ran kui³ va nhañ¹,
 jina my[v]at evā min¹ mhā mrvak kyā³,
 cak tarā³ kui ye³ sā³ praññ¹ lyhañ,
 rvhe pin chañ rve kyaññ lañ sadd<h>ā,
 kyui³ rvhe cā nhañ caññ³ nā ya,
 kusala kroñ¹ le³ va apāy,
 suṃ³ svay sā kap rap pyac rhac pā³,
 ran nā³ pā³ nhañ¹ ma lā³ ma kyum,
 nibbān bhūṃ sui³ khui lhuṃ lyhañ cho,
 rok pā ce so.

Ribbon II (red and white colour with a decorative figure of a streamer at the end of the interwoven letters; its text represents the patthanā of the donors Kui Rvhe Myhañ and Ma Se³ Se³):

suṃ bhūṃ su pan thvaṭ kyañan³ i
 pvañ¹ lan³ sāsanā thui akhā tvañ.
 rvhe cā kyam³ myat piṭakat kui,
 re³ lap pyi³ khā pa vā thup kyui³
 aphui³ 'nagg<h>a pūjo² sa rve¹,
 lhū ra bhā sā³ kusui ā³ kyoñ¹,
 lyhañ lyā³ lvay kā nibbutā sui,
 myam evā rok ra bhā lui so.
 i sui yakhu kyvannup pru saññ,
 koñ³ mhu kusui aphui kui lyhañ,
 mi khañ pha khañ gum añ mrat evā,

chrā samā³ bhui³ bhvā myui chve,
re mye sakhañ bhava rhañ nhañ¹,
ññā tañ nan³ ma chve to² ca saññ,
myā³ lha sattavā lū bhui bhā ā³,
mettā phyān¹ khyi pattidāna,
pe³ ve ñha saññ amyha ra saññ phyac <ce> so.
cā takā Kui Rvhe Myhañ, Ma Se³ Se³ koñ³ mhu.

It is unclear if these ribbons originally belonged to this ms. or not, so that we do not know if the donors mentioned at the end of ribbon II have anything to do with our ms.

Vinaya: (1) Mahāvagga and (2) Cūlavagga

The colophons of the two sections of the manuscript run as follows:

Colophon of Mahāvagga section:

*akkhara me kattha Buddharūpam^a, nibbānapaccayo hotu. pu. di, ā. nhan¹ praññ¹ cum pā
lui i. sakkarāj 1248 khu tapui¹tve la praññ¹ kyo² 8 rak ne¹ sum³ gā ne¹ 10 nāri akhyin
tvañ acind(!)eyya appameyya ma nhuiñ³ rhañ ap so kye³ ju³ to² apun¹ gun to² apun¹ nhan¹
praññ¹ cum to² mu² so mrat cva bu¹ra³ ho krā³ to mu so Mahāvā pāli to² kui re ku³ rve pri³
praññ¹ cum saññ.*

Colophon of the second section:

*sakkarāj 1248 khu tapon³ la chan³ 7 rak ne¹ 4 nāri akhyin tvañ acind(!)eyya sun¹ loka ma
rhu sabbāñnu mrat cva Bhura³ sakhañ ho krā³ to² mu² so Cūlavā pāli to² ko re ku³ rve pri³
'oñ² mrañ saññ.*

See CPD 1.2; for Mahāvagga see above, 52; for Cūlavagga see below, 54.

See plate IV in this volume.

^a This pāda is not correct and incomplete.

Acc. 10403. Palm leaf. Wooden covers (in a European paper-box), and a paper-cutter. Foll. 306: ka-ti; tham-ro²; double leaves in kham and tai, but the text is not duplicated; first and last foll. are tied together with some blank leaves; consisting of two sections: (1) Foll. 186: ka-ti: Cūlavā pāli to²; (2) Foll. 120: tham-ro²: Parivā pāli to². Some damages on foll. ko², ñña, ta, tam, thi, thī, du, nam, pi, pha. 49,1 × 6,3 cm. 40,9 × 5,4 cm. (1) 10 lines; (2) 11 lines. 2 punch holes. Partially gilded ms. Very good hand-writing. Marginal titles: (1) Cūlavā pāli to²; (2) Parivā pāli to²; title on the paper-cutter: (1) Cūlavā pāli to²; (2) Parivā pāli to². Some corrections on foll. cū, chu, jha, jham, ñña, ññu, ti, tī, dā, dai, dho, ta, da, di, ne, no²-nā³, pā, pi, pam, phū, phai, bi, mī, mam. Dated sakkarāj 125 khu vāchui la praññ¹ kyo² 5 rak and tosalañ³ la praññ¹ kyo² 13 rak. Probably to be corrected into 1250 B.E. (1888 A.D.). Pāli. Prose.

Vinaya: (1) Cūlavagga and (2) Parivāra

The names of the texts are quoted as Cūlavā pāli to² and Parivā pāli to² in the manuscript.

See CPD 1.2; for Cūlavagga see above, 53.

55

Ms.or.fol. 931. SB, Berlin

Acc. 10395. Palm leaf. Wooden covers with cloth wrapper and ribbon (in a European paper-box), and a paper-cutter. Foll. 323: ka-ye; 16 blank leaves. 50 × 5,8 cm. 44,8 × 5 cm. 10 lines. 2 punch holes. Gilded ms. Very good hand-writing. Marginal title: Pācit atthakathā pāth. Paper-cutter inscribed as follows: Pācit atthakathā pāt ka aca ye achum, 25 aṅgā 6 khyap. Dated sakkarāj 1212 (1851 A.D.) tapoñ³ la chan³ 2 rak; 2 ṅlā ne¹ ne ta khyak tī³. Pāli. Prose.

Buddhaghosa: Samantapāsādikā

Fragment of the text of the Samantapāsādikā, the commentary of Vinaya. The manuscript contains the work from the beginning of the Pācittiya-vannanā up to the end. The ms. is subdivided as follows: (1) Foll. 95: ka-jam: Pācit atthakathā pāth, i.e. Pācittiya-vannanā; (2) Foll. 93: jā³-tai: Mahāvagga-atthakathā, i.e. Mahāvagga-vannanā; (3) Foll. 61: to-po: Cūlavagga-atthakathā pāth, i.e. Cūlavagga-vannanā; (4) Foll. 58: po²-ye: Parivāra-atthakathā pāth, i.e. Parivāra-vannanā.

Text of the ribbon of the manuscript cover (expression of the wish to attain nirvāna as a consequence of his good deed):

*Buddho Buttama, mrat cintam kui
sum³ tam jetanā^b, kyaññ satthā^c rve¹
cim pyā phrū ññui, rve lui nī^d mon
pan apon phrañ, rut pon svay svay
sañ rā khyay rve¹, tañ tay koñ mrui^e
ī cā krui kui, tui tak jetanā^b
lū pā ra sā³, kusui ā³ kroñ
mrat phyā³ sā cam, praññ nippān^f kui
roc pā lui i, mak phui khema,
nippūtā^g sui, lyañ cvā khana
ma rok ra se, kāla ve lañ
le pā³ pay rap, ma kap kañ kvā
lu vā nat tham, caññ cim kham lyañ
tānam^h si(!)la, ne ñña ma khyui
kusui pui saññ, rve myui nippān^f
mak ññan lun lum rok ce so.*

*ī koñ mhu akrui kui mi khañ pha khañ charū samā mha ca rve bhūm sum pā nhuik veneyya
[po] sattavā apon kui amyha ve pā i.*

See CPD 1.2,1.

| | |
|----------------------|---------------------------------|
| ^a Buddhāṃ | ^e myhui ¹ |
| ^b cetanā | ^f nibbān |
| ^c saddhā | ^g nibbūtā |
| ^d nī | ^h dānaṃ |

56

Hs.or. 3559. SB, Berlin

Palm leaf. Wooden covers. Foll. 410: ka-kye; 8 blank leaves; fol. so left out in the foliation, followed by fol. so²; the text is complete. Some damages on fol. jhu. 46 × 5,5 cm. 36,3 × 4,5 cm. 10 lines. 2 punch holes. Partially gilded ms. Very good hand-writing. Marginal title: Pārājikaṃ pāli to² nissaya. Title on the cover leaf: Ṇṅoṅpaṅ rvā Ū³ Dīpa, ka ca kye chum³, 33 sets 7 leaves, kham 8 leaves, poṅ³ 34 sets 3 leaves, Pārājikaṃ pāli to² nissaya. Some corrections on foll. jū, thai, nam, pho, pho² and bhī. Dated sakkarāj 1254 (1893 A.D.) khu tapui⁴tvai la praññ¹ kyo² tachay nhac rak 4 khyak ti³. Donor: Ma Phā U. Former owner of the ms.: Ṇṅoṅpaṅ rvā Ū³ Dīpa. Pāli and Burmese (nissaya). Prose.

Khaitoṅkri³ Rhañ Mahā Upāli: Ratanāmañjū vinaññ³ lak pan kyam³ (Pārājikaṃ pāli to² nissaya)

Beg.: namo tassa ~. siddhā bhavantu jinacakkavarābhivudḍhiyo. jinacakkavarābhivudḍhiyo, Bhurā³ mrat evā āṇā cak taññ³ hū so alvan mrat so tarā³ to² tui¹ aci³ apvā³ tui¹ saññ, siddhi, pri³ kun saññ, bhavantu, phrac ce kun sa taññ³. paccotalatu^a saddha<m>māloke, saddha<m>mā(!)pariyatti, saddha<m>mā(!)paṭipatti saddhammapaṭiveda saddhamma taññ³ hū so sum³ pā³ so sāsanā to² apoṅ³ tui¹ saññ, loke, lū praññ nhuik, vā, kā³, loke, sañkhāraloka, sattaloka, okāsaloka taññ³ hū so loka apoṅ³ nhuik, paccotalatu^a, thvan³ tok pa ce sa taññ³. ja[y]yanta ja[y]yamaṅgalāni, kāmaloka, rūpaloka, arūpaloka, lū nat brahmā [na]yenasamayena āyasmā(!)to Sāriputtassa vinayapaññattiyācanahetubhūto^b, parivitaṅko udapādi. yenasamayena. akrañ sui¹ so akhā nhuik, āyasmāto, rhaññ so asak rhi so, Sāriputtassa, Arhañ Sāriputtarā i, vinayapaññattiyācanamotusūto^b, vinaññ³ sikkhāpud kui, paññat to² mū cin¹ so rhā toṅ³ pan khrañ³ i akroṅ³ phrac so, parivitaṅko, akraṃ saññ, udapādi, thañ rhā³ phrac i. tena samayena, thui sui¹ so akhā nhuik, Buddho, si ap so sañkhāra vika(!)ra lakkhaṇa nibbān paññat taññ³ hū so, ñṅeyyat(!)aṃ tarā³ ṇā³ pā³ kui si cañ to² mū pri³ tha so, bhagavā, bhun³ to² kri³ so Bhurā³ mrat evā saññ, vā, ta naññ³ so² kā³, bhagavā, kri³ so bhun³ rhi so, Buddho, Bhurā³ sakhañ saññ, Verañc(!)āyaṃ, Verañc(!)a amaññ rhi so tuiñ³ i ani³ nhuik phrac so, Nalerumucimandamūle^c Nal(!)eru amaññ rhi so bhilū³ saññ con¹ ap so tamā pañ i ani³ nhuik, pañcamattehi bhikkhusatehi, ṇā³ rā atuiñ³ arhaññ rhi kun so, mahā(!)tābhikkhusaṅghena, kye³ jū³ phrañ¹ kri³ evā phrac kun so rahan³ tui i, saṅghā nhañ¹, saddhiṃ, kva, viharatī, ne to² mū i. adhippāy kā³ khap sim³ so vinaññ³ nhuik, tena hū so rhe¹ ū³ evā niyat kui thā³ i. thui niyat kui nok mha pe³ rā sa taññ³. thui kroñ¹ yena hū so <a>niyat kui rhe³ ū³ evā chui sa taññ³. thui yena hū so aniyat kui rhe³

ũ³ cvā chui mha thui mha tena hū so thai nhuik chui rā sa taññ³. ta cum ta khu so lakkhaṇā kui ma raññ ññvhan³ so kroñ¹ aniyat hū sa taññ³. samaya pud kui min¹ saññ kā³ kāla kui pra sa taññ³. Verañc(!)a pud kui min¹ saññ kā³, chvam³ kham rā arap kui ññvhan pra sa taññ³. Na[h]jeru pud kui min¹ saññ kā³, ne rā arap kui pra sa taññ³.

End: āyasmā(!)to, tui¹, tiṃsa, kun so, nissaggiyam^d, nissaggi sañ¹ so, pācittiyam^e, pācit āpāt tui¹ kui, udigaṭhā^f, kho, sarup thut rve¹ pra prī³ lyhañ ka taññ³. tattha, thui āpāt nhuik, āyasmanto, tui¹ kui, pucchāmi, ũā me³ i. parisuddhā, pari cañ kun saññ, kiccatta^g, phrac kun so, dutiyam pi, nhac krim mrok laññ³, pucchāmi, ũā me³ i. parisuddhā, kun saññ, kiccitta^g, lo. tatiyam pi sum³ krim mrok laññ³, pucchāmi, ũā me³ i. parisuddhā, kun saññ, kiccitta^g, lo. āyasmanto, tuiv¹ saññ, ettha, i āpāt mha, āyasmā, akrañ kroñ¹, parisuddho, i, tasmā, thui kroñ¹, tuṇhī, chit chit ne i. evaṃ tuṇhibhāvena, i suiv¹ chit chit ne so aphaṇc phrañ¹. etaṃ. thui ca sui cañ khrañ³ kui, dhāraya(!)mi, ũā mhat ra prī, vā, kā³, jānāmi, ũā si ra prī. nissaggiyam, niṭṭhitam. tiṃsa nissaggiyā pācittiyā niṭṭhitā.

Pārājikaṃ pāli to² prī³ praññ¹ cum sa taññ³.

pu di ā nhañ¹ praññ¹ cum ra pā lui i.

*i koñ³ mhu kroñ¹,
le³ chū saṅghā min¹ to² lā sā³,
oghāra poñ sola nhañ¹,
dasa chay li, a kui li nhañ¹,
ma mhī nhuiñ chum, pa rhac lum nhuik,
khrok lum na vay, ma ññi tvay sā³,
bhasaha myui ñut prok lyhui rve¹,
ñrim rui amhan praññ¹ nibbān kui,
ekaṃ kyvanup rok ra pā lui so².*

bhagavato, mrat cvā Bhurā³ i, sāvakaṣaṃgho, ta paññ¹ sā³ saṃghā to² saññ, suppaṭipanno, koñ³ cvā kyañ¹ to² mū i. bhagavato, mrat cvā Bhurā³ i, sāvakaṣaṃgho, ta paññ¹ sā³ saṃghā to² saññ, uḷupaṭipanno, phroñ¹ mat cvā kyañ¹ to² mū i. bhagavato, mrat cvā Bhurā³ i, sāvakaṣaṃgho, ta paññ¹ sā³ saṃghā to² saññ, sāmīcīpaṭipanno, arui ase pru thuik 'oñ kyañ¹ to² mū i. yadidaṃ yāni imāni cattāripurisayugāni, akrañ le³ yok so yokyā³ mrat acum tui¹ saññ, yadidaṃ ye ime atthapurisapuggalo, akrañ asī³ sī³ rhac yok so yokyā³ mrat pugguñ tui¹ saññ, santi, rhi kun i. bhagavato, mrat cvā Bhurā³ i, esa eso sāvakaṣaṃgho, thui alum³ cum le³ yok, asī³ sī³ rhac yok so, ta paññ¹ sā³ saṃghā to² saññ, āhune(y)yo, ave³ mha choñ rve¹, silavanta pugguñ tui¹ ā³, pe³ ap so alhū kui kham thuik i. pāhuneyyo, alhū³ thū³ so arap mha lā kun so khyac nhac lui ap so, eññ¹ saññ tui¹ i akyui³ ñhā, rui se cī rañ ap so alhū kham thuik i. dakkhīne(y)yo tamalvan loka kui yuṃ kraññ¹ rve¹ pe³ ap so alhū kui kham thuik i. añc(!)alīkaraṇī(!)yo, koñ³ mhu kui alui rhi sū tui¹ i lak 'uk khri khrañ³ kui pru rā i. anuttaram, anuttaro atu ma rhi so, puññakhettaṃ, puññakhetto, koñ³ mhu taññ³ hū so myui³ ce¹ i, cuik pyui³ ra lay mre koñ³ sa bhvay phrac i. iti, i sui¹, navagūṇehi, kui³ pā³ so guṇ to² tui¹ phrañ¹, tiloke, loka sum³ pā³ nhuik, sutam, kyo² co so, paṭisambhidā abhiññāṇekaraṇasampannaṃ^b, paṭisambhidā abhiññāṇa aca rhi so myā cvā so guṇ nhañ¹ praññ¹ cum so, puñña(!)thīkānaṃ, kusuiñ koñ³ mhu kui alui rhi so su to² koñ³ tui¹ i, supuññ(a)khettaṃ koñ³ mhu taññ³ hū so myui³ ce¹ tui¹ i cuik pyui³ rā lay mre koñ³ sa bhvay phrac so, ariyaṣaṃghā ariyā rhac yok apoñ kui, aham, akyvanup saññ. ti(!)hīdvārehi, kāyadvāra vacīdvāra manodvāra hu chui ap so, sum pā³ so dvāra tui¹ phrañ¹, ādaraṃ, rui se cvā, namāmi, rhi khui³ pā i. pu di ā nhañ¹ praññ¹ cum ra pā lui i. nibba(!)na paccayo hotu.

*ī cā pri³ lac sakkarāj kā³ 1254 khu tapui¹tvai la praññ¹ kyo² tachay nhac rak 4 khyak ti³
akhyin tvañ pri³ 'oñ mrañ saññ.*

*sum³ añ pitakat
ma prat pru cu
Ma Phā U,
Ññoñpañ rvā tvañ
caññ pañ thvañ³ 'oñ
maggāñ phoñ nhañ,
rok 'oñ katui¹
ne¹ caññ pui¹ saññ,
praññ mru¹ khemā
rok ce sov.*

Although the title in this manuscript is Pārājīkam pāli to² nissaya, the present text includes also the nissaya on Pācittiya upto the Parinatasikkhāpada of Nissaggiyapācittiya. This text which does not seem to have been published is the same as that of ms. 60, but 60 contains an additional section with information on the author which is missing here. In this additional passage in 60 it is mentioned that the author was Mahā Upāli who lived in the Jetavana monastery to the north-east of the town Caku. Wishing to become a Buddha, he made a brick image of the Buddha, donated a spire, and performed a ceremony. After that he wrote this nissaya. He stated that some errors had crept into the Pāli text which was copied from hand to hand, and therefore he edited the correct text with a Burmese nissaya. His name Khaitoñkri³ Rhañ Mahā Upāli is known to us from information obtained from the Rangoon ms. listed below only, but we do not know if Khaitoñkri³ was the name of his birth-place or of the part of the village where his monastery was situated. He is not listed in our reference works [For more details on the author see part 2].

Mss.: PMT I 244 Or. 6458 B (dated 1214 B.E./1852 A.D.); another ms. in Universities' Central Library, Rangoon (dated sakkarāj 1032/1670 A.D., in 2 bundles under the title Khaitoñkri³ Rhañ Mahā Upāli: Pārājīkan pāli to² nissaya). See below, 60.

| | |
|---|---------------------------------------|
| ^a pajjotayatu | ^e pācittiyā |
| ^b vinayapaññattiyācanahetuso | ^f uddittā |
| ^c Nalerupucimandamūle | ^g kaccittha |
| ^d nissaggiyā | ^h abhiññānekagunasampannam |

Acc. 10391. Palm leaf. Wooden covers with cloth wrapper, ribbon and a paper-cutter (in a European paper-box). Foll. 331: ka-le; first and last foll. are tied together with some blank leaves. 48,7 × 5,6 cm. 41,3 × 5 cm. 10 lines. 2 punch holes. Gilded ms. Good hand-writing. Marginal title: Pārājīkan atthakathā nissaya du. Paper-cutter: Pārājīkan atthakathā nissaya dutiya dut (i.e. second part), ka aca le achum³, 27 aṅgā 7 khyap (i.e. 27 aṅgā and 7 leaves). Dated sakkarāj 1213 (1852 A.D.) tankhū³ la praññ¹ kyo² sum rak sokrā ne¹, ne sum³ khyak ti. Pāli and Burmese (nissaya). Prose. Text at the ribbon of the manuscript (about

the author's wish to attain nibbāna):

muminda maññ, kui gum taññ i,
 min khyi mvak pho, tarā to² kui,
 sum bho² bhūm sū, kui rā hū cim,
 kraññ phrū lha evā, kyam rvhe eā kui,
 saddhā pvañ¹ lam, lhū dān pā ra,
 nrāt puñña kyoñ¹, bhava chuṃ evaṃ,
 praññ nibbān kui, amhaṃ yok ra pā lui so.

Rvhe umañ charā to² Rhañ Jambudīpadhaja: **Pārājikakaṇḍa-aṭṭhakathā nissaya**

Beg.: namo tassa ~. ti(!)hi dvārehi, sumpā³ so dvāra tui¹ mha, suddhena. cañ prī³ tha so, buddhena, saññ, tatiyaṃ, mrok so, vā, yaṃ tatiyaṃ pārājikaṃ, akrañ tatiya pārājikasikkhā pud kui, vibhāsitaṃ² pakāsitaṃ, pra to² mū ap prī. dāni idāni, yakhu, tassa tatiyapārājikassa, i, samvaṇṇanakkamo, phvañ¹ khrañ³ i acañ saññ, yasma(!), kroñ¹, patto, i. rok i. tasmā, kroñ¹, ho tui¹ nhañ¹ cap. yaṃ padaṃ, saññ, suviññeyyaṃ, si lvay i. yañ ca padaṃ, saññ laññ, pubbe, nhuik, pakāsitaṃ, pra ap prī. taṃ sabbam, kui, vijjayitvā^b, rve¹, assā pi tatiyapārājikassa pi, ka sikkhā pud i laññ, ayaṃ samvaṇṇanā saññ, hoti, i. tena samayena, Buddho bhagavā, la, Ku(!)ṭṭāgārasālāyan ti ettha vacane, tena samayena, la, Ku(!)ṭṭāgārasālāyaṃ hū so i pāli nhuik, Vesāliyan ti hū saññ kā³, evaṃ nāmake, i sui¹ Vesāli hū so amaññ rhi so, itthilingavasena, itthiliñ ā³ phrañ¹, pavattavohāre, phrac so vohāra paññat rhi so, nagare, nhuik, hi yasmā, kroñ¹, taṃ nagaram, kui, tikkhattuṃ, sum³ krim sum³ thap laññ³ hū, pakāraparikkhepaḍḍhanena, taṃ tuiñ raṃ so pvā³ khrañ³ phrañ¹, visālibhūtatt[h]ā, kyay saññ phrac so kroñ¹, Vesāli iti, Vesāli hū rve¹, vuccati, i. idaṃ pi ca nagaram, saññ laññ, Sammāsambudde, saññ, sabbaññutapatte yo^c, sabaññu Bhurā³ aphaṃ sui¹ rok to² mū prī³ lyhañ, sabbakārato, khap sim³ so akhrañ³ arā ā³ phrañ¹, vepullaṃ, prañ¹ pro so aphaṃ sui¹, patta(m), rok, iti, sui¹, veditabbaṃ, i. evaṃ, i sui¹, gocaragāmaṃ, kui, da(s)etvā, pra ū³ rve¹, idāni, nhuik, thaññ¹ pā. nivāsanath(!)ānaṃ, ne to² mū rā arap kui, dassento, pra lui ra kā³, thaññ¹ pā. Mahāvane Ku(!)ṭṭāgārasālāyan ti, hū rve¹, āha avoca, i. i kā³, Asyhañ Upāli cakā³ taññ³.

End: tisamuṭṭhānaṃ, tisamuṭṭhan taññ. kāyacittato ca, kāyacitta kroñ¹ laññ³ koñ³, vācācittato ca, vācācitta kroñ¹ laññ³ koñ³, kāyavācācittato ca, kāyavācācitta kroñ¹ laññ³ koñ³, samuṭṭhāti, phrac i. kiriya(m), kiriyasamuṭṭhan taññ³. ññvat ce khrañ³ kroñ¹ sā phrac saññ. saññā vimokkhaṃ, saññā vimokkha taññ³. sacittakaṃ, sacittaka taññ³. lokavajjaṃ, lokavajja taññ³. kāyakammaṃ, kāyakaṃ laññ³ rhi i. vaci(!)kammaṃ, vaci(!)kaṃ laññ³ rhi i. akusalacittaṃ, akusuil cit, ti vedanaṃ, sum pā³ so vedanā rhi i. Samantapāsādikāya, thak van krañ mha kraññ ññui phvay rhi rve¹ Samantapāsādika amaññ rhi so, vinayasamvaṇṇanāya, vinaññ³ aṭṭhakathā nhuik, pariṇatasikkhāpada-vaṇṇanā, pariṇatasikkhāpud i aphañ¹ saññ, niṭhitā, prī³ prī.

sakkarūj 1213 khu tankhū³ la praññ¹ kyo² suṃ rak sokrā ne ne¹ suṃ³ khyak ti akhyin tvañ Pārājikaṃ aṭṭhakathānaṃ dutiya thup kui re³ kū³ rve¹ prī³ praññ¹ cuṃ saññ.

Second part of a nissaya on the first part of Buddhaghosa's Samantapāsādikā commenting on the Pārājika section of the Vinaya. According to the information provided in MCK IV 116, V 97–99, MVS 158–161, Sāl 177f., the author was a contemporary of

Ṭonphīlā charā to² who lived in 1578-1650 A.D. For his works see Ganthav 185 (no. 18), Piṭ-sm 661-666.

Ed.: BB 31 (2 eds.)

- ^a vibhāvitam
- ^b vajjayitvā
- ^c yeva

58

Ms.or.fol. 946. SB, Berlin

Acc. 10400. Palm leaf. Wooden covers (in a European paper-box). Foll. 355: ka-sc. Left-hand side of the corner of fol. sū is broken. 50,4 × 6,7 cm. 41,5 × 5,4 cm. 10 lines. 2 punch holes. Partially gilded ms. Good hand-writing. Marginal title: Sāratthadīpanī nissaya. Dated sakkarāj 1169 (1807 A.D.) sitaṅ³kyvat la chan³ 4 rak krāsapate³ ne¹. Pāli and Burmese (nissaya). Prose.

Gūkrī³ charā to² Rhañ Vicittālaṅkāra: Sāratthadīpanī-ṭīkā nissaya

Beg.: namo tassa ~. ahaṃ, saññ, mahākāruṇikaṃ, krī³ mrat so karuṇā rhi to² mū tha so, Buddhañ ca, mrat evā Bhurā³ kui laññ koṅ³, vimalaṃ, kañ³ so aññac akre³ rhi so, varaṃ, mrat so, dhammañ ca, tarā³ to² kui laññ³ koṅ³, dakkhin(!)eyyaṃ, mrat so alhū kui khaṃ thuik so, niraṅgaṇaṃ, kilesā ma rhi so, ariyasamghaṅ ca, ariyā samghā kui laññ³ koṅ³, vande vandāmi, rhi khui³ i. uḷārapuññatejena, mrat so koṅ³ mhu i ānubho² ā³ phrañ¹, sattuvimaddanaṃ, ran sū tui¹ kui athū³ sa phrañ¹ nhip nañ³ khrañ³ kui, katvā, pru ū³ rve¹, pattarajjābhisekena, rok ap prī³ so mañ³ i aphaṅc nhuik abhisik svañ³ khrañ³ rhi tha so, sāsanañ jōtanatthīnā, sāsana to² i thvañ³ pa khrañ³ kui alui rhi so, Parakkama bāhukā^a, Parakkama bāhu amaññ rhi so, Sīhaḷindena, Sīhūiḷ mañ³ krī³ saññ, yaṃ yadisam, akrañ sui¹ sabho rhi so, Kassapaṃ, Kassapa amaññ rhi so, mahātheraṃ, mahā ther kui, nissāya, mhī rve¹, nikāyasāmaggi<ṃ>, apoñ³ i ññī ññvat khrañ³ kui, katvāna, rve¹, sāsanaṃ, sāsana to² kui, suvisodhikaṃ^b, koṅ³ evā athū³ sa phrañ¹ sut sañ ap prī. samghassa samghā i, pariṇāyakaṃ, khari³ ññvan sa phvay phraṅc tha so, Tambapaṇṇimhi, Tambapāṇi amaññ rhi so, dīpasmim, Sīhūiḷ kyvañ³ nhuik, sāsanaodayakāraṃ, sāsana to² thvañ³ khrañ³ i akroñ³ phraṅc tha so, paṭipattiparādhīnaṃ, paṭipatti nhañ¹ lvañ evā cap tha so, sadā, akhā khap sim³, araññānivāsaṃ, to nhuik ne le¹ rhi ta so, kakane^c, koṅ³ kañ nhuik, candamaṅṭ(!)alaṃ, la praññ¹ vañ³ saññ, pākat(!)aṃ viya, thañ rhā³ sa kai sui¹, sāsane, sāsana to² nhuik, pākat(!)aṃ, thañ rhā³ tha so, samghassa, samghā i, pitaraṃ, bha khañ sa phvay phraṅc tha so, vinaye, vinaññ³ nhuik, suvisāraḍaṃ, koṅ³ evā kañ³ so rvaṃ rhā khrañ³ rhi tha so, taṃ tādisaṃ, so, Kassapaṃ, so, mahātheraṃ, kui, vandāmi, rhi khui³ i. yaṃ yadisam, so, Kassapaṃ, so, mahātheraṃ, kuiv, nissāya, rve¹, vasanto, ne so, ahaṃ, ñā saññ, sāsane, sāsana to² nhuik, vuddhimatto^d, krī³ khrañ³ pvā³ khrañ³ sui¹ rok saññ, asmi, phraṅc i. mahāpaññaṃ, krī³ so paññā rhi tha so, sumedhaṃ, koṅ³ so paññā rhi tha so, sutī, pariyaṭṭi kui choñ nuiñ tha so, vis<s>utaṃ, kyo² co tha so, ta naññ³ kā³, sutivissutaṃ, akra³ amrañ kyo² co tha so avi-khañṭitasīlādīe parisuddhagaṇodayaṃ, ma kyui³ ma pyak so sila aca rhi so thak vañ³ krañ mha cañ kray so kye³ jū³ i taññ rā phraṅc tha so, bahussutaṃ, myā³ so akra³ amrañ

rhi tha so, satimantaṃ 'ok me¹ tat so sati rhi tha so, dantaṃ, cakkhu ca so indre kui chum³ ma tat so, santaṃ, ūrim sak tha so, samāhitaṃ, taññ kraññ so sabho rhi tha so, vīraṃ, mrai mraṃ evā tha so, gaṇavācakaṃ, apon³ tui¹ sañ krā³ tha so, me, nā ñ, guraṃ^f, charā phrac so anutheraṃ, anu ther kui, sirasā, ū³ phrañ¹, namāmi, rhi khui³ ñ.

End: dhammadhātun ti[tā] ettha padc, nhuik, anavasesena, akrvañ³ ma rhi so ā³ phrañ¹, dhāreti, taññ tat ñ. yathāvato, sabho ā³ phrañ¹, upadhāreti, choñ tat ñ. iti, kroñ¹, dhammadhātu, maññ ñ. dhammānaṃ tui¹ kui, yāvathā^g sabhāvato, ahut ahat so ā³ phrañ¹, avabujjhanasabhāvo, si so aphañ taññ³ etaṃ, ñ dhammadhātu hū so amaññ saññ, sabbaññutaññāpass' eva, ñ sā lyañ, adhivacanaṃ amaññ taññ³. paṭivijjhitaṃ ti, kā³, sacchikaritaṃ, rve¹, paṭilabhitvā, ra to² mū rve¹, iti attho, nak, paṭilābhahetu, ra khrañ³ kroñ¹, iti vuttaṃ hoti.

sakkaraj 1169 khu sitañ³kyvat la chan³ 4 rak krāsapate³ ne¹ ne¹ 2 khyak tī³ kyo² akhyin tvañ Sāratthadīpani-ṭikā nissaya 'ok puiñ³ kui re³ rve¹ pri³ pā saññ Bhurā³.

This manuscript is the first part of the nissaya on the Vinaya-ṭikā by Sāriputta; it ends with the chapter on Verañjakaṇḍa-vaṇṇanā.

Tatiya Gūkrī³ charā to², also known as Gūkrī³ charā to² Ū³ Rvhe Mañ³, was born in 1141 B.E./1779 A.D. in Sācaññ, a village in the Aluṃ district. His name is mentioned in Piṭ-sm and MÑM as Rhañ Varālañkāra. He lived in a brick monastery donated to him by the minister Mañ³ krī³ Sirimahānandasañkraṃ and got the title Vicittālañkāra-mahādhammarājādhirañjaguru during the reign of Pugaṃ Mañ³ (1846-1853 A.D.). The date of his death is unknown. There are 3 sayadaws bearing the name Gūkrī³ (see Ganthav 50 fn.). Our author is the third one (Ganthav 71, no. 83). In MÑM 259, he is mentioned as Dutiya Gūkrī³ charā to².

Ms.: see Forch V.

For the Vinaya-ṭikā by Sāriputta see CPD 1.2,12; for the nissaya see Ganthav 71 (no. 83), Piṭ-sm 730, MÑM 259.

- ^a Parakkamabāhunā
- ^b suvisodhitaṃ
- ^c gagane
- ^d vuddhipatto
- ^e avikhaṇḍitasilādi
- ^f garuṃ
- ^g yathā

Palm leaf. Wooden covers decorated with gold. Foll. 31: kho²-ñi; 1 blank leaf. Some damages on fol. gu. 51 × 5,6 cm. 39,9 × 5 cm. 8 lines. 2 punch holes. Partially gilded ms. Good hand-writing. Some corrections on foll. kho², gi, gū, gai. No date. Pāli and Burmese (nissaya). Prose.

Kankhāvitaranī-atthakathā nissaya

A fragment of Kankhāvitaranī-atthakathā nissaya, containing a portion of Nidānavanana (Pāli text corresponding to pp. 6–17 of PTS ed.). The beginning and the end of the text are missing; the available portion begins fol. kho²:

<khuddakata>ro, ñay so pamāna rhi so kyok saññ, na nimittupago, kyok nimit krā³ khrañ³ ñhā ma lok, pitthipāsāno pana, kyok phyā saññ kā³, atimahanto pi, alvan kri³ so² laññ³, vattati, i. 7 ton thvā chañ pamāna rhi so chañ thak pañ kri³ so² laññ³ kyok phyā kuiv kyok nimit sā krā³ ap i, ton nimit ma krā³ ap hū lui saññ. antosā-rehi, atvañ³ nhuik anhae rhi kun so, rukkhehi ca, sac pañ tuiv¹ phrañ laññ³ koñ³, antosāramis<s>akehi, atvañ³ anhae nhañ ro kun so, rukkhehi vā, tuiv phrañ laññ³ koñ³, catupañcarukkhamattam pi, le³ pañ ñā³ pañ myha sā rhi so laññ³, vanam, saññ, nimittupagam, to nimit pru khrañ³ ñhā lok i. tato thui¹ le³ pañ ñā³ pañ 'ok, ūnakataram, yut so sac pañ rhi so to saññ, na vattati, ap, to nimit ma ap hū lui saññ. jīvanto yeva, cim saññ sā lyhañ phrac so, antosāro, atvañ³ nhuik anhae rhi tha so, bhumi-miyam, mre nhuik, patitthito, taññ tha so, antamaso, phrañ, ubbedhato, acok ā³ phrañ¹, atthaṅgulo, lak syhae sac rhi tha so, rukkho, saññ, parināhato, lum³ pat ā³ phrañ¹, sūcidant(!)akappamāno pi, Sinhul kaññae ruiv pamāna rhi so² laññ, nimittupago, i, tato, thui¹ pamāna 'ok, ūnakataro, ñay so sac pañ saññ, na vattati, ap. Sihul kaññae ruiv³ kā³ lak san pamāna rhi i. thui¹ kroñ¹ tikā nhuik so ca kanitthaṅguli-pamāno 'ti datthabbaṃ hu chuiv ap sa taññ³. ūnakataram hū rve¹ i sac pañ nimit arā nhuik napumliñ^a nhañ pāth akhyuiv rhi i, ma sañ¹, ūnakataro hū rve¹ pumliñ^b nhañ¹ rhi so pāth saññ sā sañ¹ i. abhay kroñ¹ naññ³ hū mū kā³ rukkhe hū so pud kuiv ñay¹ so kroñ¹ taññ³. to nimit arā nhuik mū kā³, ūnakataram hū rve¹ napumliñ^a rhi sañ¹ i. maggo, khri saññ, jaṅghamaggo, khre kroñ³ khari³ saññ mū laññ, hotu, ce, sakatamaggo vā, inaññ kroñ¹ khari saññ mū laññ, hotu, ce, yo maggo, saññ, vini<vi>jj-hitvā, thut khrañ³ thvañ³ rve¹, dve ti(!)ni gāmakhattādi^c, nhae khu sum khu kun so gāma khet tuiv¹ suiv¹, gaechati, i. tādiso, thui¹ suiv sabho rhi so khari³ saññ, jaṅghasatthasakatasatthehi, khre kun saññ lhaññ³ kun saññ tuiv¹ saññ, valañc(!)iyamāno yeva, sum choñ ap so² sā lyhañ, nimittupago, i, avalañc(!)ito, khre kun saññ lhaññ³ kun saññ tuiv saññ ma sum³ choñ ap so khari³ saññ, na vattati, ap.

End: yo bhikkhu, saññ, kenaci, ta cum ta yok so, manujena, lū nhañ, saddhim, kva, anālapanto ca, cakā³ pro ho khrañ laññ³ ma rhi, pare, sū ta pā³ tuiv kuiv, vācāgīram, nhut mrvak rve¹, no bhane<yya> [ca], chuiv laññ³ ma chuiv, so bhikkhu, saññ, vācā(!)sikam, vacīdvāra kroñ¹ phrac tha so, na kāyikam, kāyadvāra kroñ¹ phrac tha so, āpatti, suiv¹, āpajjeyya, rok rā i. esā paññā^d, i prassanā kuiv, kusalehi, vinaññ³ nhuik limmā kun so paññā rhi tuiv saññ, cīntikā^e, kram ap i. antarāyiko ti hū saññ kā³, <a>vip̄patisāravatthutāya, nhae lum ma sā khrañ i akroñ³ phrac saññ aphae kroñ¹, nivāretvā nhuik pakatūpanissaya janakahit cap. pāmojjādisambhavam, pāmojja aca rhi saññ tui¹ i phrac khrañ³ kuiv, nivāretvā, mrac rve¹ pathamajjhānādi pathama jhān aca rhi saññ tuiv kuiv, adhigamāya, ra khrañ i, ra khrañ hū so akyui ñhā laññ hu, antarāyakaro^f, antaray kuiv pru tat saññ, hoti i. tasmā ti hū saññ kā³, yasmā, kroñ¹, anāvikanasacchito^g, āpat kuiv thañ evā ma pru khrañ³ hu chuiv ap so, ayam sampajānamusāvādo, i suiv si lyak pyak cakā³ kuiv chuiv khrañ³ saññ, antara(!)yiko, pathama jhān aca rhi saññ tuiv i, antarāy kuiv pru tat saññ, hoti, i. tasmā, kroñ¹, saramānenā ti hū saññ kā³, attani, mi mi nhuik, santi<m>, thañ rhā³ rhi so, āpatti, kuiv, jānantena, si la so bhikkhunā hū so visesa kuiv ñai¹ rve, visesanassa yojanā saññ,

visuddhāpekkhanā^h ti hū saññā kā³, vuṭṭhātukāmena, āpat mha tha khrañ kuiv aluiv rhi tha so, visujjhitukāmena, āpat mha cañ khrañ kuiv aluiv rhi tha so, ī nhac pud kā³ pariya taññā³. bhikkhunā kuiv ñai¹ rve¹ visesana khyaññ yojanā, santi āpattin¹ ti hū saññā kā³, āvijjivā¹, rok prī rve¹, avuṭṭhitā, ma tha se so, āpatti, kuiv kuiv. āvikātabbā ti hū saññā kā, saṃghamaññe vā, saṅghā alay nhuik laññā³ koñ³, gaṇamaññe vā, nhuik laññā³ koñ³, ekapuggale vā, ta yok so puggul athaṇ nhuik laññā³ koñ³, pakāsetabbā, thañ rhā³ pra ap i. <an>antarassa, akhrā³ mai¹ nhuik ne so, bhikkhuno pi, ā³ laññā, āvuso, ña rhañ, ahaṇ, saññā, itthannāmaṇ, ī amaññi rhi so, āpatti, suiv, āpanno, prī, ito, ī acaññā ave mha, vuṭṭhahitvā, tha rve¹, taṃ āpattiṃ, kuiv, paṭikarissāmi, ku am¹, iti, suiv, vattabbāṃ, i, vematiko, yuṃ mhā³ rhi saññā, sace pi hoti, am¹, āvuso, rhañ itthannāmāya, so, āpattiyā, nhuik, vematiko, yuṃ mhā³ rhi i. yadā, nhuik, nibbematiko, yuṃ mhā³ kañ³ saññā, bhavissāmi, am¹. tadā, nhuik, taṃ āpatti, kuiv, paṭikarissāmi, am¹, iti (. . .)

It is not possible to identify this fragment with one of the known versions of the Kañkhāvitarāṇi nissaya.

- ^a napullin
- ^b pullin
- ^c gāmakkhettādi
- ^d pañhā
- ^e cintito
- ^f antarāyiko
- ^g anāvikaṇṇasañkhāto
- ^h visuddhāpekkhenā ti
- ⁱ santi āpatti ti
- ^j āpajjitvā

60

Ms.or.fol. 929. SB, Berlin

Palm leaf. Wooden covers painted with black and red colour; ms. has also cloth wrapper and ribbon without inscription (in a European paper-box). Foll. 509: ka-ññyaṇ; 4 blank leaves (pagination incorrect: ghyi-ghyā³ missing); only 3 lines on obverse of fol. no². Left side of foll. bi and sā are broken. 49,9 × 5,4 cm. 41,6 × 4,8 cm. 8 lines. 2 punch holes. Partially gilded ms. Probably written by several scribes. Marginal title only on fol. ka: Pārājikaṇ. Some corrections on foll. kā, ki, ghā³, dā, tai, bhū, ma, mi, ja, lu and lū. Dated saṅkarāj 1167 (1805 A.D.) to² salañ³ la chan 5 rak buddhahū³ ne¹ ne tak 4 khā 2 khyak tī³. Pāli and Burmese (nissaya). Prose.

Khaitoñkrī³ Rhañ Mahā Upāli: **Ratanāmañjū vinaññā³ lak pan kyam³** (Pārājikaṇ pāli to² nissaya)

The text is identical with that of ms. 56. For details, see above, 56. Our ms. 60, however, shows some textual variations towards the end of the text as well as a different colophon so that we quote the end of the ms. here:

āyas<m>anto, rhaññ so sak to² rhi so sakhañ tui¹, ti<m>saṃ, sun chay kuṃ[m]so, Nisaggiyāpācittiyā dhammā, nisaggi pācī āpat kuiv, u<d>diṭṭhā, pra ap kuṃ prī,

tattha, thuiv Nisaggi āpat nhuik, āyasmante, kuiv, pucchāmi, me i. kicci^a, asuiv naññ, parisuddhā, Nisaggi āpat mha cañ kray kum[m] saññ, attha, phrac kum i lo. dutiyam pi, laññ, pucchāmi, me i. ki(!)cci, naññ, parisuddhā, kum[m] sañ, attha, i lo, tatiyam pi, lañ, pucchāmi, i. kicci^a, nañ, parisuddhā, saññ, attha, kum i lo, āyasmanto, khyac rhañ tuiv¹, parisuddhā, cañ kray kum[m] saññ, a<t>tha, kum i lo, tasmā, thuiv kroñ¹, tunhi, khat ma chit phrac kum i. evam, i suiv phrac kum sa phrañ¹, etam parisuddham bhāvam, thuiv nisaggi āpat cañ so aphañ kuiv, dhārayāmi, mhat ra i. athū³ thū³ aprā³ prā³ so anak rhi so kroñ¹ laññ koñ, thū so anak rhi so kroñ¹ laññ koñ, kuiv nhut nhac pā³ tuiv kuiv chumma tat so kroñ¹ laññ koñ, vinaya maññ so Pārājika le³ pā³ tuiv i ho rā phrac so kroñ¹ ādi ā³ phrañ¹, Pārājika laññ maññ so Vinaññ Pārājikam pāli to² i anak adhippay kui Mrañmā bhāsā pram sa phrañ¹ pra so Ratanamaññjūsa amaññ rhi so vinaññ³ lak pam kyam kā³ i myha lok so cakā³ aci acañ tuiv phrañ¹ pri³ khrañ³ sui¹ rok i. nibbānapaccayo hotu.

akkharā ekamekañ ca Buddharūpam sāmā(!)<m> siyā
 tasmā hi pandito poso li[k]khe<y>ya pitakattayam
 Caku ti nāma nagare ramme phite visālake
 vasite puññakār<ān>am sa[m]mam dvārasakk(!)amokkham
 nagarassa avidūre esannadisābhāgasmim
 vasante pupp(!)ācariyehi silādigunasampanne
 Jetavanamahāvāse ramme sāsanaadhārine
 Upālitheranāmena visukam pākatam aham
 varam sabbaññuBuddhassa rūpam pimpam^b anuttaram
 katam ithaka<m>mañ ca suddhāmatikalepanam
 vicitram satthupimpam^b likkham pasāda[na]jana[m]yam
 āropitam chattapindam suvannena alaṅkatam
 ane<ka>jam abhisekam kammam kāresi sādhuḥkam
 tato kārito siddham mhi Vinayam Pārājikatt<h>am
 visuddhācārasilena Buddhañ(!)urena yaj(!)ito
 uddharāmi Mramayānam attham akkharakosa<l>le
 paramparalikkhitena vānam virajjitam aham
 vij(!)aretvāna paññāya samam katvā chandane pi
 uddharāmi imam kammam modayantu sādhujanā
 aniyuttam sesathānam pūrayantu sumedhakā

ramme, nha lum mve¹ lyo² pyo² pā³ khrañ phvay chan³ ta kray laññ rhi tha so, bh(!)ite, va pro evā tha so [va pro tha so], visālake, lut khañ³ choñ tā kray van evā so lay rā muiv mre athve thve laññ³ rhi tha so, puññakārānam, kusuil koñ mhu kuiv pru cu chaññ³ bhū³ so sū to² apon³ tuiv¹ i, vasite, ne kum so arap laññ³ phrac tha so, sakk(!)amokkham, nat rvā nibbān suiv¹, pavesanam, van rā phrac so, dvārasa[m]mam, ta khā³ nhañ¹ laññ³ tū tha so, Caku ti nāmanagare, Caku amaññ rhi so mruiv nhuik, nagarassa, mruiv¹ i, avidūre, ma nī ma ve so, esannadisābhāgasmim, arhe¹ mrok dhoñ¹ myak nhā abhuiv¹ nhuik, silādigunasampanne, sila aca rhi so gun kye jū tuiv¹ nhañ¹ praññ cum tha so, pupp(!)acariyehi, rhe³ charā mrat tuiv saññ, vasante, ne to² mū le kum pri tha so, sāsanaadhārine, sāsana to² kuiv choñ rā choñ rap phrac tha so, ramme, nha lum mve¹ lyo² phvay rhi tha so, Jetavane mahāvāse, Jetavam kyoñ krī nhuik, Upālitherā(!)nāmena, Mahā-Upāli thera hū so amaññ phrañ¹, visukam, kyo² co tha so, pākatam, than rhā³ tha so, aham, nā saññ, anuttaram, atu ma rhi, varam, mrat evā tha

so, sabaññuBuddhassa, sabbaññu Bhurā³ i Buddham pimmam^b, ceti rup thu to² kuiv, iṭṭhakakammañ ca, 'ut phrañ¹ lut choñ so amhu kuiv laññ³ koñ³, suddhāmettikalepanañ ca, phrū cañ evā so narate, aṅgate, apre aprac pru so amhu kuiv laññ³ koñ³, kataṃ, pru pri so, satthupimam^b, Bhurā³ mrat evā kuiv cā³ to² rup tu kuiv, pasāda-janayam, kraññ ññuiv khrañ pasāda kuiv phrac cim¹ so ñhā, vicitraṃ, chan kray evā, likkham, re³ sā³ pru prañ cī rañ pri so, suvaṇṇena, rve phrañ¹, alaṅkataṃ, tan chā chañ tha so, chattapiṇḍaṃ, thī roñ lyham ñhak manā³ kuiv, āropitaṃ, tañ pri so, anekajam, anekajā kuiv laññ koñ, abhisekam kammaṃ, abhisit mrhok so amhu kuiv laññ³ koñ³, sādhuṃ, koñ³ evā. kāresi, pru i. tato kāriveka^c siddham[m] hi, thuiṃ suiv aprī³ acī³ tuiñ 'oñ pru pri so noñ mha, Vinaya[na]ṃ Pārājikatt(h)aṃ, Vinaññ Pārajikam anak kuiv, Visuddhācārasīlena, cañ kray so akrañ¹ satañ nhañ¹ praññ¹ cuṃ so, Buddhaṅg(!)urena, Bhurā³ chu toñ rañ aññvan¹ phrac so nā saññ laññ³ koñ³ lyhañ, uyyājito^d, nā i kuiy kuiv tuik tvan nhuiv³ cho² rve, akkharakosaṃ(!)le, akkharā nhuik limmā tat evan so alyok, Mramayānaṃ, Mrammā bhāsā phrac so, atthaṃ, anak kuiv, uddharāmi, nā thup i. paramparalikkhitena, achak chak re kū sa phrañ¹, virajjitaṃ, khyvat yvañ³ so vaṇṇam, akkharā kuiv, paññāya, paññā phrañ¹, vij(!)āretvāna, chañ khyañ rve¹, chande pi, Bhurā³ mrat evā chanda phrañ¹ laññ, chande pi, aṭṭhakathā charā i chanda phrañ¹ laññ, chande pi, pāli to² i chanda phrañ¹ laññ, sa[m]mam katvā, ññi evā pru rve¹, uddharāmi, thup i, imaṃ kammaṃ, i nā thup so amhu kuiv, sādhujanā, sū to² koñ³ tuiv saññ, modayantu, vam mrok ce tuṃ kha luiv, aniyuttaṃ, ma syhaññ sañ¹ so, sesaṭṭhānaṃ, arā kuiv, sumedhakā, koñ so paññā rhi tuiv¹ saññ, pūrayantu, praññ¹ ce kuṃ kha luiv.

*akkharā ekamekañ ca Buddharūpaṃ samam siyā
tasmā hi paṇḍito poso likkheyya piṭakattayaṃ*

nibbāna paccayo hotu.

sakkarāj 1167 khu to²salañ la chan³ 5 rak buddhakū³ ne¹ ne tak 4 khā 2 khyak tī akhyin tvañ Pārājikam nām kuiv re³ kū³ rve¹ aprī suiv¹ rok saññ. pu di ā nhañ¹ praññ¹ pā luiv i.

*iminā [likkhita] puññakammena yattha yattha bhava jāto
paṇḍito puriso homi hāsapañño tikkhapañño
javanapañño puthupañño mahāpañño gambhirapañño
nīppetikkama pañño^e paravādamattano^f
piṭaka<taya>ṃ dhāremi bhavābhavā^g saṃsaranto
ami[t]tabhogo labbhāmi [te] ami[t]tabhogam labhitvāna
pacchimabhava^h varam nibbānaṃ pāpuṇi*

pāli gāthā. chu toñ³ atuin³ ma chuiñ³ ma tva praññ¹ cuṃ ra saññ phrac pā luiv i.

*kusuil ce¹ pruiṃ³, re³ saññ kyuiṃ kuiv,
re mui³ cui³ lac ekaraj ka
ca saññ ma kyvañ³, mi mañ³ pha khañ,
thak khañ 'ok rap ma khyvat ra ce,
amyha ve i, vasundare,
i saññ mre saññ sakse noñ khā phrac ce so.
amyha ra kya pā ce sov.*

See above, 56, and part 2.

^a kacci

^b bimbam

- ^c kārīto 'va
^d uyyojito
^e nibbedhikatikkhapañño
^f parappavādamaddano
^g bhavābhavā
^h Some words are missing in this pāda.

b. Sutta

For further Sutta texts see also **37, 38**.

61 Ms.or.fol. 369 a. SB, Berlin

Acc. 2159. Palm leaf. In a European paper-box. Foll. 46: ka–jhi; ka–kū, kā³, kha–gi, ghā, che–jhi; 1 blank leaf. 50 × 6,2 cm. 39,8 × 5 cm. 9 lines. 2 punch holes. Partially gilded ms. Legible hand-writing. Marginal title: Sut Silakkhan path. No date. Formerly owned by the monastery Muiv prañ Chamto² gruih lan Durañmyok kyoñ³ (noted on fol. ka). Pāli. Prose.

Dighanikāya: Silakkhandhavagga

The manuscript contains the beginning of the text of the Dighanikāya, corresponding to I, 1–202 of the PTS edition; it ends in the text of the Potthapādasutta.

See CPD 2.1. See below, **62**.

62 N 380 a. vPorthSt, Heidelberg

Palm leaf. Wooden cover (only one side). Foll. 85: kā–ja; ka, chu–chā³ are missing; an additional leaf kha contains a fragment of the Bhikkhunīpātimokkha (margin title: Bhikkhunī pātimok pāth). Some damages on fol. kā. 48,7 × 6 cm. 39,5 × 5 cm. 11 lines. 2 punch holes. Partially gilded ms. Good hand-writing. Marginal title on fol. ghi: Susilakkham, and on fol. ja: Sut sañlakkham pāli to². No date. Pāli. Prose.

Dighanikāya: Silakkhandhavagga

Fragment; ends with Tevijjasutta (I, 1–253).

See above, **61**.

63

Ms.or.fol. 955. SB, Berlin

Acc. 10409. Palm leaf. Wooden covers and a paper-cutter (in a European paper-box). Foll. 195: ka-ta; 12 blank leaves; 2 additional leaves not belonging to the ms. 48,3 × 6 cm. 39,1 × 5,1 cm. 9 lines. 2 punch holes. Partially gilded ms. Good hand-writing. Marginal title: Sut Silakkhan aṭṭhakathā pāli to², written only on a few leaves. Paper-cutter: Sussilakkham aṭṭhakathā pāli to² ka aca ta achum³ 15 aṅgā ta khyap (i.e. 15 aṅgā and one leaf). Dated sakkarāj 1210 (1848 A.D.) khu to²salañ³ la chan³ 2 rak 4 hū³ ne¹. Pāli. Prose.

Buddhaghosa: **Sumaṅgalavilāsini**

The manuscript contains the first part of the Sumaṅgalavilāsini (1-406) commenting the Silakkhandhavagga, the first part of the Dīghanikāya.

See CPD 2.1.1.

64

Hs.or. 3558. SB, Berlin

Palm leaf. Wooden covers. Foll. 388: ka ha; consisting of two sections: (1) foll. 197: ka-thu: Sut Mahāvā pāli to² nissaya; (2) foll. 164: thū-ha: Sut Silakkhan pāli to² nissaya; and 27 blank leaves. 47,3 × 5,7 cm. 37,5 × 5 cm. 11 lines. 2 punch holes. Partially gilded ms. Very good hand-writing. Title on a leaf without pagination: Sut Mahāvā pāli to² nissaya, Sut Silakkhan pāli to² nissaya, ka aca ha achum³. Marginal titles: (1) Sut Mahāvā pāli to² nissaya, (2) Sut Silakkhan pāli to² nissaya. Some corrections on foll. kho², kham, dā³ and vaṃ. Dated (1) sakkarāj 1268 (1906 A.D.) khu tanchonmun³ la praññ¹ kyo² 3 rak 5 ne¹ ne sum³ khyak ti³; (2) sakkarāj 1268 (1906 A.D.) khu natto² la praññ¹ kyo² 11 rak ne¹. Donated by Natññvhan³anok rvā Ū³ Phui³ Kyā³. Former owner of the ms.: Natññvhan³ Ū³ Uttama. Pāli and Burmese (nissaya). Prose.

Maṇiratanā charā to² Rhañ Ariyālaṅkāra: **Dīghanikāya pāli to² nissaya**

The present manuscript contains the first two sections of the author's complete nissaya on Dīghanikāya only. These two sections are arranged in inverse order in the manuscript, viz. (1) Sut Mahāvā pāli to² nissaya, and (2) Sut Silakkhan pāli to² nissaya.

We quote here from the beginning and end of both sections:

(1) Sut Mahāvā pāli to² nissaya:

Beg.: vaḍḍhatu jinasāsanaṃ jinasāsanaṃ, Bhurā³ sakhañ sāsanā to² saññ, vaḍḍhatu caññ pañ pyan¹ pvā³ pā ce sa taññ³. namo tassa ~.

mahāpaññāmanasitvā³ mahākāruṇikaṃ <jinaṃ>
pūjayitvāna saddhammaṃ katvā saṃghaṃ ca aṅc(!)ali(!)
yaṃ Silakkhandhavaggassa adesayi anantaraṃ
mahāvaggaṃ mahāpañño mahākāruṇiko jino

<...> racissam tassa nissayam
 nātisaṅkhepavittthāram paripunnavinicchā(!)yam
 Sambuddhasāsanaṭṭhāya sotūnam [ṅ]ṅānavaddha<na>m

[m]aham, saṅṅ, mahāpaṅṅam, kri³ mrat so sabbaṅṅu ṅṅān rhi to² mū tha so mahākāru-
 nikam, kri³ mrat so karuna(!) rhi to² mū tha so, jinam, mrat evā Bhurā³ kui, namāmi,
 rhi khui³ i. nama<s>sitvā, rhi khui³ pri³ rve¹, saddhammaṅ ca, khyi³ mvam³ ap so tarā³
 to² kui laṅṅ³, pūjemi, pujo² i. pujayitvāna, pūjo² pri³ rve¹, samghaṅ ca, samghā to² kui
 laṅṅ³, aṅ(!)alī, lak'up khyi khraṅ³ kui, karomi, pru i. katvā, pru pri³ rve¹, mahāpaṅṅo,
 kri³ mrat so sabbaṅṅu ṅṅān rhi to² mū tha so, mahākārun(!)iko, kri³ mrat so mahāka-
 runā rhi to² mū tha so, jino, mrat evā Bhurā³ saṅṅ, Silakkhandhavaggassa, Silak-
 khandha vag i, anantaram, akhrā³ mai¹ nhuik, yam Mahāvaggam, akraṅ Mahāvag kui,
 adesayi, ho to² mū pri. tassa [tissa] Mahāvaggassa, thui Mahāvag i, nātisaṅkhepa-
 vitthāram, ma kyaṅ³ ma kyay Ivan³ tha so, paripunnavinicchayam, praṅṅ¹ cum so
 achum³ aphrat rhi tha so, sotūnam, cā saṅ sā³ tui i, [ṅ]ṅānavaddhanam, ṅṅān kui pvā³
 ce tat tha so, nissayam, nissaya kui, Sambuddhasāsanaṭṭhāya, Bhurā³ sakkhaṅ sāsanā
 to² caṅṅ paṅ pyan¹ pvā³ ce khraṅ³ ṅhā, racissam, cī raṅ pe am¹. bhante Kassapa, Arhaṅ
 Mahākassapa, idam suttam, i Mahāpadāna sut kui, me mayā saṅṅ, bhagavato, i,
 sammukhā, myak mhok mha, atham mha laṅṅ³ hū, evam ekena ākāle^b, ta khu so
 akhraṅ³ arā phraṅ¹, sutam upalakkhitam, mhat ra luik i. ekam, ta pā³ so, samayam,
 nhuik, bhagavā, saṅṅ, Sāvattiyam, nhuik, Anāthapindikassa, i, ārāme, arāṅ nhuik,
 kārite, pru ce ap so, Jetavane, nhuik, Karerikutikāyam, mandap nhaṅ¹ tū so nu pyui so
 re kham tak paṅ ta khā³ i anī³ nhuik rhi so kud(!)i nhuik, viharati, iriya pud le³ pā³ kuiv
 myha ce saṅṅ phrac rve¹ ne to² mū i. atha kho, thui sui¹ ne to² mū so akhā nhuik,
 pacchābhattam, chvam³ ra pri³ saṅṅ mha nok nhuik, pindapātapat(!)ikkantānam,
 chvam³ kham rvā mha phai khai¹ kun saṅṅ phrac rve¹, Karerimandahale^c, mandap
 nhaṅ¹ tū so nu pyui so re kham tak paṅ i anī³ nhuik pru ap so caṅṅ³ ve³ rā ca rap nhuik,
 sannisinnā, ṅrin sak kun evā tha so sannipatitānam, ta poṅ³ taṅṅ³ caṅṅ³ ve¹ kun tha so,
 sambahukānam, myā³ evā kun so, bhikkhūnam, tui¹ ā³, pubbenivāsapatīsamuttam
 rhe³ nhuik kham cā³ bhū³ so khandhā acaṅ kui 'ok me¹ khraṅ³ nhaṅ¹ cap so, dhamma-
 kathā tarā³ cakā³ saṅṅ, udapādi, than³ rhā³ phrac i.

End: atha kho, nhuik, āyasmā, so, Gavampati, saṅṅ, manussalokam, sui¹ āgantvā rve¹,
 evam, i suiv, ārocesi, i. kim ārocesi, naṅṅ³ hū mū kā³, sakkaccam, phrac rve¹, dānam
 kui, detha, kun lo¹ pa, kāyassa, kuiy khandhā i bhedā, pyak cī³ khraṅ³ hu chui ap so,
 maraṅā, cute khraṅ³ mha, param, nok phrac so akhrā³ mai bhava nhuik, sutī, koṅ³ alā³
 phrac so, saggam, mrat so rūpārum aca rhi saṅṅ tui¹ i taṅṅ rā phrac so lokam, nat
 praṅṅ suiv¹, upapanno, rok saṅṅ phrac rve¹, Tāvātimsānam, Tāvātimsā amaṅṅ rhi kun
 so, devānam, tuiv i, saḥabyatam, apoṅ³ apho² i aphrac suiv, upapajjati, rok le i.
 Pāyāsisuttam dasamam.

Kusannāp(!)assa nagarassa^v puratthimapadesake
 sāsana(!)ru(!)l<h>abhūtassa addhayojanamānake
 Nera ti vhayagāmassa pacchimaṅ i(!)sanissite
 uttaras[a]mim disa(!)bhāge thāne paṅcananusate^d
 gamāgamanasampanne Manorammā ti samm[p]ate
 ālaye puṅṅānibba<t>te santāsene^e tibhummake
 bahuggaṅavācakena atigambhīrabuddhinā
 ādimhāriyasaddena Alaṅkāro ti nāminā

mahātherena yuttena ahāpetvā⟨na⟩ sabbaso
 sāvakānaṃ vāca⟨na⟩ñ ca antarā antarakkhaṇe
 sampatte dvisahassañ ca dvisatajinasāsane
 sattātinavutivassaṃ^f racito nissayo ayaṃ
 Mahāvaggassa diyassa^g munisāsana**buddhiyā**

sāsana(!)ru(!)|⟨h⟩abhūtassa, sāsana to² nhuik caññ pañ pyan¹ pvā³ ⟨rā⟩ phrac rve¹
 phrac tha so, Kusannāmassa, Kusan amaññ rhi so nagarassa, mruiv i, puratthima
 nhuik cap. aḍḍhayaḍḍhanamāṇake, yūjanā khvai atuññ³ arhaññ rhi so, puratthimapaḍe-
 sake, arhe¹ arap nhuik, Nera ti vhayagāmassa, Nerañ³ amaññ rhi so rvā i, uttarasmiṃ
 nhuik cap. paccbhimaṃ, anok arap sui¹, i(!)sanissite, caññ ṇay yvañ³ tha so, gamāgama-
 nasampanne, alā³ alā nhañ¹ praññ¹ cum tha so, santa(!)sane, sū to² koñ³ tui¹ i, krim³
 'oiñ³ mve¹ lyo² pyo phvay rā phrac so, uttarasmiṃ, mrok phrac so, disābhāge, arap
 aphui¹ nhuik, pañcadhanasate^d. kut lut le atā ṇā³rā rhi so, ṭhāne, arap nhuik, pūsanib-
 batte^h, koñ³ mhu kaṃ kroñ¹ phrac tha so, tibhummake, bhūṃ suṃ³ chañ¹ rhi tha so,
 Manoramā ti samā[ā]tisamjate, Manorammā hu kho² vo² ap so, ālaye, kyoñ³ kri³ nhuik,
 racito nhuik cap pā. bahuggaṇavācakena, ta paññ¹ apon³ kui cā sañ tat tha so,
 atigambhī(!)rabuddhinā, alvan nak nai evā so paññā rhi tha so, ādimhī, aca nhuik
 ariyasaddena. ariya saddā nhañ¹, yuttena, yhañ tha so, Alañkāro ti nāminā, Alañkāra
 amaññ rhi tha so, mahātherena. saññ sāvakānaṃ, ta paññ¹ sā³ tuiñ³ ā³, vācanañ ca,
 kyam³ sañ khrañ³ kui laññ³, sabbaso, akhyañ³ khap sim³ ā³ phrañ¹, ahāpetvāna, ma
 yut ce mū rve¹, antarā antarakkhaṇe, kruiv³ krā³ kruiv³ krā³ ā³ lap so khaṇa nhuik,
 jinasāsane, Bhurā³ sakhañ sāsana to² saññ, dvi|ta|sahassañ ca anhae nhae thoñ sui¹
 laññ³ koñ³, dvisatañ ca, anhae arā sui¹ laññ³ koñ³, sattādhinavutivassañ ca, khunhae
 nhae alvan rhi so anhae kui³ chay kuiv laññ³ koñ³, sampatte. rok lat so², Dīghassa,
 Dīghanikāy amaññ rhi so, Mahāvaggassa, Mahāvag i, ayaṃ nissayo, kuiv, munisāsa-
 na[m]vuḍḍhiyāⁱ, Bhurā³ sakhañ sāsana to² caññ pañ pran¹ pvā³ ce khrañ³ ṇhā, racito,
 eī rañ ap pri, yathā antarenaⁱ, niṭṭhito nissayaṃ^k, bhontānantarāyenaṃ^l, sukhino
 sabbapāṇino. ayaṃ nissayo, i sut Mahāvā nissaya saññ, ⟨an⟩antarāyena, antarāy ma
 rhi sa phrañ¹, niṭṭhito yathā, apri³ sui¹ rok sa kai¹ suiv¹, evaṃ tathā, sabbapāṇino,
 khap sim³ so sattavā tui¹ saññ, antarāyenaⁱ, antarāy ma rhi sa phrañ¹, sukkhino
 kbyam³ sā kuiy eit rhi kun saññ, hontu, taññ³.

iminā puññakammena ⟨aññena⟩ kusalena ca
 ito khutohim^m dutiye att|h|abhāvamhi āgate
 Himavantāpadesemhī^u pabbate Gandhamādane
 āsandhe^o mañigū(!)hāya rukkho Mañjūsako ṭhito
 tasmim he⟨s⟩saṃ bhummadevo atidīghāyuko kharo^p
 [kharo] paññāvi⟨ri⟩yasampanno Buddhasāsana**māmake**
 ten' eva att|h|abhāvena yāva Buddhañ ca pādato^a
 tittanto Buddhapādami bhavissāmi manussake
 jina⟨s⟩sĀrimateyyassa pabbajitvāna sāsane
 mahāsāpeko^r ti pañño bhavissāmi mahiddhiko

ayaṃ^s, saññ, iminā puññakammena ca, i sut Mahāvā amaññ rhi so, nissaya kui pru so
 koñ³ mhu kroñ¹ laññ³ koñ³, aṇṇena^t, ta pā³ so, kusalena ca, koñ³ mhu kroñ¹ laññ³ koñ³,
 ito, i kusuil^u i aphrac mha. cuto, cufe rve¹, dutiyo(!), nhae khu tui¹ i praññ¹ kroñ³ phrac
 so, att|h|abhāvamhi, attabho saññ, āgate, lā lat so², Himavantapadesamhi, Hima-
 vantā toñ nhuik, Gandhamādane, Gandhamādana amaññ rhi so, pabbate, toñ nhuik,
 mañigūhāya, ma pattamrā³ ⟨phrañ¹⟩ pri³ so luiñ i, āsan⟨n⟩e, ari³ nhuik Mañju(!)sake,

Mañjūsaka amaññ rhi so, yo rukkho akrañ sac pañ saññ, thito, taññ i. tasmim, thui Mañjūsaka amaññ rhi so sac pañ nhuik atidighāyuko, alvan rhaññ so asak rhi so varo, sila samādhi gun tuiv¹ phrañ mrat cā tha so, paññāviriya sampanno, paññā viriya nhañ¹ praññ¹ cum tha so, Buddhasāsanamāmakō, Bhurā³ sakhañ sāsana to² kuiv mrat nuiv³ tat tha so, bhummadevā, bhummacui³ nat saññ, hessam, phrac ra lui i. tena(!)va att[h]abhāvena, thui bhumma cui³ nat i a phrac phrañ¹ lyhañ, yāva Buddhañ ca pādato⁹, Arimetteyya Bhurā³ phrac saññ tuin 'oñ, tithanto, taññ saññ phrac rve¹, Buddhapādambhi, Arimi<t>teyya Bhurā³ phrac to² mū so kāla nhuik, manussake, lū praññ nhuik, bhavissāmi, phrac ra lui i. Arimetteyyassa, Arimetteyya amaññ rhi so, jinassa, mrat cvā Bhurā³ i, sāsane, sāsana to² nhuik, pabbajitvā rahan³ pru rve¹, atipaññā, alvan thak mrak lyañ lyā³ so paññā rhi so, mahiddhiko, kri³ so tan khuiv rhi so, mahāsāvako, mahāsāvaka saññ, bhavissāmi, phrac ra lui i.

akkharā ekamekañ ca Buddharūpam samam siyā
tasmā hi pandito poso likkheyya pitakattayam
kulasatho^w [ca] mahādhanō pūriso paññāvā bhava
aṅgapaccaṅga sampannāgato sūro ca veramaddano

Nerañ³ rvā anok mrok toñ kutlut le³ tā nā³rā rhi so arap nhuik, bhāvanā cī³ phrañ³ khrañ³ nhuik mve¹ lyo² kun so sū to² koñ³ tui¹ i mve¹ lyo² kyo² rā phrac so Manoram<m>a amaññ rhi so kyoñ³ kri³ nhuik, sitañ³ sum³ so Ariya(!)lañkāra amaññ rhi so mahā ther saññ ci rañ ap so Sut Mahāvā nissaya pri³ saññ. nibbāna paccayo hotu. nitthitam^x.

uttarasmim disābhāge, mrok myak nhā aphui¹ nhuik, mahiddhikā, kri³ so tan khui³ rhi kun so yakkhā, bhilū³ tui¹ saññ, santi, rhi kun i. te pi, thui bhilū³ tui¹ saññ laññ³, ā(!)rogena ca, anā ma rhi sa phrañ¹ laññ³ koñ³, sukkena ca, khyam³ sā sa phrañ¹ laññ³ koñ³. amhe, nā tui kui, anurakkhantu, coñ¹ ce kun sa taññ³. puratthimena, arhe¹ myak nhā nhuik, Dhattaratho^y ca gandhabba nat tuiv¹ kui acui³ ra so, Dhattaratho^y nagā³ mañ³ laññ³ koñ³, dakkhinena, toñ myak nhā arap nhuik. Virūl<h>ako ca, gumbhān nat tui¹ kui acui³ ra so Virūl<h>a nat mañ³ ā³ laññ³ koñ³ pacchimena, anok myak nhā arap nhuik, Viru(!)pakkho ca, nagā³ kui acui³ ra so Virūpakkha nat mañ³ laññ³ koñ³, uttaradisam, mrok myak nhā arap nhuik, Kuvero ca, bhilū³ tui¹ kui acui³ ra so Kuvera nat mañ³ kri³ laññ³ koñ³, lokapālā, lū tui¹ kui coñ¹ tat so, yassassino, akhram aram myā³ kun so, cattāro, le³ yok kun so, ete Mahārājā, nat mañ³ kri³ tui¹ saññ laññ³, vassa<n>ti, ne kun i. te pi, thui nat mañ³ kri³ tui¹ saññ laññ³, ā(!)rogena ca, anā ma rhi sa phrañ¹ laññ³ koñ³, sukkena, khyam³ sā³ sa phrañ¹ laññ³ koñ³, amhe, tui¹ kui, anurakkhantu, coñ¹ ce kun sa taññ³.

i cā pri³ lac sakkarāj kā³ 1268 khu tanchoñmun la praññ¹ kyo² 3 rak 5 ne ne¹ sum³ khyak ti³ akhyin tvañ Sut Mahāvā nissaya kui re³ kū³ rve¹ pri³ saññ.

(2) Sut Silakkhan pāli to² nissaya :

Beg. : namo tassa ~. vaddhatu jinasāsanam. jinasāsanam, Bhurā³ sakhañ sāsana to² saññ, vaddhatu, caññ pañ pran¹ pvā³ ce sa taññ³.

visuddhikarunā[ñ]ñānam Buddham Sambuddhapūjitaṃ
dhammam saddhammasambhūtaṃ natvā saṅgham niraṅganam
ye Silakkhandhavaggassa pora(!)nakehi nissayā
kariyīsu anekā pi nasādhenti sukkena hi
mandhapaññā sotujanā racissaṃ navanissayam
nātisankhepavithhāram paripunnavā(!)nicchayam

ahaṃ, saññ, visuddhakarupā[ñ]ñāpaṃ, athū³ sa phrañ¹ kilesā tui¹ mha cañ so mahāka-
 ruṇā sabbaññu ññā, rhi to² mū so, Buddhañ ca, mrat evā Bhurā³ kui laññ³ koñ³,
 Sambuddhapūjitaṃ, Bhurā³ tui¹ saññ pujo² ap so, dhammañ ca, mag le³ tan phuil le³
 nibbān pariyaṭṭi taññ³ hū so chay pā³ so tarā³ to² kui laññ³ koñ³, saddhammasambhū-
 taṃ, sū to² koñ³ tarā³ to² kroñ¹ koñ³ evā phrac to² mū tha so, ta naññ³ kā³, sū to² koñ³
 tarā³ sui¹ koñ³ evā rok to² mū pri³ tha so, ta naññ³ kā³, koñ³ evā rok ap pri³ so sū
 to² koñ³ tarā³ rhi to² mū tha so, niraṅgaṇaṃ, kilesā kañ³ cañ to² mū tha so, saṅghañ ca,
 maggaṭṭhān le³ yok, phalaṭṭhān le³ yok hu chui ap so rhac yok so paramattha saṅghā to²
 apoñ³ kui laññ³ koñ³, namāmi, rhi khui³ j. natvā, rhi khui³ pri³ rve¹. i gāthā nhuik ca
 saddā kā³ luttaniddiṭṭha taññ³. pora(!)ṇakehi, rhe³ charā tui¹ saññ, Silakkhandhavag-
 gassa, Silakkhandha vag j. anekā pi, myā³ evā laññ³ phrac kun so, ye nissayo, akrañ
 nissaya tui¹ kui, kariyisuṃ pru ap kun pri. tehi nissayehi, tui¹ phrañ¹, mand[h]apaññā,
 naññ³ so paññā rhi kun so, sotujanā, cā sañ sā³ tui¹ saññ. sukkena, lvay evā Silak-
 khandhavaggassa, j. anak kuiv, hi yasmā kroñ¹, nātisaṅkhepavitthāraṃ, ma kyañ³ ma
 kyay Ivan tha so, paripuṇṇavinicchayaṃ, praññ¹ cum so achuṃ³ aphrat rhi tha so,
 Silakkhandhavaggassa, j. navanissayaṃ, nissaya sac kui, racissaṃ, cī rañ pe aṃ¹.
 bhante Kassapa Arhañ Mahākassapa, idaṃ suttaṃ, i Brahmajāla sut kui, me mayā,
 akyvanup saññ, bhagavato j. sammukhā, myak mhok to² mha, myak mhok nhuik laññ³
 hu, evaṃ ekena ākārena, ta khu so akhrañ³ arā ā³ phrañ¹, ta khu so akhrañ³ arā phrañ¹
 laññ³ hū, suttaṃ upalakkhitaṃ, mhat ra luik j. i kā³ evaṃ saddā kui ākāra anak yū rve¹
 yojanā so anak taññ³. Bhante Kassapa, pa, idaṃ suttaṃ, kui, me mayā, bhagavato, j.
 sammukhā, mha, evaṃ iminā vaccamānena i sui¹ ekaṃ samayaṃ bhagavā aca rhi sa
 phrañ¹ chui la tan¹ so naññ³ phrañ¹, suttaṃ upalakkhitaṃ, mhat ra luik j. i kā³ evaṃ
 saddā kui nidassana anak yū rve¹ yojanā so anak taññ³. bhante Kassapa, pa, idaṃ
 suttaṃ, kui, me mayā, saññ, bhagavato, j. sammukhā mha, evaṃ, Bhurā³ ho tuiñ³ sā
 lyhañ, suttaṃ upalakkhitaṃ, mhat ra luik j. i tatiya naññ³ nhuik, evaṃ saddā avadhā-
 rana anak rhi j. evaṃ saddā saññ, i evaṃ me suttaṃ hū so vākya nhuik, ākāra anak,
 nidassana anak, avadhāraṇa anak, i suṃ³ pā³ so anak nhuik phrac sañ¹ j.

End: Tevijja, Tevijja sut laññ³ koñ³, iti iminā, pabhedena, i sui¹ so aprā³ ā³ phrañ¹,
 terasa, ta chay suṃ³ sut tui¹ saññ, honti, kun j. atthi imasmiṃ kāye, kesā lomā, nakhā,
 dantā, taco, pasam², nhāy(!)u, atth(!)i, atth(!)imiñc(!)aṃ, vaggam^{aa}, hadayaṃ, yaka-
 naṃ, kilomakaṃ, pihakaṃ, pabbassaṃ^{bb}, antaṃ, antagaṇaṃ, udariyaṃ, karisaṃ,
 matt<h>aluṅga<m>, pittaṃ, semaṃ, pubbho, lohitaṃ, sedo, medo, assu, vasā, veḷoc^{cc},
 siṅghānikā, lasikā, muttan ti. imasmiṃ kāye, i ta laṃ myha lok so rūpakāya khandhā
 kuiy nhuik, kesā, chaṃ tui saññ cak chup rvaṃ rhā phvay rhi j. loha^{dd}, amve³ tui¹ saññ
 cak chup rvaṃ rhā phvay rhi j. nakhā, lak saññ³ khre saññ³ tui¹ saññ cak chup rvaṃ
 rhā phvay rhi j. dantā, svā³ tui¹ saññ cak chup rvaṃ rhā phvay rhi j. taco, are tui¹ saññ
 cak chup rvaṃ rhā phvay rhi j. pa. iti ime, i dvattimsakāy(!)akammaṭṭhan³ tui¹ saññ,
 atthi santi, rhi kun j.

akkharā ekamekañ ca Buddharūpaṃ samaṃ siyā

tasinā hi paṇḍito poso likkheyya piṭakattayaṃ

*i cā pri³ lac sakkarā j kā³ 1268 khu natto² la praññ¹ kyo² II rak ne¹ tvañ Sut Silakkhan
 paḷi to² nissaya kui re³ kū³ rve¹ pri³ 'on mrañ saññ. pu di ā nhañ¹ praññ¹ cum pā lui j.
 nibbāna paccayo hoti.*

For the author, see above, 38.

Ed.: BB 206.

See Ganthav 17; Tin Lwin 117a; PLB 54; Pit-sm 466, 467; MNM 1, 2.

- ^a mahāpaññam namassitvā
- ^b ākārena
- ^c Karerimandalamāle
- ^d pañcadhanussate
- ^e santāsane
- ^f sattādhinavutivassam
- ^g Dighassa
- ^h puññanibbatte
- ⁱ munisāsana-buddhiyā
- ^j anantarāyena
- ^k nissayo ayam
- ^l hontvānantarāyen' eva
- ^m cuto 'ham
- ⁿ Himavantapadesamhi
- ^o āsanne
- ^p varo
- ^q Buddha-uppādato
- ^r mahāsāvako
- ^s aham
- ^t aññena
- ^u kuiy
- ^v The following portion starting with Kusannāmassa nagarassa recurs with minor variations in other works of the same author, as in mss. above, **38**, and below, **80** and **93**.
- ^w Kulasettho
- ^x The following colophon is not found in ms. **38**.
- ^y Dhatarattho
- ^z mamsam
- ^{aa} vakkam
- ^{bb} papphāsam
- ^{cc} khelo
- ^{dd} loma

65

Ms.or.fol. 933. SB, Berlin

Acc. 10387. Palm leaf. Wooden covers with cloth wrapper, ribbon (without inscription) and paper-cutter (in a European paper-box). Foll. 235: ka-ne: first and last foll. are tied together with some blank leaves. 49,3 × 6 cm. 39,9 × 5,7 cm. 10 lines. 2 punch holes. Partially gilded ms. Very good hand-writing. Marginal title: Sut Pādeyya pā nisya, but on foll. dā³, dhā, nu and nū: Sut Pādeyya pā nam^a, and on foll. ku, kū, dha, dhu and ne: Sut Pādeyya nam. Title on the first leaf: Suppādeyya nisya. Paper-cutter with title: Suppādeyya nisya, ka aca ne achum³, 19 aṅgā 7 khyap (i.e. 19 aṅgā and 7 leaves). Dated sakkarāj 1211 (1859 A.D.) vākhoṅ la chan³ 12 rak 3 gā ne¹. Pāli and Burmese (nissaya). Prose.

Rhañ Guṇavatamsaka : **Sut Pātheyya pāli to² nissaya**

Beg.: namo tassa ~. jayatu. karuṇā puppaṅgamam^b, jinasāsanam. karuṇā puppaṅga-

mam^b, karuṇā lyhañ praṭhan³ khrañ³ yhi so, jinasāsanam, mrat evā Bhurā³ sāsanā to² saññ, jayatu, 'oñ ce sa taññ³.

dvinnam Dīghanikāyānam aṭṭhakathāya pāliya
 attho pakāsito dāni Pāveyyassa^c vibhāvayyam^d
 atthavivikkaragambhīram^e vuḍhipatto 'smi' sāsane
 nisāmayatha sujanā tas<m>ā tumhe samāhitā

aham, nā saññ, dvinnam Dīghanikāyānam, nhac pā³ kun so Sīlakkham Mahāvā Dīghanikay tui¹ i, aṭṭhakathāya, aṭṭhakathā nhañ¹ ta kva so, pāliya pāli i, attho, pāli, aṭṭhakathā tui¹ i anak kui pakāsito, pra ap le prī. dāni idāni, yakhu akhā nhuik, dhivitaṃ rambhīram^c, chan³ kray nak nai tha so, Pādheyyassa^c, sut Pādhi(!)eyya i, attham, pāli to² anak kui, vibhāvissam, pra pe la am¹. yasmā, akrañ kroñ¹, sāsane, sāsanā to² nhuik, viḍḍhipatto^f, pvā³ khrañ³ sui¹ rok saññ, asmi, phrac i. tasmā, thui kroñ¹, samāhitā, taññ kraññ so nha luṃ rhi kun so, tumhe sujanā, sañ sū to² koñ³ tui¹ saññ, nimasatha^g, nā lañ¹ kun. bhante Kassapa, Arhañ Mahākassapa, me mayā, nā Ānandā mather saññ, bhagavato, Bhurā³ sikhāñ i, sam<m>ukhā, myak mhok to² nhuik, sutam, krā³ luik ra saññ kā³, evam, i sui¹ lyhañ taññ suṃ nak ra 'oñ 'ok ka atuiñ³ so² laññ pe³ pā. ekaṃ, ta pā³ so, samayam, tarā³ ho to² mū so akhā nhuik, sutam, i, pucchā kui atam maññ rve¹ so² lann pe³ pā. bhagavā, mrat evā Bhurā³ saññ, Mallānam, Mallā mañ³ sā³ tui¹ i, Mallāsu Mallānāma janapadesu, Mallā amaññ rhi so janapud tui¹ tvañ, Anupiyana(!)ma, Anupiya amaññ rhi so, yo nigamo, akrañ niguṃ saññ, atthi, rhi i. tasmim nigame, thui niguṃ nhuik, viharati, ne to² mū i.

End: ekādasamam ta chai ta sut rok so, Dasuttarasuttam, Dasuttara sut saññ, nith(!)itaṃ, i rve¹ prī saññ phrac i. tatra, thui pāli sut nhuik, Pādhikam^h, Pādhikam^h laññ³ koñ³, Udumbara Cakkavatti Aggaññakan ti ca, Udumbara sut, Cakkavatti sut, Agaññaka sut laññ³ koñ³, SammāsādaMahāpūrisalakkhanamⁱ, Sammāsādana¹ sut Pāda¹ sut Mahāpūrisalakkhana sut laññ³ koñ³, Si[n]gālĀṭṭānāṭiyakañ ca, Si[n]gālā Āṭṭānāṭiya sut laññ³ koñ³, Saṅgiyati¹, Saṅgiyati¹ laññ³ koñ³, Dasuttarañ ca, Dasuttara sut laññ³ koñ³, hoti, i. Pāthiy(!)a vaggio, Pāthiy(!)a vag saññ, nith(!)ito nith(!)itapatto, aprī sui¹ rok prī.

paramavicittanayako 'pi padaññā<ṇa>ja<va>na[va]samannāgatānam, alvan chan³ kray so naññ nhuik limmā kun so, lyhañ so paññā nhañ¹ praññ¹ cum kun tha so, suvisuddhibuddhiviriyaśīlasamannāgatānam, koñ³ evā cañ kray so paññā sītañ³ akyañ¹ nhañ¹ praññ¹ cum kun so, sakala<na>vaṅgatiṭṭakadhārānam, alum³ cum so aṅgā kui³ pā³ ṭṭaka suṃ³ puṃ kui choñ kun so, therāsaṅkappadīpānam, chī mi³ sa phvay mather tui¹ i anvay phrac kun so, mahātherānam, tui¹ i, vaṃsalaṅkārahūtā, anvay kui taṃ chā chañ tat saññ phrac rve¹, suvisuddhiviriyaśīlācāraguṇasampannāgatehi, koñ³ evā cañ kray so paññā rhi vīriya sītañ akyañ¹ nhañ¹ praññ¹ cum kuṃ dh(!)a so, sā<ṭ>ṭhakathehi, aṭṭhakathā nhañ¹ ta kva aprā³ rhi kuṃ so, ṭṭakadhāraguruhi, ṭṭakat suṃ puṃ kui choñ kuṃ so charā tui¹ saññ, katanāmena, mbaññ¹ ap so amaññ rhi so saddhāviriyaśīlasamādhij(!)āgakhandh(!)imettāg(!)aruṇaguṇasamu(!)hena, saddhā, luṃ la, taññ kraññ khrañ, evañ¹ krañ khrañ, paññā saññ³ kham khyañ, mettā, karuṇā aca rhi so kye³ jū³ apon³ tui¹ i taññ rā phrac so, sahadhammikādīnam, sītañ³ suṃ³ bho² ta paññ¹ ca saññ tui¹ i, paccayadhammasaṅkattāhena chvan saṅkan³ ca so paccaññ³ phrañ¹ pe³ [ap] kam³ khrañ³ tarā³ sa phrañ¹ saṅgruñ khrañ³ kuiv pru tat tha so, Guṇavaṭṭamsakamahātherena, Guṇavaṭṭamsaka mahāther saññ, kuto^k, cī rañ ap so, sut Pātheyya hū so pāli nissaya [ka] kyam³ saññ, iti samattho, i sui¹ praññ¹ cum saññ phrac i.

sakkarāj 1211 khu vākhon la chan³ 12 rak 3 gā ne¹ ne sum khyak ti akhyim tvan Sut Pātheyya pāli to² nissaya kui re³ kū³ rve¹ aprī³ rok saññ, re³ ra so kusuil koṇ³ mhu kam cetaṇā kroṇ¹, pu, di, ā, nhaṇ¹ praññ cum pā luiv i. nibbānapaccayo hotu. suvisuddhibuddhiviriyaṣilācāraguṇasamannāgatehi sā<t>thakathehi tipitakadharaguruhi, katanāmena, saddhāviriyaṣatisamādhij(!)āgapaññākhantimettākaruṇāguṇasamu(!)hena, sahadhammikādinam, paccayadhammasaṅkatena, Gunavatam<saka>mahātherena, kato, [gato], iti samatt[h]o.

The text represents the “old nissaya” on the third part of the Dīghanikāya which is called Pātikavagga in the PTS edition, but which is known by the name of Pātheyyavagga or Pāthikavagga in Burma. In our manuscript Pātheyya is sometimes written Pādeyya, Pādheyya, Pāthiya, or Pādhika.

Rhaṇ Gunavatamsaka: the complete biography of this author is not available in the history of literature. In the Pit-sm he is said to have flourished in the reign of king Co Mvan Nac of Pugam. He was also called Rvhe kyoṇ³ charā to² after the name of the monastery built for him by a prince, Gunanta, the nephew of king Co Mvan Nac (1325–1369 A.D.).

See Pit-sm 465, Ganthav 183 (no. 4), Tin Lwin 100–102.

Ms.: see PMT I or 3258.

- ^a pā is the short form of pāli to² and nam the same for nissaya.
- ^b pubbaṅgamam
- ^c Pātheyyassa
- ^d vibhāvissam
- ^e atthavicitragambhiram
- ^f vuddhipatto ’smi
- ^g nisāmayatha
- ^h Pāthikam
- ⁱ Sampasādaṇ ca Pāsādam Mahāpurisalakkhanam
- ^j Saṅgittim
- ^k kato

Acc. 10389. Palm leaf. Wooden covers (in a European paper-box). Foll. 214: gha-po². Last leaf (po²) broken on the left side. 49,3 × 6,6 cm. 39,3 × 5,7 cm. 11 lines. Very good handwriting. Marginal title: Pātha jāt nissaya. On one of the wooden covers: Na Yun re³ Pātha jāt nissaya dutiya thup (i.e. Na Yun inscribed the Pātha jātaka nissaya, the second part). Dated sakkarāj 1221 (1859 A.D.) vākhon la praññ¹ kyo² ṇā³ rak. ne¹ ne ta khyak ti³ kyo². Pāli and Burmese (nissaya). Pāli in verse and Burmese in prose.

Pātha jāt pāli to² nissaya

Beginning of the text missing; the available portion begins:

nan³ ap saññ phrac rve¹, vipakkhitā^a vihatapakkhā, prat so aton rhi saññ phrac rve¹,

seti, 'ip i. Anusāsikajātakam pañcamam. nat nhañ¹ ta kva so loka kui chum³ ma to² mū tat so sabbaññu mrat evā Bhurā³ saññ, atikkame kiraṃ^b aca rhi so gāthā pud phrañ¹ tan chā chañ ap so i Dubbacajāt kui Jetavan kyon³ kri³ nhuik sī tañ³ sum³ ne to² mū cañ, ta yok so chui nuiñ khak so rahan³ kui akroñ³ pru rve¹ ho to² mū i.

atikkamhekarācariya^b mayham p' etam na ruccati
catutthe lañghayitvāna pañcamāy' asi āvuto

ācariya, charā, tvam, sañ saññ, ajja, ya ne¹, atik[k]aram, lvan rve¹ pru khrañ³ kui, akara, pru bhi i. etam, i amhu kui, mayham pi, nā ā³ so² laññ³, na ruccati, nhac sak khrañ³ kui ma phrac ce, catutthe, le³ khu mrok so lham svā³ nhuik, apatitvā, ma kya mū rve¹, attānam, kuiy kui, lañghayitvā, khum lvhā³ rve¹, pañcamāya, nā khu mrok so lham saññ, āvuto, nā³ kui ta cui¹ phrañ¹ sī sa kai¹ sui¹ thui³ sī ap saññ, hoti, phrac i. Dubbacajātakam chaṭṭham. nat nhañ¹ ta kva so loka kui chum³ ma to² mū tat so sabaññu mrat evā Bhurā³ saññ, accuggatātilapabā^c aca rhi so gāthā pud phrañ¹ tan chā chan ap so i Tittirajāt kui Jetavan kyon³ kri³ nhuik ne to² mū cañ Kokālika kui akroñ³ pru rve¹ ho to² mū i.

End:

puna pāpagaṃsi^d samma silam hi tava t[v]ādisam
na hi mānusakā bhogā subhuñjā honti pakkhino^e

hū so i osāna gāthā kui chui i. samma, achve, tvam, sañ saññ, puna pi, ta phan laññ³ evarūpam, i sui¹ sabho rhi so chañ³ rai sui¹ pāpajasi, rok lattam¹, hi saccam, mhan i. tava, sañ i, silam, ale¹ akyañ¹ saññ, tādisam, thui sui¹ chañ³ rai ca rā yut mā ññac pat so sabho rhi i. hi saccam, mhan i, mānusakā bhogā, lū nhuik phrac so asum³ achoñ tui¹ saññ, pakkhino pakkhinā, tiracchān phrac so ñhak saññ, subhuñjā, lvay sa phrañ¹ sum³ choñ ap kun saññ, na honti ma phrac kun, jagghamtāye nhuik jaggha dhāt tāye pacaññ³ taññ³. patattam pekhanam^f pattam vikkho^g pañcam^h chado garu. atoñ ho pariyāy. patitum icchati yenā ti piñcam. nerutto. pata gamane vā cho talopo, bindāga-mo assi¹. Abhidhān ṭikā. Kapotakajātakam pañcamam ta<s>s' uddānam:

Mañikuṇḍalasuṇḍatā¹ Venasākhañ ca Oragam
Ghaṭam Korañḍi Laṭuki Dhammapālam Migam tathā
Suyonandī Vaṇṇāroham Silam Hi(!)ri Khajjopanam
Ahi Kumbika Sāḷiya Tacasāram Mittavindam
Palāsa c' eva Dighiti Migapotaka Mūsikam
Dhanuggaho Kapotañ ca jātakā pañcavi(!)sati

pañcakanipāṭam nith(!)itam. nibbānapaccayo hotu.

sakkarāj 1221 khu vākhoñ la praññ¹ kyo² nā³ rak ne¹ ne ta khyak tī³ kyo² akhyim tvañ
Pāṭhajāt nissaya kui mū mhā re³ kū³ rve¹ pri³ pri³ cum i.

Nissaya of the verses of the Jātaka, i.e. the canonical Jātaka text. The Pāli verses are given in extenso. This nissaya comprises the Jātaka text upto the end of Pañcakanipāta (i.e. Pañcanipāta, Jātaka III, 227). The extant portion of the manuscript begins within the nissaya of Jātaka no. 115. It is not possible to exactly identify this nissaya with one of the Jātaka-nissayas referred to in our reference material.

For different nissayas of the Jātaka-gāthās see Ganthav 51 (no. 56), 80 (no. 7); MNM 75, 76; Piṭ-sm 514, 515.

^a vipakkhikā

^b atikaram akarācariya

^c atibalatā

^d pāpajjasi

^e pakkhinā

^f pekhunam

^g pakkho

^h piñcham; see Abhidhānappadīpikā stanza 627.

ⁱ Quotation from Abhidhānappadīpikā-tīkā (see 19, 141) on Abhidhānappadīpikā 627.

^j These verses are quoted without correction; the names of the Jātakas are given here in Burmese forms, some in short forms. See Jātakas no. 353–374 in Fausbøll's edition.

67

Ms.or.fol. 932. SB, Berlin

Acc. 10386. Palm leaf. Wooden covers with paper-cutter (in a European paper-box). Foll. 257: ka-phu; first and last foll. are tied together with some blank leaves. 49,4 × 6,3 cm. 41,5 × 5,5 cm. 10 lines. 2 punch holes. Partially gilded ms. Good hand-writing. Marginal title: Dukanipāt. Paper-cutter with title: Dukanipāt kyam³, ka aca phu achun³, aṅgā 21, 5 khyap (i.e. 21 aṅgā and 5 leaves). Dated sakkarāj 1152 (1790 A.D.) sitaṅkyvat la chan³ 3 rak cane ne¹. Pāli and Burmese (nissaya). Prose.

Vakkhut charā to² Rhañ Manimañjusa: **Dukanipāt jāt atthakathā nissaya**

Beg.: namo tassa ~.

lokapāladukañ c' eva lokavināsakam dukam
 Abhidhamma < dukam > c' eva suttantikadukam pi ca
 pathānam ca dukadukam sudesentam jinam vande
 mahādayam mahāpaññam dhammam saṅgham niraṅgam
 namassaneyyam icc' evam niccam tam ratanattayam
 sammāsāṅkappacittassa sampāletu manam mama
 porānehi kiñcāpi racitā santi nissayā
 jātakadukanippātam tehi duppaññasotu(!)nam
 tathāpi na hi sakkato imassa suthum^a ñātave
 tasmā nadham^b racissāham bhikkhu(!)hi c' eva yācito
 Vannadhamma-amaccena nissayam ñānavaddhanam
 nātisaṅkhepavithhāram jinasāsanabuddhiyā
 pubbācariyasihānam nayam nissāya sādhumkam

aham, nā saññ, lokapāladukañ c' eva, hiri ottappa taññ³ hū so lokapāla duk kui laññ³ koñ³, lokavināsakam dukam, ahirika anottappa taññ³ hū so lokavināsaka duk kui laññ³ koñ³, vā, lū tui kui phyak chi³ so duk kui laññ³ koñ³, abhidhammadukam c' eva, abhidhamma duk kui laññ³ koñ³, suttantikadikam pi ca, suttantaduka kui laññ³ koñ³, path(!)ānam ca dukadukam, dukapathan, dukadukapathan kui laññ³ koñ³, sudesentam, koñ³ evā ho to² mū ap tat so, mahādayam kri³ mrat so karunā rhi to² mū thā so, mahāpaññam kri³ mrat so paññā rhi to² mū tha so, jinam, ñā³ pā³ mār 'on thvat bhun³ khoi kui laññ³ koñ³, dhammam, chay pā³ so tarā³ to² kui laññ³ koñ³, niraṅgam, kilesā kañ³ pri³ so, saṅgham, rhac yok so ariyā saṅghā to² kui laññ³ koñ³, vande, rhi khui³ pā i. icc' evam, i sui¹ lyhañ, namassaneyyam, rhi khui³ ap so, ratanattayam,

ratanā sumpā³ saññ, niceṃ taṃ, amrai, sammāsāṅkappacittassa, koṇ³ so cit akraṃ rhi so, mama, akyvannup i, manaṃ, cit nhā lum³ kui, sampāletu, koṇ³ evā coṇ¹ pā ce sa taññ³. porāṇehi, rhe³ charā tui¹ saññ, racitā, cī raṇ ap kun so, dukani[p]pātāṃ jātakaṃ dukani[p]pātassa jātakassa, dukanipāt jāt i, nissayā, nissaya hoṇ³ tui¹ saññ, kiñcāpi santi, akay rve¹ kā³ rhi kun i rhañ, tathāpi, thui sui¹ rhi kun so² laññ³, tehi, thui nissaya hoṇ³ tui¹ phrañ¹, duppaññ<ā>sotu(!)naṃ, paññā naññ³ so jā sañ sā³ tui¹ ā³, imassa, i dukanipāt jāt i, atthā^c, anak kui, suthum^a, koṇ³ evā. nātave, si khrañ³ ṇhā, yasmā, akrañ kroṇ¹. na sakkā, ma tat nhuiñ, tasmā, thui kroṇ¹, bhikkhūni c' eva, narasīhapaññācakkā aca rhi so arhañ koṇ³ arhañ mrat tui¹ saññ laññ³ koṇ³, Vaṇṇadhamma-amaccena, Vaṇṇadhamma bvai¹ amaññ rhi so phu si³ mañ³ atvañ³ van amat saññ laññ³ koṇ³, yācīto, toṇ³ pan ap so, ahaṃ, nā saññ, ṇāṇavaddh(!)anaṃ, ṇaṇ paññā kui pvā³ ce tat so, nāṭisaṅkhepavithāraṃ, ma kyañ³ Ivan³ ma kyay Ivan so, navam nissayaṃ, nissaya sac kui, jīnasāsanabuddhiyā, Bhurā³ sakhañ sāsanā to² pvā³ ce khrañ³ ṇhā. pubbācariyasi(!)hānaṃ, rhe³ charā mrat tui¹ i, nayaṃ, naññ³ kui, sādhu-kaṃ, koṇ³ evā, nissāya, mhi rve¹, racissaṃ racissāmi, cī raṇ pe am¹.

jethe^d jetho^e tilokassa vasavatti racissaro^f

nibbādako yathā kāmaṃ chandaṃ pu(!)retu me jino

sathā, Bhurā³ sakhañ saññ, Jetavane, kyoṇ³ mrat bimān Jetavan nhuiñ, vihā(!)ranto, ne to² mū lyak, rājovādaṃ, Kosala mañ³ ā³ chuṃ³ ma khrañ³ kni, ārabba, akroṇ³ pu rve¹, daḷhaṃ daḷhassa khīpati ti [iti] ādinā gāthāpadena paṭimaṇḍitaṃ, daḷhadāḷhassa khīpati aca rhi so gathā pud phrañ¹ tan chā chañ tha lyak so, idam Rājovādajātakaṃ, i Rājovāda jāt kui, kathesi, ho to² mū i.

End: tadā, thui nā rase¹ phrac so akhā nhuiñ, makkāṭo, myok saññ, Ruhakabhikkhu, Ruhaka rahan³ saññ, ahosi, i. putto, sā³ rase¹ saññ, Rāhulo, Rāhulā saññ, ahosi, i. pitatāpaso, apha rase¹ saññ kā, nā Bhurā³ taññ lyañ, ahosi, i. Kapi[ta]jātakaṃ dasamaṃ niṭhitam. Si[n]gālavaggo dasamo. Duk|k|anipātavaṇṇanā niṭhitā. Dukkanipāt aphvañ¹ saññ, niṭhitā, prī praññ¹ cum i.

sakkarāj 1152 sitaṅkyvat la chan³ 3 rak cane ne¹ tvañ re kū³ prī praññ¹ cum saññ. i koṇ mhu i akyui³ kā³ pu, di, ā, nhañ¹ praññ¹ cum pā lui i hu chu toṇ³ saññ.

Vakkhut charā to² Rhañ Mañimaññjūsa flourished during the reign of king Bhui³ to² bhurā³ (1782–1819 A.D.). He was born in Vakkhut, a village in Pukhan³krī³ district. His name was Mañimaññjūsa. He wrote nissayas on all the Jātaka commentaries, i.e. Ekanipāta to Asītinipāta and Mahānipāta. He was granted the title Mañisāradhaja-mahādhammarājaguru. Hence, he is also called Mañisāra. His complete biography is unknown. For his works, see MNM s.v. Vakkhut charā to²; Ganthav 188 (no. 45).

See MNM 171; Piṭ-sm 631.

^a suṭṭhum

^b navam

^c attham

^d jettho

^e settho

^f racissaro

Acc. 10399. Wooden covers with a cloth wrapper and a ribbon (in a European paper-box). Foll. 142: the-vī (first and last foll. of the ms. are tied together with some blank leaves); consisting of two sections: (1) foll. 70: the-bī: Ekādasanipāt jāt atthakathā nissaya; (2) foll. 72: bu-vī: Dvādasanipāt jāt atthakathā nissaya. 49,5 × 6 cm. 38,9 × 5 cm. 10 lines. 2 punch holes. Partially gilded ms. Good hand-writing. Marginal title: (1) Ekādasanipāt, (2) Dvādasanipāt; title on wooden cover: (1) Ekādasanipāt jāt nissaya, foll. the-bī, 5 aṅgā 10 khyap (i.e. 5 aṅgā and 10 leaves); (2) Dvādasanipāt jāt nissaya, foll. bu-vī, 6 aṅgā. Dated (1) sakkarāj 1199 (1837 A.D.) khu satañkyvat la chan³ 5 rak buddhahu ne ñña ne sum³ khyak tī³; (2) sakkarāj 1199 (1837 A.D.) khu tachoñmun³ la chan sum rak naṃ nak khyak tī aṅgā ne. Name of the donor: Mattarā mrui¹ ne Moñ Ñum sami³ moñ nham koñ³ mhu, i.e. Mr. and Mrs. Num donated this manuscript. Former owner noted at the end of each section: Ū³ Visuddha ka charā van Mābhī kui pe³ saññ¹ cā, i.e. this manuscript was given by Ū³ Visuddha to the doctor “Mābhī”, i.e. Dr. Marfels (see also above, 153). According to Kbeh III 315 he was a German medical doctor who received a monthly salary for his service in infirmaries and homes for aged people in Mandalay in 1225 B.E./1863 A.D. At the occasion of his funeral service which was performed by Buddhist monks, the Rangoon newspaper “Lokī sutapaññā” wrote in its Saturday edition of the 7th day of the waxing moon of the month Tapui¹tvaī in the year 1238, i.e. 20th January 1877, that he had lived in Rangoon as a forest officer under the British Government. Later on he went to Mandalay and served as an officer in the forestry department under King Mañ³tun³ (see Anhaç-100-praññ¹ Mantale³ by Rvhe Kuiñ³ Sā³, Mantale³: Kri³ pvā³ re³ Press [1959], p. 165). During this time he faithfully followed the Burmese way of life and became a dāyaka of Thvatkhoñ charā to² (see Mrammā nuiññam to² rahantā ariyā myā³ i theruppatti by Ū³ Sāsanavisuddhi, Rankun: Ne lan³ Press 1975, p. 134f.; here he is called “the English doctor Mr. Māphī”; for the Thvatkhoñ charā to² see 102 and also part 2). Pāli and Burmese (nissaya). Prose. Ribbon: its text represents the donor’s patthanā as follows:

’oñ rap rvhe praññ, rok cin yaññ rve¹,
 sum myaññ lu byā, mrat Bhurā i,
 ho thā amham, dham<ṃ>akham kui,
 koñ mvan se khyā, caññ cin ñhā phrañ,
 kyam cā krui tvañ, phrū nī chañ rve¹,
 cit tvañ kraññ cva, lhū dāna kyoñ,
 bhava chum cvan, praññ nibbān kui,
 amham kyvannup rok ce sov.

Vakkhut charā to² Rhañ Manimañjūsa: **Jātaka-atthakathā nissaya**

This manuscript contains the two sections of the author’s nissaya on Ekādasanipāta and Dvādasanipātajātakavannanā. Here, the beginning and the end of both sections follow:

(1) Ekādasanipāt jāt atthakathā nissaya

Beg.: namo tassa ~. vandāmi ratanattayam.

eka(!)dasa(!)nisamsam va mettābhāvena desakam
 ekādasaggi nibbutam lokajettham narāsasam³

Buddhaṃ dhammañ ca saṃghañ ca vippassaṃ(!)nena cetasā
 vanditvā vandanāmānapūjāsakkārahājanam
 pubbācariyasihānam nayaṃ nissāya sādhuṃ
 Ekādasanipātassa nissayaṃ haṃ kari(s)sāmi

aham, nā saññ, cka(!)dasa(!)nisamsaṃ eva, ta chai¹ ta pā³ so akyuiv ānisañ rhi saññ sā
 lyañ phrac so, mettabhāvanam, mettā bhāvana(!) kui, desakaṃ, ho to² mū tha so,
 ckādassa(g)gi nibbutam, ta chai¹ ta pā³ so mī³ tuiv¹ mha kañ³ ūruim³ to² mū tha so,
 lokajetham, loka sumpā³ thak kri³ mrat to² mū tha so, narāsaṃ³, lū ta kā tuiv thak,
 āsata mrok to² mū tha so^b, vandanāmānapūjāsakkārahājanam, rhi khui³ khrañ³ mrat
 nui³ khrañ³ pūjo² khrañ³ paccaññ³ le³ pā³ tui¹ phrañ¹ arui ase pru khrañ³ tui¹ i taññ rā
 phrac to mū tha so, Buddhañ ca, kui laññ³ koñ³, dhammañ ca, kui luññ³ koñ³, saṃghañ
 ca, kui laññ³ koñ³, vandāmi, rhi khui³ pā i, vanditvā, rhi khui³ prī³ rve¹, pubbā-
 cariyasihānam, rbe³ charā mrat tuiv¹ i, nayaṃ, naññ³ kui, sādhuṃ, koñ³ evā, nis-
 sāya, mhī rve¹, Ekādā(!)sanipātassa, Ekādasa nipāt jāt i, nissayaṃ, nissaya kuiv,
 karissāmi, pru am¹.

tassa nāgassa vipavāsenā ti tassa nāgassa vipavāsena, aca rhi so, idaṃ Mātuposaka-
 kajātakaṃ, i Mātuposaka jāt kuiv, satthā, Bhurā³ sakhañ saññ, Jetavane, Jetavan
 kyon³ to² nhuik, viharanto, ne to² mū lyak, Mātuposakatheram, mi bha kui kyve³ mve³
 so ther kuiv, ārabha, akroñ³ pru rve¹, kathesi, ho to² mū i.

End: tadā, thui ro akhā nhuik, parisā, Suppādaka^c sukhamin i parisat tui¹ saññ laññ³,
 Buddhaparisā nā Bhurā³ parisat tui¹ saññ, ahesum, phrac kun i. Suppādakapaṇṭ(!)ito
 pana, Suppādaka sukhamin saññ kā³, aham eva, nā Bhurā³ lyhañ phrac to² mū i.
 Suppādakajātakaṃ navamaṃ.

Pancvā ti sammate gāme vā Paṃja rvā iti vhaye
 Sunāparantaraṭhe nagarassa Amarapūrassa
 pacchimasmiṃ disabhāge yojane catuppañcake
 Si(!)māvāse purāṇena nāmena pana navena
 esanne va Manoramme sethāla(ye) vasantena
 bhikkhunā Man(!)imañjunā pasamsitena sādhu ti^d
 jinacakke jaraggaṭhe^e kaliyugge taghakkaye^f
 phussamāsassa jūṇhasmiṃ dasamiyaṃ suniṭhito
 Ekādasanipātassa racito nissayo ayam^g
 puññene(!)^h tena pappomi sivaṃ sabbabhavesu ca
 tikkho sūro amacchero sabbasampattiko sadā
 icchitam pattitam mayham khippameva samijjhatu
 sabbe pūrentu, saṅkappā cando pannaraso yathā
 ciraṃ tiṭhatu saddhammo bhūpo pātu mahitalam
 vessatambhudhare kāle dhamme tiṭhantu paṇiṇo

Amarapūrassa, Amarapūra amaññ rhi so, nagarassa, rājathāñī praññ kri³ i, pacchimas-
 miṃ disabhāge, anok arap myak nhā abhui¹ nhuik, catuppañcake yojane, le³ yūjanā
 nā³ yūjana kham¹ kvā so, gāme nhuik cap. Sunāparantake, Sunāparanta tuiñ³ nhuik,
 Pancvā iti sammate, Pancvā hū rve¹ samut ap so, vā, ta naññ³ kā³, Paṃja iti vhaye,
 Paṃja rvā amaññ rhi so, gāme, rvā nhuik, pu(!)rāṇena nāmena, amaññ hoñ³ phrañ¹,
 Si(!)ma(!)vāse, Sim to² kyon³ hu tvañ so, navena nāmena pana, amaññ sac phrañ¹ kā³,
 Manoramme, Manorammā amaññ rhi so, esanne 'va, esan arap nhuik sā lyhañ. kārite,
 chok ap so, sethālaye, kyon mrat nhuik, vasanto, ne so, sādhu(!)hi, sū to² koñ³ tuiv¹

saññ, pasamsitena, khyī³ mvam ap so, Mañimañjū(!)na(!), Mañimañjū amaññ rhi so, bhikkhunā, rahan³ saññ, racito, pru cu cī rañ ap so, Ekādasanipātassa, Eka⟨dasa⟩nipāt jāt i, ayam nissayo, i nissaraññ³ saññ, sunith(!)ito nhuik cap. jinacakke, Bhurā³ sakhañ sāsanā to² saññ, jaraggaṭhe^e, nhac thon sum² rā nā³ chay rhac khu suiv¹, kaliyu[g]ge, kojā sakkaraj saññ, taghakkayef, ta thon¹ ta rā le³ chay khrok khu suiv¹, sampatte, rok saññ rhi so², phussamāsassa, prāsui la i juṇhasmiṃ dasamiyaṃ, la chan³ chay rak ne¹ nhuik, suniṭhito, koñ³ evā pri³ i. etena puññena, i koñ³ mhu kron¹, sivam, nibbān sui¹, pappomi, rok ra pā luiv i. sabbabhavesu ca, alum³ cum so bhava tui¹ nhuik laññ³, tikkho, thak so paññā rhi saññ, sūro, kusuil nhuik rai rañ¹ saññ, amacchero, van tuiv khrañ³ ma rbi saññ, sabbasampattiko, alum³ cum so caññ³ cim khyam³ sā nhañ¹ praññ cum saññ sadā, akhā khap sim³ homi, phrac pā luiv i. mayham, nā i, icchitam, aluiv saññ, patt⟨h⟩itam, ton¹ ta khrañ³ saññ, vā, patt⟨h⟩anā saññ, khippam, lyañ evā, samijjhatu, praññ¹ cum pā ce sa taññ³. saddhammo, sū to² koñ³ tarā³ saññ, cīram, mrañ¹ rhaññ evā, tiṭhatu, taññ ce sa taññ³. bhūpo, re mre sakhañ mañ³ ekaraj saññ, mahitalam, mre aprañ kuiv, pātu, coñ¹ rhok pā ce sa taññ³. ambudharo, mui³ saññ, kāle, rvā sañ¹ so akhā nhuik, vassatu, rvā ce sa taññ³. rvā ce khrañ i rvā ce kha lui. pāṇino, sattavā tui¹ saññ, dhamme, kusuil tarā³ nhuik, tiṭhatu, taññ ce kun sa taññ³.

sakkarāj 1199 khu satañ³kyvat la chan³ 5 rak buddhahu ne ñña ne sum³ khyak ti³ akhyim tvañ, ratanā sum³ khañ rhi pan chañ rve¹ kraññ lañ cenā saddhā tarā³ pvā³ myā³ ce mhu re³ pru cu saññ, nat lū sū dhu kho² ce so.

(2) Dvādasanipāt jāt aṭṭhakathā nissaya

Beg.: namo tassa ~.

Buddham dhammañ ca saṃghañ ca vipassanena cetasā
vanditvā vandanāmānapūjāsakkārahājanam
dvādasakārapaṭiccasamuppādāyatanāni
dvādasākusalāni ca sudcesantaṃ Tathāgataṃ
karissa⟨m⟩ Dvādasanipātajātakassa nissayam
pubbācariyasihānam nayaṃ nissāya sādhuṃ
jeṭho seṭho tilokassa vasavatth(!)i rucissaro
nibbādako yathākāmaṃ chandaṃ pūretu me jīno

dvādasakā paṭiccasamuppādāyatanāni ca ta chai¹ nhac pā³ so akhrañ³ arā rhi so paṭiccasamuppād tarā³ ta chai¹ nhac pā³ so āyatana tui¹ kui laññ³ koñ³, dvādasakā akusalāni ca, ta chai¹ nhac pā³ so akusuil tuiv¹ kuiv laññ³ koñ³, sudcesantaṃ, koñ³ evā ho to² mū tat so, Tathāgataṃ koñ³ so lā khrañ³ rhi to² mū tha so, vandanāmānapūjāsakkārahājanam, rhi khui³ khrañ³ mrat nuiv³ khrañ³ pūjo² khrañ³ paccaññ tuiv¹ phrañ¹ aruiv ase pru khrañ³ tuiv¹ i taññ rā phrac to² mū tha so, Buddhañ ca, kui laññ³ koñ³, dhammañ ca, kui laññ³ koñ³, saṃghañ ca, kui laññ³ koñ³, aham, nā saññ, vandāmi, rhi khui³ pā i. vanditvā, rhi khui³ pri³ rve¹, pubbācariyasihānam, rhe³ charā mrat tui¹ i, nayaṃ, naññ³ kui, sādhuṃ, koñ³ evā, nissāya, mhī rve¹, Dvādasanipātajātakassa, Dvādasanipāt jāt i, nissayam, nissaya kui, karissam karissāmi, re pru pe am¹. luddānam¹ lahucittānan ti. luddānam¹ lahucittānan aca rhi so, idaṃ Cūlakūṇāla-jātakam, i Cūlakūṇāla jāt saññ, Kuṇāla-jātake, Asitini-pāt Kuṇāla jāt nhuik, āvi, than evā, bhavissati, lattam. Cūlakūṇāla-jātakam pathamam.

End: Dasajātakavatthu paṭimaṇṭh(!)itam, chay coñ so jāt vatthu tui¹ phrañ¹ tam chā

chañ ap so, Dvādasanipātajātakam, Dvādasanipāt jāt saññ, iti nith(!)itam ī tvañ rve¹ prī³ prī.

Pancvā ti sammate gāme vā Panja rvā iti vhaye
 Sunāparantake rathe nagarassa Amarapūrassa
 pacchimasmiṃ disābhāge yojane catupañcāke
 Si(!)mavāse purāṇena nāmena pana navena
 esannenava¹ Manoramme seṭhāla<ye> vasantena
 bhikkhunā Man(!)imañjunā pasamsitena sādhihi
 jinacakke jaraggaṭhe^e kaliyugge taghakkayo^f
 sampatt[h]e māghamāsassa kālapakkhapañcamīyaṃ
 sorivāre suniṭhito Dvādasassa nipātassa
 dasajātakamaṇṭalassa^k racito nissayo ayaṃ¹
 puññene^m tena pappomi nibbānaṃ yāva tāvayaṃⁿ
 uppajjeyyaṃ kule suddhe saddhe addhe^o mahaddhane
 asesakāsu bhāsāsu sabbesu^p sakalesu ca
 kusalo lokapaṇṭ(!)icco acaṇṭ(!)o `pharus[s]o mudu
 puññass' imassa tejena yathā cittaṃ samijjhatu
 sabba(!)cchā sabbacintā ca khippaṃ me jātijātiyaṃ
 n' atthi ti vacanaṃ dukkhaṃ dehi ti vacanaṃ tathā
 tasmā n' atthi ti dehi ti mā me hotu bhavābhava
 meghaṃ vā tañ ca ratanaṃ dhaññaṃ vattañ ca bhojanaṃ
 sabbicchitaṃ tadaññaṃ pi māmeyyaṃ^q kammajiddhiyā
 catuvippattivigato catusampattupāgato
 catucakkena sampanno sadhammehi ca sattahi
 tikkhagam bhīrapaṇṇo ca hāsa javanapaññavā
 bhū(!)ripaṇṇo ca bhogavā sabbapaññhā visajjano
 anto soḷasavasse va tipitakadharo <bhava>

Amarapūrassa, Amarapūra amaññ rhi so, nagrassa, rājathāni mañ³ ne praññ kri³ i, nagrassa kā³ ra nhoñ³ rve¹ ga acit akye saññ gara sui¹ kap rve¹ nagrassa hu rhi le saññ gāthā bandha saññ 'oñ nagarassa kui nagrassa hu chuiv saññ. pacchimasmiṃ disābhāge, anok arap myak nhā abhuiv nhuik, catuppañcayojanake, le³ yūjanā nā³ yūjanā kham¹ kvā so, gāme nhuik cap. Sunāparantake, Sunāparanta amaññ rhi so, rathe, tuiñ³ nhuik, Pancvā ti sammate, Pancvā hū rve¹ samut ap so, vā, kā³, Panja rvā iti [a]vhaye, Panja rvā hū rve¹, kho² vo² ap so, gāme, rvā nhuik, purāṇena nāmena, amaññ hoñ³ phrañ¹, Si(!)mavāse, Sim to² kyoñ³ hu tvañ so, navena pana nāmena, amaññ sac phrañ¹ kā³, Manoramme, Manoramma amaññ rhi so, esanne va, esan arap nhuik sā lyhañ taññ tha so, seṭhālaye, kyoñ³ mrat nhuik, vasantena, ne so, sādhihi, sū to² koñ³ tui¹ saññ, pasamsitena, khyi³ mvam³ ap so Mañimañjunā, Man(!)imañjū amaññ rhi so, bhikkhunā, saññ, racito, cī rañ ap so, nissayo nhuik cap. dasajātakamaṇṭassa^k, chay coñ so jāt tui¹ phrañ¹ taṃ chā chañ ap so, Dvādasassa nipātassa, Dvādasa nipāt jāt i, ayaṃ nissayo, ī nissaya saññ, vā, amhī saññ, suniṭhito nhuik cap. jinacakke, Bhurā³ sakhañ sāsanā to² saññ, jaraggaṭhe, nhac thoñ¹ suṃ rā nhac chay rhac khu suiv¹, kaliyugge, kojā sakkarāj saññ, taghakkaye, ta thoñ ta rā le³ chay khrok khu suiv¹, sampatte, rok saññ rhi so², māghamāsassa, tapui¹tvai la i, kālapakkhapañcamīyaṃ, la praññ kyo² nā³ rak ne¹ nhuik, sorivāre, cane no¹ nhuik, suniṭhito, koñ³ evā prī³ i. tena puññena, ī koñ³ mhu kroñ aham, nā saññ, yāva, akrañ myha lok so kāla pat lum³, nibbānaṃ, nibbān

suiv, pappomi, rok i, t̄ava, thuiiv myha lok so kāla pat lum³, suddhe, cañ kray so, saddhe, saddhā tarā³ nhañ¹ praññ¹ cum so, addhe^o, krvay va so, mahaddhena^r, myā³ evā so uccā rhi so, kule, amyuiiv nhuik, uppajjeyyaṃ, phrac ra pā luiiv i. asesakāsu, akrvañ³ ma rhi kun so, bhāsāsu, bhāsā tuiv nhuik laññ³ koñ, sakalesu, alum³ cum³ kun so, sippesu ca, atat tuiv¹ nhuik laññ³ koñ, kusalo, saññ, uppajjeyyaṃ, phrac ra luiiv i. lokapaññ(!)icco loka sumpā nhuik paññā rhi saññ, acaññ(!)o, ma kram³ tam³ saññ, ap<h>aruso, ma khak than saññ, mudu, nū³ ññam¹ saññ, uppajjeyyaṃ, phrac ra luiiv i. imassa puññassa, i koñ³ mhu i, tejena, ta khuiv³ ānubho² kroñ¹, jātijātiyaṃ, phrac tuiñ³ phrac tuiñ³ so bhava nhuik, sabbā icchā ca. alum³ cum so aluiiv saññ laññ koñ³, sabbacintā ca, alum³ cum so akraṃ saññ laññ³ koñ³, yathā cittaṃ, eit rhi so atuin³, khippaṃ, lyañ evā. me, ña ā³, samijjhatu, praññ¹ cum pā ce sa taññ³. n' atthi ti vacanaṃ, ma rhi hū rve chuiiv ra khrañ³ saññ, dukkhaṃ, i, dehi ti vacanaṃ pe³ pā hu chuiiv ra khrañ³ saññ laññ, tathā, thui atu, dukkhaṃ, chañ³ rai i. tasmā, thuiiv kroñ¹, bhavā bhava, bhava kri³ ñay nhuik, vā, bhava tuiñ³ bhava tuiñ³, n' atthi ti, ma rhi hū rve¹ chuiiv ra khrañ³ saññ laññ³ koñ³, dehi ti, pe³ pā hū rve¹, chuiiv ra khrañ³ saññ laññ³ koñ³, me, ña ā³, mā hotu, ma phrac pā ce sa taññ³. meghaṃ, muigh³ kui laññ³ koñ³, vātañ ca, le kuiv laññ³ koñ³ ratanaṃ, ratanā chay pā³ kuiv laññ³ koñ³, dhaññam capā³ myuiiv³ khu nhac pā³ kui laññ³ koñ³, vatthañ ca, avat pu chuiiv kuiv laññ³ koñ³, bhojanaṃ, bhojañ kui laññ³ koñ³, aññam, chuiiv ap pri³ saññ mha ta pā³ so, sabba icchitaṃ, alum³ cum so alui kuiv, kammajjiddhiyā, kaṃ kroñ¹ phrac so taṃ khuiv³ phrañ¹, māpeyyaṃ, phan chañ³ nuiñ pā luiiv i. ahaṃ, saññ, catuvippattivigato, vipatti le³ pā³ mha kañ³ lvat saññ, bhava, phrac ra pā luiiv i. catusampatti upāgato, sampatti le³ pā³ nhañ¹ praññ¹ cum saññ, bhava, phrac ra pā luiiv i. catucakkena, cak le³ pā³ nhañ¹, sampanno ca, praññ¹ cum saññ laññ³ koñ³, sattahi, khu na pā³ kun so, saddhammehi, sū to² koñ³ tarā³ tuiiv¹ nhañ¹, sampanno, praññ¹ cum saññ laññ³ koñ³, bhava, phrac ra pā luiiv i. abam, ñā saññ, tikkhagam bhīrapañño ca, thak so paññā nak nai so paññā, nhañ¹ praññ¹ cum saññ laññ³ koñ³, hassajavanapaññāvā, rvañ so paññā, lyañ so paññā nhañ¹ praññ¹ cum saññ laññ³ koñ³, bhu(!)ripañño ca, mre kri³ athu nhañ¹ tū so paññā rhi saññ laññ³ koñ³, bhogavā, caññ³ cim khyam³ sā nhañ¹ praññ¹ cum saññ laññ³ koñ³, sabbapaññhā visajjano, alum³ cum so prassanā kuiv phre nuiñ saññ laññ³ koñ³, bhava bhavāmi, phrac ra pā luiiv i. anto solasavasse 'va, ta chay khrok nhac atvañ³ nhuik sā lyañ, tipetakadharo, piṭakat sum³ puṃ kuiv āguṃ choñ nuiñ saññ, bhava bhavāmi, phrac ra pā luiiv i.

ciraṃ tiṭhatu saddhammo bhūpo pātu mahitalaṃ
vassatambudharo kāle dhamme tiṭhantu paṇino

saddhammo, sū to² koñ³ tarā³ taññ³ hū so piṭakat sum³ puṃ saññ, ciraṃ, mrañ¹ rhaññ evā so sāsana to² ñā³ thoñ pat lum³, tiṭhatu, taññ ce sa taññ³, vā, taññ ca khrañ i, vā, taññ ce kha luiiv. bhūpo, re mre sakhañ mañ³ ekaraj saññ, mahitalaṃ mre aprañ kuiv, rakkhatu, coñ ce sa taññ³. ambūdharo, muigh³ saññ, kāle, cuik pruiiv³ so kāla nhuik, vassatu, rvā ce sa taññ³, vā, rvā ce khyañ i, vā, rvā ce kha luiiv. paṇino, sattavā tuiiv saññ, dhamme, kusuil tarā³ nhuik, taṭhantu, taññ ce kun sa taññ³.

akkharā ekamekañ ca Buddharūpaṃ samamsiyā
tasmā hi paññito^s poso likkheyya pit(!)akattayaṃ

nibbāna paccayo hotu.

sakkarāj 1199 khu tachoñmun³ la chan sum rak naṃ nak ta khyak ti aṅgā ne tvañ Dvādasanipātajātakam, Dvādasanipāt jāt saññ, niṭhito, pri³ pri. āyu dīghaṃ sukhaṃ bhava. i cā prū cu ra so ā kyui³ ā³ phrañ¹, Buddho dūvaṃ^t bhavissati.

In both sections, the author stated that he wrote them while he was residing at Pancvā or Panja, a village in the west of Amarapūra. The monastery was called Manoramma, formerly known as Sim to². The dates of his compositions are given: (1) 2328 A.B., 1146 B.E. (1785 A.D.), prāsui la chan³ chay rak ne¹; (2) 2328 A.B., 1146 B.E. (1785 A.D.), tapui¹tvai la praññ¹ kyo² nā³ rak, cane ne¹. Regarding the author, see above, 67.

See Piṭ-sm 631; MÑM 192, 194.

^a narāsabham

^b āsabham mrat to² mū tha so

^c Suppādaka is wrong orthography for Suppāraka.

^d sādhihi

^e jaraggaṭhe: 2328 A.B.

^f taghakkaye: 1146 B.E.

^g The following portion, starting with Pancvā ti sammate, recurs with minor variations in the second section of this manuscript.

^h Here begins the patthanā of the author. It is quite different from that of the second section.

ⁱ khuddānam

^j esanne 'va

^k dasajātakamaṇḍitassa

^l The following portion, starting with Pancvā ti sammate, recurs with minor variations in the first section of this manuscript.

^m The following portion is the author's patthanā which is quite different from that found in the first section.

ⁿ tāva 'ham

^o addhe

^p sippesu

^q māpeyyam

^r mahaddhane

^s paṇḍito

^t dhuvam

69

1529:08. MfV, Hamburg

Old number: 15288. Pura puik. White paper, written by pen with ink and illustrated by coloured paintings. Foll. 41 (unnumbered); only one side of each page illustrated and written upon. 26,7 × 21,1 cm. 24,7 × 21,1 cm. 1 line. Illustrated pura puik. Good handwriting, partly illegible. No date. Burmese. Prose.

Illuminated manuscript of the Kusajātaka

Fragmentary illuminated manuscript of the Kusajātaka consisting of 23 coloured paintings and descriptions of the scenes depicted in the illustrations. The explanatory text added to the paintings is reproduced here in full as far as legible:

(1) Kusa jāt: kha maññ to² mañ³ kri saññ sā³ kui, chve to² myui to² mrā³ tvañ, nhac sak saññ kui,

- (2) rve³ khray ra maññ, rhi so kroñ¹, rvhe rup kui, pra rve¹, sam to² ū (tañ) han, mañgalā 'im to² nhuik, cam pay to² mū han.
- (3) kha maññ to² mañ kri³ saññ, rvhe rup kui mañgalā rathā³ phrañ¹ tañ rve¹, apraññ praññ toñ so mañ³ tui¹
- (4) samī³ kui, lhaññ¹ laññ rhā ce han.
- (5) mhū³ to² mat to² tui¹ saññ, apraññ praññ toñ kui, lhaññ¹ laññ
- (6) ce rā, yūjanā tarā kvā so, Sāgala praññ, chip kun³ sui¹ rok han. Pabhāvati mañ samī³ i apyui to² tui¹, Gañgā mrac sui¹, rok sa
- (7) phrañ¹, rvhe rup kui kraññ¹ rhu phū³ tve¹ kra han. mhū³ to² mat to² tui¹ saññ, rvhe rup nhañ¹ tū so mañ³ samī³ rhi saññ, afrac kui si rve¹, bhvai¹ to², a-
- (8) rvay, kui roñ to², le³ toñ tuik kham³ nhuik, mī³ ma thvan bhai lañ³ saññ myā³ kui, mhat sā³ rve¹, pran kra han. Silavati mi bhurā³ saññ,
- (9) sā³ to² añay phrac so Jeyapati mañ³ kui, mañg(al)ā chañ to² ū thak tañ rve¹, samī to² Pabhāvati kui, toñ han.
- (10) [one scene without writing]
- (11) cac aṅgā le³ pā³ tui¹ phrañ¹, khañ kyañ³ rve¹, Pabhāvati kui, Kusavati praññ sui¹, choñ yū han.
- (12) [one scene without writing]
- (13) . . . Pabhāvati kui, mrañ³ jon³ to² kui, pra han.
- (14) Sami³ to² Pabhāvati kui, mañgalā chañ to², tañ kup kui, pra sa rve¹ pri lyhañ, re kam to² mrā³ kui, kho² rve¹ pra han.
- (15) Bhurā³ aloñ³ to² saññ, lū pyui to² tui¹ nhañ¹, re kam to² sui¹, thvak han.
- (16) Bhurā³ aloñ to² saññ, ñnaññ¹ akhā, campay to² mū rā, alañ³ sui¹, ma rok mhī, salvan to² mha tha sa phrañ¹, nhac ma to² Pabhāvati ka, vap lai to² pa chui kui, chvai thā³ han.
- (17) ne¹ akhā kraññ rhu lui kroñ³ kui may to² kui tañ han.
- (18)–(19) Pabhāvati mañ³ samī³ re kam to² mha, thvak pre kroñ kui, kha maññ to² mañ³ kri kui tañ han.
- (20) Pabhāvati mañ samī saññ, athin³ to² Gujchā nhañ, cac aṅgā le³ pā³ khyam ran lyak, yujanā ta rā kvā so, Sāgala praññ sui, lyañ amran thvak svā
- (21) rve¹, 3 la nhañ¹ 10 rak rhi mha rok le saññ. Bhurā³ loñ³ saññ, Pabhāvati thvak svā³ rve¹, 3 la rhi mhā, ko²
- (22) coñ³ kui puik rve¹, yujanā ta rā kvā so, kharī kui, Pabhāvati rok lyhañ Bhurā³ loñ nak phan rok le saññ
- (23) Bhurā³ loñ (. . .)

No source of this descriptive text is known to us; it seems to be an original text. The story follows the version of the Kusajātaka as known from the Jātaka commentary.

Two scenes from the manuscript are reproduced in plate I and II of this volume.

70

00.57d. MfV, München

Palm leaf. Foll. 13: ku-khaṃ (ko², khā, khu, khe-kho are missing). Some damages in foll. ku, khi, kho². khaṃ and right-side of fol. khū is broken. 48,8 × 4,8 cm. 42,7 × 4,3 cm. 7 lines. 2 punch holes. Red painted ms. Marginal title on the left side: Temi. Some corrections on foll. ku and kai. No date. Pāli. Prose.

Buddhaghosa: **Mūgapakkhajātaka-vaṇṇanā** (Temi jāt aṭṭhakathā)

A fragment of the commentary on Mūgapakkhajātaka under its well-known alternative title Temiyajātaka, in the Burmese short form Temi. It considerably differs from the text in Fausbøll's edition. It corresponds to VI, 4–30 of this edition.

Beg.: so tassa(!) vacanena assāsaṃ paṭilabhitvā dutiyagāthā(!)māha.

karomi te taṃ <vacanaṃ> yaṃ maṃ bhaṇasi devate
atthakāmāsi me amma hitakāmāsi devate

<ti> imaṃ <gāthaṃ vatvā> imāni tīpi aṅgāni adhiṭṭhāhi ti vatvā, sā devadhītā antaradhāyi. athassa rājā puttassa anukkaṇṭhanatthāya tāni pañca kumārasatāni tassa santike yeva dhapesi^a. tadā te dārakā thaññatthāya rodanti paridevanti. mahāsatto pana nirayabhayatajjito netteva^b sussitvā matameva^c seyyo ti na rodati na paridevati. dhātiyo taṃ pavatti<ṃ>ñ|ñ|atvā deviyā^d āroyaṃsu^e. sā pi rañño ārocesi. rājā ni(!)mit-take brāhmaṇe pakkosāpetvā pucchi.

End: brahmalokaparāyano ahesuṃ. tiracchānagatā hatthi-assāpi isigaṇe eittaṃ passī-ditvā chakāmāvacaradevaloke^f nibbattiṃsu. satthā imaṃ dhammadesanaṃ āharitvā sac-cāni pakāsetvā na bhikkhave idān' eva, pubbe pi rajjaṃ pahāya nikkhanto yevā ti vatvā jātakaṃ samodhānesi. tadā sakko Anuruddho ahoṣi. tadā chatte adhiyatthā devadhītā^g Uppalavaṇṇā ahoṣi. tadā Sunando sārathi Sāriputto ahoṣi. tadā visukam-madevapuritto Ānando ahoṣi. Candādevī Mahāmāyā ahoṣi. Kāsikarājā Suddhodano (. . .)

See CPD 2.5.10,1.

^a ṭhapesi, v.l. kāresi, Jātaka ed.

^b v.l. rajjato me, ibid.

^c v.l. maraṇam eva, ibid.

^d v.l. Candādeviṃ, ibid.

^e v.l. ārocesuṃ, ibid.

^f v.l. pasādetvā chasu kāmasaggesu, ibid.

^g v.l. devatā, ibid.

Palm leaf. Foll. 10: ki, kī, kam, kha–khe. Some damages on foll. ki, kī, kam. 50,3 × 5 cm. 43,1 × 4,3 cm. 7 lines. 2 punch holes. Red painted ms. No date. Pāli and Burmese (nissaya). Prose.

Nemi jāṭ atthakathā nissaya (Nimijātaka-vannanā nissaya)

This is an incomplete nissaya of Nimijātaka-vannanā, or Nemi, the Burmese form. It explains the Jātaka text VI, 95–101 of Fausbøll's edition. The author is unknown.

Beg.: yadā, akraṇ akhā nhuik, me, nā i, siras[a]mim, ukkhoṇ³ nhuik, palitāni, cham phrū kuiv, passeyyāsi, mraṇ i. tadā, thui si mraṇ so akhā nhuik, me, nā ā³, ārojessati^a, krā³ lo hū rve¹, āha, chui to² mū rve¹, aparabhāge, akhā ta pā³ so ne¹ nhuik, kappakena [kappako], chattāsaṇṇ saṇṇ, palitena^b, cham phrū kui. disvā mraṇ rve¹, raṇṇo, maṇ³ ā³, ārocesi, krā³ pe i.

End: etenapāyena^c, i suiv so naṇṇ³ phraṇ¹, dasannam tāpasasahassānam, tasoṇ³ kum so rase¹ tuiv ā³, dasavassasahassāni, anhae tasoṇ tuiv pat lum³, dānam, alhū kui, adāsi, pe i. dadanto ca, pe saṇṇ hi so² laṇṇ, tas[a]mim yeva nagare^d, thui arap nhuik paṇ lyhaṇ, nagaram, mruiv kui, māpetvā, taṇṇ rve¹, sassakammam, lay lup so amhu kuiv, kāresi, pru ce i. mahā rāja, Nemi maṇ³ kri³ (. . .)

^a āroceyyāsi

^b palitāni

^c eten' upāyena

^d padese

Acc. 2444. Palm leaf. Wooden covers. Foll. 195: nū–hai. 50,4 × 6,3 cm. 40,5 × 5,2 cm. 9 lines. 2 punch holes. Partially gilded ms. Very good hand-writing. Dated sakkarāj 1173 (1812 A.D.) tapoṇ la chan 5 rak sokkrā ne¹ ne nha khyak tī kyo². Pāli and Burmese (nissaya). Prose.

Rhaṇ Ariyavamsa: **Dasajātakavisodhana**

Extract from the Dasajātakavisodhana containing the Maho² nissaya (i.e. Mahosadhajātaka-vannanā nissaya, the nissaya of the Mahosadha- or Mahā-ummaggajātaka (Jātaka, no. 546).

Beg.: namo tassa ~. Pañcālo sabbasenāyā 'ti, Pañcālo sabbasenāya aca rhi so, idam Mahā-umaṅgajātakam, i Mahā-umaṅga jāṭ kui satthā, mrat cvā Phurā³ saṇṇ, Jeta-

vane, Jetavaṃ kyoṅ³ to² nhuik, viharonto^a, ne to² mū lyhak, paññāpāramī^b, paññāpāramī kuiv, ārabba, akroṅ³ pru to² mū rve, kathesi, ho to² mū i, hi, thui v cākā³ sañ¹ mhan eva. ekadivasaṃ, ta ne¹ sa nhuik, bhikkhū, rahan³ tuiv saññ, dhammasabhāyaṃ, tarā³ sabhañ nhuik sannisinnā, caññ³ ve³ kun saññ phac rve³, tathāgatassa, mrat eva Phurā³ i, paññāpāramī^b, paññā pāramī kuiv, vaṇṇarantā^c, khyi³ mvam kun lyak, ne kya kun i.

End: Ambotho^d, Ambotho^e, lulañ saññ kā³, Kāmindof, saññ, āsi, prī, Poṭhapādo, Poṭhapāda saññ kā³, Pakkuso^g, āsi, prī, Anuruddho, saññ kā³, Pañcālacaṇḍo^h, saññ, āsi, prī, Soṇadandako, Soṇadandaka, pumna³ saññ kā³, Devindo, devin saññ, āsi, prī, Ka(s)sapo, saññ kā³, Senako, saññ, āsi, prī, Lāl(!)udāyiko, Lāl(!)udāyi saññ kā³ Vedeho, saññ, āsi, prī, Mahosath(!)o, kā³ lokanātho, nā Phurā³ saññ, āsi, phac to² mū prī, evaṃ, i suiv¹ jātakam, jā t kui, dhāretha, sañ tui¹ mhat kun, iti, i suiv¹, āha, min¹ to² mū prī. Mahā-umañjātakam, Mahā-umañ jā t saññ, nith(!)itam, pri³ prī. Jāt sodhana atuiñ thup so nissaya¹. Sāvatti prī nhuik ne to³ mū rve¹ prissa nhac nvaytā la chan 2 rak buddhahū ne¹ ne lvai ta phvā³ saravaṃ naksat tū lak lyhañ 1000 gachā^j hi so Maho jā t^k kui ho to² mū i. akyvat ra so sattvā kā³, 6000 taññ.

sakkarāj 1173 tapoñ la chan 5 <ra>k sokkrū ne¹ ne nha khyak ti kyo² akhyin tvañ Maho nissaya pri pri.

We conclude from the reference to Jāt sodhana in the above-quoted extract from the end of the manuscript that this nissaya forms part of the Dasajātakavisodhana by Rhañ Ariyavaṃsa who flourished during the reign of king Narapati (1442–1468 A.D.). For the Dasajātakavisodhana, see PLB 43: PPN 952; Ganthav 193 (no. 95); MCK IV 115; Sāl 145; no edition is known.

^a viharanto

^b paññāpāramiṃ

^c vaṇṇantā

^d Ambaṭṭho

^e Ambaṭṭha

^f v.l. Kāvindo in Fausbøll's ed. VI, 478.

^g v.l. Pukkuso, ibid.

^h Pañcālacaṇḍo

ⁱ reference to the Jātakavisodhana nissaya

^j gāthā

^k Maho jā t (i.e. Maho²) is the Burmese title in the short form.

Palm leaf. Wooden covers. Foll. 280: ka–bhī. Some damages on foll. ki, ku, ke, ko² and kha. 49,5 × 5,2 cm. 42,7 × 4,3 cm. 8 lines. 2 punch holes. Partially gilded ms. Good hand-writing. Title on wooden cover: Maho² jā t to² cac. Some corrections on foll. gi and pū. Dated sakkarāj 1136 (1774 A.D.) tanchonmun³ la praññ¹ kyo² ta chay ta rak aṅgā ne¹. Pāli and Burmese (nissaya). Prose.

Rhañ Upāli: **Maho² jāt nissaya** (Umañgajātaka-vaññanā nissaya)

Beg.: namo tassa ~.

pañcacetokhilaḥ(!)āgaṃ natvā nāthaṃ anuttaraṃ
pañcamam vaññayissāmi ahaṃ jātakanissayaṃ

ahaṃ Upāli mather saññ, pañcacetokhilaḥ(!)āgaṃ, nā³ pā³ so cit i taṃ sañ kuiv evaṅ¹ to² mū pri³ tha so, anuttaraṃ, atu ma rhi tha so, nāthaṃ mrat evā Bhurā³ kuiv, natvā, rhi khiuiv ū³ rve¹, pañcamam, nā³ coñ mrok so jātakanissayaṃ Umañga jāt i nissaya kuiv, vaññayissāmi, phvañ¹ pe lattam¹. satthā, saññ, Jetavane, nhuik, viharanto, hi so², paññāpāramiṃ, kuiv, ārabba, akroñ³ pru rve¹, Pañcālo sabbasenāyā ti ādinā, Pañcālo sabbasenāya aca hi so cakā³ phrañ¹, idaṃ, i Umañga jāt kuiv, kathesi, ho to² mū pe i. hi, ca, atha, nhuik, ekadivasaṃ, nhuik, bhikkhū, tui¹ saññ, dhammasabhāyaṃ, tarā³ sabhañ nhuik, sannisinnā, caññ³ ve³ kun saññ phrac rve¹, tathāgatassa, Bhurā³ sakhañ i, paññāpāramiṃ, paññāpārami kuiv, vaññayantā, khiy³ mvam³ kun saññ phrac rve¹, nisīdisuṃ, ne kra kun i.

End: Kevaṭṭo², Kevaṭ puññā³ saññ, Devadatto, Devadat saññ, ahosi, i. Calākā mi bhurā³ saññ, Tūlanandā ca Tūlanandā maññ so min ma saññ, Nandadevi tu, Nandā mi bhurā³ saññ kā³, Ampikā, Ampikā maññ so satthe³ samī³ saññ, āhu, phrac i. Pañcāla-caṇḍī, saññ kā³, Sundarī, Sundarī maññ so takkatvan ma saññ, āhu, i. Sālikā, chak rak ma saññ kā³, Malikā, rā³ saññ, āhu, i. Pañcālacāṇḍo, Pañcālacāṇḍā saññ kā³, Raṭṭha-pālo, Raṭṭhapāla saññ, āhu, i. Senako, Sin saññ kā³, Kassapo, ther saññ, āhu, i. Pakku[s]so tu, Pakkūt saññ kā³, Poṭṭhapādo, poṭṭhapa mather saññ, āhu, i. tathā, thui mruiv tuṃ, Kāmino, saññ kā³, Ambaṭṭho, Ambaṭṭha maññ so puññā³ lulañ saññ, āhu, i. Devindo tu, Devinda saññ kā³, Soṇadaṇḍo, Soṇadaṇḍa puññā³ saññ, āhu, phrac i. Vedaho, saññ kā³, Kāḷudāyiko, Kāḷudāyi mather saññ, āhu, phrac i. Mahosatho, saññ kā³, lokanātho, lū tuiv kuiv kvay rā phrac so nā Bhurā³ saññ, āhu, i. evaṃ, i suiv¹, jātakaṃ Umañga jāt kuiv, dhāretha, mhat kun lo¹, pañcamam, nā³ khu mrok so, Mahosathajātakaṃ, Mahosathā sukhamin jāt saññ, niṭṭhitam, pri³ i.

Merumedena devindo cande sasam vidamsayi
yath' evaṃ Upāli thero sāsane 'tam vidamsayi

Merumedena, Mrañ muir toñ mañ i achī phrañ¹, devindo, sakrā³ mañ³ saññ, cande, la bimhāñ nhuik, sasam, Bhurā³ loñ yun mañ³ i arup kuiv, vidamsayi yathā, ta kambhā pat luṃ taññ 'oñ pru sa kai suiv, evaṃ, thuiv atū laññ koñ, Upāli thero, Upāli ther saññ, Merumede, Mrañ muir toñ mañ taññ hū so piṭakat suṃ puṃ nhuik achuṃ aphae phrac so anhae phrañ, sāsane, pariyattisāsanā to² nhuik, etaṃ, i <U>mañga[la] jāt i, nissaya kuiv, vidamsayi, sāsana to² nā toñ pat luṃ taññ 'oñ pru pe i. anāyāsena samattham yathā kalyāṇasañkappo, siñgham samijjhantu pāṇinaṃ mayā, saññ, ka-taṃ, pru tha so, etaṃ attha<ṃ> i Umañga jāt i amhī phrac so kyam³ saññ, anāyāsena, ma nruiv ma nūñ sa phrañ¹, samattham yathā, praññ¹ cuṃ¹ sa kai suiv¹, tathā, thuiv atū laññ koñ, pāṇinaṃ sattavā tui¹ i, kalyāṇasañkappā, koñ so akraṃ tuiv saññ, siñgham, lyañ evā, samijjhantu, pri ce kun sa taññ.

etena tamo vigato sotūnam sāsane yathā
tathā jātisu sammoho satam mama ca nassatu

etena, thuiv nā pru so Umañga jāt nissaya kroñ¹, sāsane, pariyatti sāsana to² nhuik, tamo ma si nhuiñ so amuik mhoñ saññ, sotūnam jā sañ sā³ tuiv ā, vigato yathā, sañ sa kai suiv¹ tathā, thuiv atū laññ koñ, jātisu, aphae tuiv¹ nhuik, sa<ṃ>oho, [ma] tve

[l]ve khrañ saññ, satañ ca, sū to² koñ tui² ā laññ koñ, mama ca, ña ā³ laññ koñ, nassatu, pyok ce sa taññ. pañcamam, ña khu mrok so, Mahā-umañgajātakaṃ, Mahāmañgala Umañga[la] jā² to² saññ, niṭṭhitam pri³ i.

*akkharī ekamekañ ca Buddharūpaṃ samaṃ siyā
tasmā <hi> paṇḍito poso likkheyya piṭakatti(!)yaṃ*

*sakkarāj 1136 khu tachoñmun la praññ¹ kyo² tachay ta rak aṅgā ne¹ tvañ Maho jā²
nissa[y]ya kuiv re kū rve¹ pri³ pri. pri³ praññ cum i. pu di ā lui i.*

In the beginning and the end of this manuscript, the author of the nissaya is mentioned as Upāli mather (mahāthera). In the available sources for the history of literature we find one therā by the name of Upāli only who is generally known as Toñphilā charā to² (1578-1651 A.D.). His name as a novice was Rhañ Munindaghosa. After his ordination he was named Rhañ Upāli. However, the nissaya of Mahosadhajātaka is not found in the available lists of his works (Ganthav 12; MCK V 97: CMA 41), so that the identity of its author remains uncertain. In PMT I 245 Or 6459 B, a nissaya on the Vessantara-jātaka-vaṇṇanā is mentioned to have been written by Upāli in 897 B.E./2080 A.B. (1535 A.D.), copied in 1231 B.E. (1869 A.D.), and this Upāli probably is the same as the author of the Mahosadhajātaka nissaya in our manuscript.

^a The following portion is quoted without corrections. The names and identification of the theras with the persons of the Jātaka tale are slightly different from those in Fausboll's edition (VI 478).

74

Ms.or.fol. 500. SB, Berlin

Palm leaf. Wooden covers. Foll. 272: ka-jhā; ka-gho²; ka-kī, ko-khu, khā³-cū; 1 leaf without pagination; 70 blank leaves. Consisting of four sections: (1) foll. 100: ka-jhā: Būridat ka aca jhā achum 8 aṅgā, 2 khyap (i.e. 8 aṅgā and 2 leaves); (2) foll. 46: ka-gho²: Candakummā ka aca gho² achum 3 aṅgā, 10 khyap (i.e. 3 aṅgā and 10 leaves); (3) foll. 56: ka-cū: Nārada ka aca cū achum 5 aṅgā, 6 khyap (i.e. 5 aṅgā and 6 leaves); (4) Mhat cu ka aca ci achum 1 aṅgā, 3 khyap (i.e. 1 aṅgā and 3 leaves); poñ 18 aṅgā, 9 khyap (i.e. total 18 aṅgā and 9 leaves). The fourth of these texts, Mhat cu ("general notes"), is lost. 52,1 × 6,2 cm. 42,4 × 5,2 cm. 9 lines. 2 punch holes. Red painted ms. Good hand-writing. Some corrections on (1) foll. cha and jā; (2) ke, ko and kham; (3) kam and khu. Dated (1) sakkarāj 1165 (1804 A.D.) khu tan<choñ>mun la chan 12 rak ne¹ ñña ne sum khyak ti³; (2) sakkarāj 1165 (1804 A.D.) khu natto² la praññ¹ kyo² 4 rak krāsapate ne¹ nam nak sum khyak <ti>; (3) sakkarāj 1165 (1804 A.D.) khu prāsui¹ la praññ kyo² 4 rak cane ne¹ nam nak nhac khyak ti. Donor: Sā Rvhe samī moñ nham koñ³ mhu (i.e. Mr. and Mrs. Sā Rvhe). Pāli and Burmese (nissaya). Prose.

Dan⁴tuiñ charā to² Rhañ Guṇālañkāra: Nissaya on three jātakas

The present manuscript consists of nissayas on three Jātakas by the same author, viz. Būridat, Candakummā and Nārada jā². An additional index leaf of the ms. gives a survey on the contents. We include here the beginning and the end of each nissaya:

(1) Bhūridat jāt aṭṭhakathā nissaya (Bhūridattajātaka-vaṇṇanā nissaya)

Beg.: namo tassa ~.

uttama 'ttham dadam natvā Buddham chaññasampannam

likkhi<s>sam chaṭṭhanissayam <so> siṅhasijjhanissayo

aham, nā saññ, uttama 'ttham, mrat so nibban khyam³sa hū so akyui³ kui, dadam pe³ to² mū tat so, chaññ<ṇa>sampannam sāvaka paccekabuddhā tui¹ nhañ ma chak cham so āsayānusaya ñaṇ aca rhi so khrok pā³ so asādhāraṇa ñāñ¹ praññ¹ cum to² mū so, Buddham, sabbaññu mrat evā Bhurā³ kui, namāmi, rhi khui¹ i, natvā, rhi khui³ pri³ rve¹, yam chaṭṭhanissayam, khrok khu tui¹ i praññ¹ kroñ³ phrac so akrañ Bhūridat jat i mhī rā atthanissaya kui, likkhi<s>sam re³ pā am¹, so nissayo, khrok khu tui¹ i praññ¹ kroñ³ phrac so thui Bhūridat jāt i mhī rā atthanissaya saññ, siṅha[m]sijjha, ma krā lyañ cho khyo mo lvay kā pri³ ce so. satthā, mrat evā Bhurā³ saññ, Sāvatti[ya]m, Sāvatti praññ kui, upanissāya, mhī rve¹, Jetavane, Jetavan kyon to² nhuik, viharanto, ne to² mū lyak, uposathiko(!), upus chok taññ kum so, upāsake, dāyakā tui¹ kui, ārabba, akroñ³ pru rve¹, yam kiñci ratanam, atthi ti ādinā, yam kiñci ratanam atthi(!) aca rhi so, gāthāpadena, gāthā pud phrañ, paṭimaṇḍitāṇi, tan chā chañ ap so, idam Bhūridattajātakaṃ, i Bhūridatta jāt to² kui, kathesi ho to² mū i.

End: Bhūridatto pana, Bhūridāt nagā³ mañ³ Bhurā³loñ³ saññ kā³, Sammāsambuddho, dukkha. samudaya, nirodha, magga hū so saccā le³ pā³ tui¹ kui alui lui si to² mū so, aham eva aham eva, nā Bhurā³ saññ lyhañ, loke, loka nhuik, udapādi, thañ rhā³ phrac to² mū i. iti idam vitthāradesanam, i sui so akyay desanā kui, satthā, lū nat charā lokana<t> saññ. kathesi, ho to² mū pri. Bhūridattajātakaṃ Bhūridat jat to² pāṭh i mhī rā atthanissaya saññ, nitth(!)itam, pri pri.

therena Guṇasaddādi raṃsālañkārasaññinā

racito chatth(!)anissayo tam valañc(!)antu sajjanā

Guṇasaddādi raṃsālañkārasaññinā, Guṇa saddā acañ rhi so raṃsālañkāra amaññ rhi so, therena, ther saññ, yo chath(!)anissayo, akrañ khrok khu tui¹ i praññ kroñ³ phrac so Bhūridat jāt pāṭh i mhī rā atthanissaya kui, racito, cī rañ ap pri. tam chath(!)anissayam, thui khrok khu tui¹ i praññ kroñ³ phrac so Bhūridat jat pāṭh i mhī rā atth(!)anissaya kui, sū to² amyā³ jā sañ sā³ tui¹ saññ, valañc(!)antu. sikkhantu, nicca mhī vai amrai sañ ce kun sa taññ. sotujana tui¹ i akyui³ nhā rhe³ rhe³ so charā mrat tui i naññ³ kui amhī pru rve¹ Guṇaraṃsālañkāra ther saññ cī rañ ap so Bhūridat jat to² nissaya kā, i rve pri pri.

sakkarāj 1165 khu tan<choñ>mun la chan 12 rak ne ñña ne sum khyak ti³ akhyin tvañ Bhūridāt jāt nissaya kui re kū³ pri saññ.

(2) Candakumāra jāt aṭṭhakathā nissaya (Candakumārajātaka-vaṇṇanā nissaya or Khaṇḍahārajātaka-vaṇṇanā nissaya)

Beg.: namo tassa ~.

sattabhojjhaṅgamaṇḍitam ñāṇadhāraṃ 'bhivandiyā

likkham sattamanissayam so siṅhasijjhanissayo

aham, saññ, sattabhojjhaṅgamaṇḍitam, khunac pā³ so bhojjhan ratanā tui¹ phrañ¹ tan chā chañ ap so, ñāṇadhāraṃ, sabbaññutā ñāṇ to² i taññ rā phrac to² mū so mrat evā Bhurā³ kui, abhivandiyā, abhisakkaceṃ ādarena vandāmi, rui se evā rhi khui³ i, abhivandiyā, abhisakkaceṃ ādarena vanditvā rui se evā rhi khui³ pri³ rve¹, sattamam,

khunhac khu tui¹ i praññ kroñ³ phrac so, yaṃ nissayaṃ, akrañ C[h]andakumāra jāt paṭṭh i mhī rā atthanissaya kui, likkhaṃ likkhissāmi, re³ pā aṃ. so nissayo, thui khunhac khu tui i praññ kroñ phrac so C[h]andakumāra jat paṭṭh i mhī rā atthanissaya saññ, siṅghasi[n]jjha, lyañ evā cho mo pri³ ce so. satthā, saññ, Gijjhaku(!)t(!)e, Gijjhakuṭ toñ nhuik, viharanto, lyak, Devadattaṃ, Devadat kui, ārabba, rve¹, rājāsī(!) luddakamma ti ādina, rājāsī(!) luddakamma aca rhi so, gāthāpadena, phrañ, paṭimaṇḍitaṃ so, idaṃ Khaṇḍahālaajātakam, i Khaṇḍahāla jāt kui, kathesi, pri. tassa, thui Devadat i, vatthu, vatthu saññ, Saṃghabheda<kak>khaṇḍ(!)ake, Saṃghabheda-<kak>khandhaka nhuik, āgatam eva, lā saññ lyhañ taññ.

End: C[h]andarājā pana, C[h]anda mañ saññ kā³ Sammāsambuddho, catusacca, nā phyā ñeyya mrat dhamma kui ma thā³ ma krvañ lañ lañ kuiy tuiñ si mrañ nuiñ so, aham eva, ahaṃ eva, nā Bhurā³ saññ lyhañ, loke, lu nat brahma sum rvā bhava sum loka nhuik, udapādi, thañ rhā phrac to² mū i, iti idaṃ Khaṇḍahālaajātakam, i Khaṇḍahāla jāt kui, satthā, saññ, kathesi, ho to² mū pri. Khaṇḍahālaajātakam, Khaṇḍahāla jāt i mhī rā atthanissaya saññ, niṭhitaṃ, pri³ pri.

therena Guṇasadd[h]ādi ra<m>sālañkārasaññinā
kato sattamanissayo taṃ valaṅc(!)antu sajjanā

Guṇasadd[h]ādi raṃsālañkārasaññina(!), Guṇa sadd[h]ā aca nhuik rhi so raṃsālañkāra amaññ rhi so, therena ther saññ, yo sattamanissayo, akrañ khunac khu tui¹ i praññ kroñ phrac so C[h]andakumāra jāt pāṭṭh i mhī rā atthanissa<ya> kui, kato racito, ci rañ ap pri. taṃ sattamanissayaṃ, thui khunhac khu tui¹ i praññ kroñ phrac so C[h]andakumāra jat pāṭṭh i mhī rā atthanissaya kui, sajjanā, sū to² amyā jā sañ sā tui¹ saññ, valaṅc(!)antu sikkhantu, nicca mhī vai amrai sañ ce kun sa taññ. sotujana tui¹ i akyui³ nhā rhe³ rhe³ so charā mrat tui¹ i naññ kui amhī pru rve¹ Guṇaraṃsālañkāra ther saññ ci rañ ap so C[h]andakumāra jat to² nissaya kā³ i rve¹ pri³ pri.

sakkarāj 1165 khu natto² la praññ kyo² 4 rak krasapate ne¹ naṃ nak suṃ khyak akhyin toaṅ re³ kā³ rve¹ pri saññ. pu, di, ā nhañ praññ¹ cuṃ pā lui i.

(3) Nārada jāt aṭṭhakathā nissaya (Mahānāradakassapajātaka-vannaṇā nissaya)

Beg.: namo tassa ~.

maggatholumpana(!)yakam Buddhamaṃ par(!)amya veneyyam
likkham aṭṭhamanissayaṃ so siṅgha[m]sijjanissayo

ahaṃ, nā saññ, veneyyam, veneyya sattavā apon³ kui, maggatholumpanāyakam, maggañ rhac pā³ taññ hū so phoñ phrañ¹ nibbān rvhe praññ kam³ sui¹ pui¹ choñ to² mū tat so, Budd<h>am, sabbaññu mrat evā Bhurā³ kui, paṇ(!)amya, rhi khui³ i, paṇ(!)a(!)mitvā, rhi khui³ pri³ rve¹, yaṃ aṭṭhamanissayaṃ rhac khu tui¹ i praññ kroñ phrac so Nārada jāt paṭṭh i mhī rā atthanissaya kui, likkhaṃ, likkhissāmi, re pā aṃ¹. so aṭṭhamanissayo, rhac khu tui¹ i praññ kroñ phrac so thui Nārada jāt paṭṭh i mhī rā atthanissaya kui, siṅghamaṃ lyañ evā, si[n]jjha, ma phok ma pran amhan lyañ so pri³ ce so. satthā, mrat evā Bhurā³ saññ Laṭhivana(!)yyāne, than³ to uyyān nhuik, viharanto, ne to² mū lyak, ta naññ kā³, Laṭhivana(!)yyāne, than³ to uyyān nhuik, viharanto, ne to² mū chai so, satthā, saññ, Uruvel(!)akassapadam[m]anaṃ, Uruvel(!)akassapa kui chumma khrañ kui, ārabba, rve¹, ahu rājā Videhānan ti ādinā, ahu rājā Videhānaṃ aca rhi so, gāthāpadena, gāthā pud phrañ¹, paṭimaṇḍitaṃ, so, idaṃ Mahānāradajātakam, i Mahānārada jat kui, kathesi, ho to² mū pri.

End : Mahābrahmā, Nārada amaññ rhi so Mahābrahmā saññ kā³, bodhisatto, nā Bhurā-loṇ taññ³, evaṃ, sui, jātakam, kui, dhāretha, poṇ to² mū ÿ, iti idaṃ vitthāradesanam, ÿ sui¹ akyay so desanā to² kui, satthā, saññ, kathesi, ho to² mū ÿ. Nārada jātakaniṣṣayaṃ, Nārada jāt paṭṭh ÿ mhī rā atthanissaya saññ, niṭṭhitam, pri³ pri.

therena Guṇasaddhādi raṃsālaṅkārasaññinā
kato atth(!)amanissayo taṃ valañc(!)antu sajjanā

Guṇasaddādi raṃsālaṅkārasaññinā, Guṇ(a)saddā aca nhuik rhi so raṃsālaṅkāra amaññ rhi so, therena, ther saññ, yo aṭṭhamanissayo, akraṇ rhac khu tui¹ ÿ praññ kroṇ³ phrac so Nārada jāt paṭṭh ÿ mhī rā atthanissaya kui, kato racito, cī raṇ ap pri. taṃ atth(!)ama niṣṣayaṃ, thui rhac khu tui¹ ÿ praññ kroṇ³ phrac so Nārada jāt paṭṭh mhī rā atthanissaya kui, sajjanā, su to² amyā³ jā sañ sā³ tui¹ saññ, valañc(!)antu. sikkhantu, nicca mhī vai amrai sañ ce kun sa taññ³. sotujana tui ÿ akyui³ nhā rhe³ rhe³ so charā mrat tui¹ ÿ naññ kui amhī pru rve¹ Guṇaraṃsālaṅkāra ther saññ cī raṇ ap so Nārada jāt to² atthanissaya kā³ ÿ tvañ rve¹ pri pri.

sakkarāj 1165 khu prāsuiḷ la praññ kyo² le rak cane ne¹ naṃ nak nhac khyak ti³ akhyin tvañ Nārada jāt to² kui re³ kū³ rve¹ pri saññ. re³ kū³ ra so akyui kā, pu, di, ā praññ cuṃ pā lui ÿ.

Dan¹tuiṇ charā to² Rhañ Guṇaraṃsālaṅkāra (Guṇālaṅkāra) was born in Lhaññ³kū³ma, a village in the district of Pañ³talaī. He lived in Dan¹tuiṇ monastery in the district of Mrañ³khraṃ (Myingyan). He was a highly learned elder during the reign of king Chañphrūrhañ (1763–1776 A.D.). He wrote many niṣṣayas on the canonical texts and commentaries of the Khuddakanikāya. Milindapañhā vatthu (see below, 86, 87) is also written by him. For his life and works, see MCK IV 119 (no. 34); Ganthav 183 (no. 6); Piṭ-sm 642–651.

Mss.: PMT I Or 6459 A and B.

See Piṭ-sm 647–649.

75

Ms.or.fol. 391. SB, Berlin

Palm leaf. Wooden covers (packed with kampa lve^a; in a European paper-box). Foll. 201: ka-tī; 1 leaf without pagination; 16 blank leaves. The ms. consists of 8 parts. At the beginning of each part the respective number and the name Sāramaññjū are written. This name may refer to a former owner or to the author. Sāramaññjū may be a contaminated form of Vakkhut Sayadaw's alternative names, Maṇimaññjūsa and Maṇisāra, who wrote niṣṣayas on the complete Jātaka commentary. 48,4 × 4,8 cm. 40,7 × 3,5 cm. 7 lines. 2 punch holes. Partially gilded ms. Legible hand-writing. Marginal title: Vesantarā³. Dated sakkarāj 1162 (1801 A.D.) tapoṇ la chan chay rak buddhahū ne, ne¹ chvaṃ ma tuiṇ kañ. Pāli and Burmese (niṣṣaya). Prose.

Mahāvessantarajātaka niṣṣaya (Vessantarajātaka-vaṇṇanā niṣṣaya)

Beg.: namo tassa ~. satthā Bhurā³ sakhañ kā, Kappi(!)lavatthu(m), Kappa(!)lavat pri kui, upaniṣṣāya amhī pru rve¹ Nigrodhārāme Nigrodhāruṃ maññ so kroṇ nhuik,

viharanto ne to² mū lyak, pokkharavassaṃ krā bhak to nhuik rvā sa kai¹ sui¹ so muigh kuiv, krā bhat rhi so muigh kui laññ pe³, ārambha akroñ pru rve¹, pha(!)[s]sati varavaṇṇābhe ti iti ādinā gāthāpadena paṭimaṇḍ[h]itaṃ pha(!)[s]sa[va]ti varavaṇṇābhe hū saññ ka ca so gāthā pud tui¹ phrañ taṃ chā chañ tha lyhak so, idaṃ Mahāve<s>santarajātakaṃ, ī Mahāvesantara^b jāt to² kuiv, kathesi, i, hi, sañ eva.

End: sesaparisā kyvañ so parisat tuiv saññ kā³, idāni<ṃ> yakhu nā Bhurā³ phac to² mū so akhā nhuik, Buddhaparisā Bhurā³ rhañ paritsat tui saññ, ahesuṃ phac kun i. Ves<s>antaro rājā pana mañ Vesantara^b saññ kā³, Sammāsambuddho saccā le³ pā³ tarā³ tui kui mi mi alui lui kui tuiñ to² phrañ¹ si cañ to² mū prī sa so, aham eva, nā Bhurā³ saññ lyhañ, loke, lu tui tvañ, udapādi, thañ rhā³ phac to² mu i. Mahāve<s>santarajātakaṃ niṭhitaṃ. Mahāves<s>antarajāta<ka>ṃ Mahāvesantara^b jāt to² saññ, nith(!)itaṃ prī praññ cuṃ prī. Mahāvesantara^b jāt prī i.

Ves<s>antarapariyosāne, vi(!)satikoṭinaṃ sa<d>dhammāpi, samayo hoti, sapp(!)e gati-tabhātā^c, na papp(!)ajitā, Vesantara^b jāt kui Bhurā rhañ ho to² mu so akhā nhuik, akuṭe nhacchay kyvat kun i. lū sā kyvat kun saññ vahan ma hut.

sakkarāj 1162 khu tapoñ la chan chay rak buddhahū ne, ne¹ chvaṃ ma tuiñ kañ Mahāvesantara^b nissya kui re³ kū³ rve¹ prī praññ cuṃ saññ.

^a Made of cloth with inwoven bamboo sticks.

^b In Burmese, Vesantara is a usual variant spelling of Vessantara.

^c gihikābhatā

c. Abhidhamma

For further Abhidhamma texts see also 9, 30–32, 41.

76

Ms.or.fol. 927. SB, Berlin

Acc. 10381. Palm leaf. Wooden covers (packed with silken cloth wrapper), a paper-cutter and a ribbon. Foll. 308: ka–phe; 49 blank leaves; consisting of two sections: (1) foll. 144: ka–thā³: Yamuik akok; (2) foll. 115: ḍa–phe: Paṭṭhan³ akok rāsī cu. 47,3 × 5 cm. 38,5 × 4,5 cm. 8 lines. 2 punch holes. Partially gilded ms. Good hand-writing. Marginal titles: (1) Yamuik akok; (2) Paṭṭhan³ akok rāsī cu. On the first leaf the contents are given: Yamuik akok 12 aṅgā, paṭṭhan³ akok 9 aṅgā nhañ¹ 7 khyap (i.e. 9 aṅgā and 7 leaves), poñ³ 21 aṅgā nhañ¹ 7 khyap (i.e. total 21 aṅgā and 7 leaves). The paper-cutter: Yamuik akok Paṭṭhan³ akok ka ca phe chuṃ³. Dated (1) sakkarāj 1210 (1848 A.D.) pathama vāchui la chan 5 rak ne¹; (2) sakkarāj 1210 (1848 A.D.) pathama vāchui la praññ¹ kyo² 10 rak. Burmese and Pāli. Prose. Ribbon: the text runs as follows:

’oñ rap rvhe praññ, rok cim¹ raññ rve¹,
suṃ maññ lu pra³, mrat Bhurā³ i,
ho thā³ amhaṃ, dhammakhaṃ kui,
koñ mvaṃ se khrā, taññ cim¹ nhā lyhañ,
rvhe cā kyui³ tvañ, phrū vā chañ rve¹,

cit rvhañ kraññ eva, lhū dāna kroñ¹,
 bhava noñ khā, saṃsarā vay,
 pay rvā ma lā³, nat rvā svā³ rve¹,
 rvhe sā³ rvhe lyhaṃ, rvhe pit mhaṃ nhañ¹,
 khyam ram tañ¹ tay, nat mrā³ lay tvañ,
 caṃ pay caṃ pa, caṃ pri³ mha lyhañ,
 caṃ kra ma tū, ta chū noñ lyhañ,
 Mitaññ rhañ nhuik, kyvat khyañ pā lui,
 toṃ paṃ chui saññ, mag phuil nibban rok ce so.

(1) Yamuik akok and (2) Paṭṭhān³ akok rāsi cu

The ms. begins with the (1) Yamuik akok:

Beg.: namo tassa ~. ratanattayaṃ namām' ahaṃ. Kathāvatthu kyam³ kui ho to² mū saññ i akyhā³ mai¹ nhuik Yamuik kyam³ kui ho to² mū i. thui Yamuik kyam³ nhuik tuṃ saññ laññ Mūla yamuik, Khandha yamuik, Āyatana yamuik, Dhātu yamuik, Sacca yamuik, Saṅkhāra yamuik, Anusaya yamuik, Citta yamuik, Dhamma yamuik, Indriya yamuik ā³ phrañ¹ chay pā³ aprā³ rhi i. thui chay pā³ tui¹ tvañ Mūla yamuik kui rhe³ ū³ evā ho to² mū i. thui Mūla yamuik tuṃ saññ laññ, uddesa niddesa ā³ phrañ¹ nhac pā³ aprā³ rhi i. thui tvañ, uddesa kui rhe³ i. thui nhuik tuṃ saññ laññ, tikamātikā uddesa, dukamātikā uddesa ā phrañ nhac pā³, i. thui tvañ tikamātikā uddesa kui rhe³ i.

End: cakkhuparijānissati kā³ kyvat thuik so puthujjañ, 'ok, ma, 3, 'ok, pha, 3, 7 taññ. na kā³ ma kyvat thuik so puthujjañ, ta yok. ara, ma, ara, pha, suñ yok taññ. doma, ssati kā³, kyvat thuik so, jjañ, 'ok, ma, 2, 'ok, pha, 2, ñā³ yok taññ. na kā³ thui mha krvañ so ñā³ yok taññ. aññatā, ssati, kā³, kyvat thuik, jjañ, ta yok sā taññ. na kā³ i mha ta pā³ kui³ yok taññ. aññi, ssati, kyvat thuik so puthujjañ 'ok, ma, soṃ yok, 'ok, pha, soṃ yok, 7 taññ. na kā³ thui mha krañ so soṃ³ yok taññ. aññatā, ssati kā³, kyvat thuik, jjaññ, ka mathān, 4, 'ok, pha, 3. rhac yok taññ. na kā³ thui mha krvañ so nhac yok so puggui lyhañ taññ. i sui¹ mhat sa phrañ¹ pariññāvāra kui ho nuiñ koñ pri. Indriya yamuik akok pri³ i.

sakkarāḥ 1210 pri¹ paṭhamā vā chui la chan 5 rak ne tvañ Indriya yamuik akok kui re³ kū³ rve¹ pri³ 'oñ nrañ saññ. pu, di, ā.

Burmese explanation of the Yamaka: it consists of the following parts:

- 1) ka-kai: Mūla yamuik akok;
- 2) kai-khe: Khandha yamuik akok;
- 3) khai-gho: Āyatana yamuik akok;
- 4) gho-gho²: Dhātu yamuik akok;
- 5) ghaṃ-co²: Sacca yamuik akok;
- 6) caṃ-jaṃ: Saṅkhāra yamuik akok;
- 7) jā³-jho: Anusaya yamuik akok;
- 8, jho-ñña: Citta yamuik akok;
- 9) ññā-tā: Dhamma yamuik akok;
- 10) ti-ṭhā³: Indriya yamuik akok.

In Piṭ-sm 563–568, six similar texts by different authors are mentioned.

On fol. da, the text of (2) Paṭṭhān³ akok rāsī cu begins:

Beg.: namo tassa ~. paccayuddesa kui ho to² mū saññ̄ i akhyam^a mai¹ nhuik paccayaniddesa kui ho to² mū i. thui paccayaniddesa nhuik tum saññ̄ laññ̄, hetupaccayaniddesa aca rhi so ā³ phrañ¹ nhac chai¹ le³ pā³ aprā³ rhi i. thui nhac chai le³ pā³ tui tvañ, hetupaccayaniddesa kui rhe³ ū³ cvā ho to² mu i. thui hetupaccayaniddesa nhuik tum saññ̄ laññ̄, nida(!)ssitabbadhamma nidassanākāra ā³ phañ¹ nhac pā³ aprā³ rhi i. thui nhac pā³ tui tvañ, nida(!)ssitabbadhamma kui rhe³ ū³ cvā ho to² mū i. ho ham kā³ hetupaccayo ti hū saññ̄ taññ̄. thui noñ nidassanākāra kui ho to² mū i.

End: sampadān kā³ cetanā kraññ̄ so yakhañ nāmakkhandhā paccayuppān i. nā nā, am¹, kattā³ kā³ ahit vipāk upekkhāsahagut, 12 khu mahāvīpāk mahaggutvipāk phuil upakhāsahagot^b ā³ tat so lobhamū mohamū mahākusuil mahaggutkusuil upakhāsahagut^b cetanā paccaññ̄³ i. sampadān kā³ alyhañ nāmakkhandhāpaccayuppān i. ta, pa, nhuik, nā nā, sā, kattā³ kā³ sukhāsahagut kāyaviññāññ̄ somanassa santīraṇa mahāvīpāk somanassasahagut ā³ tat so lobhamū mohamū mahākusuil cetanā paccaññ̄³ i. cetanā kā³ alyhañ nāmakkhandhāpaccayuppān i. ta, du, nhuik, nā nā sā, kattā³ kā³, lobhamū mohamū cetanā paccaññ̄³ i. sampadān kā³ dukkhasahagut kāyaviññāññ̄ paccayuppān tarā³ ra i. Aṭṭhasaṅkhyākamma<ṃ> niṭhitam.

sakkarāj 1210 pri¹ pathama vachui la praññ̄¹ kyo 10 rak ne¹ tvañ Saṅkhyākamma kui re³ kū³ ve¹ pri³ 'oñ mrañ saññ̄. pu, di. ā nhañ¹ pri¹ cum pā lui i. nibbānapaccayo hotu.

Burmese explanation of the Paṭṭhāna: in Piṭ-sm 569–574 several similar texts are mentioned, but we cannot identify our work with any particular text quoted there.

^a khrā³

^b upekkhāsahagut

77

Ms.or.fol. 368. SB, Berlin

Acc. 2158. Palm leaf. Wooden covers. Foll. 361: ka-so²; 2 leaves jhai and da (the 2 leaves jhai contain the continuation of the text, the 2 leaves da are duplicates); 1 blank leaf at the end. 50,2 × 6 cm. 40,5 × 5,2 cm. 9 lines. 2 punch holes. Gilded ms. Very good hand-writing. Marginal title: Samo nissaya (the Burmese short form of Sammohavinodanī). Some corrections on foll. gho², ca, jhā, jhī, jhe, jhai (1), ṭa, ṭai, ṇā³, thi, thū, dhā, bū, bhā, bhū, mū, yū. Dated sakkarāj 1162 (1800 A.D.) kachum la chan 11 rak cane ne¹ ne ta khyak ti³. Pāli and Burmese (nissaya). Prose.

Sammohavinodanī-aṭṭhakathā nissaya

This manuscript contains the first part of a nissaya of the Sammohavinodanī by Buddhaghosa (see CPD 3.2,1) from the beginning to the 6th chapter, i.e. Paṭicca-samuppādavibhaṅga.

Beg.: catusaccadaso, saccā le³ pā³ kuiv mrañ to² mū prī tha so, nātho, lu nat tuiv¹ i kuiv³ kvay rā phrac to² mū tha so, Sambuddho, khap sim³ so tarā³ tuiv¹ kuiv akrvañ mai¹ si to² mū prī tha so, aṭṭhārasahi, tachai¹ rhac pā³ atuiñ arhaññ̄¹ yhi kun so, Buddhadhammehi, Bhurā³ guṇ to² tuiv¹ nhañ¹, upeto, praññ̄¹ cum to² mū tha so,

nāyako, veneyya sattavā tui¹ kuiv, sugati, nibbān praññ suiv¹ choñ to² mū tat tha so, satthā, Bhurā³ sikhañ saññ, catūhi vibhāgehi, le³ pā³ kun so abhuiv¹ tuiv¹ phrañ, Dhammasaṅgaṇi kyam kuiv, pakāsayitvā, desayitvā, ho to² mū pri³ rve¹, tass' eva, thui Dhammasaṅgaṇi kyam kui ho to² mū pri³ saññ i lyhañ, samanantaram, akhyā³ ma hi εo kāla nhuik, atthāra[sajsannam, ta chay rhac pā³ atuiñ arhaññ rhi kun so, Khandhādi-Vibhaṅgaṇam, Khandhavibhañ aca rhi kun so Vibhañ tuiv¹ i vasena, acvam ā³ phrañ, yañ Vibhaṅgam, akrañ Vibhañ kyam³ kuiv, desayi, ho to² mū pri, tassa, thui Vibhañ kyam i kuiv laññ hū, samvanna(!)nakkamo, atthakathā acaññ saññ, phvañ khrañ acaññ saññ laññ³ hū, idāni, yakhu akhā nhuik, yasmā, kroñ¹, sampatto, rok pri, tasmā, kroñ¹, tassa, thui Vibhañ kyam i, atthavannanam anak i aphvañ kuiv, atthakathā kuiv laññ hū, porānatthakathānāyam, rhe³ atthakathā naññ³ kuiv, vi[g]gāhetvā, yū rve¹, saddhamme, sū to² koñ³ tarā³ nhuik, gāravam, ruiv se khrañ³ kuiv, katvā, pru rve¹, karissāmi pru am¹, tam atthavannanam, thui atth(!)-akathā kuiv, sādhave, su to² koñ phrac kun so, tumhe, sañ tuiv¹ saññ, samāhitā, taññ kraññ so cit rhi kun saññ, hutvā, phrac kun rve¹, sun(!)ātha, nā lañ¹ kun.

End: etasmim, thui paticcasaṃmuppād tarā³ nhuik, pariyaṭṭivasanaṃcintana^a-patipattik-kamavivajjitānañ ca, sañ khrañ³ nā khrañ³ kram khrañ³ kyañ¹ khrañ acañ mha kañ³ kum so puggui tui¹ ā³, ñānap[p]abhedo, nān athū saññ, kat(!)āci pi, ta ram ta chac myha lyhañ, yasmā, kroñ¹, na hoti, phrac, tasmā, thui kroñ¹, dhīro, paññā rhi saññ, tattha, thui paticcasaṃmuppād tara³ nhuik, sadā, akhā khap sim, pariyaṭṭisavaṇacintana patipattikkamato, sañ khrañ³ nā khrañ³ kram khrañ³ kyañ¹ khrañ³ acañ ā³ phrañ kayirā, pru rā i, hitadevasaccam, tato, thui paticcasaṃmuppād nhañ¹ sañ khrañ nā khrañ³ kram khrañ³ kyañ¹ khrañ³ kicca thak, aññam, ta pā³ so, karaṇiyataram, athū³ sa phrañ¹ pru ap so kicca saññ, na atthi, rhi. Abhidhammabhājanīyam, saññ, nithitam, pri. ayañ paccayākāro, kui, Suttantābhidhammabhājanīyavasena, Suttantabhājanī Abhidhammabhājanī tui¹ i acvam ā³ phrañ, dviparivatt(!)am eva, nhac pā³ so phok pram khrañ rhi so desanā kui sa lyhañ, nimāritvā^b, thut rve¹, bhājetvā, rve¹, dassito, pri. paticcasaṃmuppādavibhaṅganiddeso, paticcasaṃmuppādvibhañ aphvañ¹ saññ, nithito, pri³ pri.

saddammahitakāmena atthakathānissay[y]am
karontana^c mayā pattam [yam]yampuññam hitadāyakam
tena puññena ijjanta^d sabbasattamanorathā
rājāno pi ca rakkhantu dhammena sāsanapajam

saddammahitakāmena, pariyaṭṭidhamma i pran¹ pvā³ khrañ³ kuiv alui rhi saññ phrac rve¹, chattha-atthakathānissay[y]am, paticcasaṃmuppādvibhañ atthakathānissaya kuiv, karontena, so, mayā, saññ, hitadāyakam, ci³ pvā³ khyam³ sā kuiv pe³ tat so, yañ puññam, akrañ koñ³nhu kuiv, pattam avigatam, ra ap pri. tena puññena, kroñ¹, sabbasattamanorathā, khap sim kun so sattavā tuiv¹ i nhalum alui tuiv saññ, ijjantu^d praññ¹ cum ce kun sa taññ. rājāno 'pi mañ tuiv saññ laññ dhammena, tarā³ sa phrañ, sāsa<na>ñ[ñ] ca sāsanā to² kuiv laññ³ koñ³, pajañ[ñ] ca, sattavā apoñ³ kuiv laññ³, rakkhantu, coñ ce kun sa taññ³. cirañ tith(!)atu saddhammo.

sakr(!)araj 1162 kachum la chan 11 rak cane ne¹ ne ta khyak ti³ akhyin tvan Sa<m>mohavinot(!)ani nissaya 'ok kyam³ kui re kū³ rve¹ pri praññ cum saññ nat lu sādhu kho ce so. pu, di, ā, nhan praññ cum pā lui i.

The author's name is not found in the manuscript. A well-known nissaya on Sammohavinodani was composed by Maniratanā charā to² Rhañ Ariyālaṅkāra (for his biography,

see above, 38); see Piṭ-sm 670; Ganthav 18 (no. 8): PLB 56. From the style of the final portion, it may be concluded, however, that this manuscript possibly contains an earlier Sammohavinodanī nissaya composed by Rhañ 'Un³ Nūi who lived 815-855 B.E./1453-1493 A.D.; see Ganthav 6f. (no. 9.). Since both texts are not available here, we cannot determine the identity of the text beyond doubt.

- ^a pariyattisavanacintana
- ^b niharitvā
- ^c karontena
- ^d ijjhantu

78

31.24: 1 and 2. MfV, Hamburg

Palm leaf. Foll. 2: nā, ni (incomplete). 47,8 × 5,1 cm. 40,8 × 4,4 cm. 8 lines. 2 punch holes. Partially gilded ms. Good hand-writing. No date. Pāli. Prose.

Fragment

pavattaṃ pavatteyya kasmā tassa pavattiyā hetūnaṃ atthitāya, aṇusahagatāni kāmarāgapaṭighasaṃyojanāni aṇusahagato kāmarāgānussayo, paṭighānussayoti ime pana cattāro kileseso maggo uppajjamāno pasa ghāteti. idāni kuto anāgāmissa ekaṃ bhavaṃ ṭhapetvā dutiyabhava upādiṇṇakavapattaṃ pavattissati evaṃ anāgāmimaggo upādiṇṇaka pavattaṃ appavattaṃ kurumāno upādiṇṇakato vuṭṭhātināmo sace arahato arabhattamaggo abhāvito abhavissa rūpārūpabhavesu upādiṇṇakapavattaṃ pavatteyya. kasmā tassa pavattiyā hetunaṃ atthitāya, rūparāgo arūparāgo māno uddhaccaṃ avijjāmānānussayo bhavarāgānussayo avijjānussayo ti ime pana aṭṭhakileseso maggo uppajjamāno 'va samu(g)ghād(!)eti. idāni kuto khīṇāsavassa pana bhava upādiṇṇakapavattaṃ pavattissati evaṃ arabhattamaggo upādiṇṇakapavattaṃ appavattaṃ kurumāno upādiṇṇakato vuṭṭhātināṃ (. . .)

The fragment seems to belong to a commentary on Paṭisambhidāmagga or on an Abhidhamma text. Similar, but not identical passages are found in Paṭisambhidāmagga-aṭṭhakathā 118 and 400 of PTS edition.

B. EXTRA-CANONICAL BUDDHIST PĀLI WORKS WITH NISSAYAS AND TRANSLATIONS

For further extra-canonical Buddhist Pāli works, see 3, 6, 8, 11, 25, 26, 28, 34.

79

Hs.or. 3553. SB, Berlin

Palm leaf. Foll. 2: chu, cham. 47,9 × 5,5 cm. 38,8 × 4,8 cm. 8 lines. 2 punch holes. Partially gilded ms. Good hand-writing. Marginal title: Khuddasikkhā pāṭh. No date. Pāli. Prose and verse.

Dhammasiri: **Khuddasikkhā**

A fragment of Khuddasikkhā.

See above, 3, 11 and 25.

80

Hs.or. 3547. SB, Berlin

Palm leaf. Foll. 105: ka-jhā: 7 leaves without writing. 48,9 × 6 cm. 40 × 5 cm. 10 lines. 2 punch holes. Partially gilded ms. Good hand-writing. Marginal title: Khuddasikkhā nissaya; on some foll.: Khuddhasikkhā nissaya. Some corrections on foll. chā³ and jo. Dated sakkarāj 1237 (1875 A.D.) khu vākhoñ la chan³ 12 rak 3 khyak tī kyo². Pāli and Burmese (nissaya). Prose and verse.

Mañiratanā charā to² Rhañ Ariyālañkāra: **Khuddasikkhā nissaya**

Beg.: namo tassa ~.

matyajjhamatyaggabhipuññavantaṃ
pāṇyajjhapaṇyābhinamassaṇe<y>yam
devajjadevābhivissuddhicittam
[y]yatyajjhayatyābhīpa<ṇa>myabuddham
mathachekaṃ^a sivanāyakaṃ^b vande seṭṭham dhammapaṇṇavam^c
suddhiṃ [m]jaggadakkhiṇe<y>yakaṃ saṃghatassa<jj<h>orasuttamam
rat[t]anattayamaccantaṃ evaṃ namassaṇ(!)eyyakaṃ
sammāsañkappacittassa saṃ<p>āletu manam mama
viññātu 'ttho hi sakkā na sante pi pubbanissaye
sukhe na mandapaññena [hi] bhikkhūnā 'ham 'bhiyācito
raj(!)issam Paññāmaññjū(!)nā sikkhākāmena nissayam
nāṭisañkhepavithhāram navaṃ pītivivaḍḍhanam

ahaṃ, nā saññ, matyajjhamatiṃ, paññā rhi so sū tui¹ thak lvan so paññā rhi phrac
to² mū tha so, aggaṃ, amyui³ ā³ phrañ mrañ¹ mrat to² mū tha so, abhipuññavan-
taṃ, sāvaka paccakabuddhā tui¹ thak lvan so thū³ so bhūṃ³ rhi to² mū tha so,
pāṇyajjhapāṇi, sattavā tui¹ thak mrat so sattavā phrac to² mū tha so, abhinamas-
saneyyam, rui se so ā³ phrañ¹ rhi khi³ ap tha so, devajjhadevam, nat tui¹ thak
mrat so visuddhi nat phrac to² mū tha so, abhivissuddhacittam athū³ sa phrañ¹
kilesā tui¹ mha cañ so cit rhi to² mū tha so, yatajjhayatiṃ, rahan³ tui¹ thak mrat
so rahan³ phrac to² mū so Buddham, mrat cvā Bhurā³ kui, paṇamya, rui se so ā³
phrañ¹ rhi khi³ rve¹.

i gāthā kā³ indavac(!)irāgāthā taññ³.

mathachekaṃ^a, avijjā taññ³ hū so amuik kui phrat to² mū tat tha so, sivanaya-
kaṃ^b, veneyya sattavā tui¹ kui, sugati nibbān kui choñ to² mū tat tha so, seṭṭham,
athū³ sa phrañ¹ khi³ mvam³ to² mū ap tha so, aṇṇavam, samuddarā kai¹ sui¹ nak
nai kyay van³ cvā tha so, dhammañ ca, chay pā³ so tarā³ to² kui laññ³ koñ³,

suddhimam, kilesā tui¹ mha cañ so cit rhi to² mū tha so, aggadakkhiṇeyyakam, mrat so alhū kui kham to² mū thuik tha so, tassa, thui mrat evā Bhurā³ i, orasam, sā³ to² phrac tha so, uttamam, nhup ap pri³ so avijjā taññ³ hū so amuik rhi to² mū tha so, samghañ ca, samghā to² apoñ³ kui laññ³ koñ³, vandāmi, rhi khui³ pā i.

i gāthā kā³ vetāligāthā taññ³.

evam, i sui¹, accantam, cañ cac ā³ phrañ¹, namassaneyyam, nā saññ rhi khui³ ap so, ratanattayam, ratanā tui¹ i sumpā³ tui¹ i apoñ³ saññ, sammāsaṅkappacittassa, sammāsaṅkappa nhañ¹ rhaññ so cit rhi tha so, mama, nā i, manam, cit kui, sampāletu, koñ³ evā coñ¹ to² mū ce sa taññ.

i gāthā kā³ <pa>t<h>yāvattavipulāgāthā taññ³.

vanditvā, rve¹ pubbanissaye, rhe³ charā tui¹ saññ pru ap so nissaya saññ, sante pi, rhi so² laññ³, mandapaññehi, paññā naññ³ so sotujana tui¹ saññ, attho, anak kui, sukkhena, lvay sa phrañ¹, viññātum, si khrañ³ nhā, li yasmā, akrañ kroñ¹ na sakkā, ma tat nuiñ, tasmā, thui sui¹ ma tat nuiñ saññ i phrac kroñ¹, sikkhākāmena, sikkhā sumpā³ kui alui rhi so, Paññāmañjunā, Paññāmañjū amaññ rhi so, bhikkhunā, rahan³ saññ, abhiyāceto, arui ase toñ³ pan ap saññ phrac rve¹, nāti-saṅkhepavittāram, ma kyañ³ lvan³ ma kyay lvan³ tha so, pītiyaḍḍhanam, pīti kui pvā³ ce tat tha so, navam, asac phrac so, nissayam, nissaya kui, racissam, cī rañ am¹.

i gāthā sum³ khu kā³ pat<h>yāvattavipulāgāthā taññ³.

ādito u[p]pasampanna sikkhitabbaṃ samātikam

Khuddasikkham pavakkhāmi vanditvā ratanattayam

aham, saññ, rattanattayam, ratanā sum³ pā³ tui¹ i apoñ³ kui, vanditvā, rhi khui³ rve¹, āditoyeva, pañjañ³ phrac so akhā mha lyhañ, paṭhāya, ca rve¹, ta naññ³ kā³, ādito ādimhi meva, pañjañ³ phrac so khaṇa nhuik lyhañ, upasampanna sikkhitabbaṃ, pañjañ³ phrac sui¹ rok so rahan³ saññ, sañ ap tha so, samātikam, samātikā nhañ¹ ta kva phrac so, Khuddasikkham, Khuddasikkhā amaññ rhi so, pa<ka>raṇam, kyañ³ kui, pavakkhāmi, ho am¹. ādito kui nhac naññ³ anak yojanā yā nhuik, rhe³ naññ³ kā³ ṭikā sac alui taññ³. nok naññ³ kā³ ṭikā hoñ³ alui taññ³.

End: ayam, i Khuddhasikkhā saññ, parimāṇato, kyam³ atuiñ³ arhaññ ā³ phrañ¹, gāthānam, tuiv i, pañcamattehi, nā³ khu saṅkhyā atuiñ³ arhaññ rhi so, satehi, tuiv¹ phrañ¹, ett[h]a(!)vat[h]ā, i myha nā³ rā so gāthā are atvak phrañ¹, nitṭhānam, suiv¹, upagato, rok i. ṭikā charā alui anak yojanā khrañ³ nhuik, ett[h]a(!)vat[h]ā, saññ, pañcamattehi gāthāsatehi kui nai¹ i. Khuddhasikkhā nissaya pri³ i.

Kusannāmassa^d nagarassa puratthimapadesake
sāsanaru<h>abbūtassa atthayojanamāke^e

Nerañ ti vhayagāmassa pacchima<ṇ> isanissite
uttaras[a]mim disābhāge ṭhānepañcadhana(!)ssate

gamanāgamanasampanne Mañiratanā(!)nāmake
ālaye puññanibbatte santa(!)sane tibhummike

bahuggaṇavācakena atigambhi(!)rabuddhinā
ādimhā[a]riyasaddena Alaṅkāro ti nāminā

mahātherena yuttana ahāpetvāna sabbaso
sāvakānam v[h]ācanañ ca antarā antarakkhena^f
sampatte dvisaha<ssa>ñ ca dvisatam jinasāsane

tesaṭhi ca vassagaṇane <racito nissayo ayaṃ
navabhū Khuddasikkhāya munisāsanabuddhiyā>

<na>grassa, mruī ī, addhayaḥjanapamāṇake, yūjanā khvai atuiñ³ arhaññ rhi so, puratthimapadesake, arhe¹ arap nhuik, Nerañ ti vhayagāmasa, Nerañ³ hū rve¹ amaññ rhi so rvā ī, pacchima, anok arap suiv¹, isanissite, caññ³ ṇay rvan³ tha so, gamanāgamanasampanne, alā³ alā nhañ¹ praññ¹ cuṃ tha so, santāsane, sū to² koñ³ tui¹ ī kin³ 'oñ³, mve¹ lo² pyo phvay rā phrac tha so, uttaras[a]mimdisābhāge, mrok arap myak nhā aphui¹ nhuik, pañcamanugadhō², kutlut le³ atā ṇā³ rā rhi so, ṭhāne, arap nhuik, puññanim(!)patthe koñ³ mhu kaṃ kroñ¹ phrac tha so, tibhum-make, bhum suṃ³ chañ¹ rhi tha so, Maṇiratanā nāmake, Maṇiratanā amaññ rhi so, ālaye, kyoñ³ nhuik, bahuggaṇavācakena, myā³ cvā so ta paññ¹ apoñ³ kuiv cā sañ pe³ tat tha so, atigambhiy(!)abuddhinā, alvan nak nai lha cvā so paññā rhi tha so, ādimhi, aca nhuik, ariyasaddena ariyasaddā nhañ¹, yuttana, rhaññ tha so, Alañkāy(!)o ti nāmiko, Alañkāro hū rve¹ amaññ rhi tha so, therena, mahā ther saññ, sāvakānaṃ, ta paññ¹ sā³ tui¹ ā³, vācanañ ca, kyaṃ³ gan sañ khrañ³ kui laññ³, sabbato, akhrañ³ khap sim³ phrañ¹, ā(!)hāpetvāna, ma yut ce mū rve¹, antarā antarakkhāpe, krui³ kyā³ krui³ kyā³ ā³ lap so khaṇa nhuik, jinasāsane, Bhurā³ sakhañ sāsanā to² saññ, vassanato, anhae are atvak ā³ phrañ¹, dvisahasañ ca, nhae thoñ sui¹ laññ³ koñ³ dvisatañ ca, anhae ta rā¹ suiv¹ laññ³ koñ³, tesaṭhi ca, khrok chay suṃ³ nhae suiv¹ laññ³ koñ³, sampatte, rok lat so², munisāsanabuddhiyā, Bhurā³ sāsanā to² pran¹ pvā³ caññ pañ ce khrañ³ ṇhā³, Khuddasikkhāya, Khuddasikkhā ī, navabhū, asac phrac rve¹ phrac so, ayaṃ nissaya, ī nissaya kui racito, pri.

yathā anantarāyena niṭṭhito <nissayo> ayaṃ
bhontānantarāyen' eva sukhino sabbapānino ti

ayaṃ nissayo, ī nissaya saññ, anantarāyena, antarāy ma rhi sa phrañ¹, niṭṭhito yathā, aprī³ suiv¹ rok sa kai¹ suiv¹, evaṃ tathā, tū. sabbapānino, khap sim³ so sattavā tui¹ saññ, anantarāyena, antaray ma rhi sa phrañ¹, sukhino, khyam³ sā so, cit rhi kun saññ, bhavantu, phrac ce kun sa taññ³.

iminā puññakammena aññena kusalena ca
ito ca(!)tāhaṃ dutiye att[h]abhāvamhi āgate
Himavantāpadesamhi sabbade¹ Gandhamādane
āsanne [pavattāya] maṇiguhāya rukkho Mañjūsako [niṭṭhito].
loka thvaṭ khyā, roñ khyok phrū nhañ¹
Mahāmuni bhun³ rhi sa phrañ¹,
ññi to² cac kui, cañ cac ce¹ re,
dū bho² mve³ rve¹, lvan le rhe³ ka,
Candasūriya mañ³ lha mrat cvā
dāyakā nhañ¹, brahmā sikrā³,
nagā³, gaḷuṃ, gumbhān myā³ cvā
nat takā tuiv¹, ratanā ā³,
mrat kuiv³ pā³ kui, kuiv cā³ to² han,
santān tū cvā, svañ³ pri³ khū mha,
phū³ pā ra kroñ³ khvañ toñ³ so,
koñ³ ī dāyakā, myā³ cvā rhañ
sak to² svañ³ mha, khyak khyañ³ ce¹ re,
kraññ phrū sā mo, pro ho aṃ¹ bhvay,

bhay sū³ sakhañ, bhay arhañ hu,
 chaṃ pañ muṃ ññhañ³ ma rvañ³ tū sū³,
 kuiy cā³ saññ kui, saññ mhā acac,
 saññ mhā phrac hu cañ cac pri³ tuiñ
 ma si nhuiñ khai, bhun³ lhuin pat vañ³,
 noñ to² mañ³ ka, thā³ khyañ³ mettā,
 lak vā kū lyak, ñā i ññi dve
 caññ³ ve³ nok khā sāsana kuiv,
 ñā i kuiy cā³, lū nat myā³ nhañ¹,
 cī³ pvā³ khyam³ sū coñ pā le i
 ñā ka i lyhañ ma ne taññ rve¹,
 thvak ce khyin koñ³, māka^k poñ³ so²,
 kuiv rā kyo² mha, sak to rhac chay
 praññ¹ cuṃ kvay saññ, pro² bhvay myā³ cvā
 Kusinnārum, añkhyañ³ cuṃ nhuik,
 kachum praññ¹ la muig³ sok tha vay,
 caṃ tha nibbān yū maññ kyaṃ kai,
 ekaṃ can cac, ññi to² cac laññ,
 kyvañ³ rāj so khā, ñā³ thoñ sāsana
 rhaññ kya so kā³, cakā³ ma pro
 tumṃhi bho lyhañ, ññi co ne rāj
 miñ¹ to² mrac rve¹, cañ cac cakā³
 thā³ saññ mhaṃ cvā, Mahāmuni.
 mrat bhun³ rhi ka, kuiv to² cā³ kuiv
 vat tvā³ ññvat pyoñ³, lak chay khyoñ³ nhañ¹.
 rum poñ saddā phū³ bhā ya sū³,
 akyaṃvup ā³ kuiv, rhaññ lyā³ saṃsarā,
 nok lā Mide³, ññi lā pai kuiv,
 ma lvai ekaṃ, phū³ ra mhān saññ,
 nibbān rve mruiv¹, rok ce soi¹.
 okāsa, okāsa.
 arhe¹ mhā ve ve, nhañ³ muig³ cui rve¹,
 ne la vañ ca, la la vañ³ vañ³,
 kyoñ³ to² rañ³ mhā, pvañ³ kañ³ cit ci
 arit sū sū, rve sū³ ññoñ rvak,
 kato¹ phak nhañ¹, 'uṃ 'uṃ sai³ sai³,
 rhañ³ to² kvai, chvam³ phrū kyai,
 ñarai lvat ce so, okāsa, okāsa.
 nibbāna paccayo hotu.

sakkarāj 1237 [nhac] khu vāgoñ la chan³ 12 rak 3 khyak ti³ kyo³ akhyin tvañ, Khudda-
 sikkhā nissaya kuiv, re³ kū³ rve¹ pri³ 'oñ mrañ saññ. re³ ya so akhyi³ pu, di, ā nhañ¹
 praññ¹ cuṃ pā lui i.

There are 5 different versions of Khuddasikkhā nissaya by different authors (see Piṭ-sm
 760–762 and MÑM 290, 291). For the present author see above, 38.

Ms.: Oldenb 105.

See Piṭ-sm 761 ; Ganthav 18 (no. 9).

^a tamachekam

^b saveneyyakam

^c dhammam ca 'ṇṇavam

^d The following portion recurs with minor variations in the mss. above, 38, 64, and below, 93.

^e adḍhajojanamāpake

^f antarā antarakkhane

^g pañcadhanussate

^h nhac rā

ⁱ pabbate

^j Some verses of the author's patthanā are omitted in the ms.

^k māsa

^l These verses which were added by the scribe contain a history of the famous "Mahāmuni image" from Arakan which is now in the Mahāmuni Pagoda in Mandalay.

81

Ms.or.fol. 939. SB, Berlin

Acc. 10393. Palm leaf. Wooden covers (in a European paper-box). Foll. 354: ka-vai; 10 blank leaves; consisting of 2 texts: (1) foll. 73: ka-cha: Suttasaṅgaha; (2) foll. 271: chā-vai: Suttasaṅgaha nissaya sac. 48,8 × 5,6 cm. 39,5 × 4,7 cm. 9 lines. 2 punch holes. Partially gilded ms. Good hand-writing. Marginal titles: (1) Suttasaṅgaha paṭṭh; (2) Suttasaṅgaha nissaya sac. Dated sakkarāj 1199 (1838 A.D.) tapui¹tvai la praññ¹ kyo² 12 rak tanaṅganve ne¹, ne suṃ khyak tī. Scribe: (1) Toṅbhakkuiñ Pukhan³ Kaṅkri Saddhamma. Former owner of (2), mentioned in the colophon: Ū³ Jina of Man'oñ monastery. (1) Pāli. (2) Pāli and Burmese (nissaya). Prose.

(1) Ariyavaṃsa: **Suttasaṅgaha** and (2) Chumthā³ charā to² Rhañ Nandamālā: **Suttasaṅgaha nissaya sac**

In the manuscript, the text of Suttasaṅgaha by the Ceylonese monk Ariyavaṃsa is followed by the "new" nissaya on it by Chumthā³ charā to² Rhañ Nandamālā. We reproduce here the beginning and the end of the nissaya only:

Beg.: namo tassa ~.

sutta<ṃ>suttam munindāham Suttasaṅgahapāliyā
anekavokiram^a attham dipa(!)nto desakehi ca
vanditvā yācito nātham dhammadīpakabhikkhūnam
manam udāharam netvā dīpes<s>am appakam idha
sādhippāyam manoramam sundaram panatesayam^b
pītivivadḍhanam dīpam saccāna<ṃ> dassakam mudu
sakkaccam tam suṇantu ve dhammadīpakatheravā
ayañ ca me jane tosa[ya]ṃ desentānam hi teḍiya^c

aham, saññ, suttam, veneyyasattavā apon³ tui¹ kui apāy chan³ rai vaṭ chan³ rai mha
koñ evā coñ¹ rhok to² mū tat tha so, suttam, saccā le³ pā³ tui¹ kui koñ evā pra to² mū

tat tha so, vā suttam, koñ mrat lha so arahatta phuil taññ¹ hū so sabhāvadhamma rhi to mū tat tha so, suttam, alvan lyhañ mrat to² mū so sabbaññuta ñāp to² taññ³ hū so sabhāvadhamma rhi to² mū tha so, vā suttam, cañ kray so kuiy to² mrat rhi to² mū tha so, suttam, veneyyasattavā tui¹ kui, nibban rvhe praññ sui¹ tañ to² mū tha so, sa nātham, lu sumpā³ tui¹ i kui³ kvay rā phrac to² mū so, munindañ ca, mrat evā Bhurā³ kui laññ³, vanditvā, vandāmi, rhi khui³ pā i vanditvā, rhi khui³ ū³ rve¹, Suttasaṅgaha-pāliyā, Suttasaṅgaha pāli i, attha nhuik cap, anekavokiram^a, myā³ evā so pakiñṇaka achum³ aphrat tui¹ phrañ¹ prvam³ tha so, sādhippāyam, adhippāy nhañ¹ ta kva so, sanoramam, nha lum³ mve¹ lyo² phvay rhi tha so, pana ekantena, cañ cac sa phrañ¹, sundaram, koñ³ evā tha so, dhammadīpakabhikkhūnam, dhammakathika pugguil tui¹ i, manam, cit kui, tosayaṃ, nhac sak ce tat tha so, pīti, pīti kui phrac ce tat tha so, vivaḍḍhanam, cit i rvhañ khrañ³ somanassa kui pvā³ ce tat tha so, vā pītim, pītiyā, pīti kui, vivaḍḍham, pvā³ ce tha so, dīpaṃ chī mi³ sa phvay phrac tha so, mū(!)dū mū(!)dūnam saccānam, sim mve³ so saccā le³ pā³ tui¹ kui, dassakam, pra tat tha so, attham, anak kui, desakehi ca, dhammakathika pugguil tui¹ saññ laññ³, yācito, toñ³ pan ap saññ phrac rve¹, toñ pan ap so ñā saññ, appakam, cui³ cañ matta cañ ñay myā sa phrac so, udāharam, udāharam puṃ sakse kui, netvā, choñ rve¹, dīpento, pra lyak, dhammadīpakabhikkhūnam, dhammakathika pugguil tui¹ i, manam, cit kui, tosayaṃ, tosayanto, nhac sak ce lyak, idha imasmiṃ kāle, i sakkarāj tathoñ¹ tarā nhacchay rhac nhac rok so akhā nhuik, dipessāmi, pra pe am¹. me mama, ñā i, vā, me mayā, ñā saññ, vuccamānam, cī rañ lattan¹ so, tam attham, thui Suttasaṅgaha pāli i anak kui, dhammadīpakatheravā, dhammakathika ther amaññ rhi so pugguil tui¹ saññ, ve, cañ cac, sakkaccam, rui se evā, suṇantu, nā kun lo¹. hi kasmā, abhay kroñ¹ naññ³ hū mū kā³, me, ñā i, ayañ ca nissayo, i nissaya sac saññ sā lyhañ, bhediya, khvai khyam³ rve¹, desetānam, ho so pugguil tui¹ ā³, tui¹ i, laññ koñ, tosayaṃ, nhac sak khrañ³ kui, jane janeyya, phrac ce rā i, tasmā, thui kroñ¹, sakkaccam, rui se evā, suṇantu, nā kun lo¹. bhikkhave, tui¹, nissayamuccakena, nissaraññ lvat lui so, bhikkhunā, rahan³ saññ, pakkhadivasesu, pakkhe ne¹ tui¹ nhuik, dhammasavanatthāya, krā³ nā khrañ³ ñhā, sam(p)attānam, rok lhā so parisat tui¹ ā³, parika[tathat]thāya, ho khrañ³ ñhā, Suttantato, suttan naññ³ ā³ phrañ¹, catta(!)ro bhānavārā ca, le³ bhānavāra atuiñ³ arbaññ rhi so, cakā³ acaññ tui¹ kui laññ³ koñ³, Andhakavinda, Mahārāhulovāda Ammaṭhasadiso^d, Andhakavinda sut, Mahārāhulovāda sut, Ammaṭha^d sut nhañ¹ tū so, eko kathāmaggo ca, ta khu so cakā³ acaññ kui laññ³ koñ³, sañ(!)ghabhattam maṅgalāmaṅgalesu, sañ(!)ghabhat maṅgala amaṅgala akhā tui¹ nhuik, anumodana tthāya, anumodanā alui¹ ñhā, tisso, sum³ pā³ kun so, anumodanā ca, saṅghabhat anumodanā maṅgala-anumodanā amaṅgala-anumodanā tui¹ kui laññ koñ³, uggahetabbā, sañ ap kuṃ i.

End: iti, sui, sabbāni, aluṃ cuṃ laññ³ phrac kuṃ so, etāni, thui sut tui¹ saññ, pañcāsītipamāṇāni, rhacchay ñā³ sut atuiñ³ arhe rhi kuṃ saññ, honti, i. Suttasaṅgaha pāli to² i nissaya sac kā³ i tvañ rve¹ pri³ pri. Bhankeyi svañ iti padese, Pokmrañ¹ [i]ti gāmajātikena, Nandamālā iti nāmakena tharena sissānam gandh(!)antaravācentakāle [ant]antarantarā vicārito Suttasaṅghassa pakaraṇassa, sādhibb(!)āyo nissayo iti samatt[h]o, anantarāyena yathā sukham. mātāpitu ācariyupajjhāyādīnam sabbasattānam mama pa(!)ññabhāgaṃ demi. labbhantu sabbesattā, devo ca kālena samādhāram^e pavassatu. sukhi attānam pariharantu modentu sabbasattā. 'oñ jeyyatu sabbamaṅgalam.

i cā pri³ lac sakkaraj kā³ 1199 khu tapui¹tvai la praññ¹ kyo² 12 rak tanaṅganve ne¹, ne sum khyok tī³ akhyim tvañ Suttasaṅgaha pāli to² nissaya kui re³ kū³ rve¹ pri 'oñ mrañ

saññ. ī cā prū cu ra so akyui³ kā³ apāy le³ pā³, kap 3 pā³, rap pyac 8 pā³ raṃ sū myui³ 5 pā³ kañ³ vat saññ phrac rve¹ noñ lā lattan¹ so Arimetteyya gan ko² pañ nhuik pvañ¹ to² mā so akhā phū³ tve¹ ra saññ kuyi phrac pā lui ī. nibbānapaccayo hotu. pu, di, ā nhañ¹ praññ¹ cum pā lui ī. Man'oñ maññ yya esānañ kho tha vihar Ū³ Jina cā.

The author of the nissaya is Chumthā³ charā to² Rhañ Nandamālā (1080-1146 B.E./1718-1784 A.D.). He was born in Pokmrañ¹, a village in the district of Bhan¹kyitvañ³ (in MCK IV 292 his native village is mentioned as Chumtā³). His name as a monk was Rhañ Nandamālā. Cañ¹ kū³ mañ³ (1776-1781 A.D.) donated him the four-storied Jetavan monastery. He was honoured by king Bhui³ to² bhurā³ and his sons. He wrote many nissayas of commentaries. He was appointed Supreme Head and was granted the titles Narindābhidhajahamādhhammarājādhirājaguru, Narindābhisirisaddhammadhajahamādhhammarājādhirājaguru and Tīpītakālankārasaddhammasāmimādhhammarājādhirājaguru. He wrote this nissaya of Suttasaṅgaha in 1128 B.E./1766 A.D.

Ed. of Suttasaṅgaha: Suttasaṅgaha, ed. by Ramaprasad Chaudhuri and Devaprasad Guha, Calcutta: Asiatic Society, 1957. No edition of the nissaya sac is known.

Mss. of the Suttasaṅgaha see below, 82 and 83; also Palace 96. Mss. of the nissaya: Oldenb 44; PMT I 229 (Edgerton 1116).

For the Pāli text see CPD 2.9.2; PLB 5.73; Piṭ-sm 38. For the nissaya see MNM 96; Ganthav 26; Piṭ-sm 524; MCK IV 118 (no. 27), 292; PLB 72-74.

^a anckavokāraṃ

^b manatosayam

^c bhediya

^d Ambaṭṭha

^e samācāraṃ

82

Ms.or.fol. 961. SB, Berlin

Acc. 10415. Palm leaf. In a European paper-box. Foll. 66: jā³-dhi; first and last foll. are tied together with some blank leaves. The right side of the first two leaves are broken. 49,3 × 5,8 cm. 40 × 5 cm. 10 lines. 2 punch holes. Gilded ms. Good hand-writing. Marginal title: Suttasaṅgaha pāli to² paṭh. On the obverse of the first leaf is written: Mui³thi charā to² pe³ cā; that means that the manuscript was given by Mui³thi charā to². Some corrections on foll. jhu, jho, jho², ññā, ññi, ṭa-ṭu, ṭe-to², ṭha, ṭhi, ṭhu-ṭhe, ṭho², ṭham, dū, do, dhā, dhi. Dated sakkarāj 1205 (1844 A.D.) khu tanchorṃmun la praññ¹ kyo² 2 rak. Pāli. Prose.

Ariyavaṃsa: Suttasaṅgaha

See above, 81, and below, 83.

83-84

Ms.or.fol. 956. SB, Berlin

Collection of 2 texts. Acc. 10410. Palm leaf. Wooden covers and a paper-cutter (in a European paper-box). Foll. 220: ka-thu; 23 extra leaves; 83 foll. 65: ka-cu: Suttasaṅgaha (pāṭh); 84 foll. 132: cū-thu: Sāratthasaṅgaha pāṭh. 49,1 × 5,5 cm. 40,9 × 4,3 cm. 9 lines. 2 punch holes. Partially gilded ms. Very good hand-writing. Marginal title: 83 Suttasaṅgaha; 84 Sāratthasaṅgaha pāṭh. Paper-cutter: Sāratthasaṅgaha pāṭh. 16 aṅgā 5 khyap (i.e. the total folio of the two texts, 16 aṅgā and 5 leaves). Some corrections on foll. ko, khu and ghai. Dated 83 sakkarāj 1212 (1851 A.D.) khu sataṅkyvat la praññ¹ kyo² 1 rak sokra ne¹; 84 sakkarāj 1213 (1852 A.D.) khu natto² la praññ¹ kyo² ta chay nā³ rak. Pāli. Prose.

83

Ms.or.fol. 956. SB, Berlin

Description see above, 83-84.

Ariyavaṃsa: Suttasaṅgaha

The names of some of the suttas are mentioned on the left side of the foll. ga, gā, gū, go, go², gā³, gha-ghā³, ñi, ñu-ñā³, ca and cā.

See above, 81 and 82.

84

Ms.or.fol. 956. SB, Berlin

Description see above, 83-84.

Siddhattha: Sāratthasaṅgaha (Sārasaṅgaha)

Beg.: namo tassa ~.

mahākāruṇikam nātham dhamman(!) tena sudesitam
natvā[na] ariyasamghaṇ ca dakkhiṇeyyam niraṅganam
dassayissam samāsenā pavaram Sāratthasaṅgaham
samāharitvā vividham nayam sotasukhāvaha(na)n ti

tatrāyam mātikā:

Buddhādīmaḥbhīṇhāro kiriyaṃ satthumabbhū(!)tam
pañca antaradhānāni cakkavattivibhāvanam
Saṃbuddhacakkavatti(!)nam cetiyānam nidassanam
sammajjanānisamsaṇ ca dhammasamghānam abbhutam

nidd[h]āvibhāvanañ e' eva supinassa ca dīpanaṃ
 Buddhādhamaṃāyatt[h]a vatthūnaṃ parivattanaṃ
 pabhedo saraṇasilānaṃ kammaṭṭhānaṃ anālayaṃ
 agāraṃ <ca> ratanānaṃ kammabhedavibhāvanaṃ
 a(!)nantariyakammañ ca micchādītṭhivibhāvanaṃ
 ariyūpavādakammañ ca kohaññ[c]ādi(!)navāṃ pi ca
 maccherānaṃ pabhedo ca tividha 'gginidassanaṃ
 dānādipuññakammañ ca sattāhāravivecanaṃ
 yonippabhedo sattānaṃ pumitthiparivattanaṃ
 thi(!)naṃ paṇḍakanāgānaṃ supaññānañ ca bhedaṃ
 petāsuraṇaṃ devānaṃ bhedo paṭhavi(!)vaḍḍhanaṃ
 mahi(!)kappaṃ tathā vutṭhi vātādiṇaṃ pakāsaṃ
 pakkaṇṇakathā iddhi lokasaṅghānaṃ eva cā ti
 tatha Buddhādimabhinīhāro ti Buddhapaccakabuddha-aggasāvakaṃ mahāsāvaka-
 nañ e' eva Buddhassa mātāpitū[n]naṃ upa<t>ṭhākaṃ puttassa cā ti imesaṃ
 a<t>ṭhannaṃ mūlapañidhi.

End: kadānu Gaṅgaṃ Yamunaṃ Sarassati<m>

pātālakhattaṃ balavāmukhañ ca
 asaṃjamaṇo patareyyaṃ[ah]jiddiyā
 vihi<m>saṃ tam nu kadā bhavissati

imissā Tālapuṭa<t>therassa gāthā<va>ṇṇā<ya>ṃ vutto. mahāmacchānaṃ parimā-
 n(!)aṃ Dighanikāye Mahānidānaṃ suttavaṇṇanāyāṃ vuttaṃ. Himavantaṇṇānaṃ
 Saṃyuttavaṇṇanādisu āgatā. uttarakurukānaṃ sampattivibhāgo Āṭānād(!)iyasut-
 taṭṭhāyāṃ vutto. evaṃ pi 'ssā lokasaṅghitīyā gahitaṭṭhāne niyamo veditaṭṭho ti.
 niṭṭhito cāyaṃ sabbaso Sārasaṅgaho ti.

ett[h]a(!)vatā paṭiññāto dassayissanti ādito
 cattāliṣehi bhedehi saṅgāhehi suṇṇato^a
 niṭṭhānaṃ dāni sampatto vici<t>to Sārasaṅgaho
 vutto chattisamatthāya^b bhāṇavāra(!)ya gandh(!)ato
 iti sādhu(!)namatt<h>āya karontena imaṃ mayā
 yaṃ pattaṃ tena puññena asattā^c jātijātiyaṃ
 sasarājā 'va dānena Saṅkhaṇṇapālo 'va silavā
 Hatthipālo 'va nekkhame Senako viya paññā^d
 viriya^e Jana[k]karājā <ya> Khantivādo va khantī(!)yā
 saccavā Sutasoma va adhiṭṭhāne Mu(!)gapakkha vā
 mettāya Ekarājā va Lomaṃsa upekkhevā
 pūreṭvā pārami sabbā patvā sambodhimuttamaṃ
 modheyya^f sabbasattānaṃ catusaccaṃ suniṃphalaṃ^g
 ācandaṭṭhākaṃ kappo^h viroce(!)tu mahesino
 tasmi<m> sagāravā sabbe sattā gacchantu suggati<m>
 dakkhiṇānāmatinoⁱ piṭakattayadhārino
 Buddha<p>piyavhatherassa yo sissānantino^j yati
 tena Siddhatthānāmena vimatā^k sucivuttinā
 therena likhito eso vici<t>to Sārasaṅgaho

anena puññena hitaṃva¹ Buddhakaṃ^m
 suvaṇṇamānovaⁿ muni(!)hi desitaṃ
 Sambuddhaghosācariyo^o va buddhinā^p
 pavattayeyyaṃ pariyattisā<sa>nan ti^q

sakkarāj 1213 khu nato² la praññ¹ kyo² ta chay ñā³ rak ne¹ tvañ Sāratthasaṅgaha pāṭh kui re³ kū³ rve¹ prī³ 'oñ mrañ saññ lu nat sādhu kho² ce sov. pu, dī, ā.

This work is known by the alternative titles Sāratthasaṅgaha and Sārasaṅgaha.

Ed.: Sārasaṅgaha, transcribed from Sinhalese into Burmese by Nerañ³ Ū³ Kovida, ed. Pāli charā charā Ñāṇ, Rankun 1297 B.E./1928 A.D. [our copy without title page]; edition of the first chapter only with German translation: Karl Eugen Neumann, Des Sārasaṅgaho, eines Kompendiums buddhistischer Anschauungen erstes Kapitel, Leipzig 1890 (Thesis); Sinhalese edition: Sārasaṅgaha by Siddhattha, ed. Yaṭamalagala Somānanda and Hiṅgulvala Jinaratana, Colombo 1891.

Mss.: Oldenb 108.

See CPD 2.9.3: Geiger 39.

- ^a susaṅkhato
- ^b sabbisamattāya
- ^c ābodhā
- ^d paññavā
- ^e vīriyavā
- ^f bodheyyaṃ
- ^g sunimmaḷaṃ
- ^h dhammo
- ⁱ dhakkhīṇārāmapatino
- ^j sissānantimo
- ^k dhīmatā
- ^l pi yāva
- ^m Buddhā
- ⁿ suvaṇṇaye tāva
- ^o for Buddhaghosācariyo
- ^p buddhiyā
- ^q Stanza no. 11 of the printed edition is not found in the manuscript.

85

42.23:1. MfV, Hamburg

Palm leaf. Foll. 64: ca-ññā³; chaṃ and chā³ missing; 1 leaf with title; 2 blank leaves at the beginning and 3 blank leaves at the end. The first blank leaf is broken. 49 × 5,9 cm. 38,3 × 5,2 cm. 9 lines. 2 punch holes. Red painted ms. Good hand-writing. Title on title fol.: Sāratthasaṅgaha-aṭṭhakathā nissaya. No date. Pāli and Burmese (nissaya). Prose.

Sāratthasaṅgaha-aṭṭhakathā nissaya

Fragment of a nissaya on the Sāratthasaṅgaha or Sārasaṅgaha by Siddhattha (see

above, 84) which is called Sāratthasaṅgaha-atthakathā on the title leaf of this manuscript. It contains the nissaya from chapter 5 (munino cakkavattino ca cetiyakathā) and ends within chapter 10 (supinavibhāvanakathā) so that chapter 1–4 and the remaining 30 chapters are missing. We reproduce beginning and end of the fragment:

Beg.: yehi tehi, akraṇ khyam sā kuiv luiv so sū tuiv saññ, cetiyacārika, ceti kuiv rhi khuiv pūjo² khraṇ ṇhā, desacāri kuiv, āhi[da]ṇdantā, desacāri laññ so dāyakā tuiv saññ, pa[s]sannacittā, kraññ sadd<h>ā so cit rhi lyak, kālam, se khraṇ kuiv, karissanti, pru kum lattan¹ am¹. sabbe, khat sim so, te, thuiv desacāri laññ rve¹ rhi khuiv pūjo² so sū tuiv saññ, kāyassa bheda, khandhā pyak rve¹, param maranā, cute kya so achun nhuik, sugati, koṇ so alā³ rhi so, saggam lokam, nat praññ suiv¹, uppajj[ant]jissanti, phrac la kun am¹ sa taññ. tatt<h>a cetiyam cārikam āhindantā ti hū saññ kā³, yato, mi mi 'im mha tatt<h>a tatt<h>a, thuiv thuiv ceti nhuik, cetiyaṅganam, j(!)eti praṇ kuiv, sammajjantā, tam prak lhaññ³ kum lyhak, āsanāni, ne rā tuiv¹ kuiv, dhovantā, phat che³ kum lyak, bodhimhi, rve¹ nhuik, udakam, ye kuiv, āsiñ[ñ]cantā, svan khyuiv kum lyak, āhindanti, laññ kun i, vicaranti, svā³ kum i. tesu, thuiv ceti kuiv rhi khuiv³ pūjo² sū tuiv nhuik, vattabbam eva, aphrac taṇ ap saññ, n'atthi, ma rhi.

End: apahinavipauā sattā, ma pay ra se so kilesā i, paṇ pan khraṇ rhi so² kron¹ taññ. kim pana, asuiv naññ. etam, thuiv 'im mak kuiv, passanto, mraṇ mak saññ rhi so², 'it pyo² rve¹ taññ, passati, mraṇ mak saññ lo, patibuddho, nuiv rve¹ taññ, passati, mraṇ sa lo, udāhu, thuiv suiv ma hut mū kā³, n'eva sutto na pī(!)tibuddho, 'it laññ ma 'it nuiv laññ ma nuiv³ pai, passatha mraṇ sa lo, thitī pucchā, i suiv so ame³ saññ, sati rhi so², ett<h>a, i 'im mak saññ nhuik, kiñ[ñ]ci, ta cum ta yok saññ yad[h]i, caṇ cac, tāva, rhe³ ū³ evā, sutto, 'it pyo² rve¹, passati, mraṇ am¹, abhidhammavirodho, abhidhammā nhañ¹ chaṇ kyaṇ saññ suiv, āpa[cca]jjati, yok khai i. bhavaṅgacittena, bhavaṇ cit phraṇ sā lyhaṇ, supati, 'it i. tam, thuiv bhavaṇ cit saññ, rūpanimittādi ārammanam, rūpa ca so, nimit ārum saññ koṇ rāgādāsa (. . .)

MNM 245 notes that Rhaṇ Aggadhamma wrote a nissaya of this work in 1198 B.E./1836 A.D.: its identity with the above nissaya is, however, improbable. In Pit-sm 659 a nissaya by the name of Sāratthasaṅgaha-atthakathā nissaya is referred to, but it says that author and date are unknown: this may be a reference to our text.

86

Hs.or. 3557. SB, Berlin

Palm leaf. Wooden covers. Foll. 315: ka-yī; a title leaf and 11 blank leaves. 48,3 × 5,2 cm. 38,8 × 4,5 cm. 10 lines. 2 punch holes. Partially gilded ms. Good hand-writing. Marginal title: Milindapaññhā. Title on the title fol.: ka ca yī chum³ 25 aṅgā 4 khyap, kham 1 aṅgā 4 khyap, poṇ 26 aṅgā 8 khyap, kyaṇ chac (i.e. 25 aṅgās and 4 leaves, extra 1 aṅgā and 4 leaves, total 26 aṅgās and 8 leaves, partly gilded ms.), Milindapaññhā. Some corrections on foll. jhe, ṇñu, thā³, nam and pa. Dated sakkarāj 1250 (1888 A.D.) nayum la chan³ nhac rak ne¹. Donated by Nñoṇpaṇ rvā ne Ū³ Rī Tan. Former owner: Nñoṇpaṇ rvā Ū³ Dīpa. Burmese. Prose.

Dan¹tuin charā to² Rhaṇ Gunālaṅkāra: **Milindapaññhā vatthu**

Beg.: namo tassa ~. muninda bhagavā sammāsambuddha, atuladhammarāj rhaṇ

khyac mrat evā sattavā to², saññ kyo² sakhañ, rhañ pañ thvaṭ thā³, mrat Bhurā³ saññ, kun svā³ nibbān caṃ lvan to² mū saññ mha, tvak cha sañkhyā nhac nā³ rā mrok, lvan rok so akhā, myā³ evā so lū mr(!)ui³ tui khui kui³ ro prvam³ kri³ mvam³ ma pri³. cī so re mrac, van³ rac toñ raṃ, mre kran san¹ cañ uyaññ praññ nak, ta phak chaññ³ kam³, le³ toñ kan van³ kyañ, rajjañ sattama ca saññ myā³ evā cak le prā laññ³, ññī ññā mhya ta, praññ¹ cuṃ lha so, Sāgala praññ mrat nhuik, ukkaṭṭ dipatī bhūmipāla Milinda hu teja prañ³ rhin mañ³ narin nhañ¹ Nāgasin mather tui saññ yaññ paṭhanā chu, pru khyak atuiñ³, ma chuiñ³ le rā, phrac thvan³ lā sa phrañ¹, paññā thvan³ phok, me³ lyhok phre thut ap so, pucchā prassanā acaññ kui, prañ prañ so Magadha bhāsā mha Mrammā cakā³ pre bhak rve¹, anak adhippāy, si bhvay ma khak, pe thak pran pho² rhi khai so² laññ, mre to² apyañ, thak van³ kyañ ma pran¹, ma nhaṃ kun krvañ³, rhi maññ khañ³ kui cañ³ thok lham³ lyak, kyui³ pan³ ā³ kut, variya thut pri³ lyhañ kyvannut tui¹ Ukkalāpa puṃ nhip tuik kri³ ka aprī³ tuiñ puṃ ruik luik pā so, Milinda mañ¹, rhañ Nāgasin tui¹ ame³ aphre kyam³. ciraṃ tiṭṭhatu saddhammo. saddhammo sū to² koñ³ tarā³ saññ,

End: paññā rhi kui cetiyaṃ viya cetī kui kai sui¹ abhipūjeyya, pūjo² rā ṛ. Milinda-paṇṇo. Milindapaṇṇā sañ niṭhito pri³ pri.

sakkarāḥ 1250 praññ nayuṃ la chan nhac rak ne tvañ Milindapaṇṇā kui re kū rve¹ pri³ pri. nibbānapaccayo hotu. pu di ā nhañ praññ cuṃ pā lui ṛ. sādhu sādhu nat lū takā kho² ce sā hu. pri pri³.

The Burmese version of Milindapañha is a free rendering of the Pāli text. This manuscript represents a complete manuscript copy made from the printed edition published by Ukkalāpa Press including the introduction written by the publisher. The excerpt from the beginning of the manuscript given above represents the publisher's introduction and the first few words of the text proper beginning with ciraṃ tiṭṭhatu . . . After the end of the text the copying date of the manuscript is added (see above). The edition of the text copied in this manuscript is not available to us nor found in any bibliography. The text is, however, identical with that in the edition of 1966 quoted below. For another manuscript of the same text see below, 87. For remarks on the author see above, 74.

Ed.: Milindapañhā vatthu by Dan¹tuiñ charā to² Rhañ Guṇālañkāra, Rankun: Sudhammavati Press 1328 B.E./1966 A. D.; BB 135 (2 editions); Whitbread 75 (2 editions).

Mss.: PMT I 229 (Or 458); Palace 26 and 56.

Ten parts of one text; originally catalogued under different accession numbers; the correct order is (1) IC 36353a, (2) IC 36353b, (3) IC 36353c, (4) IC 36353d, (5) IC 43477, (6) IC 43535, (7) IC 36353e, (8) IC 43478, (9) IC 36353f, (10) IC 1439. Palm leaf. Wooden covers. (1) Foll. 26: ka-khā³; (2) foll. 24: ga-ghā³; (3) foll. 24: na-cā³; (4) foll. 24: cha-jā³; (5) foll. 24: jha-ññā³; (6) foll. 24: ta-ṭhā³; (7) foll. 24: da-dhā³; (8) foll. 24: ṇa-tā³; (9) foll. 24: tha-dā³; (10) foll. 27: dha-pā; (1) 1 blank leaf and 1 additional leaf without pagination between ki and ki; (2) ghā³ has only half of the leaf; (10) 1 extra leaf. Some damages on (1) foll. ka,

kā and khā³; (2) ga, gham and ghā³; (4) jam and jā³; (5) jha, jhā and jhi; (6) ta and tā; (9) thā³. (1)–(8), (10) 49,4 × 6 cm. 42,4 × 4,8 cm. (9) 49,5 × 6 cm. 42,8 × 4,5 cm. (1)–(10) 8 lines. (1)–(10) 2 punch holes. (1)–(10) partially gilded ms. (1)–(10) good hand-writing. Marginal titles: (1) Nāgasena Milinda and Nāgasin; (2) Nāgasin; (3) Nāgasim ame³ aphre and Nāgasin; (4)–(5) Nāgasin; (6)–(7) Nāgasin ame³ aphre; (8)–(10) Nāgasin me³ phre (Nāgasena is well-known as the main personality answering king Milinda's questions in the Milinda-pañha; here the name is used as an alternative title of the work). Some corrections on (10) fol. dhu. (1)–(9) no date; (10) dated sakkarāj 1211 (1849 A.D.) khu vākhon la praññ¹ kyo² nhac rak tanaṅganve ne¹. (1)–(10) Burmese. (1)–(10) Prose.

Dañ¹tuin charā to² Rhañ Guṇāṅlankāra: **Milindapañhā vatthu**

Beg. of (1): namo tassa ~. cīram titthatu saddhammo. saddhammo, sū to² koñ³ tarā³ saññ, cīram, mrañ¹ tā rhaññ evā sāsanā to² nā³ thoñ pat lum³, titthatu, taññ mrai ce sa taññ³. bahu<s>suta, akrā³ amrañ kui alui rhi kun so sū tuiv i akyui³ ñhā, Milinda mañ³ saññ, Rhañ Nāgasena mather ā³ nak nai sim mve¹ so ame³ pucchā, nak nai sim mve¹ so aphre hi so cakā³ i acaññ, Māgadha bhāsā phrañ¹, potthakārulha, pe thak tañ rve¹ hi saññ kui i yakhu Mrañmā bhāsā phrañ¹ anak adhippāy kui si lvay kroñ³ cakā³ pre caññ lyaññ rve¹, acvam³ satti ā³ lyo² evā thut bho² rve¹ pra luik am¹.

End of (10): ta phan laññ³, mañ³ kri³ Rāma i sā³ phrac so Udaka rase¹ saññ, nā³ yok mrok so chrā maññ i. Milinda pañhā nitthitā. nibbāna paccayo hotu.

sakkarāj 12 rā chay ta khu vākhon la praññ kyo² nhac rak tanaṅganve ne¹ ne¹ sum³ po² khat akyin tvañ, Milinda ame³ aphre kui re³ kū³ rve¹ pri³ praññ¹ cum pā i. di pu ā nhañ¹ praññ¹ cum pā ra lui i.

The manuscript is not complete; the available part ends with p. 421 of the printed edition quoted above, **86** (end of Buddhassa ācariyā nācariyapañha of the Santhava-vagga).

For editions see above, **86**; for the author see above, **74**.

88

Hs-Birm 3. MIK, Berlin

IC 13543. Palm leaf. Wooden covers. Foll. 91: ka–jā; title fol. and 4 blank leaves; fol. gu blank on one side. 46,8 × 5 cm. 38,4 × 4 cm. 7 lines. 2 punch holes. Title on the title fol.: Metteyya sut nissaya. Some corrections on foll. kī, ku, kha, khi, khu, kho, gū, ghū, nā, nū, ñe, nai, ca, cā, cha, chā, chai and chā³. Dated sakkarāj 1204 (1842 A.D.) khu vākhon la chan³ 5 rak aṅgā ne ñña ne khyam³. Donor: sā³ to² Koñ Lha Nñuiv mhut³ (i.e. the son and minister Koñ Lha Nñuiv) nibbān sādhu nat lū kho² ce so². Pāli and Burmese (nissaya). Prose.

Anāgatavamsa nissaya (Metteyya sut nissaya)

Beg.: namo tassa ~.

netvāna nātham tilokaggam dhammañ cā pi vi(!)tamalam
ganañ ca uttamam yuggalam karam nissayam 'Nāgatam

ahaṃ, nā saññ, tilokaggam, lū sum³ pā³ tui¹ thak atu mai¹ mrat to² mū tha so, nātham, khap sim³ so sattavā kui nibbān sui¹ choñ to² mū tat tha so, Buddhañ ca, kui laññ³ koñ³, vi(!)tamalam, tathoñ nā³rā kilesā taññ³ hū so, aññac akre³ kañ³ cañ kroñ³ phrac so, dhammam api ca, kui³ pā³ so lokuttarā tarā³ to² mrat kui laññ³ koñ³, uttamam, athū³ sa phrañ kyo² jo so, arahatta phuil tarā³ laññ³ hi tha so, yuggalam, laññ pā³ so acum laññ³ phrac tha so, gaṇañ ca, syac yok so ariyā pugguil apoñ³ nhañ¹ ta kva, charā myā³ tui¹ kui laññ³ koñ³, pakārañārambhe, kyam³ ma pru mī aca nhuik, mahāraṇapari-samāpanattham, van kham ap khyam³ ṇrim³ khrañ³ antarāy pyok khrañ³ akyui¹ alui¹ ṇhā, kāyavacīmanodvārasaṅkhātehi, kāya vacī manodvāra hu chui ap kun so, tīhi dvārehi sumpā³ so dvāra, sumpā³ so cetanā phrañ¹, netvāna, rhi khui³ ū³ rve¹, Nāga-tam, Mittaññ Anāgatavañ kyam³ i, nissayam, nissayaññ³ kui, karam, pru lattam¹. bhante Kassapa, Asyañ Mahākassapa, me, akyvanup Ānanda mather saññ, bhagavato, mrat evā Bhurā³ i, sammukhā, myak mhok to² mha, evam, i suiv¹, sutam, kyā³ sañ¹ mhat ra luik ra i. bhagavā, saññ, ekaṃ. ta pā³ so, samayam, desanā to² samaya pat lum³, Kappilavatthus[a]ṇim, Kappilavat praññ i anī³ phrac so Rohaniyā nāma, Rohaṇī amaññ hi so, nadiyā, mrae i, tire, anā³ nhac. Nigrodh(!)arāme, Nigrodhārum kyoñ³ to² nhuik, viharati, ne to² mū i. atha kho, thui sui¹ ne to² mū so akhā nhuik, āyas[a]mā, rhay sak hi so, Sāriputto, Sariputtarā saññ, anāgatajinaṃ, noñ khā phrac lattan¹ so, mrat evā Bhurā³ kui, ārabha, akroñ³ pru rve¹,

tumhānandariko viro^b Buddho ki(!)di[s]sako bhave

vitāre neva tam^c sotum icchāmi^d cakkhumā ti

hu, puechi, me³ le prī.

End: Ve<s>santarā(!)jātakasavanā ca, Vesantarā^e jāt kuiv nā so sū tui¹ saññ laññ³ koñ³, pa<s>si<s>santi Arimattaññ³ Bhurā³ kuiv phū³ mrañ ra sa phrañ¹ akyvat tarā³ kui ra lattam¹. tath' eva, thui atū laññ³ koñ³ lyhañ, apacād(!)ihī, kyui³ nvaṃ ruiv se khrañ³ ca saññ tui¹ phrañ¹, saṅghassa, ā³, katapūjā, apūjo² sakkāra pru so sū tui¹ saññ, pa<s>si<s>santi, lattan¹, mātāpitu-uppathānaṃ kulejeth(!)a 'paj(!)āyikakammakatā, mi bha tui¹ kui lup kyve³ sa sū, sak kri³ sū hoñ³ tui¹ kuiv ruiv se le³ mrat khrañ³ amhu kuiv pru so sū tui¹ saññ, pa<s>si<s>santi, kun lattan¹. sala(!)kapakkhika, ubosa<dab<h>attādīnaṃ¹ salākabhat[a], pakkhikabhat upus ne¹ nhuik lhū so sū tui¹ saññ laññ³ koñ³, dasapuññakariyavatthukārakā chay pā³ so puññakariyāvatthu kuiv pru so sū tuiv saññ laññ³ koñ³, pa<s>si<s>santi, kun lattan¹. Mi(!)tte<y><y>yassa, so, bhagavato, i, dhammam, kuiv, sutvā, nā rve¹, ariyābhummi, ariyā aphae sui¹, pāpuñi<s>santi, lattan¹. ambhākaṃ, i, bhagavato, i, santike, nhuik, byākaraṇaBuddhe, byādit ra so Bhurā³ tuiv¹ kuiv, da<s>santo, rve¹, satthā, saññ, Mi(!)tti(!)<y>yo anāgato hi ti, hu, āha, i.

Metteyyo uttamo Ra(!)mo Paseno^g Kosalo 'Bhibhū

Dhigasoni Saṃcicco^h Subho Todeyyabrahman(!)o

Nālāgiri Pāl(!)ileyyo Bodhisatta(!) ime dasa

anukkamena sambodhiṃ papuñissant[i]<tyanāgate>

Sāriputta, rā, Mi(!)tte<y>yo ca, laññ³ koñ³, uttamo ca, [Uttama] Bhurā³ laññ³ koñ³, Rāmo ca, laññ³ koñ³, Pasenakosalo ca, laññ³ koñ³, Bhibhu(!), Abhibhu(!) laññ³ koñ³, Dhigasoni ca, laññ³ koñ³, Saṃcicco ca, laññ³ koñ³, Subho ca, Subha laññ³ koñ³, Todeyya brahman(!)o ca, laññ³ koñ³, Nālāgiri ca, Nālāgiri chañ laññ³ koñ³, Pāl(!)ileyyo ca, Pālile chañ laññ³ koñ³, dasa, ta kyip kun so, ime Bodhisatta(!), i Bhurā³ loñ³ tui¹ saññ, anukkamena, acañ ā³ phrañ¹, anāgate, noñ lā lattan¹ so akhā nhuik, sambodhi<ṃ>, sabbaññuta ññāñ suiv¹, pāpuñi<s>santi, rok kun lattan¹.

sakkarāj 1204 khu vākhoṇ la chan³ 5 rak aṅgā ne¹ ṇṇa ne khyam³ akhyin tvaṇ Mettey⟨y⟩a sutta Anāgata kyam³ nissaya kuiv rhe mā raṇ³ tuin³ re³ kū³ rve¹ pri³ prañṇ¹ cum pā sañṇ. Metteyyasuttam nitthitam.

This nissaya does not follow the text of the JPTS edition (1886). There are several versions of the Anāgatavamsa in Pāli and several nissayas of versions of this text. As the author of our text is not mentioned, we cannot identify this nissaya with the texts referred to in our sources. For different versions of Anāgatavamsa nissayas and related works, see Pit-sm 334, 863, 864; Whitbread 6 (3 editions).

^a The Burmese short orthography for mhū³ mat.

^b tuyhānantariko dhīro

^c vitthāren' eva 'ham

^d icchām' ācikkha

^e Cf. 75, note b.

^f uposatha-

^g v.l. Pasenadi, JPTS 1886, p. 37

^h v.l. Dīghasoni ca Samkacco, ibid.

Palm leaf. Foll. 40: ka-ghi; 1 title leaf. 48,3 × 6,5 cm. 39,3 × 5 cm. 9 lines. 2 punch holes. Partially gilded ms. Marginal title: Parit kri³ nissaya chan³ cac. Title on the title fol.: Parit kri³ nissaya, ka ca ghi chum³, 3 aṅgā 3 khyap 9 ṇ pe (i.e. 3 aṅgās and 3 leaves, 9 lines ms.). Dated sakkarāj 1219 (1857 A.D.) khu vāchui la prañṇ¹ kyo² 15 rak tanaṇlā ne¹. Pāli and Burmese (nissaya). Prose.

Parit kri³ nissaya

Beg.: namo tassa ~. samantā i cakravālā i thak van kraṇ mha cakkavālesu kuṭe ta sin kun so cakravālā tuiv nhuik, vasantā ne kun so devatā nat tuiv sañṇ atrā i parit rvat rā arap suiv¹ āgacchantu lā lhañṇ¹ kun lo.

End: Pubbaṇ⟨h⟩a parit pri i. parit kri³ nissaya pri³ i. sabbesattā sabbepānā sabbebhūtā, sabbe puggalā sabbe attabhāvapariyāpannā sabbā itthiyo sabbe purisā sabbe ariyā sabbe anariyā sabbe devā sabbe manussā sabbe vinipātikā averā hontu, abyāpacchā hontu, anighā, hontu, sukhi-atthānam parihāyantu dukkhā muñcantu. yathā laddha-sampattito māvigacchantu kammaśakā.

i suiv¹ sakkarāj 1219 vāchui la prañṇ¹ kro² 15 rak 2 ṇ la ne¹ ṇṇa sum khyak ti akhyim tvaṇ parit kri³ nissaya kuiv re³ kū rve¹ nitthitam pri³ pri.

This manuscript contains a Pāli-Burmese introductory portion (foll. ka–ki) and a nissaya on 11 well-known parittas: Maṅgalasutta (foll. ki–ke); Ratanasutta (foll. ke–kā³); Mettasutta (foll. kha–khi); Khandhasutta (foll. khi–khu); Morasutta (foll. khu–khe); Vattasutta (foll. khe–khai); Tajaggasutta^a (foll. khai–gi); Ātānādiyasutta^b (foll. gi–go); Aṅgulimālasutta (fol. go); Bojjhaṅgasutta (foll. go–gam); Pubbaṇhasutta (foll. gam–ghā); Blessing (foll. ghā–ghi).

This Paritta nissaya is different from the large number of printed versions available to us so that it was not possible to identify the author.

^a Dhajjaggasutta

^b Ātānāṭiyasutta

90

Hs-Birm 4. MIK, Berlin

Palm leaf. Fol. 1: ke. Damaged on the left side. 49,7 × 5,5 cm. 42,5 × 5 cm. 9 lines. 2 punch holes. Partially gilded ms. Good hand-writing. Marginal title: Tikā kyo² pāth. No date. Pāli. Prose.

Sumaṅgalasāmi: **Abhidhammatthavibhāvinī** (Tikā kyo²)

Short fragment of the Abhidhammatthavibhāvinī which is known as Tikā lha or Tikā kyo² in Burma; the fragment corresponds to pp. 82-85 of the Burmese printed edition. The name of the text is spelt as Abhidhammatthavibhāvinī in Burma, but -vibhāvanī in Ceylon.

Ed.: Abhidhammatthasaṅgaha by Anuruddha with Abhidhammatthavibhāvinī-tikā by Sumaṅgalasāmi (exterior cover: Tikā kyo² pāth), publ. Buddha Sāsana Council, Rangun 1962; Abhidhammatthasaṅgaha by Anuruddha with Abhidhammatthavibhāvanī-tikā of Bhadanta Sumaṅgalasāmitthera, ed. Bhadanta Revatadhammatthera, Vārānasi 2508 A.B./1965 A.D. [in Devanāgarī script].

Mss.: Forch XVII, s.v. Abhidhammattasangrahatika thit; Mand 38, 48: BB 203, s.v. Sumaṅgala-sāmi.

See CPD 3.8.1,2; Pit-sm 306; PLB 41, 42, 61, 102.

91

Ms.or.fol. 953. SB, Berlin

Acc. 10407. Palm leaf. Wooden covers (in a European paper-box). Foll. 270: ka-bū/mā³; first and last foll. are tied together with some blank leaves. 50,2 × 5,7 cm. 43,2 × 5 cm. 9 lines. 2 punch holes. Partially gilded ms. Title on the wooden cover and the last leaf: Suvan-nanātikā aphvaṇ¹. Some corrections on foll. khā, to, dū and pam. Dated sakkarāj 1165 (1803 A.D.) to²salaṅ la praññ kro² sum rak sokkrā ne mvan lvai sum khyak tī. Pāli and Burmese (nissaya). Prose.

Abhidhammatthavibhāvinī-tikā nissaya

Beg.: namo tassa ~. visuddhakarunāñānam, athū³ sa phraṇ¹ caṅ so karuṇā to² athū³ sa phraṇ¹ caṅ so nān to² laññ³ hi tha so, vā, kā³, visuddhakarunāñānam, athū³ sa phraṇ¹

cañ so karuṇā to² kai suiv so ñāṇ to² lañṇ³ hi tha so, Buddhamaṇ, Bhurā³ mrat evā kuiv, natvā, hi khuiv³ ū rve¹, Sambuddhapūjitaṇ, mrat evā Bhurā³ saññ pūjo² ap tha so, dhammaṇ, pariyatti nhañ¹ ta kva so kui³ pā³ chay pā³ so lokuttarā tarā³ to² kuiv lañṇ³, natvā, hi kuiv ū rve¹, saddhammasambhūtaṇ, sū to² tarā³ kroñ¹ phrac tha so, vā, kā³, saddhammasambhūtaṇ, rok ap so sū to² tarā³ hi tha so, niraṅgaṇaṇ, kilesā tañṇ³ hū so akañ³ lañṇ³ ma hi tha so, saṅghaṇ saṅghā kuiv lañṇ³, natvā, hi khuiv³ ū rve¹, pariyattivīsāraḍaṇ, pariyatti nhuik rañ¹ tat tha so, vā, kā³, pariyattivīsāraḍaṇ, pariyatti nhuik rai rañ khañ hi tha so, dhīraṇ, mrai mraṇ evā so pañṇā hi tha so, garuṇ, charā ta chū lañṇ³ phrac tha so, gāravabhājanaṇ, ruiv se khañ i tañṇ rā ta mū lañṇ³ phrac tha so, Sāriputtaṇ, Sāriputtara amaññ hi so, mahātheraṇ, mahā ther kuiv, sīrasā, ū phrañ¹, vadāmi, hi kuiv i vanditvā, hi khuiv³ ū³ rve¹, ābhidhammikabhikkhūnaṇ, Abhidhammā kuiv tat so rahan³ tuiv i, paraṇ, lvan evā, pi(!)ti-vivaḍḍhanaṇ, nhac luiv khañ³ kuiv pvā³ ce tat tha so, Abhidhammatthasaṅghaṇ, Abhidhammā nhuik ho ap so anak tuiv nhuik saṅgruih rā saṅgruih kroñ³ phrac so i Abhidhammā saṅgruih kyam³ kuiv, samāseṇa, khañ so ā³ phrañ, vaṇṇayissaṇ phvañ pe lattan¹.

End: catuvīsēhi dinehi, nhacchay le³ rak tui¹ phrañ¹, ayaṇ ṭikā i saṇvaṇṇaṇāṭikā aphvañ¹ phrac so ṭikā kyam³ saññ, niṭṭhito, aprī sui tuiñ i. iti, sui, bhat(!)anta Sāriputtamahātherassa, koñ³ so Rhañ Sāriputtarā mahā ther i, sissena, ta pañṇ¹ phrac so Rhañ Sumaṅgala charā saññ, rā(!)citā, cī rañ ap so, Abhidhammatthavibhāvi<nī>nāma, Abhidhammatthavibhāvi<nī>[bhāvi] amaññ rhi so, Abhidhammatthasaṇvaṇṇaṇ, Abhidhammā anak i, saṅgruih rā saṅgruih kroñ³ phrac so Abhidhammatthasaṅgruih kyam³ i aphvañ¹ phrac so saṇvaṇṇaṇāṭikā kyam³ saññ, niṭṭhitā, pri³ pri.

The date is given at the end of fol. bū: 1165 *khu to² salañ*. It is followed by a colophon on fol. mā³ which is tied together with fol. bū and four other blank leaves without pagination:

*akkharā ekamekañ cū Buddhaya(!)ūpaṇ samam siyā
tasmā hi pañ(!)ito poso likheyya piṭakattar(!)aṇ*

sakkarāj 1165 khu to² salañ la praññ kro² suṇ rak sokkrū ne mvañ lvañ suṇ khyak ti akhyin tvañ Abhidhammā saṅgruih kyam i aphvañ phrac so Saṇvaṇṇaṇāṭikā kyam kuiv i tvañ rve¹ re kū rve¹ pri pri.

The author of this nissaya on Ṭikā kyo² (see above, 90) is not mentioned. There are altogether eight different nissayas so far available from our sources: five nissayas see MÑM 342-346, one nissaya in Ganthav 18, one nissaya in Piṭ-sm 832 which is identical with MÑM 346, one nissaya by Medinī charā to² Rhañ Ālāra, one in BB 203 (see also Oldenb 53; BED I, XXVI; PLB 54, 56). From the manuscript, a definite identification of our text with one of these nissayas is, unfortunately, not possible.

2 punch holes. Marginal title only on foll. jo² and jam: Paramatthamañjū. Title on the reverse of the last leaf: Paramatthamrañcū. Dated sakkarāj 1212 (1851 A.D.) taṃkhū³ la praññ kyo² 13 rak buddhahū³ ne¹ nhac khyak. Burmese. Prose.

Rhañ Sāradassī maḥtāher: **Paramatthamañjūsā** (Saṅgruñh akok)

Beg.: namo tassa ~.

tilokamahitaṃ Buddhaṃ sabbaññuṃ abhivandīya
dhammasaṃghaṇ ca bhāsissaṃ Paramatthādimañjūsaṃ

ahaṃ, nā saññ, sabbaññuṃ, khap sim³ so paramat paññat tarā³, apoñ³ tuiv¹ kuiv, akrvañ³ ma rhi si to² mū prī³ tha so, tilokamahitaṃ, sumpā³ so lū apoñ³ saññ, pūjo² ap to² mū tha so, Buddhaṃ, mrat evā Bhurā³ kuiv, abhivandīya abhivandāmi, alvan rui se evā rhi khui³ i. abhivandīya abhivanditvā, alvan rui se evā rhi khui³ ū³ rve¹, dhammañ ca, mag le³ tan phuil le³ tan nibbān pariyaṭṭi taññ³ hū so, chay pā³ so tarā³ to² mrat apoñ³ kuiv laññ³ koñ³, saṃghaṇ ca, maggaṭhan le³ yok phalaṭhan le³ yok hu chui³ ap so rhac yok so ariyā paramattha saṅghā to² apoñ³ kuiv laññ³ koñ³ abhivandīya abhivandāmi, alvan rui se evā rhi khui³ i. abhivandīya abhivanditvā, alvan rui se evā rhi khui³ prī³ rve¹, sabbalokahitattāya, khap sim³ so loka tuiv i, aci³ apvā³ aluiv nhā, Paramatthādimañjūsaṃ, paramat tarā³ paññat tarā³ apoñ³ tui¹ i cu ve³ rā phrac so Paramatthamañjūsā amaññ rhi so kyam³ kuiv, bhāsissaṃ kathessāmi, chui³ pe am¹. paccuppān saṃsarā akyuiv ei³ pvā³ nhac pā³ kuiv, alui rhi kun so amyui³ sā³ tuiv ā³ cit cetasi³ rup nibbān hū so paramattha tarā³ le³ pā³, āyatana, dhāt saccā, indre, buil, maggañ, jhānañ hū so missaka tarā³, bodhipakkhiya tarā³ pugguil aprā³ bhūṃ aprā³, cakravalā tui¹ i apuiñ³ akhyā³, kambhā taññ han, kambhā pyak han, ne la svā³ han, aca rhi saññ tuiv kuiv, akyāñ ā³ phrañ mhat sā³ choñ rvak le¹ kyak cim¹ so nhā, choñ rvak si lvay cim¹ so nhā, kyam³ gan lā so atuiñ kuiv, ma yut ma lvan ce mū rve¹ cakā³ pre adhippāy sak sak sā phrac so, Paramatthamañjūsā amaññ rhi so kyam³ kuiv, ei rañ pe am¹. kyam³ kri³ kyam³ ma ma sañ krā³ nuiñ, ma kyi¹ rhu nuiñ kun so lū rahan³ tui¹ saññ. i kyam³ kuiv ma prat kyi¹ rhu mhat sā³ choñ rvak le¹ kyak ce kun sa taññ³. paramatthadesanā to² phrac so Abhidhammā khunhac kyam³ nhuik mrat evā Bhurā³ saññ, ho to² mū so paramattha tarā³ kā³ le³ pā³ taññ³, le³ pā³ hū so² kā³, cit laññ³ ta pā³, cetasi³ laññ³ ta pā³, rup laññ³ ta pā³, nibbān laññ³ ta pā³, i suiv¹ ā³ phrañ¹, le³ pā³ taññ³.

End: ne la svā³ haṃ kuiv chui³ so kuiv khu mrok so apuiñ kā³ prī³ praññ cum[m] prī. i suiv lyhañ cit cetasi³ rup nibbān khandhā āyatana dhāt saccā indre ph(!)uil maggañ bodhipakkhiya tarā³ pugguil bhūṃ cakravalā, kambhā taññ haṃ, pyak haṃ, ne la svā haṃ aca rhi so paññat tarā³ tui¹ kuiv kyam kri³ kyam ūay mha ma sañ ma krā nuiñ ma kraññ rhu nuiñ kun so lū rahan apoñ tuiv ā³ akraññ ā³ phrañ mhat sā³ le kyak choñ rvak kraññ rhu cim so nhā Arimaddanā maññ so Pugāṃ mruiv mrok bhak Toṇpum[m]. Mračkhye³ arap nhuik satañ sum[m] ne so khruiñ Rekraññ rvā jāti phrac so gaṇācariya gaṇapāmokkha tipīṭakadhara p(!)ahusutalajjipesala phrac so Sāradassi mahāther saññ, kyam gan lā so atuiñ kuiv sū <khap> sim tui ā³ tat lvay mrañ lvay mhat lvay si lvay cim so nhā akrañ ruṇ cí rañ ap so Paramatthamañjūsā amaññ rhi so kyam kā prī i.

i cā prī lhac sakkarāj kā³ mrā³ saññ mhaṃ evā, thoñ po² nhac rā cvam mhā rhac khu, utu mhā kā, vasanta ambavāsī, kro² ññi³ ma rve¹, chay ta rak ne tvañ, ne mhā buddhahū. lak

mhā dhanu, cu tum tarañ, ne vañ methum, pham vā roñ rv<h>an, lak yā kyvan suiv, lhaññ thvan po² thvak, nam nak sum khyak ti akhyim tvan pri saññ. ta si lū tuiv mhat kum rā sa taññ.

*akkharā ekamekam[nn] ca Buddharūpam samā(!) siyā
tasmā hi pandito poso likkheyya pitakatti(!)[y]yam*

*nibbānapaccayo hotu. hotu phrac ce sa taññ. ī cā kuiv prū cu so sū tui saññ ma re ma tvak
nhuiv 'on so akyuiv kham 'on c<h>u toñ ra manñ, suiv mha nibbān suiv rok manñ.*

*kojā sakkarāj 1212 tamkhū la pranñ kyo² 13 rak, buddhahū ne¹ nhac khjak akhyim tvan,
Paramatthamaññjū sangruih akok kuiv re³ kū³ rve¹ 'on mran pā saññ bhurā³. koñ³ koñ³
kraññ rhu le. thui mha kusuil akyu³ phrac pvā³ maññ.*

Burmese exposition of the Abhidhamma based on material from Anuruddha's Abhidhammatthasaṅgaha. The work is divided into nine chapters in a division different from that of the Abhidhammatthasaṅgaha in the last two chapters; the division is as follows:

- 1 | ka-chā³: cit puiñ³,
- 2 | chā³-jā: cetasik puiñ³,
- 3 | jā-jī: rup puiñ³,
- 4 | jī-jam: nibbān apuiñ³,
- 5 | jam-jhū: pugguil puiñ³,
- 6 | jhū-jhai: bhūm puiñ³,
- 7 | jhai-ññu: bhūm pugguil apuiñ³,
- 8 | ññu-ñño²: cakrāvalā kambhā kuiv chui so apuiñ³,
- 9 | ñño²-tī: ne la svā³ ham.

The author whose name and living place is mentioned in the last sentence of the text, was Rhañ Sāradassī mahāthera who was born in Rekraññ and later on became the head of a monastery in Toñpum Mrackhye³, north of Pugam. In the printed edition of Paramatthamaññjūsā of 1926, p. 79, the date of composition of this text is given as 1143 B.E./1781 A.D., but this reference at the end of the text is missing in the present manuscript.

In the colophon of the manuscript, two dates are found: 1208 B.E. (1846 A.D.), Wednesday, 11th waning of tachoñmun³, and 1212 B.E. (see above). The first of these dates seems to be the date of the manuscript from which the present one was copied.

Ed.: Paramatthamaññjūsā kyam³ by Sāradassī, ed. Ū³ Thvan³ Kruiñ and Charā Lha, Rangoon: L.P.P. Electric Press 1936. For other editions, see BB 189 s.v. Sāradassī; Whitbread 94.

Palm leaf. Wooden covers (in a European paper-box). Foll. 278: ka-bī; tho and pi have 2 leaves each, but the texts are not in duplicate; 8 blank leaves; tū, ni, ni and no² are missing. Some damages on foll. cu, chā, nam, di, de, nai and pa. 50,2 × 6 cm. 42 × 5 cm. 8 lines. 2 punch holes. Red painted ms. Good hand-writing. Some corrections on foll. khi, khi, gi, gho², ghā³, ño, ci, ja, je tu, to, thā³, du, do, dā³, no, tai, tam, du, de, dhai, dhā³, na, nu, nā³, pi,

pū, pai and phai. Dated sakkarāj 1127 (1765 A.D.) kachuṅ la chan³ 8 rak sokrā ne¹ ne tak. Name of the scribe mentioned in the colophon after the copying date: Ññāṇa. Acquired on February 8, 1962 from Praetorius, Bad Soden. Pāli and Burmese (nissaya). Prose.

Maṇiratanā cbarā to² Rhañ Ariyālaṅkāra : Saṅkhepavaṇṇanā ṭikā nissaya

Beg. : namo tassa ~ . vaḍḍhatu jinasāsanam. jinasāsanam, Bhurā³ sakhañ sāsana to² saññ, vaḍḍhatu, phrac pvā³ ce sa taññ³.

samsāracakka vid<dh>amsam Sambuddham santamānasam
saṃnamāmi suguṇesam saṃcittā ti sumānasam
sihanivatta[na]niya gāthā.

sugatena sudesitam suddhiddhammam supāpakaṃ
sujanena samāññātāṃ upasamaṃ vimohakaṃ
cak gāthā

sukha esaṃ suddha esaṃ suguṇogham supūjitaṃ
sudhammam saṅgham paṇamya dakkhiṇeyyañ ca uttamaṃ
yap gāthā.

Abhidhammuggahantebhi bhikkhūhi abhiyācito
<n>ātisaṅkhepavitt<h>āraṃ paripuṇṇavinicchayaṃ
Saṅkhepavaṇṇanāyāham sotujanapamodanaṃ
nissayaṃ racayissāmi jinassanabuddhiyā
pathyāvattavipulā gāthā.

ahaṃ, sukhā samsāracakkavidhammam, saṅsarā taññ³ hū so cak ṭ anak kuiv phyak
chī³ to² mū prī³ tha so. santamānasam, ññim sak so eit rhi to² mū tha so. suguṇesam,
koñ³ so mrat so sila samādhi aca hi so guṇ apon³ kuiv yhā mī³ to² mū prī³ tha so,
saṃcittātisumānasam, koñ³ so eit hi kun so sū tuiv thak alvan koñ³ so eit hi to² mū tha
so, saddhammañ ca², mrat evā Bhurā³ kuiv laññ³ koñ³, sugatena, mrat evā Bhurā³ saññ,
sudesitam, koñ³ evā ho to² mū ap tha so, suddhi, nibbān suiv¹, supāpakaṃ koñ³ evā rok
ce tat tha so, sujanena, sū to² koñ³ saññ, samāññātāṃ, koñ³ evā si ap tha so,
vimohakaṃ, sattavā tuiv¹ kuiv āruṇ nhuik tve ve ce tat so moha kuiv,
upasam[pl]am, ñim ce tat tha so, dhammañ ca, mag le³ tan phuil le³ tan nibbān
pariyatti hu chuiv ap so chay pā³ so tarā³ to² kui laññ³ koñ³, sukhausam^b, sattavā tuiv¹
ṭ khyam³ sā kui yhā to² mū tat tha so, suddhi esaṃ, nibbān kui yhā to² mū tat tha so,
suguṇogham, koñ³ so mrat so sila samādhi aca hi so guṇ apon³ tuiv ṭ taññ³ rā laññ³ phrac
to² mū tha so, supūjitaṃ, sū to² koñ³ tuiv saññ pūjo² ap tha so, dhammam, kilesā kuiv
phyak chī³ tat tha so, dakkhiṇeyyam, mrat so alhū kuiv kham khrañ³ ñhā thuik to² mū
tha so, uttamaṃ, kyo² co so lokī sū to² koñ³ tuiv¹ thak athū³ sa phrañ¹ kyo² co to² mū
tha so, saṅghaṃ ca, maggathān le³ yok, phaiathān le³ yok hu chui ap so yha yok so
paramattha saṅghā to² apon³ kuiv laññ³ koñ³, pan(!)amāmi, rui se sa phrañ¹ rhi khuiv³
ṭ. pan(!)amya, rui se sa phrañ¹ rhi khuiv prī rve¹, Abidhammuggahantehi,
Abhidhammā kuiv sañ kun so bhikkhūhi, tuiv¹ saññ, abhiyācito, aruiv ase toñ pan ap
saññ phrac rve¹, nātisaṅkhepavitt<h>āraṃ, ma kyañ³ ma kyay lvan³ tha so, paripuṇṇa
vinicchayaṃ, praññ¹ cum so achum³ aphañ rhi tha so, sotujanapamodanaṃ, cā sañ sā³
tuiv¹ ṭ vam³ mrok khrañ³ kuiv phrac ce tat tha so, Saṅkhepavaṇṇanāyā,
Saṅkhepavaṇṇanā ṭ, nissayaṃ, nissaya kuiv, jinasāsanabuddhiyā, Bhurā³ sāsana to²
caññ pañ prañ¹ pvā³ ce khrañ³ ñha, racayissāmi, eī rañ pe am¹.

tikkhattuṃ pattalaṅkāyo paṭiṭṭhapesi sāsanaṃ
vanditvā lokanāthaṃ taṃ dhammasaṃghaṅ ca pūjitaṃ

yo nātho, akraṅ mrata evā Bhurā³ saññ, tikkhattuṃ suṃ³ krim, pattalaṅko, Sihuila kyvan³ suiva¹ krva to² mū saññ phra¹ rve¹, Laṅkādiṭṭe, Sihuila kyvan³ nhuik i kā³ ādhāra thaññ¹ sañ. sāsanaṃ, sāsana to² kuiv, paṭiṭṭhapesi, taññ to² mū pri. taṃ lokanāthaṃ, thui mrata evā Bhurā³ kuiv, ahaṃ, saññ, vandāmi, i. vanditvā, pri³ rve¹, pūjitaṃ, Bhurā³ tuiva¹ laññ³ pūjo² ap tha so dhammañ ca, chay pa³ so tarā³ to² kuiv laññ³ koñ³ pūjitaṃ, lū nat tuiva¹ sañ pūjo² ap tha so, saṃghaṅ ca, kui laññ³ koñ³, vandāmi, i.

End: thui pāth i attha kā³, tasmim vihāre, thui thui D(!)umūlasoma amaññ yhi so kyon³ nhuik, vāsino, sītañ³ suṃ³ so, bhikkhu, tuiv saññ, pariyaṭṭi, pariyaṭṭi kui, praññ¹ cum ce kun sa taññ³. paramavicittanaya³ kovidhapaññājavanasampannāgatena, alvaṃ mrata so chan³ kray so naññ³ nhuik limmā so, lyhañ so paññā nhañ¹ praññ¹ cum tha so, sukhisuddhivuddhiviriya³ silācāra saṃ(p)a(n)nāgatena, alvaṃ san¹ rhañ³ cañ kray so kri³ so viriya silā akyañ¹ nhañ¹ laññ³ praññ¹ cum tha so, apparimitapāramitāsambhūtapaññānubhāvajanatipitakadhara ma nhuiñ³ yhañ ap so kāla (pat)luṃ³ phrañ¹ ap pri³ so pārami kroñ¹ phra¹ so koñ³ mhu i aevam³ sañ phra¹ ce ap so piṭakat suṃ³ puṃ kui choñ khrañ³ lañ³ yhi tha so, [p]Arimaddananagaragocaranāmake, Arimaddana praññ lyhañ chvaṃ³ khaṃ³ rvā yhi tha so, therena nhuik visena khyañ cap pā. diṭṭhadhammasamparāyikatthānusāsakassa, paccuppañ phra¹ so akyui³ ei³ pvā³ saṃsarā phra¹ so akyui³ ei³ pvā³ tui¹ phrañ¹ chumma to² mū tat tha so, satthuno, mrata evā Bhurā³ i, sāsana³ hitakammānaṃ, pariyaṭṭi sāsana³ paṭipatti sāsana to² i caññ pañ pran¹ pvā³ khrañ³ kui alui yhi kun so, Laṅkādiṭṭe, Sihuila kyvan³ Jambudipa kyvan³ nhuik ne kun so, sotujanānaṃ, cā sañ sā³ tuiv ā³, pariyaṭṭi, pariyaṭṭi kuiv, pariyaṭṭi puṇantena, sañ tat tha so, Chappado ti visutena, Chappada hū rve¹ kyo² co thañ rhā³ tha so therena nhuik cap. visuddhivuddhiviriya³ silācāraguṇasaṃaṅ(!)āgate ti. san¹ rhañ³ so paññā viriya silā akyañ¹ taññ³ hū so guṇ nhañ¹ praññ¹ cum kun so, guruhi, chrā tuiva¹ saññ, gahitaSaddhammajotipālo nāma³ vha³ yena, mhaññ ap so Saddhammajotipāla hū so amaññ yhi tha so, therena, sañ, katā, pru ap so Abhidhammatthasaṅgaha Saṅkhepavaṇṇanā Abhidhammatthasaṅgā(!)ha amaññ hi so kyaṃ³ kui akyañ³ ā³ phrañ¹ phvañ¹ rā phvañ¹ kroñ³ phra¹ so, ṭikā, ṭikā saññ, niṭṭhitā, pri³ praññ¹ cum pri.

puṇṇe dase[na]nava(na)vu[t]tiguṇe ca vassim
vasse saḥassagaṇane jina³ nibbutu(!)m(h)ā
Arimaddana³ pa(!)rāvara³ Tam³ paṇṇi(m)
patvāna yo Sīrapakkama³ bhūmaṃ

i gāthā saññ vasantatilakā gāthā taññ³. thui kroñ¹ vuttā vasantatilakā ta bha jā jagāgo hū so Vuttodaya kyaṃ³ nhuik la so pāth nhañ¹ aññi ta pāda ta pāda nhuik rhe³ ū³ evā kā³ ta guñ³, dutiya kā³ bha guñ³, catuttha kā³ ja guñ³, nhac khu achuṃ³ nhuik, khunha³ luṃ³ mhan 'oñ rvat ta pāda ta pāda kui ta chay le luṃ³ akkharā mhan 'oñ laññ³ rvat. athak suṃ³ gāthā laññ³ vasantatila[ñ]kā gāthā khyaññ³ taññ³. yo yati akrañ ther mrata saññ, jina³ nibbutamhā, Bhurā³ parinibbān pru to² mū saññ mha, dase dasahi, chay cu tuiva¹ phrañ¹, guṇe guṇite, mrhok ap so nava navutī vasse ca, kui³ chay kui³ nhac saññ laññ³ koñ³, saḥassagaṇane, ta thoñ are atva³ yhi so, vasse ca, nhac saññ laññ³ koñ³, puṇṇe, praññ¹ lat so², iddhā, tuiñ³ praññ¹ rvā tuiva¹ nhañ¹ praññ¹ cum evā so, alvaṃ caññ pañ sā yā so, sā yā evā tha so laññ³ hū, Arimadd[h]anapūrā, Ariadd[h]ana praññ mha, Pokkaṃ praññ mha laññ hū, vara³ Tam³ paṇṇi(m), mrata so Sihuila kyvan³ suiva¹ patvāna, rok rve¹, Sīrapakkama³ bhūma, Sīrapakkama³ bhūma amaññ rhi so

ta naññ³ kā³, alvaṃ krī³ so bhun³ lak ruṃ³ rhi so, bhūmaṃ mañ³ kuiv, nissāya, mhī rve¹, sāsanaṃalam, sāsana² to² i aññac akre³ kuiv, <su>visodhayitvā, sut sañ prī³ rve¹, ciṇṇavinayehi, le lā prī³ so Vinaya yhi kun tha so, susaṇṇātehi, koñ³ evā kuiy nhut nha luṃ³ kuiv, chumma tat kun tha so, koñ³ evā kuiy nhut nha lun rhi kun tha so laññ³ hū, bhikkhūhi, tui¹ kui, Jayava<d>dhani(!)vhe Jayava<d>dhani(!) amaññ yhi so, puravare, praññ mrat nhuik, vipattirahitaṃ, ta chay¹ ta pā³ so sim i phyak khrañ³ kañ³ so, sīmaṃ, sīm kuiy, Vinayānurūpaṃ, Vinaññ ā³ lyo² evā, paddhāpayi^c phvai ce prī. yatigaṇe, rahan³ apon³ tui¹ kuiv, Vinayābhidhame, Vinaññ³ Abhidhammā tui¹ kui, sikkhā<pa>yī, sañ ce prī. paññātadātapādarō^d, athū³ thū³ so anak kui si cvam³ nuiñ so paññā phrañ¹, phyū cañ evā so nha luṃ³ rhi to² mū tha so, janānaṃ, lū tui¹ i, sadayo, mhī vai chañ kap rā sañ phrac tha so, apicchā(!)tāviriyasīlaguṇappasaṭho^c, nañ so alui yhi saññ i aṃphrac hu chui ap so guṇ viriya sīla tañ hū so guṇ phrañ¹ chrā mrat tuiv i khyi mvan³ ap tha so, ta nañ kā³ nañ so alui yhi sañ aṃphrac viriya sīla tañ hū so guṇ yhi kuṃ so chrā mrat tui¹ sañ khyi mvan ap tha so, saddhā dhano, saddhā tañ hū so uccā yhi tha so sakalasisajanānukampi, aluṃ³ cuṃ so ta pañ¹ sā³ tuiv¹ kuiv sa nā³ to² mū tat so ale¹ yhi to² mū tha so, sabattha, aluṃ³ cuṃ so piṭakat to² nhuik, yutta piṭakattayapāradassi, sañ¹ tañ¹ lyok pat evā piṭakat suṃ puṃ i achuṃ³ kui mrañ khrañ ṇhā cvam nuiñ tha so. Chappaṭovhayaṃsuto, Chappada amaññ yhi i hu rve¹ kyo² co thañ yhā³ tha so, rājakanto, mañ tuiv sañ nhac sak ap tha so, so yati, thui ther mrat sañ, nānā nayaṃ, athū thū so nay yhi tha so parathamaṅgalaṃ^f vaṇṇanaṃ, Abhidhamma<ttha>saṅgaha amaññ yhi so kyam i phvañ¹ rā phvañ¹ kroñ³ phrac so imaṃ Saṅkhepavaṇṇaṃ, i Saṅkhepavaṇṇanā amaññ hhi so tiṅkā kuiv, munisāsanaṃ, Bhurā³ sikhañ sāsana² to² cañ pañ pran¹ pvā³ ce khrañ ṇhā, saṅkhepato, akyañ ā³ phrañ¹, viracayi, cī rañ prī.

ciraṃ tiṭṭhatu saddhammo dhamarājassa satthuno
sabbe pi pāṇino hontu saddhamme tiṭṭhantā sadā ti

dhammarājassa, trā³ to² kroñ¹ mañ³ phrac to² mū tha so, satthuno, mrat evā Bhurā³ i, saddhamme. khyi mvan ap so piṭakat suṃ puṃ hu chui ap so tarā³ to² sañ, ta nañ kā³, su to² koñ phrac kuṃ so ariyā pugguī tui i trā³ to² sañ, ciraṃ, krā mrañ¹ evā so kāla pat luṃ³, tiṭṭhatu, tañ ce sa tañ. sabbe pi, aluṃ cuṃ lañ phrac kuṃ so. pāṇino, sattavā tuiv sañ, saddhamme, sū to² koñ trā³ nhuik tiṭṭhantā, tañ kuṃ sañ, hontu, phrac ce kuṃ sa tañ.

Kusannāmassa nagraṃ⁵ puratthimapadesake
sāsanaṃrūḥhabhūtassa [saddhā akhā kap sin] a<d>dhayojanapamāṇake

Nera ti vhayagāmassa pacchimaṃ isanissite
uttarasmiṃ disābhāge ṭhāne pañcadhanussate
gamaṇāgamanasampanne Maṇiratanaṃnāmake
ālaye puññanipatte^h santāsane tibhummake
bahuggaṇavācakena atigambhīrabuddhinā
ādimhāriyasaddena Alaṅg(!)āro ti nāminā
mahātherena yuttana ahāpetvāna sabbaso
sāvakānaṃ vācanaṃ ca antarā antarakkhaṇe
samppatte dvisahassaṃ ca dvisataṃ jinasāsane
sattatyād<h>ikavassaṃ ca racito nissayo ayaṃ
Saṅkhepavaṇṇanā bhūto munisāsanaṃbuddhiya

sāsanaṃrūḥhabhūtassa, sāsana² to² i cañ pañ pran¹ pvā³ rā phrac rve¹ phrac tha so

Kusannāmassa, Kusam amaññ rhi so, nagarassa, mruiv¹ i, puratthima nhuik cap, a<d>dhayojanapamānake, yūjanā khvai atuiñ³ arhaññ yhi so, purattha(!)ma<pa>desake, arhe¹ arat nhuik, Nera ti vha,yagāmassa, Nerañ amañ hhi so rvā i, uttarasmim nhuik cap, pacchimam, anok arat suiv¹, isanissite, cañ ñay yvan tha so, gamanāgamanasampanne, alā³ alā nhañ¹ praññ¹ cum tha so, santāsane, sū to² koñ tuiv i kyin 'oñ mve¹ lyo² pro³ rā phrac tha so, uttarasmim, mrok phrac so, disābhāge, arat aphuiv nhuik, pañcadhanu<s>sate, kut lut le atā ñā³ rā yhi so, thāne, arat nhuik, puññanipatte, koñ mhu kam kroñ phrac tha so, tibhummi(!)ke, bhum sum chañ¹ rhi so, Maniratananāmake, Maniratanā amaññ rhi so, ālaye, kyoñ nhuik, bahuggaracirate¹ nhuik cap pā. bāhugganavācakena, ta pañ¹ apon kui jā sañ tat tha so, [tibhummi] atigambhirabuddhinā, alvan nak nañ evā so paññā yhi tha so, ādimhi, aca nhuik, ariyasadd[h]ena, ariyasadd[h]ā nhañ¹, yuttena, yhañ tha so, Alañkāro ti nāminā, Alañkāra amañ yhi tha so, mahātherena, mahāther sañ, sāvakānam, ta paññ¹ sā³ tuiv ā³, vācanañ ca, kyam kam sañ khrañ kuiv lañ³, sabbaso, akhrañ³ khap sim ā³ phrañ¹, ā(!)hāpetvāna, ma yut ce mū rve¹, antarā antarakkhane, kruiv krā kruiv kra ā³ lat so khana nhuik, sāsane, Bhurā sikhañ sāsana to² sañ, sattatyādhikavassam, anhae khunhae chay alvan yhi so, dvisahassañ ca, anhae nhac thoñ suiv lañ koñ, dvisatañ ca, anhae nhac rā suiv lañ koñ, sampa<t>te, rok la so², Samkhepavannanābhūto, Samkhepavannanā amañ yhi so, ayam nissayo, i nissaya kuiv, munisāsana buddhiyā, Bhurā³ sikhañ sāsana to² cañ pañ pran¹ pvā³ ce khrañ³ ñhā, racito, ci ran ap prī.

yathā <an>anta<rā>yena nitthito nissayo ayam
bhontvānantarāyen' eva sukhino sabbapānino

ayam nissayo, i Samkhepavannanā amañ yhi so nissaya sañ, anantarāyena, antarāy ma yhi sa phrañ¹, nitthito yathā, aprī³ suiv rok sa kai¹ suiv¹, evam tathā, tū, sabbapānino^f, khap sim kum so sattavā tuiv sañ, anantarāyena, sa phrañ¹, sukhino, khyam sā so kuiy cit yhi kum sañ, hontu, phrac ce kum sa tañ.

iminā puññakammena aññena kusalena ca
ito cuto 'ham dutiye attabhāvamhi āgate
Himavantapadesamhi pabbate Gandhamādane
āsa<n>ne maniguhāya rukkho Mañjūsako thito
tas<m>im hessam bhummadevo atit(!)ik(!)āyuko varo
paññāviriya sampanno Buddhasāsanamāmako
ten' eva attabhāvena yāva Buddha-u<p>pādato
titthanto Buddhuppādami bhavissāmi manussake
jinassārima(!)<t>tey<y>assa pabbajitvāna sāsane
mahāsāvako ti pañño bhavissāmi mahiddhiko

aham, saññ, iminā puññakammena ca, i Samkhepavannanā amañ hhi so nissaya kui pru so koñ mhu kroñ¹ lañ koñ, aññena, ta pā³ so, kusalena ca, koñ mhu kroñ lañ koñ³, ito, i kuiy aphae mha, cuto, cute rve¹, dutiye, nhac khu tuiv i prañ kroñ phrac so, attasāramhi^k, attabhō³ sañ, āgate, lā lat so², Himavante padasamhi Himavantā to nhuik, Gandhamādane, Gandhamādana amañ hhi so, puppate¹, toñ nhuik, manigū(!)hāya pattamrā³ phrañ¹ prī so luiñ i, āsanne, ani³ nhuik, Mañjūsako, Mañjūsaka amañ hhi so, yo rukkho, akrañ sac pañ saññ, thito, tañ i, tasmim, thui Mañjūsaka amañ hhi so sac pañ nhuik, atidighāyuko, alvan rhañ so asak hhi tha so, varo, sila samād<h>i gun tui phrañ¹, mrat evā tha so, paññāviriya sampanno, paññā viriya nhañ¹ prañ¹ cum tha so, Buddhasāsanamāmako, Bhurā³ sikhañ sāsana to² kui

mrāt nuiv³ tat tha so, bhummadevo, bhumma cuiv³ nat sañ, hessaṃ, phrac ra luiv ṅ.
 ten' eva attabhāvena, thui bhumma cui nat ṅ a phrac phrañ¹, yāva Buddha-u⟨p⟩pādato,
 Arimateyya^m Bhurā³ phrac sañ tuiñ 'oñ, tiṭṭhanto, tañ sañ phrac rve¹,
 Buddhuppādamhi, Arimateyya^m Bhurā³ phrac to² mū so kāla nhuik, manussake, lu
 prañ nhuik, bhavissāmi, phrac ra lui ṅ. Arimateyyassa^m, Arimateyya^m amaññ hhi so,
 jinassa, mrāt cvā Bhurā³ ṅ, sāsane, sāsana to² nhuik, pabbajitvāna, rahan pru rve¹,
 atipañño, alvaṃ thak myak lyañ lyā³ so paññā hhi so, mahiddhiko, krī so taṃ khuiv
 hhi so, mahāsāvako, mahāsāvaka sañ, bhavissāmi, phrac pā ra luiv ṅ. Saṃkhepavaṇṇa-
 nā prī ṅ.

*akkharā ekemekañ ca Buddharūpaṃ samaṃ siyā
 tasmā hi paṇḍito poso likkhe⟨y⟩ya piṭakattayaṃ.*

nibbāna paccayo hotu.

*sakkarāṅ 1127 khu, kachum la chan 8 <ra>k sokrā ne¹ ne tak tvañ Saṃkhepavannanā
 nissya kuiv re³ kū prī praññ¹ cum sañ byā. di pu ā nhañ¹ prañ¹ cum pā luiv ṅ. ka aca ba
 achun koñ cañ. Ññāṇa re³ sañ¹ jā. Bhurā³ chu prañ¹ pā luiv ṅ. O O O.*

In the colophon of the manuscript the date of the composition of this nissya is given
 as 2270 A.B./1726 A.D. For the author see above, 38; for the Pāli text of the
 Saṃkhepavaṇṇanā-ṭīkā see above, 34.

Mss.: Forch XVII s.v. Saṃkhepavannano Nissayo.

See Piṭ-sm 834; Ganthav 18 (no. 14); PLB 18, 54, 56.

^a Sambuddhañ ca

^b sukha esaṃ

^c bandhāpayi

^d paññāvadātahadaṃ

^e guṇappasattho

^f paramasaṅgahavaṇṇaṃ

^g The following portion which includes informations about the author etc. beginning with
 the verse Kusannāmassa nagarassa, recurs with minor variations in other works of the
 same author. See above, 38, 64 and 80.

^h puññanibbatte

ⁱ bahuggaṇavācakena

^j pāṇino

^k attabhāvaṃhi

^l pabbate

^m Arimetteyya

C. ORIGINAL BURMESE WORKS ON BUDDHISM

For further Original Burmese Works on Buddhism see also 2, 10, 12, 13, 20, 29, 33, 36, 39, 42.

94-95

Ms.or.fol. 938. SB, Berlin

Acc. 10392. Palm leaf. Wooden covers with ribbon (in a European paper-box). Foll. 195: ka-ña; ka-ṭam; 4 blank leaves. Two different works with the same title: 94 foll. 60: ka-ñā³: Vīnaññ³ kvan khrā; 95 foll. 131: ka-ṭam: Vīnaññ kvan khrā. 94 48,8 × 5,9 cm. 39 × 5,2 cm. 95 50,9 × 6 cm. 40,4 × 4,5 cm. 94 11 lines; 95 10 lines. 2 punch holes. Partially gilded ms. Very good hand-writing. Marginal title: Vīnaññ³ kvaṃ khyā. Title on the obverse of the first leaf: Vīnaññ³ kvan khyā, ka ca ñā³. chun³. 94 No date; 95 dated sakkarāj 128 pyāsui la chan chay rak tanaṅganve ne¹ ne vañ; the actual date must be 1228 (1867 A.D., the week-day being Monday, not Sunday as written in the ms.), because the work was composed in 2317 A.B. (1773 A.D.). Name of the scribe: Chra Krañ. Donor: Moñ Mrat Phrū samī³ moñ nham (i.e. Mr. and Mrs. Mrat Phrū). Pāli and Burmese. Prose. Ribbon; its text represents the donor's patthanā as follows:

Mi³ chay ta mraññ, ññim³ rā praññ sui¹,
ma rhaññ bhava, lvay kū ra 'oñ,
Bhurā³ rvhe nhup, mrat mukhapat,
piṭakap kui, ñā³ rat sāsanā,
taññ cin ñhā phrañ, akkharā ññvan rhañ,
pe tak tañ rve¹, kraññ lañ cetanā,
thup krui³ cā nhañ, caññ khā lhū ra,
kusala kroñ¹, bhava noñ lā,
saṃsarā vay, le phrā apay,
rhac svay rap prac, kat ññac suṃ³ lī,
ñā³ maññ rān sū, ma prū ma ññi,
tīhī uggaṭṭha³, evai ra pad(!)[s]sam
chak tui koñ mham rve, nibban rvhe lam³ phroñ ce so.

¹ ukkaṭṭha

94

Ms.or.fol. 938. SB, Berlin

Description see above, 94-95.

Vīnaññ³ kvan khrā

Beg.: namo tassa ~. sabbaññu mrat evā Bhurā³ saññ rahan³ tui¹ ā³ Vīnaññ³ sikkhā
puḍ kui paññat to² mū khrāñ saññ abhay arap nhuik paññat to² mū sa naññ³ hū mū kā³,

tattha nidānaṃ nāma Vesālī Rājagaha Sāvatti Āḷavi Kosambhī Sakka Bhaggānaṃ vasena sattavidhaṃ paññattiḥānaṃ du<vi>d<h>a[m]ñhi sabbasikkhāpadānaṃ nidānaṃ. Kaṅkhāvitarāṇī. tattha tesu mātikāpadesu, thui mātikā pud tui¹ nhuik, nidānaṃ nāma nidāna maññ saññ kā³, Vesālī Rājagaha Sāvatti Āḷavi Kosambhī Sakka Bhaggānaṃ, Vesālī praññ Rājagruih praññ Sāvatti praññ Āḷavi praññ Kosambhī praññ Sakka tuiñ³ Bhagga tuiñ³ tui¹ i, vasena, acvaṃ³ phrañ¹, sattavidhaṃ, khunhae pā³ aprā³ rhi so, paññattiḥānaṃ, sikkhā pud tui¹ kui paññat rā arap taññ, hitadevasaccaṃ thui cakā³ saññ mhaṃ i, i khunhae pā³ aprā³ rhi so arap saññ, sabbasikkhāpadānaṃ, khap sim³ kun so sikkhā pud tui¹ i, nidānaṃ, nidāna maññ i. i khunhae pā³ so arap tui¹ nhuik, Vinaññ³ sikkhā pud kui paññat to² mū i. thui sui¹ paññat to² mū kraññ kā³, abhay akyui³ kui alui rhi rve¹ paññat to² mū sa naññ³, i kā³ pucchā taññ³. chay pā³ so akyui³ tarā³ tui¹ kui mrañ to² mū so kroñ¹ paññat to² mū i. i kā³ visajjanā taññ.

End: saṅghā ā³ ññvat le pri³ so lap kui si lyak mi mi sui¹ ññvat ce so² nissaggi pācit āpat sañ¹ i. ta pā³ so saṅghā ā³ laññ³ koñ³, ceti ā³ laññ³ koñ³, pugguil ā³ laññ³ koñ³ ññvat ce am¹, dukkaṭ āpat sañ¹ i. ceti ta chū ā³ ññvat le pri³ so lap kui ta pā³ so ceti ā³ laññ³ koñ³, saṅghā ā³ laññ³ koñ³, pugguil ā³ laññ³ koñ³, ññvat ce am¹, dukkaṭ āpat sañ¹ i. pugguil ā³ ññvat le pri³ so lap kui, ta pā³ so pugguil ā³ laññ³ koñ³, saṅghā ā³ laññ³ koñ³, pugguil ā³ laññ³ koñ³, ceti ā³ laññ³ koñ³, ññvat ce am¹, dukkaṭ āpat sañ¹ i. i nhuik ma chui kraṃ so nissaggi vinaññ³ kaṃ kui alui rhi to² mū so² Pārājikaṃ pāli to² tiṃsanissaggi nhuik kraññ¹ rve¹ mhat to² mū i ce kun sa taññ³.

sañcarittaṃ vināsesā sacittakā garukan ti mā

acchi<n>naṃ pariṇataṃ hitvā nissaggiyapācittikaṃ

hū so pāṭh nhañ¹ aññi sañcaritta sanghādisit kui kraññ rve¹ krvañ³ so khyok pā³ so garuka āpat saññ sacittaka āpat, acchin<da>nasikkhā pud pariṇatasikkhā pud, nhac pā³ kui thā³ rve¹ akrvañ³ nhacchay rhac pā³ so nissaggisikkhā pud saññ acittakasikkhā pud maññ i. nibbāna paccayo hotu. pu di ā nhañ¹ praññ¹. eum pā lui i.

Discussion of details of Vinaya tradition and Vinaya rules. The work cannot be identified with other known works. Though it is written together with 95 in the same manuscript, the work itself is not connected with 95. For further information, see 95.

95

Ms.or.fol. 938. SB, Berlin

Description see above, 94-95.

Vinaññ³ kvan khrā

Beg.: namo tassa ~. ratanatt[h]i(!)yaṃ ahaṃ vandāmi. sabbe antarāyo, vināsantu asesato. anujāna(!)mi bhikkhave dve ca <e>kānu<s>sāvane kātuṃ. Mahāvā pāli. bhikkhave, tui¹, dve, nhac yok kun so, pañcañ³ loñ³ tui¹ kui, ekānu<s>sāvane, ta prui¹ nak Kammavā rvat saññ tui¹ kui, vā, kā, ta khyak taññ³ Kammavā phat saññ tui¹ kui, vā, kā³, ta khu so, khaṇa nhuik, Kammavā phat saññ tui¹ kui, kruik rā pe, kātuṃ, pru cim so ñhā, anujānāmi, khañ¹ pru to² mū i. dve [ja] kānu<s>sāvane ti,

gha, mi ti attho. laññ³ koñ³ aṭṭhakathā. dve ekānu<s>sāvane ti, hū saññ kā³, dve nhac yok kun so, pañcañ³ loñ³ tui¹ kuiv, ekato, ta poñ³ taññ³, anu<s>sāvane, Kammavā rvat saññ tui¹ kuiv, phat saññ tui¹ kuiv, so² laññ³ hu, ekena, ta yok so Kammavā charā saññ, ekassa, ta yok so pañcañ³ loñ³ ā³, aññena, ta yok so Kammavā chara saññ, itarassa, ta yok so pañcañ³ loñ³ ā³, iti evaṃ, suiv, ekena, ta yok so, ācariyena, Kammava(!)cā charā saññ laññ³ koñ³ dvi(!)hi vā ācariyehi, nhac yok so Kammavācā charā tui¹ saññ laññ³ koñ³, ekakkhaṇe, ta khu so khaṇa nhuik, Kammavācaṃ, Kammavācā kui, <anus>sāvantehi, rvat kuṃ saññ phrac rve¹, upasampādetuṃ, pañcañ³ khaṃ cim¹ so ñhā, anujānāmi, khvañ¹ pru to² mū i, iti ayaṃ, i saññ kā³, attho, anak taññ³, ekānu<s>sāvane ti ettha, gha, ekakkhaṇe. Terasakaṃ tīkā, ekānu<s>sāvane ti ettha, hū so pud nhuik, etesaṃ, thui pañcañ³ loñ³ tui¹ ā³, ekato, ta poñ³ saññ, anu<s>sāvanam, Kammavācā rvat rve¹ pañcañ³ khaṃ khyañ³ saññ, atthi, i. iti tasmā, kroñ¹, ekānu<s>sāvanam, maññ i. iti, thui asamā[d]hi<ta>karapaṇṇavisaṃ, ma thū so taññ rā rhi so, bāhirattasamāso, bāhiratta bahubb<h>ihi samās saññ, hoti, i.

End: pattanikkucchanakam^a, rhac pā³ hū so² kā³, bhikkhunasaḥitāra^b, ābhāsaya^c, 2. akkosati, 3. bhikkhubhikkhūni teceti^d, 4. Buddhassa avaṇṇam bhāsati, 5. dhammassa avaṇṇam bhāsati, 6. saṃghassa avaṇṇam bhāsati, 7. bhikkhu(!)nam, alābhāya parisakkati, 8 i sui¹ 8 pā taññ³. akyay kui si lui mū, aṭṭhakathā kui kraññ. thui rhac pā³ so aṅgā tui¹ tvañ, ta pā³ pā³ nhañ¹ pañ kam thui i. thui kroñ¹ tīkā nhuik, aṭṭhahi aṅgehi sampannāgatassa, ti, kā³, aṭṭhi(!)hi aṅgehi c' evaṃ, rhac pā³ so aṅgā nhañ¹ praññ¹ cuṃ so² laññ³ koñ³, ekena pi, ta pā³ pā³ so, sampannātatassā pi, praññ cuṃ so² laññ³ koñ³, kammaṃ, kui, kātum, ñhā, arahati, i, Sammāsambuddhassa, ña tui¹ mrat evā Bhurā³ i, parinibbānato, parinibban lvaṃ to² mū saññ mha, sattaravassāvike^e, 317 nhac alvaṃ rhi so dvisahassa sāsaṇe 'va, nhac thoñ atuiñ rhaññ so sāsaṇā to² nhac saññ, sampatte, so², sakkarāje, saññ, pañcattivāsādi^f ekasatasahassavasse. 5335^g nhac kāla sui¹, sampatte, so², saravaṇṇamāsassa, i, pakkhasattamadvise, la chup pakkha <khu> nhac rak mrok so ne¹ nhuik, Ratanapura iti nagare, Ratanapūra amaññ rhi so mrui¹ nhuik, vasantena, saññ, ācari<yapa>ramperehi, chara achak chak tui¹ mha, laddhanar(!)am, ra ap so naññ³ kui, avalampa, amhī pru rve¹, Lanāsārassa, so, therassa, i, ār(!)ācana, kui, āgammam, akroñ³ pru rve¹, yo gandh(!)o, akrañ³ sak sak khyā nak mhya sā phrac so kyam³ kui, likkhito, cī rañ ap i. yo gandh(!)o, thui kyam kui, paṇṭ(!)itehi, paññā rhi apon³, sū to koñ³ tui¹ saññ, oloketvā, kraññ¹ rhu rve¹, ar(!)uttathāne, ma saññ so arā tui¹ kui r(!)oniso, phrañ¹, oloketu, taññ. etena puññakammena, kroñ¹, aham, saññ, sapp(!)abhava, tui¹ saññ nhuik, sabbadukkhehi, mha, vimutto, lvat saññ, homi, phrac ra lui i, sabbasukhehi, khyam³ sā apon³ tui¹ nhañ¹, sampanno, praññ cuṃ saññ, homi, phrac ra lui i. antimabhava, achuṃ³ so bhava nhuik, Me<t>teyyassa, Me<t>teyya Bhurā³ sakhañ i, kāle, pvañ¹ to² mū so akhā nhuik, mahiddhiko, taṃ khui³ kri³ so, chaḷabhiñño, khyok pā³ so abhiññañ nhañ¹ praññ¹ cuṃ so, khīn(!)āsavo, rahantā pugguñ saññ, homi, i. ayaṃ gandh(!)o, saññ, anantarār(!)ena, antarāy ma rhi sa phrañ¹, niṭhito r(!)athā, sui¹, tathā, tū, sapp(!)asattānam, ā³, sappijāsaro^h, saññ, samijantaṃ¹, taññ, sapp(!)asañkappā, saññ, khippam eva, iyañ, samij<jh>antu ti, taññ³. devo, saññ, sadā, khap sim, pava<s>satu, araññ thaṃ evā, rvā ce sa taññ.

sakkarāj 128 khu³ pyāsui¹ la chan chay rak tanaṅganve ne¹, ne vañ pri i. re³ ya so koñ³ mhu nibbāna paccayo hotu. pu di ā.

In the colophon of this manuscript the author states that he was a resident of

Ratanapūra and on the request of Lan̄kāsāra thera he wrote this text in 2317 A.B. or 1135 B.E. (1773 A.D.), on the 7th waning of vākhoṇ. In BB 135 an edition “Wināñ: kwankhyākyam by Ū: Sudhammālan̄kāra” is listed. This sayadaw is also known as Ū³ Rvhe Sī³ who flourished ca. 1200 B.E. (see Piṭ-sm 788, MNM 312). According to Ganthav 165, Bhurā³phrū charā to² Rhañ Rājinda (1246-1302 B.E./1884-1940 A.D.) also wrote a text under the same title. The present text is not identical with any of these two works which were of later origin. It is unknown if the manuscript of “Venēe kwonkhya” listed in Forch VI without date and author contains a text identical with that of our work or of 94. It is evident that a number of different works were written with the same title Vinaññ³ khvan khra.

^a pattanikkujjanakam

^b bhikkhūnam anattāya

^c avāsāya

^d bhedeti

^e sattarasatisatādhike

^f pañcatimsādhi

^g The correct date is 1135 which corresponds to 2317 A.B. given above.

^h sabbicchāsayo

ⁱ samijjhantu

^j The correct date is 1228 khu; see above in the description of 94-95.

96

Hs.or. 3551. SB, Berlin

Palm leaf. Foll. 22: ṭham-ḍhai; first and last foll. are tied together with some blank leaves. Some damages on foll. ḍhi-ḍhai. 49,5 × 6 cm. 39,8 × 5 cm. 11 lines. 2 punch holes. Partially gilded ms. Very good hand-writing. Marginal title: Simabhedavibhāvanī^a (on all leaves except on foll. ṭham, ṭhā³, ḍa, ḍi, ḍo² and ḍhū). Title on the obverse of the first leaf: Simabhedavibhāvanī^a, ṭham ca ḍhai chum^a, 1 aṅgā 10 khyak, 11 ṇ pe (i.e. 1 aṅgā and 10 leaves, 11 lines ms.). Some corrections on fol. ḍi. Dated sakkarāj 1239 (1877 A.D.) khu sītañ³kyvat la praññ¹ kyo² ta chay khrok rak ne¹, probably a mistake for khrok rak ne¹. Donated by cā dayakā Kui Rvhe So² and dāyakā ma May Rvhe So². Burmese (mixed with some Pāli). Prose.

Ban³mo² charā to² Rhañ Paṇḍita: **Simabhedavibhāvanī^a**

Beg.: namo tassa ~.

dhammo ca desito bhūtaṃ ciraṃ saddhammaṭṭhiyā

paññatto Vinayo sakko so me pūretu takkanam

Buddhassādhibb(!)āyaññūhi saṅgitikārakehi ca

akappiyānulomassa vaseneva samuddhatam

vaṇṇanā svāgataṃ guḥḥaṃ Simasambhedayuttakaṃ
likkhissaṃ nayamādāya Simabhedavibhāvanīṃ

āsīsapathamagāthā saññā kā³, pat(h)yāvatta, aṭṭhakkharā gāthā tui¹ taññā³, nok
paṭiññāññā nḥac gāthā tui¹ kā³, pathama makāravipullā pat(h)yāvatta, aṭṭhakkharā
gāthā tui¹ khyaññā³ taññā³. saṅgīti nḥuik gī kui laññā³ gī hu diḡha nḥaṇ¹ rḥi ce.

thui gāthā tui¹ i anak kā³, cīraṃ, nā³ thoñ tvak cac, nḥac poñ³ rḥaññā krā³ evā,
saddhammaṭḥitīyā, sū to² koñ³ tui¹ i tarā³ kui taññā³ ce khrañ³ nḥā, bhagavatā, mrat evā
Bhurā³ saññā, bhūtaṃ, hut mḥan evā, vā, sāsanā to² mḥa apa kraṃ cha tve³ to, sabho
ma mḥan, phok pran khyvat lvai, nārai lā³ kroñ³, ma koñ³ rḥaññā mḥi, takkī ca so, lū
myui³ tui¹ saññā, akyui³ akroñ³ ma si, mi mi tui¹ cit thañ tuiñ³ sā, rok rā rok, pok rā
pok, re nok nā pham³, chañ kan³ to tui³, tan khui³ rhin co² mai¹, kai¹ rai¹ phrac tañ
phvay, pro ho sa kai¹ sui¹, sabho ma mḥan saññā ma hut, tuṃ lhut mre kri³, ruik tī³ pai
tañ, koñ³ kañ muigh³ va, tok pa thvañ³ lañ³, thut khrañ³ bhavak, 'ok thak phīlā,
brahmā nat lū, suṃ³ bhūṃ sū apoñ³ tui¹ i, koñ³ kyui³ anumodanā, saddhā rvañ pro,
somanassa kusuil hit, cittaḡa samuṭṭhān, aṃ¹ o khyi³ mvam³ saṃ kui laññā³, aphan phan
phrac ce lyak, lakkhaṇa rasa ca saññā ma lvai, nak nai hut mḥan evā, dhammo ca, aprac
kri³ thū, micchā ayū hū so athuṃ¹ aphvai¹ kui phre phrok phyak chī³ rā, kilesā tui¹ i,
chañ kyañ bhak ekan nāṃ rup apuiñ³ akhrā³ kui thañ rhā³ evā pra chui rā phrac so sut
Abhidhammā kui laññā³, desito, ho to² mū ap prī. Vinayo ca, sabho ma prā³ chay pā³
chay pā³ cī phrac thui¹ so akyui³ thū³ tui¹ kui evai rve¹, lvan kai mvan mrat so kyañ¹
vat sila saṃvara kri³ ḥay tui¹ kui pra chui rā sāsanā to² i mūla phrac so Vinaññā¹ kui
laññā³, paññatto, paññat to² mū ap prī. sakko, chumma to² mū tuiñ³ kyañ¹ kun so,
sattavā tui¹ ā³ khyam³ sā suṃ³ pā³ kui pe³ khrañ³ nḥā evam³ muiñ so, so
dhammavinayo, thui sut Abhidhammā Vinaññā³ saññā, me, akyvannup i takkanaṃ,
kraṃ caññā khrañ³ kui, vā, aṅgā kui³ pā³ rḥi so Bhurā³ sabbaññū sāsanā to² nḥuik, mve¹
lyo² so nḥac luṃ³ phrañ¹, sitañ³ suṃ³ ne kun so, sikkhākāmakukkucakalaḡḡīpesala
pugguil tui¹ i ma ḥrui ma ḥrañ si mrañ kraññā¹ rhu lvay khrañ³ akyui³ nḥā sim cap
lakkhaṇā kaṃ pru rā sim tui¹ i aprā³ kui re³ sā³ lui so akraṃ acaññā¹ kui, pūretu, prī³
praññā¹ ce sa taññā. ca, āsīsa mḥa ta pā³, paṭiññāññā cakā³ krā³ luik ū³ aṃ¹. Buddhassa,
loka suṃ³ pā³ nḥuik Bhurā³ mḥa ta pā³ so sū tui¹ i arā ma hut so kroñ¹, anaññāvisaya
hu chui¹ ap so Vinaññā³ paññat Abhidhammā piṭakat, paṭiccasamuppād, khrokchay
nḥac ra[k]⟨p⟩ so micchāvāda ā³ phrañ¹ le³ pā³ so arā tui¹ kui, khvai khram³ cit phrā
desanā pru khrañ³ nḥuik, kesarāḡā khrañse¹ mañ³ kai¹ sui¹ rai tañ³ so āsābhivācā, nā tat
nuiñ evam³ i hū so cakā³ kui chui khrañ³ nḥā thui¹ to² mū so, dasabalacatuvesāraḡja,
cha-asādhāraṇa, sabbaññūta ḡñān to² rḥañ mrat evā Bhurā³ sakhañ i, adhippāyaññāhi,
alui to² si phrac kun so saṅgītikāraṇehi paṭisambhidāpatta, tepiṭakadhara,
chaḡābhiññā, tevijja sakhañ, saṅgāya[ta]nā tañ, rahantā arhañ mrat tui¹ saññā,
akappiyānulomassa, akappiyānuloma i, vasen' eva, acvam³ ā³ phrañ¹ sā lyhañ,
samuddhatam, koñ³ evā yū rve¹ thut choñ ap so, vaṇṇanāsu, Vinaññā³ aṭṭhakathā ḡikā
kri³ tui¹ nḥuik, āgataṃ, lā so, guḡhi, rhui³ vḥak so, simasambhedayuttakaṃ, sim tui¹ i cap
rhak khrañ³ nḥaṇ¹ rḥaññā so, nayam, suttānuloma naññā³ kui, ādāya, yū choñ rve¹,
Simabhedavibhāvanī^a, sim tui¹ i cap rhak khroñ³ lakkhaṇā kaṃ pru rā sim aprā³ kui
thañ rhā³ evā pra rā pra kroñ³ phrac so kroñ¹, Simabhedavibhāvanī amaññā rḥi so
achuṃ³ aphrat kui, aham, nā saññā, likkhisaṃ likkhissāmi, re³ luik aṃ¹. samānasamvāsa
ekuposatha phrac rve¹. aluṃ³ cuṃ so kaṃ kri³ kaṃ ḥay tui¹ kui pru khrañ³ nḥā thui¹
kun so sim tui¹ saññā, gāma sim, araññā sim, nadī sim, samuddha sim, ḡatassara sim,
baddha sim, sattabbhantara sim, udakukkhepa sim ā³ phrañ¹, rhac pā³ aprā³ rḥi kun i.

thui rhac pā³ tui¹ tvañ rhe³ sim nā³ lum³ tui¹ kui nissya sim hū rve¹ mhat ap kun i. nok sim sum³ lum³ tui¹ kui nissita sim hū rve¹ mhat ap kun i.

End: unakaṃ pana na vaṭṭatī ti etañ ca kathanāṃ, unakaṃ pana na vaṭṭati hū so thui cakā³ kui laññ³, udakukkheparicchedassa, udakukkhepa apuiñ³ akhrā³ kui, dubbijānantena pi, si nuiñ khai sa phrañ¹ laññ³, vā, si nuiñ khai so kroñ¹ laññ³, sīmasambheda sañkāparihāratthaṃ, sim cap rhak khrañ³ nhuik rvaṃ rhā yuṃ mhā³ khrañ³ kui coñ¹ rhok khrañ³ ñhā, vā, rhoñ lvai khrañ³ ñhā, vuttaṃ, chui ap i. samānasaṃvāsa ekuposatha phrac so sim rhac lum³ tui¹ i lakkhaṇā aprā³ kui mhat sā³ ruṃ myha aṭṭhakathā ṭikā tui¹ mha choñ rve¹ pra ap so simabheda cakā³ rap pri³ i.

Paṇḍito ti samaññena Hemācalanivāsina
 chattiṃsavassayukena anutherenabhikkhunā
 Vinayaṭṭhakathādisu vuttamādāyanicchayaṃ
 simasambhedasamyuttaṃ duddasaṃ pālimuttakaṃ
 Buddhasāsanapajjotaṃ patt(h)ayantena likkhitā
 nātisañkhepavitt(h)ārā Simabheda vibhāvanī
 niṭṭhitāyaṃ kaliyuge āgate bhagguṇamāse
 tivassadvisatādhiḷe sahasse 'va manoramme
 Vinayaññūpasamsitaṃ puññaṃ^b likkhitamārabha
 saddhammassa ca bhikkhuno etaṃ passantu lajjino ti.

Paṇḍito ti samaññena, Paṇḍita hū so amaññ rhi tha so, Hemācalanivāsina, Rvhetoñ mru¹ nhuik ne lo¹ rhi tha so, vā, Rvhetoñ mru¹ hu chui ap so, pok phvā³ rā ṭhāna mi bha myui³ chve ne rap mre rhi tha so, chattiṃsavassayukena, sum³ chay khyok nhac asak rhi tha so, anuthereṇa, anuthe ā³ phrañ¹ thera bhikkhu aprā³ nhac pā³ tui¹ tvañ, vā nhacchay ma praññ¹ se³, tachay kyo² mrok khrok vā sā aevan³ rhi se³ saññ phrac rve¹, anuthere phrac tha so, bhikkhunā, rahan³ saññ, Vinayaṭṭhakathādisu, Vinaññ³ aṭṭhakathā ṭikā kri³ tui¹ nhuik, vuttaṃ, <si>masambhedasamyuttaṃ, sim tui¹ i cap rhak khrañ³ nhañ¹ rhañ so, duddasaṃ, mrañ nuiñ khai so, pālimuttakaṃ, pālimuttaka naññ³ phrac so, vinicchayaṃ, achum³ aphrat kui, ādāya, yū choñ rve¹, Buddhasāsanapajjotaṃ, mrat evā Bhurā³ sāsanā to² i thvan³ <patthaya>ntena, toñ¹ ta sa phrañ¹, likkhitā, re³ ap so, nātisañkhepavittāy(!)ā, mā kyañ³ ma kyay lvan³ so, ayaṃ Simabheda vibhāvanī i sim tui¹ i cap rhak khrañ³ lakkhaṇā kaṃ pru rā sim aprā³ kui thañ rhā³ evā pra rā pra kroñ³ phrac so kroñ¹ Simabheda vibhāvanī amaññ rhi so achum³ aphrat saññ, kaliyuge, kojā sakarāj saññ, tivassadvisatādhiḷe, nhac rā sum³ nhac alvan rhi tha so, sahasse 'va, anhac ta thoñ sā lyhañ, āgate, rok lat so², bhagguṇ(!)e, bharaḷuṃ(!)ṇī nakkhat nhañ¹ rhañ so, manoramme, rvhaṃ¹ re ma thū khyam³ pū ma prañ³ kruñ sañ³ mvhe³ thum pan³ myui³ cum laññ³, pvañ¹ nuṃ phū³ chañ, mañ³ lvan ve ve, nve rāsī aprōñ³, choñ³ rāsī achum³ phrac rve¹, nhac lum³ mve¹ lyo² phvay rhi tha so, māse, utu ññi myha khā khyin koñ³ saññ¹ tapoñ³ la nhuik, niṭṭhitā, apri³ sui¹ rok i. ca, uyojañ cakā³ kui krā³ luik ū³ aṃ¹. saddhammassa, saddhamma amaññ rhi so, bhikkhuno. rvā kri³ rhi mū kā kui, Bhurā³ cak chup to² mū ap so, kuladūsana ca saññ tui¹ mha rhoñ krañ rve¹ tarā³ nhañ¹ lyo² sa phrañ¹ sā rhañ mhī, lajjīpesala araññavāsī phrac so to kyoñ³ ne rahan³ i, puññaṃ^b gāma sim nhuik thi khuig cap rhak lyak ta vak ta cip taññ³ so i sac tun³ i ani³ nhuik, kaṃ kri³ kaṃ ñay pru ap pā maññ lo. akhyui¹ so arhañ mrat tui¹ saññ ma pru ap hū rve¹ chui pā saññ. i sui¹, mrac tvañ³ kaṃ ca udakukkhepa sim aprañ sañghā acaññ³ ave³ nhuik me³ lyok ap so Vinaññ³ nhañ¹ cap so prassanā koñ³ kui, ārabha, rve¹, likkhitam, re³ ap so,

Vinayaññūpasamsitaṃ, Vinaññ³ arā nhuik limmā so pugguil mrat tui¹ saññ khyi³ mvam³ ap so, etaṃ, i Simabhedavibhāvanī amaññ rhi so achum³ aphrat kui, lajjino, sabho kok kyac aprac kui ma rhak, rahan³ pyak rahan³ chui³ aphui³ ma thui³ sāsanā to² i amhuik chui ap so, sañcicca āpatti āpajjati, āpattim parigu<y>hati, agatigamanañ ca gacchati ediso vuccati alajjipuggalo ti hū rve¹ min rhi kyam³ lā alajjilakkhaṇā sui¹ ma rok myak mhok paccuppān saṃsarā bhe³ kui myho² tve³ thok rve¹ krok le¹ rhag le¹ rhi kun so pugguil mrat tui¹ saññ, passantu, kraññ¹ rhu ce kun sa taññ³. iti, i saññ kā³ Simabhedavibhāvanī amaññ rhi so achum³ aphrat i, uyyojan nigun³ achum³ cakā³ rap aprī³ sat taññ³. niṭṭhitaṃ.

sakkarāj 1239 khu satañ³kyvat la praññ¹ kyo² ta chay khyok rak ne^{1c} tvañ Simabhedavibhāvanī^a kyam³ kui re³ kū³ rve¹ pri³ pri. re³ kū³ pru cu ra saññ koñ³ mhu nibbān chu sādhu nat lū kho² ce so². nibbāna paccayo hotu. pu di ā nhañ¹ praññ¹ cum pā lui i.

On the right side of fol. ḍhai the names of the donors are mentioned thus: Simabhedavibhāvanī kyam³ cā dāyakā Kui Rvhe So² dāyakā ma May Rvhe So² koñ³ mhu¹ nibban chu nat lū sādhu kho² ce sov.

The text deals with different kinds of sīmās. In the colophon it is mentioned that Rhañ Paṇḍita, a native of Rvheton mrui¹, compiled this text in 1203 B.E./1842 A.D. in the month of tapon³ when he was at the age of 36, 16 years after his ordination. According to a notice in the text, this treatise was compiled when an unsettled question as to whether the saṃghakamma could be carried out in a sīmā with a log lying on its boundary had arisen. This Rvheton charā to² Rhañ Paṇḍita is different from Dutiya Rvheton charā to² Rhañ Paṇḍita (see Ganthav 75), who was born in 1148 B.E./1786 A.D. He is, however, identical with Ban³mo² charā to² Rhañ Paṇḍita. Ban³mo² charā to² Rhañ Paṇḍita (1168-1239 B.E./1806-1877 A.D.) flourished in the reign of Mañ³tun³. He was born in Rvheton and his lay name was Moñ Phrū Van³. After his ordination he was named Rhañ Paṇḍita. The king granted him the title Paṇḍitavamsābhidhajamahā-dhammarājādhirājaguru. He stayed in Ban³mo² monastery donated by Vesālī, the spouse of king Bhui³ to² mañ³ tarā¹. For his life and works, see MCK VIII 195-198.

Ed.: BB 165 s.v. Paṇḍita-Vamsābhi-Dhaja, of Shwedaung, Ôk Hsaya of Bhamo.

^a Orthography of the title in this ms. represents a blend of Pāli (sīmā) and Burmese orthographies (sim). We give the title as Simabhedavibhāvanī in accordance with MCK VIII, 198.

^b pañham

^c For the correction see above, note on the date.

IC 36352. Palm leaf. Wooden covers. Foll. 2: ka-kho. A complete index of the text is found on the right side of fol. ka (see below). Some damages on foll. ka, kā, ki and kī. 52,5 × 7,1 cm. 38,8 × 5,5 cm. 10 lines. 2 punch holes. Good hand-writing. Marginal title: Gandhasārapakāsani kyam³. Dated sakkarāj 1224 (1862 A.D.) khu vākhoñ la praññ¹ kyo² 5 rak buddhahū³ ne¹. Pāli and Burmese (not nissaya). Prose.

Paṭhama Chaṅtai charā to² Rhañ Ñāṇasaddhamma (Ñāṇalaṅkā): **Ganṭhasārapakāsani kyam³**

Beg.: namo tassa ~. tena samayena Buddho bhagavā Sāvattṭhiyaṃ viharati Jetavane Anāthapiṇḍhikassa ārame. atha kho āyasmā Upāli thero yena bhagavā ten' upasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. nisinno kho āyasmā Upāli bhagavantaṃ etad avoca. kaṭṭhi nu kho bhante aṅgehi samannāgatena bhikkhunā yāvajīvaṃ <nā>nissitena vatthabban ti.

pañca h' Upāli aṅgehi sa<man>nāgatena bhikkhunā yāvajīvaṃ <n>ānissitena vatthabbaṃ. katamehi pañcahi. uposathaṃ na jānāti. uposathakammaṃ na jānāti. <pātimokkhaṃ na jānāti.> pātimokkhuddesaṃ na jānāti. ūnapañcavasso hoti. imehi kho Upāli pañcah' aṅgehi samannāgatena bhikkhunā yāvajīvaṃ nānissitena vatthabbaṃ. pañcah' Upāli aṅgehi sam[p]annāgatena bhikkhunā yāvajīvaṃ anissitena vatthabbaṃ. katamehi pañcahi. uposathaṃ jānāti. <uposathakammaṃ jānāti. pātimokkhaṃ jānāti. pātimokkhuddesaṃ jānāti.> pañcavasso hoti atirekapañcavasso vā. imehi kho pañcah' aṅgehi sam[p]annāgatena bhikkhunā yāvajīvaṃ anissitena vatthabbaṃ. aparehi <pi Upāli> pañcahi Upāli [h]aṅgehi sam[p]annāgatena bhikkhunā yāvajīvaṃ <nā>nissitena vatthabbaṃ. katamehi pañcahi pavāraṇaṃ na jānāti, pavāraṇakammaṃ na jānāti. pātimokkhaṃ na jānāti, pātimokkhuddesaṃ na jānāti, ūnapañcavasso hoti. imehi Upāli pañcah' aṅgehi sam[p]annāgatena bhikkhunā yāvajīvaṃ nānissitena vatthabbaṃ. pañcah' Upāli aṅgehi sam[p]annāgatena bhikkhunā yāvajīvaṃ anissitena vatthabbaṃ. katamehi pañcahi, pavāraṇaṃ jānāti, pavāraṇakammaṃ jānāti, pātimokkhaṃ, jānāti, pātimokkhuddesaṃ jānāti, pañcavasso hoti.

End: Aḷavi praññā nūhik paññat so sikkhā pud khrok chay, Kosambī praññā nūhik paññat so sikkhā pud 8, Sagga tuññā nūhik paññat so sikkhā pud 8, Bhagga tuññā nūhik paññat so sikkhā pud 3, hū rve¹ paññat rā arap nūhik paññat so sikkhā pud tuiv¹ kuiv¹ si ap mhat ap i.

Chaṅtai ityābhiddhānasmim Ñāṇasaddhammanāmina(!)
jātena likkhito 'yam vā pekkhapāḷadijānitum
pat<h>yāvatta gāthā.

agandh(!)abhikkhunaṃ sukhaṃ dhāretu ca yat<h>icchakaṃ
ten' icchito va pu(!)retu tañ ca passatu sajjano
laññ koñ³, pat<h>yāvatta gāthā.

Chaṅtai ityābhiddhānasmim, Chaṅtai amaññā rhi so rvā nūhik, jātena, paṭisandhe ā³ phrañ, Ñāṇasaddhamma amaññā rhi so, mayā, nā saññā. pālyādi, pāḷi aṭṭhakathā ṭikā kyam³ acoñ coñ tuiv¹ kuiv, pekkha pekkhitvā, koñ³ evā kraññ¹ rhu rve¹, andhabhikkhūnaṃ pāḷi aṭṭhakathā ṭikā kyam³ tuiv¹ kuiv ma sañ ma le¹ kyak ma nūñ ma nañ³ so rahan³ tuiv¹ i, sukhaṃ, lvay evā, jānitum ca, si cim¹ so nñā laññ³ koñ³, yat<h>icchakaṃ, aluiv kya so atuiñ³, dhāretuṃ ca, mhat cim¹ choñ cim¹ so nñā laññ³ koñ³, ayaṃ Gandh(!)o, i Gandh(!)asārapakāsani amaññā rhi so kyam³ kuiv, likkhito, re³ ap i. tena, thui re³ ap so koñ³ mhu kroñ¹, icchito ca, lui ap toñ¹ ta ap so sāsana to² i caññ pañ pvañ¹ lañ³ khrañ³ saññ lyhañ, pūretu, praññ¹ ce sa taññ³. tañ ca, thui re³ ap so pakāsani kyam³ kui laññ³, sajjano, nibbān kui toñ¹ ta khañ mañ so sū to² koñ³ apon³ saññ, cakkhunā, paññā cakkhu phrañ¹, passatu, aphan ta lai lai rhu ce sa taññ³. cakā³ pre kui raññ rve¹, jāniti, gāthā pāḷi kui raññ rve¹, jāte, min¹ ap i. i kyam³ saññ kyam³

poñ³ mha thut rve¹, anhae kui yū so kroñ¹ Gandh(!)asāra maññ¹ ð. pāli aṭṭhakathā, ṭikā kyam³ acoñ coñ tuiv¹ kuiv, ma sañ ma krā³ bhū³ so² laññ³, ma nuñ so pugguil tui ð si cim¹ choñ cim¹ so ñhā cī rañ ap so kroñ¹ Gandh(!)apakāsani maññ¹ ð. sale campā³, muyo, chat, lū³, pron³, nat kok capā³ 7 pā³. pāli aṭṭhakathā ṭikā tui¹ mha thut nhut re³ sā³ ap so Gandh(!)apakāsani amaññ¹ rhi so kyam³ saññ, ð tvañ rve¹ kā³ prī³ prī.

*akkharā ekamekañ ca Buddharūpaṃ samaṃ siyā
tasmā hi paṇḍito poso likkheyya piṭikattayaṃ*

*sakkarāje sampatte, likkhitvā. sakkarāj 1224 khu, vākhoñ la praññ¹ kyo² 5 rak buddhahū
ne¹ mvan³ taññ¹ akhyin tvañ, chay kyoñ³ pe, ta aṅgā 9 khyap rhi so
Gandh(!)asārapakāsani kyam³ kui re³ kū³ rve¹ prī³ praññ¹ cuṃ saññ.*

*ì sui¹ pru ra mrat puñña kroñ¹
bhava myā³ cvā saṃsarā nhuik,
le³ rvū apāy, rhac svay rap prac,
chui¹ ññac yut mā, ññā³ prā ran sū,
lu yū ma ra, Jotika nhañ¹,
brahmaṇa Mahāsāla
khattiya hu, rvhan pa rājā,
cakramaṇḍap, mū³ mat saṭhe,
page³ sū kvay, arvay sum³ pā³,
praññ¹ cuṃ ññā³ rve¹, sumpā³ khyam³ sā
praññ¹ khemā suiv, ma krā rok ra pā tui sov.*

pu ði ā nhañ¹ praññ¹ cuṃ ra pā luiv ð.

This text, the title of which is misspelt as Gandhasārapakāsani kyam³ in the manuscript, deals with different topics from Vinaya. Its sources were the Vinayapiṭaka with its aṭṭhakathā and ṭikā. A list of the subtitles denoting the contents of the work is found on the reverse of the right side of fol. ka. It runs as follows: Upud 3 pā³; Upud kaṃ 3 pā³; Pāṭimok 2 pā³; Pāṭimokkhuddesa 5 pā³; Pavāraṇā 9 pā³; Pavāraṇā kaṃ 4 pā³; Āpatti anāpatti 2 pā³; Sāvasesa āpatti; Duṭṭhullavācā āpatti; Anuṭṭhullā āpatti; Lahuka āpatti; Garuka āpatti; Pārājika 4 pā³; Saṃghādisiss 13 pā³; Kuṭi 4 pā³; Paribhoga 4 pā³; Paribhoga 2 lī; Sila 4, Suddi 4 pā³; Sapit 9 luṃ are atvak; Sañghān 9 thaññ; Sapit sañghān: Adiṭhā vikappanā; Athū³; Kālika aprā³; Chui³ re aprā³; Āpat sañ kroñ aprā³; Asā³ chay pā³; Kaṃ sañ¹ khyañ akroñ³; Asesana aprā³ (i.e. Anesana); Sāmañña kaṃ 4 pā³; Vipatti kaṃ 4 pā³.

In the manuscript, the author's name is given as Chañtai charā to² Rhañ Ñāṇasaddhamma as seen from the extract quoted above. He is identical with Pathama Chañtai charā to² Rhañ Ñāṇa (1106–1178 B.E./1744–1816 A.D.), and his full ecclesiastical title was Ñāṇalañkārbhisaddhammadhajaṃmahādhammarājaguru. He is widely known as Rhañ Ñāṇasaddhamma or Ñāṇalañkā. The text found in our manuscript is not listed among his works in our reference sources quoted below.

See Ganthav 38; MCK IV 118 (no. 31); MNM s.v. Chañtai charā to² (Rhañ Ñāṇasaddhamma).

Acc. 2159. Palm leaf. In a European paper-box. Foll. 67: ka-cai; garṇ, gā³ and eo (last leaf) missing; 1 blank leaf. 50,6 × 6 cm. 41,5 × 5 cm. 8 lines. 2 punch holes. Partially gilded ms. Very good hand-writing. Some corrections on foll. kai, gha, ghā, ghaṃ. Dated sakkarāj 1129 (1867 A.D.) kachum la chan³ chay rak 5 ne¹. Former owner: Vāchui kyon³ (Vāchui monastery) in the village (rvā) Kyokchap. Burmese. Prosc.

Paññāsa

Beg.: namo tassa ~. ta paññ¹ to² Bhurā³ dāyakā khre to² ū³ khuik lyhok pā saññ kye³ jū³ rhañ bhurā³, Kumbhoñ Ratanāsiṅga rvhe mruiv¹ to² rhe¹ lay prañ rvhe tuik van mañ³ Mahā Kyo² Thañ kyon³ tvañ sitaṅ³ sum³ ne to² mū caññ sakraj 1125 khu vā khoñ la chan³ rhac rak ne¹ tvañ ca rve¹ Paññāsa ame³ kuiv lyhok me³ rve¹ phre pe³ sanā³ to² mū saññ cā paṭhama tvai sā prī pā ce rve¹ piṭaka to² pru cu to² mū rā taññ nā kraññ¹ mhat ma prat kyva to² mū ra pe saññ nhañ¹ ma ā³ ma lap to² mū rve¹ rhi pā saññ yakhu Ratanāsiṅga mri¹ to² mha kyva to² mū rve¹ kye³ jū³ rhañ bhurā³ rvhe khvak krve ra, Kyokchap rvā i toñ ññā rhe¹ coñ³, Vachui kyon³ vay, kyin 'oñ³ mve¹ lyo², ne to² mū khā, sāsanā to² 5.000 pat lum³ cvai sum³ mhat si, paññā rhi kā³, paññā pvā³ re³, ame³ tarā³ kuiv Paññāsa dutiya tvai nhac cu kvai rve¹, alyañ tvai nhañ¹ ta kva, sum³ tvai phrac 'oñ kyaṃ choñ mrvak ha pre pra to² mū pā maññ akroñ³ kuiv lyhok pā saññ kye³ jū arhañ bhurā³. 1129 khu kachum la chan³ chay rak 5 ne¹ Paññāsa dutiya tvai ame³ ca rve¹ rok saññ, ta paññ to² lyhok pā saññ kye³ jū³ rhañ bhurā³, Pāramitokhañ³ kabya tvañ Arhañ Mahāsīlavamsa cat chui¹ to² mū so, dhammatā aprā³, sum³ chay ā³ phañ, Bhurā³ hū ka praññ¹ cum kra lyak hu Bhurā³ ta kā dhammatā sum³ chay rhi kroñ³ kuiv cā si rve¹, pāli pāṭh anak kuiv akhyak kya kya ma si ra pā kyaṃ³ la akhyak kuiv anak sambhān to² mū rve¹, kraññ phrū mhat sā³ nha lum³ thā³ pā ra 'oñ ho pra to² mu pā kye³ jū³ rhañ bhurā³. pathama pucchā.

End: atite, Ivan le prī so akhā nhuik, Bodhisatt[h]o, Bhurā³ loñ³ saññ, paccantadesarājā, paccantara³ mañ³ saññ, ahosi, phrac i. du<j>janasamsaggavasena, sū ma koñ³ nhañ¹ poñ³ bhak sa phañ¹, so, thui¹ mañ saññ, eka divase, ta ne¹ sa nhuik, khaggahattho, sam lyak lak cvai lyak, pātikova, khre khyaññ³ sā lyhañ, nagare, mui¹ nhuik, vicaranto, lhaññ svā³ saññ rhi so², sāhasiko, ray mrū³ luiv saññ phac rve¹, nīrāpadhe^b, aprac ma rhi kun so, jane, lū tuiv kuiv, khaggena, sam lyak phañ¹, bānelantā^c, pok lyak, āgamāsi, svā³ i, so, thui¹ Bhurā loñ³ saññ, tena pāpavipākena, thui¹ ma koñ³ so vipak ā phrañ¹, bahuṃ ca'ssa satasahassāni^d, myā cva so anhae asin³ tuiv¹ pat lum, niraye, nara¹ nhuik, pacitvā^e, khaṃ prī³ rve¹, tiri(!)cchannādisu, tiracchan ca saññ tuiv¹ nhuik, dukkhaṃ chañ³ rai kuiv, anubhavitvā, acaññ khaṃ prī³ rve¹, pakkāvasesena, vipak akrvañ³ ā³ phrañ¹, imasmiṃ pacchimattabhāve, i kuiv to² i aphrac nhuik, Devadatt[h]ena, Devadat saññ, vitthapāsa(!)nasakkhalik (. . .)

The text gives questions about the Buddha, the Dhamma and other religious matters which were put by a layman and answered by a thera residing in the Mahākyo²thañ kyon³ in Ratanāsiṅga whose name is not known. No edition of this text is known to us. The text originally consisted of three parts, each one consisting of 50 questions and answers. Our ms. represents the second part, but has 49 questions only, because the last leaf is missing. According to its introduction, the first part of the work was completed

in 1125 B.E./1763 A.D., whereas the two other parts were composed in 1129 B.E./1767 A.D. The answers found in our ms. are based on excerpts from the following works: Sāratthasaṅgaha-aṭṭhakathā (see above, 85); Theragāthā pāli; Suttasaṅgaha-aṭṭhakathā; Abhidhammatthasaṅgaha-aṭṭhakathā (i.e. Abhidhammatthasaṅgaha of Anuruddha); Jinālaṅkāra-ṭikā; Apadāna-aṭṭhakathā; Dhammapada-aṭṭhakathā; Sut Mahāvā aṭṭhakathā (i.e. Sumaṅgalavilāsini, part 2); Vinayasaṅgaha-aṭṭhakathā; Sammohavinodani-aṭṭhakathā; Visuddhimagga-aṭṭhakathā (i.e. Visuddhimagga of Buddhaghosa); Cūlavā Pāli (i.e. Cullavagga of Vinaya); Abhidhammatthavibhāvanī-ṭikā; Abhidhāna (i.e. Abhidhānappadīpikā of Moggallāna; Rūpasiddhi-ṭikā; Alaṅkāra kyan³ (i.e. Subodhālaṅkāra by Saṅgharakkhita); Samantapāsādikā-aṭṭhakathā; Tikaṅguttara pāli (i.e. Tikanipāta of Aṅguttaranikāya); Pārājikaṅ aṭṭhakathā (i.e. Samantapāsādikā, part 1); Pātheyya-aṭṭhakathā (i.e. Sumaṅgalavilāsini, part 3); Majjhimanikāya-aṭṭhakathā; Vinayālaṅkāra-ṭikā; Parivā Pāli (i.e. Parivāra).

^a pattiko 'va

^b nirāparādhe

^c phāleno

^d bhahūni vassasabassāni

^e paccitvā

^f khittapāsānasakkhalika

99

Ms.or.fol. 369d. SB, Berlin

Acc. 2159. Palm leaf. In a European paper-box. Foll. 60: ka-ño (incomplete); 3 blank leaves. 50,6 × 6 cm. 43,5 × 5 cm. 8 lines. 2 punch holes. Partially gilded ms. Very good handwriting. Some corrections on foll. gū, ghī and ño. No date. Burmese. Prose.

Lokadīpa kyan³

Ms. incomplete at the end.

Beg.: namo tassa ~.

Lokahitāvahaṃ nāthaṃ Buddhaṃ mohavidhaṃsakaṃ
dhammaṃ ca vanditvā ādo gaṇaṃ ca guṇasāgaraṃ
pupp(!)ācariyasihānaṃ vādaṃ ādāya sādaraṃ
sādhujanahitattāya karissaṃ Lokadīpanaṃ

ahaṃ, nā saññ, ādo, kyan³ i ca nhuik, lokahitāvahaṃ, lu sumpā³ tui¹ i aci apvā³ kui choñ to² mū tat so, nāthaṃ, lu sumpā³ tui¹ i kui³ kvay rā phrac so, Buddhaṃ ca, mrat evā Bhurā³ kui laññ koñ³, vanditvā, alvan rui se evā rhi khui³ ū³ rve¹, mohaṃ vidhaṃsakaṃ, kilesā tui¹ i ū³ evan³ sa phvay phrac tha so moha kui phyak chi³ tat tha so, dhammaṃ ca, kui³ pā³ so lokuttarā tarā³ to² kui laññ³ koñ³, vanditvā, rhi khui³ ū³ rve¹, guṇa[s]sāgaraṃ, samuddarā nhañ tū so kye³jū³ laññ³ rhi tha so, gaṇaṃ ca, rhac yok so ariyā pugguil apoñ³ tui¹ kui laññ³ koñ³, vanditvā, rhui se evā rhi khui³ ū³ rve¹, pupp(!)ācariyasihānaṃ, rhe³ charā mrat tui¹ i, vādaṃ, ayū kuiv, ādaraṃ, rui se evā, ādāya, yū ū³ rve¹, sādhujanahitattāya, sū to² koñ³ tui¹ i aci apvā³ alui nhā, Lokadīpanaṃ, Lokadīpa amaññ rhi so kyan³ kuiv, karissaṃ, Mrahma³ bhāsā phrañ¹ pra pe lattan¹.

catuyāṅgatamaṃ evaṃ kāl(!)apakkhacattudd[h]asī
vanasaṅḍo ghaṇo meggo patalaṇ cā paritti^b ca

ī gāthā ī adhipp(!)pāy so² kā³ ta khai nak so tim laññ³ phun³ 'up ce, ta chay le³ rak
upus satāñ³ laññ³ kyun ce, to 'ut laññ rhi ce, san³ khoñ akhā laññ phrac ce, ī sui¹ so
aṅgā le³ pā³ nhañ¹ praññ¹ cum so muik khyañ³ saññ lyhañ alvan muik lha evā ī hū lui
so².

End: ehī vā gvaṃ³ cim³ sa kai¹ sui¹ kuiv lum³ nham¹ khrañ³ saññ kā³, pharaṇā pīti taññ.
upekkhā pīti hū so² kā³ Sihui¹ kyvan nhuik vallikavāsī, Mahātissa ther saññ, kyoñ
thak nhuik ne lyak pañ, ī akhā saññ kā³ Ratanā Ceti prañ nhuik parissat le³ pā³ tui¹
saññ rhi khu³ chaññ kap aṃ¹ so akhā ta kā³ hu nha lum saddhā khrañ³ tui¹ phrañ¹
Bhurā³ sakhañ kui āruṃ pru lyhañ, upekkhā pīti phrañ¹ pran le ī, ī sui¹ phrac khyañ
saññ kā³ upakkhā^c pīti taññ. kyaṃ to rva nhuik ne so sū tui¹ samī³ ṇay ta yok saññ
Bhurā³ tarā³ saṅghā ratanā sumpā³ nhuik alvhaṃ saddhā kraññ ññui evā ī. ami apha
tui¹ saññ Āriganḍa maññ so kyoñ³ sui¹ tarā³ nā aṃ¹ so ṇhā svā³ maññ pru ī. samī³ ṇay
laññ luik pā aṃ¹ hu chui saññ rhi so², akhā ma hut se³ ne lañ¹ ū³ hu tā³ ī. ami apha tui¹
ī āṇā kui (. . .)

The text gives detailed explanations on miscellaneous religious subjects. In the begin-
ning of ms. the foolishness of a man is compared to the four stages of darkness. The
text is not traceable in available bibliographies. There is a number of other works of the
same title which are not to be confused with this work.

^a Mraṇmā

^b utthito

^c upekkhā

100

Hs.or. 3562. SB, Berlin

Palm leaf. Wooden covers. Foll. 269: ka-tū, to-bu; te and tai not existing by error of
foliation: consisting of 6 chapters: (1) Foll. 43: ka-ghe, (2) Foll. 49: ghai-jai, (3) Foll. 48:
jo-thai, (4) Foll. 46: tho-tū, (5) Foll. 50: to-no², (6) Foll. 31: naṃ-bu. Some damages on fol.
gain. 45,5 × 5,3 cm. 36,7 × 5 cm. 10 lines. 2 punch holes. Partially gilded ms. Very good
hand-writing. Marginal title: Saṃvegavattthudīpaṇī. Dated (each chapter is dated separate-
ly) (1) sakkarāj 1252 (1890 A.D.) khu natto² la chan 7 rak tanaṅganve ne¹ ma nak sum khyak
tī³; (2) sakkarāj 1252 (1891 A.D.) khu tapui¹tvai la chan³ 8 rak tanaṅganve ne¹ 3 khyak tī;
(3) sakkarāj 1253 (1891 A.D.) vākhoñ la chan³ 5 rak tanaṅganve ne¹ 2 khyak tī; (4) sakkarāj
1253 (1891 A.D.) khu tachoṃmuṃ la chan³ 13 rak ne¹ 2 khyak tī kyo²; (5) sakkarāj 1253
(1892 A.D.) khu tapoñ³ la chan 4 rak aṅgā ne¹ 3 khyak tī; (6) sakkarāj 1253 (1892 A.D.)
khu tapoñ la praññ¹ <kyo²> 4 rak buddhañ³ ne¹ naṃ nak 2 khyak tī³. Burmese and Pāli.
Prose.

Bhurā³krī³ charā to² Rhañ Jāgara: Saṃvegavattthudīpaṇī

Beg.: namo tassa ~.

saṃvegaññāṇaṃ nāthaṃ saṃvegadassanaṃ name

☞ katādyantesu tajañ ca pāṇini(!)ñ ca 'ssa desakaṃ

samvegaññāṇasampannā yena taranti aṇṇavam
 name taṃ saraṇaṃ dhammaṃ Saṃvegavatthunāsakaṃ
 samvegaññāṇasampanno jito samvegamūlakaṃ
 p' esa name 'riyasamghan taṃ Saṃvegavatthutikkamaṃ
 namanājanitaṃ paññaṃ^a idhāyaṃ ratanattaye
 hutvā māthantarāyo^b 'haṃ sabbattha tassa tejasā
 sabbakhatthiyadhammena sabba<sa>tt[h|ahitatthinā
 māpitarukkhapuṇṇena^c dhammarājena rājito^d
 a<nā>kulaṃ karissāmi Saṃvegavatthudīpaṇī(!)<ṃ>
 samvejaniyaṭhānesu samviggaṭṭaṇ ca paṇinan ti

samvegaññāṇajaṃ, samvegaññāṇa sabbaññu acac phrac to² mū tha so, vā, samvega
 ññāṇ kui kuiy to² nhañ¹ ta kva, veṇcyya tui¹ ā³ phrac ce to² mū tha so, samvegadas-
 sanam, samvega ññāṇ kui lak vay tañ thā³ pattamrā³ sui¹ puiñ³ khrā³ thañ thañ mrañ
 to² mū tha so, vā, jāti ca so samvegavatthu tarā³ rhac pā³ kui puiñ³ khrā³ thañ thañ si
 mrañ to² mū tha so, tajjañ ca, thui samvegavatthu tarā³ rhac pā³ kui puiñ³ khrā³ thañ
 thañ si mrañ to² mū saññ nhañ lyo² evā laññ³, ād<y>antesu, sabbaññu acac phrac to²
 mū khrāñ³ i aca achuṃ³ tui¹ nhuik, kataṃ, vatthukāma kilesākāma nhac pā³ i kañ³ ve³
 khrāñ³ kui pru to² mū prī³ tha so, pāpinañ ca, sattavā tui¹ ā³ laññ³, assa, thui jāti ca so
 samvegavatthu rhac pā³ kui, desakaṃ, ho krā³ to² mū tat tha so, nāthaṃ, mraṭ evā
 Bhurā³ kui, ahaṃ, saññ, name namāmi, rhi khui³ pā i samvegaññāṇasampannā, samve-
 gaññāṇa nhañ¹ praññ¹ cuṃ kuṃ <saññ> phrac rve¹, vā, samvega ññāṇa nhañ¹ praññ¹
 cuṃ kuṃ so sū tui¹ saññ, yena, akrañ chay pā³ so tarā³ to² phrañ¹, vā, akrañ chay pā³
 so tarā³ to² kroñ¹, avaṇṇaṃ^e, saṃsarā taññ³ hū so samudrā kui, taranti, kū³ mrok kun
 i. taraṇaṃ, saṃsarā taññ³ hū so samudrā kui kū³ mrok kroñ³ phrac tha so samvegavat-
 thunāsakaṃ, jāti ca so samvegavatthu rhac pā³ kui phyak chi³ tat so, vā, jāti ca so
 samvegavatthu rhac pā³ i akroñ³ phrac so vijjā tañhā kui phyak chi³ tat tha so, taṃ
 dhammaṃ pi, thui chay pā³ so tarā³ kui laññ³, samuccayattavācaka pi saddā kā³
 luttaniddiṭṭhā. ahaṃ, saññ, name namāmi, i. yo ariyasamgho akrañ rhac yok so ariyā
 samghā to² saññ, samvegaññāṇasampanno, samvega ññāṇ nhañ¹ praññ¹ cuṃ to² mū i.
 samvegamūlakaṃ, jāti ca so samvegavatthu rhac pā³ kui, vā, jāti ca so samvegavatthu
 tarā³ rhac pā³ kui, vā, jāti ca so samvegavatthu tarā³ rhac pā³ i akroñ³ phrac so avijjā
 tañhā kui, jito, 'oñ to² mū tat i. samvegavatthutikkamaṃ, jāti ca so samvegavatthu
 tarā³ rhac pā³ kui lvan to² mū prī³ tha so, taṃ ariyasamghaṃ pi, thui rhac yok so ariyā
 samghā to² kui laññ³, ahaṃ, saññ, name namāmi, i.

End: sū koñ³ sū yut maññ sū ma chui se lui ka dukkhavedanā praññ³ evā phrac saññ
 khyaññ³. vaṭ ebañ³ rai nhuik krañ laññ so sattavā ā³, maraṇadukkha lvat so maññ saññ
 ma rhi. nibbān sui¹ rok so sū ā³ sā lvat saññ. thui kroñ¹ maraṇadukkha i kañ³ lvat rā
 nibbān kui toñ¹ ta lyak koñ³ so akyañ¹ kui asañ ā³ phrañ¹ kyui³ cā³ rve¹ chok taññ ra
 maññ sū to² koñ³ tui¹. maraṇadukkha hū so Saṃvegavatthu tarā³ kā³ prī³ i. Saṃvega-
 vatthu kā³ pālī to² nhuik jāti jarā byādhi maraṇa i lc³ pā³ sā lā saññ, thui kroñ¹ jāti rhi
 so pacchimabhavika Bhurā³ loñ³ tui¹ ā³, suddhāvāsa brahmā tui¹ saññ, jarā byādhi
 maraṇa samvegavatthu tarā³ suṃ³ pā³ kui pra kun sa taññ³. Bhurā³ loñ³ tui¹ laññ¹,
 dhi-r-atthu kira bho jāti nāma tatra hi nāma jātassa jarā paññāyissati, byādhi paññāyis-
 sati, maraṇaṃ paññāyissati hu udān³ kyū³ kun saññ. Mahāpadānasut pālī to². bho, 'ui
 akhyañ³ tui¹, tatrā hi nāma, akrañ jāti phrañ¹ sā lyhañ, jātassa, paṭisandhe ne so sū ā³,
 jarā, 'ui khrāñ³ saññ, paññāyissati, thañ bhi i. byādhi, nā khrāñ³ saññ. paññāyissati,
 thañ bhi i. maraṇaṃ, se khrāñ³ saññ, paññāyissati thañ bhi i. esā jāti nāma, i jāti maññ

saññ kā³, dhī, cak chut phvay rhi saññ, atthu kira phrac sa tat. jarā byādhi maraṇa hū so sum³ pā³ so saṃvegavatthu phrañ¹ mhat sã³ so Saṃvegavatthudīpanī kyam³ i chaṭṭhamakaṇḍa kā³ i tvañ pri³ pri.

akkharā ekamekañ ca Buddharūpaṃ samam siyā
tasmā hi paṇḍīto poso likkheyya piṭakattayam

adhipatipaccayo hū so laddhasaddā, adhipati paccaññ³ saññ, ārammañādhīpati say(!)ajātādhīpati ā³ phrañ¹ nhac pā³ aprā³ rhi i. thui tvañ ārammañādhīpati nhuik sarup nā i. thui tvañ atit anāgat paccupan phrac so iṭha phrac rve¹ ale³ amrat pru ap so nibbāna rup aṭhārasa dosamū dve mohamū dve dukkhasahagut kāyaviññāṇ kraññ so cit rhacchay le³ khu dosa i(s)sā macchāriya kukkucca vicikicchā kraññ so cetasika sattasattālīsa, kālavimut phrac so nibbān aruṇ khrok pā³, tarā³ tui¹ saññ, ārammañādhīpati paccaññ³ tap maññ kun i. Saṃvegavatthudīpanī chaṭṭhama.

i cā re³ ra so akyui³ ā³ kroñ¹,
bhava noñ khā, kraññ laññ rā vay,
bhe myui³ apoñ³ ma koñ³ sa myha,
bhe³ daṇḍa tui¹, kvay pa rhañ³ pyok,
ma rok saññ sã taññ³,
Buddho me saraṇaṃ añaṇaṃ n' atthi
dhammo me saraṇaṃ añaṇaṃ n' atthi
saṃgho me saraṇaṃ añaṇaṃ n' atthi

Buddhagaṇo ananto, dhmmagaṇo ananto, saṃhagaṇo ananto, ācariyagaṇo ananto, māṭāpitugaṇo ananto, ahaṃ vandāmi. i cā pri³ lac sakkarāj kã³ 1253 khu tapoñ³ la praññ¹ <kyo²> 4 rak buddhahū³ ne¹ naṃ nak 2 khyak ti³ kyo² akyin tvañ Saṃvegavatthudīpanī chaṭṭhama tvañ kui re³ kũ³ rve¹ pri³ 'oñ mrañ saññ, nat lū sādhu kho² ce sov. nibbānapaccayo hotu.

Incomplete: only chapters 1–6. This text deals with the eight types of saṃvega and includes stories and explanations taken from aṭṭhakathās. Manuscript 101 contains chapters 5–9 of this text. According to the colophon of 101, Rhañ Jāgara composed this work in 1222 B.E./2404 A.B./1851 A.D. at the request of king Mañ³tun³.

Bhurā³krī³ charā to² Rhañ Jāgarābhīdhaja (1172–1236 B.E./1810–1874 A.D.) was born at Kaphrū village in Mitthilā (Meiktila) district. His parents were Ū³ Rvhe Ca and Do² Mañ³ Rañ. His lay name was Ū³ Ññui, his name as a monk Rhañ Jāgara. During the reign of king Mañ³tun³ (Mindon) he was elected Mahānāyaka of the 5th Buddhist Council. He received the titles of Jāgarābhīdhajasīripavarālañkāramahādhammarāja-guru and Jāgarābhīvamsadhajatiṭṭakadharamahādhammarājāḍhirājaguru. As one of the three Mahātheras, he supervised the edition of the Tipiṭaka on palm leaves and its engraving on marble slabs. Some of the sons of king Mañ³tun³ were his pupils. He lived in the Dakkhiṇārāma kyoñ³ tuik, a famous monastery in Mantale³. For his life and works, see Ganthav 91–93; MCK VIII 303–305.

Ed.: see BB 89 (2 editions); Whitbread 112 (5 editions).

For another ms., see below, 101.

^a puñaṇaṃ

^b hatantarāyo

- ^c māpitaRatnapuṇṇena
^d yācito
^e aṃṃavaṃ

Palm leaf. Wooden covers. Foll. 102: dī-po, ṇo-ta; nai, pa and pā are missing; the first and last foll. are tied together with some blank leaves; one leaf from Paṭṭhan³ ara kok. Containing the last 5 chapters, i.e. 5-9: (1) foll. 13: dī-ḍhī, chapter 5, incomplete; (2) foll. 21: ḍhu-ta, chapter 6, incomplete; (3) foll. 22: tā-thaṃ, chapter 7, complete; (4) foll. 22: thā³-dho, chapter 8, complete; (5) foll. 24: dho²-po, chapter 9, complete. Some damages on foll. ḍai, ḍo and po. 50,6 × 6,5 cm. 40,3 × 5,5 cm. 12 lines. 2 punch holes. Partially gilded ms. Good hand-writing. Marginal title: Saṃvegavatthu dīpaṇī. Dated sakkarāj 1235 (1873 A.D.) tachoṃmun³ la praññ¹ aṅgā ne¹ sun³ khyak ti³. Donor: Maluñ tuik, Mañc³thinkun³ rvā ne Do² Mañ³ Nu koñ³ mhu (i.e. Do² Mañ³ Nu from Maluñ tuik in the village of Mañc³thinkun³). Burmese (with Pāli verses interspersed). Prose.

Bhurā³krī³ charā to² Rhañ Jāgara: Saṃvegavatthudīpaṇī

The first leaves are missing: the ms. begins on fol. dī: se ra le ḷ. ī mimma ī khve³ tui¹ saññ, jāti ma kañ³ so kroñ¹ re nac rve¹ se ra khrañ³ taññ³ hū so sū ta pā³ lum¹ la phrañ¹ parūpakkama mūladukkha kui khaṃ cā³ ra kun ḷ. sabbaññu Bhurā³ thañ rhā³ rhi to² mū cañ khu nhac rā so sañbho sā³ kun saññ tui¹ saññ sañbho phrañ¹ mahāsamudrā kui kū³ kun ḷ. thui sū tui¹ ḷ sañbho saññ lvhat ap so mhrā³ ahun kai¹ sui¹ phroñ¹ evā svā³ saññ rhi so² khunhac rak mrok so ne¹ nhuik samudrā alay tvañ krī³ evā so bhe³ ran saññ thañ rhā³ phrac ḷ. krī evā so lhuñ³ tham³ pui³ tui¹ saññ tha rve¹ sañbho kui re phrac praññ¹ ce kun ḷ. sañbho saññ re nhuik nac le so² sañbho sā³ apoñ³ saññ mi mi tui¹ kui³ kvay so nat tui¹ ḷ amaññ tui¹ kui yū rve¹ toñ³ pan khrañ³ aca rhi saññ tui¹ kui pru lyak ṇui krve³ ḷ. thui sū tui¹ ḷ alay tvañ ta yok so sū saññ ī sui¹ sabho rhi so bhe³ ran rok so akhā taññ rā mhi rā saññ ṇa ā³ thañ rhā³ rhi sa lo hu tve³ to chañ khrañ³ so² mi mi ḷ cañ kray so saraṇaḡuṃ sila tui¹ kui mrañ rve¹ yogi pugguil kai¹ sui¹ pallañ kui thak vay phvai¹ rve¹ ne ḷ. thui sū ā³ ta pā³ so sañbho sā³ tui¹ saññ ma krok khrañ³ ḷ akroñ³ kui me³ kun ḷ. thui yokyā³ saññ sañbho sā³ tui¹ ā³ akhyañ³ tui¹ ṇa kā³ lhe sui¹ tak sa ne¹ nhuik rahan³ sañghā ā³ alhū kui pe³ prī³ lyhañ saraṇaḡuṃ sila tui¹ kui khaṃ yū ḷ. thui kroñ¹ ṇa ā³ krok khrañ³ ma rhi hu chui ḷ.

End: ī sui¹ lyhañ āhārapariyesanamūlakadukkha saññ kālasampatti nhañ¹ krum kruik so akhā ma thañ rhā³ kālavippatti nhañ krum kruik so akhā alvan thañ rhā³ ḷ. yañ³ sui¹ thañ rhā³ rve¹ lū tui¹ ā³ thui dukkha saññ myak mhok pañ amrañ phrac ra kā³ myā³ evā vatthu sakse pra phvay ma rhi prī. mrañ tuiñ³ krā³ tuiñ³ sā saṃvega tarā³ kui pvā³ myā³ ce ra maññ. aṭṭhakathā charā mrat tui¹ rhac khu mrok aṭṭhama pru rve¹ yū to² mū ap so āhārapariyesanamūlakadukkha kā³ prī³ ḷ.

ī sui¹ lyhañ Ratanāpūṃ maññ so Mantale³ rvhe mruī¹ to² krī³ kui taññ thoñ prī³ lyhañ thī³ nan³ kanak cuik chok rve¹ caṃ ne to² mū so sāsanadāyakā mahādhammarāj tarā³ mañ³ mrat saññ saṃvega vatthu tarā³ rhac pā³ kui akyay ā³ phrañ¹ vatthu sakse nhañ¹ ta kva saṃvega ra lok 'on thut pra pā hu charā to² Rhañ Jāgara ā³ tuik tvañ³ nhuī³

cho² to² mū so kroñ¹ Jāgarābhidhajasiripavarālaṅkāramahādhammarājādhirājadaguru
amaññ¹ rhi so charā to² saññ¹ athū³ thū³ so kyam³ gan tui¹ mha thut nhut rve¹ vatthu
sakse nhañ¹ ta kva saṃvegavatthu tarā³ rhac pā³ kui akyay pra rā Saṃvegavatthu
dīpaṇi amaññ¹ rhi so kyam³ kā³ sāsanā to² 2404 khu, kojāsakkarāj 1222 khu tapon³ la
chan³ 5 rak 4 hū³ ne¹ tvañ pri³ 'oñ mrañ saññ¹.

saddhādiguṇasampannā dhimantī sādhusammatā
kusalā bahūsutthesu atimanāpacārini
pañcakalyāṇasampannā yā devadhamma[ja]rājino
tassorasā ca dveputtā ājāneyyo ti lakkhitā
saddhitā piturājena ravicandayugasamā
eteḥi nagare ramme Ratanapuṇṇalañj(!)ite
rājādhirāja-āvāse isaṃ pācinanissite
dakkhiṇasmiṃ disābhāge rūpassa munināmino
kārapito susammaṭṭho vihāro catubhūmakō
anekehi parikkhitto ketūhi ca alaṅkato
yo sādhummaṇo tattha vasatā jātaṭṭhānato
Mid(!)hilā nāma pū(!)rassa ṭhāne pācinanissite
dakkhiṇasmiṃ disābhāge rājādhirājathāniyā
Kapruḅgāmamhi jātena nāmena Jāgaro ti me
sabbakhatthiya dhammena dhammarājena yācito
māpitaRatanapuṇṇena katā Saṃvegadīpaṇi
niṭṭhito yesa sampatte sakkarāje ratthakkhayaṃ
bhānuvakkhaṃ jina[ca]kke phaggunamāsa pañcame
hutvā anantarāyo ca gandh(!)o, 'yaṃ niṭṭhito yathā
tathā kalyāṇasaṅkappā siṅghaṃ sijjhantu pāṇinan ti

saddhādiguṇasampannā, kaṃ kaṃ i akyui³ ratanā suṃ³ pā³ guṇ kui yuṃ kraññ¹ so saddhā
ca so guṇ nhañ¹ praññ¹ cuṃ tha so, dhimantī, le³ kyvan³ sanañ³ Mrañ¹ muir kraṃ¹ khuin¹ toñ
mañḍuin¹ sui¹ yim³ yuin¹ ma rhi samādhi guṇ nhañ¹ praññ¹ cuṃ tha so sādhusammatā,
nan³ tvañ³ nan³ pa ne kra sa sū khap sim³ lū tui¹ su to² koñ³ samut ap tha so, bahūsu,
myā³ evā kun so, atthesu, paccuppan saṃsarā nhac phrā so akyui³ kye³ jū³ sakhañ
arhañ mañ³ mrat samu nat i koñ³ mrat praññ¹ phrui³ akyui³ ci³ pvā³ to² tui¹ nhuik,
kusalā, sū thak thū³ khyvan alvan limmā so, atimanāpacārini, min³ ma mrat tui¹
akyañ¹ phrañ¹ alvan nhac sak phvay so akyañ¹ rhi tha so, pañcakalyāṇasampannā, are
asā³ akro arui³ arvay ā³ phrañ¹ nā³ svay so koñ³ khrañ³ nhañ¹ praññ¹ cuṃ tha so,
dhammarājino, tarā tacañ³ thī³ choñ³ mañ³ tui¹ vap cañ³ kha ya ne¹ ñña ma prat rhi
khuī³ ap so tarā³ mañ³ cac ekarāj i, yā devī ca, akrañ toñ choñ tañ thā³ mi phurā³ saññ¹
laññ³ koñ³, tassā deviyā thui toñ choñ tañ thā³ mi phurā³ mrat i, orasā rañ to² nhuik
phrac kun so, ājāneyyo ti, yokyā³ ājānaññ¹ hū rve¹, lakkhitā, khap sim³ lū rhañ mhat
thañ ap kun tha so, piturājena, kha maññ¹ to² bhurā³ mañ³ tarā³ saññ¹, laddhitā, na ruik
rā kui nā i naññ³ tū yū lim¹ maññ¹ hu yuṃ kraññ¹ ap kun tha so, ravicandayugasamā, ne
la acuṃ nhañ¹ tū kun tha so, dveputtā ca ññi noñ nhac pā³ sā³ to² nhac yok tui¹ saññ¹
laññ³ koñ³, santi, rhi kun i. etehi, thui may to² mi phurā³ sā³ to² mañ³ ññi noñ tui¹
saññ¹, ramme, nhac luṃ³ mve¹ lyo² pyo phvay rhi tha so, Ratanapuṇṇalañj(!)ite, athū³ thū³
so savinñāṇaka avinñāṇaka ratanā myui³ tui¹ phrañ¹ praññ¹ so kroñ¹ Ratanāpuṇṇ hū so
amaññ¹ tam chip phrañ¹ khap nhip ap tha so, rājādhirāja-āvāse, mañ³ thak mañ³ mrat
samu nat tui¹ pyo² mhat caṃ ne rā phrac tha so, nagare, mañ³ ne praññ¹ krī nhuik,

Munināmino, Mahāmuni amaññ to rhi so, rūpassa, rup pvā³ ceti to² i, isam pācinanis-site, cañ³ ñay arhe¹ arap sui¹ mhī so, dakkhiñasmim disābhāge, toñ arap aphui¹ nhuik susammaṭho, alvan koñ³ mvan pre prac so, catubhūmako, bhūm le³ chañ rhi so, anekehi, myā³ evā so kyon³ tui¹ phrañ¹, parikkhitto, khraṃ raṃ ap tha so, ketūhi ca, myā³ evā so mhan kañ³ tui¹ phrañ¹ laññ³, alaṅkato, taṃ chā chañ ap tha so, sādhu-rammaṇo, rahan³ sū to² tui¹ i mve¹ lyo² rā phrac tha so, yo vihāro, akrañ kyon³ kui, kārāpito, chok lup ce ap pri. tattha, thui kyon³ nhuik, vasatā vasantena, lyon³ thuiñ rap svā³ le³ pā³ iriyā rā rā rvhañ krum³ satañ³ sum³ so, jātaṭhānato, phrac ra ṭhāna desa ā³ phrañ¹, Mid(!)hilā nāma pū(!)rassa, Nemi Janaka Maho² ca saññ Buddha loñ cac dhammarāj tui¹ phyo² mrac caṃ rā Midhilā nhañ¹ sā yā ta cip arip tū saññ i aphrac kroñ Midhilā amaññ rhi so mru¹ i pācinanissite, arhe¹ arap sui¹ mhī so, ṭhāne, nhac thoñ kyo² tā ve³ kvā so arap nhuik, rājādhiraṭṭhāniyā, mañ³ thak mañ³ mrat samu nat tui¹ pyo² mhat caṃ rā Ratanāpūṃ 'oñ mre khūṃ hū rvhe bhūṃ nan³ taññ mru¹ rvhe praññ i, dakkhiñasmim disābhāge, tā apon³ phrañ¹ sum³ soñ³ khrok thoñ kvā ve³ choñ saññ toñ hu kho² mhat lakyā rap nhuik, Kaprugāmamhi, Aloñ bhurā³ mañ³ tarā³ sā³ to alat, khu mañ³ mrat, bhe³ ran lhe³ sut sañ, Chañ phrū rhañ saññ kraññ lañ min¹ ha ka toñ ka kui rvhe ma khya pai aphrū khai phrañ¹ amrai lim³ kyam³ mvam³ maṃ khray lay mrañ³ thak vay nhuik alvay pri³ pre tañ cī³ ce hu ma sve min¹ khyak byādīt cak kroñ¹ khu thak tuiñ sā Kapru rvā hu saññā maññ ra yañ³ gāma nhuik, jātena, paṭisandhe ā³ phrañ¹ phrac tha so, Jāgaro ti, Jāgara hū rve¹, vā, Jāgarābhidha-jasiripavarālaṅkāramahādhammarājādhiraṭṭhāguru hū rve¹, nāmena, charā to² tui¹ mhaññ¹ kho² ap so amaññ, sāsanadāyakā mahādhammarāj tarā³ mañ³ mrat kap lhū ap so amaññ saññā phrañ¹ thañ rhā³ evā so, me mayā, nā saññ sabba khatthiyadhammena, alum³ cuṃ so mañ³ tui¹ i kyañ¹ vat tarā³ nhañ¹ praññ¹ cuṃ tha so māpitaRatanapūṃṇena, Ratanāpūṃ maññ so Mantale³ rvhe mru¹ kri³ kui taññ thoñ to² mū tha so, dhammarājena, sāsanadāyakā acac phrac to² mū so mañ³ tarā³ saññ, yācito, rui se le³ mrat toñ³ pan ap saññ phrac rve¹, vā, toñ³ pan ap so kroñ¹, Saṃvegadīpanī, Saṃvegavatthu dīpanī amaññ rhi so kyam³ kui, katā, pru ap i. esa eso gandh(!)o, i Saṃvegavatthu dīpanī amaññ rhi so kyam³ saññ, sakkarāje, kojā sakkarāj saññ, raṭṭhakkhayaṃ, 1222 khu sui¹, jinacakke Bhurā³ sakhañ sāsanā to² saññ, bhānūvakkhaṃ 2404 khu sui¹, sampatte, rok saññ rhi so², phaggaṇamāsapañcama, tapoñ³ lachan³ nā³ rak 4 hū³ ne¹ nhuik, niṭṭhito, aprī³ achūṃ³ [ma khrañ³] sui¹ rok i. ayam gandh(!)o, i Saṃvegavatthu dīpanī amaññ rhi so kyam³ saññ, anantarāyo 'va, antarāy ma rhi saññ sā lyañ hutvā, phrac rve¹, niṭṭhito yathā, aprī³ achūṃ³ sui¹ rok sa kai¹ sui¹, tathā, thui atū, pāṇinaṃ, sattavā tui¹ i, kalyāṇasaṅkappā, koñ³ so akraṃ tui¹ saññ, siṅghaṃ, lyañ evā, sijañantu aprī³ achūṃ³ sui¹ rok ce kun sa taññ³.

i cā pri³ lac sakkarāj kā³ 1235 khu tanchoñmun³ la praññ¹ aṅgā ne¹ ne¹ sum³ khyak tī³ kyo² akhyiñ tvañ Saṃvegavatthu dīpanī amaññ rhi so kyam³ kui mū mha re³ kū³ rve¹ pri³ 'oñ mrañ saññ, pu di ā nhañ¹ praññ¹ cuṃ pā lui i. nibbāna paccayo hotu. Maluññ twiik Mañe³thinkun³ rvā ne To² maṃ³ Nu koñ³ mhu nibban chu sādhu nat lū kho² ce so².

See above, 100.

Acc. 10388. Palm leaf. Wooden covers (in a European paper-box). Foll. 356: ka-lai; 24 blank leaves. 50,8 × 7,2 cm. 38,9 × 6 cm. 12 lines. 2 punch holes. Very good hand-writing. Marginal title: Ajjhāsāyapāmojja. Title on paper-cutter: Ajj<h>asar(!)apāmojja. Some corrections on foll. khā³, gā, ru and yo. Dated sakkarāj 1235 (1873 A.D.) tanchonmum la praññ kyo² 2 rak ne¹. Former owner: 'U³bhui Ū³ Paññā. Burmese. Prose.

Thvatkhoñ charā to² Rhañ Ñāṇavaṃsa: Ajjhāsāyapāmojjadipani

Beg.: namo tassa ~.

alobhajjhāsayaṃ Buddhaṃ dhammaṃ lobhādinikkhamaṃ
lobhakkhandhaṃ samucchinnaṃ saṃghaṃ natvāna sādaraṃ
bahusaccaṃ mahāpaññaṃ garuṃ me saddhammagārav[id]aṃ
Ajjhāsāyapāmojjaṃ tositaṃ sādhumānaṃ
bhava ādi(!)naṃ disvā yuttayogo vipassako
yācito va narindena sapaṛattahitesinā
jātikkhayaṃ pa<t>thentānaṃ pavakkhāmi yathābalaṃ

ahaṃ, nā saññ, alobhajjhāsayaṃ, lobha i kañ³ khrañ³ kui alui rhi to² mū so, Buddhañ
ca, mrat evā Bhurā³ kui laññ³ koñ³, lobhādinikkhamaṃ, lobha aca rhi saññ tui¹ mhā
thvak mrok rā phrac tha so, dhammañ ca, mag le³ tan phuil le³ tan nibbān pariyaṭṭi
taññ³ hū so chay pā³ so tarā³ to² kui laññ³ koñ³, lobhakkhandhaṃ, lobha taññ³ hū so
acu kui, ñāṇāggena, mag ññāṇ taññ³ hū so saṃ lyak phrañ¹, samucchinnaṃ koñ³ evā
phrat ap prī so, saṃghañ ca, maggaṭhan le³ yok, phalaṭhan le³ yok hu chui ap so rhac
yok so ariyā saṅghā to² kui laññ³ koñ³, bahusaccaṃ, myā³ so akra³ amrañ rhi tha so,
mahāpaññaṃ, kri³ so paññā rhi tha so, saddhammagāravamaṃ, mrat evā Bhurā³ i tarā³
to² nhuik arui ase pru le¹ rhi tha so, me, nā i, gu(!)ruṃ ca, charā kui laññ³ koñ³,
sādaraṃ, rui se khrañ³ nhañ¹ ta kva, namāmi, rhi khui³ pā i. natvāna, rhi khui³ prī³
rve¹, yo rājā, akrañ Ratanābhūṃ mru¹ taññ phrac so mañ³ saññ, bhava, bhava sumpā³
nhuik, ādinaṃ, jātijarābyādhimarāṇa aca rhi so aphaṛac kui, disvā, mrañ rve¹, tato,
thui myā³ evā aphaṛac rhi so bhava sum³ pā³ mha, jālabbhantaragato, kvaṃ phrañ¹ mi
so, maccho, ñā³ saññ, muce[h]itukāmo, lvat lui saññ, nissaritukāmo, thvak lui saññ,
hoti yathā, phrac sa kai¹ sui¹, muñcitukāmo, lvat lui saññ phrac rve¹, nissaritukā-
mo, thvak lui saññ, hutvā, phrac rve¹, yuttayogo, samathakammaṭhān³ vi-
passanākammaṭhān³ nhuik ma prañ³ ma ri ā³ thup ap so viriya rhi saññ, vipassako,
rup tarā³ nām tarā³ tui¹ nhuik, anicca dukkha anatta hū rve¹ vipassanā rhu le¹ rhi
saññ, hoti, phrac i. sapaṛattahitesinā, mi mi i lokī akyui³ lokuttarā akyui³ sū ta pā³ i
lokī akyui³ lokuttarā akyui³ mi mi i lokī aci³ apvā³ lokuttarā aci³ apvā³, sū ta pā³ i lokī
aci³ apvā³ lokuttarā aci³ apvā³ kui rhā le¹ rhi tha so, narindena, lū tui¹ kui acui³ ra so,
tena raññaṃ, thui Ratanābhūṃ mru¹ taññ phrac so mañ³ saññ, yācito va, toñ³ pañ
saññ phrac rve¹ sā lyhañ, jātik<kh>ayaṃ, jāti i kun khrañ³ kui, paṭhantānaṃ^a, toñ³ ta
kun so, sādhumānaṃ, sū to² koñ³ tui¹ i, atthāya, akyui³ nhā, yathāph(!)alaṃ, ā³ alyhok,
sādhumānaṃ, sū to² koñ³ tui¹ i cit kui, tositaṃ, nhac sak ce tat tha so,
Ajjhāsāyapāmojja, Ajjhāsāyapāmojja amaññ rhi so, idaṃ pakaraṇaṃ i kyaṃ³ kui,
pavekkhāmi^b, chui pe am¹. dukkha phrañ nhip cak saññ phrac rve¹ thoñ noñ im nhuik

krā mrañ¹ cvā khaṃ ne ra so sū tui¹ saññ thui thoñ nhoñ 'im nhuik alvan ññi³ ñve saññ cak chup saññ phrac rve¹, khyam³ sā cvā ne ra khrañ kui toñ¹ ta sa kai¹ sui¹, thui atū myā³ cvā so jāt aca rhi so dukkha apon³ tui¹ saññ, khyam ram rve¹ nhip cak ññhañ³ chai tat so saṃsarā vaṭ dukkha apon³ mhā thvak mrok rā, paṭisambhidā le³ pā³ nhañ¹ ta kva, arahatta phuil khyam sā kui toñ¹ ta kun so alui rhi kun so saddhā paññā nhañ¹ praññ¹ cum so amyui³ koñ³ sā³ tui¹ ā³, limmā ciṃ so ñhā, Ajjhāsaya khrok pā³ kui thañ cvā pra kun aṃ¹.

End: ajjhāsaya khyok pā³ kui ra 'oñ pru ap i. ajjhāsaya khrok pā³ nhañ rhañ sañ phrac rā i. ajjhāsaya khyok pā³ nhañ ma kañ lañ phrac rā i. ajjhāsaya khyok pā³ sañ, lak nhuik rhi sañ phrac rā i. ajjhāsaya khyok pā³ nhuik mvc³ lyo³ ap i hū lui sa tañ. Ajjhāsaya pāmojjaṃ niṭṭhitam.

After this end of the text itself, the author adds a rather long colophon with 5 gāthās dealing with his work, 4 gāthās giving date and name of the author, 27 gāthās with a description of Rvhemrañtañ hill as well as one gāthā on the composition of the text. All these gāthās are followed by their respective nissaya. At the end, a patthanā in prose is affixed. We quote here the first nine and the last of these gāthās without the nissaya beginning on fol. li:

namo tassa ~.

ettāvatā ca niṭṭhānaṃ nānupamāya sobhitaṃ
 silādiguṇasaṃyuttaṃ paṇḍitehi pasamsitaṃ
 kevalalokavācāya āmissaṃ dhammanissitaṃ
 ādimajjhavasānamhi kalyāṇaṃ sampahāsikaṃ
 janehi kallacittañ ca muducittañ ca sabbadā
 nikujjitaṃ uk(!)ujjeyya paṭicchannaṃ va vivaraṃ
 andhakāramhi dīpaṃ va maggamūlhasa 'rocaṇaṃ
 nāgarāḷā alankārā sapp(!)amaṇḍehi bhūsitā
 subhūtiyaṃ va yāto ti samudd[h]e makaro yathā
 sakhattiyo ratho rocaṃ ādicco va Yugant(!)are
 nakkhattānaṃ majjhamhi <ca> ākāse candimā viya
 kaliyugge yakkaṭṭhagge juṇhapakkhassa aṭṭhame
 visākhāya niyutte va anākulena niṭṭhitaṃ
 lajjīpesalakukkuccā sikkhākāmā ca dhūtavā
 appicchatāya santosā niccaṃ sucigavesito
 sapp(!)adājāgarasaṃyuttā rattim divamat[t]ant(!)itā
 rattitṭhānadivathāne nisajja caṅkamaṇa
 yathābhūtena vuttana mahātherena likkhitam
 gahitaṇāmadheyena Ñāṇavantadhajo iti

Last verse:

etaṃ nissāya kātabbaṃ āhāpetvāna bhāvanaṃ
 tassa puññānubhāvena jikuccheyyaṃ gūdh(!)aṃ viya
 kāme sapp(!)e jikucche(!)ntu yathā so'haṃ anattikā

End of the patthanā (lai): ahaṃ, sañ, kāme, vatthu kāma kilesā kāma nhac pā³ tui kui, si(!)haṃ viya, khyāñse kai¹ sui, bhāreyyaṃ^e, krok ra lui i. so ahaṃ, sañ, bhāyati^d yathā, krok sa kai¹ sui, sapp(!)e pi, tui sañ lañ, kāme, nhac pā³ so kāma tui kui,

si(!)haṃ viya, khyāṃse kai sui, bhāyantu, krok ce kun sa tañ. ahaṃ sañ, kāme, tui kui, byagghaṃ viya ca, kyā³ kai¹ sui lañ³ koñ, dipi viya ca, sac kai¹ sui lañ³ koñ, accha viya ca, 'oñ kai¹ sui lañ koñ³, madd[h]ahatthi viya ca, amuṃ yac so chañ kai¹ sui lañ koñ, bhāyeyyūṃ^c, krok ra lui ñ. so ahaṃ, thui nā sañ, bhāyati^d yathā, krok sa kai¹ sui, evaṃ tathā, thui atū, sapp(!)e pi, tui sañ lañ, kāme, tui kui byagghaṃ viya ca, kyā³ kai¹ sui lañ koñ, dipi viya ca, sac kai¹ sui lañ³ koñ³, acchaṃ viya ca, vaṃ kai suiv lañ³ koñ, [tīr]acch[a]ṃ viya ca, 'oñ kai¹ sui lañ³ koñ³, madd[h]ahatthi viya ca, amuṃ rac so chañ kai¹ sui lañ koñ³, bhāyantu krok ce kun sa tañ. nat lū sādhu kho² ce sov.

sakkarāj 1235 khu tanchoṇmuṃ la prañ kyo² 2 rak ne 2 khyak tī kyo² akhyin tvañ Aññāsayaṃpāmojja kui re kū rve¹ prī³ ñ. pu di ā nhañ prañ cum pā lui ñ.

The author Thvaṅkhoṇ charā to² Rhañ Ñāṇavaṃsa (1160–1242 B.E./1798–1880 A.D.) was born in Mrañ³kun³, a village in the district of Hañsāta (Henzada) and became a novice named Ñāṇavaṃsa. After studies in Ava he passed the Paṭhama kyo² examination in 1181 B.E./1819 A.D. He was known as Thvaṅkhoṇ charā to² after the name of a cetiya in Cackuiñ³, called Ratanāthvaṅkhoṇ, in the vicinity of which his monastery was situated. It is to be noted that it is a rare case for a monk to receive his name from a cetiya. All 13 works composed by him are entitled with names ending in -pāmojja: Rājapāmojja, Dhammapāmojja, Pītipāmojja, Saṃvegapāmojja, Samantapāmojja, etc. Our text was written in 1223 B.E. (1861 A.D.) on the 8th waxing of Kachun.

See Ganthav 85–86; CMA 109; MCK V 240.

^a patthentānaṃ

^b pavakkhāmi

^c bhāyeyyaṃ

^d bhāyāmi

103-104

Ms.or.fol. 947. SB, Berlin

Acc. 10401. Palm leaf. Wooden covers. Foll. 239: ka-ni; 8 blank leaves; consisting of two texts: 103: foll. 119: ka-ññaṃ: Dānabhedanī; 104: foll. 112: ññā³-ni: Silabhedanī. The last leaf contains the Paṭṭhānapaccaya-uddesa, i.e. the list of the 24 paccayas (in wrong order and with orthographic errors); it does not belong to the text, but was added by the same scribe. Fol. 119 is broken in the middle. 47,7 × 5,4 cm. 39,5 × 4,5 cm. 9 lines. 2 punch holes. Partially gilded ms. Very good hand-writing. Marginal title: D[h]ānabhedanī, Silabhedanī. Title on the title fol.: D[h]ānabhedanī ka aca ni achuṃ pe khaṃ, 2 aṅgā 6 khyap. Dated 103 sakkarāj 1229 (1867 A.D.) kachuṃ la chañ³ 3 rak 1 naṅganve ne 1 khyak taññ kyo²; 104 sakkarāj 1229 (1867 A.D.) to²salañ la praññ kro² ta chay le³ rak 5 kyāsapade ne ne nha khyak ma taññ mhi. Burmese and Pāli. Prose.

103

Ms.or.fol. 947. SB, Berlin

Description see above, 103-104.

Rhañ Sāradassī: **Dānabhedani**

Beg.: namo tassa ~.

Buddham dhammaññ ca samghaññ ca vi<ppa>sannena cetasā
vanditvā dānasilādī(!)bhāvena garū(!)bhājanam
ñ(!)ānāgand(!)ehi desitam uddharitvā phalam samattham
nayaṃ ni<s>sāya kāre(!)ya[sam] nibbānamaggakāraṇam

aham nā saññ, dānasilādibhāvena alhū pe khrañ³ sila chok taññ khrañ³ ca so aphrac
phrañ, garubhājanam arui ase pru khrañ³ i taññ rā phra<c>[ñ] so, Buddhaññ ca Bhurā³
kui laññ³, vip̄pa<sa>nnena athū³ sa phrañ¹ kraññ³ ññui so, ceta[s]sa(!), cit phrañ,
vanditvā vandāmi rhi <khui> pa i. vanditvā rhi khui prī rve¹, dānasilādibhāvena alhū
pe khrañ³ sila chok taññ khrañ³ ca so aphrac phrañ¹, garubhājanam arui ase pru khrañ
i taññ rā phrac so, dhammaññ ca tarā to² kui laññ³, vip̄pasannena athū sa phrañ kraññ³
ññuiv so, cetasā cit phrañ¹, vanditvā vandāmi rhi khui pā i.

End: Arhañ Mahāmoggalān saññ nat rvā sui¹ rok rve¹ rhe³ koñ³ mhu kui me la so² ta
ññañ mhya 'im kui kyoñ³ i aphrac phrañ¹ lhū bhū³ i. thui koñ³ mhu kroñ¹ taññ³ hu
akroñ³ kui lyhok¹ i. thui akroñ³ kui mrat evā Bhurā³ ā³ lyhok i. mrat evā Bhurā³ rok
lhā saññ parissat tui¹ kui ho to² mū i. thui desanā to² kui krā³ nā ra so sū tuiv¹ saññ
kusuil koñ mhu kuiv pru rve¹ sugatibhava nhuik sā lu na<t> tui i caññ cim kram³ sā
kui cam cā³ lyhak mve lyho² ra i. Nan³ma to² mi bhurā³ krī dāna akhvai apyā kuiv
kraññ¹ rhu to² mū rve¹ bhusuta arā paññā pārami praññ to² mu krañ akruiv ñhā takā
krī cui kui lyhok ce to² mū so kroñ¹ Bim[h]āñbhūmkyo² tuik Prassat kyoñ³ tvañ satañ³
sum³ ne saññ Rhañ Sārada<s>si pru cu cī rañ so dāna akhvai apyā³ kuiv chui ra chui
kroñ Dānabhedani hū so cakā³ acañ saññ kā³ i tvañ rve¹ prī praññ¹ cum i.

*i cā prī lac sakkaraj kā³ 1229 khu kachum la chan³ 3 rak 1 nañganve ne 1 khyak taññ kyo²
le³ phavā³ 2 bhī akhyin tvañ Dānabhedani kui ni[t]syha re ku rve¹ <on> mrañ [mran].
<prī>. nibbāna paccayo hotu. nat lu sādhu kho² ce so².*

This work as well as the Silabhedani (104) were written by Prāssād kyoñ³ charā to²
Rhañ Sāradassī, on the request of the queen Nan³ ma to² (spouse of Bhui³ to² bhurā³).
Both texts are not mentioned in the reference works available to us.

The author, Prāssād kyoñ³ charā to² Rhañ Sāradassī, flourished during the reign of king
Bhui³ to² bhurā³. His title was Sudhammābhisiridhajamahādhammarājaguru, but he
was known as Prāssād kyoñ³ charā to² after the name of his monastery in the north of
Amarapura. According to a royal list of elders, dated 1154 B.E./1792 A.D. and
reproduced in ATP 465, his age was 47 years and his ordination 15 years at that time.
Thus, he was born in 1107 B.E./1745 A.D. and became a monk at the age of 32. Further
details of his biography are unknown.

On the author, see also Ganthav 190 (no. 71); MNM s.v. Prāssād kyoñ³ charā to²; Pit-
sm 521.

104

Ms.or.fol. 947. SB, Berlin

Description see above, 103–104.

Rhañ Sāradassī: **Silabhedanī**

Beg.: namo tassa ~. Dānabhedanī kui pru cu cī rañ prī rve¹ Silabhedanī kuiv pru cu cī rañ bhe aṃ¹. Sīla saññ gahatth(!)asīla papp(!)ajita sīla ā³ phrañ¹ nhac pā³ aprā³ rhi ÿ. thui nhac pā³ so sīla tui tvañ, gahaṭṭha sīla kui rhe ū evā pra pe aṃ¹. saraṇā(!)gum paññicasī aṭṭhadāsī sumpā³ tui¹ tvañ sāsana to² sui¹ sak vañ chaññ³ kap khrañ ÿ akroñ³ phrac so kroñ¹ saraṇagum rhe ū evā chok taññ rve¹ ap ÿ. saraṇagum nhuik taññ so sū ÿ sīla saññ akruī krī mrat so kroñ¹ saraṇagum chok taññ pri mha paññicasī aṭṭhad[h]asī kui saraṇagum ÿ akhyā³ mai¹ nhuik chok taññ ap ÿ.

End: silavantaputhu<j>jano sotāpannaena saṅgahito hu ho to² mū so kroñ¹, silavanta tui ÿ aloñ kui mī saṅgruih khrañ³ koñ mhu saññ, ariyā tuiv kuiv. pujo saṅgruih <khrañ³> nhañ tū so akruiv kui phrac ce ÿ. ayut sa phrañ tiricchān tuiv ÿ akroñ kui phut kraññ saṅgruih khrañ nhuik laññ, lū khraṃ sā kuiv ra rve¹ nibbān mag phuī ÿ achok a u phrac maññ akroñ³ rhi ÿ [a chok] hu asañ nhac lum svañ³ rā ÿ. Silabhedanī ÿ pri cum rā akroñ taññ.

sakkarāj 1229 khu to²salañ la praññ¹ kro² tachay le³ rak 5 kyāsapade ne ne¹ nha khrañ ma taññ mhi akhyin tvañ Silabhedanī re kū rve¹ <on> mrañ saññ pri cum pri. lū nat brahmā sattavā tuiv ÿ sum³ chay ta phuṃ krañ le kun so vener(!)a sattavā tuiv ÿ amyha pe ve amyha ra phac ce so. nat lū sādhu kho² ce so.

For the author, see above, 103.

Another manuscript of this work is below, 105.

105

Ms.or.fol. 941. SB, Berlin

Acc. 10395. Palm-leaf. Wooden covers with red painted ornaments on gold priming and a paper-cutter. Foll. 142: ḍe-mi (there are two foll. to but the text is not double). 51,8 × 5,8 cm. 41,4 × 5 cm. 9 lines. 2 punch holes. Partially gilded ms. Marginal title: Silabhedanī. Paper-cutter: Silabhedanī te aca mi achum³ 13 aṅgā 9 kyhap (i.e. 13 aṅgā and 9 leaves). Dated sakkarāj 1218 (1857 A.D.). Donated by Moñ Pin and his wife from the village Gvepañ. Burmese and Pāli. Prose.

Rhañ Sāradassī: **Silabhedanī**

The text is identical with above, 104. This manuscript, however, contains the following author's colophon wanting in 104 which is, however, similar to the colophon of the Dānabhedanī (see above, 103):

Namma to² mi phurā krī sila akhvai aphrā kuiv kraññ rhu to² mū rve¹ bahusuta arā paññā pāramī to² kui phraññ to² mu khrañ akrui ñhā ta kā kyī cui kuiv lyhok ce to² mu so kroñ¹ Bimhāñbumkyo² tuik Prassad kyoñ³ tvañ satañ³ suṃ³ ne saññ Rhañ Sārada(s)si[la] pru eu ei rañ so sila akhve aprā kuiv chuiv rā chuiv kroñ¹ Silabedanī kā³ i tvañ rve¹ kā prī praññ¹ cuṃ i.

Scribe's colophon at the end:

i cā prī lac sakkarāj kā 1218 khu tapon³ la chan³ tachai¹ nhac rak sokrū ne¹ ne suṃ³ kyhak ti akhyin tvañ Gvepañ rvā ne takā Moñ Pin samī moñ nham tuiv¹ koñ mhu nibbāna chu sādhu nat lū kho² ce so². nibbāna paccaya hotu.

See above, 104.

106

4216/3843. Linden-Mus., Stuttgart

Palm leaf. Wooden covers. Foll. 69: ka-cu; 4 extra leaves. 48,7 × 6,3 cm. 39 × 4,6 cm. 10 lines. 2 punch holes. Partially gilded ms. Good hand-writing. Marginal title on the first fol.: Ñānavaḍḍhanadīpanī. Title on the wooden cover: Ñānavaḍḍhanadīpanī cā sā³ pe kham 6 aṅgā Bhuitat(h)on̄ Ū³ Kesara cā. Dated sakkarāj 1238 (1877 A.D.) khu takū la praññ¹ ne¹ 5 nāri khyin buddahu ne¹. Former owner: Bhuitat(h)on̄ Ū³ Kesara. Burmese. Prose.

Rhañ Dhammasāra: Ñānavaḍḍhanadīpanī (part 3)

Beg.: namo tassa ~.

jayo pañcamāre Buddho cakkābhivuddhikārino
jinassa jitajayassa me detu jayamaṅgalaṃ
nimmalambukāro dhammo yathā dhammapakāsino
dhammassa cakkavattissa saddhammaramsimālinī
yathā bhuccadayo saṃgho sammāpanujjatattino
sammāvādapasamsissa dātusaccapasamsitaṃ

pañcamāre, mār nā³ pā³ tuiv¹ kuiv, jayo, 'on̄ to² mū prī³ tha so, Buddho, khap sim so tarā³ tuiv¹ kui si to² mū prī³ tha so, sabbaññu Bhurā³ rhañ saññ, jitajayassa, 'on̄ mrañ ap so khap sim³ so tarā³ tuiv kuiv 'on̄ to² mū prī³ so, jinassa, mrañ evā Bhurā³ i. cakkābhivuddh(!)ikārino, sāsanā to² i alvan pvā³ khrañ³ kuiv aluiv rhi sa phrañ¹ pru so ale¹ rhi so, me mama, akyvanup ā³, jayamaṅgalaṃ, nicchādiṭṭhi aca rhi so anīṭhāruṃ tuiv kuiv 'on̄ ap so maṅgalā 'on̄ khrañ³ phrañ so maṅgalā kuiv, detu, ārammaṇapaccaya tadaṅga satti rhi so sabho kusuil jo phrañ¹ cho cho lyhañ evā ma krā yakhu pe³ ce so. nimmalambukāro, aññac akre³ i ma rhi khrañ kuiv pra tat so, re sa phvay kai¹ suiv¹, kilesā tuiv¹ i ma rhi khrañ³ kui pru tat so, dhammo, mag phuil nibbān pariyattī taññ³ hū so tarā³ to² saññ, cakkavattissa, cakrā ratanā rhi so Bhurā³ rhañ saññ koñ³ evā ho ap so, dhammassa, tarā³ to² i, yathā dhammapakāsino, sabho tarā³ nhañ¹ lyho² evā thañ rhā³ khrañ³ kuiv pru khrañ³ ñhā aluiv rhi so, me mama, akyvanup ā³, saddhammaramsimālinam, sū to² koñ³ tuiv¹ i tarā³ taññ³ hū so paññā aroñ taññ³ hū so rvhe pan³ kun³ kui, detu, ārammaṇapaccaya kroñ¹ ārammaṇikakusala kui khaṇa ma

krā pe³ ce sov. ayathābhuccadayo, ahut atat saccā le³ pā³ tui¹ i akron³ kuiv mrañ evam³ nuiñ so sabho rhi so, saṅgho, paramattha saṅghā to² rhac yok apon³ saññ, sammāvādapasamsino, koñ³ evā khyī mvam³ ap so mhañ so ayū kui khyī³ mvam to² mū so ale¹ rhi so saṅghā to² mrat i, sammā panujjatattino, koñ³ so khyī³ mvam³ ap so hut mhañ so akyañ¹ taññ³ hū so paṭipatti i thvan³ tok khrañ³ kuiv aluiv rhi so, me mama, akyvannup ā³, saccapasamsitaṃ, sū to² koñ³ tui¹ saññ hut mhañ so apha³ phrañ¹ khyī³ mvam³ ap so sabho kuiv, dātuṃ, āruṃ akron³ koñ³ so dhamma tadaṅga phrañ¹ kusalajo cho cho yakhu pe³ ce so.

End: thui¹ nibbān mruiv nui¹ mrc laññ³ ma rhi re laññ³ ma rhi, le laññ³ ma rhi, apū laññ³ ma rhi, akhyam³ laññ³ ma rhi, la laññ³ ma rhi, paṭisandhe ne khrañ³ laññ³ ma rhi, uiv khrañ³ laññ³ ma rhi, se khrañ³ ma rhi, le saññ pū bhan so sū tui¹ ā³ ñūrim³ ce sa kai¹ suiv¹, nibbān saññ kilesā taññ³ hu so pū bhan khrañ³ mha ñūim³ ce i. ne saññ amuik kuiv phyok sa kai¹ suiv¹, nibbān saññ rāga dosa moha hū so amuik kuiv phyok tat i. mre saññ khyac khrañ³ amyak thvak khrañ³ ma rhi, kyok ati praññ¹ so toñ saññ prañ³ evā so le tui¹ phrañ¹ ma tuṃ ma lhup phrac sa kai¹ suiv, nibbān saññ laññ³ lokadham tarā³ tui¹ phrañ¹ ma tuṃ ma lhup, samuddarā saññ khap sim³ so ratanā tui¹ i taññ rā phrac sa kai¹ suiv¹, nibbān saññ laññ³, saddhā ca so ratanā tui¹ i taññ rā phrac i. suddhammā nat sabhañ saññ khap sim so nat tui¹ i caññ³ ve rā phrac sa kai¹ suiv¹, nibbān saññ laññ³ Bhurā³ paccakabuddhā rahantā tui¹ i caññ³ ve³ rā phrac i. i suiv¹ aca rhi so upamā tui¹ saññ, atuiñ ma si myā³ evā i. i suiv¹ mrat lha evā so nibbān kuiv rok kron³ kuiv sā lyhañ, paññā rhi tui¹ saññ, luṃ¹ la ā³ thut rā i. i myha lok so cakā³ acaññ saññ kā³, Ññānavaddh(!)anadīpaṇī amaññ rhi so kyaṃ³ nui¹ cū³ cam³ chañ khrañ³ so amyui¹ sā³ ā³ paññā pvā³ khrañ³ ñhā akyaññ³ ā³ phrañ¹ pra sa taññ³. paññā rhi tui¹ saññ piṭakat suṃ³ puṃ mha akyay kui choñ³ rve¹ si le ap i. i tvañ rve¹ kā³ khap sim³ so sattavā tui¹ ā³ paccuppan eī³ pvā³ saṃsarā eī³ pvā³ myā³ cim¹ so ñhā Laycañ³ arap nui¹ satañ³ sum³ so mrat Dhammasāra ther saññ eī rañ ap so Ññānavaddhanadīpaṇī amaññ rhi so achum³ apha³ r nui¹ cū³ cam³ chañ khrañ³ rve¹ yū so sū ā³ nibbān rvhe praññ¹ suiv¹ rok rve¹ khyam³ sā evā so nibbān rvhe praññ¹ kri³ nui¹ chañ³ rai ma rhi ñrim³ khyam³ so apha³ phrañ¹ ne ra lattan¹ so akron³ kuiv pru rā phrac so tatiya puñ³ kā³ pri³ i.

seṭho lōke dhammo<va> maṇiratana-ādike
seṭhatta<ṃ> yojetvā na(!)makaruṃ nimittakaṃ lōke

loka nui¹, dhammo eva, tarā³ sā lyhañ, diṭh(!)adhamma samparāyesu, paccuppan tamalvan bhava tui¹ nui¹, saraṇatthā, kui³ kvay rā phrac so kron¹, seṭh(!)o, mrat saññ, hotu, phrac i. maṇiratanā-ādike, pattamrā³ ratanā, ca saññ nui¹ laññ³, sāro eva, sāra saññ sā lyhañ, dhanabhogesu, uccā caññ³ cim tui¹ nui¹, mahagghatā, apha³ kri³ so kron¹, seṭho, mrat saññ, hoti, phrac i. seṭhattaṃ, mrat so anak rhi so, sadd[h]advayaṃ, dhammasadd[h]ā sāsasadd[h]ā nhac pā³ kuiv, yojetvā, poñ³ rve¹, nimittakaṃ, guṇ akron³ rhi la tan¹ so nimit amaññ kuiv, disvā, mrañ rve¹, ācariyo, charā tui¹ saññ, nāmaṃ, Dhammasāra hū so amaññ kui, akaruṃ, mhaññ¹ to² mū kun i.

evaṃ nāmena therena Ññānavaddhanadīpaṇī(!)[ya]ṃ
vinicchayaṃ vicāritaṃ niṭhitaṃ sādhanandanam

eva<ṃ> nāmena, i suiv¹ amaññ rhi so, therena, ther saññ, Ññānavaddh(!)anadīpaṇī(!)<ṃ>, Ññānavaddh(!)anadīpaṇī amaññ rhi so, yaṃ vinicchayaṃ, akrañ achum³ apha³ r kuiv, vicāritaṃ, eī rañ ap pri, sādhanandanam, sū to² koñ³ tui¹ kuiv nhac sak ce tat so, taṃ vinicchayaṃ, thui¹ achum³ apha³ r saññ,

sabbaññūsāsane pañcarasojammaduve^a gate
 ekāṭhasuññāsūracc(!)e sakkarāje gatimhi ca
 mig[ga]sīrasa(!)kkampakkhadāsama satī[ṃ]vārassa^b
 sāyaṇhakāle etaṃ pi pakaraṇaṃ niṭṭhitaṃ ti

sabbaññu[ta]sāsane, sabbaññu Bhurā³ rhañ sāsana to² nhuik, pañcarasajammuduve^a,
 nhacthoñ nhacrā khrokchay nā³ nhac saññ, gate, rok saññ rhi so², sakkarāje ca, sakkarāj
 saññ laññ³, ekāṭhasuññāsūracc(!)e, tathoñ rhacchay takhu saññ, gatimhi, rok saññ rhi
 so², migasīrasukkapakkhadāsama, natto² la chan³ pakkha chay rak ne¹ nhuik,
 sativārassa^a, tanañlā ne¹ nhuik, sāyaṇhakāle, ñña khyam³ nhuik, etaṃ pakā(!)raṇaṃ, ī
 kyam³ saññ, suniṭṭhitaṃ, koñ³ evā pri³ pri³.

*sakkarāj 1238 khu taku la praññ ne¹ 5 nārī akhyin butdahu ne¹ kuiv re³ kū³ rve¹ pri¹ 'oñ
 mrañ saññ, Ññāṇavaḍḍhanadīpanī amaññ rhi so kyam³ kuiv pri³ ī. nibbānapaccayo hotu.
 pu di ā nhañ¹ praññ¹ cum pā luiv ī. ī cā kuiv re³ kū³ pru cu ra so koñ³ mhu kusul kam
 cetana kroñ¹ apāy le³ pā³ kap sum³ pā³ arap prac rhac pā³ ran sū mruiv¹ nā³ pā³ nhañ¹
 kañ lvat saññ phrac pā luiv sov. nat lū brahmā sādhu kho² ce sov. sādhu kho² ce sov.*

This is an elucidation (dīpanī) on the way of increasing knowledge to reach Nirvāṇa. In
 the colophon the author's name Dhammasāra and his dwelling place Laycañ³ are
 mentioned, but no other references are known to us. The manuscript has two
 contradicting datings for the original composition of the text, viz. 2265 A.B./1721 A.D.
 and 1081 B.E./1719 A.D.

^a pañcarasocammaduve
^b somavārassa

Palm leaf. Foll. 58: ṇu, nai-dū, dai-daṃ, dha-dhī, dhū-ne; 2 leaves unmarked. 2 leaves
 damaged. 50,2 × 6 cm. 40,3 × 4,8 cm. 9 lines. 2 punch holes. Partially gilded ms. Good hand-
 writing. Some corrections on foll. nai, ṇo, nā³, tu, te, tai, taṃ, tha, thā, thā³. Dated sakkarāj
 1200 (1838 A.D.) praññ vāchui la kvay cane ne¹ ñña ne suṃ khyak ti³. Donated by Takā
 (Dāyaka) Bhui³ Ññui of Khoñ³to².ñ³ village. In the Museum since 1898. Burmese. Prose.

Paramatthasāra

Beg.:

vanditvā ratanattayaṃ tibhavābhinnatār' ahaṃ
 karissāmi Paramatthasāranāmaṃ samāsato

ahaṃ, nā kā³, tibha[ga]vābhinnatār' [ah]aṃ, bhūṃ suṃ³ pā³ nhuik phac so sū tui¹ ī rhi
 khui³ khrañ³ kui khaṃ thuik tha so, ratanattayaṃ ratanā suṃ pā³ tui ī apoñ³ kui,
 vanditvā, rhi khui³ rve³, Paramatthasāranāmaṃ, Paramatthasāra maññ so kyam³ kui
 samāsato, akraññ³ ā³ phrañ¹, karissāmi, pru pe lattan¹. sañkhye nhac chay nhañ¹
 kambhā ta sim³ amrat rhi so kāla pat luṃ³ suṃ³ chay so pāramī tui¹ kui phraññ¹ to²
 mū pri³ so sabbaññu Bhurā³ mrat saññ mi nat sā³ amhu rhi so cakravalā ta soñ³ tui
 mha lā lat rve ap svā³ . . .

End: diṭṭhigatasampayut asaṅkhārika saṅ kā³ yakhaṅ araṅ thaṅ¹ rve³ le³ pā³ tvaṅ lobha diṭṭhi thaṅ¹ rve³ khrok pā³ nhaṅ¹ rhaṅṅ i diṭṭhigata sampayut sasaṅkhārika saṅṅ kā³, yakhaṅ khrok pā³ tvaṅ lobha diṭṭhi thina thaṅ¹ rve³ khunhac pā³ nhaṅ yhaṅṅ i hū lui so. i sui¹ lyhaṅ sampayoga saṅgaha vedanā hetu ca saṅ phraṅ¹ saṅgruih rve³ chui khraṅ³ kā³, prī i. iti Paramatthasāre, Sabbasaṅgahavibhāgo nāma catuttho paricchedo, samatt[h]o pa(!)ṃṃo ti. Paramatthasāre, Paramattha amaṅ rhi so kyam³ nhuik, <Sabb>saṅga<ha>vibhāgo nāma, khap sim³ cuṃ kui saṅgruih rve³ khvai khyam³ khraṅ³ maṅṅ so catuttho, le khu mrok so, paricchedo, apuiṅ³ akhyā³ saṅ kā³, samatt[h]o paripunn(!)o prī praṅ¹ cuṃ le prī. Paramatthasāraṃ niṭhitam.

sakkarāj 1200 praṅ¹ vāchui lu kvay cane ne¹ ṅṅa ne suṃ khyak ti³ akhyim tvaṅ Paramatthasāra amaṅ rhi so kyam³ kui re³ kū³ rve³ prī³ 'oṅ mraṅ saṅṅ. re³ kū³ ra so akhyi kā³ mi khaṅ pha khaṅ charū re mre sakhaṅ bhava syhaṅ maṅ³ mha ca rve³, athak kui laṅ bhavak, 'ok kui laṅ Avici cakravaḷā phī lā thup khraṅ³ akraṅ³ ma yhi veneyya sattavā nyā apoṅ³ kui amyha pe³ ve pā i amyha ra saṅṅ phrac ce so.

akkharā ekamekaṅ ca Buddharūpaṃ samam siyā
tasmā hi paṇḍito poso likkheyya[m] piṭakatta[y]yam

Khoṅ³to²-ū³ rvā ne takā Bhui³ ṅṅui koṅ³ mhu nibban chu. nibbānapaccayo hotu. pu di ā nhaṅ¹ praṅṅ¹ cuṃ pā ce so. sādhu sādhu.

This work deals with the essential four divisions of the abhidhamma philosophy, viz. citta, cetasika, rūpa and nibbāna. We do not know if this work is identical with the Paramatthasūra composed in 1132 B.E./1770 A.D. by Dhammavilāsa (BB 6 and 53).

108

Ms.or.fol. 369b. SB, Berlin

Acc. 2159. Palm leaf. In a European paper-box. Foll. 49: ka-ṅa; text complete; khī, gi-gu are missing by erroneous pagination. ṅa tied together with 3 blank leaves. 50,9 × 6,2 cm. 42,8 × 5 cm. 8 lines. 2 punch holes. Partially gilded ros. Very good hand-writing. Some corrections on foll. khu and gā³. Dated sakkarāj 1165 (1804 A.D.) takū³ la chan 12 rak 5 ne¹ 3 khyak ti kyo². Burmese. Prose.

Charā Phruī³: Kappavinicchaya ame³ apbre kyam³

Beg.: ciraṃ tiṭṭhatu saddhammo. sattavā saṅkhāra tui¹ i taṅṅ rā okāsa loka i pyak han phrac han kuiv lokuppatti ca so kyam³ la tuiṅ ame³ apbre pru rve¹ akyaṅ³ si sā mhat sa 'oṅ re³ aṃ¹. okāsa loka saṅṅ abhai¹ kroṅ¹ kappā maṅṅ sa naṅṅ³ hu me³. catu(!)hi pana kālaparicchedehi kappiyati paricchindi<s>satī ti kappo hū so vacanattha pāṭṭh nhaṅ¹ aṅṅi le³ pā³ so asaṅkhyeyya kāla apuiṅ³ akhyā³ tui¹ phraṅ¹ puiṅ khyā³ ap mhat ap so kroṅ¹ kappā maṅṅ i hu phre. yo loko, akraṅ loka kui, catūhi pana kālaparicchedehi, le³ pā³ kun so kālapariccheda tui¹ phraṅ¹, kappiyati paricchindiyati, puiṅ³ khyā³ ap i, iti tasmā, kroṅ¹, so loko, saṅṅ, kappo, kappā maṅṅ i. pāṭṭh anak. mahā kap kui asaṅkhyeyya 4 pā³ phraṅ¹ puiṅ³ khyā³ ap i chuiv prī. asaṅkhyeyya kap 4 pā³ hū saṅṅ abhay naṅṅ me³. ekasmin(!) iti mahākappe, cattāro asaṅkheyakappā, saṃvaṭṭo saṃvaṭṭaṭṭhāyī, vivaṭṭo vivaṭṭaṭṭhāyī ti hu kyam³ lā so kroṅ¹, saṃvaṭṭa kap,

samvattathāyī kap, vivatta kap, vivattathāyī kap, hū rve¹ ta khu so mahā kap nhuik asaṅkhyeyya kap 4 pā³ rhi saññ hu phre.

End: lobha pyo so akhā re phyak le i hu chui to² mū kun saññ. rhe³ ayū kā³ ācariya vāda, nok ayū kā³ keci vāda phrac rve¹ rhe ayū sā lyhañ ā³ krī³ saññ hu phre. so ca kho loko, thui okāsa loka saññ, sattānam, sattavā tui¹ ā³, rāge, vatthu kāma kilesā kāma tui¹ nhuik tap tat so lobha saññ, ussanatare, lvan cvā myā³ saññ rhi so², agginā, mī³ phrañ¹, vinassati, pyak i. doso, amyak ran ŋrui³ phvai¹ khrañ ca so dosa saññ, ussanatare, lvan cvā myā³ lat so², udakena, re phrañ¹, vinassati, i. moho, tve ve muik mai khrañ³ saññ, ussanatare, lvan cvā myā³ lat so², vātena, le phrañ¹, vinassati, phyak i. pāth anak. ī kā³ kappā pyak khrañ³ i akroñ³ mūla sum³ pā³ kui pra saññ prī³ i. amyui³ tui¹ i ale¹ akrañ¹ phrañ¹ tan¹ tay pran¹ pro so amyui³ nhuik phrac rve¹ saddhā paññā pran¹ prā³ khrañ phrañ¹ suta kuiv rhā khyim pathama arvay laññ³ phrac saññ nhañ¹ lyo² cvā arā rā so nya <naññ³> upadesa kui rhā mhi³ le¹ rhi so Moñ Kvattā amaññ rhi so nā i ac kui saññ kappā tui¹ i pyak han phrac han alum cum kui samsaya kañ lyak sabho kya kya si mhat ra 'oñ kyam³ kan pud pāli choñ thut rve¹ akraññ³ mhat phvay re³ sa nā³ pā hu akrim krim aphan phan atan tan alī lī rāsī ne¹ chak nhac sak kraññ lañ khan khan mvat mvat ma prat ton³ pan rā tvañ amyui³ krī³ tui¹ ā³ saṅgruih khrañ laññ phac ce to¹ alui rhi so sū tui¹ mhat sā³ kra sa phrañ¹ laññ³ nā ā³ paññā pāramī phraññ¹ ra khrañ³ akyui³ laññ praññ¹ cum ce to¹ hu raññ mhat sa phrañ¹ digha sakraj 1146 khu sāsanā to² 2328 nhac tvañ sut Pātheyya kyam³ pāli atthākathā Lokupatti dīpanī kyam³ tui¹ mha lui rā yū nup lyak mhat sā³ lvay 'oñ ame³ aphre phrañ¹ tam chā chan ap so ī Kappavinicchaya kui re³ ci ran rve¹ pe³ luik saññ i tvañ rve¹ kā³ prī³ i.

sakraj 1165 khu takū³ la chan 12 rak 5 ne¹ akhyim 3 khyak tī kyo² tvañ Kappavinicchaya kyam³ kui re³ kū³ rve prī³ praññ cum sann. pu, dī, ā.

The book deals with cosmography and cosmogony, and the author mentions Pāthikavagga (from Dīghanikāya), its Atthākathā, and Lokupattidīpanī as his sources. The author is not referred to in our manuscript, but known from the edition of this work quoted in BB 73. Our manuscript, however, gives the date when the text was composed on the request of his elder brother called Moñ Kvattā in the year 1146 B.E. or 2328 A.B. (1784 A.D.).

Ed.: BB 73 s.v. Hpyo:, Hsaya.

109

Ms.or.fol. 369 e. SB, Berlin

Acc. 2159. Palm leaf. Wooden covers (in a European paper-box). Foll. 76: ki–tho; incomplete; only the following leaves: ki, ku–gam, gha–ghā³, nā–no, ca, cā, cu, cū, co², cam, cha, to–tā³, thā–thu, tu–tai, thu–tho. 50,8 × 5,8 cm. 41,6 × 4,5 cm. 8 lines. 2 punch holes. Partially gilded ms. Good hand-writing. No date. Burmese. Prose.

Note: Along with this ms., another fragment is kept in the same paper-box. It is numbered Ms. or. 369 f. This fragment, which we do not catalogue separately, consists of 3 leaves (foll. kai–ko²) from a history of the Mon kingdom in Burmese prose. The fragment deals with the dethronement of a king whose name is not mentioned, but who can be identified as Baññā³ Ū³, who was dethroned by his son Sīharājā in 745 B.E./1383 A.D. This date is mentioned in

the manuscript, but is different from the date given in D.G.E. Hall, *A History of South-East Asia*, London 1961, p. 734. Siharājā took sovereignty under the title Rājādhirāj. The administration, achievements and his acts of merit are noted briefly, e.g. gilding the Rvhemodho Pagoda, the adoration of a Tooth-Relic received from Ceylon etc. He died at the age of 68 after ruling 38 years in 783 B.E./1421 A.D.

Maithī³ charā to² Rhañ Kavi: Mālālañkāra vatthu

Incomplete, the beginning (foll. ka-kā) and the last few lines of the text are missing. Well-known biography of the Buddha in five chapters. The work was composed in 2342 A.B./1160 B.E./1798 A.D. as mentioned in the author's colophon. The author, Dutīya Maithī³ charā to² Rhañ Kavi lived in 1109–1196 B.E./1747–1834 A.D. His native village was Lak-yā³ in the district of Pugam. His lay name was Moñ Tut Khai. He was a pupil of Manlaññ charā to² Rhañ Guṇamañjūsā and lived in Maithī³ monastery in the south eastern part of Amarapura. During the reign of king Bakrī³ to² (1819–1873 A.D.) he lived in Ava in the four-storied monastery built for him by Ū³ Ca, lord of Mravatī. He was granted the title Kavindābhisīrisaddhammadhajamahādhammarājādhirājaguru.

The work was one of the earliest biographies of the Buddha to be translated into a Western language: *Life of Gaudama*, a translation from the Burmese book entitled *Ma-la-len-ga-ra Wootoo*, by Chester Bennett, in: *Journal of the American Oriental Society* 3 (1853), p. 1–164. This was recently reedited with minor changes (see p. 13) by Michael Edwardes, *A Life of the Buddha from a Burmese Manuscript*, London 1959 (The Folio Society).

Ed.: *Mālālañkāra vatthu to² krī³* by Kavivamsābhidhaja dutīya Maithī³ charā to², Rankun: Haṃsāvati Press 1961. For other editions, see Whitbread 70.

See Piṭ-sm 1047; Ganthav 40.

110

Hs-Birm 7. MIK, Berlin

TC 6868. Palm leaf. Wooden covers. Foll. 45: pha-mo; first and last foll. are tied together with some blank leaves. Right side of fol. pho² is broken. 48,4 × 5,7 cm. 35,5 × 4,5 cm. 9 lines. 2 punch holes. Partially gilded ms. Very good hand-writing. Title on the title fol.: Anumodanā. Some corrections on fol. phi. No date. Burmese. Prose.

Anumodanā

Beg.: namo tassa ~. suṃ³ lū athvat mrat evā Bhurā³ saññ, sabbaññu aphrac sui¹ rok to² ma mū mhī, ññañ¹ ū³ yaṃ nhuik bodhi pallañ tvañ ne to² mū so akhā mār nat sā³ saññ rvhe pallañ kui lu aṃ¹ so ñhā lak ruṃ³ ta thoñ kui phan chañ³ rve¹, athū³ thū³ so lak nak kuiv evai lyak, lak vai lak yā rhe¹ nok tachay rbac yūjanā cī 'ok athak kuiv yūjanā buil thu, nok mha cakravaḷā chuik so buil thu nhañ¹ ta kva tak lā ḷ. mrat evā Bhurā³ saññ, dāna pāramī to² kui chok taññ to² mū rve¹, mre krī³ tun lhut so

khaṇa nhuik, Vasundare saññ, mre mha thvak rve¹, alhū pe³ to² mū so re cak saññ, ukkhoṇ³ nhuik, ma kham³ se³ hū rve¹, chaṃ kuiv ññhac so asaṃ kroṇ¹, mār nat sã³ cac saññ saññ, pyak eī³ rve¹, ñña khyam³ kuiv 'oñ mrañ to² mū ì. mrat evā Bhurā³ laññ³, nat sikrā³ brahmā tuiv¹ kuiv ññaṇ to² phrañ¹ mrañ to² mū le rve¹, nat sikrā³ brahmā tuiv¹ kuiv si cim¹ so ñhā rut nimit puṇṇā ta yok ì ahan phan chañ³ to² mū rve¹, rvhe pallañ ì ani³ nhuik ne ce rve¹, thui rut nimit puṇṇā³ kã³, mrat evā Bhurā³ kuiv prassanā me³ ì. arhañ kã³ ta yok taññ³ sã ta kã³ mār mañ³ ì cac saññ kã³, cakrāvalā alum³ apraññ¹ pañ ta kã³, arhañ Bhurā³ tvañ kã³ abhay maññ so sū saññ apho² rhi pã sa naññ³ hu me³ ì. Bhurā³ rhañ laññ³, puṇṇā³ mār cac saññ saññ kã³ cakrāvalā apraññ¹ rhi ì. ña tvañ mū kã³ sū rai krī³ ta kyit sã rhi ì hū rve¹ min¹ to² mū ì. sū rai krī ta kyit rhi ì hū saññ kã³, abhay sū tuiv¹ naññ³ hu puṇṇā³ me³ ì. puṇṇā, sū rai krī³ ta kyip rhi ì hū so² kã³, dānapāramī, silapāramī, nikkhamapāramī, paññāpāramī, vīriyapāramī, khantīpāramī, saccāpāramī, adhiṭṭhan pāramī, mettāpāramī, upekkhāpāramī, ì chay pã³ tuiv¹ taññ³.

End: parvak chit 'uṃ rve¹ kuik le ì. kye sui¹ tak rve¹ 'ip le ì. kye mhā vipāk nhañ¹ cap so sū tui¹ kui parvak chit 'uṃ rve¹ kuik le ì. sai prañ sui¹ sak rve¹ 'ip le ì. thui sui¹ 'ip rve¹ pyo² le so², re saññ krī³ evā lat rve¹, Virūdūpa^a ka ca rve¹ sai prañ mhā 'ip sa sū tui¹ saññ ta yok ma kyan se le ì. ì sui¹ lyhañ sākivañ mañ³ tui¹ laññ³ koñ³, Virūdūpa^a laññ³ koñ³, ta cu lum³ saññ, vipāk hoñ³ kui kham ra ì. ì sui¹ vipāk aprac. kui Jctavan kyon³ to² tvañ, sabbaññu Bhurā³ lū nat tui¹ kui si cim¹ so ñhā ho to² mū ì. Virūdūpa^a vatthu prī³ ì. Pasenadikosala mañ³ krī³ ì amat puṇṇā³, Vassakāra paññā krī³ so, ta raṃ so akhā, Rhañ Sāriputtarā^b kui chvam³ kyve maññ hū rve¹ pañ¹ ì. lã to² mū ì. 'im pã³ tvañ myok ñay ta khu rhi saññ kui lan¹ rve¹ lã to² mū ì. Vassakāra cit rhi ì. paññā krī³ lha lyak myok kai¹ sui¹ lan¹ le saññ hū rve¹, mvak rve¹ so² kã³ ma chui, nha lum³ thaññ ka cit rhi mi ì. Rhañ Sāriputtarā^b kui chvam³ lup kyve³ prī³ lyhañ, tarā³ nã ì. tarā³ nã prī³ so², Rhañ Sāriputtarā^b laññ³ kho² to² mū khai¹ rve¹, svã³ to² mū le ì. Vassakāra laññ³ nok to² ka pui¹ luik ì. mrok ñay kui sat rve¹ svã³ to² mū ì. sakhañ Bhurā³ vañ lã to² mū so akhā, ta lhan¹ taññ lup saññ, yakhu kã³ sat rve¹ svã³ to² mū le sa naññ³ hu me³ ì. Vassakāra ñã lã so khã magg(!)aṭa cit kui nha lum³ svañ³ mi le saññ phrac rve¹, myok ñay kui lan¹ le saññ hū rve¹ min¹ to² mū ì. Vassakāra laññ³ kyanup nha lum³ thaññ ka cit rhi mi le saññ kui arhañ kui kyanup kato¹ pa ì. aprac ma rhi saññ phrac ce so hū rve¹ chu toñ³ ì. Rhañ Sāriputtarā^b saññ, aprac ma rhi ce so hū rve¹ min¹ to² mū ì. Vassakāra saññ, Bhurā³ mrat evā athaṃ to² sui¹ lã ì. pūjo² bhvay tui¹ kui pūjo² prī³ mha mrat evā Bhurā³ kui nã³ to² lyhok ì. akyvanup se khai¹ so² abhay arap mhā phrac la maññ naññ³ hū rve¹ nã³ to² lyhok ì. Vassakāra se so² Kiccakup^c toñ ayaṃ tvañ myok phrac lim¹ maññ hū rve¹ min¹ to² mī ì. Bhurā³ min¹ to² mū saññ mhan ì. ma khyvat ma lvai hū rve¹ mhan ì. kyaṃ ì. Kiccakup^c toñ yam sui¹ svã³ rve¹, kyaṃ ñhak pyo limmo² kampalā sarak mhan lyañ mhan kū cã³ koñ³ phvay rhi sa rve¹ so sac pañ tui¹ kui, uyyañ sã yã evā pru rve¹ cuik prī ì. thui sac si³ sac pvañ alum³ cum sum saññ si³ pvañ le ì. Vassakāra laññ³ se khai¹ ì. Cittakup^c toñ yaṃ tvañ myok phrac le ì. thui sac si³ sac rañ kui cã³ rve¹ ñrim³ khyam³ evā ne ì. Bhurā³ mrat evā laññ³ Kiccakup^c toñ sui¹ kyva to² mū ì. Vassakāra hū rve¹ kho² to² mū ì. Bhurā³ hū rve¹ thū³ ì. mi mi cuik pyui³ so uyyāñ nhuik, sac si³ tui¹ kui myã³ evā yū khai¹ rve¹, Bhurā³ mrat evā kui lhū ì. ì sui¹ lyhañ Bhurā³ mrat evā min¹ to² mū so amin¹ to² khvan kui yū rve¹ taññ 'oñ kyañ¹ ì. Vassakāra rañ¹ prī³ saññ Bhurā³ loñ³ hū rve¹ min¹ to² mū ì. Bhurā³ mrat evā min¹ to² mū sa myha kui yuṃ kraññ so kroṇ¹ myok phrac ñrã³ so laññ³, ì sui¹ ñrim³ khyam³ sã yã evā cã³ rve¹ ne le ì. ciraṃ tiṭṭhatu sāsane(!). nibbānapaccayo hotu.

Religious discourses on anumodanā.

^a Viḍḍābha

^b Mahākaccāna, see Papañcasūdanī (PTS edition) II 854

^c Gijjhakūṭ; according to the Ps it was not Gijjhakūṭa, but Veḷuvana park near Rājagaha.

111

Hs.or. 3548. SB, Berlin

Palm leaf. Foll. 11: ka-kam; ko² is missing. Some damages on fol. kam. 49,3 × 5,4 cm. 37,8 × 4,8 cm. 9 lines. 2 punch holes. Good hand-writing. Title on the title leaf: Parit mvhan³ phrac saññ Parit mvhan³, ka ca kam·chum³, 11 khyap, 9 ſ pe, balā, nok pallañ achum³ mhā mrve che³ pā saññ, i.e. "11 leaves, 9 lines ms., blank, there is a recipe for an antidote for snake-bites on the last leaf". No date. Burmese (mixed with Pāli). Prose.

Parit mvhan³

Beg.: namo tassa ~. araha<tta>tādina<va>guṇena, araham aca rhi so guṇ to² 9 pā³ nhañ¹, sampannassa, praññ¹ cum so, Buddhassa mrat evā Bhurā³ i, ānubhāvena ca, tan khui³ tejo² ānubho² to² ā³ phrañ¹ laññ³ koñ³, svakkha(!)tatādichaguṇena, svakkhātātā aca rhi so guṇ to² khrok pā³ nhañ¹, sampannassa, praññ¹ cum so, dhammassa, tarā³ to² mrat i, ānubhāvena, tan khui³ tejo² ānubho² to² ā³ phrañ¹ laññ³ koñ³, supaṭipannatādinavaguṇena, supaṭipannatā aca rhi so guṇ to² 9 pā³ nhañ^{1a} praññ¹ cum so, saṅghassa, sañghā to² mrat i, ānubhāvena, tan khui³ tejo² ānubho² to² ā³ phrañ¹ laññ³ koñ³, parisamantato, thak van³ kyañ so arap mha, āgat[h]ā, lā kun so, bhayaverāni, bhe³ ran tui¹ kui, paṭighātassa, pay phyok nuiñ so, imassa parittassa, yakhu caññ¹ ve³ rve¹ rvat ap so Maṅgala sut Mettā sut parit to² mrat i, ānubhāvena ca, tan khui³ tejo² ānubho² to² ā³ phrañ¹ laññ³ koñ³. dhamma<s>savanikānam, tarā³ nā parisat apon³ su to² koñ³ tui¹ i, ajjhattikabāhire, kuiy tvañ³ kuiy pa nhuik, jātaṃ, phrac chai phrac lattaṃ kun so, chanavutirogā ca, 96 pā³ so anā rogā tui¹ saññ laññ³ koñ³, dvattimsakammakaraṇā ca, sum³chay 2 pā³ so kam krammā tui¹ saññ laññ³ koñ³, pañcavīsatiḥayā ca, 25 pā³ so bhe³ tui¹ saññ laññ³ koñ³, soḷassauppadd[h]avā ca, 16 pā³ so uppadd[h]avā tui¹ saññ laññ³ koñ³, dasadaṇḍā ca, chay pā³ so daṇ tui¹ saññ laññ³ koñ³, pañcaverāni ca, 5 pā³ so ran sū tui¹ saññ laññ³ koñ³, asesato, akrvañ³ akyan ma rhi so ā³ phrañ¹, vinassantu, pyok ce kun sa taññ³. antime dehe, achum³ evan so kuiy i aphrac nhuik, nibban puram, nibbān rvhe praññ sui¹ pāpuṇantu, rok kra ce kun sa taññ³. Ratana sut Khandha sut ca saññ tui¹ kui rvat lyhañ, imassa parittassa hū so pud i anak mhā rvat so parit kui pho² rve¹ chui, nhac pā³ ka ca rve¹ amyā³ ma hut, ta pā³ taññ³ rvat ra lyhañ, imassa parittassa, yakhu rvat ap so Maṅgala sut parit Mettā sut to² mrat i hū rve¹ sā chui, caññ³ ve³ rve¹ hū so cakā³ kui ma pā ce nhañ kammavā rvat phat saññ arā phrac lyhañ, imassa parittassa[no] ānubhāvena hū so pud i anak achum³ tvañ, imāya ññattikammavācāya, i yakhu caññ³ ve³ rve¹ rvat ap so ññat kammavā i, ānubhāvena ca, koñ³ hū rve¹ thaññ¹ svañ³ prī³ mha, dhammassa<va>nikānaṃ ca saññ kui chum³ 'oñ chui rvat ra maññ.

End: dasadaṇḍā ca, chay pā³ so daṇ tui¹ saññ laññ³ koñ³, aṭṭhadosā ca, rhac pā³ so

aprac tui¹ saññ³ laññ³ koñ³, pañcavīsatisbhayā⁴, pañcaverāṇi ca, nā³ pā³ so ran sū tui¹ saññ³ laññ³ koñ³, tīṇikappāni ca, sum³pā³ so kap tui¹ saññ³ laññ³ koñ³, as[s]esato asesena, akyvañ³ ma rhi so ā³ phrañ¹, vinassantu, pyok ce kun sa taññ³. vinā[yam]sam, pyok pyak khrañ³ sui¹ rok <saññ> phrac rve¹, kār(!)ikā ca <ceta>sikaṃ, kuiy i khyam³ sā khrañ³ cit i khyam³ sā khrañ³ sui¹ rok saññ³ bhavantu, phrac ce sa taññ³. maṅgalā pāpaṃ lunāti chindatī ti maṅgalo. yo bhagavā, akrañ mrat cvā Bhurā³ saññ³, maṅgalā pāpaṃ, ma koñ³ mhu akusuil hū sa myha kui, lunāti chindatī, rit tat phrat tat i. tasmā, thui sui¹ ma koñ³ mhu akusuil tarā³ hū sa myha kui rit tat so phrat tat so satti kroñ¹, so bhagavā thui mrat cvā Bhurā³ saññ³, maṅgalo, maṅgalā maññ to² mū i. i sui¹ vacanatta nhañ¹ aññi, lobha dosa aca rhi so kūlēsā acu, ma koñ³ mhu tui¹ kui, rhac khu maggañ lak nak tañ rve¹, kun cañ khvañ³ sat rit phrat to² mū tat so satti kroñ¹, maṅgalā hū so, paññat nāma vīsesa kui ra to² mū so, lokacakkhu phrac to² mū so, sum³ lū thvat sabbaññu mrat cvā Bhurā³ sakhañ saññ³, Kosala tuiñ³ Sāvatti praññ Jetavan kyoñ³ to² nhuik sītañ³ sum³ ne to² mū so kbā, Arhañ Sāriputtarā i alup akyve³ phrac so, saṭhe³ ta ū³ mayā³ saññ³, bhun³ paññā lakkhaṇā nhañ praññ¹ cum so sā³ koñ³ ratanā kui myak nhā mrañ i. thui akhā saṭhe³ samī³ khañ pvañ³ nhac yok tui¹ saññ³, sā³ phvā³ maṅgalā bhvai¹ amaññ pe³ maṅgalā tui¹ kui rvat choñ khrañ³ nhā, Arhañ Sāriputtarā kui akri³ amhū³ pru rve¹, rahan³ saṅghā nā³ rā tui¹ kui pañ¹ pri³ lyhañ re ma ro so nui¹ gaṇā chvam³ phrañ¹ lup kyve³ rve¹ alhū kri³ pe³ saññ³. sā³ ṇay kui laññ³ san¹ rhañ³ cañ kray cvā re khyui³ ce pri³ mha, tan chā chañ rve¹, asare rhi so 'ip rā nhuik, aphui³ ta sin³ thuik so kambalā thak 'ip ce lyak, Arhañ Sāriputtarā i khre to kui ū³ khuik rhi khui³ ce saññ³. Tissa satui¹sā³ hū so bhvai¹ amaññ kui laññ³ kho² vo² samut (. . . . fol. ko² is missing) . . .

(kaṃ:) tiṭṭhati. Mārasenaṃ sūriyov' obhāsaramantalikkhaṇ. paṭhamaBuddhavacana anekaṃ pāli[li]. avijjāpaccayā sañkhārā, sañkhārapaccayā viññānaṃ, viññānapaccayā nāmarūpaṃ, nāmarūpapaccayā saḷāyatanaṃ, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādāna, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaṇasokaparidevadukkhadomanassa 'pār(!)āsā sambhavanti evam etassa kevalassa dukkhakkhant(!)assa samudayo hoti. avijjāya tveva, asesavirāganīrodhā sañkhāranīrodho, sañkhāranīrodhā viññānanīrodho, viññānanīrodhā, nāmarūpanīrodho, nāmarūpanīrodbā, saḷāyatananīrodho, saḷāyatananīrodhā, phassanīrodho, phassanīrodhā, vedanānīrodho, vedanānīrodhā, taṇhānīrodho, taṇhānīrodhā, upādānanīrodho, upādānanīrodhā bhavanīrodho, bhavanīrodhā. jātinīrodho, jātinīrodhā, jarāmaṇasokaparidevadukkhadomanassa-upāyāsā nirujjhanti. evam etassa kevalassa dukkhakkhant(!)assa nīrodho hoti. Paṭiccasamuppāda pāli.

nāga nhuiñ, nāga mhin^b, nāga tha, nāga ma, nāga mok. akyui kā³ achip rhi so mrve kuik khai¹ so², laññ³ koñ³ che³ kui vā³ rve¹ kuik rā kui pvat sip. anā rhin thvag lyhañ khyam³ sā pri. achip vam³ thai sui¹ rog lyhañ, che³ nhañ¹ chí nā³ kyap phyo² rve¹ tuik. apañ rhi lyhañ aṃ i. ma rhi lyhañ vam kya i. aṃ lyhañ vam³ kya lyhañ khyam³ sā pri mha<t>.

Parit mvhan³ is an introductory benediction to a paritta recitation. At its end, the manuscript includes the Paṭiccasamuppāda in Pāli and a prescription for an antidote for snake-bite: the 5 kinds of medicinal plants such as nāga mhuiñ, nāga sin, nāga tha, nāga ma and nāga mok are to be chewed and applied to the wound.

There are many different parit mvhan³ texts (see, e.g. BB 171, Whitbread 95, Ganthav

135, no. 51, etc.), but the present version seems to be different from the available printed texts. It is, however, similar to that included in the manuscript 113.

^a Some words are missing here.

^b nāga sin

112

Hs.or. 3554. SB, Berlin

Palm leaf. Foll. 36: ka-gā³; foll. ka and gā³ are tied with some blank leaves. All leaves damaged. 49,5 × 6 cm. 39,5 × 4,5 cm. 10 lines. 2 punch holes. Partially gilded ms. Marginal title: Sutavandanā Bhurā³ rhi khui³ cā. Title on the obverse of fol. ka: Sutavandanā Bhurā³ rhi khui³, ka - ca - gā³ - chuṃ³ 3 aṅgā 10 ṇ pe (i.e. 3 sets, 10 lines ms.). Dated sakkarūj 1238 (1876 A.D.) kaehun la praññ¹ kyo² 9 rak. Former owner mentioned on the right side of the reverse of fol. ka: Retvañ³ kyoñ³ bhun³ kri³ Ū³ Silacāra (Ū³ Silacāra of Retvañ³ monastery). Burmese. Prose.

Toñtvañ³ pugguīl kyo² Rhañ Vicittābhicāra: **Sutavandanā Bhurā³ rhi khui³ cā**

Beg.: namo tassa ~.

āsayo ca payogo ti satthupakārasampadā
duvidhā yassa sampuṇṇā sa<m>mā maṃ pātu so jino

āsayo ca, āsaya laññ³ koñ³, payogo ca, payoga laññ³ koñ³, iti, ī sui¹, duvidhā, nhac pā³ aprā³ rhi so, satthupakārasampadā, sattavā apon³ tui¹ ā³ kye³ jū³ pru khrañ³ ṇ praññ¹ cum khrañ³ saññ, yassa jinassa, akrañ mrat evā Bhurā³ ā³, sampuṇṇā, thak van³ kyañ praññ¹ cum to² mū ṇ. so jino, thui mrat evā Bhurā³ saññ, sa<m>mā, koñ³ evā, maṃ, ṇa kui, pātu, coñ¹ ma to² mū ce sa taññ³.

mahābodhi nāmaṃ [ñ]ñāṇam sabbaññu āsavakkhayaṃ
dubbidham yassa sampuṇṇaṃ so sampāletu maṃ jino

sabbaññuṭaṃ, sabbaññuta ñāṇ laññ³ koñ³, āsa<vakkhayaṃ āsavakkha>ya ñāṇ laññ³ koñ³, iti, ī sui¹, mahābodhi <nāmaṃ mahābodhi amaññ rhi so> dubbidham nhac pā³ aprā³ rhi so, [ñ]ñāṇaṃ, ñāṇ to² saññ. yassa jinassa, akrañ mrat evā Bhurā³ ā³, sampuṇṇaṃ, thak van³ kyañ praññ¹ cum to² mū ṇ. so jino, thui mrat evā Bhurā³ saññ, maṃ, ṇa kui, sampāletu, koñ³ evā coñ¹ ma to² mū ce sa taññ³.

hiri c' eva ottappan ti duvidhā lokapālakā
sabbadā yassa <sa>mpuṇṇaṃ sa<m>mā maṃ pātu so jino

hiri c' eva, ma koñ³ mhu mha rhak khrañ³ laññ³ koñ³ ottappañ ca, ma koñ³ mhu mha thit lan¹ khrañ³ laññ³ koñ³, iti, ī sui¹, duvidhā, nhac pā³ aprā³ rhi kun so, lokapālakā, lokapāla tarā³ tui¹ saññ, yassa jinassa, akrañ mrat evā Bhurā³ ā³, sabbadā, akhā khap sim³, sampuṇṇā, koñ³ evā praññ¹ cum kun ṇ. so jino, thui mrat evā Bhurā³ saññ, sa<m>mā, koñ³ evā, maṃ, ṇa kui, pātu, coñ¹ ma to² mū ce sa taññ³.

sammuti paramatthan ti duvidhā dhammadesanā
avitathā siyā yassa tassa pāde ahaṃ name

sammuti ca, sammuti saccā desanā laññ³ koñ³, paramatthañ ca, paramattha desanā laññ³ koñ³, iti, ī sui¹, avitathā, ma phok ma pran mhan kun so, duvidhā, nhac pā³ aprā³

rhi kun so, dhammadesanā, tarā³ desanā tui¹ saññ, yassa bhagavato, akrañ mrat evā Bhurā³ ā³, siyā santi, rhi saññ phrac kun i. tassa bhagavato, thui mrat evā Bhurā³ i, pāde, khre to² acum tui¹ kui, ahaṃ, akyvanup saññ, sirasā, ū³ phrañ¹ name namāmi, rhi khui³ pā i.

kalyāṇo c' eva andhe ti duve puthujjanād[h]ayo
ādiccabandhu desesi 'haṃ vande purisuttamaṃ

kalyāṇo c' eva, kalyāṇaputhujjañ laññ³ koñ³, andhe, andhaputhujjañ laññ³ koñ³, iti, i sui¹, duve, nhac pā³ aprā³ rhi kun so, puthujjanā, puthujjān pugguil tui¹ kui sā lyhañ, yo ādiccabandhu, akrañ ne mañ³ i achve phrac to² mū so mrat evā Bhurā³ saññ, desesi, ho to² mū prī. purisuttamaṃ, yokyā³ mrat phrac to² mū so, ta naññ³ kā³, yokyā³ takā thak mrat so yokyā³ phrac to² mū so, taṃ ādiccabandhu, thui ne mañ³ i achve kui, ahaṃ, akyvanup saññ vande vandāmi, rhi khui³ pā i.

End: naññūpakkamaraṇo, sū ta pā³ lulla phrañ¹ se ra khrañ³ ma rhi saññ laññ³ koñ³ sabbāvudhavisācaro, alum³ cum so lak nak achit tui¹ kui tā³ nuiñ saññ laññ³ koñ³, abhojjabhajjakāyo, ma cut ma prat nuiñ so. kui<y>^[3] rhi saññ laññ³ koñ³, abandhagayhaviggayo ma nhoñ ma phvai¹ nuiñ so kuiy rhi saññ laññ³ koñ³, amhi, phrac ra pā lui i.

<k>esāru<ha>[mā]namattam pi mā kāyo byādhi hotu me
kāyacittasukho niccaṃ bhavēyya dighājiviko^a

kesāruhanamattam pi, chaṃ khraññ ta khyoñ³ yum myha so² laññ³, kāyena, nhuik, byādhi, saññ, mabota^b, taññ, niccaṃ, amrai, kāyacittasukho kuiy i khyam³ sā khrañ³ cit i khyam³ sā khrañ³ rhi saññ laññ³ koñ³, dighajiviko, asak rhaññ saññ laññ³ koñ³, bhavēyya, i.

yaṃ yad evābhipatt<h>enti sabbam etena labhati
iti na tena vuttatā racitapatt<h>anā mayā

yaṃ yad eva yaṃ eva, akrañ akrañ alui kui lyhañ, abhipatt<h>enti, toñ³ ta kun i. sabbam alum³ cum so alui kui, etena, thuiv chu toñ³ khrañ³ phrañ¹, labbhati, ra ap i. iti, i sui¹, na(!)thēna, mrat evā Bhurā³ saññ, vuttatthā, ho to² mū ap saññ i aphaṃ kroñ¹, mayā, saññ, patthanā, chu toñ³ gāthā kuiv, racitā, cī rañ ap i. sutavandanā prī³ i.

thero yo vi<s>suto Toñtvañ iti tass' eva pajjate
pakkhi<pi>tvā atiy(!)ekaṃ yaṃ Sutavandī(!)<na>nāmakam
dukādiyāvadasakam gāme Cackuiñ³ t[h]i nāmike
vihāre racitaṃ Re ū t[h]i sārasampate^c mayā
Vicittābhicārakena nāmena sakkarājate
kaṭibije assayuje jūṇhaṭhadivase thitaṃ
taṃ vatthu 'lāratt<h>ikānam paramatthaṃ yathā sukhaṃ
sāmaṃ^d thātu cirakālam sutam vaḍḍham sutesinaṃ

yo thero, akrañ ther, Toñtvañ³ iti Toñtvañ³ pugguil kyo² hū rve¹, vis<s>uto, kyo² co thañ rhā³ i. tass' eva, thui pugguil kyo² phrac so mahā ther i sā lyhañ, pacc(!)ate, gāthā nhuik, atirekaṃ, alvan kuiv, pakkhipitvā, svañ³ thaññ¹ rve¹, dukādiyāvadasakam, nhac pā³ aca chay pā³ cu tuiñ 'oñ, kamme kamēna, acañ sa phrañ¹, Cackuiñ³ ti nāmike, Cackuiñ³ hu kho² vo² ap so mru¹ nhuik, Re ū ti, Re ū tuik hū rve¹, sādhusamp(!)ate, sū to² koñ³ tui¹ saññ, samut ap tha so, viha(!)re, kyoñ³ nhuik, nāmena, amaññ ā³ phrañ¹, Vicittābhicārikēna, Vicittābhicārā amaññ rhi so, mayā, saññ, yaṃ

Sutavanda<na>nāmakam, akrañ Sutavandanā maññ so Bhurā³ rhi khui³ kyam³ kuiv, racitam, cī rañ ap pri. tam Sutavandanāmakam, thui Sutavandanā maññ so kyam³ saññ, sakkarājato, sakkarāj ā³ phrañ¹, [ba]kaṭibije, ta thoñ ta rā suṃ³chay rhac khu mrok nhuik, assayuje sītañ³kyvat la nhuik, juñhā(!)ṭhā(!)divase, la chan³ rhac rak ne¹ nhuik, ṭhitam, pri³ cī³ khrañ³ sui¹, pattam, rok pri. tam gandh(!)am, thui kyam³ saññ, uḷāratthikānam, akoñ³ amvan amrvak kui alui rhi kun so sū tui¹ i. paramattham, mrat so akyui³ kui, yathā sukham, alui rhi tuiñ³, sāmam^d samanto, pri ce lyak sutesinam suta kui rhā kun so amyui³ sa³ tui¹ i sutam, kuiv, vadḍham vadḍhanto, lyak, cirakālam, lum³, tiṭṭhā(!)tu, taññ ce sa taññ³.

i cā pri³ lac sakkarāj kā³ 1238 khu kachum[m]la praññ kyo² 9 rak ne¹ tvañ Sutavandanā Bhurā³ rhi khui³ re³ rve¹ pri³ i. pu di ā nhañ¹ praññ¹ cum pā lui i. nibbānapaccayo hotu.

Burmese prayer-book. In the manuscript the author's name and the date of his composition are given. He was known as Toñtvañ³ pugguil kyo² who lived in Re-ū³ monastery in Cackuiñ³ (Sagaing). He was a mahāthera named Vicittābhicārā. He wrote this in 1138 B.E./1774 A.D., on the 8th waxing of sītañ³kyvat. This therā is not referred to in the available reference works.

This text should not be confused with the work known as Vicitravandanā Bhurā³ rhi khui³ by Rvhekyañ charā to² Rhañ Jāgara (1822–1893 A.D.) which has been translated into English by James Gray (see Rvhe 206–208 and Ganthav 107).

Ed.: see BB 218, s.v. Taungdwingyi Hsaya.

^a dighajiviko

^b mā hotu

^c sādhusammate

^d samam

113

Hs.or. 2414. SB, Berlin

Pura puik. Black paper. Foll. 16: not numbered. 39,9 × 12,4 cm. 36,2 × 10,2 cm. 9 to 10 lines. The cover page is gilded on the edges and illustrated with figures of a deva and a layman and inscribed “pa(!)ra puik cā mū (15)”. Written with soap stone. No date. Burmese and Pāli. Prose and verse.

A Monk's Hand-book

Beg.: rvhe krā ca pū rāj, anhae sāra tok pa vañ³ rhiñ, Tāvatiṃ[s]sā mahā Sudassana, nāma ma khyui¹, nat nan³ mrui¹ mrok . . . yūjanā khyok chay, anam nā³ chay, am bhvay sa mhū, athū³ nā³ yūjanā, lai³ vā gvan³ chuiñ, nham pyuiñ pya ka te¹, sin mve¹ nū³ ññān cvā, mrañ¹ saññ lā lay khoñ ran³, nap^a pan³ pvañ¹ achan³ khai¹ sui¹, khyañ³ khyañ³ nī tve³, aroñ pre lyhak, mve nan¹ sañ³, kruiñ, lhuiñ pran¹ so bhandhukambhalā^b, mra kyok phrā thak nhuik khyok phrā so roñ khraññ, anī arvhe, athve thve thvan³ pa lyhak, cakrāvalā ta soñ mha cu poñ³ rok lā kun so, nap^a brāmā^c apoñ³ tui tvañ, tañ¹ tay thvan³ vañ³ ne mañ³ ma ka mrat Buddha asare phyañ ññin sak

phvai¹ khve cam ne to² mū pri³ mha. mrat may to² mi nat lha kui ārambha prū pri³
lhyañ kusalādhammā akusalā dhammā abhr(!)ākatā dhammā ū³ evā rhe³ taññ
Dhammasaṅgaṇi kyam³ kui . . .

End: tassa me saṅgho tāsaṃ saṃpahulānaṃ^d āpattīnaṃ paṭicchannā<na>ñ ca
a<p>paṭicchannā<na>ñ ca chāratṭaṃ mānattāṃ adāsi so 'haṃ bhante ciṅṇamānatto
saṅghaṃ abbhānaṃ yācāmi. ahaṃ bhante ciṅṇamānatto dutiyaṃ pi bhante saṅghaṃ
āpattīnaṃ yācāmi. ahaṃ bhante ciṅṇamānatto tatiyaṃ pi bhante saṅghaṃ abbhā^e
yācāmi. parivāsaṃ samādiyāmi vattaṃ samādiyāmi parivāsaṃ nikkhippāmi vattaṃ
nikkhippāmi mānattāṃ nikkhippāmi vattaṃ nikkhippāmi.

The manuscript represents a monk's hand-book with miscellaneous extracts from
Buddhist works, viz.

- p. 1-4: Homage to the Buddha;
- p. 5-10: Parit mvhan³ (for a similar text, see above, 111);
- p. 11-17: How to reflect anicca, dukkha, anatta;
- p. 18-19: Sharing merit and patthanā;
- p. 20-25: About kāyagatāsati;
- p. 26: Fruitful results of the recitation of paritta;
- p. 27-30: Kammavācās, viz. parts of Suddhantaparivāsa-Kammavācā, Mānattarocana-
Kammavācā and Abbhāna-Kammavācā; see Rērukanē Candavimala: Vinaya karma
pota, Colombo 1955, p. 135-146 (only Pāli passages in the first person; arrangement
different).

See above, 45-49.

- ^a nat
- ^b paṇḍukambalā
- ^c brahmā
- ^d sambahulānaṃ
- ^e abbhānaṃ

Pura puik. Black paper. Foll. 22: unnumbered. Script partially faded out. 38,5 × 12,2 cm.
36 × 10 cm. 8 to 9 lines. The cover is gilded and inscribed "pa(!)ra puik 23". Written with
soap-stone by one monk at different occasions during his life. For dates in the ms. see
description below. Burmese and Pāli. Prose.

A Monk's Hand-book

A hand-book with miscellaneous Buddhist texts similar to 113. Contents:

- p. 1: Parimaṇḍalavagga from Pātimokkha, Sekhiya section, together with its nissaya;
- p. 2-3: Homage to the Three Jewels;

- p. 4–7: Namakkāra in Pāli with nissaya ;
p. 8: Astrological diagram ;
p. 9–17: Notes on patthanā of particular persons ;
p. 18: Note on a donation dated 1263 B.E. (1901 A.D.) ;
p. 19: Note on money-lending to a particular person and its conditions dated 1282 B.E. (1920 A.D.), followed by a medical prescription ;
p. 20: Mantra (only one line) ;
p. 21–23: List of sīlas ;
p. 24: Guṇ to² kui³ pā³ (nine qualities of the Buddha) ;
p. 25–29: Homage to the Buddha ;
p. 30–42: Patthanā ;
p. 42–43: List of the cuddasa khandhakavatta in Pāli and Burmese.
A further date is given on p. 7: 1235 khu nayum la chan³ 8 rak, i.e. 1873 A.D.

III. CLASSICAL BURMESE POETRY

115

Ms. or. 3549. SB, Berlin

Palm leaf. Foll. 41: ka-ghu; ki, ke, kai, ko and khu are missing. Some damages on foll. ka, kā, kū, ghī and ghu. 49,7 × 6,4 cm. 39,3 × 5,4 cm. 11 lines. 2 punch holes. Marginal title: Vessantarā pyui¹. Title on the title fol.: Vessantarā pyui¹, ka ca ghu chum³, 3 sets and 5 leaves, 11 lines ms. Dated sakkarāj 1233 (1871 A.D.) khu sītañ³kyvat la praññ¹ kyo² 2 rak. Burmese. Verse.

Tvañ³sañ³tuik van Mahā caññsū Ū³ Thvan³ Ññui: Vessantarā pyui¹

Beg.: namo tassa ~. ida patacara vaṇṇālā ti^a idaṃ satthā Kappilavaṇṇa^b upanissāya Nigrodh[a]rāme viharanto pokkharavassam ārabba kathesi.

mahākappa, lak ū³ ca nhuik,
pañ ma rhak thui³, ma nu pyui³ rve¹,
nvay rui³ ma pron³, amvan koñ³ sā³,
rhac soñ³ nhac thoñ, ran bhoñ lac thvañ,
Sākivañ khyaññ³, ukañ thvan³ prok,
cañ tuiñ³ chok lyak, nok chaynhac chū,
thi³ rvak phrū nhañ¹, Jambū krā khrok,
mañ³ myā³ nok vay, ta yok pra toñ,
'up cui³ choñ rve¹, san³khoñ khā ra,
khvā khai¹ krva sā³, sum³ rvā sakhañ,
tui¹ khyac rhañ kā³, pumyañ myui³ bho²,
raṃ van³ pyo² lyak,
Nigrodhāruṃ, pañ³ cum rī ro,
uyyāñ to vay, rvañ pyo khyam³ sā,
caṃ cañ khā vay, padumā mui³,
krui³ saññ phrac kui, amrac arañ³,
nidāñ³ khañ³ rve¹, san¹ rhañ³ lum³ ññi,
rvai lum³ cī sui¹, Phussatī mañ thū³,
pud ū³ rhe³ phyā³, aca thā³ lyak,
kroñ³ lyā³ sanac achac chac kui,
bhvac lhac kun 'oñ, pho² thut choñ saññ,
chay coñ jāt myā³ aphyā³ taññ³.

End of the story of Vessantara (fol. ghā):

thui khā kāla, lui sa myha kui,

chanda prañ³ than, pe³ ā³ san sā³,
 Vessantarā, mahārāj mrat,
 Sivi nat kā³, lvham pat kyo² ññi,
 i bhavanta, Kappila nhuik,
 sakya myui³ poñ³, mañ³ rhac soñ³ kui,
 'up rhoñ³ pri³ lyak, to kri³ thvak rve¹,
 rammak byāpā, vihiṃsā kui,
 pippā thvak va, taṃ khā³ ka lyhañ,
 khā kya prac lvat, ma upād bhai,
 amrat ta nui³, lulla ri³ phrañ¹,
 ta krui³ pam³ pam³, nham³ pamāṇa,
 myha ta re cā, oḷā vam³ nak,
 khoñ³ pā³ khyak kroñ¹, kuiy lak pin tui³,
 arui³ akhyañ³, prai¹ prai¹ thañ lyak,
 rvhe can roñ nhvay, kvay kai¹ pyok kvay,
 pañcavak tui¹, ne¹ nak phan pañ,
 tui¹ rhañ co cac, phrac taṃ¹ Bhurā³,
 thañ cā³ kra kā, khrok nhac krā rve¹,
 saccā tañ¹ kai, ma pvañ¹ rai hu,
 pai¹ khai saññ nok, māgha rok laññ³,
 ta khok ta li, rvhe cak khyi rve¹,
 i ña rvhe praññ, rok saññ mhan mre¹,
 i yane¹ pañ, khyac tve¹ kruik chuṃ,
 pvai kri³ krum rve¹, suṃ³ bhuṃ myak nhac,
 ñā lyhañ phrac rve¹, van³ rac khyi aṃ¹,
 kyo² ma chaṃ¹ saññ, pat lvham¹ 'ok thak van¹ vā taññ³.

dasamaṃ Mahāvessantarajātakaṃ niṭṭhitam

rhac soñ³ chve to², myak rhu pyo² sā³,
 Nigrodhāruṃ, pañ³ cuṃ ri ro,
 paññoñ to vay, rhañ co mrat khoñ,
 ho khai¹ choñ sā³, chay joñ jāt mrat,
 thuppāt sim³ krum, akrañ ruṃ³ saññ,
 achuṃ³ kampaṃ apri³ sat taññ³.

After this, verses describing the origin of the present work, a praise of king Bhui³ to² bhurā³ etc., are added. We quote the beginning of this portion which refers to the date of the work:

12c, krā lvham³ khyi lo, rap kri³ ca te,
 kyvan³ sapre thak, padesarāj,
 ekarāj tui¹, thī³ sac nan³ taññ,
 apraññ praññ tvañ, chak rhaññ kambhā,
 taññ kin³ lā sā³, mahā Amara,
 rvhe pūra kui, aca, cui³ choñ,
 mañ³ myā³ noñ i, athoñ ma ka,
 mat tui¹ myha tvañ, kabyā arā,
 mrhok thuik evā lyak, Mahā caññsū,
 Jambū kraññ¹ mhan, rhañ koñ³ kyvan lyhañ,
 Vessantarā, i cā kyam³ sui³,

jāt chay myui³ nhuik, caṃ thui³ lok evā,
 paññā lok pvā³, chui saññ myā³ kui,
 mhat sā³ kraṃ caññ, rhā bhve naññ rve¹,
 cā raññ sve³ kra ce sa taññ³

saṭṭhisata, saḥassa hu,
 thvan³ pa sakkarāj, nhac bhad[a.]ra,
 la kā³ tapoñ³, choñ³ rāsi evan³,
 chan³ chai¹nhac rak, lak kā³ kuṃ khvañ,
 roñ than pa rvhan³, can³ kā³ medhun,
 prañ³ hun vāyo², khā kyo² khyam³ mre¹,
 ne¹ kā³ sokrā, puṇṇa dhī di,
 kyo² lvhaṃ ññī sā, migasī nakkhat,
 lyhaṃ pat thvan³ pa, saññ kāla vay,
 nara thip mui³, bhun³ to² kui³ rve¹,
 cā³ rui³ phvai¹ kyam³, nu kram³ sañ¹ ro²,
 le³ po¹ tim nak, 'ok thak cañ lyhok,
 rhe¹ nok pok tuiñ³, evai kuiñ thum³ puṃ,
 aluṃ³ cuṃ nhañ¹, āguṃ yutti,
 aññī ñhi rve¹, mi mi ra ra,
 chui sa myha laññ³, rasa naññ³ nac,
 ta rañ cac lyak, anhac sā khyaññ³,
 rhā sip saññ³ rve¹, bhvai¹ naññ³ rve³ kra ce sa taññ³.

The final portion of the text consists of the author's patthanā and begins as follows (fol. ghi):

Vessantarā loñ³ mrat evā kabyā niṭṭhitam.
 ī sui¹ kyvannup, cit kuiy nhut phrañ¹,
 ā³ thut pru cu, ī koñ³ mhu kroñ¹,
 yakhu bhava, paccakkha mha,
 ca rve¹ myā³ evā, saṃsarā nhuik,
 le³ prā apāy, suṃ³ svay so kap,
 arap prac rhac tan, ran sū myui³ ñā³ pā³,
 kañ³ lvat ññī³ rve¹, pran¹ pvā³ sak rhaññ,
 Ānan ther sui¹, rup raññ santān,
 kai lvan sip saññ³, Rhañ Kaccaññ³ nhañ¹,
 puṃ naññ³ tū bhi, ma rhi cakā³,
 ma krā³ ca bhū³, thū³ mrat khyam³ sā,
 Nuruddha sui¹, pamā ma prā³,
 po¹ pā³ lyhañ mran, ā³ aṃ kri³ lha,
 Bandhula sui¹, gambhīra ññā,
 thak san kri³ mā³, kro² nhaṃ¹ krā³ saññ,
 sā³ kri³ Rhañ Sāriputtarā, Mahosadhā sukhamin,
 nhuñ³ khyin tū evā, tejā ta khui³,
 kai mui³ praññ¹ lyhaṃ, Moggalān sui¹,
 ve bhan cvan krañ, alhū rai saññ,
 kyo² sai ruik ññāṃ, mañ³ Vesān sui¹,
 prañ³ than āṇā, mahāmandhāt,
 mañ³ mrat cakravate³, kyui e saṃ sā,

brahmā karavit, kyū³ thip so svañ,
 kañ³ cañ rogā, Rhañ Pākūla,
 puṃ ta myha taññ³. phre tha pucchā,
 codanā nhuiñ³ khyin, Nāgasin nhañ¹,
 Milin ma khyā³, kyo² thañ rhā³ rve¹,
 po myā lap sap, praññ thap mok lyham,
 ther pyaṃ Sīvali, ta eī puṃ prañ,
 kyo co thañ lyak, lū tvañ lū mrat,
 nat tvañ rājā, brahmā khoñ thi,
 tu ma rhi saññ, sugati bhun³,
 chak tuiñ³ kruṃ rve¹, lum³ cum uccā,
 ratanā rvhe ñve, chan re capā³,
 po myā³ praññ¹ cum, toñ sui¹ puṃ myha,
 kuṃ lum caññ³ cim, rip ñrim khan³ vā,
 khyam³ sā sukha, lvan krvay va rve¹,
 khyi³ pa ma nham, aṃ¹ ka ma chum³,
 tu ma nhum³ myha, nha lum³ bhavañ,
 kraññ nū³ rvhañ lyak, uyyān re kan,
 chañ ran ratanā, tan chā vat cā³,
 kyvai nvā chañ mrañ³, sañ pañ³ kye³ kyvan,
 khyve ran parisat, van pat rac chuiñ³,
 satañ³ lhuin lyok, aṅ 'uiñ sītā,
 lay yā khyoñ³ mroñ³, mañ³ poñ³ padesā,
 po² pok lhā rve¹, lui rā ma ta,
 krvay va praññ¹ lyham, thak san saddhā,
 cetanā nhañ¹, sammā chanda,
 lulla kyui³ pam³, lhū dān³ dāna,
 sila ma kvā, bhāvanā nhañ¹,
 nhut lyhā po¹ pā³, cakā³ khyui sā,
 pyā³ sakā sui¹, piya sanā³,
 khyac sū myā³ rve¹, sum³ pā³ piṭakat,
 le³ thap bedañ, si mrañ limmā,
 arā rā nhuik, se khyā cvai mhat,
 taṃ chip khat sui¹, phroñ¹ mat rui³ sā³,
 sū muik ā³ kui, pay rhā³ prac khvā,
 paṇḍic(e)a nhañ¹, ma kvā cañ chak,
 poñ³ bhak ra ññā³, koñ³ kyui³ pvā³ rve¹,
 tarā³ mve¹ lyo², su to² acac,
 pbrae pā ra lui, toñ³ chu chui saññ,
 mag phuil lyañ co rok ce so².

paṭhanā chu toñ³ pri³ ì. niṭṭhitam, pri³ pri³.

*akkharā ekamekañ ca Buddha rūpaṃ samaṃ siyā
 tasmā hi paṇḍito poso likkheyya piṭakattayaṃ*

*ì cā pri³ lac sakkarāj kā³, 1233 khu sītañ³kyvat la praññ¹ kyo² nhac rak ne¹ ne¹ ta khyak
 ma ti³ mhī akhyin tvañ, Vessantarā pyu¹ kui, mū mha re³ kū³ rve¹ pri³ 'oñ mrañ saññ. nat
 lu sādhu kho² ce sov. nibbāna paccayo hotu. pu ði ā nhañ¹ praññ¹ cum pā lui ì.*

*i cā likkhita, mrat dhamma, re³ ra so ā³, chu sum³ pā³ ma mhā³ praññ¹ cum cvā.
pīṭakat sum³ puṃ, nhut vay ñum, āgum choṇ nuiṇ cvā.*

pucchā nak le³, khai khak me³, ma nhe³ phre lyhañ cvā.

paññā thak lyham, javanam, tejam tan khui³ sa.

saṭhe³ maññ ra, Jotika, nhac cha pvā³ maññ sā.

svā le rā rā, nat lū pā, kyaṃ ra nok rhe khū.

ī cā re³ ra, kusala kroṇ¹,

le³ pya apāy, sum³ svay so kap,

arap rhac tan, rañ sū nā³ pā³,

rhoṇ rhā³ lvai pay, tañ¹ tay san¹ rhañ³,

lu tvañ ma ka, nat ma myha so,

achañ³ santān, kran aṇ lakkhañā,

aṅgā praññ¹ cum, kuṃlum kvay va

javana nhañ¹, haṃsa tikkhā

tañkhañā, gambhīra

medaputhu, kri³ tha paññā,

lyham vā praññ¹ phrui³, amyui³ koṇ³ sā³,

yokyā³ koṇ³ cañ cac, chak tuiñ³ phrac rve¹,

khunhac rak sā³, amyā³ buil lū,

kraññ phrū mettā, oḷā ññvat ññoñ³,

apoñ³ rui se, kyaksare bhun³ tan,

pvañ¹ sac ca pañ³ kai sui¹,

ma ññhui³ ma nvam³ saññ phrac rve¹,

achum³ cvan so bhava nhuik,

le³ va sambhī khrok lī abhiññān

rhac tan samāpat, praññ¹ cum lat rve¹,

mrat saññ ekaṃ, nibbān kho² mhī

praññ kri³ pura amata sui¹,

mukkhya ma sve ekaṃ thut khyok,

rok ra saññ kui, phrac ra pā lui i.

ñā nhañ¹ amyha ra saññ phrac ce,

sabbe sattā sattavā ā³

ñha ve khrā³ rve¹, pru ññā³ pā ra,

i puñña kui bhava nok khā

samsarā mha ma rā sati,

me¹ lyho¹ bhi rve¹, ma si roñ mhā³,

rhi kai¹ ññā³ sum, Vasundre

i mre ma yvañ³ coñ¹ lyhañ pe ññā³,

thui nat sā³ saññ, ña ā³ sakse,

ma kve lyhañ jo phrac ce so

This is a poetical version of the Vessantarajātaka in pyui¹ form, composed in 1160 B.E. (1799 A.D.) on Friday the 12th waxing of the month tapon³. The author, Tvañsañ³tuik van Mahā caññsū Ū³ Thvan³ Ññui lived 1088–1171 B.E./1726–1809 A.D. He flourished during the days of king Bhui³ to² bhurā³. His native village was Moñ³thoñ, where he studied in the Rvhdhā³kan monastery. His lay name was Moñ Thvan³ Ññui his name as a monk Rhañ Lañkāsāra. Later he became a layman and served as a royal preceptor of the prince Baduṃ. When this prince became king under the name of Bhui³ to² bhurā³, he

was granted the title Mahā caññsū and appointed Tvañ^asañ^btuik van. He wrote several works on Burmese literature, law, history, astrology and orthography. His writings on orthography were used as standard works in the Hluttaw.

Ed.: BED I, xxix.

See Ganthav 218 (no. 20); CMA 63; MCK V 241; Pit-sm 1787; HBL 222–223.

^a Phusati varavannabhe ti

^b Kapilavatthum

^c This is the number of the verse as found in the ms.

IV. HISTORY OF LITERATURE

116

Hs-Birm 8. MIK, Berlin

IC 36351. Palm leaf. Wooden covers. Foll. 19: ka-khū; the last leaf has no pagination. 49,4 × 5,4 cm. 40,7 × 4,3 cm. 9 lines. 2 punch holes. Gilded ms. Good hand-writing. Dated sakkarāj 1224 (1862 A.D.) nayuṃ la praññ¹ kyo² ta rak 5 ne¹. Burmese. Prose.

Piṭakat samuiñ³

Beg.: namo tassa ~. Bhurā³ paccakabuddhā sāvaka tui¹ ā³ phraññ¹ to² mū khai¹ bhū³ so pāramī amvan rhi so mahā kusuil cetanā to² saññ³ tuik tvañ³ nhui³ cho² khyui³ pañ¹ ap saññ³ phrac rve¹ asambhinnakhattiya mañ³ myui³ nhuik phrac to² mū so rvhe tvañ³ nve tvañ³ pattamrā³ tvañ³ aca rhi so athū³ thū³ so ratanā tui¹ kui acui³ ra to² mū so Caku Calañ³ Laykuiñ³ Phoñ³lañ³ Soñsvaṭ aca rhi so praññ³ kri³ tui¹ i taññ³ rā phrac so Sunāparanta tuiñ³, Pugaṃ, Añ³va, Pañ³ya, Mrañcuiñ³ aca rhi so praññ³ kri³ tui¹ taññ³ rā phrac so Kamboja tuiñ³, Bamo³, Gveluṃ, Can³dā³ aca rhi so praññ³ kri³ tui¹ taññ³ rā phrac so cīn tuiñ³, Sirikhettarā, Udesarāj, Panton³ aca rhi so praññ³ kri³ tui¹ i taññ³ rā phrac so Sirikhettarā tuiñ³, Ketumatī, Jeyavatī aca rhi so praññ³ kri³ tui¹ i taññ³ rā phrac so Jeyava <ḍ>dhana tuiñ³, Hamsāvati, <Da>guṃ(!) t(!)ala Kutsinaṃ roñ pra, Muttama aca rhi so praññ³ kri³ tui¹ i taññ³ rā phrac so Rāmañña tuiñ³, Kyuiñ³tum Kyuiñkhyuiñ³ aca hi so praññ³ kri³ tui¹ taññ³ rā phrac so Khemārāga tuiñ³, Jañ³may, Kyuiñ³sañ aca rhi so praññ³ kri³ tui¹ i taññ³ rā phrac so Haripuñca tuiñ³, Kyuiñ³ruṃ Muiñ³cañ aca rhi so praññ³ kri³ tui¹ i taññ³ rā phrac so Mahānagara tuiñ³ tui¹ kui acui³ ra to mū so phun³ paññā lakkhañā to² apon³ nhañ¹ praññ¹ cum to² mū so paramabāhu aca rhi so ā³ nā³ pā³ nhañ¹ praññ¹ cum to² mū so, dāna sila pariccāga ca so mañ³ tui¹ tarā³ chay pā³ nhañ¹ praññ¹ cum to² mū so mañ³ khoñ mañ³ phyā³ mañ³ tarā³ kri³ saññ³ sakkarāj 1043 khu tanchonmun³ la praññ³ kyo² tachay suṃ³ rak krāsapate³ ne¹ nhuik piṭakat suṃ³ puṃ tvañ³ Bhurā³ sabbaññu ho to² mū so desanā, paccakabuddhā³ tui¹ ho to² mū so desanā sāvaka tui¹ ho to² mū so desanā rase¹ tui¹ ho to² mū so desanā, nat tui¹ ho to² mū so, puthujjān tui¹ ho to² mū so cā, kyaṃ³ pru chrā tui¹ i amaññ³ saṅgāyanā vañ so kyaṃ³ ma vañ so kyaṃ³ tui¹ kui si to² mū lui so kroñ¹ Le³thapbhūṃ-kyo²tulvat kyoñ³ sitañ³ suṃ³ so Sirisaddhammayasamahārājaguru chrā to² lhyok saññ³ paccuppān loka aca rhi so sugati loka tui¹ nhuik sak to² rhaññ³ so bhun³ to² atuiñ³ cak alvan kri³ khrañ³ aca rhi so koñ³ rat so akyui³ cī³ pvā³ tui¹ i akroñ³ phrac so ratanā suṃ³ pā³ tui¹ i apon³ nhuik saddhā yuṃ kraññ³ to² mū so kroñ¹ rhe³ rhe³ so Asoka mañ³ tui¹ kai sui¹ chrā to² bhurā³ tui¹ i sabbaññu i paṭiveda sāsanā to² i akroñ³ phrac so pariyatti sāsanā paṭipatti sāsanā to² kui charā to² bhurā³ thañ rhā³ rhi to² mū so kāla

naññ³ thvan³ tok pa khrañ³ kui alui to² rhi saññ phrac rve¹ charā to² bhurā³ ho to² mū so piṭakat sum³ puṃ nhuik myā³ lha evā so akkharā pud byaññ³ dīgha rasa aca rhi saññ tui¹ mhā³ lyo kya pamāda lekha tui¹ kui akroñ³ thok rve¹ piṭakat sum³ puṃ kui lulla ā³ thut kyui³ cā³ kut so taṃ chip ra charā to² ther, piṭakat to² ma, tui¹ ā³ chvam³ aphyo² aca rhi so paccaññ³ tui¹ ā³ roñ¹ rai ce rve¹ mhan kan 'oñ, cac sut sañ, prañ pri³ so piṭakat to² tui¹ kui rvhe cañ pan nhuik tañ to² mū saññ.

End: ta coñ anantaññāṇaṃ gocaraṃ ca saññ phrañ¹ chui ap so Prūmañ³dhī³ lak thak paññā rhi tuiv¹ pru so Manosāra akyay ta coñ, attho etenā ti padaṃ aca rhi saññ phrañ¹ chuiiv ap so achuṃ³ aphrat saññ Sihui kyvan³ nhuik phrac so Jāli mañ³ dhammasat ta coñ, i 9 coñ tvañ Manussika Manu Manosāra i suṃ³ coñ kuiv mahāsammata mañ³ lak thak rase¹ tui pru rve¹ ap saññ, Chañ phru rhañ mañ³ tarā³ kri³ lak thak rase¹ tui¹ pru rve¹ ap saññ. Chañphrurhañ mañ³ tarā³ kri³ lak thak Dhammasat kyo² hu paññā rhi pru praṃ saññ Prūmañ³thī³ lak thak Manosāra akyay kui dutiya mañ³ lak thak Haṃsāvati¹ nhuik Bramā praṃ saññ Rājamañicūḷā mahā ceti dāyakā mañ³ tarā³ lak thak Tipiṭakālañkāra bhun³kri³ kuiv Tamañarāja kuiv akkharāvali phrañ¹ praṃ rve¹, Manosāra akyay kuiv Dhammasat rvhe kyam³ hu tvañ praṃ saññ. Kye mañ dhammasat kyay saññ hu ma suṃ³ choñ³ kuṃ. i sui¹ dhammasat bedañ kalap pañci vitak dañ(!)i lokanīti ca so sāsanā to² kyam³ ma hut so mag phuil nibbān kui antarāy pru tat so bhāira kyam³ tui¹ nhuik dhammasat suṃ³ choñ, dhāt kyam³ ca so kyam³ kuiv rase¹ tui¹ pru saññ. thui kyam³ tui¹ aphvañ¹ kuiv paññā rhi tuiv pru saññ hu mhat to² mū rā i. i kai¹ suiv¹ mañ³ mañ³ bhurā³ kuiv caññ rve¹ lyok mha sañ¹ khyim¹ maññ. rhañ pañ bhurā³ anok van charā Uttamasikkhā sū mrat Rvhe-utmañ bhun³ to² kri³ Mahāsūratanañvigahalañkāra kuiv lyok saññ jā.

sakkarāj 1043 khu tachoñmuṃ la praññ¹ kyo² suṃ rak tvañ mañ³ tarā³ Kamhhoñla nhañ¹ Phuī³ Sī kui ce rve¹ me³ so kroñ¹ nato² la chan³ ta rak ne¹ tanañlā ne¹ tvañ Rvhe-utmhañ bhun³kri³ kui Uttamasikkhā sū mrat lyok saññ¹ jā.

i suiv¹ Piṭakat samuiñ³ cā kui re³ kū³ rve¹ pru cu ra so akyui³ ā³ phrañ¹

*javanatikkhagamabhīrapacc(!)otahāsapaññā(!)vā
piṭakāni ca bedāni pakuno³ dhammato bhava
nānāvidhā anekā ca sabbasippāni dhāriyaṃ
ekasutena diṭhena cintitena ca sabbaso
antogatāni sabbāni ajānantāni pākat(!)o
yathā bhūtaṃ vijānitvā vinodayāmi samsa[ṇ]yaṃ
Mi(!)teyyādīsu Buddhesu uppañjantesu kālesu
[yatkamam] byākaraṇaṃ labhivāna pabbajjaṃ jinasāsane
jātisareṇa [ñ]ñāṇena bhavābhava asesato
pañcatimsa^b imaṃ gāthaṃ sayajānaṃ adhaṃ dhāraye^c
akkharā ekamekañ ca Buddharūpaṃ samaṃ siyā
tasmā hi pañḍito poso likkheyya piṭakattayaṃ*

nibbāna paccayo hotu. ā bho kā ya na rvhe khaṃ^d. Te Ja Su Ne Ma Bhū Caṃ Nā Vi Vesam. i cā re³ so akyui³ ā³ phrañ¹ charā samā³ chve myui³ pok pho² ta cu tui¹ nhañ¹ suṃ³ chay ta bhūṃ krañ laññ kun so veñ(!)ey<y>a dukkhita sukhita sattavā apon³ kuiv amyha ve pā i. amyha va rve¹ khyam³ sā ra saññ phrac ce sov.

i cā pri¹ lhaç sakkarāj kā³ 1224 khu nayuṃ la praññ¹ kyo² ta rak i ne¹ chay nāri akhyin tvañ Piṭakat samuiñ³ kuiv re³ kū³ rve¹ pri³ 'oñ mrañ saññ. pu di ā nhañ¹ praññ¹ cuṃ pā lui i. nibbāna paccayo hotu.

This is a comprehensive bibliography of works known in Burma including the canon, aṭṭhakathās, ṭīkāś, grammar, law, history, prosody, medicine etc., containing titles of works, names of the authors and notes on the origin of the works described. According to the text a king, whose name is not stated, but who must have been Mañ³ Rai³ Kyo² Thaṅ of Ava (1673–1698 A.D.), ordered the officers named Kamboṅlha and Phui³ Si on the 3rd waning of tachoṅmun³ in the year 1043 B.E. (1681 A.D.) to make enquiries about the literature of Burma. In this connection three elders, viz. Sīrisaddhammayasa-mahārājaguru, Rvhe-'ut-mhaṅ charā to² Mahāsūratanaṅvigahalaṅkāra, and Uttamasikkhā sū mrat consulted together, and the latter submitted a written report on monday, the 1st waxing of natto² in the same year.

The manuscript ends with a copyist's patthanā of originally 35 gāthās of which only five gāthās are found in the present copy, and with the dated colophon.

The work is different from the hitherto known Burmese bibliographical compendia, viz. the Piṭakat samuiṅ³ by Paṭhama Moṅ³thoṅ charā to² (1755–1832 A.D.) and the work composed by Ū³ Yaṃ in 1888 A.D. which is the well-known Piṭakat samuiṅ³ available in various printed editions. The present manuscript is particularly important, because this text is earlier than any other edited bibliographical work of Burmese literature. It is, however, referred to as the Piṭakat cā raṅ³ cu by Uttamasikkhā in the Samantacakkhudīpanī kyaṃ³ by Muṃrve³ charā to² Ādiccaramsi (edition publ. by Gandhamā Press, vol. 2, Rangoon n.d., p. 368, 1.14f.) as an authority on the origin of the Pāli work Sotatthakī in the context of commenting a famous gāthā from this work (quoted in Samantacakkhudīpanī, vol. 2, p. 364). A reference to a Rvhe-umaṅ Piṭakat to² samuiṅ³ on a palm-leaf manuscript is referred to in the Paritta-ṭīkā pāṭh and nissaya, publ. by Buddha Sāsana Council, Rangoon 1973, Introduction, page ki. It is dated 1034 B.E. (1672 A.D.) and there seems to be a confusion in the dating of the work (1043 or 1034).

^a nipako

^b Only 5 gāthās are found in the manuscript.

^c sajjhāyanam attham dhāraye

^d See above, Burmese abbreviations, p. XXVI.

V. SECULAR HISTORICAL LITERATURE AND DOCUMENTS

For further secular historical literature and documents see **109** (note).

117

Wa 20. SIB, Göttingen

VI 22. Paper. Modern note-book; in 2 volumes. Foll. 154, 253. 16 × 19,4 cm. 13,8 × 14,6 cm. 18 lines. Copied in March, 1967. Copied by Thvan³ 'Oñ Kyo² (Tun Aung Kyaw) of Ramu, Chittagong district, Bangla Desh. Burmese. Prose and verse.

Rakhuin rājavañ

Copied from an incomplete palm-leaf manuscript in private possession in Ramu, where foll. ka-ñña, da (see p. 73), thi (see p. 216), tho (see p. 232) and the end of the text are missing. It was not possible to identify this version of the history of Arakan which is written partly in verse and partly in prose with any of the known chronicles (cf. Piṭ-sm 2019, Whitbread 103 etc.).

118

Hs-Birm 9. MIK, Berlin

IC 36349. Palm leaf. Wooden covers. Foll. 33: ka-gū; one leaf concerned with medicine; one duplicate of fol. ko. 49,1 × 6,2 cm. 40,5 × 5,4 cm. 10 lines. 2 punch holes. Good hand-writing. Title on the title fol.: Rājavañ mhat puṃ añ³ cok kyam³ khyup. Dated sakkarāj 1223 (1861 A.D.) vākhoñ la chan³ 5 rak. Burmese. Prose.

Rājavañ mhat puṃ añ³ cok kyam³ khyup

Beg.: jeyatu sampadā ripuṃ.

Buddhā anunnāmarīyā susaṅkhaye
Buddhā anunnāsuhālā dhisāṅkhaye
Buddhā riyā ghe caku lakkhakappake
<vandāmi> te jiranirakkame same^a

susañkhaye, khunhac sañkhye thak nhuik anunnāmarīyā, ta sin³ nhac soñ³ nā³ thoñ kuṃ so, Buddhā, mrat evā Bhurā³ tui¹ saññ, uppajjanti, phrac to² mū kuṃ ì. dhisañkhaye, kui³ sañkhye thak nhuik, anunnāsuhālā, sum³ sin³ rhac soñ³ khunhac thoñ kuṃ so, Buddhā, mrat evā Bhurā³ tui¹ saññ, uppajjanti, phrac to² mū kuṃ ì. ghe sañkhaye, le³ sañkhye thak nhuik, riyā ta kyip nhac chū kuṃ so, Buddhā, tui¹ saññ, uppajjanti, ì. lakkhakappake kambhā ta sin tak nhuik ca ku ta kyt khyok chū kuṃ so Buddhā tui¹ sañ uppajjanti ì. same, myha so kye³jū³ to² guṃ to² rhi kuṃ so, te jiranikkame, thui nā³ sin³ ta soñ³ nhac thoñ nhac kyip rhac chū kuṃ so Bhurā³ rhañ tui¹ kui, ahaṃ, nā saññ, vandāmi, rhi khui³ pā ì.

cintitaṃ sattasañkhye<y>yaṃ navasañkhye<y>a[m]vācakaṃ
kāyavācā catukhyātāṃ Buddhatt[h]jaṃ paripūritaṃ
nando sunando padh(!)avī mañḍho dharanī sāgaro
puṇḍari(!) ti ime satti asañkhye<y>yā pakāsītā
manasā paṭh(!)anā[ma] mayhaṃ ni<d>dithā sañkhye<y>yā ime
sabbhaṃ sa[t]tasahassāni vīsati Buddhasahassaṃ
tesaṃ pañcasahassāni Sammāsambuddhadīpitā
sabba bhadd[h]o sabbap<h>ullo sabbaratana-u[s]sabho
khando māni bhadd[h]o c' eva padumo sabbap(!)ālako
ime kappā asañkhye<y>yā navakā ti pavuccati
vaj(!)ibhedo paṭṭhāna^b mayhaṃ pūritā navasañkhye<y>yā
tīṇisatasahassāni asiti pi sahassa ca
sattasahassakañ c' eva sabbaBuddhāni dīpitā
selo bhāso je<y>yo c' eva rū(!)ciyā sañkhye<y>yā ime
cattāro ti asañkhye<y>yā vipāko ti pavuccati
taṃ me sa dī ko maṃ su re so a [p]pa nā pa su su pi
a dhaṃ si ti p<h>u vi si ve ka ko gā go namām' ahaṃ

nā tui¹ Bhurā³ loñ³ kā³, Kaṭṭhavāhana lulañ phrac so akhā, samuddarā nhuik may to² kui than³ rve¹ kū³ lyhañ Buddho boj(!)eyyaṃ, mutto moj(!)eyyaṃ, tiṇṇo tāreyyaṃ hū rve¹ Bhurā³ chu kui toñ³ ca mū ì. thui nok nandasañkhye thak nhuik, Brahmadeva amaññ rhi so Bhurā³ phrac so akhā, Atideva amaññ rhi so mañ³ phrac rve¹, Bhurā³ sakhañ ā³ alhū pe³ rve¹, Bhurā³ chu kui cit phrañ¹ kraṃ rve¹ toñ³ ca mū ì.

| | |
|--|--------|
| khunhacsañkhye thak nhuik phrac so Bhurā ³ poñ ³ kā ³ | 125000 |
| nandasañkhye tvañ phrac so Bhurā ³ poñ ³ kā ³ | 5000 |
| sunandasañkhye tvañ phrac so Bhurā ³ poñ ³ kā ³ | 9000 |
| pathavisañkhye tvañ phrac so Bhurā ³ poñ ³ kā ³ | 10000 |
| maṇḍasañkhye tvañ phrac so Bhurā ³ poñ ³ kā ³ | 11000 |
| dharanisañkhye tvañ phrac so Bhurā ³ poñ ³ kā ³ | 20000 |
| sāgarasañkhye tvañ phrac so Bhurā ³ poñ ³ kā ³ | 30000 |
| puṇḍarikañkhye tvañ phrac so Bhurā ³ poñ ³ kā ³ | 40000 |
| khunhacsañkhye tvañ phrac so Bhurā ³ poñ ³ kā ³ | 125000 |

9 sañkhye ì aca phrac so, sabba<bha>dd[h]asañkhye thak nhuik Porāṇa Godh(!)a[m]ma Bhurā³ phrac to² mū so akhā, nā tui¹ Burā³ loñ³ saññ, Dhaññāvati^c praññ tvañ, Sāgara^d amaññ rhi so cakravade mañ phrac rve¹, Bhurā³ sakhañ ā³, naṃsā kyoñ nhañ akva, paccaññ³ le³ pā³ lhū rve¹, Bhurā³ chu kui nhut mvak rve¹, toñ³ ca mū ì. 9 sañkhye thak tvañ phrac so Bhurā³ poñ³ kā³ sum³ sin³ rhac soñ³ khunhac thoñ,

| | |
|---|-------|
| sabbabhadd[h]asaṅkhye tvaṅ phrac so Bhurā ³ poṅ ³ | 50000 |
| sabbap(h)ullasaṅkhye tvaṅ phrac so Bhurā ³ poṅ ³ | 60000 |
| sabbaratanasaṅkhye tvaṅ phrac so Bhurā ³ poṅ ³ | 70000 |

End:

| | | | |
|---|-----|-----------------|----|
| Umhaṅ kui ³ mrui | 296 | tā ^e | 1 |
| Ññoṅran mrui ¹ | 654 | tā | 2 |
| Mrui ¹ lha mrui ¹ | 350 | tā | 3 |
| Prakoṅ mrui ¹ | 300 | | 4 |
| Salvaṅ mrui ¹ | 300 | | 5 |
| Pakpuiṅ mrui ¹ | 200 | | 6 |
| Reññui mrui ¹ | 200 | | 7 |
| Saccā mrui ¹ | 366 | tā | 8 |
| Sārāvati mrui ¹ | tā | 180 | 9 |
| Talaññichī mrui ¹ | tā | 750 | 10 |
| Kūthvat mrui ¹ | tā | 500 | 11 |
| Kaṅṅaṅ mrui ¹ | tā | 264 | 12 |
| Pha'uṅ mrui ¹ | tā | 407 | 13 |
| Sāvatti mrui ¹ | tā | 530 | 14 |
| Malay mrui ¹ | tā | 440 | 15 |

rā pru chay mrui¹ alvat

rhac rā pru mrui kā³ praññi ta mrui¹ sā pā le saññ Bhvatlay, Ññoṅpañchip, Cactaram Talhasi Rvheton 5 mrui¹ pā le i. 7 rā pru mrui¹ kā³ Yamaññsan³ ta mrui¹ sā pā le saññ kā³ Bhakpuiṅ, Prago², Tonññui, Tapraṅsan, Relai 5 mrui. 6 rā pru mrui¹ kā³ Calan ta mrui¹ sā, Re Loṅrhaññ pā le i.

Añ³va nuiṅṅan mrui¹ kā³ 127 mrui¹

| | |
|----------------------------|----|
| Thon pru | 3 |
| 8 rā pru | 1 |
| 7 rā pru | 1 |
| 6 rā pru | 1 |
| 5 rā pru | — |
| 4 rā pru | 23 |
| 3 rā pru | 3 |
| 2 rā pru | 13 |
| 1 rā pru | 8 |
| rhac kyit ^f pru | 7 |
| 7 kyit pru | 25 |
| 4 kyit pru | 7 |
| 3 kyit pru | 19 |
| 2 kyit pru | 2 |
| mrui ¹ lvat | 25 |

i cā pri³ lac sakkarāj kā³ 1223 khu vākhoṅ la chan³ 5 rak ne¹ Rājavan khyup kui re³ kū³ roe¹ pri³ praññ¹ cum pe saññ. jeyyatu sabbamaṅgalaṃ.

Work of Burmese historiography and geography dealing with the usual topics of this literature: career of the Bodhisattva, lineage of the Buddhas, chronology of Pyu and

Burmese kings (ending with Mañ³ Rai Kyo² Thañ, 1673-1698 A.D.), of Arakanese kings, dates and other information relating to the construction of important pagodas, together with astrological diagrams, a list of omens pointing to the death of particular Burmese kings, two different lists of 101 names of tribes and nations, and finally a geographic survey of Burmese districts and towns with the information on the respective area and number of conscripts (for the terms used in the text see MCK X, 8-11). The text was composed probably around 1698 A.D.

^a In this stanza, the number of the former Buddhas is given in the ka-ṭa-pa-ya system (see above, pp. XIX f.): anunnāmaryā = 000521 (read: 125 000); susaṅkhaye = 7 (su) asaṅkhyeyya; anunnasuhalā = 000783 (read: 387 000); dhisaṅkhaye = 9 (dhi) asaṅkhyeyya; riyā = 21 (read: 12, i.e. the Buddhas from Taṇhaṅkara to Nārada); ghe = 4 asaṅkhyeyya; caku = 61 (read: 16, i.e. the Buddhas from Padumuttara to Gotama); lakkhakappake = one lakh (100 000) of kappas; jiranirakkame = 820 215, i.e. altogether 512 028 Buddhas.

^b patthanā

^c The name is here different from the main tradition (e.g. Tathāgata-udāna dipanī by Dipai³yañ³ Sirisaddhammābhilaṅkāra, publ. by Hamsāvati Press, vol. I, Rangoon 1958, p. 4-5) where it is given as Nandā.

^d Name in Tathāgata-udānadipani: Lokasāra.

^e A measure of length equal to seven cubits.

^f i.e. 80.

119

A 309. MfV, Hamburg

Old number 1183. Pura puik. Black paper. In a bamboo tube^a with a cloth bag. Foll. 2 (no pagination; page 2 reverse blank). 42,1 × 16 cm. 38,8 × 13,5 cm. 9 lines. Very good handwriting with soap-stone; letters blurred. Title as given below on first page. No date. Burmese. Prose.

Soṅsvap mruī¹ Co²bhvā³ krī³: **Maṇipūra mruī¹ are³ puiñ Aṅgalip buil mañ³ kui pe³**

Text of the letter: Soṅsvap mruī¹ sakhañ rhañ Co²bhva³ krī³ Mahāporisavas(!)asihasudhammarājā, krā³ luik saññ Maṇipūra mruī¹ are³ puiñ Aṅgalip buil mañ³ kyvanut tui¹, amhu tham³ lulañ mayā³ buil mañ³ rhi rā chevā³ ku ma maññ vañ svā rā, buil mañ ma rhi saññ akhā krim rve¹ pran lā khai rā, Maṇipūra nay mre buil mañ³ 'up cu atvañ³ ā³, sat phrat se chuṃ rhi so kroñ¹ buil mañ³ tui¹ tuiñ krī³ praññ krī³ aññac akraññ rhañ lañ maññ. rhañ Co²bhvā³ kuiy nhañ¹ laññ³ tve¹ krim lui saññ, mhañ re³ cakku cā lā rok saññ mhā, alvan vam³ mrok vam³ sā rhi pā saññ. kyanup ka laññ³ buil mañ³ nhañ¹ tve¹ krim kra ra 'oñ bhun to² alvan kri mrat to² mū lha so ne thvak bayañ Aloñ Mañ³-tarā krī³ bhurā khre rañ³ to² tham tañ lyhok rve¹ tve¹ krim pā saññ. kyanup kui³ cā³ ruṃ³ are³ puiñ arā rhi ce lvhat luik pā saññ rhe¹ re noñ lā tuiñ³ krī³ praññ krī³ mahā mit krī³ chve krī phrac rve¹, arhaññ koñ 'oñ sabho thā³ maññ akroñ³ krā³ luik saññ.

Official letter from a Shan or Burmese co²bhvā³ (Sawbwa) called Soṅsvap mruī¹ cā³ (i.e. the lord of the township of Soṅsvap) to a British officer at Manipur relating to the case

of a Burmese who was killed in an area controlled by the British. The document dates from the time of king Aloñ mañ³ tarā³ (Aloñ³ bhurā³), i.e. 1752-1760 A.D.

^a The bamboo tube used as a letter-cover is termed kyaññ tok; it consists of a small tube made of bamboo and closed at one end.

120

26356. Linden-Mus., Stuttgart

Pura puik. Black paper. In a bamboo tube. Foll. 2 (no pagination). Some damages on both pages. 40 × 14,4 cm. 37,7 × 9 cm. Writing: 6 lines on the first page. Written with soap-stone. Title as given below on first page. No date. Burmese. Prose.

Añkalip buil mañ³ kui pe³ lvhā

Text of the letter: Soñsvap mrui¹ cac kai amat kri³ mañ³ myā³ tui¹ krā³ pā saññ Mañipūra are³ puiñ Añkalip Kattampo²ro²chāraj^a buil mañ³ ka Soñsvap mrui¹ sui¹ mhu khañ³ kicca ma rhi achve khañ pvan³ phrac amat kri³ mañ³ tui¹ kui tve¹ lui mrañ lui kron nhañ¹ natto² la atvañ³ thvak lui saññ cā pe³ mhā thā³ khai¹ saññ mhā kranup tui¹ laññ³ rvhe bhavā³ to² 'ok sui¹ tak svā³ saññ akhā krim rve¹ rvhe lvat to² mhā krā³ si sañ¹ saññ akron³ nhañ¹ pe³ rañ mañ re³ cakkū cā kui choñ yū tak svā³ ce saññ rvhe lvat to² ka amin¹ amhā kui nā khañ ra lyhañ buil mañ chi sui¹ cā lū ce lvat pā maññ akron³ kui krā³ pā saññ.

Reply of the Burmese resident officer in Soñsvap to a letter of the British Deputy Commissioner in Manipur. The request of the British officer to pay a visit to Soñsvap is said to have been forwarded to the Burmese Hluttaw (lvhat to²), the answer of which has to be waited for. The letter was issued in the same Burmese border town as 119.

^a Kattampo²ro²chāraj seems to represent a corrupted form of the name of the English officer.

121

26355. Linden-Mus., Stuttgart

Pura puik. Black paper. In a bamboo tube. Foll. 2 (no pagination). Some damages in the middle part of the pages. 44,1 × 17 and 44,1 × 12,5 cm. 41,8 × 11 cm. 12 lines. Written with soap-stone. No date. Burmese. Prose.

Letter

Text: bhurā³ krvañ^a to² kañ tat mu^b ka, pui mañ³ kri³ kui aci rañ luik pā saññ bhurā³, bhurā³ krvañ^a to² kañ tat mu^b tvañ rhi saññ laphak ce mhā, mvan ra nai chay lay cum kha tvañ thaññ at luik saññ, rakhu nok kui kram mraññ mrā mā

ñve lak thai mǎ, ma rhi phrac rve¹ mui, sui .. tvañ kham yū rve¹ ra lañ kram khai nuñ pǎ mraññ. kham rve¹ ma ra lañ ma kram nuñ saññ phrac rve¹, pe luik saññ laphak ce ra .. poñ¹ chay lay ga kui pui mañ krī³ ka tvak cac rve¹ sanā³ khai pǎ mraññ akroñ kui kañ tat mu^b ka rhi khui aci rañ to² kham luik pǎ saññ bhurā³. nok noñ alui kit cǎ pa hǎ mra thve thū rve¹ rhi to² mū lañ laññ bhurā³ krvan^a to² kañ tat mu^b ñai tam ta saññ mrā kui, kui to² ka khrañ thok rve¹ lū ce lvat khai pǎ mraññ akroñ³ kui, kañ tat mu^b ka, pui mañ³ krī tham rhi khui³ aci rañ to² kham pǎ saññ bhurā³.

The head of an outpost (kañ³ tap mhū³) asks his superior (pui mañ³) for money which he urgently needs. He refers to the fact that he has sent him all revenue which he collected. It is not possible to locate or to date the document.

^a kyvan

^b kañ³ tap mhū³

122

Ms.or.fol. 351. SB. Berlin

Collection of 2 texts. Pura puik. Black paper. In a European paper-box. Foll. 58 (pagination): (1) foll. 30 (8 blank pages); (2) foll. 28 (8 blank pages). (1) 38,1 × 14,3 cm. 33,8 × 13,5 cm. (2) 37,6 × 15 cm. 32,5 × 14 cm. 13 to 16 lines. Written with soap-stone. No date. Burmese. Prose.

Revenue documents

(1) Title on page 2: Patuiktham Yui³dayā Ñatakui rap ne Ña Pan sve³ sok 50.

Beg.: Lañ³ koñ³ sve³ sok mhā ga ñhan mhat sañ atuiñ acaññ sañ¹ 'oñ svan ra maññ hu mhat. Ratanāpum tuik sǎ³ Yui³ blayā Ñatakui rap Na Pan Krī sve sok.

| | |
|---|------|
| 1. Ña Pan Krī ³ | 2/65 |
| mayā ³ Mi Cay | 4/60 |
| sǎ ³ 'On Mañ | 2/44 |
| ññi Ña Cisū | 3/41 |
| ññi Ña Bhui Krī ³ | 4/38 |
| nhama Mi Ka Kui ³ | 5/35 |
| Ña 'On Mañ | 2/44 |
| mayā ³ Mi Khve | 3/45 |
| sami ³ Mi Mañ Ū ³ | 3/29 |
| ññi ma Mi Nhañ Cam | 4/26 |
| ññi ma Mi Nhañ Nvay | 4/26 |
| End: | |
| Ña Kyo ² | 3/42 |
| mayā ³ Mi Lha | 4/40 |
| sami Mi Va Sǎ ³ | 6/17 |
| Mi Va Sǎ ³ | 6/17 |

| | |
|-------|----|
| poñ | 13 |
| cu cu | 50 |

(2) Title on page 2: Hamsavatī mrui Ratanāpun Natutprū rap.

Beg.:

| | |
|-------------------|------|
| Na Bho Lanñ | 1/56 |
| mayā Mi Nrim | 4/57 |
| sā Na Khve Nñui | 3/40 |
| nha ma Mi Mañ 'on | 2/38 |
| moñ Na Re | 1/30 |

End:

| | |
|-----------------|------|
| moñ Na Thut Pum | 3/15 |
| ññi Na Lup Pum | 4/9 |
| Mi Ne | 1/20 |
| Mi Pre | 4/18 |
| Na Thut Pum | 3/15 |
| poñ | 14 |
| cu cu | 50 |

The two documents contain lists of tax-payers from Yui³dayā³ Natakui, a quarter of Patuiktham, which we are not able to identify, and from Ratanāpun (commonly spelt Ratanāpum) Natutprū, a quarter of the city of Pegu (Hamsāvāti), with the amount of revenue to be paid to the military administration added.

123

Ms.or.fol. 1193. SB, Berlin

Pura puik. Black paper. Foll. 18 (no pagination; 2 blank pages). 38,2 × 14,6 cm. 33,5 × 13,5 cm. 14 lines. Written with soap-stone. No date. Burmese. Prose.

Revenue document

Title on page 2: <Pa>tuiktham Yuidayā Natakui rap ne Na Mrat Sā 'up cu kvan 'im 23.

Beg. of the text: Tac nhac caññ kui [kui] kraññ¹ rvhe¹ san¹ le. Ratanāpum Tuik sā³ Yuidayā³ kvan 'im Natakui rap

| | |
|--------------------------|------|
| Na Mrat Sā | 1/60 |
| mayā ³ Mi Prū | 5/59 |
| sami Pre | 2/41 |
| moñ Na Proñ | 3/32 |
| ññi Na 'Ui | 2/29 |
| ññi Na Mhui | 3/26 |
| ññi Na Tui | 4/23 |
| Mi Pre | 2/41 |

Nr. 123-124

| | |
|------------------------------|------|
| lañ Na Rā | 0/46 |
| sami ³ Mi Pu | 5/25 |
| End: | |
| Na Pyo ² | 4/58 |
| mayā ³ Mi Ka Saññ | 5/56 |
| sā ³ Na Cu | 0/40 |
| Na Cu | 0/40 |
| mayā ³ Mi 2 | 3/41 |
| sā ³ Na Cai | 3/23 |
| ññi Na Po | 2/20 |
| Na Cai | 3/23 |
| mayā ³ Mi Mam | 6/25 |
| sami ³ Mi Ra | 4/5 |
| Na Po | 2/20 |
| poñ | 12 |
| cu cu | |

List of tax-payers at Yuidayā³ Natakui, a quarter of Patuiktham which is identical with the place named in **122**, text no. 1.

124

67.5:4. MfV, Hamburg

Pura puik. Black paper. Foll. 2 (no pagination). 43,1 × 16,5 cm. 36,5 × 13,2 cm. 13 lines. Written with soap-stone; letters blurred. No date. Burmese. Prose.

Revenue document

List of names of persons and villages without more details.

VI. GRAMMAR, LEXICOGRAPHY AND ORTHOGRAPHY

For further works on grammar, see **1, 15, 16, 35**;
on lexicography see **17-19, 40**;
on prosody see **23**;
on poetics see **14, 21, 22**.

125

Cod Pāli 1. BSB, München

Palm leaf. In a European paper-box. Foll. 8: ka-kai. Some damages on fol. ka. 48,6 × 5,6 cm. 40,9 × 4,6 cm. 8 lines. 2 punch holes. Partially gilded ms. Good hand-writing. Dated sakkarāj 1176 (1814 A.D.) vākhoñ la chan³ 5 rak. Former owner: Robert C. Childers, who purchased it in 1868 A.D. at Lincoln's, Oxford Street, London and presented it to Professor Dr. Ernst Kuhn in 1870 A.D. Pāli. Prose.

Kaccāyana: **Kaccāyanapakaraṇa**

Text of the sūtras only of Kaccāyana's grammar of Pāli.

See CPD 5.1 and below, **126-131**.

126

Ms.or.fol. 948. SB, Berlin

Acc. 10402. Palm leaf. In a European paper-box. Foll. 8: ghi-gho²; first and last foll. are tied together with some blank leaves. 49 × 5,1 cm. 45,3 × 4,2 cm. 8 lines. 2 punch holes. Partially gilded ms. Good hand-writing. Title on the first fol.: Samāsa pāṭh. Dated sakkarāj 1201 (1839 A.D.) khu dutiya vāchui la praññ¹ kyo² 4 rak tanaṅganve ne¹. Former owner: Mui³thi Ū³ Nñāṇa. Pāli. Prose.

Kaccāyana: **Kaccāyanavutti**

Fragment of the Samāsakappa from Kaccāyana's grammar (corresponds to pp. 162-182 of the Buddha Sāsana Council edition).

See above, **125**.

127

00.57 a. MfV, München

Palm leaf. Fol. 1: ka. Some damages in the middle of the leaf. 45,8 × 5,4 cm. 43,2 × 4,6 cm. 8 lines. 2 punch holes. Red painted ms. No date. Pāli. Prose.

Kaccāyana: **Kaccāyanavutti**

Fragment of the Taddhitakappa (corresponds to pp. 183–185 of the Buddha Sāsana Council edition).

See above, **125**.

128

00.57 c. MfV, München

Palm leaf. Fol. 1: kū. Right side of the leaf broken. 36,8 × 5,3 cm. 32,8 × 4,2 cm. 7 lines. 2 Punch holes. Red painted ms. No date. Pāli. Prose

Kaccāyana: **Kaccāyanavutti**

Fragment of the Taddhitakappa (corresponds to pp. 194–197 of the Buddha Sāsana Council edition).

See above, **125**.

129

00.57 b. MfV, München

Palm leaf. Fol. 1 (no pagination). Left side of the leaf broken. 40,7 × 5,1 cm. 37,4 × 4,2 cm. 7 lines. 2 punch holes. Red painted ms. No date. Pāli. Prose.

Kaccāyana: **Kaccāyanavutti**



Fragment of the Taddhitakappa (corresponds to pp. 204–207 of the Buddha Sāsana Council edition).

See above, **125**.

130

01.25. MfV, München

Palm leaf. Foll. 15: ko², kā³, kha-khi, khu, ga, gā, gī, gū, gai, go, ghu, ghai, gho. Damaged. 49 × 5,1 cm. 42,5 × 4,2 cm. 7 lines. 2 punch holes. Red painted ms. Good hand-writing. Some corrections on fol. ghai. No date. Pāli and Burmese (nissaya). Prose.

Nissaya on Kaccāyana's Grammar

Fragments of a nissaya on the Samāsakappa of Kaccāyana's grammar with detailed explanations.

See above, 125.

131

M.V. 2403. MfV, Kiel

Palm leaf. Foll. 80: t̄yai-t̄hyo; 6 blank leaves. Fol. t̄yo is damaged. 49,1 × 6 cm. 39,4 × 4,9 cm. 10 lines. 2 punch holes. Partially gilded ms. Good hand-writing. Marginal title: Uṇad nissaya. Dated sakkarāj 1209 (1847 A.D.) tosalāṅ³ la chan³ 5 rak cane ne¹, 1 khyak tī³. Pāli and Burmese (nissaya). Prose.

Kaccāyanapakaraṇa nissaya

Beg.: namo tassa ~. kattari kit, kattari, kattā³ hū so anak nhuik, kit, kit amaññ rhi kun so paccaññ³ tui¹ saññ, honti, phrac kun i. 'kattari iccetasmiṃ atthe', kattā³ hū so anak nhuik, kippaccayo, kit paccaññ³ tui¹ saññ honti, phrac kun i. kāru, amhu, kui pru tat so sū, kāruko, amhu kui pru tat so sū, kārako, amhu kui pru tat so sū, pācako, khyak tat so sū, kattā, amhu kui pru tat so sū, janitā, phrac tat so sū, pacitā, khyak tat so sū, netā, choṇ tat so sū.

End: ala[s]so kui, ala saddā taññ, ala saññ, kammane. tuṃ lhut khrañ nhuik, vattati, i. dhāt maññ¹, khvañ khye, i sut phrañ¹, ala paccaññ³ sak, kvacidhātu sut phrañ¹.

akkharā ekamakeñ ca Buddharūpaṃ <samam siyā

tasmā hi paṇḍito poso likkheya piṭakatti(!)yaṃ

i cā pri lac sakkarāj kā³ 1209 khu tosalāṅ³ la chan³ 5 rak cane ne¹, 1 khyak tī³ akhyin tvañ, uṇhas nissaya kui re³ kū³ rve¹ pri³ 'oñ mrañ saññ.

Nissaya on the Uṇādikappa of Kaccayāna's grammar. It seems to be part of a complete Kaccāyana-nissaya. The author is not known.

For Kaccayāna's grammar, see above, 125.

Palm leaf. Wooden covers (with yellow ribbon without writing). Foll. 319: ka-mo; 22 extra leaves. Contents: (1) Foll. 39: ka-ghi, Rūpasiddhi sandhi nissaya; (2) foll. 56: ghi-jaṃ, Rūpasiddhi nām nissaya; (3) foll. 37: jā³-tā³, Rūpasiddhi kāraka nissaya; (4) foll. 34: ṭha-dho², Rūpasiddhi samās nissaya; (5) foll. 28: dho²-tha, Rūpasiddhi taddhit nissaya; (6) foll. 48: thā-pa, Rūpasiddhi ākhyāt nissaya; (7) foll. 56: pā-mo, Rūpasiddhi kit nissaya. Some damages on fol. gaṃ. 49,8 × 5,7 cm. 39,2 × 5 cm. 9 lines. 2 punch holes. Partially gilded ms. Good hand-writing. Marginal titles: Rūpasiddhi nissaya; Rūpasiddhi nām nissaya; Samas nissaya; Ākhyāt nissaya; Kit nissaya; respectively but irregular. Dated (1) sakkarāj 1213 (1852 A.D.) khu takū la praññ <kyo²> 13 rak; (2) sakkarāj 1214 (1852 A.D.) khu kachum la chan 6 rak ne¹; (3) sakkarāj 1214 (1852 A.D.) khu na[chum] <yum> la chan 12 <ra>k ne; (4) only the date of the pura puik which served as the source of the present ms. is given: ta thoñ ta ra rhac chai¹ kui khu tapoñ la prañ kyo² 8 cane ne¹, i.e. 1189 B.E./1827 A.D.; (5) sakkarāj 1216 (1854 A.D.) khu kachum la can 5 rak 2 lā ne 2 khyak; (6) sakkarāj 1216 (1854 A.D.) kachum la prañ kyo² 13 rak 4 hū ne mvan tañ akhyin; (7) sakkarāj 1216 (1854 A.D.) khu nayum la chan 13 rak ne mvan lvañ kri akhyin. According to the colophon of chapter 6, the text was first written on pura puik in 1190 (1828 A.D.), copied on palm leaf in 1190 (1828 A.D.) satañkyvat la prañ kyo² 5 rak, and recopied in 1216 (1854 A.D.). Donated by Moñ Kan Bho samī³ moñ nham. Pāli and Burmese (nissaya). Prose.

Atṭhama Ññoñkan charā to² Ū³ Budh Rhañ Jambudīpadhaja or Rhañ Cakkinda:
PadaRūpasiddhi-atṭhakathā nissaya mū sac (Rūpasiddhi-ṭikā nissaya)

End: alum³ cum so paccuppan saṃsarā loki lokuttarā akyuiv sui laññ lahum lahum lyhañ lyhañ mran mran pāpuñantu rok kum sa tañ.

PadaRūpasiddhi-atṭhakathā nissaya mū sac kā³ sakkarāj 1216 khu nayum la chan 13 rak ne mvan lvañ kri akhyin tvañ re kū rve¹ prī 'oñ mrañ sañ. pu di ā nhañ praññ cum lui pā i. nibbāna paccayo hotu. i cā kuiv re kū³ pru cu ra so akyui kā³ bhava achak chak nat cañ cim lu caññ cim brahmā cañ cim tuñ kui kham cā cam cā³ prī mha achum mvan so bhava nok kāla nhuik nibbān khyam sū mrañ kui ra pā ce luiv so² hū rve¹ chu toñ kun rā saññ.

Charā to² Ū³ Budh whose name is often spelt Ū³ Put (1149–1204 B.E./1787–1842 A.D.) was born in Dan³duiñ, a village near Ññoñkan, in the Alum district. He became a novice at the age of 13 and was named Jambudhaja, studied under charā to² Ū³ Pui³, and later became the head of the Ratanāmañjū monastery. Ū³ Budh wrote a large number of nissayas. King Bhakri³ to² granted him the titles Cakkindābhīdhajamahādhammarājādhīrājaguru and Cakkindābhīṣīrisaddhammadhajamahādhammarājādhīrājaguru^a.

Ed.: Rūpasiddhi nissaya by Ññoñkan charā to² Rhañ Cakkinda, ed. Ū³ Thvan³ Sin³, Ū³ Cin 'Up, Ū³ Van³ Phe, Ū³ Bha Chve and Ū³ Tan Mrañ¹, Rankun: Icchāsaya Press 1324 B.E./1962 A.D. For other editions, see BB 45 and 100 (14097.b.3); Whitbread 91.

See Piṭ-sm 933. For life and works of the author, see Ganthav 77–79; MCK IV, 373–374; CMA 96.

^a Burmese orthography for correct Pāli Cakkindābhīṣīri-.

Palm leaf. Wooden covers. Foll. 483: ka-nyai; 31 extra leaves. Contents (1) foll. 143: ka-ṭham: Sandhi ñās nissaya; (2) foll. 38: ṭhā³-ta: Nām nyāsa nissaya; (3) foll. 99: tā-bhi: Kāraka nyāsa nissaya; (4) foll. 109: bhu-'u: Samās nyāsa nissaya; (5) foll. 14: 'ū-kyc: Taddhit nyāsa nissaya; (6) foll. 13: kyai-khyai: Ākhyāt nyāsa nissaya; (7) foll. 17: khyo-ghya: Kit nyāsa nissaya; (8) foll. 19: ghyū-nyai: Uṇhād nyāsa nissaya. Some damages on foll. da and bā³. 48,9 × 6,3 cm. 39,5 × 5,2 cm. 11 lines. 2 punch holes. Gilded ms. Good handwriting. Marginal title: Nyāsa nissaya, Chaṅtai. Dated sakkarāj 1277 (1915 A.D.) khu nayuṃ la praññ¹ kyo² 4 rak tananlā ne¹. Donated by Natññivan³arhe¹ rvā cā dāyakā Kui Phui³ Chuiñ, cā dāyakā ma Ma Pin and others. Pāli and Burmese (nissaya). Prose.

Paṭhama Chaṅtai charā to³ Rhañ Ñāṇasaddhamma (Ñāṇalaṅkā): Nyāsa nissaya sac
(Mukhamattadīpanī nissaya)

Beg.: namo tassa ~.

mahādayaṃ mahāñānaṃ mahāvamsaṃ mahākulaṃ
mahāvannaṃ mahābuddhaṃ mahāguṇaṃ mahamaṇṇa
mahāpūjaṃ mahāsuddhaṃ mahāsukhaṃ mahādīpaṃ
mahātānaṃ mahādhammaṃ mahāguṇaṃ mahamaṇṇa
mahāsīlaṃ mahāpaññaṃ mahākhettaṃ mahāsutaṃ
mahārammaṃ mahāsaṃghaṃ mahāguṇaṃ mahamaṇṇa

End: Mukhamattadīpaniyaṃ Mukhamattadīpanī kyam³ nhuik, ki<ta>bbidhānakappe, kit kyam³ nhuik, uṇ[h]ādikappo, uṇhād³ kyam³ amaññ rhi so, chaṭṭho, khrok khu tui¹ i praññ¹ kroñ³ phrac so, paricchedo, kyam³ i apuiñ³ akhrā³ saññ, samatt[h]o, pri³ praññ¹ cum pri.

Ñāṇalaṅkārahābhisaddhammahajamahādhammarājaguru amaññ rhi so. Chaṅtai charā to² saññ pru cu cī rañ ap so Uṇhād nyāsa nissaya saññ, 1162 khu prāsui la chan³ le³ rak 5 te³ ne¹ ne rhac bhavā³ akhyin tvañ pri³ saññ.

rañño Amarapurassa mahiddhikassa kāriṇo
antepūrikajettṭhena mahādighāyunāminā
sukārite manoramme vihāre atisobhite
bhikkhūsamūhanissite vasantena satāsane
Chaṅtai ityābhi gāmake nibbedhasūrañāṇena
sāsane cakkajotitaṃ niccaṃ patt<h>itamānasā
bahuvācakarammena visuddhācārakañkhinā
garuhi Ñāṇasaddhammo ti katanāmena bhikkhunā
cakkānuggahakāmānaṃ varachandānasotūnaṃ
ñāṇatthāya vicinanto vannaṇe ca yathā balaṃ
nissayo nyāsakappassa manāpo ñāṇasobhito
sabbattha pi ca sotūnaṃ nayaggāhāsuccekiko
jinacakke bhaghālakke sakkarāje khattāpake
phussamāse catutthīyaṃ pañcapāde^b garudine
niṭṭhito suṭṭhu so mayā pañcacakkasahassaṃ va
mahājanahitaṃ vahaṃ jotetu sabbadā sādhuṃ

Amarapūrasa, Amarapūra amaññ rhi so rvhe mrui¹ to² kri³ kui, kārino, pru to² mū³ ū³ phrac so, mahiddhikassa, kri³ mrat so mañ³ i taṃ khui³ ānubho² to² rhi to² mū³ tha so, rañño, sāsanadāyakā mahādhammarāj tarā³ mañ³ mrat i, mahā amaccena, amat kri³ phrac so Mahādighāyunāmi[kā]nā, mañ³ kri³ mahā sak to² rhaññ amaññ rhi so, antepūrikajetṭhena, atvañ³ vañ mañ³ kri³ saññ, sukārite, koñ³ evā chok lup ap so, manoramme, nhac lum³ mve¹ lyo² bhvay rhi tha so, atisobhite, alvan tañ¹ tay evā tha so, bhikkhūsamūhanissite, cā sañ rahan³ apon³ tui¹ i kap mhi khui rā laññ³ phra tha so, satāsane, sū to² koñ³ tui¹ i ne rā laññ³ phrac tha so, vihāre, kyon³ nhuik, vasantena, ne tha so, Chañtai ityābhi gāmake, Chañtai amaññ rhi so rvā nhuik, jātena, paṭisandhe ā³ phrañ phrac tha so, sāsane, pariyatti sāsanā to² nhuik, nibbedhasūrañāṇena, lyañ lyā³ evā phok thvañ³ nuiñ so ñāṇ, rai rañ¹ so ñāṇ laññ³ rhi tha so, niccaṃ, ma prat, cakkajotitaṃ, sāsanā to² i caññ pañ tok pa khrañ³ kui, patt(h)itamānasā, prañ³ evā ton¹ ta so nhac lum³ laññ³ rhi tha so, bahuvācakarammena, myā³ evā so cā sañ sā³ tui¹ ā³ kyam³ gan pui¹ sa khrañ³ phrañ¹ laññ³ alvan mve¹ lyo² tha so, Visuddhācārakañkhinā, lvan evā sila akyañ¹ i cañ kray khrañ³ kui alui rhi tha so, garuhi, charā mrat tui¹ saññ, Nāṇasaddhammo ti, Nāṇasaddhamma hū rve¹, katanāmena, mhaññ¹ ap so amaññ rhi so, bhikkhunā, saṃsarā bhe³ kui rhu¹ le¹ rhi so, mayā, nā saññ, cakkānuggahakāmānaṃ, sāsanā to² kui khi³ mrañ³ nhā alui rhi kun so, varachandānaṃ, koñ³ mrat so samāchanda rhi kun so, sotūnaṃ, cā sañ cā pui¹ pugguil tui¹ i, nāṇatthāya, lyañ lyā³ evā si khrañ³ akyui³ nhā, yathā balaṃ, acvam³ rhi sa rve¹, vā, acvam³ ā³ lyo² evā, vaṇṇane, aphvañ¹ phrac so kyam³ tui¹ kui laññ³, vicinanto, kraññ¹ rhu chañ khyañ rve¹, kato, pru eu cī rañ ap so, Nyāsakappassa, Nyāsa kyam³ i, yo nissayo, akrañ nissaya saññ, sotūnaṃ, cā sañ cā pui¹ pugguil tui¹ i, manāpo pi ca, nhac lum³ tui³ pvā³ ce tat saññ laññ³, hoti, phrac i. nāṇasobhito ca, ñāṇ i tañ¹ tay khrañ³ kui phrac ce tat saññ laññ³, hoti, phrac i. nayaggāhā, naññ³ kui yū sa phrañ¹, sabbattha, khap sim³ so kyam³ gan tui¹ nhuik, suchekiko pi ca, alvan limmā khrañ³ kui phrac ce tat saññ laññ³, hoti, phrac i. so Nyāsa nissayo, thui Nyāsa nissaya saññ, jinacakke, Bhurā³ sakhañ sāsanā to² sakkarāj saññ, bhaghālakkhe, nhac thoñ sum³rā le³ chay le³ khu saññ, sakkarāje, kojā sakkarāj saññ, khattāpake, ta thoñ ta rā khrok chay nhac khu saññ, gate, rok lat so², phussamāse, prasui la nhuik, catutthiyaṃ, la chan³ le³ rak ne¹ nhuik, garudine, krāsapate³ ne¹ nhuik, aṭṭhapāde, rhac bhavā³ akhyin nhuik, sutthu-anāyāsene, nhoñ rhak khrañ³ ma rhi sa phrañ, niṭṭhito, pri³ pri mayā, nā saññ, kato, pru eu cī rañ ap so, so Nyāsa nissayo, thui Nyāsa kyam³ i nissaya saññ, pañcacakkasahassaṃ sāsanā nā³ thoñ pat lum³, mahājanahitaṃ, myā³ evā so lū rhañ apon³ tui¹ i aci³ apvā³ kui, vahaṃ vahaṃto, rvak choñ lyak, sabbadā, akhā khap sim³, sādhuṃ, koñ³ evā, jotetu, thvañ pa ce sa taññ³.

iminā katapuññaena ito paṭhāya yāvatā
 tiṭṭhate sāsanam sādhuṃ ekopi [tā] tāvatā ahaṃ
 a<p>pamādo va sāsanam joteyyam saṇhavācāya
 vinayanto va sādhuṃ dhammatthapaccattike pi
 sāsanantaradhānato param sabbabhavesu pi
 buddha[m]matānulomikaṃ vādaṃ kammañ ca kareyyam
 aṭṭhavidhañāṇupeto khemappadakare sadā
 suvaṇṇitaṃ anavaṃjjaṃ mahāsukhaṃ anubbhavaṃ
 ArimetteyyaBuddhassa anekavaṇṇathomito
 santikeva bahussuto sukhappaṭipado khippā
 bhīñño parasukhaddado bhavāmi ehi bhikkhuko

sabbe pi pāṇino hontu dhammamāmakamānasā
dhammarājā ca dhammena samārakkhatu medaniṃ

These verses are followed by their nissaya which is not reproduced here.

*sakkarāj 1277 khu nayuṃ la praññ¹ kyo² 4 rak tanaṃla ne¹ naṃ nak ta khyak ti³ akhyin
tvaṃ Nyāsa nissaya kui, Natññvan³ arhe¹ rvā cā dāyaku Kui Chuiñ, cā dāyakā Ma Bhin,
sami³ May Myac, sã³ Kui Ññui, Kui Caṃ Thvan³ sami³ moñ nham tui¹ koñ³ mhu.*

*akkharā ekamekañ ca buddharūpaṃ samaṃ siyā
tasmā hi paṇḍito poso likkheyya piṭakattayaṃ
nibbāna paccayo hotu. nat lū sādhu kho² ce so².*

For the author of this nissaya, see above 97. The author of the Pāli grammar Ñāsa or Mukhamattadīpanī was Vajirabuddhi according to Saddanīti (ed. Helmer Smith, p. 210, l.4) and Piṭ-sm 374; a different tradition named Vimalabuddhi as the author (see PLC 180).

For editions, see BB 241 (14097.b.14), where the author's name is given as Ñāṇālaṅkāra Saddhammadhaja of Sinda (i.e. Chañtai); MNM 366.

See below, 134.

^a unḥād is the Burmese form for unādi

^b atṭhapāde

134

Ms.or.fol. 954. SB, Berlin

Acc. 10408. Palm leaf. Wooden covers (in a European paper-box). Foll. 277: ka–ba (first and last foll. are tied together with some blank leaves); contents: (1) foll. 143: ka–thaṃ: Sandhi nyāsa nissaya; (2) foll. 37: ṭhā³–nā³: Nām nyāsa nissaya; (3) foll. 97: ta–ba: Kāraka nyāsa nissaya. Left side of fol. ka is broken. 48,7 × 5,8 cm. 40 × 5 cm. 10 lines. 2 punch holes. Gilded ms. Good hand-writing. Marginal titles: Nyāsa nissaya, Naṃ nyāsa nissaya and Kāraka nyāsa nissaya. Dated sakkarāj 1212 (1850 A.D.) vākhoṃ la chan³ 7 rak 4 ne¹ and to²salañ³ la chan³ 4 rak 2 lā ne¹. Pāli and Burmese (nissaya). Prose.

Paṭhama Chañtai charā to² Rhañ Ñāṇasaddhamma (Ñāṇalaṅkā): **Mukhamattadīpani nissaya**

End:

*akkharā ekamekañ ca Buddharūpaṃ samaṃ siyā
tasmā hi paṇḍito poso likkheyya piṭakattayaṃ*

*hetupaccayo, āramañapaccayo, adhipatipaccayo, anantarapaccayo, samanantarapaccayo,
sahajātāpaccayo, aññamaññāpaccayo, nissayaṃpaccayo, upanissayaṃpaccayo, pūrejātāpac-
cayo, pacchājātāpaccayo, āsevanapaccayo, kammaṃpaccayo, vipākaṃpaccayo, āhārapaccayo,
indriyaṃpaccayo, jhānaṃpaccayo, maggaṃpaccayo, sampayuttaṃpaccayo, vippayuttaṃpaccayo,
atthiṃpaccayo, natthiṃpaccayo, viṅatāpaccayo, aviṅatāpaccayo, hotu. nibbāna paccayo hotu.
sakkarāj 1212 khu tosalañ³ la chan³ 4 rak 2 lā ne¹ ne 3 khyak ti³ akhyin tvaṃ Kāraka*

nyāsa nissaya kuiv re³ kū³ rve¹ pri³ saññ. re³ kū³ ra so so kusuil kaṃ cetanā kroṇ¹ mag tarā puil tarā³ nibbān tarā³ mrat kuiv ra lway saññ kuiv phrac pā luiv sov. pu di ā nhañ¹ praññ¹ cum pā luiv i.

Three chapters from the text of which a complete manuscript is described above, **133**.

135–141

Ms.or.fol. 942. SB, Berlin

Collection of 7 texts. Acc. 10396. Palm leaf. Wooden covers (in a European paper-box). Foll. 222: nā-be; **135** foll. 60: nā-ñña: Saddā krī³ pud cac; **136** foll. 64: ññā-ṇu: Vutti kyam³ rui³; **137** foll. 49: ṇu-dhū: Saddatthabhedacintādīpanī pāṭh; **138–139** foll. 4: dhe-dho: Vibhatyattha pāṭh; dho-dho²: Kaccāyanasāra pāṭh; **140** foll. 11: dhaṃ-no: Saddatthabhedacintā pāṭh; **141** foll. 34: no²-be: Abhidhānappadīpikāṭikā pāṭh. 48,3 × 5,8 cm. 39,8 × 4,5 cm. 9 lines. 2 punch holes. Very good hand-writing. Marginal titles: **135** (1) Sandhi pud chac, (2) Sup chac, (3) Nam pud chac, (4) Kāraka pud chac, (5) Pud chac; **137** Saddatthabhedacintādīpanī; **141** Abhidhān pāṭh. Some corrections on foll. thu, paṃ; foliation corrected throughout. Dated sakkarāj 1229 (1867 A.D.). Donor mentioned on the right side of fol. be: May Vā Bhū of Khumpraichit village, the mother of Ū³ Sundara. **135–136** Burmese. **137–141** Pāli. Prose.

135

Ms.or.fol. 942. SB, Berlin

Description see above, **135–141**.

Toṇṭvañ³ charā to² Khañ Krī³ Phyo² Rhañ Ñāṇālaṅkāra: **Pud cac** or **Saddā krī³ pud cac**

This is a manuscript of the grammatical work published under the title Saddā krī³ pud cac cum. For further details see the description of our manuscript **35**. In the present manuscript, the order of the chapters is slightly different from that found in the edition and in **35**. It is as follows: (1) Sandhi pud cac; (2) Sut cac; (3) Nām pud cac; (4) Kāraka pud cac; (5) Samās pud cac; (6) Taddhit pud cac; (7) Ākhyāt pud cac; (8) Kit pud cac; (9) Naññ³ cac; (10) Saddā cac; (11) Saṃvaṇṇanā cac.

Ed.: see above, **35**.

136

Ms.or.fol. 942. SB, Berlin

Description see above, **135–141**.

Rhañ Ñāṇasāra: **Vutti kyam³ rui³** (Sambandhachakkasamvaṇṇanā, Kacaññ³ paṇāma akok)

Beg. : namo tassa ~ . Bvādi ghant(!)attayaṃ name.

seṭho telokamahito aggo niruttipārago

Buddho loke saruppanno^a puretu^b me āsayam

paṭhamanakāravipulā pat(h)yāvattagāthā

seṭho, khyī³ mvam³ ap so paccakabuddhā sāvaka tui¹ thak athū³ sa phrañ¹ kyī³ mvam³ ap tha so, vā, khyī³ mvam ap so nat lū tui¹ thak cha tak Ivan kyū³ thū rve¹ khyī³ ap tha so, telokamahito kyat sū satta sum³ loka tui¹ saññ³ pūjo² ap tha so, aggo, jāti ā³ phrañ¹ mrat to² mū tha so, vā, nibbān khyam³ sā kui kham eā³ to² mū tat tha so, vā, asin ma ka so kilesā taññ³ hū so rān su tui¹ kui, arahatta mag ññāṇ sam lyak phrañ¹ sat to² mū tat tha so, niruttipārago, chum³ phrat mhat sa³ puñ³ khyā³ rve¹ chui ap so saddā taññ³ hū so athvaṭ sui¹ rok to² mū pri³ tha so, loke, loka sum³ pā³ nhuik, samuppanno, koñ³ evā phrac to² mū tha so, Buddho, mrat evā Bhurā³ saññ³, me, nā i, āsayam, alui kui, pūretu, praññ¹ to² mū ce sa taññ³, vā, phrañ¹ to² mū ce kha lui. ca saddā phrañ¹ para sara kui chaññ³ luik saññ³. cīraṃ tiṭhatu saddham(m)o. yaṃ kiñci gandh(!)aṃ samāra[b]bhitukāmena tāvācariyena ra[t]tanattayassa paṇāmaṃ katvā tabbihatantarāyena samārabhitabban ti dvattiṃsamahāpurisalakkhaṇasabbaññūtādi guṇasampattisamaṅgīṭāya Buddhassa samākhyātādibhāvena^c dhammassa, suppaṭippann(a)-tādibhāvena saṃghassa ca, aca rhi so, naññ³ ā³ phrañ¹ Arhañ Vimalabuddhi mahā ther mrat saññ³ min¹ ap so Mukhamatta dīpaṇi kyaṃ³ mrat pāṭh nhañ¹ aññi, aluṃ³ cuṃ so kyaṃ³ kui ā³ thup khrañ³ ūhā koñ³ so alui rhi kun so charā tui¹ saññ³ kyaṃ³ kui ā³ ma thut mhī rhe aphui¹ nhuik ratanā sum³ pā³ tui¹ ā³, paṇāma kui prui rve¹ thui paṇāma cetanā tui¹ phrañ¹ pyok ap pri³ so antarāy rhi kun saññ³ phrac rve¹ ā³ thut kun i. thui atū laññ³ koñ³ lyhañ, saddā kyaṃ³ kui koñ³ evā ā³ thup lui so Kaccaññ³ charā mahā ther mrat saññ³ saddā kyaṃ³ kui ā³ ma thut mī rhe³ aphui¹ kāla nhuik ratanā sum³ pā³ tui¹ ā³, paṇāma kui pru rve¹ thui paṇāma cetanā phrañ¹ phyok ap pri³ so antarāy rhi saññ³ phrac rve¹ koñ³ evā ā³ thut ap i.

End: arhañ vutti charā charā kū³, tasmā akkharakosallaṃ bahupakāraṃ suttantesu pāṭh kuiv abhay aluiv ūhā chuiv sa naññ³, charā kui sū me³ bhvay rhi rve¹ thui ame³ kuiv phre aṃ¹ so ūhā chui sa taññ³. charā kui sū me³ bhvay abhay sui¹ rhi sa naññ³ hū mū kā³, arhañ vutti charā charā kā³, akkharā pyak saññ³ rhi so² anak i ūruiv ūrañ sa phrañ¹ si ap saññ³ i aphrac kroñ¹, khap sim so pāli to² tui¹ i anak kuiv, akkharā tui¹ phrañ¹ koñ³ evā si ap so hū rve¹ chui i. thui suiv¹ chuiv ra sa phrañ¹ charā mhā abhay guṇ rhi pā sa naññ³. i suiv sū me³ bhvay rhi rve¹, thui ame³ kuiv phre aṃ¹ so ūhā chuiv sa taññ³. thui pāṭh i adhīpay kā³, khap sim³ so pāli to² tui¹ i anak kuiv, akkharā tui¹ phrañ¹ koñ³ evā si ap saññ³ i aphrac kroñ¹, piṭaka sum³ puṃ tui¹ ā³ myā³ so kye³ jū³ rhi so akkharā nhuik limmā so sū i aphrac hu chui ap so akkharakosalla ññāṇ kui rhe³ ū³ evā phrac ce ra so guṇ rhi i hū lui so². laddha gun. Vutti kyaṃ³ rui³ pri³ pri. attho akkhara saññāto sut pri³ pri.

puḍ cac saddā kyaṃ³ sambandhachakka kui re³ kū³ rve¹ pri³ praññ¹ cuṃ saññ³. nibbānapaccayo hotu.

akkharā ekamekañ ca Buddharu(!)paṃ samaṃ siyā

tasmā hi paṇ(!)ito poso likkheyya[m] piṭakattayaṃ

hū so gāthā nhañ¹ aññi, i cā kuiv lakkha kaṃ kye³ pe³ rve¹ re³ kū³ kui³ kvay ra so koñ³ mhu aphui¹ saññ³ kū³. akkharā are atvak nhañ¹ amyha Bhurā³ chañ³ tu kui³ kvay ra saññ³ nhañ¹ tū ce. me, akyvannup i, puññāṃ, kusui koñ³, mhu kui, mātā ca, ami saññ³ laññ³ koñ³, pitā ca, apha saññ³ laññ³ koñ³, ācariyā ca, charā mrat tui¹ saññ³ laññ³ koñ³,

[ñ]ñāti ca, achve amyui³ tui¹ saññ laññ³ koñ³, middhā^d ca, achve khañ pvañ³ tui¹ saññ laññ³ koñ³, suhitā^e ca, akyvañ³ vañ so lu nat brahmā sattavā myha apoñ kui laññ³ koñ³, me, mayā, akyvannup nhañ¹, samam eva, amyha sā lyhañ, labhantu, ra ce kun sa taññ³.

ratanā suñ³ pā³, u dip thā³ rve¹,
 chay pā³ kusuil, cit kraññ ññui rve¹,
 toñ³ chui koñ³ mhu, pru pā ra sā³
 akyui³ ā³ phrañ¹, raññ mhat sa myha
 pe³ ve ñha saññ, dāna akyui³,
 re mre cui³, tañ khui³ po² thañ
 praññ rhañ mañ³ nhañ¹ toñ tañ ññā thā³
 mi phurā³ nhañ¹, sā³ to² samī³,
 chve kri³ myui³ koñ³, mū koñ³ mat mvañ,
 amyha chay sañ saññ, muigh³ rañ mrañ pru,
 Mrañ muir ā³ ka, kye³ jū³ thū³ tañ,
 mi khañ pha khañ, chve rañ³ phvā³ mrat,
 ma lvañ ññātakā nhañ¹, sā yā kraññ prū,
 caññ cā³ lū nhañ¹, rhañ lu puññā,
 yokyā³ mimma, ca rve¹ thve thve
 re ne kre³ kroñ¹, apoñ³ sattavā,
 bhuj suñ³ rvā ka, phrac lhā phañ phañ,
 taricchāñ ma krvañ³, R(!)ama mañ³ mha ca rve¹,
 amyha ve saññ, re ne nhañ¹ cap,
 mre kri³ rap laññ³, krap krap āma,
 vañ khañ pra rve¹, amyha re cak
 khya svak svak kuiv, re sakse mhañ³
 re svañ³ phrañ³ saññ, rvañ lan³ yakhu
 jeyyatu, sādhu koñ³ kri³ kho² ce sov.

akyvannup yakhu pru ra so koñ³ mhu i aphui¹ kui akyvannup pañ me¹ lyo¹ lobha dosa moha phun³ lvham³ rve¹, me¹ lyo¹ ññā³ so² laññ³ Vasundre, mre vay coñ¹ ññā³, thui nat sā³ saññ, krā³ si sakse, phrac pā ce sov. i cā re³ ra mrat puññā kroñ¹, paccakkha bhava nhuik, khap sim³ so bhe³ apoñ³ ran apoñ³ ma koñ³ so anīhadhamma vipāka tui¹ saññ, asak khandhā rā kyo² mrañ¹ rhaññ taññ saññ kāla pat lum³ ma chum³ ma khañ³ tui¹ nhuik, kañ³ ññim³ cañ kray ññi tvay ma kap saññ sā phrac rve¹, ne mañ³ la mañ³ sikrā³ mañ³ kai¹ sui¹ thañ rhā³ pok pra, krvay va rve¹ khyam³ sū saññ sā phrac ce sov. nibbānapaccayo hotu.

i cā pri³ lac sakkarañ kā³ 1229 khu vākhoñ la chan³ 9 rak ne¹ ne 3 khyak ti² kyo² akhyim tvañ pri³ 'oñ mrañ saññ.

This text contains an exposition on the first sutta of Kaccāyana's Pāli grammar. No edition is available to us. A librarian of the UCL, however, has informed us that Vutti kyam³ rui³ with the two alternative titles quoted above in brackets was published by Kavindāsiri Press, Rangoon in 1899 in two volumes. The name of the author is not found in our manuscript, but given in the printed edition. The text is not mentioned in Piṭ-sm or any other of the usual reference sources.

^a samuppanno

^b pūretu

^c svākhātātādi-

^d mittā

^e suhadā

^f sakse half-loan-word from Sanskrit

137

Ms.or.fol. 942. SB, Berlin

Description see above, **135-141**.

Saddatthabhedacintāḍipani

Old commentary on Saddhammasiri's Saddatthabhedacintā (see below, **140**). This text is different from Abhaya's Saddatthabhedacintā-tikā, the tentative identification in CPD 5.4.1,1 being erroneous. The author of our text is not known, but he is said to have composed this text in 724 B.E./1362 A.D. and to have lived in the Rvhegū monastery (edition, p. 247) which also was the residence of Abhaya, the author of the tikā.

Ed.: Saddā nay tikā pāth, ed. Charā Nan, Charā Lhuin, vol. 1, Rankun: Sudhammavati Press 1929, pp. 139-247.

Mss.: Mand 164.

138

Ms.or.fol. 942. SB, Berlin

Description see above, **135-141**.

Saddhammañāna: Vibhatyattha

One of the "fourteen minor texts" of Pāli grammar. The Burmese orthography of the title is Vibhatyattha (so CPD, Epilegomena, General Index, p. *89), whereas the more correct Sinhalese orthography reads Vibhattyattha.

Ed.: SAD 119-123. For other editions, see CPD 5.4.8.

Mss.: Mand 163.

See CPD 5.4.8; Pit-sm 422; PLB 26.

139

Ms.or.fol. 942. SB, Berlin

Description see above, **135-141**.

Rhañ Mahāyasa of Pugam: Kaccāyanasāra

Nr. 139-141

One of the “fourteen minor texts” of Pāli grammar.

Ed.: SAD 32-37. With a different author’s name (Dhammānanda) in the edition listed BB 52. The text is listed in the famous inscription of 1442 A.D. (PLB 106, no. 179).

Mss.: Mand. 47; Forch XX, XXI.

See CPD 5.4.2; Piṭ-sm 398; PLB 26 fn. 6, 36, 37, 106; Gv 74 (author given as Dhammānanda).

140

Ms.or.fol. 942. SB, Berlin

Description see above, 135-141.

Saddhammasiri: **Saddatthabbedacintā**

One of the “fourteen minor texts” of Pāli grammar; listed already in the famous inscription of 1442 A.D. (PLB 105, no. 160). The text must have been composed at a considerably earlier date, because it was commented upon already in 1362 A.D. (see above, 137).

Ed.: SAD 1-31.

Mss.: Forch XIX.

See CPD 5.4.1; Piṭ-sm 395.

141

Ms.or.fol. 942. SB, Berlin

Description see above, 135-141.

Caturaṅgabala: **Abhidhānappadīpikā-ṭīkā**

Donor mentioned on the right side of fol. be: *Khumrañchit rvā ne Bhurū ama cā tuik ama bhun to² krī³ Ū³ Sundara may to³ May Vā Bhū koñ³ mhu nibbān chu sādhu sādhu kho² ce so². nat lū sādhu kho² ce so². sum³chay ta bhūṃ kraññ kun so veneyya sattavā poñ³ akyan nhañ¹ ta kva amyha ra kya ce so². nibbā<na>paccayo hotu.*

See above, 19.

142-144

Hs.or. 3555. SB, Berlin

Collection of 3 texts. Palm leaf. Foll. 27: ññe-ḍo; after ṭā³ comes ḍa instead of ṭha. Contents: 142 foll. 26: ññe-dai: Kavilakkhaṇā sat puṃ saṃ pok; 143 fol. 1: dai: Extracts from a book on orthography; 144 fol. 1: ḍo: Orthographic treatise. Some damages on foll. ḍi-ḍo. 49,3 × 6,3 cm. 40,2 × 5,5 cm. 11 lines. 2 punch holes. Partially gilded ms. Very good handwriting. Marginal title for the 3 texts: Kavilakkhaṇā sat puṃ. No date. Burmese. Verse.

142

Hs.or. 3555. SB, Berlin

Description see above, 142-144.

Cinta kyo² sū Ū³ O: **Kavilakkhaṇā sat puṃ saṃ pok**

This is one of the texts on orthography, used in the supreme court of the Burmese kings. Fragment, beginning with verse no. 145 of the printed edition (pp. 9-88). The complete work consists of 1793 mnemonic verses of the type called saṃ pok.

The author was born in 1098 B.E./1736 A.D. in Moñ³thon village near Alum township. His parents were U Jeyya and Do² Pu and he became a student of Rhañ Guṇācāra in the same village. Later, he continued his studies under Paṭhama Kyo²'oñcamthā³ charā to² at Ava where his maternal uncle Tvañ³sañ³tuik van Mahā caññsū (a famous author, see above 115) lived. On his preceptor's advice, he left the monastery after the age of 13 and served at the royal court. At the request of the king Toññū rājā (1748-1751 A.D.), he composed this text in 1113 B.E./1751 A.D. He was granted the title Cinta kyo² sū by the king Aloñ³ bhurā³. For his life and works see MCK X, 70; CMA 65; Ganthav 219-221; HBL 170-177.

Ed.: Kavilakkhaṇā sat puṃ saṃ pok by Cinta kyo² sū Ū³ O, Rankun: Haṃsāvati Press 1967 (Mranmā mañ³ lvhat to² suṃ³ sat puṃ, 2), pp. 9-88.

143

Hs.or. 3555. SB, Berlin

Description see above, 142-144

Extracts from a book on orthography

Beg.:

khvai thā³ ayū, kam³ yaṃ prū tui¹,
ma pyū ma ñhā², Ujanāpyoñ,
nan³ Rvhetoñ tak, thvan³ proñ suṃ³ la^b,

yok bha Mañ³prok, rā ma pyok lyhañ^c,
 Tacī³rhañ i, sak tañ puik phrā³,
 samī³ sā³ tvañ, rhe phyā³ akri^{3d},
 āhin kyī tuṃ, ruik khri³ kyam kyam,
 'oñ pvai kham kha lup kram noñ re^{3e},
 yuiñ³ rhe³ caññ phrā, sāsanā vay,
 phyā sui¹ lip yū, mañ³ ta chū lyhañ,
 pru kra khañ rve¹, chañ khrañ ma rhif,
 nat Visakrum, ce tuiñ³ kun kui,
 yum kyum tat pvan, se nat van nhañ^{1g}.

End:

Colū³ cam mrok, nhac chai¹ khrok tvañ,
 khyok khyok khyā³ khyā³, mañ³ khra³ ma khyap,
 nhac nhac lap so², pui³ hap krvak tu,
 phyak chi³ pru saññ, ta khu yup kran,
 Naramān kui, Mañ Kyancac sā³,
 bhun³ phrañ¹ vā³ saññ^{3h}, khvai thā³ Rvhe nā³ to² svañ³ taññ³.

Pulip cā³ chui Khvai thā³ ekapuid prī³ i.

The text found in this manuscript is identical with the fourth and last paragraph of the chapter named Rvhe nā³ to² svañ³ khvai thā³ of the Lokahitarāsi kyam³ which is a compilation of excerpts from different texts made by Ū³ Bhui³ Mrac (publ. by Piṭakat to² pran¹ pvā³ re³ Press, Mandalay 1970, pp. 239-241). This excerpt is based on portions from a Burmese poem known as E³ khañ³ which was composed by Pulip cā³ Ū³ Phyō² in 1137 B.E./1775 A.D. which represents a dynastic history composed on the request of the lord Cañ¹kū³ who became king in 1776 A.D. The work is therefore known as Cañ¹kū³ mañ³ Rvhe nā³ to² svañ³. The extracts are arranged as a list of Burmese homonyms (khvai thā³). For Ū³ Phyō² and his work, see CMA 68; Ganthav 212; HBL 202-207; BB 73 (s.v. Hpyaw, Ū); a recent edition of his Palip cā³ e³ khañ³ was edited by Ū³ Bha Rañ, Rankun: Hamsāvati Press 1961¹. The references in our notes exemplify the way of extraction from this text.

^a Palip cā³ e³ khañ³ (Hamsāvati edition), stanza 24

^b stanza 31

^c stanza 32

^d stanza 36

^e stanza 46

^f stanza 43

^g stanza 54

^h stanza 30

¹ In modern editions of his works, the name of this author is spelt Palip cā³ Ū³ Phyō² (instead of Pulip cā³ . . .).

Orthographic treatise

Text:

ya ñay vaṇṇa, tāluja phrañ¹,
 mukha se khyā, re³ thuik rā kui,
 lañkā kambaññ³, ta puik taññ³ phrañ¹
 thum³ naññ³ rve³ khyay, nidān³ svay pim¹,
 mañ³ bhvay cui³ ya, mrui¹ Pañ³ya nhañ¹,
 kha ya vap tvā³, pru ñrā³ yu ya,
 thin³ ya ta tan, yaman kho² mhu,
 yakhu chui le¹, yane¹ yakhañ,
 thui prañ yakhoñ, 'oñ mrañ jeyya,
 veneyya nhañ¹, vaya rvay khyin,
 acinteyya, Mi(!)teyya taññ¹,
 ñeyya ñā³ añ, bedañ yaju,
 Yamunā mraç, Kaccāyana,
 sañkhyeyya kho², Yaso² Bimpā,
 āgantuka, hāya narak,
 ta khyak saññi, āri byāya,
 nāyaka guṇ, yebhuyya naññ³,
 sip saññ³ mhat yū, rhe³ sū thum³ mrit,
 vinicchaya, moneyya hu,
 jeyyatu ka, nissaya mhī,
 vaci kāya, sākiya nvay,
 upāy māyā, sañkhayā taññ¹,
 kvam³ yā cā³ bhvay, lay yā lup mhu,
 yāgu thamañ³, phraññ³ ññhañ³ sā yā,
 khyac piyā laññ³, yācakā phun³ toñ³,
 ta kroñ³ paṭhama, dutiya ka,
 ca saññ³ paccayā, yatayā nhañ¹,
 lak yā lak vai, pru mrai yāyī,
 ta li si mhu, sak āyu ka,
 yu yu ya ya, vāda ayū.
 sim³ yū yū kuiñ, ma khuiñ yai¹ yai¹,
 kui yai¹ atū, evai yū si mhat,
 vāyo dhāt ka, payoga laññ³,
 paccaññ³ payaṃ, koñ³ kañ yaṃ nhañ¹,
 mruiñ yaṃ to yaṃ, kam³ yaṃ ta khrā³,
 sikrā³ suyaṃ, kyam³ niyaṃ taññ¹,
 mui³ yaṃ athak, khre lak yā³ yaṃ,
 sayam jāt tū, sayambhu ññāṇ,
 kyok mvan thañ rhā³, pra yui³ yā³ nhañ¹,
 pra yā³ go²mit, Paṭikkayā³,
 Yui³dayā³ praññ, kyok maññ samut,
 usabhayā³, lañ mayā³ nhañ¹,
 phak yā³ tamā, vai nā laññ³ yā³,
 yā³ rve¹ kup phyok, gayok gayak,
 lu yak ta thve, mre kui tū³ yak,

Rvhekrakyak taññ¹, chvai saññ bhayak,
 ma yvat ma yvañ³, yvak yvañ³ ta añ,
 lū pūmyañ ka, chañ yañ tan chā,
 makkhikāyañ, yañ pyā³ chui mrok,
 kyok tvañ payañ³, yañ³ sui¹ chui ñrā³,
 mhā³ yvañ³ khyvat yvañ³, yui yvañ³ ta chae,
 yac myui³ sok cā³, pyā³ pi tun³ yac,
 amun yac nhañ¹, yac pūjo² khrañ³,
 nvā³ mrañ³ chañ yāññ, kyvan payaññ laññ³,
 uyyāññ mruin sā, dakkhiñāyāññ,
 re yaññ cī³ pre³, yaññ kye³ yaññ nu,
 kho² mhu pri yaññ³, lvan khai yaññ³ nhañ¹,
 uyaññ³ anā, yaññ³ nā ta li,
 sī sī yaññ¹ yaññ¹, pu chui³ yaññ¹ ka,
 ha yhaññ pra mū, yūja dhāt nak,
 poñ³ bhak tvai yhaññ, khyaññ³ kap yhaññ nhañ¹,
 cap yhaññ ta phrā, ññāñ vā rhu nhuiñ³,
 karuiñ³ payat, aniyat laññ³,
 niyyat neyyat, kyvan³ mrat Goyān,
 Vejayan taññ¹, uyyān ma bhok,
 rhe¹ nok yui yvan³, yvan³ praññ ta khrañ³,
 mrac nā³ kam³ yap, cuik thū yap lyak,
 lum³ yap saññhān, kho² mhan saññī,
 bijanī yap, thoñ¹ pā yap taññ¹,
 lak yap kho² ñrā³, capā³ lhe yap,
 mī³ yap nā tha, myak yam³ cha saññ,
 kha kha yam³ yam³, phak rve¹ yam³ laññ³,
 roñ yam³ ro² yam³, yam³ paññ³ ma mhā³,
 yam³ chā³ ta svay, pariyāy nhañ¹,
 pra yāy po yay, re³ bhvay thui nok,
 toñ mrok yui³ yim³, ma khuiñ yim³ taññ¹,
 yim³ pā³ nvai¹ yim³, tim³ yim³ tum lat,
 amrat ayut, sampayut ka,
 aṭhānava yug, ta khu yut taññ¹.
 sū yut yut mā, yut ññam¹ evā saññ,
 uccā chut yut, prayug min¹ mrvak,
 ñhak maññ lañ³ yun, la nayun nhañ¹,
 yun sattavā, saddhā yuṃ kraññ,
 yuṃ mhat saññ taññ¹, kraññ yuṃ cit san,
 pan³ kan khvak yok, lū ta yok ka,
 nhac yok ca sā³, yokyā³ yokbha,
 yokkhama nhañ¹, yokma hañ³ khyui.
 kho² chui ta svay, lañ ñay sayok,
 gayok gayak, yok yak khat ñrā³,
 sikrā³ nat yoñ, ayoñ choñ taññ¹,
 pru yoñ mhu yoñ, lā yoñ yoñ rhi.
 myho² yi myho² yoñ, nhā yoñ na bhū³.
 ta thū³ phrā³ yoñ³, khya (. . .)

Fragment of a hand-book dealing with the use of *ya* and *yya* in Burmese orthography, composed in form of a poem. This text seems to be of considerable importance for the history of Burmese, but is not known from any other sources.

145

Hs.or. 3556. SB, Berlin

Palm leaf. Foll. 15: *ka-kha*; *kai* and *ko*² are missing; 2 extra leaves. Some damages on foll. *kī*, *ke* and *kā*³. 47,5 × 6 cm. 39 × 5,2 cm. 11 lines. 2 punch holes. Red painted ms. Good hand-writing. Marginal title: *Kabyāsāratthasāṅgaha*. Some corrections on foll. *kū*, *ke* and *kam*. No date. Burmese. Verse and prose.

Atthama Nñonkan charā to² Ū³ Budh Rhañ Jambudīpadhaja or Rhañ Cakkinda:
Kabyāsāratthasāṅgaha sat pum

Text on orthography used in the Supreme Court of the Burmese kings, consisting of 19 stanzas with explanations in prose and examples from literary works.

For the author see above, 132.

Ed.: *Kabyāsāratthasāṅgaha sat pum* by charā to² Ū³ Budh, Rankun: Hamsāvati Press 1963 (*Mranmā mañ*³ *lvhat* to² *sum*³ *sat pum*, 5), pp. 1-32.

VII. ASTROLOGY, ALCHEMY, MEDICINE, OCCULTISM, CHARMS AND SPELLS, AND POPULAR CULTS

146

Wa 40. SIB. Göttingen

Acc. Inv. VI 131. Paper. Fol. 1. 26,8 × 10,2 cm. 16,5 × 7,4 cm. 9 lines. Good handwriting. Note on the obverse of the leaf: *Saññ kā³ pā³ tarā³ ā³ tun* (written by another scribe). No date. The leaf was a duplicate of the first page of an astrological manuscript belonging to Candāsāra Bhikkhu, headmonk of the Bāikhoṛā Mahāmuni-Buddhavihār in the village of Baikora in Tripura; presented on October 1, 1968 by Candāsāra Bhikkhu to the co-author Heinz Bechert, and by him to the Library of the Seminar. Burmese. Prose.

Astrological work

The first leaf of an astrological work, beginning with the list of the nakṣatras^a as follows:

namo tassa ~. asāvani^b, bhārani^c, krattikā, rohāni^d, miggasi^e, ādāra^f, puṇṇbhasya^g, bhusa^h, āsālissaⁱ, māghā^j, puppabhālaguṇṇi^k, hesathā^l, cittara^m svātiⁿ, visaghā^o, anurathā^p, jetha^q, mūlasaṃ, puppasam^r, udarāsaṃ^s, sāravan^t, thānirasathā^u, sattabissā^v, brahmābhālapuik^w, udaraphālapuik^x, revatī, nakkhat nac <chay> khu nac luṃ amaññ taññ. asāvani^b, asasisaṃ^y, bhārani^c, ukkhalupadhaṃ, krattikā, dhāññārāsica, rohāni^d, macchāgumbhi cā^z, miggasicānāriyo, kerā, attarācā, khuddākenā (. . .)

The original manuscript, from which this leaf is taken, ends with *Titthu kyam aphyā³*. This can be considered as the title of a collection of miscellaneous astrological informations.

^a There are different ways of spelling the nakṣatras in Burmese; our corrections follow SSA 282–283.

^b assavani

^c bharaṇi

^d rohani

^e migasi

^f addara

^g puṇṇaphusyhu

^h phusyha

ⁱ asalissa

^j māgha

- ^k pruppābharagunī
^l hassada
^m citra
ⁿ svādi
^o visākhā
^p anurādha
^q jeṭṭha
^r pruppāsa!
^s utrāsa!
^t saravaṇ
^u dhanasiddha
^v sattabhisya
^w pruppābhadrapuik
^x uttarābhadrapuik
^y assasisam
^z gumbi ca

147

65.45:1. MfV, Hamburg

Palm leaf. Horoscope. Fol. 1. 25 × 5,5 cm. 14,2 × 5,1 cm. 7 lines. Illustrations, astrological numbers and diagrams at the reverse. Very good hand-writing. For date see below. Burmese Prose.

Horoscope of Moñ E Moñ

Text: Jeyatu sakkaraj 1292 khu^a digha 192 Saṃdiṭṭha kyaṃ³ pru nhac raviphuṭa kan rāsī vohāra māsa to²salaṅ³ la praññ¹ kyo² 15 rak 1 nve ne¹ naṃ nak pahuir 3 khyak tī³ akhyin Mantale³ mrui¹ desantara puppanatatakkālagatā^b nārī 56 bījanā 27 kharā cak 3 nārī 34 minac 35 cakkan¹ akhyin sih rāsī suddha lag sih rāsī suddha can³ 1 nve ho rat 3 gā trañ³ 6 krā navañ³ lak cī³ nakkhat 9 luṃ³ 2 pād thak lak cī³ iyak thui nārī i taññ¹ nakkhat so² kā³ krattikā nakkhat 28 aṃsā 21 littā tatiya pād akhyin satui¹ sā³ Moñ E Moñ jāta.

Moñ E Moñ was born in Mandalay, on 21st September, Sunday, 1930.

^a i.e. 1930 A.D.

^b pubbaṅha-

148

Ms.or.fol. 227. SB. Berlin

Shan paper (with yellow ground). European binding; some pages bound in wrong order; in a European paper-box. 138 pages; only partially numbered as 1–56; 11 blank pages. Most of the edges of the pages are damaged. 19,1 × 31 cm. (1) 17,5 × 28,8 cm; (2) 13,3 × 26 cm. Diagrams; text mostly in 23 lines. Hand-writing in the Arakanese script as used by the Marmas of East Bengal. In pages 84–117, some of the initial words of each prescription are

repeated as subtitles. Dated sakkarāj 1137 (1775 A.D.) tachoñmun³ la chan ta chai nhac rak. Burmese. Some interspersed notes in Bengali script and language. Prose and verse, with diagrams.

Astrological and medical hand-book

A hand-book of a medical and astrological practitioner with astrological predictions in form of 140 diagrams (with instructions for their use at the end of the book), and (on pages 84-114) a series of astrological predictions in prose, medical prescriptions and instructions for magical practices.

The manuscript seems to belong to the late 18th or early 19th century and was probably written in the Chittagong district of East Bengal.

Page 11 verso and 12 recto are reproduced in plate V.

149

Hs.or. 3550. SB, Berlin

Palm leaf. Foll. 29: ka-gu. Some damages on the right side of the leaves. 49 × 5,8 cm. 40,5 × 4,3 cm. 8 lines. 2 punch holes. Good hand-writing. Title on the title fol.: Aṅgavijjā. No date. Burmese. Verso.

Aṅgavijjā

Beg.: namo tassa ~.

y(!)avi gaḷuṃ cane nagā³, kyin,
gaḷuṃ nagā³ kui luik
nagā³ lvat lui, rāhu kui khui,
rāhu ṇa muik gaḷuṃ rhi rā luik,
gaḷuṃ lvat rā sikrā³ mhā puik,
sikrā³ jivhā, rāhu rañ³ mhā chui tañ luik,
garu charā, candā samalha, ravi ta prañ¹ lha,
ravi mayā³ candā ā³, yokyā³ bhoma cui³,
ravi khoñ³ nhuik, bhoma tuik,
muik khraññ³ bhoma ññui,
cane ṇan³ to² krā³, 3 ṅgā mre bhat phā³,
nat sā³ 6 krā khrok pe lā, lvat pā phā³ sak ra,
cane sokrā raṃ thañ rhā³, kyammā vitak myha,
aṅgā phā³ prok, sokrā khrok,
lvat mrok bhe³ bhaya, mit lyhañ phvai¹ le kra,
rāhu kre³ rhañ, can³ kui ṇaṇ,
cane guṇ³ 'i, tuik 2 ṇlā kā³, thui khā puṃna muik,
4 hū³ khve³ muik, rāhu kui saññ³ rve¹ kuik,
4 hū³ thañ³ pañ, rāhu tvañ, ran pañ cañ tha khuik,

cane ññvan³ rve¹, y(!)āhu tve³, yane¹ muik cañ khuik,
 sori gum³ tuik, khandā kyuig, luik lyhañ pyak cī³ rā,
 candā Buddhā, krim le rā, lvat pā bhe³ bhaya,
 hu candā krim la yā, rap rvā kve kvañ³ ra,
 ravi khoñ tak nhuik, bhoma tuik, khoñ³ nhuik sve³ thvak cva,
 ravi aṅgā thi kya rā, byapā ma tañ kra,
 evan 2 ñlā ran kañ³ rhā³. jīvā bhī lun ma,
 bhī lun limmā, nvā³ khre khvā, thui khā cvan sut tha,
 canda jīvā, tve¹ kra rā rogā bhe³ bhaya,
 cane bhūridhāt, 3 ṅgā lan pay mhat,
 cane aṅgā thi kra rā, pū chā sū ññhañ³ chai,
 cane rhā³ rhoñ tat. aṅgā bhorisat,
 bhorisat, ū³ rhā³ roñ cū, krum thū khre anā,
 aṅgā thañ roñ pve, rāhu mi lyhañ kve,
 rāhu aṅgā thi kra rā, pū chā mī³ ta myha,
 buddhahu ta thū³ chaddān pyui,
 aṅgā sonutthuir, vam³ kui myhā³ nhañ¹ lyhui,
 buddha aṅgā thi kra rā, vam³ nā phrac maññ chui.

gruih cī³ gruih ruik ho.

krā³ pin¹ nā lo¹, rhac phrā gruih ne,
 khvai ve mhat si, ravidasā,
 mañ³ mhā ta svay, yokyā³ ñay nhañ¹,
 to vay mucchui³ chui rui³ ta tan,
 maññ han anak, athak pu lu,
 si mhu nagui, cit tui cit kok,
 na phū³ mok ta khyā, mañ³ kha cā³ ta mañ,
 ma taññ 'im khre nī rvhe ma lvat,
 mā rvat ta va, cut rha aprat,
 khui³ tat uccā, rum evā pu chui³,
 kyvan³ lū myui³ nhañ¹, u pyui 'un pañ,
 kun³ khañ mre kho, sabho mhat cac,
 anhac rhi khrañ³, sac pañ sac kok,
 mvhe nhok ta cui³, arui³ sā³ re, pro khre rhañ ap,
 acap ta lī, kye³ nī ta va,
 phut pritta tañ, pāpa gruih hu, kram cha yū rve¹,
 cho ū le¹ kyok nañ³ mhī tañ.

End:

khyve tit tit pañ, pū rit kuiy lum³,
 mī³ vay 'um³ sui¹, ta sut hāra,
 sve³ rvañ³ ka mū, pū lha kuiy lyhak,
 myak ci mhit mhit, pit pit mham hut,
 ma lhut ma rhā³, cakā³ thve ve,
 ma pro ne lyak, ta thve vāyo,
 salit nho lyak, mo phvay tum lhut,
 ma yut pañ pañ³, pū khyan³ nhac pā³,
 rhi pe ñrā³ lim¹, ta khra³ le dbāt,
 sve³ pañ khat laññ³, e cak yañ nā,

cit mhā mū³ nok, thve thve rok lim¹,
man pyok hāra, vāyo krva saññ,
ākāsa thak, choñ pran lyak phrañ¹,
lak tak prañ mhan, myak chaṃ me³ pā³,
rvai¹ saññ pā³ mhā, ta khra³ naṃ toñ,
ukkhon³ ññvat ññvat, yū svat si sā,
mhat sā³ rā saññ, mrañ kā si kā chve³ nve³ taññ³.

In Burmese, the term aṅgavijjā has a wider sense than known from Indian sources and includes medical and dietary prescriptions as well.

For similar works, see BB 12, 153; Whitbread 6.

150

Hs.or. 2415. SB, Berlin

Pura puik. Black paper. Foll. 23 without pagination. 31,9 × 12,1 cm. 29 × 11 cm. 11 lines. Good hand-writing with soap-stone. The cover page is gilded on the edges and inscribed: pa(!)ra puik cā mū 23. No date. Burmese and Pāli. Prose and verse.

Hand-book with various informations on medicine, alchemy and general knowledge

The manuscript contains the following sections:

- (1) pp. 1–5: Medical recipes with mantras;
- (2) pp. 6–7: Magic squares and mantras;
- (3) p. 8: Alchemy;
- (4) p. 9: Recipe against tooth-ache and other diseases;
- (5) pp. 10–22: Alchemy and medicine;
- (6) pp. 23–26: Pāli gāthās and Aṭṭha mut gāthā and instructions for its use;
- (7) p. 27: Mantras and medicinal recipe against cataract;
- (8) p. 28: Magic square;
- (9) pp. 29–38: Medicine and astrology;
- (10) pp. 39–40: the ten rājadhammas extracted from Mahāhaṃsajātaka (no. 534);
- (11) p. 41: Burmese poem about the lineage of the kings of Ava starting from Suihanbhvā³ (1526–1542 A.D.) to the king Mahādhammarājādhipati (1733–1751 A.D.);
- (12) p. 42: the famous poem of Anantasūriya, the minister during the reign of the king Narapaticaññsū of Pugaṃ (1174–1211 A.D.) as found in the Burmese chronicles;
- (13) pp. 43–44: Burmese poem about the ten causes for the deterioration of the country.

151

Md 291. MfV, München

Pura puik. White paper. Foll. 23 (without pagination). 19,4 × 10,9 cm. 18,3 × 9 cm. 16 lines (variations because of diagrams). Interspersed with diagrams. Good hand-writing with ink and pencil. No date. From an added label, it may be inferred that the book was acquired in Mandalay. Burmese. Prose.

Hand-book of occult practices

A description of occult practices, evidently consisting of excerpts from different texts. We could identify the beginning portion as excerpt from the Mahāsarabhūmañjū (publ. by Ū³ Thvan³ Lhuin³, Rankun: Jambū Ññvan¹ Press n.d.), 1st part, p. 131. It begins:

rhā³ coñ mrañ nā³ pvañ, katui³ cac, laññ³ koñ 2 pā³ kui amyha cī cu, ma chac chī nhañ¹ kyt rve¹ cut, mantaṃ kā³, 'uṃ Surassatī aññī ma rvañ, mrai khrañ³ paṭisandhe, mrai ne paṭipannā, akraṃ pe tat kuiy coñ nat lāb nhañ ma kvā, lui rā ma ka, ta tuiñ ra saññ, sā³ ṛ asvañ, ññī lyhañ ta myha, nha ma alā³, khyac sanā³ rve¹, cī pvā³ khyam sā pe ce so, asak sū thak rhe ce so, On³ namo siddhi khrañ charā khrañ, 1000 cut. thamañ³ kui man³ rve¹ cā³ ra mraññ mantaṃ kā³, Sūrassatī nat saññ, me manam āgacchantu, pe³ ce kun sa taññ³. thamañ³ ta chup kui man³ rve¹ tañ le. ma chac chī nhañ¹ che³ kui phro² rve¹, tac taññ tū lak yā toñ nhañ³ lak yā nā³ kui kyap, lak vai toñ nhañ¹ lak vai nā³ kui kyap lyhañ ho pro nuiñ ṛ. la chan 3 rak tuiñ kyap lyhañ ta nhac luṃ ho pro nuiñ ṛ. sū ta pā kyam sa myha kui si ṛ.

piyo devamanussānaṃ piyo brahmaṇaputtamo
piyo nāgasupaṇṇānaṃ piyindriyaṃ namāṃ' ahaṃ

laññ³ koñ³ añ chaṃ gāthā, nañ mre prui ca pe ta kañ sañ. vak nañ khvā pri taṃ la ma ko. 'uṃ na cakkhu lā svā cī pī se sa nā vi thi. 'uṃ Buddhaṃ teje, dhammaṃ teje, saṃghaṃ teje mātāpītu guru teje. sak kay man se nap. 'uṃ ariyā jānoretha. thuṃ man se nap koñ³ ṛ. se nat pri³ gāthā.

End: satipath(!)aṃ 4 pā tī to² mū bhā. samapath(!)aṃ 4 pā tī to² mū bhā. itt(!)ipat 4 pā tī to² mū bhā. indre 5 pā tī to² mū bhā. ph(!)ui<1> 5 pā tī to² mū bhā. bhvatjañ^a 7 pā tī to² mū bhā. mak gañ^b 8 pā tī to² mū bhā. lokuttarā tarā 9 pā tī to² mū bhā. eka ta chū kuṃ so mrat evā Bhurā³ saññ, bhavissati tī ce kuṃ sa taññ. añ jaṃ.

^a bhojjhañ

^b maggañ

152

Ms.or.fol. 963. SB, Berlin

Acc. 10417. Pura puik. Black paper. In a European paper-box (made in the Prussian State Library). Foll. 15; 4 blank pages; no pagination. 41,2 × 16 cm. 36,6 × 14,5 cm. 8 to 10 lines. Good hand-writing with soap-stone. Title on the title page: Gāthācunṇiya mhat cu pura puik bhurā³. No date. Acquired by Dr. Jagor from Burma in 1877. Pāli and Burmese. Pāli verses with Burmese instructions for their use.

Gāthā cuṇṇiya mhat cu pura puik bhurā³

Beg.:

narānarahito nātho naradevehi pūjito
na littam kāmapaṅgamhi natthi dukkho punabhavo
narānam pūjito nātho^a naradevehi pūjito
narahi kāmapa<ṅ>gamhi narahi nāma te namo
nat ta kā tui¹ khyac pūjo² so gāthā.
moha dhammo^b paṭicchanno mohamaggassa desito
mocetvā sabbadukkhānam^c moceti dhamma muttamam
mohakāmo paṭicchanno mohamaggassa desitam^d
mocetvā sabbadukkhānam^c moceti dhammamuttamam
moha tve ve krañ³ kañ³ so gāthā
bujjhivā maggaññāṇāni bujjhāpeti sabbe^e janā
buddhāta^f paṭiladdhāya bujjhati amataṃ padaṃ
Buddho Buddho ti Buddhatt[h]am Buddhanāmam labhetisu
Buddhatta<ṃ> saṃsāyo^g patt[h]am Buddha ti amataṃ padaṃ
paññā amyho² amrañ nhañ¹ praññ¹ cum so gāthā.

End:

maggāññāṇa mahāyogaṃ mahā bhoti mati bhayaṃ^h
sirighāna sahaṅgataṃⁱ vandā bodhi mati ahaṃ^h
pasannakaṃ^j pasādena pare hāva parahasaṃ^k
cakkanaṃ sucakkena parakataṃ parāvahaṃ^l
sum³ pā³ so lak nak dut lham bhe mha lvat so gāthā.
matiyāte mateyāti matekhinā manākhite^m
manānesā masānenā masādisi masidisiⁿ
yathātama matathāya kāsiyama mayasikā
taṃsekāma makāsetaṃ taṃataṃma mataṃmataṃ
sū tui¹ dut thā³ che³ vā³ antaray ma rok nhuiñ so gāthā.
iti pi so visese i i sese Buddhanāma i^o
iminā bhummise so i^p i so se^a Buddha pi ti i
siddhi tejā siddhi varā siddhi jeyyā siddhi kāmam^r
satthu^s pūjā lābhavarā sabbhe piyā bhavatu maṃ
prī³ cī³ 'on mrañ khrañ³ kyo³ co khrañ³ cum so gāthā.

poñ 180 Bhurā³.

The manuscript contains 230 stanzas, though at the end the number of stanzas is given as 180, evidently by mistake. After each gāthā or couple of gāthās a short note in Burmese is found which describes the use of the verses, e.g. for the first and second verses: "This gāthā is a pūjā to obtain the love and respect of many devas"; for the third and fourth verses: "Gāthā to become free from confusion". The fifth and sixth verses are used for growth of wisdom, the seventh and eighth for preservation of wealth, etc. The gāthās found in our text are largely identical with those printed in Bā³mai¹ lak tve¹ kyam³, vol. 1, compiled by Saṃlyhakhmo² charā to², Mantale³, n.d.,

pp. 1-28. This work is ascribed to the Bā³mai¹ charā to² who was a famous occultist of Mon nationality and lived from 1522 to 1610 A.D. (see Ganthav 10f.).

- ^a v.l. narānarahito nātho
- ^b v.l. mohadhammo
- ^c vl. mochetvā sabbabuddhānam
- ^d v.l. desitaṃ
- ^e v.l. sabba
- ^f v.l. Buddhattā
- ^g v.l. saṃsaro
- ^h v.l. patimahaṃ
- ⁱ v.l. sahaçāgaṃ
- ^j v.l. pasannaṃ
- ^k v.l. pare hādhā parasahaṃ
- ^l v.l. pare yamaṃ parāvahaṃ
- ^m v.l. matedinā manādite
- ⁿ v.l. masīdisi masīdisi
- ^o v.l. ise se paṭhanāmi i
- ^p v.l. bhummi taṃ so i
- ^q v.l. i so taṃ
- ^r v.l. kammaṃ
- ^s v.l. atthu

153

Hs-Birm 10. MIK, Berlin

IC 6664. Ma 381. Palm leaf. Foll. 60: ka-ca; fol. kā is missing. Some damages on foll. ka, ki and kī. 25,6 × 6.8 cm. 19,2 × 6 cm. 10 lines. 1 punch hole. Title on the last leaf: Gāthā puṃ. Dated sakkarāj 1197 (1836 A.D.) tapoṃ la chan³ 8 rak ne¹. Donated by Dr. Marfels, who acquired it in Mandalay (For further details, see above, 68). Burmese. Prose and verse.

Gāthā puṃ

Beg.: re 'uiv lañ bhañ mhā 3 lum lak phvai¹ khraññ ra maññ. nat khrut nat ne nat thā³ ta la ta khā phrac ce nhac khā phrac ce muigh kruiv phrac ce, kyvai re tvañ phrac ce, krā kuik phrac ce, ma ra sā lyhañ, khai ma phrū tvañ khya muigh kruiv pac rve¹ cañ kya saññ sac sā³ kuiv cak tuiñ lut ñoñ re 'uiv tvañ cuik ññoñ . . .

End: 'uṃ uparājā rhañ devā tuiv¹, bhuv³ cañ bhoñ chak bhe³ lak thak ka coñ¹ ta kyap saññ rhañ nat mañ³ tuiv¹, amrañ khrañ nat mañ³ ña rhe¹ ne ū³ lo, amrañ khrañ nat mañ³ ña rhe¹ rap ū³ lo, amrañ khrañ nat mañ³ ña mū coñ¹ ū³ lo. 'oñ jeyatu jeyatu. 'oñ ce lyhañ sa taññ. laphak 1 kyap khyin rve¹ arañ pvai mhā tañ le.

sakkarāj 1197 tapoṃ la chan³ 8 rak ne¹ ne¹ 3 khyak ma ti³ mī 7 [nhac] moñ³ tvañ re³ kū³ rve¹ pri³ saññ.

This is a work giving instructions on the use of gāthās for the cure of diseases.

Pura puik. White paper. Foll. 131: no pagination; 1 blank page. Left sides of the pages largely damaged. 43,3 × 17,8 cm. 38 × 13,7 cm. 14 lines. Very good hand-writing with ink. Diagrams. Dated sakkarāj 1302 (1941 A.D.) tapui'tvai la chan³ 6 rak. Burmese and Pāli. Prose and verse.

Mahāsamanta gambhīra nhac kyip rhac chū pathamaṃ tvak puṃ kyam³

Beg. (1): namo tassa ~. mama puññaṃ cīraṃ tiṭṭhatu. ācariyaparamparaladdhopadesa naññ³ ā³ phrañ¹, i Mahāsamanta gambhīra nhac kyip rhac chū paṭhamaṃ tvak puṃ kyam³ to² kri³ kui, charā acañ achak, ta paññ¹ acañ achak phrac po² rve¹ lā khrañ³ akron³ kā³, gaṇapāmokkha, gaṇasāmi, gaṇadhipati arhañ phrac to² mū so, Sum³chay mru¹ ne, Retvan³ kri³ charā to² bhurā³, Ū³ Paṇḍi kuiy to² arhañ sū mrat saññ, paṭhamo kariyatī ti paṭhamaṃ hū so vacanattha vigruib miñ¹ chui to² mū saññ nhañ¹ aññī, rhe³ rhe³ so kambhā ū³ aca kāla nhuik, pathama rhe³ ū³ cvā, Atthaka rase¹, Vāmaka rase¹, Aṅgī rase¹, Bhagu rase¹, Yamataggi rase¹, Vāsittha rase¹, Bhāradvāja rase¹, Kassapa rase¹, Vasāmitta rase¹, Vāmadeva rase¹, i ta kyip so rase¹, sū mrat tui¹ saññ, rhe¹ kambhā le³ chay, nok kambhā le³ chay, amro² amrañ ññāṇ myak ci nhañ¹ praññ¹ cuṃ to² mū kra rve¹, veṇ(!)eyya sattavā apoñ³ tui¹ ā³ alvan sa nā³ so karuṇā cit rhe¹ thā³ pri³ lyañ, tattha jāti khettaṃ dasasahassa cakkavālapariyaṃ hoti. taṃ tathāgatassa mātukucchiyaṃ okkamane nikkhamane abhisambodhiyaṃ dhammacakkapavattane āyusañkhāravossajjane parinibbānetyādisu kampati. tattha, thui jāti khet, āṇā khet, visaya khet hu chui ap so, sum³ pā³ so khet tui¹ tvañ, jāti khettaṃ, jāti khet saññ, dasasahassa cakkavālapariyaṃ cakraṃvaḷā ta son³ apuiñ³ akhrā³ rhi saññ, hoti, phrac i. taṃ sabbam, thui cakraṃvaḷā ta son³ apuiñ³ akhrā³ rhi so, alum³ cuṃ so lokadhāt saññ, tathāgatassa, mrat cvā Bhurā³ i, mātukucchiyaṃ, may to² vam³ nhuik, okkamane ca, paṭisandhe ne to² mū so akhā nhuik laññ³ koñ³, nikkhamane ca, to tlvak to² mū so akhā nhuik laññ³ koñ³, abhisambodhiyaṃ, sabaññuta ññāṇ to² kui ra to² mū so akhā nhuik laññ³ koñ³, dhammacakkapavattane, dhammacakrā tarā³ to² kui ho to² mū so akhā nhuik laññ³ koñ³, āyusañkhāravossajjane, āyusañkhāra lvat to² mū so akhā nhuik laññ³ koñ³, parinibbāne ca, parinibbān caṃ lvan to² mū so akhā nhuik laññ³ koñ³, itī ādisu, i sui¹ aca rhi so kāla visesa tui¹ nhuik, kampati, tun lhup i. i sui¹ lā so Dīghanikāy Mahāpadanā sut, Aggañña sut, Visuddhimag aṭṭhakathā, Vinaññ³ ṭikā kyam³ tui¹ nhuik miñ¹ chui to² mū saññ nhañ¹ aññī, i Mahāsamanta gambhīra amaññ ra so nhac kyip rhac chū pathamaṃ tvak puṃ kyam³ to² kri³ kui cī rañ pru cu ā³ thup rve¹ thā³ to² mū kai¹ le saññ.

End: mrvc mho² svañ³ nham lui so², ñā³ pā³ sīla nhañ¹ ta kva, mrvc tui¹ kui ma ruik ma sat, ma khyup ma lhoñ ma ka cā³, sū ta pā³ sat maññ pru saññ kui, kay nhuin lyhañ kay pā maññ hu vaṃ kham mha, svañ³ nham rve¹ pe³ kra ra maññ. svañ³ so akhā, pvaī khunhac pvaī, mi³ khunhac khvak, pit khunhac toñ, rham nī khunhac toñ, ta pvaī mhā, nve cañ ta kyap ci tañ, nhi³ khyo phyā, sañ phrū³, pan³ ññui ca so pan³ myui³ cuṃ cvā nhañ¹ lha pa 'oñ khañ³ kyañ³ pri³ lyhañ, mi³ mhā samādeva nat che³ kui phrū³ rve¹, mrat cvā Bhurā³ nhañ¹ ta kva, athak guñ³ rhañ, guñ³ vañ phrac so nat

brahmā apon³ tui¹ kui pañ¹ bhit lhu dān³ pri³ lyhañ, laññ³ koñ³ mrve guiñ³ rhi añ³ to² tui¹ kui se khyā evā khya rvc¹ khunhac puṃ puṃ pri³ lyhañ, pathamaṃ ta rā nhac chay mho² kri³ ap cañ nhañ¹ khunhac krim ce¹ 'oñ ap pe³ le. sattama akrim ap so akhā lū charā kri³ pathamaṃ Ū³ 'Oñ pe³ so, ca sa ga va, tha ña ha la, laññ³ koñ³ mrve mho² khyup añ³ to² tvañ, alay kvak mhā, pa akkharā thaññ¹ svañ³ rve¹ khyup ap le. Nagā³rum mrve guiñ³ pri³ i. Attahita pathamaṃ athū³ āṇā guiñ³ to².

sakkarāj 1285 khu nhac, nayuṃ la praññ¹ kyo² ñā³ rak tanaṅganve ne¹, ne¹ nārī pran le³ khyak akhyin, i Attahita pathamaṃ athū³ āṇā ra guiñ³ to² kri³ kui, Arimetteyya aloñ³ to² nat sā³ saññ¹ akri³ amhū³ pru lup pri³ lyhañ, ā³ luṃ³ guiñ³ rhañ nat myā³ apon³ tui¹ nhañ¹ ta kva khri³ mrhañ¹ pe³ sa nā³ to² mū saññ¹. athū³ āṇā guiñ³ pri³ i.

1302 khu, tapui¹tvai la chan³ 6 rak, re³ kū³ rve pri³ 'oñ mrañ saññ¹.

Important occultistic work consisting of nine sections:

- (1) pp. 1–43: cattutthaṃ cam³ naññ¹ vinicchaya kyam³;
- (2) pp. 44–55: gaṇamedanī kyam³;
- (3) pp. 55–70: pa[t]thamaṃ guiñ³ to² lā koñ³ khrañ³ suṃ³ pā³ akroñ³;
- (4) pp. 70–131: parahita patth(!)amaṃ guiñ³ to²;
- (5) pp. 132–204: pa[t]thamaṃ che³ guiñ³ sac paññā;
- (6) pp. 204–226: catutthaṃ guiñ³ rañ³ paññā;
- (7) pp. 227–247: pañcamaṃ guiñ³ paññā;
- (8) pp. 248–258: chaṭṭhamaṃ guiñ³ paññā;
- (9) pp. 258–262: attahita patth(!)amaṃ athū³ āṇā guiñ³ to² (Nagā³rum mrve guiñ³).

The text was written down by Moñ Tup Phrū who was a brother of Charā Tut Kri³, a resident of the Mraepā³rap quarter of Mandalay and a student of Retvañ³ kri³ charā to² Ū³ Pañḍi. This sayadaw lived in Suṃ³chay mruī and was known for his knowledge of occultism and related subjects. Our text embodies his teachings, and some of its sections are dated, viz. (1) sakkarāj 1284 (1922 A.D.) khu tapon³ la chan³ 12 rak tanañlā ne¹; (2) sakkarāj 1292 (1930 A.D.) khu to²salañ³ la chan³ 10 rak; (7) sakkarāj 1275 (1913 A.D.) khu satañkyvat la; (8) sakkarāj 1275 (1913 A.D.) khu satañkyvut la praññ¹ kyo² rhac aṅgā ne¹; (9) sakkarāj 1285 (1923 A.D.) khu nhac nayuṃ la praññ¹ kyo² ñā rak tanaṅganve ne¹.

It seems that Ū³ Pañḍi flourished in the early decades of our century. The text contains prescriptions for the preparation of medicines with the help of magical practices. Particular mention may be made of the magic squares which have to be prepared according to astrological calculations.

Handbook of popular religious practices

Contents:

- (1) p. 2: Khunhac ne¹ Bhurā³ rhi khui³ (recitations regarding seven particular days in the life of the Buddha, i.e. his conception, birth, renunciation, bodhi, sermon of Benares, death, cremation);
- (2) p. 3: Burmese poem about Dhammacakkadesanā;
- (3) p. 4: date sakkaraj 1251 (1889 A.D.) without further particulars;
- (4) p. 5: astrological calculations;
- (5) p. 6: Paticcasamuppāda with nissaya (beginning only);
- (6) p. 7: on the tilakkhana (anicca, dukkha, anattā);
- (7) pp. 8–9: continuation of Paticcasamuppāda anuloma and patiloma with nissaya; patthanā gāthā; 10 kasinas;
- (8) p. 10: blessings in Pāli;
- (9) p. 11: information on the birth of a particular child in sakkarāj 1245 (1883 A.D.), in the month nayum;
- (10) p. 12: Burmese poem (letters blurred);
- (11) pp. 13–14: short note on a financial transaction;
- (12) pp. 15–16: diagram of 12 rāsī (seasons) and the names of six persons (Kui Lvan³ Sā, Kui Cam Bhvañ, Kui Sā Rok etc.);
- (13) pp. 17–18: recitation of 108 pādalakkhanas;
- (14) pp. 19–20: Burmese poem on the paṭisandhidukkha.
Text (1) is found in many printed editions of the Bhurā³ rhi khui³, e.g. Sakhan Kuiy To² Mhuin³: Tui¹ bamā vat rvat cañ; Mantale³ 1976, p. 73.

INDEXES

A. WORKS¹

- Abbhāna-Kammavācā 7, 113
 Abhidhamma-aṭṭhakathā nissaya 77
 Abhidhammāsaṅgruīh kyam³ aphvañ¹ 91
 Abhidhammatthasaṅgraha-ṭīkā sac 90
 Abhidhammatthasaṅgruīh nissaya 8, 28
 Abhidhammatthavibhāvanī-ṭīkā 90
 Abhidhammatthavibhāvanī-ṭīkā nissaya 91
 Abhidhammatthavibhāvinī 90
 Abhidhānappadīpikā 18
 Abhidhānappadīpikā nissaya 40
 Abhidhānappadīpikā-ṭīkā 19, 141
 Abhidhān nissaya 40
 Abhidhān pāṭh 18
 Abhidhān ṭīkā 19
 Ajjhāsayapāmojjadīpanī 102
 Ākhyāt pud cac 135
 Alaṅkā nissaya sac 21
 Alaṅkā pāṭh 14, 22
 Anāgatavaṃsa nissaya 88
 Aṅgavijjā 149
 Aṅgulimālasutta nissaya 89
 Aṅkalip buil mañ³ kui pe³ lvhā 120
 Anumodanā 110
 Anusayayamaka 32
 Anusaya yamuik akok 76
 Astrological and medical hand-book 148
 Astrological work 146
 Ātānāṭiyasutta nissaya 89
 Aṭṭha mut gāthā 150
 Āyatana yamuik akok 76
- Bā³karā mū Saṅgruīh nissaya 8
 Bhikkhunīpātīmokkha 5, 27
 Bhikkhunīpātīmok pāli to² 5; cf. also 27
 Bhikkhupātīmokkha 4, 24, 43; cf. also 114
 Bhikkhupātīmok pāli to² 4; cf. also 24, 43,
 114
 Bhurā³ rhi khu³ cā 112
 Bhūridat jāt aṭṭhakathā nissaya 74
- Bhūridattajātaka-vaṇṇanā nissaya 74
 Bojjhaṅgasutta nissaya 89
- Candakumārajātaka-vaṇṇanā nissaya 74
 Candakumāra jāt aṭṭhakathā nissaya 74
 Chan³ pāṭh 23
 Cittayamaka 32
 Citta yamuik akok 76
 Cuddasa Khandhakavatta 114
 Cūlavagga 53, 54
 Cūlavagga-aṭṭhakathā 55
 Cūlavagga-vaṇṇanā 55
 Cūlavā pāli to² 53, 54
- Dānabhedanī 3
 Dasajātakavisodhana 72
 Dhajaggasutta nissaya 89
 Dhammayamaka 32
 Dhamma yamuik akok 76
 Dhātukathā ara akok 9
 Dhātukathā nissaya mū sac 9
 Dhātu yamuik akok 76
 Dīghanikāya 61, 62
 Dīghanikāya-aṭṭhakathā 63
 Dīghanikāya nissaya 64, 65
 Dīghanikāya pāli to² nissaya 64, 65
 Dukanipātajātaka-aṭṭhakathā nissaya 67
 Dukanipāta-vaṇṇanā nissaya 67
 Dukanipāt jāt aṭṭhakathā nissaya 67
 Dvādasanipātajātaka-vaṇṇanā nissaya 68
 Dvādasanipāt jāt aṭṭhakathā nissaya 68
- Ekādasanipātajātaka-vaṇṇanā nissaya 68
 Ekādasanipāt jāt aṭṭhakathā nissaya 68
 Ekakkharakosa 17
 Extracts from a book on orthography 143
- Fragment 78

¹ All references in the indexes are to the numbers of the manuscript descriptions.

Indexes

- Galun pran 1
 Galun pran nissaya 1
 Galun pyam s. Galun pran
 Galumpyan s. Galun pran
 Galun pyam s. Galun pran
 Ganthasārapakāsani kyam³ 97
 Gāthā cunniya mhat cu pura puik bhurā³
 152
 Gāthā puṇ 153
- Hand-book of occult practice 151
 Hand-book of popular religious practices
 155
 Hand-book on medicine, alchemy, etc. 150
- History of the Mon Kingdom 109 (note)
 Horoscope of Moñ E Moñ 147
- Illuminated manuscript of Kusajātaka 69
 Indriyayamaka 31, 32
 Indriya yamuik akok 76
- Jātaka-atthakathā 70
 Jātaka-atthakathā nissaya 67, 68, 71, 72,
 73-75
 Jātaka-gāthā nissaya 66
 Jāt sodhana 72
- Kabyāsāratthasaṅgaha sat pum 145
 Kacaññ³ panāma akok 136
 Kaccāyanapakarana 125
 Kaccāyanapakarana nissaya 131
 Kaccāyanasāra 139
 Kaccāyanaviggaha-tīkā 1
 Kaccāyanavutti 126-129
 Kaccāyanavutti nissaya 130
 Kammatthān³ puññ³ 13
 Kammavācā 7, 45, 46, 47, 48, 113
 Kammavācā nissaya 49
 Kañkhā pāth 44
 Kañkhāvitaranī 44
 Kañkhāvitaranī-atthakathā nissaya 59
 Kañkhāvitaranī nissaya 59
 Kappavinicchaya ame³ aphre kyam³ 108
 Kāraka nyāsa nissaya 134
 Kāraka pud cac 135
 Kathinakhanda-Kammavācā 45, 48
 Kavilakkhanā sat pum sam pok 142
 Khandahāla-jātaka-vannanā nissaya 74
 Khanda yamuik akok 76
 Khandhasutta nissaya 89
 Khuddasikkhā 3, 11, 25, 79
 Khuddasikkhā-atthakathā 3
- Khuddasikkhā nissaya 80
 Khvai thā³ 143
 Kit pud cac 35
 Kusajātaka 69
 Kutikhanda-Kammavācā 45, 48
- Letter 119-121
 Lokadipa kyam³ 99
- Mahānāradakassapajātaka-vannanā nissaya
 74
 Mahāsamanta gambhira nhac kyip rhac chū
 pathamam tvak pum kyam³ 154
 Mahā-umaṅgajātaka-vannanā nissaya 72, 73
 Mahā-umañ jāt nissaya 72, 73
 Mahā-ummaggajātaka-vannanā nissaya 72,
 73
 Mahāvagga 52, 53
 Mahāvagga-atthakathā 55
 Mahāvagga nissaya 64
 Mahāvagga-vannanā 55
 Mahāvā pāli to² 52, 53
 Mahāvā pāli to² nissaya 64
 Mahāvessantarajātaka-vannanā nissaya 75
 Maho² jāt nissaya 73
 Maho² jāt to² cac 73
 Maho² nissaya 72
 Mahosadhajātaka-vannanā nissaya 72
 Mahosathajātaka-vannanā nissaya 73
 Mālālaṅkāra vatthu 109
 Mānatta-Kammavācā 7
 Mānattarocana-Kammavācā 113
 Maṅgalasutta nissaya 89
 Manipūra mruī¹ are³ puññ Aṅgalip buil man³
 kui pe³ 119
 Mātīkā akok 30
 Mettasutta nissaya 89
 Metteyya sut nissaya 88
 Milindapañhā vatthu 86, 87
 Monk's hand-book, A 113, 114
 Morasutta nissaya 89
 Mūgapakkhajātaka-vannanā 70
 Mukhamattadīpanī nissaya 133, 134
 Mūlasikkhā 6, 26
 Mūlasikkhā-atthakathā 6
 Mūlatīkā 41
 Mūla yamuik akok 76
- Nāgasena Milinda 86, 87
 Nāgasin 86, 87
 Nāgasin ame³ aphre 86, 87
 Namakkāra 114
 Nāmasammutilkhanda-Kammavācā 45, 48

Works

- Nām nyāsa nissaya 34
 Nām pud cac 135
 Nāṇavaḍḍhanadīpanī 106
 Naññ³ cac 135
 Nārada-jātaka-vaṇṇanā nissaya 74
 Nārada-jāt-aṭṭhakathā nissaya 74
 Nāsa nissaya 133, 134
 Nomi 71
 Nemi-jāt-aṭṭhakathā nissaya 71
 Netti-pāli to² 37
 Nidāna-vaṇṇanā nissaya 59
 Nimi-jātaka-vaṇṇanā nissaya 71
 Nissayamuttasammutikhaṇḍa-Kammavācā
 45, 48
 Nissaya on Kaccāyana's grammar 130
 Nissaya on three Jātakas 74
 Nyāsa nissaya 133, 134

 Orthographic treatise 144
 Ovādakhaṇḍa-Kammavācā 45, 48

 Pācīti-aṭṭhakathā-pāṭh 55
 Pācītiya 51
 Pācītiya-vaṇṇanā 55
 Pācītiyādi 51
 Padarūpasiddhi-aṭṭhakathā nissaya mū sac
 132
 Pādeyyavagga 65
 Pādheyyavagga 65
 Pādhi-kavagga 65
 Palip cā³ . . . s. Pulip cā³ . . .
 Pañcakanipāta-jātaka nissaya 66
 Pañcanipāta-jātaka nissaya 66
 Paññāsa 98
 Pārājika 50
 Pārājikakaṇḍa-aṭṭhakathā nissaya 57
 Pārājikaṇ aṭṭhakathā nissaya 57
 Pārājikaṇ-pāli to² 50
 Pārājikaṇ-pāli to² nissaya 56, 60
 Paramatthamañjū 92
 Paramatthamañjūsā kyam³ 92
 Paramatthasāra 107
 Parimaṇḍalavagga 114
 Parit krī³ nissaya 89
 Parit krī³ nissaya chan³ cac 89
 Parit mvhan³ 111, 113
 Paritta nissaya 89
 Parivā-pāli to² 54
 Parivāra 54
 Parivāra-aṭṭhakathā 55
 Parivāra-vaṇṇanā 55
 Parivāsa-Kammavācā 7
 Pāṭhaja-taka nissaya 66

 Pāṭha-jāt nissaya 66
 Pāṭha-jāt-pāli to² nissaya 66
 Pāṭheyyavagga nissaya 65
 Pāṭhi-kavagga nissaya 65
 Pāṭhiyavagga nissaya 65
 Paṭiccasamuppāda 111
 Paṭiccasamuppādavibhaṅga 77
 Pāṭikavagga nissaya 65
 Pātimokkha 114; cf. also 4, 5, 24, 27, 43
 Pātimokkha-aṭṭhakathā 44
 Pāṭimok-pāṭh 4, 5; cf. also 24, 27, 43, 114
 Paṭisambhidāmagga-aṭṭhakathā 78
 Paṭṭhāna 76
 Paṭṭhān³ akok-rāsi cu 76
 Paṭṭhān³ rāsi cu 10
 Piṭakat cā-rañ³ cu 116
 Piṭakat samuiñ³ 116
 Poṭṭhapādasutta 61
 Pubbaṅhasutta nissaya 89
 Pucchā-ame³ ta thoñ 39
 Pucchāpakiṇṇaka 39
 Pud cac 35, 135
 Pulip cā³ chui Khvai thā³ ekapuid 143

 Rājavañ mhat puṃ añ³ cok kyam³ khyup
 118
 Rakhuiñ rājavañ 117
 Ratanāmañjū vinaññ³ lak pan kyam³ 56, 60
 Ratanasutta nissaya 89
 Revenue document 122, 123, 124
 Rūpasiddhi ākhyāt nissaya 132
 Rūpasiddhi kāraka nissaya 132
 Rūpasiddhi kit nissaya 132
 Rūpasiddhi nām nissaya 132
 Rūpasiddhi nissaya 132
 Rūpasiddhi samās nissaya 132
 Rūpasiddhi sandhi nissaya 132
 Rūpasiddhi taddhit nissaya 132
 Rūpasiddhi-ṭikā nissaya 132
 Rvhe nā³ to² svañ³ Khvai thā³ 143
 Rvhe-umañ Piṭakat to² samuiñ³ 116

 Sacca yamuik akok 76
 Saddā cac 135
 Saddā cac gāthā phvañ¹ 35
 Saddā chac 35
 Saddā krī³ pud cac 35, 135
 Saddā krī³ pud cac cuṃ 35, 135
 Saddasāratthajālīni 16
 Saddatthabhedacintā 140
 Saddatthabhedacintādīpanī 137
 Saddavutti 15
 Samantapāsādikā 55

Indexes

- Samāsakappa 126
 Samāsakappa nissaya 130
 Samās pud cac 135
 Sambandha-chakka-samvannanā 136
 Sammohavinodanī-atthakathā nissaya 77
 Samo nissaya 77
 Sam pok 142
 Samvannanā aphvaṇ¹ 35
 Samvannanā cac 135
 Samvannanā kyam³ 35
 Samvannanā-tikā kyam³ 91
 Samvegavatthudīpanī 100, 101
 Sandhi nyāsa nissaya 134
 Sandhi pud cac 135
 Saṅgruīh akok 92
 Saṅgruīh nissaya 8, 28
 Saṅkhāra yamuik akok 76
 Saṅkhepavannanā 34
 Saṅkhepavannanā-tikā nissaya 93
 Sārakathā kyam³ 2
 Sārasaṅgaha 84
 Sāratthadīpanī-tikā nissaya 58
 Sāratthasaṅgaha 84
 Sāratthasaṅgaha-atthakathā nissaya 85
 Sat pum 142, 145
 Sikkhattaya vinicchaya 12
 Silabhedanī 104, 105
 Silakkhandha nissaya 64
 Silakkhandhavagga 61, 62
 Silakkhandhavagga-atthakathā 63
 Simabhedavibhāvanī 96
 Simākhaṇḍa-Kammavācā 45, 48
 Subodhālaṅkāra 14, 22
 Subodhālaṅkāra nissaya 21
 Suddhantaparivāsa-Kammavācā 113
 Sumaṅgalavilāsini 63
 Sumaṅgalavilāsini nissaya 38
 Susilakkham 62
 Sutavandanā Bhurā³ rhi khui³ cā 112
 Sut Mahāvā pāli to² nissaya 64
 Sut Pātheyya pāli to² nissaya 65
 Sut pud cac 135
 Sut Silakkhan atthakathā nissaya sac 38
 Sut Silakkhan atthakathā pāli to² 63
 Sut Silakkhan pāli to² nissaya 64
 Suttasaṅgaha s. Suttasaṅgaha
 Suttasaṅgaha 81, 82, 83
 Suttasaṅgaha nissaya sac 81
 Suttasaṅgaha pāli to² pāth 82
 Taddhitakappa 127–129
 Taddhit pud cac 135
 Temi 70
 Temi jāt atthakathā 70
 Temiyajātaka-vannanā 70
 Tevijjasutta 62
 Therasammutikhanda-Kammavācā 45, 48
 Tikā kyo² 90
 Tikā kyo² nissaya 91
 Tikā lha 90
 Tikā lha nissaya 91
 Ū³ Jambu ara kok 9
 Umaṅgajātaka-vannanā nissaya 72, 73
 Unādīkappa nissaya 131
 Unad nissaya 131
 Upasampadā-Kammavācā 45–48
 Upasampadā-Kammavācā nissaya 49
 Vattasutta nissaya 89
 Veraṅjakanda-vannanā-tikā nissaya 58
 Vesantarājātaka-vannanā nissaya 75
 Vessantarajātaka-vannanā nissaya 75
 Vessantarā pyui¹ 15
 Vibhatyattha 138
 Vicitraganavijjā 33
 Vihārakhanda-Kammavācā 45, 48
 Vinaññ³ kvan khrā 94, 95
 Vinaññ³ Mahāvā 52
 Vinaya 50–54
 Vinaya-atthakathā 55
 Vinaya-atthakathā nissaya 57
 Vinaya nissaya 56, 60
 Vinaya-tikā nissaya 58
 Vinayavibhaṅga 51
 Vinicchayarāsi 42
 Visuddhimag dīpanī 2
 Vīthi lak rui³ 29, 36
 Vutti kyam³ rui³ 136
 Vuttodaya 23
 Yamaka 31, 32, 76
 Yamuik akok 76

B. AUTHORS

Ānanda 41
 Anantasūriya 150
 Ariyālaṅkāra, Rhañ 38, 64, 77, 80, 93
 Ariyavaṃsa 81, 82, 83
 Ariyavaṃsa, Rhañ 72
 Atthama Ṇṇoṅkan charā to² 132, 145

 Baṇ³ mo² charā to² 96
 Bhurā³krī³ charā to² 100, 101
 Buddhaghosa 44, 63, 70
 Budh, Ū³ 132, 145

 Cakkinda, Rhañ 132, 145
 Caturaṅgabala 19, 141
 Chaṅtai charā to² 42, 97, 133, 134
 Chapada 34
 Chappada s. Chapada
 Chappaṭa s. Chapada
 Chumthā³ charā to² 81
 Chū³tvaṅ³pac charā to² 16
 Cinta kyo² sū 142

 Dan⁴tuiṅ charā to² 74, 86, 87
 Dhammābhīnanda, Rhañ 8, 28, 30
 Dhammānanda 139
 Dhammasāra, Rhañ 106
 Dhammasiri 3, 11, 25, 79
 Dutīya Gūkrī³ charā to² 58
 Dutīya Maithī³ charā to² 109

 Gūkrī³ charā to² 58
 Guṇācāra, Rhañ 21
 Guṇācārī, Rhañ 21
 Guṇālaṅkāra, Rhañ 74, 86, 87
 Guṇaraṃsālaṅkāra 74
 Guṇavanta, Rhañ 1
 Guṇavaṭṭaṃsaka, Rhañ 65

 Jāgara, Rhañ 100, 101
 Jāgarābhīdhaja, Rhañ 100, 101
 Jambu, Ū³ 9
 Jambudīpadhaja, Rhañ 9, 57, 132, 145

Kaccāyana 125–129
 Kavi, Rhañ 109
 Kavindābhi, Rhañ 33
 Kavivaṃsābhīdhaja, Rhañ 109
 Khaitoṅkrī³ Rhañ Mahā Upāli 56, 60
 Khañ Krī³ Phyō² 29, 35, 36, 135

 Laṅkāsa, Rhañ 115
 Lvam³ Pre, U³ 33

 Mahā cañṣū 115
 Mahāsāmi 6, 26
 Māhasūratanaṅvigahalaṅkāra 116
 Mahā Upāli s. Khaitoṅkrī³ Rhañ
 Mahāyasa, Rhañ 139
 Maithī³ charā to² 109
 Maṇimañjūsa, Rhañ 67, 68, 75
 Maṇiratanā charā to² 38, 64, 77, 80, 93
 Maṇisāra, Rhañ 67, 68, 75
 Moggalān, Rhañ 18
 Moggalāna 18

 Nāgita, Rhañ 16
 Ṇāṇa, Rhañ 29, 35, 36, 97, 133, 134, 135
 Ṇāṇalaṅkā, Rhañ s. Ṇāṇasaddhamma, Rhañ
 Ṇāṇalaṅkāra, Rhañ 29, 35, 36, 135
 Ṇāṇasaddhamma, Rhañ 97, 133, 134
 Ṇāṇasāra, Rhañ 136
 Ṇāṇavaṃsa, Rhañ 102
 Ṇāṇavara, Rhañ 40
 Nandamālā, Rhañ 81
 Neraṅ³ charā to² 38, 64, 77, 80, 93
 Ṇṇoṅkan charā to² 132, 145

 O, Ū³ 142

 Paṅ³ charā to² 33
 Paṅḍi, Ū³ 154
 Paṅḍita, Rhañ 96
 Paṅḍitavaṃsābhīdhaja 96
 Paṅ³lvhā³ charā to² 1

Indexes

- Pathama Bā³karā charā to² 8, 28, 30
 Pathama Chaṅtai charā to² 97, 133, 134
 Paṭhama Kyo²oṅcamthā³ charā to² 40
 Paṭhama Rvhetōṅ charā to² 21
 Phrui³, Charā 108
 Praññ charā to² 21
 Prāssād kyoṅ charā to² 103, 104, 105
 Puññaseṭha, Rhañ 8
 Puññaseṭṭhi, Rhañ 8
 Put, Ū³ 132, 145

 Retvañ³ kri³ charā to² 154
 Rvhe kyoṅ³ charā to² 65
 Rvhe Mañ³, Ū³ 58
 Rvhetōṅ charā to² 96
 Rvhe-umañ charā to² 57, 116
 Rvhe-'utmañ 57, 116

 Saddhammaguru 15
 Saddhammajotipāla 34
 Saddhammakitti, Rhañ 17
 Saddhammañña 138
 Saddhammapāla 15
 Saddhammasiri 140
 Sāgara, Rhañ 42
 Sai-añ³ charā to² 9, 10
 Saṅgharakkhita 14, 22, 23
 Sāradassi, Rhañ 92, 103, 104, 105
 Sāradassi Mahāthera, Rhañ 92

 Sāramaññjū 75
 Siddhattha 84
 Silācāra, Rhañ 1
 Sirimahā-Caturaṅgabala 19, 141
 Siripavarasudhammābhilaṅkāra 39
 Sirisaddhammayasamahārājaguru 116
 Soṅsvap mrui¹ Co²bhvā³ kri³ 119
 Sumaṅgalasāmi 90
 Sūriyavaṃsa, Rhañ 9, 10

 Tatiya Gūkri³ charā to² 58
 Thvan³ Ññui, Ū³ 115
 Thvaṭkhoṅ charā to² 102
 Toṅtvañ³ charā to² 29, 35, 36, 135
 Toṅtvañ³ pugguil kyo² 112
 Tup Phrū, Moṅ 154
 Tvañ³sañ³tuik van 115

 'Un³ Ññui, Rhañ 77
 Upāli, Khaitoṅkri³ Rhañ Mahā 56, 60
 Upāli, Rhañ 73
 Uttamaraṃsi, Rhañ 12
 Uttamasikkhā 116
 Uttamasikkhā sū mrat 116

 Vakkhut charā to² 67, 68
 Varālaṅkāra, Rhañ 58
 Vicittābhicāra, Rhañ 112
 Vicittālaṅkāra, Rhañ 58

C. SCRIBES, DONORS AND FORMER OWNERS

Abbreviations: S = scribe; D = donor; O = former owner

- | | |
|---|--|
| <p>Bechert, Heinz (D) 146 Bhui³ Nñui (D) 107 Bimānbhumsā kyoñ³ in Calañ³ mrui¹ (O) 1–7 Candāsāra Bhikkhu (D) 146 Cāritta, Ū³ (O) 53 Childers, Robert C. (O) 125 Dīpa, Ū³, of Nñōṅpañ village (O) 56, 86 Guṇa, Ū³ (O) 52 Jagor, Dr. (O) 152 Jeyyasiñkhasū (D) 14–19 Jīna, Ū³, of Man'ōñ monastery (O) 81 Kan Bho, Moñ (D) 132 Kañkri Saddhamma (S) 81 Kesara, Ū³, of Bhuitat<h>ōñ (O) 106 Koñ Lha Nñuiv (D) 88 Krañ, Chrā (S) 94–95 Kuhn, Ernst (O) 125 Lincoln's (O) 125 Mābhī, charā van (Dr.) (O) 68 Malvaṃ kyoñ³ in Thi³lañ³ (O) 39, 40 Mañ³ Nu, Do² (D) 101 Marfels, Dr. (D) 153 Mrat Phrū, Moñ (D) 94, 95 Mui³thi charā to² (D) 82 Muiv prañ Chamto²gruih lan Durañmyok kyoñ³ (O) 61 Muninda, Ū³ (O) 24–27 Nñāṇa (S) 93 Nñāṇa, Ū³ (O) 126 Nñāṇa, Ū³, of Mui³thi tuik monastery (O) 43</p> | <p>Nñān³, May (D) 20–23 Nūṃ, Moñ (D) 68 Nvekhan cā re³ mañ (D) 14–19 Paññā, Ū³, of 'Ui³bhui (O) 102 Phā U, Ma (D) 56 Phui³, Kui (D) 41, 42 Phui³ Chuiñ, Kui (D) 133 Phui³ Kyā³, Ū³ (D) 64 Pin, Ma (D) 133 Pin, Moñ (D) 105 Po² Khañ, Ū³ (D) 20–23 Re³, Ma (D) 53 Ri Tañ, Ū³ (D) 86 Rvhe Myhañ, Kui (D) 53 Rvhe So², Kui (D) 96 Rvhe So², May (D) 96 Sañ, Charā (S) 41, 42 Sā Rvhe (D) 74 Se³ Se³, Ma (D) 53 Silācāra, Ū³ (O) 112 Thvan³ 'Oñ Kyo² (S) 117 Tun Aung Kyaw s. Thvan³ 'Oñ Kyo² Ū³, Kui (D) 53 Uttama, Ū³, of Natññvhan³ (O) 41, 42, 64 Vā Bhū, May (D) 135–141 Vāchui kyoñ³, of Kyokchap village (O) 98 Visuddha, Ū³ (O) 68 Waldschmidt, Ernst (D) 53 Yun, Nā (S) 66</p> |
|---|--|

D. GEOGRAPHICAL NAMES

Names of monasteries are marked by (M)

- Arakan 117
Ava (M) 53
- Bāikhora Mahāmuni-Buddhavihār 146
Bā³karā 8, 28, 30
Bangla Desh 117
Ban³mo² 96
Bhuitathon 106
Bhurā³kri³ (M) 100
Bimānbhumkyo² tuik (M) 103, 105
Bimānbhumsā (M) 1-7
Burma 152
- Cackuiñ³ s. Sagaing
Caku mrui¹ 54
Calan³ mrui¹ s. Salin
Chañtai 42, 97, 133, 134
Chittagong district 117
Chumthā³ 81
- Dan¹tuin (M) 74, 86, 87
Durañmyok kyon³ (M) 61
- Gūkri (M) 58
Gvepañ village 105
- Jetavan kyon³ in Caku (M) 56, 60
- Khaitoñkri³ 56
Khoñ³to²-ñ³ village 107
Khumrañchit village 135-141
Kyocheap village 98
Kyo²oñcamthā³ kyon³ (M) 40
- Laycañ³ 106
Le³thapbhumkyo²tulvat kyon³ (M) 116
Lokathip-ñ³ 33
- Maithi³ kyon³ (M) 109
- Maluiñ tuik 101
Mandalay 147, 151, 153, 154
Mañe³thinkun³ rvā 101
Manipur 119, 120
Manipūra s. Manipur
Maniratanā (M) 38, 64, 93
Man'oñ (M) 81
Mantale³ s. Mandalay
Mattarā mrui¹ 68
Mo²lamruiñ s. Moulmein
Moulmein 53
Mracpā³rap 154
Mui³thi tuik (M) 43, 82, 126
Muiv prañ Chamto²gruih lan 61
- Natakui rap 122, 123
Natññvhan³ 41, 42, 64
Natññvhan³anok rvā 64
Natññvan³arhe¹ rvā 20-23, 133
Nerañ³ 38, 64, 80
Ññoñkan 132, 145
Ññoñpañ rvā 56, 86
- Palip s. Pulip
Pamja rvā 68
Pañ³ 33
Pancvā village 68
Panja village 68
Pan³lvhā³ 1
Pan³lvhā³ (M) 1
Patuiktham Yui³dayā³ 122, 123
Prāssād kyon³ (M) 103, 104, 105
Pugam 139
Pulip 143
- Rakhuiñ 117
Ramu 117
Ratanapūra 95
Ratanāsiñga 98

Geographical names

| | |
|---|---|
| Ratanāthvatkhon̄ (cetiya) 102 | Sum ³ chay mru ¹ 154 |
| Rekraññ 92 | Thi ³ lañ ³ 39–40 |
| Retvañ ³ kyoñ ³ (M) 112 | Thvatkhon̄ (cetiya) 102 |
| Re-ñ ³ kyoñ ³ (M) 112 | Toñbhakkuiñ Pukhan ³ 81 |
| Rham ³ eu 53 | Toñpum Mrackhye ³ 92 |
| Rvhe kyoñ ³ (M) 65 | Toñtvañ ³ 28, 35, 36, 112, 135 |
| Rvhemrañtañ hill 102 | Tvañ ³ sañ ³ tuik 115 |
| Rvheton̄ 21 | |
| Rvheton̄ mru ¹ 96 | ’Ui ³ bhui 102 |
| Rvhe-umañ (M) 57 | |
| | Vāchui kyoñ ³ (M) 98 |
| Sagaing 102, 112 | Vakkhut 67, 68 |
| Sai-añ ³ 9, 10 | |
| Salin 1–7 | |
| Soñsvap mru ¹ 119, 120 | Yui ³ dayā ³ 122, 123 |

E. DATES OF MANUSCRIPTS

| | | |
|----------------------|-------------------------------------|----------------------|
| 1765: 93 | 1845: 44 | 1875: 80 |
| 1774: 73 | 1847: 131 | 1876: 112 |
| 1775: 148 | 1848: 63, 76 | 1877: 96, 106 |
| 1783: 52 | 1849: 87 | 1883: 155 |
| 1789: 8 | 1850: 9, 12, 13, 14-19, 134 | 1887: 53 |
| 1790: 67 | 1851: 37-38, 55, 83, 92 | 1888: 54, 86 |
| 1800: 77 | 1852: 57, 84, 132 | 1889: 155 |
| 1801: 75 | 1854: 132 | 1890: 100 |
| 1803: 91 | 1855: 10, 11 | 1891: 100 |
| 1804: 74, 108 | 1857: 89, 105 | 1892: 100 |
| 1805: 60 | 1859: 65, 66 | 1893: 56 |
| 1807: 58 | 1861: 118 | 1894: 50 |
| 1812: 72 | 1862: 97, 116 | 1906: 64 |
| 1814: 125 | 1864: 24, 25 | 1911: 21-23 |
| 1831: 34-36 | 1865: 26, 27 | 1913: 41 |
| 1836: 43, 153 | 1867: 1, 3, 4, 6, 7, 39, 95, | 1915: 133 |
| 1837: 68 | 98, 103, 104, 135-141 | 1920: 114 |
| 1838: 81, 107 | 1868: 2, 5, 28, 29, 30 | 1930: 147 |
| 1839: 126 | 1871: 115 | 1941: 154 |
| 1842: 88 | 1873: 101, 102 | 1967: 117 |
| 1844: 82 | | |

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| Ms.or.fol. 369b: 108 | Ms.or.fol. 943: 34-36 | Hs.or. 2417: 114 |
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| Ms.or.fol. 369d: 99 | Ms.or.fol. 945: 68 | Hs.or. 3547: 80 |
| Ms.or.fol. 369e: 109 | Ms.or.fol. 946: 58 | Hs.or. 3548: 111 |
| Ms.or.fol. 369f: 109 (<i>note</i>) | Ms.or.fol. 947: 103-104 | Hs.or. 3549: 115 |
| Ms.or.fol. 391: 75 | Ms.or.fol. 948: 126 | Hs.or. 3550: 149 |
| Ms.or.fol. 392: 72 | Ms.or.fol. 949: 54 | Hs.or. 3551: 96 |
| Ms.or.fol. 489: 49 | Ms.or.fol. 950: 28-30 | Hs.or. 3552: 89 |
| Ms.or.fol. 491: 46 | Ms.or.fol. 951: 39-40 | Hs.or. 3553: 79 |
| Ms.or.fol. 500: 74 | Ms.or.fol. 952: 52 | Hs.or. 3554: 112 |
| Ms.or.fol. 927: 76 | Ms.or.fol. 953: 91 | Hs.or. 3555: 142-144 |
| Ms.or.fol. 928: 37-38 | Ms.or.fol. 954: 134 | Hs.or. 3556: 145 |
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| Ms.or.fol. 931: 55 | Ms.or.fol. 956: 83-84 | Hs.or. 3558: 64 |
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| Ms.or.fol. 935: 66 | Ms.or.fol. 961: 82 | Hs.or. 3562: 100 |
| Ms.or.fol. 936: 14-19 | Ms.or.fol. 962: 44 | Hs.or. 3563: 20-23 |
| Ms.or.fol. 937: 57 | Ms.or.fol. 963: 152 | Hs.or. 3564: 41-42 |
| Ms.or.fol. 938: 94-95 | | |

Indexes

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IV 2077: **31–33**

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Wa 5: **53**

Wa 20: **117**

Wa 40: **146**

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A 309: **119**

1529:08: **69**

1535:08: **45**

31.24:1: **78**

31.24:2: **78**

42.23:1: **85**

65.45:1: **147**

67.5:4: **124**

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00.57 b: **129**

00.57 c: **128**

00.57 d: **70**

00.57 e: **71**

01.25: **130**

Md 291: **151**

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