



VERZEICHNIS DER ORIENTALISCHEN HANDSCHRIFTEN
IN DEUTSCHLAND · BAND XXIII,2

VERZEICHNIS DER ORIENTALISCHEN HANDSCHRIFTEN
IN DEUTSCHLAND

IM EINVERNEHMEN MIT DER
DEUTSCHEN MORGENLÄNDISCHEN GESELLSCHAFT

BEGRÜNDET VON
WOLFGANG VOIGT

HERAUSGEGEBEN VON
DIETER GEORGE

BAND XXIII,2



FRANZ STEINER VERLAG WIESBADEN GMBH

STUTT GART 1985

BURMESE MANUSCRIPTS

PART 2

COMPILED BY

HEINZ BRAUN

AND

DAW TIN TIN MYINT

WITH AN INTRODUCTION BY

HEINZ BECHERT



FRANZ STEINER VERLAG WIESBADEN GMBH

STUTT GART 1985

Titelvignette: Adelheid Kordes, Hösbach

4° 86 534⁵. OLS
23
2

CIP-Kurztitelaufnahme der Deutschen Bibliothek

Verzeichnis der orientalischen Handschriften in Deutschland / im Einvernehmen mit d. Dt. Morgenländ. Ges. begr. von Wolfgang Voigt. Hrsg. von Dieter George. — Stuttgart : Steiner-Verlag-Wiesbaden-GmbH

Teilw. mit d. Angabe: Im Einvernehmen mit d. Dt. Morgenländ. Ges. hrsg. von Wolfgang Voigt. — Früher mit d. Verl.-Angaben : Wiesbaden : Steiner

NE : Voigt, Wolfgang [Begr.]; George, Dieter [Hrsg.]

Bd. 23. Burmese manuscripts.

Pt. 2. — 1985.

Burmese manuscripts. — Stuttgart : Steiner-Verlag-Wiesbaden-GmbH

(Verzeichnis der orientalischen Handschriften in Deutschland; Bd. 23)

Teilw. mit d. Verl.-Angabe : Wiesbaden : Steiner

Pt. 2. Comp. by Heinz Braun and Daw Tin Tin Myint.

With an introd. by Heinz Bechert. — 1985.

ISBN 3-515-03038-7

NE : Braun, Heinz [Mitverf.]

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Printed in Belgium

CONTENTS

PREFACE	VII
INTRODUCTION	IX
SUPPLEMENT TO THE EXPLANATIONS	XI
SUPPLEMENT TO THE ABBREVIATIONS	XI
ADDENDA ET CORRIGENDA IN PART I	XV
DESCRIPTION OF MANUSCRIPTS		
I. MANUSCRIPTS WITH MIXED CONTENTS (Nos. 156-276)		3
II. BUDDHIST TEXTS		103
A. Canonical Pāli Literature, Atthakathā and Tikā with Nissayas and Translations		103
a. Vinaya (Nos. 277-303)		103
b. Sutta (Nos. 304-340)		123
c. Abhidhamma (Nos. 341-351)		159
B. Extra-canonical Buddhist Pāli Works with Nissayas and Translations (Nos. 352-366)		172
C. Original Burmese Works on Buddhism (Nos. 367-419)	202
III. CLASSICAL BURMESE POETRY (Nos. 420-423)		265
IV. HISTORICAL LITERATURE (Nos. 424-430)		276
V. GRAMMAR (No. 431)	286
INDEXES		
A. Works	289
B. Authors	293
C. Scribes, Donors and Former Owners	295
D. Geographical Names	297
E. Dates of Manuscripts	299
F. List of Manuscripts According to Owning Libraries, Museums etc.	300

PREFACE

The present volume forms the second part of a catalogue of Burmese manuscripts in German libraries, museums and other collections. It is edited in the series of the "Catalogue of Oriental Manuscripts in Germany" which was initiated under the general editorship of the late Dr.Dr.h.c. Wolfgang Voigt. The state of the study of Burmese language and literature in Western countries is not much different from what I have described seven years ago in the introduction to the first part of the work. Thus, detailed catalogues of manuscripts still remain an urgent desideratum in this field.

While we included manuscripts from various libraries in part 1, part 2 largely represents a special catalogue of the collection of Burmese manuscripts in the "Niedersächsische Staats- und Universitätsbibliothek" in Göttingen. A few other descriptions which were originally meant to be included in the first part, but had to be omitted there for organizational reasons, are also found in the present volume.

Much of the work for the present volume was done by Daw Tin Tin Myint, M.A., Senior Lecturer, Arts and Science University in Rangoon, when she stayed in Göttingen. Many of her descriptive passages have been retained unchanged, though their style sometimes may be termed a kind of Burmanized English. After her return to Burma, Dr. Heinz Braun has added a considerable number of further descriptions as well as supplementary bibliographical and other references, indexes etc., and he has also revised all parts of the catalogue. During the various stages of his work, he was assisted by Mrs. Anne Peters. Though, for technical reasons, it was not possible for Daw Tin Tin Myint to read and correct the final version of the manuscript of the volume, she has at least assisted us by answering letters concerning the contents of certain manuscripts which could not be properly described without information accessible only in Burma. This was particularly useful for the understanding of ms. 418 (Se le³ pā³ rhañ le³ pā³).

With deep regret we must record that Dr.Dr.h.c. Wolfgang Voigt who has initiated the great project of a catalogue of all oriental manuscripts in Germany, and who has also, many years ago, persuaded me to accept the responsibility for having the collections of Burmese materials described, is no more with us. He has passed away on August 30th, 1982. The authors of the volume and the undersigned gratefully acknowledge the aid and cooperation which we always received from him, and the support which we continue to receive from Dr. Dieter George who succeeded him in the difficult task of directing this undertaking. We would also like to thank the "Deutsche Forschungsgemeinschaft" which has provided financial support for the project, as well as to mention our gratitude to the respective libraries owning the manuscripts for allowing us to use them in the library of the "Seminar für Indologie und Buddhismuskunde" of the University of Göttingen where a rather good collection of Burmese printed books is now available for our work.

Göttingen, June 6, 1983

Heinz Bechert

INTRODUCTION

1. REFERENCE MATERIAL

There is very little in terms of reference material which could be added to the lists provided on pp. XXXVI-XLI of part 1 of this work. The long expected detailed "Catalogue of Cambodian and Burmese Pāli Manuscripts" (GL) by C.E. Godakumbura (assisted by U Tin Lwin) has recently appeared. It includes descriptions of 66 manuscripts from Burma (mainly Pāli and bilingual Pāli-Burmese texts and a few original Burmese works, e.g. Vinayasāraṅṅhi kyam³).

The Bavarian State Library has recently published an exhibition catalogue of manuscripts which also includes some Burmese texts:

Paul Gerhard Dannhauer, Alfons Dufey, and Günther Grönbold: Das Buch im Orient. Handschriften und kostbare Drucke aus zwei Jahrtausenden. Bayerische Staatsbibliothek, Ausstellung 16. November 1982 5. Februar 1983. Wiesbaden 1982.

2. NOTE ON TEXTS DESCRIBED IN THIS VOLUME

Apart from the descriptions of 22 manuscripts, which were originally destined for inclusion in the first part, but had to be postponed for technical reasons, the present volume represents a catalogue of the main part of a collection of Burmese manuscripts which is kept in the library of the "Niedersächsische Staats- und Universitätsbibliothek" in Göttingen. This collection was brought together in Burma during the pre-war period by a colonial officer who later on left Burma with the British troops when they receded at the time of the Japanese invasion in 1942. Though details on the history of this collection are not available, it seems that he was fortunate to place his manuscript collection in security in India, from where it was later on brought to Europe.

All manuscripts in this collection are written on palm-leaves. The oldest manuscript of the collection is dated 1715 A.D. (376). Unlike most collections of Burmese books, this one does not mainly consist of copies of the well-known canonical Pāli texts and aṭṭhakathās, but contains a wide range of non-canonical Pāli works, mostly with nissayas and a fair number of original Burmese works of prose and verse literature, e.g. 424 with texts of pyui¹ literature. Inter alia, the volume lists a considerable number of parittas and related texts which may be described as forming a kind of Buddhist ritual literature (cf. e.g. Paritta, Parit krī³, Parit krī³ nissaya: 189, 194, 225, 228, 354, 355; Jinapañjara: 192, 231, 263; Jayamaṅgalagāthā: 184, 191, 218, 229, 231; Dhāraṇaparitta: 217; Namakkāra: 193, 227, 274, 356, 357; Sambuddhe gāthā: 194, 227, 232, 358). Other interesting features of the collection are a good selection of less-known works on Pāli grammar (e.g. Saddavutti: 164; Saddabindu: 200;

Introduction

Sambandhacintā: **162**; Vibhatyattha: **268**; Vācakopadesa: **163**; Cūlanirutti: **199**), Pāli metrics (e.g. Chandosāratthavikāsini: **213**; Kavisāra-tīkā: **209**; Vacanatthajoti: **211**), a number of so-far unknown works with religious instructions for laymen, and several works on the practice of Buddhist meditation. A classed index of all texts described in the first three parts of this catalogue of Burmese and Pāli-Burmese texts will be provided in part 3 of our catalogue, so that it is not necessary to list further details here.

Two manuscripts deserve particular mention here. These are the two illuminated parabaiks, viz. a book on the history of king Vijaya of Ceylon (**361**) and a record of the royal palace of the king of the Kun³bhoñ period (**426**). Both belong to the Völkerkunde-Museum of the von Portheim-Stiftung in Heidelberg and may be listed amongst the most specimina of their kind in European collections.

3. PRINCIPLES OF CATALOGUING

In the present volume, the same principles of cataloguing, rules of transliteration etc. are employed as in the first part. Recently, the question of using shorter descriptions in order to expedite the progress of the project of cataloguing oriental manuscripts in Germany has been discussed. However, it soon became clear that it would be rather problematic to apply such abbreviations to the catalogue of Burmese manuscripts. Unlike several other oriental literatures, that of Burma has largely remained a terra incognita so far (see the introduction to part 1, pp. XI–XV) so that manuscript catalogues must serve as a basis for future histories of literature. Thus detailed information of a type which may be unnecessary in other fields, still remains essential. It is intended to produce part 3 basically in a similar way. We shall, however, abbreviate the extracts which are reproduced from the manuscripts.

The system of transliterating Burmese is still disputed amongst scholars working in the field, though it seems that an internationally accepted system may be agreed on within the next few years. It also seems that such a system will not be very different from that employed in our catalogue, the main difference consisting in another way of transliterating the symbols used to mark the tones. At the present moment, changing the transliteration used in part 1 or even further discussing this question would not make sense.

SUPPLEMENT TO THE EXPLANATIONS

Only two additions are to be inserted into the explanations (part 1, pp. XXIII–XXV) which are used in the present volume:

1. The verse

akkharā ekamekañ ca Buddharūpaṃ samaṃ siyā
tasmā hi paṇḍito poso likheyya piṭakattayaṃ

regularly occurring in the colophon is represented by the abbreviation “akkharā ~”.

2. Manuscripts in other parts of our catalogue are referred to by an index number, e.g. ¹24 means manuscript 24 of part 1.

SUPPLEMENT TO THE ABBREVIATIONS

2. CATALOGUES OF MANUSCRIPTS

A. CATALOGUES OF BURMESE MANUSCRIPTS

CEACS	List of Microfilms Deposited in The Centre for East Asian Cultural Studies, c/o The Toyo Bunko, Tokyo 1976; pt. 8: Burma (quoted according to page)
Hist. Comm. Ia	Typescript list of palm leaf manuscripts formerly belonging to Ū ³ Moñ Moñ Kyo ² in the library of the Historical Commission in Rangoon (quoted according to list number)
Hist. Comm. Ib	Typescript list of pura puiks formerly belonging to Ū ³ Moñ Moñ Kyo ² in the library of the Historical Commission in Rangoon (quoted according to list number)
Hist. Comm. IIa	Typescript list of palm leaf manuscripts formerly belonging to Rvhe Praññ Ū ³ Bha Tañ in the library of the Historical Commission in Rangoon (quoted according to list number)
Hist. Comm. IIb	Typescript list of pura puiks formerly belonging to Rvhe Praññ Ū ³ Bha Tañ in the library of the Historical Commission in Rangoon (quoted according to list number)

B. CATALOGUES LISTING BURMESE MANUSCRIPTS AMONG OTHER MANUSCRIPTS

BUCH	Paul Gerhard Dannhauer, Alfons Dufey, and Günther Grönbold: Das Buch im Orient. Handschriften und kostbare Drucke aus zwei Jahrtausenden. Bayerische Staatsbibliothek, Ausstellung 16. November 1982–5. Februar
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Supplement to the Abbreviations

- 1983, Wiesbaden 1982. [Exhibition catalogue] (quoted according to catalogue no.)
- EdJ Erwerbungen aus drei Jahrzehnten — 1948-1978. Bayerische Staatsbibliothek, Ausstellung April-Juli 1978. [Exhibition catalogue] (quoted according to catalogue no.)
- GL C.E. Godakumbura, ass. by U. Tin Lwin: Catalogue of Cambodian and Burmese Pāli Manuscripts. With Contributions by Heinz Bechert and Heinz Braun. Catalogue of Oriental Manuscripts, Xylographs etc. in Danish Collections, vol. 2, pt. 1. The Royal Library, Copenhagen 1983 (quoted according to call numbers, e.g. GL 26 = GL Pa (Burm.) 26)
- PLP John Guy: Palm-leaf and Paper. Illustrated Manuscripts of India and Southeast Asia. Publ. by the National Gallery of Victoria, 1982. [Exhibition catalogue] (quoted according to catalogue no.)

3. REFERENCE WORKS ON HISTORY OF LITERATURE
AND GENERAL WORKS

- ABL Anthology of Burmese Literature – Mraṇmā cā ṇṇvan¹ poṇ³ kyam³, ed. by U Kyaw Dun. 2 vols. Rangoon, 1953 (vol. 2), 1961 (vol. 1, rev. ed.)
- Baynes Herbert Baynes: A Collection of Kammavācās, in: *JRAS* 1892, pp. 53-75 and p. 380.
- BhCh Bhurā³ rhi khui amyui³ myui³ (mū hoṇ³), publ. Buddhahāsā pran¹ pvā³ re³ aphvai¹, Rankun: Che³ roṇ cum Press 1311 B.E. 1949 A.D.
- BhH Bhurā³ rhi khui³ amyui³ myui³ (mū hoṇ³), publ. Hamsāvati Press, Rankun 1956
- BLV (Sudhammavati) Brahmācariya lak cvai vat rvat caṇ (nhaṇ¹ sut poṇ³ 33 sut pā vaṇ so Sirimangalā parit to²). [Publ. by] Sudhammavati Press, Rankun 1325 B.E./1953 A.D.
- Dhārp (Buddha mantan poṇ³ khyup) Parit to² 31 sut – Dhāraṇa parit Mraṇmā pran pā saṇṇ. [Ed. by] Ū³ Taṇ Mraṇ¹, Rankun: Icchāsaya Piṭakat Press 1341 B.E./1979 A.D.
- Dickson J.F. Dickson: The Upasampadā-Kammavācā being the Buddhist Manual of the Form and Manner of Ordering of Priests and Deacons. The Pāli Text, with a Translation and Notes. In: *JRAS*, new series, vol. VII, pt. 1 (1874), pp. 1-16
- EB Encyclopaedia of Buddhism, ed. G.P. Malalasekera [for vol. 1 (1961-1965), II (1966), III (fasc. 1-3, 1971-73)] and J. Dhirasekera [from vol. III fasc. 4, 1977], Colombo 1961ff.
- EpBirm Epigraphia Birmanica, being Lithic and Other Inscriptions of Burma, ed. by Taw Sein Ko [vol. 1, pt. 1] and Charles Duroiselle [vol. 1, pt. 1ff.]. Archaeological Survey of Burma, Rangoon 1919ff. (repr. 1972ff.)
- Frankfurter O. Frankfurter, Handbook of Pāli, being an Elementary Grammar, a Chrestomathy, and a Glossary; esp. pp. 141-150: A Collection of Kammavācās. London/Edinburgh 1883
- Hchp Hamsāvati chum³ ma cā poṇ³ khyup, ed. Nan³ ṇṇvan¹ Chve, Rankun: Hamsāvati Press 1961
- Hvrc (Chaṭṭhasamgāyanā taṇ cā to² mū) Hamsāvati vat rvat caṇ, Rankun: Hamsāvati Press 1963

4. General Abbreviations

Inscr.Bod.	Inscriptions Copied from the Stones Collected by King Bodawpaya and Placed near the Arakan Pagoda, Mandalay. Vol. II. Printed by the Superintendent, Government Printing, Burma. Rangoon 1897
LCR	Lak vai no ² rathā cu saññ ¹ cā chui to ² myā ³ ratu poñ ³ khyup, [ed. by] Ū ³ 'Um ³ Rvhe. Rankun: Haṃsāvati Press 1966
Luce/Tin Htway	Gordon H. Luce and Tin Htway: A 5th Century Inscription and Library at Pagán, Burma. In: Malalasekera Commemoration Volume, ed. by O.H. de A. Wijesekera, Colombo 1976, pp. 203–256
MNR	(Mhan nan ³ to ²) U ³ Tvañ: Mhan nan ³ mahārājavañ to ² kri ³ . [Publ. by] Praññ kri ³ mañḍuiñ piṭakat Press. Rankun 1319 B.E./1957 A.D. [vol. 2], 1329 B.E./1967 A.D. [vol. 1,3]
Nat	Natsyhaññoñ ratu poñ ³ khyup, [ed. by] Ū ³ 'Un ³ Rvhe. Rankun: Haṃsāvati Press 1966
Nav	Navade ³ ratu poñ ³ khyup (Nawade Radu Baungchoke by Nawade I). 4th ed. Rankun: Haṃsāvati Press 1966
Nhac	Rhañ Mahāraṭṭhasāra nhac 500 praññ ¹ cā tan ³ myā ³ . Mantale ³ : Lak ne lañ Press 1968
Norman	K.R. Norman: Pāli Literature, Including the Canonical Literature in Prakrit and Sanskrit of all the Hinayāna Schools of Buddhism. A History of Indian Literature, ed. by Jan Gonda, vol. VII, fasc. 2. Wiesbaden 1983
OBEP	Gordon H. Luce: Old Burma – Early Pagán. 3 vols. Artibus Asiae, Supplementum 25. Locust Valley, New York 1969–1970
ParitB	(Chatṭhasaṅgāyanā tañ mū) Paritta pāli to ² , [with] Paritta-ṭikā pāḥ [by] Arhañ Tejodīpa [and] Paritta-ṭikā nissaya [by Anonymous]. Rankun: Buddha sāsanā aphyai ¹ Press 1973
PCA	Porāṇa cakā ³ abhidhān, [comp. by] U ³ Sā Mrat. Rankun: Haṃsāvati Press 1961
PNTB	Pāli Nīti Texts of Burma – Dhammanīti, Lokanīti, Mahārahanīti, Rājanīti. crit. ed. and study by Heinz Bechert and Heinz Braun. Publ. by The Pali Text Society. Text Series No. 171. London 1981
RKS	Rvhe Kuiñ ³ Sā ³ Ū ³ Sobhita: Mantale ³ – anhad 100 praññ ¹ . 1221–1321. Mantale ³ : Kri ³ pvā ³ re ³ Press 1959
Sbp	Arhañ Rājinda: Sāsanabahussutappakāsani. [title page is missing in our copy]. Rankun 2469 A.B./1926 A.D.
SMP	(Parit to ² poñ ³ 31 myui ³ pā vañ so) Sīrimaṅgalā parit to ² (Sīrimaṅgala-paritta pāli) [ed. by] Nuiññam to ² Buddha sāsanā aphyai ¹ . Rankun 1962
SSA	[New edition:] Asyhañ Obhāsābhivaṃsa: Sutesana sarup pra abhidhān. Rankun 1975
TAC	Ta chai ¹ nā ³ coñ tvaī. [Publ. by] Jambū ¹ mit chve Press. Rankun 1956
TBV	Tui ¹ Bamā vat rvat cañ [by] Sakhañ Kuyi to ² Mhuiñ ³ . Mantale ³ : Kri ³ pvā ³ re ³ Press 1976

4. GENERAL ABBREVIATIONS

BSC	Buddha Sasana Council, Rangoon (Buddha Sāsana Aphyai ¹ , Rankun)
ChS ed.	Chatṭhasaṅgāyana edition (of canonical, postcanonical and non-canonical Pāli texts, publ. by the Buddha Sasana Council, Rangoon, since 1956)

Supplement to the Abbreviations

IIRS	International Institute of Religious Studies, Rangoon (formerly IIABS)
JRAS	Journal of the Royal Asiatic Society of Great Britain and Northern Ireland, London
ns./nss.	nissaya/nissayas

ADDENDA ET CORRIGENDA IN PART 1

- p. XIII, line 22ff.: In her review of part 1 of our catalogue (in: MUNDUS, vol. XVIII, no. 3 (1982), pp. 180–182) Patricia Herbert has drawn our attention to Victor B. Lieberman's article "A new look at the Sāsanavaṃsa" (in: BSOAS, vol. XXXIX, pt. 1 (1976), pp. 137–149) in which he clearly shows (p. 139) "that Paññāsāmi's work is merely a heavily edited translation into Pali of a Burmese language composition entitled Tha-thana-wun-thá sasan tha-thana-lin-ga-yá kyān [Sāsanāṅkāra kyam³]...., which was finished during the reign of Bā-gyi-daw in 1831."
- p. XVIII, line 15ff.: Both Patricia Herbert (see above) and John Okell (in: BSOAS, vol. XLIV, pt. 2 (1981), pp. 417–418) have corrected the statement that in manuscript pagination certain combinations with "ya" are omitted. In fact all combinations with "ya" can be used for this purpose.
- p. XVIII below, last sentence, add: When the Burmese speak of ta lvhā ("one layer") they mean two pages facing each other which become visible when the parabaik is opened in the regular way.
- p. XXXVII, abbr. "Forch", add: (quoted according to pages)
- p. XXXVII, abbr. "Mand", add: (quoted according to numbers)
- p. XXXVII, abbr. "Palace", add: (quoted according to pages and numbers)
- p. XXIII, line 9 from below: instead of Mranma read Mranmā
- p. XXVII, line 19: instead of ta puin read ta puin̄
- p. XXXVIII, abr. "Oxf": instead of H. Frankfurter read O. Frankfurter
- p. XL, abbr. "Piṭ-st", add: (quoted according to pages and "book" (kyam³) numbers)
- 8 p. 14, line 16: instead of 19.957[5] read 19.957[4–5]
- 21 p. 26, line 15: instead of °paṭhānaṃ^b read °paṭhānaṃ^c
- 21 p. 29, line 11 from below: instead of (no. 4) read (no. 5)
- 25 p. 31, line 14: instead of 76 read 79
- 65 p. 80, line 18: instead of PMT I or 3258 read PMT I 232 (Or. 3258)
- 67 p. 83, line 13 from below: instead of Maṇimaññjūsa read Maṇimaññjūsa
- 68 p. 87, line 21: instead of vā tañ read vātañ
- 74 p. 98, line 25: instead of PMT I Or read PMT I 245 Or.
- 80 p. 104, line 17: instead of sukhe na read sukheṇa
- 80 p. 105, line 24: instead of āditoyeva read ādito yeva
- 80 p. 107, line 2 from below: instead of above, 38 read above, **38**
- 80 p. 107, line 1 from below: instead of Oldenb 105 read Oldenb 105.1,2; 106
- 81 p. 110, line 16: instead of Palace 96 read Palace 59 (96)
- 86 p. 115, line 9 from below: instead of Palace 26 and 56 read Palace 26 (45) and 56 (70)
- 90 p. 119, line 19: instead of Mand 38,48 read Mand 123, 147.3, 147.5, 152.8
- 92 p. 121, line 4: instead of mahtāher read mahāther

Addenda et Corrigenda in Part 1

- 92 p. 122, line 27: instead of 1926 read 1936
- 16 p. 172, line 4: instead of Rai³ read Rai
- 16 p. 172, line 11: instead of manuscript ends read work ends
- 19 p. 177, line 2: instead of Aloñ read Aloñ³
- 37 p. 191, line 11: instead of mand 164 read Mand 164.2
- 37 p. 191, line 5 from below: instead of Mand 163 read Mand 163.1,6
- 39 p. 192, line 4: instead of Mand 47 read Mand 148.14
- p. 213, column 2 | delete Patthāna 76
- p. 214, column 2 | instead of Visuddhimag dīpanī 2 read Visuddhimag dīpanī 20
- p. 215, column 1 | insert Bā³karā charā to² 8, 28, 30
- p. 215, column 2 | insert Kyo²’ōncamthā charā to² 40
- p. 216, column 1 | insert Rvhetōñ charā to² (Pathama) 21
- p. 216, column 2 | instead of Vakkhut read Vak-khut
- p. 223, line 4: the call number has been changed: instead of Cod.Pāli 1 read Cod.birm. 4

DESCRIPTION OF MANUSCRIPTS

I. MANUSCRIPTS WITH MIXED CONTENTS

156–157 Cod.Ms.Birm. 1. SuUB, Göttingen

Collection of 2 texts. Palm leaf. Wooden covers. Foll. 16; **156** foll. 9; khi-kham: Bhikkhunī-pātimokkha; **157** foll. 6; ghu-gho²: Mūlasikkhā; one blank leaf. 50,4 × 5,7 cm. 39,5 × 4,8 cm. 9 lines. 2 punch holes. Good handwriting. Title on the title fol.: **157** Mūlasikkhā pāli to². Marginal titles: **156** Bhikkhunī pātimok; **157** Mūlasikkhā pāṭh. Dated **156** sakkarāj 1245 khu nhac (1884 A.D.) takū³ la chan 7 rak 4 hū³ ne¹ 3 khyat tī kyo² akhyin; **157** sakkarāj 1245 khu (1884 A.D.) takū³ la chan 9 rak 6 kyā ne¹ 3 khyak ma ti mhi. Donor: **156** written on fol. kham: Toṅkut rvā ne Moṅ Caṃ Lho² jani³ moṅ nham koṅ³ mhu. **156–157** Pāli. **156** Prose; **157** prose and verse.

156 Cod.Ms.Birm. 1. SuUB, Göttingen

Description see above, **156–157**.

Bhikkhunīpātimokkha

Mss.: **15**, **127**, **282**, **283**, and also PMT I 227 (Add. 19957), 241 (Or. 4891, 5047), 242 (Or. 5678), 244 (Or. 6454 B).

157 Cod.Ms.Birm. 1. SuUB, Göttingen

Description see above, **156–157**.

Mahāsāmi: Mūlasikkhā

Mss.: **16**, **126**, **170**, **173**, **338**, and also (text with or without nissaya or nissaya only) Mand 23, 24, 148.9; Palace 31 (24, 26), 33 (45); PMT I 241 (Or. 4891), 242 (Or. 5678); Pol 5536.

158–159 Cod.Ms.Birm. 2. SuUB, Göttingen

Collection of 2 texts. Palm leaf. Wooden covers. Foll. 25; **158** foll. 8; ka-kai: Bhikkhunīpātimokkha nissaya; **159** foll. 17; ke-kham: Khuddasikkhā nissaya. 48,8 × 5 cm. 42 × 4,6 cm.

9 lines. 2 punch holes. Good handwriting. Dated 158 1220 prañ¹ (1859 A.D.) tapui¹tvai la prañ¹ kyo² 12 rak 3 ngā ne¹ tak ne ta khyak ma tī³ mhī; 159 1220 praññ (1859/59 A.D.) prā sui la chan 10 rak 5 te³ ne¹ ta khyak ti akhyim tvañ. 158–159 Pāli and Burmese (nissaya). 158 Prose. 159 prose and verse.

158

Cod.Ms.Birm. 2. SuUB, Göttingen

Description see above, 158–159.

Paṭhama Bā³karā charā to² Rhañ Dhammābhinanda: **Bhikkhunīpātimokkha nissaya**

Beg. (fol. ka v): namo tassa ~. upus, 4 ñ, la, min¹ p n ñ. cha pā u krā³ ñ 4 ñ, ran mma apoñ³ kui re k ñ³ 4 ñ, n kyā³ v¹ thaṃ ovāda khaṃ pā aṃ¹ hu toñ³ pan 6 ca kui krā³ ñ 4 ñ, la, min¹ p n ñ. pupph(!)a, v¹ kui, la, ran mma thaṃ ñ, la, a³ thut ñ³ kui, pa, prun aṃ¹.

End (fol. kai r): thui pā nhuik, alcun ran mma v¹ s ā ñ, ñvīt n s c rve¹, añvīt vam mrok n 8 c rve, ñrañ khaṃ ñ ma rhi n s c rve, ma lvan ma krū³, krañ nū³ cit sat krap krap kyañ¹ p ñ ñ s ñ Bhikkunīpātimok prī ñ hu mhat 4. vitthāruddesa s 4 khu t. n ka 4 khu prañ¹ ñ. Vira kui akyañ s rok pū.

The author of the text is not mentioned in the ms., but it is identical with the work of Paṭhama Bā³karā charā to² (see Vinaññ³ ñay le³ coñ paṭh nhañ¹ nissaya; ed. Pāḷi cā prañ charā aphvai¹, Sudhammavati Press, Rankun 1323 B.E./1961 A.D., pp. 258-375). This nissaya was transmitted into writing by Nvā³prañ³ charā to² Rhañ Munindasāra. The ms. has no prologue and epilogue which is given in the printed edition. The text is very much abbreviated and some paragraphs are replaced by the short form la (i.e. peyyāla).

The Four Minor Vinaya Texts (Vinaññ³ ñay le³ coñ) are well known in Burma. The monks learn these texts together with their respective nissayas by heart. Therefore it is not necessary to write them in full. Short and abbreviated forms are commonly used and this type of writing is found in the present ms., e.g.

chanda pārisuddhi utukkhāna	= cha pā u
vitthāruddesa	= vī ra
rahan mimma	= ran mma
ap kun	= p k (or) p n
re tvak	= re k

The beginning and end of the text in its unabbreviated form runs as follows:

Beg. (fol. ka v): namo tassa ~. upus, lañ koñ³, la, min¹ ap kun ñ. chanda pārisuddhi utukkhāna krā³ khañ³ lañ³ koñ³, rahan mimma apoñ³ kui re tvak khañ³ lañ³ koñ³, rahan yokyā³ tuiv¹ thaṃ ovāda khaṃ pā aṃ¹ hu toñ³ pan so cakā¹ kui krā³ khañ³ lañ³ koñ³, la, min¹ ap ñ. pubbakaraṇa, pubbakicca, tuiv¹ kui, la, rahan mimma saṃghā ñ, la, ā³ thup khañ³ kui, pa, pru kun aṃ¹.

End (fol. kai r): thui pātīmok nhuik, aluṃ cun rahan³ mīmma tuiv¹ saññ sā lyañ ñi ñvat kun sañ phrac rve¹, añi añvat vam mrok kun sañ phrac rve¹, ñrañ khun krañ³ ma rhi kun sañ phrac rve¹, ma lvañ ma krū³, krañ nū³ cit sat krap krap kyañ¹ ap i. i sañ lyhañ Bhikkhunīpātīmok pū i hu mhat le. vitthāruddesa sañ 4 khu, tañ. ta nañ kā 4 khu prañ¹ i. vitthāruddesa kui akyañ sañ rok prī.

1220 prañ¹ tapui¹ tvaī la prañ¹ kyo² 12 rak 3 ngā ne¹ tak ne ta khyak ma tī³ mhī akhyim tvañ Bhikkhunīpātīmok nissaya sak sak kui re rve¹ prī i. nibbān akroñ³ koñ mhu amyha ananta ra pā le ce amyha ve sakse Vasuṃ khaṃ ce sov.

Mss.: 249, and also (text with or without nissaya or nissaya only) Palace 110 (24, 25), 111 (34); PMT I 236 (Or. 3531).

159

Cod.Ms.Birm. 2. SuUB, Göttingen

Description see above, 158–159.

Khuddasikkhā nissaya

Beg. (fol. ke v): ā³ pe³ khrañ³ kroñ¹ lañ³ koñ³, akap khaṃ khrañ³ sañ, ñrim cvan¹ i. akap ma khaṃ ap so aluṃ³ cuṃ so kālika 4 pā³ kui phun³ pe³ so rahan³ ā³ pācit āpat sañ¹ i. mrū mhuṃ¹ arañ ta pā³ nhañ¹ ma so sañ phrac rve¹ cañ kray so, ma khyvai lvan so re sañ lañ³ koñ³, thui mha ta pā³, aṅgā krī ñay nhuik kap so, kui mha prak rve¹ ma kya se³ so svā³, myak na phā khye sañ lañ³ koñ³, kui tvañ pok so chā³, myak rañ, taṃ tve, nhap sañ lañ koñ³, salip kyañ krī sañ lañ koñ³ akap ma khaṃ pai ap i.

End (fol. khaṃ v): Dhammasiri amañ rhi so, piṭakat 3 puṃ kui si cvam nuiñ so kroñ¹ Dhammasiri mañ tha so, vā, tarā³ kroñ¹ bhun paññā rhi sañ phrac rve¹ Dhammasiri mañ tha so, Sīhui kyvan³ i mhaṃ kañ³ ta khvan sa phvay phrac tha so, thui ma ther sañ cī rañ ap so, sut abhidhammā vīnañ kui si so paññā rhi tuiv¹ sañ khyi³ mvam ap tha so, Khuddasikkhā amañ rhi so i kyam³ saññ, vā, pe³ mrai. i myha atuiñ³ arhañ rhi so, Pārājikā ca cattāro, pa, sabbasaṃyoja akkhayaṃ hū so cakā³ acañ phrañ¹, kyam³ atuiñ³ arhañ ā³ phrañ¹, vā rhac luṃ phvai¹ gāthā tañ hū so gandh(!)a atuiñ arhañ ā³ phrañ¹ gāthā tui¹ i ñā³ rā atuiñ arhañ tuiv¹ phrañ¹ aprī³ sui¹ rok prī. i saññ lyhañ Khuddasikkhā kyam mrat aprī sat taññ³.

1220 praññ prāsui la chan 10 rak 5 te³ ne¹ tak ne¹ ta khyak tī³ akhyim tvañ Khuddasikkhā nissaya sak Mrammā bhāsā akyañ kui re rve¹ prī prī.

The beginning portion of the nissaya is missing. The nissaya corresponds to the text of the printed edition (Vīnaññ³ ñay le³ cañ pāth nhañ¹ nissaya; ed. Pāḷi cā prañ charā aphvai¹, Sudhammavati Press, Rankun 1323 B.E./1961 A.D., pp. 102-140). It is written in the abbreviated form like 158. The author is not mentioned. The text cannot be identified, because there are many such nissayas by different authors. To quote a few, see Piṭ-sm 760–762; MÑM 290, 291, and above, 180.

Mss.: cf. 180, 258, 334 (2), 335–337, and also Mand 23, 24; 148.8 (?); Oldenb 105.2, 106; PMT I 232 (Or. 3369), 239 (Or. 4603, [4614]), 243 (Or. 6451 D).

160–161

Cod.Ms.Birm. 3. SuUB, Göttingen

Collection of 2 texts. Palm leaf. Wooden covers. Foll. 51; **160** foll. 15: khu–ge: Kammavācā (the first and last foll. are tied together with some blank leaves); **161** foll. 36: dā–pū: Jinālaṅkāra nissaya. **161** Damages on foll. dā, dū–do. **160** 47,8 × 6 cm. 38,6 × 5,6 cm. **161** 50,2 × 6 cm. 46 × 5,6 cm. **160** 6 lines; **161** 9 lines. 2 punch holes. Partially gilded. Good handwriting. Marginal title only in **161** on foll. dā and pu: Jinālaṅkāra nissaya; on fol. pū: Jinālaṅkāra niss(a)ya ka aca pū achun 9 kroṇṇ dutiya thup. Dated **160** <sakkarāj> 1235 khu (1874 A.D.) tapui¹tvai la praṇ¹ kyo² 2 rak ne¹ ne ma vaṇ mhi; **161** sakraj 1153 khu (1791 A.D.) vāchui¹ la praṇ kyo² 11 <ra>k ne¹. Former owner on **161** fol. pū: Rhaṇ Nandamaññjū jā. **160** Pāli; **161** Pāli and Burmese (nissaya). **160** Prose; **161** prose and verse.

160

Cod.Ms.Birm. 3. SuUB, Göttingen

Description see above, **160–161**.

Kammavācā

A complete Kammavācā of Agghasamodhānakaṇḍa and Suddhanta-kaṇḍa.

For details see ¹45.

Mss.: ¹7, ¹45–¹48, ¹113, **290–293**, and also (text with or without nissaya or nissaya only) Cab III 66; GL 1–10; Mand 18; Oldenb 9–16; Oxf 30; Palace 32 (36); PMT I 223 (Add. 11640), 224 (Add. 12087), 228 (Add. 24128, 6779 A, 8903, 11640, 12087, 15240, 18756 AB, 15289–15291, 17490, 22841), 229 (Add. 23939, 27279, 27287, 27288; Edgerton 735, 1114), 230 (Or. 1607–1609, 2171), 231 (Or. 2604, 2605), 234 (Or. 3422), 236 (Or. 3526, 3554, 3555), 237 (Or. 3556, 3558, 3664), 238 (Or. 4045), 239 (Or. 4606), 241 (Or. 4846, 4949, 5045, 5046), 242 (Or. 5054), 246 (Sloane or Add. 4849, Sloane Or. 25, 26 a, 26 b, 27).

161

Cod.Ms.Birm. 3. SuUB, Göttingen

Description see above, **160–161**.

Jinālaṅkāra nissaya

Beg. (fol. dā v): namo tassa ~.

yo lokatthāya Buddho dhanasutabhi(!)riyā aṅgajīve cajj[ī]tvā
pūretvā pāramiyo tīdasa-anupame bodhipakkhi yadhamme
patvā bhodhivi[visu]suddha sakalaguṇadadaṃ seṭṭhabhūto tiloke
katvā dukkhassa antakatasutajanataṃ dukkhato moj(!)ayittha

yo Buddho, akrañ mrat cvā Bhurā³ sañ, lokatthāya, sattavā tuiv i aci³ apvā³ aluiv ñhā, dhanasuta[suta]bhi(!)riyā aṅgajive, chañ mrañ ca so asak rhi so uccā asak ma rhi so uccā sā³ yokyā³ sā³ mimma mayā³ khre lak ca so aṅgā asak tuiv, caj[j]itvā, cvan ū³ rve¹, anupame, atu ma rhi kun so, ti⟨da⟩sapāramiyo, suṃ[m] chay ce¹ so pāramī tuiv¹ kuiv, pūretvā, phrañ¹ ū³ rve¹, anupame, upamā kañ kun tha so, sattatisabodhipakkhiyadhamme, suṃ chay khu nhac pā³ bodhipakkhiya tarā³ tuiv¹ kuiv, pūretvā, phrañ¹ ce rve¹, visuddhi, athū³ sa phrañ¹ cañ kray tha so, sakalaguṇadadaṃ, abhiññāṇ 6 pā³ asādhāraṇāññāṇ ca so kye³ jū³ tuiv¹ kuiv pe tat so bodhipakkhiyaññāṇ le³ pā³, sabbaññutaññāṇ suiv¹, patvā, rve¹, tiloke sattaloke sattaloka nhuik, seṭhabhūto, amrat phrac rve¹, dukkhassa, kuiy to² chañ rai i [s]antaṃ, achun kuiv, katvā, pru rve, katasutajanataṃ, pru ap prī so kusuil rhi so lū apon kuiv, dukkhato, paññakakkhandhā hū so chañ rai mha, mocayittha, lvat ce prī.
pathamagāthā saddharā.

End (fol. pu r): ⟨an⟩aṅgassa, kāmarāga i, ph(!)alaṃ, ā³ kuiv, nirantaraṃ, ma prat nup phyok lyak, nirantaraṃ, ma prat, dhammaṃ, tarā³ kuiv, anussaranto, `ok me¹ lyak, nirantaraṃ, ma prat, anaṅgassa, kāmarāga i, ph(!)alaṃ, ā³ kuiv, adadam, ma pe³ mū rve, nirantaraṃ, ma prat, cittamalaṃ, cit i aññac akre³ kuiv, jahatha, cvan kun lo. i sañ kā³ amyui³ sā³ tuiv¹ kuiv anusāsani pru sa tañ. i(!)mā aṭhakathāṭikākārena raj(!)itā. satattayaṃ catutthālisasaṅkhyato Jinālaṅkārama(!)lamhi gāthāyo tisatam siyā ti. gāthāyo, gāthā tuiv¹ kuiv kā³, saṅkhyāto, are atvak ā³ phrañ¹, satattayam, suṃ rā apon lañ koñ, catutthālisam, le³ chay le³ gāthā lañ koñ, siyum, phrac kun i. Jinālaṅkārama(!)lamhi, arañ phrac so Jinālaṅkāra kyam nhuik, gāthāyo, gāthā tuiv¹ kā³ tisatam, suṃ rā tuiv¹ sañ, siyā, i. Jinālaṅkāranissay[y]a prī³ i. ulāracchāsayane, mrat sañ kuiv aluiv rhi tha so, sāsanamāmakena, sāsanā kuiv mrat nuiv³ tha so, visuddhisīlasa[m]mādhīpaññāsamanāgatena, cañ kray so sīla samādhi nhañ¹ prañ¹ cum tha so, niccaṃ, amrai, sujanahitesikena, sū to² koñ tuiv¹ i cī³ pvā³ khyam sā kui rhā tha so, theravarena, mather mrat phrac tha so, Saddhammasirinā, Saddhammasiri asyhañ sañ, uy⟨y⟩ojito, tuik tvan ap sañ, hutvā, phrac rve¹, susīlittam, alvham pre prac so, imam, i mrammā vohāra Jinālaṅkāra kyam kuiv, karomi, ñā pru ra i. i suiv¹ mrammā vohāra phrac so vacīpaṭhāna nhuik paññā rhi tuiv¹ i myak ci hū so pitun sañ nā³ rve¹, anak phrac so Bhurā³ guṇ hū so pan rak kuiv sok ra lyak, pītīso manassa ka ca rve¹ akrañ achak chak phrañ¹ arahatta phuil suiv rok rve¹, nibbān suiv¹ rok kun am¹ sa tañ.

akkharā ~ .

idaṃ me puññaṃ āsavakkhayapattaṃ vahaṃ hotu. niṭhitā.

sakraj 1153 khu vāchui^v la prañ¹ kyo² 11 ⟨ra⟩k ne¹ tvañ Jinālaṅkāraṭikā athak thut kuiv re³ kū³ rve¹ prī³ prañ¹ cum sañ. Jinālaṅkāra athak thup.

This is a nissaya on Jinālaṅkāra pāṭh. In the colophon of the ms. it is wrongly called the nissaya of the Jinālaṅkāra-ṭikā. The author's name is not given but it is mentioned that he wrote the text at the request of Rhañ Saddhammasiri.

There exist three different nissayas written by

- (1) Nerañ³ Mañiratanā charā to² Rhañ Ariyālaṅkāra (see Piṭ-sm 724; Ganthav 18, no. 18),
- (2) Chuṃthā³ charā to² Rhañ Nandamālā (see Piṭ-sm 726; Ganthav 27, no. 6; MÑM 503), and

- (3) Dan¹ tuiñ charā to² Rhañ Guṇālañkāra or Guṇaramsālañkāra (see MÑM 507); we cannot identify the author because the texts are not available to us.

After the end of the text our ms. continues with the eight Pāli nigamana gāthās together with their respective nissaya which are identical with those of the Burmese edition of the Jinālañkāra-ṭikā pāṭh (ed. Sudhammavatī Pāli charā krī³ myā³, Sudhammavatī Press, Rankun 1302 B.E./1940 A.D.), pp. 370–371, stanzas 272–279. These nigamana gāthās are not found in the English edition (see CPD 4.5,13) which has 250 stanzas. After these gāthās, the author of the nissaya states in the colophon that there are altogether 344 stanzas but originally (arañ phrac so) the text has 300 stanzas.

Ms.: Mand 130.

162–172

Cod.Ms.Birm. 4. SuUB, Göttingen

Collection of 10 texts. Palm leaf. Red-painted wooden covers. Foll. 131; 6 blank leaves, the first and last foll. are tied together with some blank leaves; **162** foll. 7: ka-ke: Sambandhacintā; **163** foll. 8: gai-ghi: Vācakopadesa pāṭh; **164** foll. 3: ghi-ghū: Saddavutti pāṭh; **165** foll. 10: gha-gho²: Sut caññ vibhat svay; **166** foll. 26: jho²-ñño², 5 foll. without pagination (but the text is continued), ññam-tū: Abhidhān pāṭh; **167** foll. 4: ṭe-to²: Chan³ pāṭh; **168** foll. 8: to²-thu: Alañkā pāṭh; **169** foll. 13: ḍā³-dhā³: Khuddasikkhā pāṭh; **170** foll. 3: ḍhā³-ṇi: Mūlasikkhā pāṭh; **171** foll. 18: ṇi-to: Niyamadīpaṇi kyam³; **172** foll. 25: ṇi-da: Ṭikā kyo² pāṭh (incomplete; thā-tho² are missing). **162** 46,8 × 5,8 cm. 38,2 × 5,6 cm. **163–164** 47 × 5,8 cm. 37,5 × 5,6 cm. **165** 47 × 5,8 cm. 39 × 5,6 cm. **166–168** 46,9 × 5,8 cm. 38,5 × 5,6 cm. **169–170** 46,9 × 5,8 cm. 38,8 × 5,6 cm. **171** 47 × 5,7 cm. 37,8 × 4,8 cm. **172** 46,9 × 5,8 cm. 38,6 × 5,6 cm. 11 lines. 2 punch holes. Partially gilded. Good handwriting. Marginal titles: **162** Sambandhacintā; **163** Vācakopadesa pāṭh; **164** Saddavutti; **165** Sut caññ vibhat svay; **166** Abhidhān pāṭh; **167** Chan³ pāṭh; **168** Alañkā pāṭh; **169** Khuddasikkhā pāṭh; **170** Mūlasikkhā pāṭh; **171** Niyamadīpaṇi; **172** Ṭikā kyo² pāṭh. Titles on the title foll.: **163–164** Vācakopadesa. Saddavutti pāṭh; **165** Sut caññ vibhat svay; **171** Niyama dīpaṇi kyam³. Title on the obverse of the last fol.: **169–170** Khuddasikkhā Mūlasikkhā. Dated **162** sakkarāj 1236 khu (1874 A.D.) kachun la prañ kyo² 7 rak kyāsapate³ ne¹ ne suṃ³ khyak tī³; **163–164** sakkarāj 1236 khu (1874 A.D.) nayun la chan chay ta rak aṅgā ne¹ ne nhac khyak tī³ kyo²; **165** sakkarāj 1236 khu (1874 A.D.) kachun la prañ¹ kyo² nhac rak cane ne¹ ne suṃ³ khyak tī³ kyo²; **166** sakkarāj 1235 khu (1874 A.D.) kachuṃ la chan³ 9 rak sokyā ne¹ ne nhac kyak tī³; **167–168** sakkarāj 1235 khu (1873 A.D.) natto² la prañ¹ kyo² 7 rak 5 te³ ne¹ ne nhac khyak tī kyo²; **171** sakkarāj 1237 khu (1875 A.D.) nayun la chan³ 13 rak 4 ne¹; **169, 170, 172** no date. Former owners are written on the title foll.: **165** Ū³ Soma dhammacetī to²; **171** Rhañ Soma cā, Ū³ Guṇa cā. **162–164, 166–170, 172** Pāli; **165, 171** Pāli and Burmese. **162–164, 166–168** Prose; **165, 169–172** prose and verse.

162

Cod.Ms.Birm. 4. SuUB, Göttingen

Description see above, 162–172.

Samgharakkhita: **Sambandhacintā pāṭh**

Ed.: SAD 101–119.

Mss.: Mand 148.11, 152.2.

See CPD 5.4.7.

163 **Cod.Ms.Birm. 4.** SuUB, Göttingen

Description see above, 162–172.

Rhañ Mahāvijitāvi: **Vācakopadesa**

According to Pit-sm 414, the author flourished during the reign of Asaṅkhayā Coyvan³ who founded the city Jeyāpū(!)ra (Cackuiñ³) in 644 B.E./1282 A.D. (in the Mhan nan³ rājavan I, p. 388, the date is given as 677 B.E./1315 A.D.). He resided in the brick monastery in the west of the old city. But in the colophon of the text it is mentioned that he lived in the monastery built by a minister of king Sihasūra of Ava who ascended the throne in 967 B.E./1605 A.D. For the date of the text see also PLB 46.

There is another monk bearing the same name, viz. Rhañ Mahāvijitāvi of Abhayagiri monastery, built by Mañ³raikyo²cvā (see Pit-sm 382, Ganthav 188, no. 49, 50).

Ed.: SAD 129–148; see BB 240 s.v. Vijitāvi.

Ms.: (nissaya:) PMT I 230 (Or. 1076).

See CPD 5.4.12.

164 **Cod.Ms.Birm. 4.** SuUB, Göttingen

Description see above, 162–172.

Saddhammapāla: **Saddavutti**

For details see ¹15.

Mss.: ¹15, and also Mand 148.15.

165 **Cod.Ms.Birm. 4.** SuUB, Göttingen

Description see above, 162–172.

Sut caññ vibhat svay

This text deals with the suttas of Kaccāyana's grammar (Sut caññ/Sut cañ) and the explanation of vibhatti (Vibhat svay). After the suttas a short explanation of the terms sutta, vutti, udāharaṇa, pāḷi, attha, and the classification of letters according to the sound system are given.

Here only the beginning and end of Vibhat svay are quoted.

Beg. (fol. ghū r line 10): 'ui, tui¹, 'ui hū rve¹ anak pe³ so kroñ¹ ālup anak kui alui rhi ra kā³, para samaññā payoge hū so sut phrañ ālup acañ mhañ¹. liṅgatthe paṭhamā hū so sut kui luik rve¹ ālapane ca hū so sut phrañ¹ ālup anak lvan so,

End (fol. ghai v):

accantasamyoga, thui mha ta khyak,
lyhok lyak cum cvā, chui le rā nhuik,
kriyāvise, sana ne taññ¹,
taṃ thve thui mrui¹, kai¹ sui¹ hū rā,
upamā hu, mhat rā so² lañ³,
mū lañ³ [lañ³] lyhañ mhā, garahā tañ,
ā kāra kui, hū rve¹ chui i.
thui phrañ¹ kay rve¹, tve¹ le sa myha,
saṃsara aruci, nhac mañ rhi i,
nañ³ si mhat yū, tañ³ hu sa myha,
rūpaka nhañ¹, sadisa lyhañ,
nhañ¹ tū pañ tañ³. lyhañ mū chui ka,
visea tañ¹. thui mha ta khyā³,
rve¹ ta pā³ nhañ¹, ra kā tui¹ mhā,
kiriya visik, hit hu nhac rap,
taṃ chip kvap saññ, jā cap udān amrvak tañ.

jā tat lakkhañā, rhi lui pā mū, sadd[h]ācāra chan³ guñ³ kya kui lañ si ce; nās kā³ khrok khā nok sui¹ lā, ṭikā tak sak, cakā³ thvak kui lañ³ si ce; sarup sabho jo vithi lañ³ mi ce; sarup sañkhyā lañkā naya netti mha lañ³ rhi ce; gand(!)antara kya³ thui myha kui lañ³ mhat le; hi ca pana nipāta lañ³ kya ce; mukhya phalū kārañū hu, lvay kū ma krā, upacā lañ³ ra ce; cud nhañ¹ ābho², pud myho² thok thā³ ra ce; aphre mrañ lyhañ, athañ si ka, mi i kya³ rui³ ane, anak khrok pā³, kaṃ kattā³ nā³ pran, sum³ tan pāḷi, sabho si ka, mi i kya³ rui³ ane; saddā rhac coñ Sut cañ vibhat svay prī³ prī.

After this the ms. contains the Burmese poem on six kinds of samāsa and the date which runs as follows (fol. gho² r line 7):

sakkarāj 1236 khu kachun la prañ kyo² nhac rak cane ne¹ ne sum³ khyak tī³ kyo² akhyim tvañ re³ kū³ rve¹ prī³ sañ. pu di ā nhañ¹ prañ¹ cum pā lui i.

Mss.: 269, and also Palace 64 (138).

Moggallāna: **Abhidhānappadīpikā** (Abhidhān pāth)

For details see ¹18.

Mss.: ¹18, and also (text with or without nissaya or nissaya only) GL 21; Mand 147.2, 148.3, 166–168; Oldenb 85; Palace 15 (126), 58 (87), 64 (139, 142), 67 (167); PMT I 228 (Add. 27289).

167 **Cod.Ms.Birm. 4.** SuUB, Göttingen

Description see above, 162–172.

Samgharakkhita: **Vuttodaya** (Chan³ pāth)

For details see ¹23.

Mss.: ¹23, and also (text with or without nissaya or nissaya only) GL 21; Mand 148.5, 152.6, 170–173; Palace 15 (125), 27 (51), 64 (136).

168 **Cod.Ms.Birm. 4.** SuUB, Göttingen

Description see above, 162–172.

Samgharakkhita: **Subodhālankāra** (Alankā pāth)

For details see ¹14.

Mss.: ¹14, ¹22, **208**, and also (text with or without nissaya or nissaya only) GL 21; Mand 148.4, 152.7, 172; Palace 15 (125), 27 (51), 65 (153), 67 (162); PMT I 228 (Add. 27545); Forch XXIII.

169 **Cod.Ms.Birm. 4.** SuUB, Göttingen

Description see above, 162–172.

Dhammasiri: **Khuddasikkhā**

Mss.: ¹3, ¹11, ¹25, ¹79, **215**, **333**, **334** (1), **339**; for mss. in other catalogues see **159**.

170

Cod.Ms.Birm. 4. SuUB, Göttingen

Description see above, 162–172.

Mahāsāmi: **Mūlasikkhā**

Mss.: ¹6, ¹26, 157, 173, 338; for mss. in other catalogues see 157.

171

Cod.Ms.Birm. 4. SuUB, Göttingen

Description see above, 162–172.

Dutiya Bā³karā charā to² Rhañ Paññājota: **Niyamadīpaṇī kyaṃ³** (Hi ca pana niyam aphre)

Beg. (fol. nī v): namo tassa ~ .

hi ca pana nipāta tvañ,
hi kui mrañ mū rhe¹ ayū kui,
nhac chū ma prā³ thañ rhā³ mrai se lui sa tañ³.

hū so laṅkā puik vay adhibb(!)āy kā³ hi ca pana aca rhi so nipāt pud apon³ tui¹ tvañ
hi hū so nipāt pud kui mrañ mū, thui hi hū so nipāt pud nhañ¹ ta kva phrac so nok
vākya sañ rhe¹ vākya nhañ ma thū³ ma khra³ ma kvai ma prā³ thui vākya kui pañ
thañ rhā³ ce lui so kron¹ lañ³ koñ³, chui so cakā³ hu mhat ap i hū lui so².

End (fol. tai v):

vasenabhāva nhac pā³ pra mū,
vaṅ(!)a-uju chui mrai mhu.

hū so laṅkā puik adhippāy kā³ vasenabhāva nhac pā³ nhañ pra mū vaṅ(!)avutti pra,
mukhya tuik ruik pra, hu mhat le hū lui sañ. pa, kā³, yonisomanasikārādivasena saddo
paccayo yenā ti laddhapaccayaṃ, desantaruppatti hetubhāvena calayati cittajaṃ, tañ³.
ī prayug nhuik yonisomanasikārādivasena sañ, saddo hū so pud i kriyāvisesana aphrac
kui mukhya tuik ruik ā³ phrañ¹ pra i. paccayo i ara sarup kui kā³ vaṅ(!)avutti ā³
phrañ¹ pra i. desantaruppatti hetubhāvena sañ calayati i. kriyāvisesana aphrac kui
mukhya tuik ruik ā³ phrañ¹ pra i. lhut i hū sañ kā³, thui mha i mha rve¹ rhā³ so ā³
phrañ¹ lhut sañ ma hut, arap ta pā³ nhuik phrac khrañ³ i akron³ phrac sañ kui pañ
alhut chui sañ hu calana sarup kui kā³ vaṅ(!)avutti ā³ phrañ¹ pra i. Sila phrū cvā
samā tañ krā³ paññā ā³ kron¹ krī³ mā³ mrañ¹ mrat guṇ satti satañ³ ne sui¹ vañ³ sā³
Sai-añ³ charā to² bhurā³ i paññā rañ nui¹ ma prat cui¹ so arhañ Paññājota amañ rhi
so pugguil sū mrat ā³ akrim krim aphan phan ton³ pan sa phrañ¹ pui¹ khya ap so
laṅkā vay adhippāy nhañ¹ ta kva so prayug udāharuṇ thut choñ rve¹ pra rā pra kron³
phrac so Niyamadīpaṇī amañ rhi so kyaṃ³ kui Rvhetoñ mrui¹ thāna Visuddhācāra
amañ rhi so nā sañ re³ sā³ rve¹ 1192 khu prāsuil la prañ¹ kyo² 15 rak 4 ne¹ nhuik
apri³ achum³ sui¹ rok i. Niyamadīpaṇī niṭṭhitam.

i jā pri³ lac sakkarāj kā³ 1237 khu nayun la chan³ 13 rak 4 ne¹ tvañ Niyamadīpaṇi amañ rhi so kyam³ kui re³ kū³ rve¹ pri³ i rhañ¹.

This text explains Rhañ Tipiṭakanāga's grammatical treatise in verses called Niyam. In the colophon it is stated that Rhañ Paññājota taught it to his disciples and Rhañ Visuddhācāra, a native of Rvheṭoṇ, has transmitted it into writing in 1192 B.E./1831 A.D. In BB 246 Visuddha is mentioned as the author and the title of the text is given as Hi-cha-pana niyam ahp̄ye or Tipiṭaka-niyama-dīpaṇi. The word niyam is derived from Pāli niyama or niyāma. There are not less than 31 different works called niyam by different authors. For the text commented upon in the present ms., see Niyam cā kuiy poṇ³ khyup 31 coṇ tvañ, ed. charā Ñāṇ, charā Lhuiṇ etc., Rankun: Sudhammavati Press n.d., pp. 1–6.

Dutiya Bā³karā charā to² Rhañ Paññājota (1147–1222 B.E./1785–1860 A.D.) was born in Khyoṇ³kok village in the district of Pukhan³krī³. His lay name was Ū³ An³ and he became a monk at the age of 20. He was granted the titles Paññājotābhisīrisad-dhammadhajamahādhammarājādhirājadaguru by king Sāyāvati and Paññājotābhi-vamsasīripavarālanākāradhammasenāpatimahādhammarājādhirājadaguru by king Pugam Mañ³. For his life and works see Ganthav 73f., MCK VII 409f.

Ed.: BB 156 s.v. Niyama, 246 s.v. Visuddha of Shwedaung.

Ms.: Forch XXI.

In Piṭ-st 266 (420) the date of its composition is written 1139 B.E. instead of 1192 B.E. The author's name is given as Ū³ Visuddha.

172

Cod.Ms.Birm. 4. SuUB, Göttingen

Description see above, 162–172.

Sumaṅgalasāmi: **Abhidhammatthavibhāvinī** (Ṭikā kyo²)

9 foll. after fol. tha are missing. The last fol. da ends with the portion corresponding to pp. 1–187 of the Burmese printed edition.

For details see ¹⁹⁰.

Mss.: ¹⁹⁰, 343, 344, and also Forch XVII (s.v. Abhidhammatthasangrahatika thit); Mand 123, 147.3, 147.5, 152.8; Oldenb 53; Palace 13 (109); PMT I 228 (Add. 26660), 241 (Or. 5017), 242 (Or. 5678).

173–176

Cod.Ms.Birm. 5. SuUB, Göttingen

Collection of 4 texts. Palm leaf. Wooden covers. Foll. 37; 173 foll. 9; ka-ko: Mūlasikkhā pāḷi to²; 174 foll. 5; khā-khū: Pakiṇṇakagantha; 175 foll. 12; ka-kā³: Pakiṇṇaka anak; 176 foll. 11; ka-kam: Bhikkhupātimokkha nissaya. 173–175 49,2 × 4,9 cm. 39,5 × 4,5 cm. 176 49 × 5,1 cm.

42 × 4,7 cm. **173–175** 8 lines; **176** 9 lines. 2 punch holes. Good handwriting. Marginal title: **173** Mūlasikkhā pāli to². Dated **173** sakk[r]arāj 1191 khu (1829 A.D.) vā<chui> la chan 3 rak ne¹ Tvañ sokkrā 3 gyak ti akhā; **174** sakkarāj 1192 khu (1830 A.D.) vāchui la praññ kyo² nhac rak angā ne¹ ne mvan lvai suṃ khyak ti 'ok tvañ; **175** sakkarāj 1192 khu (1830 A.D.) vāchui la chan ta chai le rak cane ne¹ ne mvan lvai suṃ khyak ti akhyin tvañ; **176** 1220 prañ¹ (1859 A.D.) tapui¹ tvaī la prañ¹ kyo² 9 rak 7 ne¹ ne 3 khyak ti³ athak akhyim tvañ. Donor **173** on the left side of fol. kai: Mruiṅun ne khañ kri Paññāsāra koñ mhu. Former owner **175** on the right side of fol. kaṃ: Mruiṅkun phun to² krī re kū rve¹ kuiv kvay pā saññ. **173–174** Pāli; **175–176** Pāli and Burmese (nissaya). **173** Prose and verse; **174–176** prose.

173 Cod.Ms.Birm. 5. SuUB, Göttingen

Description see above, 173–176.

Mahāsāmi: **Mūlasikkhā**

Mss.: ¹⁶, ¹²⁶, **157**, **170**, **338**; for mss. in other catalogues see **157**.

174 Cod.Ms.Birm. 5. SuUB, Göttingen

Description see above, 173–176.

Pakiṇṇakagantha

Beg. (fol. khā v): anulomaphalehi, saddhinavamahāphalāni ca, sesāni vanamūla-khandhatacapaṇṇapuppha-aṭhikandakamattakasilesapiṭṭhakalirasañgh(!)ātāni^a bhat-tāsupeyānurūpāhārakiccāsammattāni^b. vatthu santi tāni aggipākāni vā hontu. apākāni vā. khādaniyā nāma, taṃ sabbam bhojanīyakhādaniyaṃ kāle paribhuñjītuṃ vaṭṭati, vikāle paribhuñjantassa pācittiyaṃ. Yāmakālikaṃ nāma, anulomapāṇehi saddhi-aṭṭhapāṇāni taṃ arun(!)uggamanakālato paṭṭhāya yāva arun(!)uggamanam [manam] yāmam kālam atthi, tāva sati pipāsapaccaye paribhuñjītabbato yāmakālikaṃ nāma.

End (fol. khu r): ekaṃ dāyajjan ti gilānupaṭṭhako upasampanno vā sāmaṇero vā, gī(!)hi vā, eko dāyādo, tasmim kālaṅkate upacāy(!)asimāyaṃ samukhī bhūto saṃgho eko dāyādo. āgatāgatacatudisasamgho eko dāyādo ti. etesu paricchinnadāyajjadāyā-desu pattañ[ñ] ca ticivarañ[ñ] ca, gilānu. paṭṭhakānaṃ dātamma. lahuka<bha>ṇḍañ[ñ] ca lahukaparikkhānañ[ñ] ca samukhibhūtasamghassa dātamma. garukabhaṇḍañ[ñ] ca garukaparikkhārañ[ñ] ca kassaci puggalassa vā gaṇassa saṃghassa vā mūlachajjavasena avisajjitvā avibhajjitvā cātudisasamghassa paribhogacchāya^c niyadetabbo. idaṃ vinicchayaṃ saṃlakkhantena bhikkhunā matakabhikkhuno santakaṃ vibhajjitamma. Bhājanīyakaṇḍam chaṭṭham niṭṭham.

Sabbaratanasannicar(!)a paṭiṭṭhokāse Ratanāsiṅghā(!) [rata]nāmake rājaṭṭhāniye ādi-kammikassa dhammarājassa ācariyena therena caritaṃ^d. mantabuddhasissānaṃ

saṅkhepena avādattāya gaṇācariyasamuhā suviññey(y)avinicchayaṃ pakīṇṇakaṃ nibuddhasikkhācārayuttam^c imaṃ gand(!)aṃ niṭhitaṃ. taṃ sādhave sādhukaṃ uggahettabbaṃ. Pakīṇṇakagandh(!)apāṭho niṭhito.

akkharā ~.

ho to² mū saññ atuiñ³ praññ¹ pā luiv i. pu di ā nibbānapaccayo ti. idaṃ puññaṃ āsavakkhayaṃ vahaṃ hotu.

sakkarāj 1192 khu vāchuiv la praññ¹ kyo² nhac rak aṅgā ne¹ ne mvan lvaī suṃ khyak tī 'ok tvañ Pakiṇṇaka pāḷi to² kuiv re, kū rve¹ prī praññ cum bā i. re kū ya so akrui³ kuiv mi khañ pha khañ charā samā aphuiṃ aphvā chve mruiv sā³ khyañ chve mruiv ññātakā mha ca rve¹ re mre rhañ mañ mha ca rve¹ athak kuiv bhavak 'ok kuiv Avij(!)i cakkyavalā nhuik ne kuṃ so lū nai brahmā naraī prittā taricchan asūrakay Yamado Yamaka Yama lha Ya<ma>mañ mha ca rve¹ Vasumḍ(!)are ī mre krī³ saññ akyvannut i sakse phrac ce so. a<myha> ve ra so akrui kuiv nibbān ra sañ bhava tuiñ 'oñ 'it(!)chāsaya luiv sa myha sañ praññ cum[m] ce sov.

The text deals with the Vinaya rules. In the colophon it is stated that the author was the preceptor of the king of Ratanāsīṅgha (Kun³bhoñ). The names of the king and the author are not mentioned. For the nissaya of this text see 175.

^a °silesa°, kalīra°

^c paribogattāya

^e nibaddha°

^b °sūpeyyā°

^d racitaṃ

175

Cod.Ms.Birm. 5. SuUB, Göttingen

Description see above, 173–176.

Pakiṇṇaka anak (Pakiṇṇaka nissaya)

Beg. (fol. ka v): namo tassa ~. ahaṃ nā sañ, sabbalokānaṃ khap sim so loka tuiṃ i, pahitaṃ pūjo² ap so mrat so guṇ rhi to² mū dha so, lobhādimalavanditaṃ^a lobha rhi so kilesā tañ hū so aññac akre³ kuiv an to² mū prī dha so, Buddhaṃ mrat cvā Bhurā³ kuiv, vandāmi rhi khuiv³ pā i. vanditvā rhi khuiv³ ū rve¹ saddham<m>añ ca sū to² koñ tuiṃ sañ khyī³ mvan ap dha so mag le taṃ phuīl le taṃ nibbān pariyaṭṭi hu chuiv ap so chay pā³ so tarā³ to² kuiv laññ, vandāmi rhi khuiv³ pā i. vanditvā rhi khuiv ū rve¹, uttamaṃ kyo² jo so sū tuiṃ thak athū³ sa phrañ¹ kyo² jo so nhut ap prī so avijjā rhi dha so, gan(!)añ ca maggaṭṭhan le yok phalaṭṭhan le yok hu chuiv ap so ariyā rhac yok kuiv laññ, vandāmi rhi khuiv³ pā i. vanditvā rhi khuiv³ ū rve¹, me nā i, garugaravo ca charā mrat tuiṃ kui lañ, vandāmi rhi khuiv³ ū rve¹, bhikkhūnaṃ rahan tuiṃ i sutavaddhāya akrā³ amrañ pvā³ je khyañ ñhā, suviññeyya vinicchitaṃ si lvay so achun aphrat lañ rhi dha so, pakiṇṇakaṃ pruiṃ prvam³ so sikkhāpud cakā³ lañ rhi dha so imaṃ gandh(!)aṃ ī kyam kuiv, samāsenā akyañ³ ā³ phrañ¹, pavakkhāmi chuiv pe lattan¹.

ī nhac gāthā kā³ paṇāmapubbakagandh(!)ārambha tañ.

cattāri le³ pā³ kum so, kālikāni kālika tuiṃ kui, veditabbāni si ap kum i. kathaṃ

veditabbāni abhay saññ tuiv nañ hū mū kā³, yāvakālikañ ca yāvakālika lañ koñ, yāmakālikañ ca yāmakālika lañ koñ, sattāhakālikaṃ lañ koñ, yāvajivakañ ca yāvajivaka lañ koñ. iti suiv, cattāri le pā³ kum so, kālikāni kālika tuiv kui, veditabbāni si ap kuṃ[m] i. tattha thuiv le pā³ so kālika tuiv tvañ, arunuggamato āruṃ tak so akhā mha, yāva maj<jh>āntike kāle akrañ mvan tañ so kāla tuiv 'oñ, paribhuññitabbam suṃ choñ ap so, bhojañ(!)iyaṃ khādaniyaṃ bhoc(!)aññ khai bhvay sañ, yāvakālika mañ i. tattha vacane thuiv bhoc(!)aññ khai phvay hū so cakā³ nhuik, bhojañ(!)iyaṃ nāma bhoc(!)aññ mañ kā³, bhojanāni bhoc(!)aññ tuiv sañ, pañca nā pā³ tuiv tañ. katamāni abhay sañ tuiv nañ hū mū kā³, odino thamañ³, kumāso mayo mun, satthu muṃ[m] luṃ, maccho nā³, mamsaṃ amai³, iti suiv¹, bhojanā bhoc(!)aññ tuiv tañ. khādaniyaṃ nāma khai bhvay mañ sañ kā³, pañcabhojanīyañi nā³ pā³ so bhoc(!)aññ tuiv kui, tḥapetvā thā³ rve¹, sattadhaññāñi vā capā³ myuiv³ khu nhac pā³ tuiv kui lañ koñ, dhaññānulomāni vā kytit aca rhi so capā³ myuiv³ khu nhac pā³ nhañ¹ lyo kum sañ tui kui lañ koñ, anulomaphalehi sī³ krī³ kuiv³ pā³ ā³ lyo² so asī³ tuiv nhañ¹, saddhi akva, navamahāphalāni ca kuiv³ pā³ so sī³ krī³ tuiv kui lañ koñ, sesāni chuiv ap prī sañ mha kyañ kuṃ so, navamūlatacapaṇṇapuppha-āḥika<nda>kamattakasilesa piṭhakali(!)-rasañkhātāni to sac mrac pañ caññ akhok arvak apvañ¹ ace¹ aphu añok ave amhun aññvan¹ hu chuiv ap kuṃ so, bhattasupeyyānurūpāhāra kiccāsamattāni thamañ hañ nhañ¹ lyo² so āhāra kicca kuiv prū khrañ nhā cvan nhuiñ kun so, vatthu(!)ni vatthu tuiv sañ, santi rhi kuṃ i. tāni thui vatthu tuiv sañ aggipākāni vā mī³ phrañ¹ kyak sañ mū lañ³, hontu phrac ce kuṃ, apākāni vā ma kyak kuṃ sañ mū lañ hontu phrac ce kuṃ, khādaniyaṃ nāma khai phvay mañ i.

End (fol. kā³ r): imaṃ vinicc(!)ayaṃ i suiv chuiv khai¹ prī so achum aphrat kuiv saṃlak[ka]khaṃ(!)tena koñ cvā mhat sa phrañ¹, bhikkhunā rahan saññ mataka-bhikkhuno se so rahan i, saṅghikaṃ sañ(!)ghika phrac so uccā kuiv, vibhacch(!)i-tabbam ve bhan ap i. Pakinn(!)aka nitth(!)itaṃ aprī praññ cuṃ prī i.

sakkarāj 1192 khu vāchuiv la chan ta chai le rak cane ne¹, ne mvan lvaī suṃ khyak tī akhyin tvañ Pakinn(!)aka vinaññ kuiv re kū rve¹ prī 'oñ mrañ sañ lū rhañ sādhu kho² ce so. re kū ra so kruī³ nibbānapaccayo hoti. pu di ā, āsavakkhayaṃ vahaṃ hoti. i mhu akruī kui mikhañ pha khañ charā smā buiv bvā chve ññā ta kā mha ca rve¹ re mre rhañ mañ mhā athak kuiv bhavak 'ok avij(!)i cakkravalā nhuik ne kuṃ so lū nap brahmā naraī prittā taricchan <a>sūrakay ca rve¹ amyha ve pā i.

This is the nissaya of the ms. 174. The author is unknown.

^a °vamitaṃ

176

Cod.Ms.Birm. 5. SuUB, Göttingen

Description see above, 173–176.

Paṭhama Bā³karā charā to² Rhañ Dhammābhinanda: **Bhikkhupātimokkha nissaya**

Beg. (fol. ka v): namo tassa ~. upus 'im sim aprañ nhuik, ta myok lhañ³ khron³ lañ³ koñ³, upus 'im sim nhuik, chīmī³ thvan³ khrañ³ lañ³ koñ³, nerā khañ³ krañ³ nhañ

takva, sok suṃ³ choṅ re tañ thā³ krañ³ lañ³ koñ³, ī suiv¹ 4 pā³ kun so, thui kaṃ tuiv¹ kui, uposathassa suddhesaṃ upus kaṃ ṅ saṃghā cañ ve sañ mha rhe¹ aphui¹ nhuik, pru ap so kroñ¹ pubbakaraṇa tuiv¹ hū rve¹ aṅṅakathā charā tuiv¹ sañ, mīn ap kun ṅ.

End (fol. kaṃ r): thuiv pātimok nhuik aluṃ cuṃ so rahan tuiv¹ sañ sā lyhañ ñī ṅvat kun sañ phrac rve¹, aṅṅi ṅvat vam mrok kun sañ phrac rve¹, ṅrañ³ khuṃ khrañ³ ma rhi kun sañ phrac rve¹, ma lvan ma krū³ krañ³ nū³ cit sat kyat kyat kyañ¹ ap i. ī sañ lyhañ Bhikkhupātimok prī ṅ hu mhat le. Bhikkhupātimok sañ prī ṅ. Vitthāruddesa sañ 5 khu mrok tañ³.

1220 prañ¹ tapui¹ tvaī la prañ¹ kyo² 9 rak 7 ne¹ 3 khyak tī³ athag akhyim tvañ Napyañ³ mū thut anak sak sak re rve¹ prī ṅ. nibbān prañ³ kroñ³ koñ³ mhu aphui¹ vene tuiv¹ kui aphui¹ ve ṅha ra pā ce so.

In the colophon the reference for the author is written as Napyañ³ mū, i.e. Napyañ's (nissaya-)version. The word Napyañ³ is the abbreviated and incorrect form for Nvā³prañ³. The monk Nvā³prañ³ charā to² Rhañ Munindasāra has transmitted into writing the teachings of his preceptor Paṭhama Bā³karā charā to² Rhañ Dhammābhīnanda. Ms. 247 contains the same nissaya by the same author but is slightly different from the present ms. which has no prologue and epilogue.

For different nissayas see 188, 195, 285–288.

Mss.: 247; cf. 188, 195, 285–288.

177–180

Cod.Ms.Birm. 6. SuUB, Göttingen

Collection of 4 texts. Palm leaf. Wooden covers with partially gilded edges. Foll. 180: khi–taṃ; 177 foll. 47: khi–ṅo²: Mahāsatipatthāna sut nisya (4 folls. are foliated ṅi, dutiya ṅi, tatiya ṅi and ṅi; this last fol. ṅi contains the same text as tatiya ṅi, so that it is cancelled by writing pyak on the left margin of (last) fol. ṅi v; the text of the first 3 foll. is in order); 178 foll. 18: ṅo²–chī: Anattalakkhaṇa sut pāṭh and nissaya; 179 foll. 9: chī–ja: Dhammacakrā (Dhammacakkapavattana sutta) pāṭh and nissaya; 180 foll. 106: jā–taṃ: Asubhābhāvanā mahākappa kyam³ (incomplete). 177–178 the left-side edges of foll. khi–gi are damaged. 49 × 5,4 cm. 39,2 × 4,8 cm. 9 lines. 2 punch holes. Partially gilded. Good handwriting. Marginal titles: 177 Mahāsatipatthān nisya; 178 Anattalakkhaṇa sut pāṭh to², Anattalakkhaṇa sut nisya; 179 Dhammacakrā pāṭh to², Dhammacakrā nisya; 180 Asubhābhāvanā mahākappa kyam³. No date. 177–179 Pāli and Burmese (nissaya); 180 Burmese and Pāli. Prose.

177

Cod.Ms.Birm. 6. SuUB, Göttingen

Description see above, 177–180.

Aṅṅama ṅṅonkan charā to² Ū³ Budh, Rhañ Jambudīpadhaja or Rhañ Cakkinda: Mahāsatipatthānasutta nissaya

The beginning of the text is missing. It corresponds to the text of the printed ed. (Mahāsatiṭṭhānasut nissaya, publ. Hamsāvati pāḷi charā aphvai¹, Rankun 1955, pp. 54–159). The author wrote this nissaya in 1195 B.E./1833 A.D.

For a different nissaya see **313**; for the author see ¹**132**.

Mss.: cf. **313**, and also (texts with or without nissaya or nissaya only) Palace 59 (94), 62 (120), 67 (165, 168), 69 (185); PMT I 223 (Add. 10560 AB).

178 Cod.Ms.Birm. 6. SuUB, Göttingen

Description see above, 177–180.

Anattalakkhanasutta pāṭh nissaya

Here only the beginning and end of the nissaya are quoted.

Beg. (fol. nā³ r): Bārāṇasiyaṃ, Bārāṇasī amaṅṅ rhi so, nagare, praṅṅ nhuik, Isipatanavhaye, paccekabuddhā tui¹ i kya rā phrac rve¹ Isipatana amaṅṅ rhi so, vane, sā³ ṅhāk tui¹ ā³ bhe³ mai¹ pe³ rā Migadh(!)ā vun to nhuik,

End (fol. chī r): jinavacananadī, mrat evā Bhurā³ i cakā³ to² mrat piṭakat suṃ³ puṃ taṅṅ³ hū so mrac krī³ saṅṅ, ciraṃ, kāla rhaṅṅ evā, vat(!)atu, suṃ puṃ laṅṅ ṅṅā³ nat lū myā³ kui, cī pvā³ choṅ lyak. ma pyak ma cī³ taṅṅ pā ce sa taṅṅ³. Anattalakkhaṇa sut nissaya pri³ i.

The author is unknown. For further information on this text and authors of nissayas see **316**.

Mss.: **316**, and also Palace 56 (72), 63 (131), 69 (184).

179 Cod.Ms.Birm. 6. SuUB, Göttingen

Description see above, 177–180.

Dhammacakkapavattanasutta pāṭh nissaya

Here only beginning and end of the nissaya are quoted.

Beg. (fol. chū r): catusaccam, saccā le³ pā³ kui, pakāsento, pra to² mū so, lokanātho, lū tui¹ i kui³ kvay rā phrac to mū so mrat evā Bhurā³ saṅṅ.

End (fol. ja r): tassa āyasmato, thui arhaṅ Aṅṅāsi Koṅḍaṅṅ ā³, sāva upasampadā, thui ehi bhikkhu paṅcaṅ³ aphrac sā lyhaṅ, ahosi, phrac i. Dhammacakkapavattanasuttaṃ, Dhammacakkapavattana sut saṅṅ, niṭṭhitam, pri pri³. vāchui la praṅṅ¹ ne arhaṅ Koṅḍaṅṅa ther sotāpan phrac saṅ. la praṅṅ¹ kyo² ta rak ne¹ Vappa ther sotāpan

phrac sañ. nhac rak ne¹ Bhaddhiya ther sotāpan phrac sañ. suṃ³ rak ne¹ Mahānāma ther sotāpan phrac ð. le³ rak ne¹ Assaji ther saññ sotāpan phrac sañ. nā³ rak ne Anattalakkhaṇa sut ho rve nā³ pā³ luṃ³ rahantā kri³ phrac ð.

The author is unknown.

180

Cod.Ms.Birm. 6. SuUB, Göttingen

Description see above, 177–180.

Pan³thū³ charā to²: Asubhabhāvanā mahākappa kyam³

Beg. (fol. jā v): namo tassa ~. ati-ukkaṭṭha dvipaduttama ññāṇa thoñ mhū³ guṇ to² thū³ phrañ¹ kye³ jū³ to² poñ³ thoñ soñ³ kuṭe tvak re mhat thin³ gaṇan³ sin³ phrañ¹ yut sim³ khrañ³ ñhā ma tat rā 'oñ pathabyā mre re akin³ luṃ³ bhūṃ cañ chum³ laññ³ bhun³ to² guṇ naṃ¹ mvhe³ krū nham rve¹, rap tan¹ khrañ³ ñhā ma tat rā so Sammāsambuddha anuttara acac dhammarāj co phyā³ Bhurā³ sabaññu bhun³ khoñ saññ rvhe ññoñ buddhahe mre vajirā bodhi ññā vay caṃ pay to² mū cañ akhā, saccā le³ pā³ mrat tarā³ kui puñ³ khyā³ mhan hut khut phrat thañ lan³ kyan krvañ ma rhi mrañ si to² mū so naññ¹ to² ara, Tampadīpa Mranmā nuiñ nam kri³ vay guṇ si³ guṇ thū³ ññañ thū³ sū mvan alvan thvan³ khā³ rā, nāgarā ratṭha Kūkhan³ ñay thāna tvañ cañ kray sikkhā candā suiv cum lok ña sa phrañ¹ sekkha sū mvan sū to² cañ hu, kyo² thañ ññvan lū³ tan khui³ mrū so Pan³thū³ chrā to² bhurā³ kri³ saññ myā³ prā³ hindagū khap sim³ sū tui¹ ā³ sanā³ krañ nā mettā rhe¹ thā³ to² mū sa phrañ¹ ma sañ tañ¹ so nhac luṃ³ svañ³, khum mañ khrañ³ sabho myā³ kui phay rhā³ phrat tok rve¹ sañ¹ tañ¹ so nha luṃ³ thā³ saṃsarā bhe³ myā³ mha kvay khrañ³ rā nibbān kui mrañ lyhañ cvā rok ce khrañ³ ñhā, cattāri 'māni bhikkhave ariyasaccāni aca rhi saphrañ¹ muni thvat tañ bhurañ co phyā³ ho krā³ to² mū saññ kui, lū buil sattavā sekkhā-sekkha hū sa myha tui¹ vay sū to² nvay cac phrac kri³ phrac kra so sū myā³ mhā bhāvanā asubha cī³ phrañ kra rā tvañ, ññān(!)ānuloma carita alyhok, khyañ¹ thok sak vañ rve¹ chañ khyañ pvā³ myā³ kra ce khrañ³ ñhā, khandhā rup ka koṭṭhāsa tui¹ mhā subha ma mak, cak chuk ca rā upamā upameyya amyā³, Bhurā³ ho desanā Mranmā anok, adhibb(!)āy anok athvak myā³ kui chan³ prā³ tañ¹ tay asvay svay so upamā tui¹ phrañ¹ nhac sak lok cvā sā yā krañ nū³ bhvay, sū to² nvay sū to² mrat tui¹ nhañ¹ lyhok pat saññ tak alvan lyhok pat so, kappa kyam³ thū³ pvā³ lū sādhu, ð kyam³ ma kui Pañcamasaṅgāyanā tañ bhurañ mañ³ phyā³ rhu cā³ chañ khrañ to² mū lui lha rve¹ kha ya l(y)ok thā³ saññ ara re³ sā³ cī man to² mū so, ð Asubhabhāvanā mahākappa kyam³ thū³ kui, Pyañ³manā³ mrui¹ apuiñ Kraññ toñ Rechañ³ mrui¹ sū kri³ Moñ Lū Kale³ saññ, laññ³ koñ³ kyam pe mū mhan kui ra rhi kraññ¹ rhu ra sa phrañ¹ mit chve amyā³ tui¹ ā³ pro krā³ kraññ¹ rhu ce rā, krā³ nā ra sū amyā³ ka pañ alvhan lyhañ nhac sak kra sa phrañ¹, la mañ ð aroñ kui toñ kyvan³ sā ma ka le³ kyvan³ luṃ³ rhu mrañ kra ra sa kai¹ sui¹, ve ñha lhū dān³, phrañ¹ mhu rhu mrañ chañ khrañ ñha luṃ³ svañ³ kra ce ran Mantale³ mrui¹ anok prañ 26 bhī lan³, Mranmā tāra satañ cā puṃ nhip tuip tvañ, mhan kan se khyā cvā cak tañ puṃ nhip lup choñ pā sa taññ³. cattāri 'māni bhikkhave ariyasaccāni. katamāni cattāri.

dukkhaṃ ariyasaccaṃ, dukkhasamudaya ariyasaccaṃ, dukkhanirodha ariyasaccaṃ, dukkhanirodhagāminipaṭipadā ariyasaccaṃ. imāni kho bhikkhave cattāri ariyasaccāni.

End (fol. tam v): akrañ akhā se le ÿ, thui akhā susān taca prañ sui¹ cvan¹ prac luik kra le ÿ. thui akhā laññ se so kron¹ cvan¹ pac saññ, min ma pañ mhan ÿ, Yokkyā³ pañ mhan ÿ hū so amhat saññā saññ ma proñ³ se³, ma prok se³ phrac le ÿ. yañ³ anak sabho kui, anattaniya-atta-vipallāsa hū so desanā mha thui desanā kui ve bhan saññ ÿ acvam³ phrañ¹ thup yū ap si ap so anitthiyaṃ itthivippallāso, apurise purisavippallāso hū so desanā phrañ¹ pri³ ce ap ÿ. anitthiyaṃ min ma ma hut so rūpakkhandhā nhuik itthivippallāso min ma hū rve¹ bhok pran khrañ, rhu khrañ³, lvai³ khrañ³ saññ, hoti ÿ. puriso yokkyā³ ma hut so rūpakkhandhā nhuik, purisavippallāso yok<kyā³> hū rve¹ bhok pran khrañ³, rhu khrañ³ lvai khrañ³ saññ, hoti ÿ. thui mha ta pā³ khve³ prittā apon³ saññ maṃsacakkhu phrañ¹ ma mrañ ca koñ³ ma ap sa kai¹ sui¹, thui atū sampaticchuiñ ca so cit kui laññ³ maṃsacakkhu phrañ¹ kraññ¹ so² laññ ma mrañ ap ma mrañ koñ³, mrañ ap so sabho pañ ma rhi. ÿ sui tū han akhrañ³ arā kui cintāmaya ññāñ phrañ kraṃ ap saññ hū lui so². anidassanā ma mrañ ap so sabho rhi kun so, dhammā, cit ta khu 90, cetasik dvepaññā, rūpāruṃ saññ krañ kun so rup sattavisa tarā³ tui saññ, samvijjanti, paramattha ā³ phrañ thañ rhā³ rhi kun ÿ. yañ³ chui ap khai¹ pri³ so naññ³ phrañ¹ abhan ta lai lai³ suñ³ sat chañ khrañ saññ (...)

The ms. deals with the doctrine of the four noble truths and the meditation on asubha. It is an incomplete ms. copy made from the printed edition published by Mrammā tāra satañ³ cā Press, Mantale³ (for another ms. copy from a printed edition see also above, 186). In the publisher's introduction quoted above it is stated that Moñ Lū Kale³, the headman (sub-collector) of the town Rechañ³ in the district of Pyañmanā³ (Pyinmana), had found a ms. of that text, which was written by Pan³thū³ charā to² of Kū³khan³ on the request of the king Mañ³tun³. The author and the text are not traceable in the literary sources. In Palace 44 is listed the work Asubhabhāvanādīpanī written in 1217 B.E./1855 A.D. But we do not know whether it is identical with the present text or not.

181–182

Cod.Ms.Birm. 7. SuUB, Göttingen

Collection of 2 texts. Palm leaf. Wooden covers. Foll. 54; **181** foll. 10: ka–ko²: Mahāsati-paṭṭhānasutta and some extracts from canon and commentary; **182** foll. 39: ka–ghi: Pārami to² khañ³ pyui¹; 5 blank leaves. Damages on **181** fol. ko², **182** foll. kai–ko², khi, khe, gha–ghi. **181** 50,5 × 6,3 cm. 41 × 5,5 cm. **182** 49,5 × 6 cm. 40 × 5,5 cm. 10 lines. 2 punch holes. Very good handwriting. Marginal title: **181** Satipaṭṭhān pāṭh. Dated **181** sakkarāj 1263 khu (1902 A.D.) tapui¹tvai³ la chan³ 6 rak 5 ne¹ ne 2 khyak ti³ kyo² akhyim; **182** no date. Donor **181** (noted on the right margin of the reverse side of all foll.): Charā Ū³ Rvhe Rui³ Ma Mai³ Rui³ koñ³ mhu. **181** Pāli; **182** Burmese. **181** Prose; **182** verse.

181

Cod.Ms.Birm. 7. SuUB, Göttingen

Description see above, **181–182**.

Mahāsatipatṭhānasutta

The ms. contains the complete text of the Mahāsatipatṭhānasutta, corresponding to DN vol. II, pp. 290–315 of the PTS edition. At the end of the sutta, on the foll. ko and ko², several small extracts from canonical texts and a commentary are added together with their nissaya, viz. *Ānguttaranikāya* (PTS ed.); *Jātaka* I, 169 (Fausbøll's ed.); *Sumaṅgalavilāsinī*, p. 767f. (PTS ed.); *Paramatthajotikā* I, p. 29 (PTS ed.); *Majjhimanikāya* I, p. 46 (PTS ed.).

Mss.: **311, 312, 314**; for mss. in other catalogues see **177**.

See CPD 2.1.

182**Cod.Ms.Birm. 7.** SuUB, Göttingen

Description see above, **181–182**.

Rhañ Silavaṃsa or Mahāsilavaṃsa: **Pāramī to² khan³ pyui¹**

The text is identical with that of the Burmese printed edition (Pāramī to² khan³ pyui¹, ed. Do² Mrañ¹ San³, Rankun: Buddha Sāsana Council Press 1965, pp. 45–262, stanzas 1–153). The last portion is missing. The Pāramī to² khan³ pyui¹ is one of the most famous Burmese classical poems. It is based on the verses of Sumedhapatthanā-kathā of Buddhavaṃsa (I, 59–187 of PTS ed.).

Rhañ Silavaṃsa or Mahāsilavaṃsa (1453–1518 A.D.), one of the four famous and well-known monk-poets (Rhañ le³ pā³) in the history of Burmese literature, was born in the district of Toṅtvañ³krī³. He took ordination and studied under Natmī³lañ¹ charā to². At the age of 40 he went to Ava where the king Mañ³khōn granted him the title Silavaṃsadhajamahārājaguru and donated the monastery Ratanā bimān. He composed many pyui¹, ratu, epistles, chronicles, ovāda chuṃ³ ma cā etc. For his life and works see MCK VIII 469–473, CMA 19, Ganthav 3–4, HBL 40–53.

Mss.: **422**.

183–189**Cod.Ms.Birm. 8.** SuUB, Göttingen

Collection of 7 texts (arranged in 5 sections). Palm leaf. Wooden covers with partially gilded edges. Foll. 110: ka–kaṃ, ka–jū and ka³–khai; **183** foll. 5: ka–ku: Maṅgala sut pāṭh and nissaya; **184** foll. 4: ku–ko: Apraṅ 'oñ khrañ³ pāṭh and nissaya (Aṭṭhajayamaṅgalagāthā); **185** fol. 1: ko–kaṃ: Vā to² cañ bhurā³ rhi khui³; **186** foll. 21: ka–kho: Vinaññ³ Pātimok cañ mhat cu; **187** foll. 15: kho²–gā³: Bhikkhupātimokkha pāṭh; **188** foll. 54: gha–jū: Bhikkhupātimokkha nisya; **189** foll. 9: kā³–khai: Parit kri³ pāḷi to² (on the title fol. of this section is written: 5 nampāt); the first and last foll. of all sections are tied together with some blank leaves. 47 × 5 cm. 37,5 × 4,3 cm. 8 lines. 2 punch holes. Partially gilded. Good handwriting. Titles on

the title foll.: **183–184** Maṅgala sut, 'Ōṅ khraṅ³ 8 pā³; **186** Vinaññ³ Pātimok caṅ mhat cu; **187** Pātimok pāṭh; **188** Pātimok nis(s)ya paññap(p); **189** Parit kri³ pāli to² 5 nampāt (i.e. no. 5). Marginal titles: **183** Maṅgala sut; **184** Praṅ 'ōṅ khraṅ³; **188** Pātmok nis(s)ya; **189** Parit kri³ pāli. Titles of the contents written on one of the wooden covers: Maṅgala sut, 'Ōṅ khraṅ³ 8 pā³, Vā chui caññ, Parit kri³ pāṭh, laṅ³ koṅ³ nis(s)ya (this Parit kri³ nisya is not found in the ms.), Bhikkhupātimok pāṭh, laṅ³ koṅ³ nis(s)ya, Pātimok caññ mhat cu. Dated **183–185** sakkarāj 1246 khu (1884 A.D.) to²salaṅ³ la praññ¹ kyo² 10 rak 1 (n)āṅganve ne¹ ne mvan³ ti akhyim; **186** sakkarāj 1246 khu (1884 A.D.) vāchui la chan³ 11 rak krāsapade ne¹ ne mvan ti akhyim tvaṅ; **187** sakkarāj 1246 khu (1884 A.D.) vāchui la praññ¹ kyo² khyok rak sokkrā ne¹ ṅña ne 4 khyak tī³ kyo² akhyim; **188** sakkarāj 1246 khu (1884 A.D.) to²sa(laṅ³) la praññ¹ kyo² 5 rak 3 gā ne¹; **189** sakkarāj 1246 khu (1884 A.D.) sataṅ³kyvat la chan³ 9 rak ta(na)ṅganve ne¹ naṅ nak rhac nāri akhyim. Donor **183–185** (written in the colophon on fol. kam): Ū³ Nanda i koṅ³ mhu cā phrac saññ. Another name of the donor together with the date is found on the right side of fol. ka: 1269 khu taṃchoṅmun³ la chan³ 7 rak ne¹ (November 11, 1907 A.D.), Mo²lamruiṅ mru¹ An³va kyon³ bhun³ bhurā³ Ū³ Cāritta i ārammikadhamma saṅghika lhū thā³ i, i.e. Ū³ Cāritta from the An³va monastery of Mo²lamruiṅ (Moulmein) had donated to that monastery as Saṅghikavatthu. The remaining 4 texts **186–189** are also donated to the same monastery, probably by the same donor (on the right margin of the beginning foll. is written: An³va kyon³ aram saṅghika lhū thā³ i). These 7 (**183–189**) and 33 other mss., viz. 14 owned by Det Kungelige Bibliotek, Copenhagen (GL 12, 14, 16–18, 22, 23, 26, 45, 46, 48, 51, 52, 61) and 19 (**153, 206, 253–256, 259–264, 317, 341, 343, 353, 367, 371, 399**) in the possession of the Staats- und Universitätsbibliothek, Göttingen (SuUB) form part of a collection, donated 1907 by Ū³ Cāritta of Moulmein to his own monastery. Former owner of the whole ms. written on both wooden covers: Kui Nu cā. **183, 184, 188** Pāli and Burmese (nissaya); **185** Burmese; **186** Burmese and Pāli; **187, 189** Pāli. **183, 184** Pāli in verse and Burmese in prose; **185, 189** verse; **186–188** prose.

183

Cod.Ms.Birm. 8. SuUB, Göttingen

Description see above, **183–189**.**Maṅgalasutta pāṭh nissaya**

Here only the beginning and end of the nissaya portion are quoted.

Beg. (fol. kā v): bhante Kassapa, arhaṅ Mahākassapa, idaṃ suttaṃ, i Mahāmaṅgalasut to² kuiv, me mayā Ānandatherena, nā Ānandā mather saññ, bhagavato mrat cvā Bhurā³ i, samukhā, myak mhok to² mha, evaṃ i sui¹,

End (fol. ku r): sabbattha, khap sim³ so iriyā pud tuiv¹ nhuik, sotthi, khyam³ sā khraṅ³ suiv, gacchanti, rok kun i. etaṃ aṭṭhatimsamaṅgalāni, i suṃ³[m] chay rhac pā³ so maṅgalā tarā³ to² saññ sā lyhaṅ tesam, thuiv nat lū tuiv ā³, uttamaṃ, mrat cvā tha so, maṅgalaṃ, maṅgalā naññ i hū rve¹, tvaṃ, saṅ nat sā³ saññ, gaṅhāhi, mhat le lo¹. Maṅgalasuttaṃ niṭṭhitam. Maṅgala sut pāṭh anak prī³ i.

The author of this nissaya of the most widely used paritta text, which forms the fifth section of the canonical Khuddakapāṭha (CPD 2.5.1), is unknown.

Ed.: For Maṅgalasutta pāṭh see SMP 3–4, TAC 140–142.

For a similar nissaya see **198**.

For different nissayas see **190, 201, 284**.

Mss.: cf. **190, 198, 201, 284**, and also Cab III 3,4; GL 61; Palace 54 (58); PMT I 242 (Or. 6451 A).

184

Cod.Ms.Birm. 8. SuUB, Göttingen

Description see above, **183–189**.

Apraṅ 'oṅ khraṅ³ pāṭh nissaya (Aṭṭhajayamaṅgalagāthā pāḷi nissaya)

Here only beginning and end of the nissaya portion are quoted.

Beg. (fol. ku v): yo yā ti so, akraṅ suiv¹ so sabho laṅṅ³ rhi to² mū tha so, munindo, rahan³ ta kā tui¹ i maṅ³ thvaṭ mhan kaṅ³ saṅṅ, sāvudhantaṃ, se nat mī³ pok, amrok cin proṅ³, khyvan³ toṅ³ lhan ma, dhā³ lhan ca so lak nak kariyā nhaṅ¹,

End (fol. ko r): aggaṃ, lū tvaṅ mrat nui³ koṅ³ kyui³ pe³ tat, mrat thak mrat laṅṅ³ phrac tha so, jay[y]amaṅgalaṃ, cui rin soka byābh(!)āra nhaṅ¹, kroṅ¹ kra kaṅ³ prok, lan¹ krok bhe³ dān, khap sim³ ran kui, pāy lvhan 'oṅ tat, koṅ³ mrat khyam³ sā, maṅgalā saṅṅ, hotu, phac ce sa taṅṅ³. 'Praṅ 'oṅ khraṅ³ anak pī³ i.

In Burma there are two sets of Jayamaṅgalagāthā, viz. Apraṅ 'oṅ khraṅ³ and Atvaṅ³ 'oṅ khraṅ³. Apraṅ 'oṅ khraṅ³ is identical with the Aṭṭhajayamaṅgalagāthā. For Atvaṅ³ 'oṅ khraṅ³ see below, **230**.

Ed.: For Apraṅ 'oṅ khraṅ³ pāṭh see TAC 29–30; BB 93 s.v. Jaya-Maṅgala-Gāthā.

For different nissayas see **191, 229, 262**.

Mss.: (text and nissaya:) **191, 229**, (text only:) **218**, (nissaya only:) **262**.

See CPD 4.5.2.

185

Cod.Ms.Birm. 8. SuUB, Göttingen

Description see above, **183–189**.

Vā to² caṅ bhurā³ rhi khui³

It is a Burmese poem about the 45 vassas (lent) of the Buddha. The author of this kind of prayer (Bhurā³ rhi khui³) is unknown. It is identical with slight variations with the text Vā chui caṅ bhun³ to² guṅ to² bhvai Bhurā³ rhi khui³ in: Guṅ to² poṅ³ khyup Bhurā³ rhi khui³ amyui³ myui³ (compiled by Ū³ Pyuiṅ, Rankun: Mra Nandā Press

1972, pp. 78–79). There are many different works by different authors, e.g. see Vā chui cañ bhurā³ rhi khui³ in: TBV 69–72.

See Piṭ-st 199 (1054).

186

Cod.Ms.Birm. 8. SuUB, Göttingen

Description see above, 183–189.

Vinaññ³ Pātimok cañ mhat cu

Beg. (fol. ka v): namo tassa ~. jeyyatu sabbamaṅgalaṃ. ciraṃ tiṭṭhatu saddhammo. loka suṃ[m] pā³ nhuik atu ma rhi so, khyok pā³ so asādhāreṇa ññāṇ to² tui¹ tvañ athū³ sa phrañ¹ mahāg(!)aruṇā ññāṇ nhañ¹ praññ¹ cuṃ to² mū so Bhurā³ sakhañ saññ mahāg(!)aruṇā ññāṇ to² phrañ¹ sak to² mū tin³ khap sim³ so sattavā tuiv¹ ā³ sanā³ to² mu saññ phrac rve¹, vat chañ³ rai mha thvak mrok ce khrañ³ nhā parissat le³ pā³ tui¹ tvañ, rahan³ parissat tuiv¹ tvañ laññ³ rahan³ parissat alyhok, dāyakā yokyā³ parissat phrac lyhañ laññ³ dāyakā yokyā³ parissat alyhok, dāyakā mimma phrac lyhañ laññ³ dāyakā min ma parissat alyhok, ho to² mū saññ. thui suiv¹ ho to² mū rā tvañ rahan³ yokyā³ parissat ā³ athū³ sa phrañ¹ vinaññ³ tarā³ to² kui ho to² mū saññ. athū³ sa phrañ¹ khyam³ sā ce khrañ³ nhā vinaññ³ paññat phrañ¹ āṇā thā³ to² mū saññ. thui suiv¹ āṇā thā³ to² mū so vanaññ³ paññat kuiv ma sañ kuṃ so rahan³ tuiv¹ ā³ vinaññ³ paññat to² kuiv ma si, ma si ra so, paññat to² mū tuiñ kuiv ma krañ¹ ra; paññat to² mū tuiñ ma krañ ra so² apāy le³ pā³ nhuik krī³ cvā khaṃ ra saññ phrac rve¹, vat chañ³ rai mha thvak myok nhuin khai aṃ¹ so akroñ³ phrac saññ. paññā nuṃ khai¹ rve¹ aluṃ³ cuṃ so paññat kuiv ma si kuṃ[n] so² laññ³, rahan³ pru saññ mha ca rve¹, acañ atuiñ³ ma prat kyañ¹ ap choñ ap so, rhe³ ū cvā ta cit ta desa so vinaññ³ paññat kuiv si kun rā sañ taññ³. thui rhe³ ū cvā acaññ ma pyak si ap so vinaññ³ paññat kā³ ma mhī vai ap laññ³ le³ pā³, mhī vai ap saññ le³ pā³, paccañ³ le³ pā³ kuṭi le³ pā³, sīla le³ pā³, suddhi le³ pā³, paribhoga le³ pā³, kaṃ le³ pā³, saṅghan³ apyā³, aditṭhān apyā³, vikappanā apyā³, upud apyā³, pavāraṇā apyā³, kuladūsaka apyā³, anesana apyā³, vajjaniya apyā³, pavārit āṅgā āṅgā apyā³, kālika apyā³, adhiṭṭhān kya rā sañ apyā³, ī kā³ mātikā taññ³.

End (fol. kho r): tattha sabbe h' eva samaggehi sam(m)odanāmehi avivadamānehi sikkhitabbam ti. Pārājikuddeso nitṭhito. Pāṭ(!)imok akyañ pāli to²kuiv pra pri³ lyhañ, thui achumma nhuik saṃghā apon³ tui¹ sādhu kho² ce pri lyhañ, Mettasut parit to² kui aññi aññvat rvaṭ lyhañ pri³ to saññ.

sakkarāj 12[2]46 khu vāchui la chan³ 11 rak krāsapade ne¹ ne mvan tī akhyim tvañ Pāṭ(!)imok mātikā caññ kuiv re³ kū³ rve¹ pri³ 'oñ mrañ saññ.

The ms. contains the Pātimokkha rules with explanations. The Pātimokkhuddesa is added at the end of the text.

187

Cod.Ms.Birm. 8. SuUB, Göttingen

Description see above, 183–189.

BhikkhupātimokkhaMss.: ¹4, ¹24, ¹43, cf. ¹114, 277, 279–281, and also Palace 109 (18, 19).

188

Cod.Ms.Birm. 8. SuUB, Göttingen

Description see above, 183–189.

Bhikkhupātimokkha nissaya

Beg. (fol. gha v): namo tassa ~. bhikkhave, rahan³ tui¹, uposathāghāraṃ, upus 'im kui, samajjitam, tam myak lhaññ³ cim so ñhā, anujānāmi, ñā khvañ¹ pru to² mū i. iti ādinā nayena, i suiv¹ aca rhi so naññ³ phrañ¹, yaṃ vacanaṃ, akrañ cakā³ sañ. pāliyaṃ, pāli to² nhuik, āgataṃ, lā i. tam vacanaṃ, thuiv cakā³ kuiv aṭṭhakathāsu ca aṭṭhakathā tui¹ nhuik laññ³, samajjanī ca, upus 'im kui tam myak lhaññ³ khrañ³ laññ³ koñ³, padīpo ca, chī mi³ thvañ³ khrañ³ laññ³ koñ³, āsanena ca, ne nā khañ³ khrañ³ nhañ¹, saha, akva, udakañ ca, sok re sum³ choñ re thā³ khrañ³ laññ³ koñ³, etāni cattāri vattāni, i le³ pā³ so vat tuiv kuiv, uposathassa, uposathakammaṃ, upus kaṃ i pubbakaraṇaṃ ti, pubbakaraṇāni ti, saṅghā ma caññ³ ve³ mhī rhe³ ū³ cvā nhuik pru lañ¹ rā so pubbakaraṇa maññ i hū rve¹, vuccati akkhātāni, chuiv ap kun i.

End (fol. ju r): vinaññ³ pāli to² nhuik akyuṃ³ vañ i. adḍhamāsaṃ la khvai³ ta krim, uposathadivase upus ne¹ nhuik, udd[h]esaṃ, pra krañ³ sui¹, āgacchanti, rok kin i. tattha, thui sikkhā pud apon³ nhuik, sammaggehi, ññi ññvat kun so, samodamānehi, nhac luiv vam³ sā kun so, avivādamāne, aññāñ³ akhum[n] ma rhi kun so, nhac luiv vam³ sā kun so². laññ³ hu, sabbe h' evaṃ, sabbehi evaṃ, aluṃ³ cuṃ so arhañ tui¹ saññ sā lyhañ, sikkhitabbaṃ, sañ ap, kyañ¹ ap, mhat ap kun i. ta naññ³ kā³, sañ ap, kyañ¹ ap, mhat ap kun i. Pātimokkhaṃ niṭṭhitam.

After the text the ms. quotes the stanza akkharā ~ together with its nissaya, 3 Pāli stanzas and a Burmese poem about the patthanā of the scribe and the copying date:

*sakkarāj 12[2]46 khu to²sa<lañ³> la prañ¹ kyo² 5 rak 3 ngā ne¹ tvañ Pātimok niss<a>ya
kui re³ kū³ rve¹ pri³ pri.*

The author is unknown.

For different nissayas see 176, 195, 247, 285–288.

Mss.: cf. 176, 195, 247, 285–288.

189

Cod.Ms.Birm. 8. SuUB, Göttingen

Description see above, 183–189.

Parit kri³ pāli to² (Paritta pāli)

This is a collection of 11 well-known Parittasuttas and the Parittanidāna. They are usually found in collections containing a certain number of texts, such as Chay coñ tvai (collection of 10 texts), Chai¹ nā³ coñ tvai (collection of 15 texts). For further details see above, '89.

Ed.: SMP 1–27, TAC 139–162.

Mss.: (text:) **194, 225**, (nissaya:) **'89, 228, 353–355**, and also Palace 9 (78), 50 (22), 54 (58), 66 (154); PMT I 234 (Or. 3428, 3429), 243 (6451 A 10).

190–197

Cod.Ms.Birm. 9. SuUB, Göttingen

Collection of 8 texts. Palm leaf. Wooden covers with partially gilded edges. Foll. 127: ka-gī, jā-dhai, and pha-be; one blank leaf; first and last foll. of each text are tied together with some blank leaves; **190** foll. 5: ka-ku: Maṅgala sut pāṭh and nissaya; **191** foll. 3: kū-kai: Apraṇ 'oñ khraṇ³ pāṭh anak; **192** foll. 3: kai-kam: Ratanā rvhe khyuiṇ¹ pāṭh anak (Jinapañjaragāthā); **193** foll. 9: kā³-khai: Namakkāra pāṭh anak; **194** foll. 8: kho-gī: Parit kri³ pāṭh and Sambuddhe gāthās with nissaya; **195** foll. 41: jā-tū: Bhikkhupātimokkha nissaya; **196** foll. 38: ṭe-dhai: Temiyajātakatṭhakathā nissaya; **197** foll. 18: pha-be: Sivijātakatṭhakathā nissaya and a short Burmese poem. Damage **195** on fol. jho. 49,2 × 5,3 cm. 40 × 4,8 cm. 9 lines. 2 punch holes. Partially gilded. Good handwriting. Titles on the title foll. and last foll.: **195** Pātimok nissaya; **197** Sivi jat. Marginal titles: **190** Maṅgala sut; **191** 'Oñ khraṇ³ pāṭh anak; **192** Ratanā rvhe khyuiṇ¹ pāṭh anak; **193** Namakāra pāṭh; **194** Parit kri³ pāṭh (on foll. kho and kho²); **195** Pātimok nissaya (different spellings as: Pātimuk, Pātimuc, Pātimud, Pātimud, Pātimok); **196** Temi jāṭ. **190–194** No date. Dated **195** sakkarāj 1250 (1888 A.D.) praṇ¹ nhac to²salaṇ la chan³ 7 rak ne¹; **196** sakkā(rāj) 1251 khu (1889 A.D.) to²salaṇ³ la chan³ khu nhac rak sokyā ne¹ ne sum³ khyak tī³ kyo² akhyim tvaṇ; **197** sakkarāj 1251 (1889 A.D.) nato² la praṇṇ¹ kyo² 9 rak 3 kyak tī kyo², 4 kyak ma tī mhī akhyin tvaṇ, 3 ne¹ tvaṇ. **190–193, 195–197** Pāli and Burmese (nissaya); **194** Pāli. **190–193** Pāli in verse and Burmese in prose; **194** verse; **195–197** prose.

190

Cod.Ms.Birm. 9. SuUB, Göttingen

Description see above, 190–197.

Maṅgalasutta pāṭh nissaya

Here only beginning and end of the nissaya are quoted.

Beg. (fol. kā r): Kusi[n]nāy(!)āya, Kusiñāyy(!)uṃ mrui¹ i, upavattane, toṇ taṃ khā³ i akve¹ phrac so, Mallānam, Mallā mañ³ tui¹ i.

End (fol. ku r): sabbattha, svā³ khrañ³, rap khrañ³, thuiñ khrañ³, lyhoñ³ khrañ³ hu chui ap so iriyā pud khap sim³ tui¹ nhuik, sotthiṃ, khyam³ sā khrañ³ sui¹, gacchanti, rok kun i. taṃ, thui 38 pā³ aprā³ rhi so maṅgalā tarā³ to² kui, tesam, thui nat lū tui¹ ā³, so, maṅgalaṃ hū rve¹, tvaṃ, saññ, gañhāhi, lo¹. Maṅgala sut pāḷi anak tui¹ kui re³ kū³ rve¹ pū³ 'oñ mrañ saññ. pu di ā nhañ¹ praññ¹ cuṃ lui pā i. sādhu sādhu kho² ce sov.

The author of this nissaya is unknown.

For different nissayas see **183, 198, 201, 284**.

For mss. in other catalogues see **183**.

191 Cod.Ms.Birm. 9. SuUB, Göttingen

Description see above, **190–197**.

Apraṇ 'oñ khrañ³ pāṭh anak (Aṭṭhajayamaṅgalagāthā pāḷi nissaya)

Here only beginning and end of the nissaya are quoted.

Beg. (fol. ke r): yo munindo, akrañ mrat cvā Bhurā³ saññ, Girimekhalam, Girmeg(!)alā amaññ rhi so chañ kui, uddhitam, tak cī³ tha so, abhinimmitasāvudhantam, alvhan phan chañ³ ap so lak nak nhañ¹ akva phrac so,

End (fol. kai v): jītavā, 'oñ to² mū le pī. tan tejasā, P(!)ag(!)a amaññ rhi so brahmā mañ³ kui 'oñ to² mū so thui mrat cvā Bhurā³ i, taṃ khui³ to² aphañ¹, me, nā ā³, aggaṃ mrat so, jayamaṅgalam, 'oñ khrañ³ maṅgalā saññ, bhavatu, phrac ce sa taññ³. 'oñ khrañ³ pāṭh anak pī³ i.

For details see **184**.

For another ms. see **262**.

For different nissayas see **184, 229**.

Mss.: (text and nissaya:) **184, 229**, (text only:) **218**, (nissaya only:) **262**.

192 Cod.Ms.Birm. 9. SuUB, Göttingen

Description see above, **190–197**.

Ratanā rvhe khyuiñ¹ pāṭh anak (Jinapañjaragāthā pāḷi and nissaya)

The ms. contains 14 stanzas of the text corresponding to the stanzas no. 1–14 of

TAC 49–51 (see also 231, 263). The last gāthā is missing and two and a half stanzas of Sirasmim me gāthā are added at the end of the pāli portion (see Saccā maṇḍuiñ Bhurā³ rhi khui³ amyui³ myui³, compiled by Ū³ Caṃ Kraññ, Rankun: Kāyasukha Press 1970, p. 189). At the end of the nissaya, the three nāṇas of the Buddha from the Dhāraṇa-paritta are mentioned only in the form of nissaya (see BLV 136f. and 217).

Here only beginning and the end of the Jinapañjara nissaya are quoted:

Beg. (fol. ko r): jayāsannāgatā, anī³ sui¹ rok so 'on khrañ³ rhi kun so, vā, anī³ sui¹ rok so 'on pvai sabhañ rhi kuṃ so,

End (fol. ko² v): thui yokyā³ mrat phrac kun so Bhurā³ aca rhi so arhañ mrat tui¹ saññ, sadā, akhā khap sim³, pārentu, coñ¹ rhok nicca ma to² mū ce kun sa taññ³. Ratanā rvhe khyuiñ¹ pāṭh anak prī³ i.

For different nissayas see 231, 263.

Mss.: (text and nissaya:) 231, (nissaya only:) 263.

193

Cod.Ms.Birm. 9. SuUB, Göttingen

Description see above, 190–197.

Namakkāra pāṭh anak

The ms. contains the 28 stanzas of the Pāli text corresponding to the stanzas 1–28 of TAC 57–62. The last 5 stanzas of TAC, no. 29–33, are missing. The nissaya of the second stanza of Apraṇ 'on khrañ³ is added at the end of the ms. Here only beginning and end of the nissaya are quoted.

Beg. (fol. khā r): sugataṃ, koñ³ so ca kā³ kui laññ³ chui to² mū tat tha so, sugataṃ, koñ³ so nibbān sui¹ laññ³ svā³ to² mū tat tha so,

End (fol. khe v): sujanagaṇavid[h]ū ca, sū to² koñ³ tui¹ i kye³ jū³ kui si tat sañ laññ³ koñ³, māmā(!)ko ca, sū to² koñ³ tui¹ kui mrat nui³ tat saññ laññ³ koñ³, bhaveyyaṃ, phrac ra lui i. Namak(!)āra pāṭh anak prī³ i.

For different nissayas see 227, 274, 356 (2), 357 (2).

Ed. (for the Pāli text): see 356.

Mss.: (text and nissaya:) 227, 356, 357, (nissaya only:) 274; cf. ¹114.

194

Cod.Ms.Birm. 9. SuUB, Göttingen

Description see above, 190–197.

Parit krī³ pāth (Paritta pāḷi)

At the end of the paritta nidāna and 11 paritta suttas, Sambuddhe gāthās together with the nissaya are added (see TBV 93).

For details see ¹89, ¹89.

Mss.: (text:) ¹89, ¹225, (nissaya:) ¹89, ¹228, ¹353–¹355; for mss. in other catalogues see ¹89.

195**Cod.Ms.Birm. 9. SuUB, Göttingen**

Description see above, ¹90–¹97.

Rhañ Paramakhemā: Bhikkhupātimokkha nissaya

Beg. (fol. jā r): namo tassa ~. vaḍḍhatu jinacakke. samajjanipat(!)ipo ca, udakaṃ āsanena ca, uposaṭh(!)assa etāni pubbakaraṇaṃ ti vuccati. samajjani ca upud 'im kui taprak lhaññ³ khrañ³ laññ³ koñ³, pat(!)ipo ca chī mī³ thvan³ khrañ³ laññ³ koñ³, āsane ca ne rā khañ³ khrañ³ nhañ¹ saha takva udakañ ca sok re sum³ re thā³ khrañ³ laññ³ koñ³, etāni cattāri vattāni, taṃ prak lhaññ³ khrañ³ aca rhi so ī le³ pā³ so vat tui¹ kui, uposathakammassa uposaṭh(!)akam ḷ pubbakaraṇaṃ ti, pubbakaraṇāni ti, samghā ma caññ³ ve³ mhī rhe³ ū³ cvā pru lan¹ ra so pubbakaraṇa maññ kuṃ ḷ hū rve¹ vuccati akkhatāni chu ap kuṃ ḷ, ho ap kuṃ ḷ so² laññ³ hu.

End (fol. ṭu v): tattha thui sikkhā pud apon³ nhuik, samaggehi aññi aññvat phrac kun so, samodanānehi nhac lui vam sā rhi kun so, aviva<da>mānehi anrañ akhuṃ ma rhi kun so, sabbeḥ¹ eva sabbehi eva aluṃ³ cuṃ so arhañ tui¹ saññ lyhañ sikkhitabbam sañ ap kyañ¹ ap ḷ. nāsarok Tamākhā araññāvāsi-Paramakhemā tha(!)r saññ thup ap so, cuṃ yā so adhippāy nhañ¹ akva so Pāt(!)imokkha niss<a>ya saññ prī³ praññ¹ cuṃ ḷ.

sakkarāj 1250 prañ¹ nhac to² salañ la chan³ 7 rak ne¹ tvañ re kū rve¹ prī³ 'oñ mrañ saññ. ī koñ³ mhu mrat ḷ akyui³ ā³ phrañ¹, ī bhava mha cute kya so², dutiyabhava nhuik, Himavantā toñ mrat cvā nhuik, Gandhamādāna toñ nhuik alvham asak rhaññ lha cvā so, mrat so saddhā paññāviriya nhañ¹ prañ¹ cuṃ so mrat cvā Bhurā³ sāsanā to² kui alvhan mrat nui³ khrañ³ rhi so bhumma cui nat phrac so, sāsanā to² taññ so kāla pat luṃ ceti to² kui rhi khui pūjo² ya saññ, bodhi pañ kui pūjo² ya saññ, amrai phrac ce so². pariyatta(!)paṭipatti kui praññ¹ so rahan³ mrat tui¹ ḷ ver(!)āvacca kui pru ra saññ phrac ce so². sāsanā to² kvay khai¹ lyhañ, Mañju(!)saka sac pañ Nandamūla abbhāra^a kui amyha <ḷ> pūjo² ya saññ phrac so², arhañ paccekabuddhā tui¹ phrac ce so². re³ kū ra so akyui³ ā³ phrañ¹ arhañ Silavamsa tha(!)r toñ saññ chu toñ 35 <gā>thā atuiñ³ bhava chak tuiñ³ praññ¹ cuṃ pā lui ḷ. re³ ra so akyui³ 31 bhuṃ ne so sattavā myā³ apon³ kui amyha pe³ ve pā ḷ. amyha ra kya saññ phrac ce sov. nibbānapaccayo hotu. pu di ā nhañ¹ praññ³ cuṃ pā luiṃ ḷ.

In the colophon of the ms. the author of the nissaya is given as Nāsarok Tamākhā araññāvāsi Paramakhemā ther. In Pit-st 195f., there is one therā having the name

Ñasarok kye³ Tamākhā³ rvā, rvhe kyoñ Rhañ Paramakhemā, i.e. Rhañ Paramakhemā of Rvhe kyoñ monastery from the village Tamākhā³ in the district of Ñasarok. He may be identical with the author of the present ms. No other biography is known to us. The scribe expresses in the patthanā that he wants to be born as a bhummadeva near the Gandhamādana mountain to serve the righteous monks and to become a paccakabuddha in his last birth (see also above, ¹38).

For different nissayas see 176, 188, 247, 285–288.

Mss.: cf. 176, 188, 247, 285–288.

^a gabbhara

196

Cod.Ms.Birm. 9. SuUB, Göttingen

Description see above, 190–197.

Temī jāṭ nissaya (Mūgapakkhajātaka-vaṇṇanā nissaya)

Beg. (fol. ṭe v): namo tassa ~. satthā mrat cvā Bhurā³ saññ, Jetavane Jetavan kyoñ³ to² nhuik, vihā(!)ranto ne to² mū lyhak, mahābhinnikkhamanaṃ mrat so to thvak khrañ³ kui, ārabba akron³ pru rve¹ mā paṇḍiccaya<ṃ> vibhāveyā^a ti iti ādinā gāthāpadena paṭimaṇḍitaṃ, mā paṇḍiccayaṃ vibhāveyā^a aca rhi so gāthā pud tui¹ phrañ¹ taṃchā chañ tha lyhak so idam Temiyajātakam, ī Temiya jāṭ to² kui, kathesi ho to² mū pe ṭ.

End (fol. dhai r): Mukh(!)apakkhapaṇḍito pana akyvañ³ akyam pru so paññā rhi Temi mañ³ sā³, sammāsambuddho koñ³ so akhyañ arā phrañ¹ saccā le³ pā³ tarā³ tui¹ kuiv mi mi alui lui praññ¹ tha so, aham eva saññ sā lyhañ, loke loka nhuik udapādi thañ rhā³ phrac to² mū ṭ. Temi jāṭ re³ kū³ rve¹ prī³ 'oñ mrañ saññ. pu di ā nhañ¹ praññ¹ cum pā ṭ.

yakhu tvak lhac sakk<arāj k>ā³ 1251 khu to² salañ³ la chan khunhac rak sokyā ne¹ ne sum³ khyak tī³ kyo² akhyim tvañ re³ kū³ prī³ ṭ. nibbān chu sādhu sādhu sādhu. nat lū brahmā tui kho² ce sov³.

The author of this nissaya is unknown.

For the text see ¹70.

Mss.: 325, and also Forch XI; Mand 89; Palace 8 (70), 50 (22), 57 (98); PMT I 231 (Or. 2193), 243 (Or. 6451 F), Pol 5511.

^a v.l. vibhāvaya in Fausbøll's ed. VI, 4.

197

Cod.Ms.Birm. 9. SuUB, Göttingen

Description see above, 190–197.

Sivi jāt nissaya (Sivijātaka-vaṇṇanā nissaya)

Beg. (fol. bha v): namo tassa ~. dūre apassa(ṃ) thero vā ti ādinā, dūre apassam thero va aca rhi so pud phraṇ¹ paṭimaṇḍitaṃ tamchā chaṇ ap so idam Sivijātakaṃ ī Sī(!)vi jāt kuiv, satthā mrat cvā Bhurā³ saññ, Jetavane, nhuik, viharanto ne to² mū lyhak, asadisadānaṃ asadisadāna kuiv ārabba akroṇ³ pru rve¹ kathesi ho to² mū ī.

End (fol. be r): Sī(!)virājā nāma Sī(!)vi maṇ³ kri³ saññ kā³ aham eva nā Bhurā³ lyhaṇ taññ, iti ī suiv, jātakaṃ jāt to² kui samodhānesi poṇ to² mū ī. Sī(!)vijātakaṃ Sī(!)vi jāt saññ niṭṭhitaṃ prī pri³.

sakkarāj 1251 khu nato² la praññ¹ kyo² 9 rak 3 kyak tī³ kyo² 4 kyak ma ti mhi akhyin tvaṇ 3 ne¹ tvaṇ Sivi jāt to² kui re kū rve pri pā saññ. pu di ā³.

This nissaya explains the Jātaka text IV, 401–412 of Fausbøll's edition. The author is unknown. After the colophon the ms. contains a short Burmese poem about the three lakkhaṇa and adds a list of ten kasina, ten asubha and ten anussati in Pāli.

198–202**Cod.Ms.Birm. 10. SuUB, Göttingen**

Collection of 5 texts. Palm leaf. Wooden covers; bottom cover has partially gilded edges. Foll. 40; **198** foll. 9: ka–ko: Maṅgala sut pāṭh and nissaya (first and last foll. are tied together with some blank leaves); **199–200** foll. 13: ka–kha: Cūlanirutti pāṭh and Saddabindu pāṭh (**199** foll. 11: ka–kaṃ: Cūlanirutti pāṭh, **200** foll. 2: kaṃ–kha: Saddabindu); **201** foll. 6: na–nū: Maṅgalasutta pāṭh and nissaya; **202** foll. 10: ka–ko²: Saṅgruīh nissaya (Paccaya kaṇḍa), two blank leaves. Damages **198** in the middle of all foll. **198** 48,2 × 6 cm. 39 × 5,2 cm. **199–200** 48,4 × 5,7 cm. 39,2 × 5,2 cm. **201** 48,6 × 6 cm. 38,3 × 5,5 cm. **202** 48 × 5,9 cm. 39 × 5,6 cm. **198** 9 lines; **199–200** 10 lines; **201** 10 lines; **202** 11 lines. 2 punch holes. Partially gilded. Good handwriting (by different scribes). Titles on title foll.: **198** Mahāmaṅgala sut pāṭh anak; **199–200** Cūlanirutti, Saddabind[h]u; **201** Maṅgala sut pāṭh nissaya. Marginal titles: **198** Maṅgala sut; **199** Cūlanirutti pāṭh; **200** Saddabind[h]u; **202** Paccaññ puñ³. Dated **198** sakkarāj 1221 (1859 A.D.) to²salaṇ la praññ¹ kyo² 3 rak 4 hu ne¹ ne ma vaṇ mhī 4 nāri akhyim; **199–200** sakkarāj 1238 khu (1876 A.D.) sataṇkyvat la chan 7 rak 1 nve ne¹ ta khyak tī³ kyo²; **201** 1211 khu (1849 A.D.) sataṇkyvat la prañ kyo² 4 rak ne¹; **202** no date. **198, 201** Pāli and Burmese nissaya; **199–200** Pāli; **202** Burmese. **198, 201** Pāli in verse and Burmese in prose; **199, 202** prose; **200** verse.

198**Cod.Ms.Birm. 10. SuUB, Göttingen**

Description see above, **198–202**.

Maṅgalasutta pāṭh nissaya

Here only the beginning and end of the nissaya are quoted.

Beg. (fol. kā v): bhante Kassapa, arhaṇ Mahākassapa, idaṃ suttaṃ, ī Mahāmaṅgala sut to² kui, me mayā Ānandatherena, nā Ānandā mather saññ,

End (fol. kī v): sabbattha, khap sim so ariyā pud le³ pā³ tui¹ nhuik, sotthi, khyam sā khrañ³ sui¹, gacchanti, rok kun i. etaṃ, i suṃ³ chai¹ rhac pā³ aprā³ rhi so tarā³ saññ lyhañ uttamaṃ, mrat cvā so, maṅgalaṃ, maṅgalā tarā³ mraññ i hū rve¹, tvam, sañ nat sā³ saññ, gaṇhāhi, mhat le lo¹. Maṅgala sut pāṭh anak pri³ i.

The author of this nissaya is unknown.

At the end of the nissaya we find questions and answers concerning the sutta, e.g. “What lessons are you studying now?” – “I am now studying the Maṅgalasutta”, etc. This portion is identical with that of the Mahāmaṅgalā khvai ame³ aphre in TAC 10–21.

For a similar nissaya see 183.

For different nissayas see 190, 201, 284.

Mss.: cf. 183, 190, 201, 284; for mss. in other catalogues see 183.

199

Cod.Ms.Birm. 10. SuUB, Göttingen

Description see above, 198–202.

Yamaka Mahāthera: Cūlanirutti

Beg. (fol. ka v): namo tassa ~ .

vatthuttayaṃ namassitvā Kaccāyanañ ca pubbake
Niruttim eva vakkhāmi vacana(!) monihedhaññā

ekavacanaggahaṇena sabbagahaṇa payojanatthaṃ kātappaṃ byañjanasampinḍanatthaṃ. sarā sare lopaṃ, sarā asare lopaṃ, byañjanāni byañjane lopaṃ, abyañjanāni abyañjane lopaṃ, mehanassakhassa halā mekhalā, bhavesu vantagamano bhagavā. sattā byañjanāni padissanti. yāvanidhi vijāniyā yatthatthavaṃ lopaṃ, tatthatthavaṃ vinassati. vā paro asarūpā.

End (fol. kaṃ v): antaggahaṇena akāradhātavantassa tatthaṃ mahā ti tuṃ ādipaccayesu, vadatī ti vattum, tudapadausabhidudhātuhiṇḍipaccayo hoti. tudatī ti tuṇḍi, paṇḍatī ti paṇḍi, usatī ti uṇḍi. usa-ussagge bhinḍatī ti bhinḍi. caggahaṇena ṇham ṇhi ssaṃ paccayā honti. abhiṇham uṇhissam, vuṇham tuṇham juṇham. niṭṭhitam.

In CPD 5.0.2, the title of the text is spelt Cullanirutti. There, the author of this text is given as Yamakamahāthera, but in Piṭ-sm 428, the author is mentioned as Rhañ Upāli of Pañ³ya. This text is listed in the inscription of 1442 A.D. (PLB 105, no. 158; Luce/Tin Htway 235, no. 158).

Mss.: Forch XXI; Oldenb 77; Piṭ-st 127 (312).

See CPD 5.0.2.

200

Cod.Ms.Birm. 10. SuUB, Göttingen

Description see above, 198–202.

King Kyacvā: **Saddabindu**

A grammatical treatise written by king Kyacvā of Pugaṃ (1234–1250 A.D.). The text is identical with that of the printed edition (see SAD 58–60). The ms. contains two more stanzas in the colophon:

yaṃ laddhaṃ iminā puññaṃ yañ caññapasutaṃ mayā
 tena sabbe jonā hontu sukhino mesino sadi(!)
 āyuvaṇṇādisampanno sasaddā laṅkāto
 sajjuno ca bhavyeyāhaṃ bhavekantare
 saddabind[h]ukappaṃ niṭṭhitaṃ

The 2nd and 4th pādas of the last stanza are incomplete.

For the life and work of king Kyacvā see MCK II 1, GPC 153–156, 160.

See CPD 5.4.5; Piṭ-sm 409.

201

Cod.Ms.Birm. 10. SuUB, Göttingen

Description see above, 198–202.

Maṅgalasutta pāth nissaya

Here only the beginning and end of the nissaya are quoted.

Beg. (fol. nā v): Kussi[n]nā<rā>ya, Kussinnāy(!)uṃ praññ i, upavatt[h]ā(!)ne, toṇ taṃ khā³ i, akve¹ phrac so, Mallānaṃ, Mallā mañ³ tui¹ i, Sātavane, aṅgyañ³ uyaññ to nhuik,

End (fol. nu r): sabbattha, sak i rā kyo², khandhā mrañ rhaññ taññ saññ kāla pāt luṃ[m]³, sotthim, sā³ mre³ kye³ kyvan akhyve araṃ tuiv¹ i praññ¹ cuṃ khrañ³ suiv¹, gacchanti, rok kun i. taṃ, thuiv suṃ[m] chay rhac pā³ so Maṅgalā tarā³ to² mrat tuiv¹ kuiv, tesam, thuiv nat lū tuiv ā³, uttamam, mrat evā so, maṅgalaṃ, maṅgalā maññ i hū rve¹, tvam, sañ nat sā³ saññ, gaṇhāhi, mhat le lov¹. Maṅgala sut pāli anak prī³ i.

The author of this nissaya is unknown.

At the end the ms. contains 3 paragraphs of Rhañ Mahāraṭṭhasāra's ratu poem, viz. the 3rd paragraph of Araññavāsī ratu and the first two paragraphs of Naññ³ caṃ phve rve¹ ratu (see with slight variations in Anhaç nā³ rā praññ¹ kabyāsāra. ed. Ū³ So² Jañ, Rankun: Mranmā taṃ khvan Press 1330 B.E./1968 A.D., pp. 224f.).

For different nissayas see 183, 190, 198, 284.

Mss.: cf. 183, 190, 198, 284; for mss. in other catalogues see 183.

202

Cod.Ms.Birm. 10. SuUB, Göttingen

Description see above, 198–202.

Saṅgruīh nissaya (Abhidhammatthasaṅgaha nissaya)

Beg. (fol. ka v): namo tassa ~ . paccāñ³ puññ³ kā³ sampayuttakhandā sahit cittaṃ rup, sahit paṭisandhe kammaja rup ā³ tat so hit khyok pā³ phrac aṃ¹, saḥajāta nissaya atthi avigata tui¹ saññ¹ pru kun i. sahit cittaṃ rup sahit, ī le³ paccayasatti tui¹ saññ¹ pruiñ kun i. sampayuttakhandā hadayavatthu ā³ tat so hit khrok pā³ phrac aṃ, aññaṃañña thañ rve¹ ñā paccayasatti saññ¹ pruiñ kun i.

End (fol. ko v): Cittaṃ rup paṭisandhe kammaja rup ā³ tat so saḥajātindriya paccāñ³ pū(!)rejātāndriya paccāñ³ phrac aṃ, nissaya indriya vippayutta thañ rve le paccaya phrac kun i. rok le³ khyak vippayuttamissaka le khyak atuiñ, poñ missaka ta chay ta khyak. pacchājātatthi paccāñ³ phrac aṃ, pacchājāta vippayutta avigata, ī 3 paccaya phrac kun i. pū(!)rejāta khu nhac khyak nhañ¹ poñ, pakiñ rhac khyak. saḥajāta chay khyag sañ saḥajāta paccāñ³ ka atuiñ, atthi prī³ i. natthi paccāñ¹ vigatapaccāñ³ sañ anantara atuiñ, avigatapaccāñ³ sañ atthi atuiñ. paccāñ³ pruiñ³ prī³ i.

6 chū pañ mrāt, lvan pū³ lat so²,
ne nat nvay coc, thvan khu nhac lyhañ,
mrāt rhac jīna(!)n, asambhīn tvañ,
mrā³ hindagu, ññīm rā cu sañ,
Kak[k]usandha, suṃ lu bha lyhañ,
cin mra lai ññui, kukkui pañ rit,
pallañ thip thak, mār nhip chuṃ rap,
rvhe prañ kap rhañ, rhak cat thui mha,
navama ka, samata phun khvay,
ma prat nvay i, khrok svay roñ cuṃ,
G(!)oṇāgum hu, suṃ bhum sū pan,
re sa phan vay, 4 khan saccā,
si prī³ khā mha, rhañ kvā thui nok,
pvañ khyin rok ka, chay mrok mañ³ kyo²,
phrac thvan po² i, mruī¹ to² ma khyā³,
rhak khā pvā³ sañ, 3 pā³ akhoñ,
mra prañ ñoñ tvañ, rān `oñ jīna,
Kassapa hu, nhac la rag tuṃ,
chup tuṃ tag lyo, cañ sabho phrañ¹,
mano kham yū, Buddhaṅgū lyhañ,
rhe tū nan rui³, ta phan cui rve¹,
taṃ khui ma khyvat, sū mrāt tui nhañ¹,
nhac lui tuiñ pañ, nhuiñ chañ khyañ lyag,

cī rañ pay mhu, ta khu ma kyvañ,
 prī ce lyhañ rve¹, mañ tui kyañ¹ rā,
 [mrat chay] prañ rvā cañ pañ, khu nhac añ hu,
 4 sañgaha, ma rvañ ra sañ,
 rhañ lyha tañ nañ re, thok myho² tve.

The author of this nissaya is unknown. The text deals with the chapter of 24 paccayas (paccaññ³ puññ³ or paccayasañgahavibhāga). At the end of the text the ms. contains a short poem in Burmese about the 4 Buddhas (Koṇāgamana to Gotama) and the duties of the king.

For different nissayas see ¹8, ¹28, ¹92, **220**, **244**, **253**, **345**, **347–350**, **380–382**; for the Pāli text see **214**, **216**, **271**, **342**.

Mss.: cf. ¹8, ¹28, ¹92, **202**, **220**, **244**, **253**, **345**, **347–350**, **380**, and also (text with or without nissaya or nissaya only:) Mand 145, 146, 147.4, 148.2; Oldenb 50–52; Palace 14 (115, 116), 20 (167), 27 (59), 38 (35), 39 (41–45), 40 (46–48, 53, 54), 41 (56, 57), 42 (70), 43 (75, 79, 80), 44 (81, 84), 45 (92), 59 (97); PMT I 221 (Add. 6781 B), 222 (Add. 10553, 10556, 10557), 225 (Add. 12246), 227 (Add. 19957), 230 (Or. 2170), 231 (Or. 2247), 240 (Or. 4808), 244 (Or. 6454 B).

203–204

Cod.Ms.Birm. 11. SuUB, Göttingen

Collection of 2 texts. Palm leaf. Foll. 87; **203** foll. 24: kā-gha: Mātikā ara kok (incomplete); **204** foll. 62 (7 blank leaves): ka-nū, and one fol. at the end without foliation: Chanava kyam³; one fol. jhañ contains the nissaya of Thambhapetavatthu. **203** Damages on the upper part of the right side of all foll.; **204** damages on the edges of all foll. **203** 50,8 × 5,9 cm. 43,1 × 5,6 cm. **204** 51,2 × 5,8 cm. 42,2 × 5,3 cm. **203** 9 lines; **204** 8 lines. 2 punch holes. **203** Partially gilded. Good handwriting. Title on a blank leaf: **204** Chanava kyan; on the left side of the same fol. is noted: yatrā chañ rve¹ ku naññ rhi saññ, i.e. the cure by means of yātrā. Corrections **203** on foll. ke, ko-kam and khai. **203** no date; dated **204** sakkarāj 1143 khu (1871 A.D.) vāchui la praññ¹ kyo² 15 rak ne¹ tvañ ta khyak ti akhyin tvañ. The name of the former owner is written on the title fol. of **204**: Cā re³ Moñ Syhañ Sā Thvan 'On cā; on fol. nū: Moñ Rhañ Sā Thvan 'On cā. **203** Burmese; **204** Burmese, interspersed with Pāli gāthās and mantras. Prose.

203

Cod.Ms.Birm. 11. SuUB, Göttingen

Description see above, **203–204**.

Mātikā ara kok

Beg. (fol. kā v): ... nā³ pā³ hū so mrat so akrañ¹ kuiv kyañ¹ to² mū so kroñ¹ sū ta kā thak mrat so kuiv aphrac suiv¹ rok to² mū so sabbaññū mrat evā Bhurā³ desanā to² Abhidhammā nhuik nidān sañ adhigamanidān, desanānidān hū rve¹ nhac pā³ aprā³ rhi ñ. thuiv nhac pā³ tuiv tvañ Dīpañ(!)karā mrat evā Bhurā³ athaṃ nhuik byādip ra

to² mū so Sumedha rasse kuiv to² ahrac mha bodhipallañ nhuik sabbaññū ahrac kuiv ra to² mū sañ tuiñ 'oñ adhigamanidān maññ ÿ. bodhipallañ nhuik sabbaññū ahrac suiv rok to² mū khrañ sañ adhigamanidān mañ ÿ. Bodhimaññuñ Ratanaghara nhuik ne to² mū sañ akhā nhac chay le asañkhye are atvak rhi so Buddha veneyya kui mrañ to² mū saññ mha Dhammacakkapavattana suttañ kui no to² mū saññ desanānidān maññ ÿ. Dhammacakkapavattana suttañ aca rhi so trā³ kuiv ho to² mū khrañ sañ desanā<nidān> maññ ÿ. ÿ suiv nidān nhac pā³ nhañ¹ praññ¹ cuñ so Abhidhammā desanā nhuik chuiv ap prī so nidān mha ta pā³ dūrenidān avidūrenidān santikenidān hū rve¹ lañ nidān sañ sumpā³ aprā³ hi ÿ.

End (fol. gha v): silasampadā ca sila ÿ praññ cuñ khrañ sañ lañ atthi, ÿ. diṭṭhisampadā ca amro² amrañ ÿ praññ¹ cuñ khrañ sañ lañ atthi, ÿ. pathama kā³ virati ra ÿ. dutiya kā³ paññā ra ÿ. virati paññā kraññ tarā³ apon kā dut mut sappadesa āḍiladdhanāma taññ. silasampadā la ÿ cañ khrañ sañ lañ atthi, ÿ ditthivisuddhi ca amro² amrañ cañ khrañ sañ lañ atthi, ÿ pathama kā³ virati ra ÿ. dutiya kā³ paññā ra ÿ. virati paññā krañ so tarā³ apon³ kā³ dut mut silavisuddhi dut prī ÿ.

Ditthivisuddhi kho pana, tatramajjhatañ nhañ yhañ rve cañ so paññā sañ lañ atthi, ÿ. yathā ditthi cassa^a paññā ā³ lyho² cvā padhānañ ca nhuiv cho² so lun la sañ lañ,

The beginning and end of the ms. are missing.

For a different work with the same title see above, ¹30.

^a yathā ditthissa ca

204 Cod.Ms.Birm. 11. SuUB, Göttingen

Description see above, 203–204.

Chanava kyam³

Beg. (fol. ka v): namo tassa ~ . payoga puññ kui tve³ cha ma rhi athai si 'oñ ññvan pe aṃ. anā rui nidān kui ma si, payok(!)anidān nhuik akyvan ma vañ ma hut bhāi nhañ¹ ma mhañ bhāi kui cvat chvai rui khye so² ma koñ mhu vāsanā vipāk mañ hu nui sak khañ tapaññ¹ Paññādippa kui Bhurā³ dāyakā che charā Jīvaka chui so kroñ¹ smā³ tui ā³ anā nidān payoganidān kui choñ ap saññ. anā rui nhañ payoga kui ma si bhāi nhañ¹ mve maññ mhaññ¹ rve¹ lak choñ pakāranā^a cā³ so sū saññ 25 pā³ so khui khyañ tui¹ tvañ vaj(!)ibheda khui khyañ sui¹ rok saññ hu nui sak khañ paññādippa tapaññ¹ tui chui so kroñ¹ smā³ tui¹ ā³ asi nha luṃ lui lha saññ. smā³ kui mhī rve payoga kye jū khañ saññ. payoga kui mhī rve¹ smā³ tui¹ kye jū khañ saññ. sū kye³ jū kui si mha paccuppān saṃsarā akruī phrac saññ hu nui sak khañ Paññādippa tapaññ¹ tui¹ chui so kroñ¹ che³ nhañ asak mve so smā³ tui nha luṃ thā³ ap saññ. smā³ tui ā³ loka vat pra ka myak nhā pan kui chui pe aṃ¹. yokyā lakyā mimma lak vai, lak ma arañ achac tvañ kui kyat kyat tuiñ rve¹ can; tvat tvat nat nat atvañ ka tui³ so² ani³ lū pru phrac rā saññ. prañ ka tui³ so² ave³ lū pru phrac rā saññ. alay chac tvañ can;

atvañ ka tui³ so² atvañ nat tuik phrac rā saññ. prañ ka tui³ so² prañ nat tuik phrac rā saññ.

End (fol. ñu v): anā rit kui che rit kui vui³ vā³, che³ smā³ svā³ kyi kā ā³ thut ku pā so² lañ che tak che sak, che nhim che nhui kui ma si so² che pañ sat rve¹ se tat so kroñ¹ che³ smā³ kui sacañ cum hu samut sañ. Chanava ñ arui asā³ kui praññ¹ cum `on cī rañ rve¹ sakkarāj 1143 khu vāchui la praññ¹ kyo² 15 rak ne¹ tvañ ta khyak ti akhyin tvañ re kū rve¹ prī praññ¹ cum pā ñ.

This is a text on occult practices and medical recipes for curing diseases, snake-bites etc. On the left margins the names of the remedies are noted. As some foll. are broken only a few of these remedies are legible. They are as follows: saṭṭhika nat cak che³; chvai sac pañ yū naññ; sū pru sak coñ¹ che³; kalakā kri³; akro tañ asā³ mrac che³; cun bhū³ thut che³ nañ³; yatrā chañ rve¹ ku naññ³; su ñay nā phup phut nā che³; pun re man³; mre jā pe rui³; aṭṭha lak añ choñ rui³; `ui thin lak cak cī rañ naññ; phut rap che.

At the end of the text, the ms. continues describing on 2 foll. the symptoms and recipes for diseases caused by spirits, and the effects of the medicine such as protection against weapons, fire etc.

For other mss. of medicinal recipes see ¹148 and ¹150.

Mss.: ¹148, ¹150, and also PMT I 224 (Add. 12239), 225 (Add. 12245).

^a paññākāra

205–206

Cod.Ms.Birm. 31. SuUB, Göttingen

Collection of 2 texts. Palm leaf (wrapped in a piece of red and blue striped cloth interwoven with bamboo sticks). Wooden covers (one cover with partially gilded edges, the other cover is red painted). Foll. 136; **205** foll. 24: tū–da, 3 blank leaves, one title leaf: Phuiv ṭikā, the last fol. is tied together with some blank leaves; **206** foll. 112: ka–jho: Abhidhammā vatthu, containing 7 sections: (1) foll. 17: ka–khu: Dhammasaṅgaṇī, (2) foll. 16: khū–ge: Vibhaṅga, 2 blank leaves, (3) foll. 13: gai–ghai: Dhātukathā, (4) foll. 12: gho–nai: Puggalapaññatti, (5) foll. 11: ño–ce: Kathāvatthu, (6) foll. 28: cai–jaṃ: Yamaka, (7) foll. 15: jā³–jho: Paṭṭhāna, 5 blank leaves; first fol. of (2) and (7) and the first and last foll. of the remaining sections are tied together with some blank leaves. 49,2 × 5,7 cm. 38 × 5,2 cm. 10 lines. 2 punch holes; **205** one extra hole near the left one. Partially gilded. Good handwriting. Title on the partially gilded cover written with pencil: Abhidhammā vatthu; title on the title fol. **205** Buil ṭikā; titles on the title foll. **206** (1) Abhidhammā vatthu (with pencil), Dhammasaṅgaṇī pathama tvaī, (2) dutiya tvaī, (3) tatiya, (4) catuttha, (5) Kathāvatthu kyaṃ paññama tvaī, (6) Abhidhammā vatthu chaṭṭha tvaī, (7) Abhidhammā vatthu Paṭṭhān³ sattama tvaī; title on the reverse of the last fol. (4) Paññāt vatthu catutṭha tvaī; title on the reverse of one blank leaf (7) Abhidhammā vatthu Paṭṭhāṇ kyaṃ sattama tvaī; marginal titles **205** (different spellings) Bhuiv ṭikā, Bui ṭikā, Phuiv ṭikā, Phuiv ṭikā, Phuiv ṭikā; **206** (1) on fol. ka: Dhammasaṅgaṇī pathama tvaī, (7) on fol. jā: Abhidhammā vatthu Paṭṭhān³. Dated **205** sakkarāj 1228 khu (1866 A.D.) satañkyvat la prañ¹ kyo² 11 rak 7 ne ne¹ akhy(i)n ñña le nā rī tvañ; **206** (2) sakkarāj 1211 khu (1849 A.D.) tachoṃmun la praññ kyo² kuiy rak krāsabade ne ne nhac khyak ti kyo², (3) sakkarāj 1211 khu (1849 A.D.) tachoṃmum la praññ kyo² l[0] rak cane¹ ne ne ta khyak ti kyo², (4) sakkarāj 1211 khu (1849 A.D.)

tachonmum la praññ kyo² chay le³ rak aṅgā ne na(m) nak ne ta khyak tī kyo², (5) sakkarāj 1211 khu (1849 A.D.) tachonmum la praññ kyo² 12 rak 1 nve ne ne 3 khyak tī akhyim tvañ, (7) sakkarāj 1211 khu (1849 A.D.) natto² la chan 7 rak phuddhahu ne ne 2 khyak tī kyo². Donor 206 noted on the title fol. of (1): 1269 khu (1907 A.D.) tachonmum³ la chan³ 7 rak ne¹ Mo²lamruin mru¹ Añva kyoñ³ charā to² Ū³ Cāy(!)itta ārammika dhammasaṅghika lhū i; foll. jā and jho of (7): 1269 khu (1907 A.D.) tachonmum³ la chan³ 7 rak ne¹ Mo²lamruin mru¹ Añva kyoñ³ bhumm bhurā³ i ārammika dhammasaṅghika lhū i, on foll. ka and khu of (1): Mo²lamruin mru¹ Añva kyoñ³ ārammika dhammasaṅghika lhū i, on foll. khe of (2): Mo²lamruin mru¹ Duiñ³van kvañ³ 2 nampāt Añva kyoñ³ a(!)rammika dhammasaṅghika lhū. See also 183. Former owner 205 written on the title fol.: Toñpho² bhum krī³ cā³, on fol. da at the end of the patthanā: Toñbho² alay kroñ³ Ū³ Vāyama cā³ phrac sañ; 206 written on foll. khu. ce and ja: Ūpañcañ Guṇavanta cā, on foll. ge and nai: Bhañhūiñ mruiv nhuik sī tañ sum ne so Ūpañcañ Guṇavanta cā. Burmese. Prose.

205

Cod.Ms.Birm. 31. SuUB, Göttingen

Description see above, 205–206.

Phuil ṭikā

Beg. (fol. tū v): namo tassa ~. bhedañ kyam nhuik ale¹ alā pru kuṃ so sū tui¹ saññ sūji dhāt phuil 6 pā³ kui rhe³ ū³ cvā amhaṃ akaṃ sabho kya 'oñ pru kuṃ rā i. amhan akan phuil 6 pā³ tui¹ nhuik nhac la rak tui¹ i pre khañ sabho sakan kya kun mha lyhañ loka nhuik arhaññ sa phrañ¹ sum choñ ap kun so, subhāsūbha ca so amhu tui¹ saññ, aprī aci sui¹ rok kun rā i. nok nhuik ma tat se so sū tui¹ sañ lañ³ ahut amhaṃ acañ rok kuṃ rā i. le¹ kyvam bhā so² laññ³ sabho sakaṃ ma kya sañ rhi so² nhac la rak nā rī tui¹ sañ ayut alvan rhi kuṃ rā i. loka nhuik choñ ap so amhu tui¹ saññ lañ³ aprī aci sui¹ ma rok sañ phrac rā i. thui kroñ¹ phuil 6 pā³ tui¹ i nhac la rak nā rī tui¹ kui akra³ phrañ¹ nhac luṃ svañ kuṃ rā i. abhay sui nhac luṃ svañ kuṃ rā sa naññ³ hū mū kā³, sakkarāj sañ kā³ nhac mañ i. māsa kin sañ kā³ la mañ i.

End (fol. thā³ v): Kusa jāt, Musika jāt tui¹ nhuik, takkasui praññ nhuik Bhurā³ loñ disāpāmokkha charā Bārāṇasī mañ³ atat sañ lā saññ kāla, thui mañ sā³ kuiv sā tat an so lakkhaṇā mrañ rve¹ antarāy mha kañ lvat 'oñ Bhurā loñ kui gāthā asī asī ci kuṃ rve maññ saññ kāla maññ saññ gāthā kui rvat hu pe³ luik saññ. i kai¹ suiv¹ so lakkhaṇā kyam³ myā³ lañ³ ra khu kāla tvañ ma po² ma thvan, cui caññ lakkhaṇā kyan mū kā³ rhi kra i. Gajasyhattara, Assasyhattara kyam cañ mhā ya khu kāla rhi kra saññ pañ. itthilakkhaṇā kyam³, purisalakkhaṇā kyan³, sattavā maññ sam tvam sam kuiv si so kyan³, aca rhi saññ phrañ¹ lokī kyam myā³ rhi kroñ³ kui aṭṭhakathā kyan³ krī³ tui¹ nhuik pañ lā saññ, takā to² Toñcaññ sū krī³ mañ.

sakkarāj 1228 khu satañ kyvat la praññ kyo² 11 rak 7 ne¹ ne¹ akhya(!)ñ ñña le nā rī tvañ lū tui¹ si ap so Phuil ṭigh(!)ā kui re³ kū³ mhat sā³ rve¹ pri³ 'oñ mrañ saññ. pu thi ā nhañ praññ cuṃ pā luiv i. Toñbho² alay kroñ³ Ū³ Vāyama cā³ phrac sañ.

The present text deals with astronomy. The author wrote it for his lay disciple, the headman of Toñcaññ (see colophon). In BB 166 and Ganthav 73f., Dutiya Bā³karā charā to² Rhañ Paññājota or Rhañ Paññājotābhivaṃsa has written an astronomical

text with the title Buil tikā. We are unable to identify the present text because there is no printed edition available to us.

206

Cod.Ms.Birm. 31. SuUB, Göttingen

Description see above, 205–206.

Abhidhammā vatthu

The beginning and end of all the seven sections are quoted below.

(1) Dhammasaṅgaṇī

Beg. (fol. ka v): namo tassa ~. le³ saṅkhye nhañ¹ kambhā ta sim³ pāt lum³ sum³ chay so pārami tui¹ kuiv phraññ¹ to² mū ū³ rve Bhurā³ apha³ suiv¹ rok to² mū lyhañ vāchuiv la praññ¹ ne¹ nhuik Sahampati brahmā sañ toñ paṃ rve¹ pañcavaggi rahan tuiv¹ ā³ Dhammacakrā tarā³ kuiv ho to² mū i.

End (fol. khu r): thuiv kroñ mrat cvā Bhurā³ saññ, katame dhammā kusalā yasmim sachakāmāvacaraṃ kusalacittaṃ uppannaṃ hoti somaṇassa sahaḡatan ti hū rve ho to² mū saññ. thui Abhidhammā Dhammasaṅgaṇi tarā³ to² kuiv nhac lum svañ rve¹ ya khu akhā paññā hi sū to² koñ tui sañ noñ lā lattam so Bhurā³ tuiv saññ akyvat tarā³ ya lvay khroñ akyuiv nhā alhū pe khrañ sīla chog tañ khrañ kuiv ma me lyho kuṃ sañ phrac i, anicca dukkha anatta lakkhaṇā suṃ pā³ tui kui ne ñña ma prat nha lum pru rve chog tañ kuṃ rā i. Ū pañcañ Guṇavanta cā prī i.

(2) Vibhaṅga

Beg. (khū v): namo tassa ~. lū suṃ pā³ tuiv¹ j thvag phrā³ mhaṃ kañ mañ tak mañ phrac to² mū so Bhurā³ mrat cvā saññ ta chai rhac pā³ so guṇ kye jū nhañ¹ praññ¹ cum to² mū i. ta chay rhac pā³ so² kā³, atitaṃ, lvan le phri so apha³ kuiv si khrañ nhuik apadipādasaññānaṃ, ma pit pañ so ññaṃ to² laññ rhi i.

End (fol. ge r): dāna sīla bhāvanā kuiv ā³ thut rve¹ nibbān chu kuiv toñ kum rā i. toñ saññ chu atuiñ pyañ cum saññ phrac ce sov. Abhidhammā vatthu dutiya tvai.

sakkarāj 1211 khu tachoñmun la praññ kyo² kuiy rak krāsabade ne¹ ne nhac khyak ti kyo² akhyim ivañ Abhidhammā Vibhañ vatthu kuiv re kū rve¹ pri 'oñ mrañ saññ. nibbānapaccayo hotu. pu di ā nhañ praññ cum bhā luiv i. nat lū sādhu khov ce sov. Bhañlhuiv mruiv nhuik sī tañ suṃ ne so ū pañcañ Guṇavanta cā phrac pā saññ. niṭṭhitam, prī i.

(3) Dhātukathā

Beg. (fol. gāi v): namo tassa ~. le³ saṅkhye nhañ kambhā ta sim kāla pāt lum suṃ chay so pārami, cvañ khrañ krī³ nā³ phā³, suṃ pā³ so akyañ tuiv kuiv phraññ¹ rve¹ akrañ so lū suṃ pā³ tuiv i charā phrac to² mū so mrat cvā Bhurā³ saññ Tāvati<m>sat nat praññ nhuik pañ lay ka sac pañ anī baṇḡukambalā kyok phrā nhuik ne to² mū i.

End (fol. ghai r): anicca dukkha anatta tañ hū so lakkhaṇā re sum pā kuiv ra aṃ saññ ÿ, amrai chok taññ rve¹ lū mañ khram sā nat mañ khram sā kuiv ra kuṃ rve¹ nibbān khram sā kuiv ra aṃ sañ ÿ akroñ phrac saññ. thuiv kroñ nibbān khram sā kuiv ra pā luiv ÿ hu chu toñ paṭṭhanā pru kuṃ rā saññ.

sakkarāj 1211 khu tachoṇmuṃ la praññ kyo² I[0]I rak cane¹ ne ne ta khyak tī kyo² akhyin tvañ Dhātukathā vatthu kui re kū rve¹ pri praññ cuṃ bhā saññ.

(4) Puggalapaññatti

Beg. (fol. gho v): namo tassa ~. loka suṃ pā³ nhuik atu ma rhi so sabbaññu athvaṭ mrat cvā Bhurā³ saññ saṃsarā vaṭ hū so samuddarā nhuik nac mvan mro bhā kuṃ so sattavā apoñ tuiv kuiv nibbān taññ hū so kam ta phak suiv maggañ taññ hū so phoñ phrañ puiv choñ kay tañ to² mū ÿ.

End (fol. nai r): ÿ Puggalapaññat tarā³ to² mrat kuiv nā ra so koñ mhu akruiv ā kroñ noñ lā lattan so Arimiteyya rhañ co Bhurā³ ÿ tarā³ to² mrat kuiv nā ya rve¹ ho to² mū so achum nhuik saccā le³ phā³ tarā³ kuiv si rve¹ nibbān mak phuil tarā³ to² mrat kuiv ra pā luiv ÿ hu chu toñ paṭṭhanā pru kuṃ rā saññ. toñ sañ chu atuiñ praññ ce so.

sakkarāj 1211 khu tachoṇmuṃ la praññ kyo² ta chay le³ rak aṅgā ne naṃ nak ne ta khyak tī kyo² akhyim tvañ Abhidhammā Puggalāt vatthu paññāt catuttha tvañ kuiv re kū rve¹ pri 'oñ mrañ saññ. Bhañhuiuñ mruiv si tañ sun ne so ũ paññcañ Guṇavanta cā. niṭṭhitam.

(5) Kathāvatthu

Beg. (fol. no v): namo tassa ~. lū suṃ pā³ tuiv ÿ charā phrac to² mū so sabbaññu rhañ to² Bhurā³ saññ Tātatisā baṇḍukambalā kyok phyā nhuik ne to² mū lyhak may to² mi nat sā³ amhu hi so ta thoñ so cakravaḷā mha lā so nat brahmā tuiv ā³ kilesā taññ hū so noñ phvai khrañ mha lvat ce khrañ Abhidhammā tarā to² mrat phrac so Puggalāt paññāt kuiv ho to² mū saññ ÿ akhyā³ mai nhuik Kathāvatthu kyam kuiv ho to² mū pe ÿ.

End (fol. cu v): ÿ suiv saccā le³ pā³ tarā³ kuiv pra to² mū so achun nhuik parissat tuiv saññ sotāpan aca hi so akyvat tarā³ kuiv ra le kuṃ ÿ hū ÿ. tarā³ nā parisat tuiv saññ mhat kum rā ÿ. Kathāvatthu. Rhañ Moggalān nat praññ tak arat rhac myak nhā kuiv rhi khuiv; Sāriputtarāne^a paññena Moggalena tejena lā.

After this follow the verse akkharā ~ and its nissaya which are not quoted.

sakkarāj 1211 khu tachoṇmuṃ la praññ kyo² 12 rak 1 nve ne ne 3 khyak tī akhyim tvañ Abhidhammā Kathāvatthu kyam kuiv re³ kū rve¹ pri 'oñ mrañ saññ. Ū pañcañ Guṇavanta cā phrac pā saññ. niṭṭhitam, pri ÿ.

(6) Yamaka

Beg. (fol. cai v): namo tassa ~. kāmogha bhavogha diṭṭhok(!)a avijjogha taññ hū so ayaññ krī le³ pā³ tuiv nhuik, ta po po ta lo lo myho ca khrañ so lū nat brahmā sattavā tuiv kuiv cit yamak taññ hū so sañbho lhe phrañ nibbān taññ hū so kan ta phak suiv puiv choñ kay tañ to² mū luiv ÿ. le sañkhye nhañ¹ kambā ta sim phraññ to² mū so chay phā³ so pārami nā³ phā³ so evan khrañ krī tuiv kuiv laññ koñ phraññ kyañ to²

mū so mrat cvā Bhurā³ sa khañ saññ Tāvadd(!)issā bandukambalā pañ lay ka sac pañ rañ ne to² mū rve¹ may to² mi nat sã³ kuiv amhu pru rve¹ ta soñ ta thoñ so cakravalā mha lã so nat brahmã tuiv ã³ Kathãvatthu kyam kuiv ho to² mū ÿ.

End (fol. ja r): Sona ther laññ koñ <ÿ> hu vaṃ khaṃ ÿ. thuiv khuiv sū tuiv vat so amrit kuiv phrat rve mre nī chuiv rve¹ khuiv sū tui kui rahan pru rve¹ sila nhuik tañ ce ÿ. pañcañ phrac rve¹ ta rok asī asī kammaṭṭhãñ kui ci phyan kya rve rahantã khyañ phrac kra le ra ÿ. ÿ sui so tarã³ to² kui nhac lum thã rve¹ ya khu akhã rata^b nã apon tuiv saññ tarã nã ra so akyui ã³ phrañ nibbãñ chu kuiv ma khyvat ma lvai prañ cum ce sa taññ hū rve¹ chu toñ paṭṭhanã pru kum rã ÿ. thuiv kroñ kusalã dhammã sabbe te kusalamulã sabbe te dhammã kusalã hū rve¹ ho to² mū saññ. Yamuik. Ū pañcañ Guṇavantã cã. niṭṭhitam, prī ÿ.

(7) Paṭṭhãna(ppakaraṇa)

Beg. (fol. jã v): namo tassa ~. lū³ sum pã³ tuiv¹ nhuik, saññ, vijjã taññ hū sov moha tarã³ mhe³ rve¹ kãmogho bhavogho diṭṭhogho hū so tañhã saññ yūjanã aprã³ rhac soñ³ le³ thoñ choñ³ so le³ cañ³ so samudd[h]arã nhañ tū so le³ pã³ so ogha nhuik aphaṃ ta lai lai nac mrvan³ mro³ pã³ so sum³ pã³ so arat nhuik ra nat cak kai¹ suiv¹ ta pãt laññ lyak kha nok vai³ nhuik nac so sattavã tuiv¹ kuiv mrañ to² mū rve¹,

End (fol. jhai v): krī cvã so lu khyam sã nat khyam sã kuiv cam cã³ pri rve¹ nibbãñ suiv rok le rã ÿ. thuiv kroñ hetū hetu sampayuttakãnañ ca ṭhãnañ ca rūpãnaṃ hetupaccayena paccayo hū rve¹ ho to² mū ÿ. ÿ suiv ho to² mū so paṭṭhãñ tarã³ to² kuiv nã ra so parit sat le³ pã³ tarã³ nã so dāyakã dāyakã ma tuiv saññ lū mañ khram sã nat mañ khyam sã kuiv mrã³ cvã kyim phaṃ khaṃ cã³ prī mha 'uiv krañ kañ so nibbãñ khram sã kuiv ra rã saññ hū rve¹ tarã³ to² lã saññ atuiñ ma khyvat ma lvai amrai praññ cum[m] ce so hū rve¹ chu toñ paṭṭhanã pru kum rã saññ. Abhidhammã vatthu kuiv re kū rve¹ pri 'oñ mrañ saññ.

After this follow the verse akkharã ~ and its nissaya which are not quoted here.

sakkarãj 1211 khu nat to² la chan 7 rak phuddhahu ne ne 2 khyak ti³ kyo² akhyim tvañ Abhidhammã Paṭṭhãñ kyam kuiv re kū rve¹ pri praññ¹ cum saññ. nat lū sãdhu kho ce sov. Ū Medhã cho² nuiv pe saññ cã. nibbãnapaccayo hotu.

This text consisting of 7 sections which are based on the 7 Abhidhamma texts, deals with instructions and admonitions in the form of dhammadesanã for the lay people. At the end of the seventh section it is noted that this ms. was written by the suggestion of a monk named Ū³ Medhã. No information is found in the available reference works.

Ms.: cf. 378, and also Pol 5529.

^a Sãriputtarena

^b tarã³

9: ño–cu: Alaṅkā pāṭh; **209** foll. 44: cū–ñña: Kavisāra-ṭikā pāṭh; **210** foll. 8: ññā–ñño: Mūla-ṭikā pāṭh; the foliation jhī–jhaṃ has been cancelled; **211** foll. 25: ñño²–ṭho²; 5 blank leaves sewn together with fol. ṭho²: Chandosāratthavikāsaṇi; **212** foll. 17: ṭhaṃ–dhi: Vacanattahajoti; **213** foll. 7: dhi–dho²: Sududdasavikāsaṇi. The ms. is in a most desolate condition. Each fol. is extremely fragile, all edges are in many cases heavily damaged, foliation and marginal titles are often broken off. A detailed examination is not possible without causing further damage. About 48,5 × 6 cm. 38 × 5,6 cm. **207**, **209–213** 11 lines, **208** 12 lines. 2 punch holes. Gilded. Very good handwriting. Marginal titles: **207** Netti-ṭikā or Netti-ṭikā pāṭh on all foll.; **208** Alaṅkā pāṭh on all foll.; **209** Kavisāra-ṭikā (pāṭh) on all foll., fol. chaṃ(?) has erroneously Dukatikapathān as second title; **210** Mūla-ṭikā pāṭh on all foll.; **211** Chandosāratthavikāsaṇi on all foll.; **212** Vacanattahajoti on all foll.; **213** Sududdasavikāsaṇi-ṭikā on all foll. Corrections on several foll. Dated: **207** no date; **208** no date; **209** sakkarāj 1212 khu nhac (1850 A.D.) natto² la praññ¹ kyo² ta rak 5-te³ ne¹ naṃ nak ne ta khyak tī³ kyo² akhyin tvañ; **210** no date; **211** no date; **212** sakkarāj 1212 khu (1850 A.D.) natto² la prañ kyo² 1 rak cane ne 3 khyak tī akhyin tvañ; **213** sakkarāj 1212 khu (1850 A.D.) natto² la prañ¹ kyo² 6 rak aṅgā ne suṃ khyak tī kyo² akhyin tvañ. Donor: on nearly all foll. under the marginal title: Alay nan (to²) kusuil to², and especially on **207** foll. kā r, **213** fol. dho(?) v: Alay nan to² Siri- on the left, -tilokaatularatanādevi kusuil to² on the right side; cf. **296**, **298**, **304**, **305**, **308–310**). Pāli. Prose and verse.

207 Cod.Ms.Birm. 14. SuUB, Göttingen

Description see above, **207–213**.

Dhammapāla: **Netti-ṭikā** (Linatthavaṇṇanā)

The text is also called Linatthasamvaṇṇanā, Netti-ṭikā hoṇ³.

End (fol. ñai r line 5): Netti-aṭhakathāyaṃ Linatthasamvaṇṇanā niṭṭhitā. prī³ prī³ i. akkharā ~ . hetupaccayo, anand(!)arapaccayo ... [etc.] avipākapaccayo hoti, hoti. nibbānapaccayo hotu. pu, di, ā nhañ¹ praññ cum pā lui i. dibbacakkhu ñaṇ asavak-khaya ñaṇ rha pā lui i.

Mss.: Mand 133; Forch XXV.

See CPD 2.7.2,11; Piṭ-sm 229, Piṭ-st 235 (143).

208 Cod.Ms.Birm. 14. SuUB, Göttingen

Description see above, **207–213**.

Samgharakkhita: **Subodhālankāra** (Alaṅkā pāṭh)

Mss.: ¹14, ¹22, **168**; for mss. in other catalogues see **168**.

See CPD 5.8.1, Piṭ-sm 460, Piṭ-st 138 (402).

209

Cod.Ms.Birm. 14. SuUB, Göttingen

Description see above, 207–213.

Dhammananda: **Kavisārapakaraṇa** (Kavisāra-ṭikā, Kavisāra-ṭikā sac)

End (fol. ñña r line 3): Kavisāranāmakāyaṃ ṭikā porāṇaṭikāyaṃ vitthāratarā gaṇṭhi-ṭhānassāpi vacanaṃ visuddhataraṃ saṃvaṇṇanāpi samakamā hoti. chandādhippāya micchantānaṃ yathā kāmam manasikātuṃ sikkhituṃ ca. kulaputtānam pi mahap-phalovāyaṃ gand(!)o jinacakkassāpi mūlan ti. Iti Dhammanandattheraviracitaṃ Kavisārapakaraṇam samattaṃ.

sakkarāj 1212 khu nhac natto² la praññ kyo² ta rak 5-te³ ne¹ naṃ nak ne ta khyak tī³ kyo² akhyin tvañ Kavisāra-ṭikā pāṭh kui re³ kū³ rve¹ prī³ praññ cuṃ saññ. re³ kū³ ra so akyui³ kui pu, di, ā nhañ¹ praññ cuṃ pā lui i. nibbānapaccayo hoti(!).

According to Piṭ-sm 457 and Piṭ-st 140 (425) the text is called Kavisāra-ṭikā sac written by Saṃ-tvai-mañ³ charā Dhammananda from Hamsāvati (i.e. Pegu). In CPD 5.7.1,4 and 5.7.1,41 several author's names are quoted. Further information on the author could not be found.

Mss.: Mand 173 (5); PMT I 228 (Add. 27545), cf. 227 (Add. 17945); Forch XXIII.

See CPD 5.7.1,4 and 5.7.1,41, Piṭ-sm 457, Piṭ-st 140 (425).

210

Cod.Ms.Birm. 14. SuUB, Göttingen

Description see above, 207–213.

Mahākassapa: **Pādākulakavaṇṇanā** (?)

The text is called Mūla-ṭikā (?) in the marginal title. The 8 foll., extremely fragile and difficult to handle, do not allow a detailed study without causing further damage. In order to help to identify this text we quote here beginning and end (without corrections):

Beg. (fol. ññā v line 1): pakaraṇārambhe, maṅgalādīnīmīttamiṭhadevatāna, mak-kāram ārambhate namattu iccādinā munindodātarocino, namattūti sampantho mūninam indo mūnindo, bhagavā, odātaruci yo yassa so odātaruci, nando vuccate, munindho ca sa ta. .sadisattā odātaruci cātimunindodātaruci, gāthā bandhasukhattam ukārass' okāro,

End (fol. ñño r line 3): evaṃ ākulam ñeyyam. suṇantena sudhīmatā. iti Mahākassapat-theraracitaPādākulakavaṇṇanam niṭhitaṃ. pri³ i re³ kū ra so akyui³ ā³ pu di ā³ nhañ¹ praññ¹ cuṃ pā lui i.

211 Cod.Ms.Birm. 14. SuUB, Göttingen

Description see above, 207–213.

Saddhammañāṇa: **Chandosāratthavikāsanī**

Beg. (fol. ñṅo v line 1): namo tassa ~. kalyāṇahetubhavanatthāya vāsinam yo, samcodito rukarukāya cīram mahesi,

End (fol. tho² r line 1):

Girimaṅgalavamsāti, kato sādhuṅodayo,
Saddhamañāṇatthero 'yam, byākhyātājaya tam idan ti.

Chandosāratthavikāsanī kuiy re³ kū³ rve¹ prī prañ¹ cum j. ī cā pru cu ī koñ mhu kuṃ Meru bahuil mrañ mhuir mre ka ma nhuiñ ra sā³, Kri³ Lha kye ju lak U charā mātā pita mi nḥā¹ pha kui ca rve¹ myā³ cvā Bhum sum rvā tvañ krañ laññ myā cvā, veneyya kuiv, sabbasattā, sattavā ā³ ra ñṅā³ ciṃ¹ ṅhā myha ve bhā j sum rvā bhum sū nat lū Brahmā sattavā tui, ñṅī ñṅā rum cu ī koñ mhu kui sādhu sādhu kho² ce sov.

Mss.: Mand 173 (4); Forch XXIII.

See CPD 5.7.1,21, Piṭ-sm 455, Piṭ-st 126 (304).

212 Cod.Ms.Birm. 14. SuUB, Göttingen

Description see above, 207–213.

Vepulla: **Vacanatthajotikā(-ṭikā)** (Vuttodaya-navatīkā)

The text is also called Vacanajoti and Vacanatthajotikachanda in the ms.

Beg. (fol. ṭam v line 1): namo tassa ~.

natva Buddhādiccam pupp(!)am, veneyyuppalabhed[h]akam,
vaṇṇayissam samdhāsena, muttodayam padakkamam,

End (fol. dhā v line 3): Vacanatthajotikachandam niṭhitam.

sakkarāj 1212 khu natto² la prañ kyo² 1 rak cane ne 3 khyak tī akhyin tvañ Alay nan to Siritilokaatularatanādevi mi bhurā mag phuil nibbān alui ṅhā, [etc.]

Then follows the patthanā quoted in 298 (see also 304, 305, 308–310) starting with kui³ pā³ guṇ to², and ending with myha to² ve saññ, and the sentence: krañ tve ñṅvat proñ³ thoñ³ coñ³ sādhu kho² ce sov.

Vacanatthajotikā and Vacanatthajotikā-ṭikā are obviously two names of the same text.

Mss.: Mand 173 (3); Forch XXIII.

See CPD 5.7.1,3 and 5.7.1,31, Piṭ-sm 456, Piṭ-st 125 (305).

213

Cod.Ms.Birm. 14. SuUB, Göttingen

Description see above, 207–213.

Chitphrū charā to²: **Suddasavikāsanī**

Beg. (fol. dhī v line 1) namo tassa ~. namo tassa sakalalokavimohakassa mohassa dhamsatassa sūvuttadhammassa, namo tassa anagghottamadakkhiṇeyyassa saṃghassa,

End (fol. dho line 1):

*sakkarāj 1212 khu natto² la prañ¹ kyo² 6 rak aṅgā ne suṃ khyak tī kyo akhyim tvañ
Alay nan to² Sīritilokaatularatanādevī mi bhurā³ mag phuil nibbān alui ṅhā, cit to² krañ
nū³ re³ kū³ pru cu kui³ kvay to² mū ap so Chan-ṭikā khvan nhac coñ kui re³ kū³ rve¹
apri³ sui¹ rok pri.*

Then follows the patthanā quoted in 298 (see also 304, 305, 308–310) starting with kui³ pā³ guṇ to², and ending with myha to² [to²] ve saññ, and the sentence: kraññ tve ṅñvat proñ³, coñ³ thoñ sādhu kho² ce sov.

According to Piṭ-sm 458 and Piṭ-st 127 (317) the author was born in the village Kaṅpvan³toñ near Cale on the west bank of the Irrawaddy river and wrote this work when King Cane (1698–1714 A.D.) ascended the throne in Ava. As further names of him are unknown he is called after the village Chitphrū where he resided.

Ms.: Mand 173 (6).

See CPD 5.7.1,5, Piṭ-sm 458, Piṭ-st 127 (317).

214–215

Cod.Ms.Birm. 15. SuUB, Göttingen

Collection of 2 texts. Palm leaf. Foll. 20: co²-tā; 214 foll. 8: co²-chu: Abhidhammattha saṅgruīh (the first fol. is tied together with some blank leaves); 215 foll. 12: ṅñā-tā: Khuddasikkhā (the first and last foll. are tied together with some blank leaves); foll. ṅñā and ṅñī are missing. 214 50 × 5,6 cm. 42 × 4,6 cm. 215 49,8 × 5,4 cm. 41,8 × 4,5 cm. 9 lines. 2 punch holes. Good handwriting. Marginal titles: 214 Abhidhammattha saṅgruīh pāṭh; 215 Khuddasikkhā pāṭh. 214 no date; dated 215 sakkaraj 1225 khu (1863 A.D.) tachonmum la prañ¹ kyo² 3 rak 4 ne¹ tvañ. Former owner 215 written on the right margin of fol. tā v: Toññut charā Ū³ Vimalacāra. Pāli. 214 Verse; 215 prose and verse.

214

Cod.Ms.Birm. 15. SuUB, Göttingen

Description see above, 214–215.

Anuruddha: **Abhidhammatthasaṅgaha** (Saṅgruīh pāṭh)

Incomplete ms. It contains the text up to the *Vithisaṅgaha vibhāga* of the 4th *Pariccheda*, pp. 1–20, of the JPTS edition (1884, ed. T.W. Rhys Davids, pp. 1–49).

Mss.: **216, 271, 342, 380**; for mss. (text with or without *nissaya* or *nissaya* only) in other catalogues see **202**.

See CPD 3.8.1.

215 **Cod.Ms.Birm. 15.** SuUB, Göttingen

Description see above, **214–215**.

Dhammasiri: **Khuddasikkhā**

Mss.: ¹3, ¹11, ¹25, ¹79, **169, 333, 334 (1), 339**; for mss. in other catalogues see **159**.

216–219 **Cod.Ms.Birm. 16.** SuUB, Göttingen

Collection of 4 texts. Palm leaf. Red painted wooden covers. Foll. 18: ka-khū; **216** foll. 16: ka-khu r line 1: Saṅgruih pāṭh; **217** fol. khu r line 2–6: Dhāraṇaparitta; **218** foll. 2: khu r line 6–khu v line 1: Apraṇ 'oṅ khraṇ³ pāṭh; **219** foll. 2: khu v line 1–khū r line 8: Pāli gāthās. **217** Damages on the right top-edges. 49,9 × 6,7 cm. 41 × 5,7 cm. 10 lines. 2 punch holes. Gilded on the edges. Good handwriting. Title on the title fol. of **216**: Saṅgruih pāṭh; marginal title on fol. ka v: Saṅgruih pāli to², on the remaining foll.: Saṅgruih pāṭh. Corrections on foll. ka, kū and kai. Dated **216–219** sakkarāj 126 khu taṃchoṇmun la praññ¹ kro² 6 rak krāsapate ne¹ ne¹ chvam³ cā³ pri³ akhyin tvaṅ. The date may be 1206 B.E./1844 A.D. Pāli. Verse.

216 **Cod.Ms.Birm. 16.** SuUB, Göttingen

Description see above, **216–219**.

Anuruddha: **Abhidhammatthasaṅgaha** (Saṅgruih pāṭh)

Mss.: **214, 271, 342, 380**; for mss. in other catalogues see **202**.

217 **Cod.Ms.Birm. 16.** SuUB, Göttingen

Description see above, **216–219**.

Dhāraṇaparitta

Beg. (fol. khu r): jeyyatu. natthi tathāgatassa kāyaduccaritaṃ, natthi tathāgatassa vacīduccaritaṃ natthi tathāgatassa manoduccaritaṃ.

End (fol. khu r): ime kho pana anantara Dhāraṇaparittaṃ navanavādhīhi Saṃmāsambuddhakoṭṭhi bhāsitaṃ, ditthilā dantiḷā, kharalā bhayaḷā dubbhila etena saccavajjena sotthi te hotu sabbadā.

This Dhāraṇaparitta corresponds with slight variations to the second paragraph of the paritta in the printed edition (see BLV 136f.). This paritta is non-canonical. The 18 Buddhadhammas (aṭṭhārasa Buddhadhamma) also known as Āveṇikadhammas found in the Sammohavinodanī (see PTS ed. p. 1) and the the Sumaṅgalavilāsini (see PTS ed. III p. 994) are dealt with in this paritta.

Ms.: Palace 69 (186).

218 Cod.Ms.Birm. 16. SuUB, Göttingen

Description see above, 216–219.

Apraṇ 'oṇ khraṇ³ pāṭh (Aṭṭhajayamaṅgalagāthā)

For details see 184.

Mss.: (text and nissaya:) 184, 191, 229, (nissaya only:) 262.

219 Cod.Ms.Birm. 16. SuUB, Göttingen

Description see above, 216–219.

Pāli gāthās for recitation

The ms. contains three stanzas of Acinteyya gāthā (see TBV 115f.), three stanzas of Sakkatvā gāthā (see BLV 548–550), two stanzas for paying homage to the dhammas and the 3 ratanas, the date, a short patthanā and the sharing of merit by the scribe.

The date runs as follows:

sakkarāj 126 khu taṃchoṇmun la praṇṇ¹ kro² 6 rak krāsapate ne¹ ne¹ chvam³ cā³ pri³ akhyin tvaṇ Saṅgruih pāṭh kui re³ kū³ rve¹ pri³ ḷ.

220–221 Cod.Ms.Birm. 18. SuUB, Göttingen

Collection of 2 texts. Palm leaf. Foll. 31; 220 foll. 11: ke–khu: Saṅgruih akok mhat cu (the first and last foll. are tied together with some blank leaves); 221 foll. 20: ka–khai: Dānaphaluppatti.

220 48,1 × 5,1 cm. 39,5 × 4,7 cm. 221 48,4 × 5 cm. 38,5 × 4,3 cm. 220 9 lines; 221 8 lines. 2 punch holes. Partially gilded. Good handwriting. Titles on the title foll.: 220 Saṅgruīh akok mhat cu; 221 Dānaphaluppatti. 220 no date; dated 221 sakk(a)ra(!)j 1199 khu (1837 A.D.) vāchui la praññ kyo² 12 rak ne¹. Burmese. 220 Prose; 221 prose with verses quoted from classical Burmese poems.

220

Cod.Ms.Birm. 18. SuUB, Göttingen

Description see above, 220–221.

Saṅgruīh akok mhat cu

Beg. (fol. ke v): namo tassa ~. akusuil cit dvādasa tui¹ tvañ lobha mū cit rhac khu vay, mhat phvay sã³ phvay adippāy kã³, asaṅkhārikam ekaṃ sasaṅkhārikam ekaṃ hū so pāṭh nhuik, saṅkhāra hū sañ, tvañ tui chut nac khrañ³ rhi so cit ñ thak sañ ñ aphrac hu chui ap so taṃ chā athū³ sañ saṅkhāra mañ ñ.

End (fol. khu r): pugguil ā³ alui chanda ajj(h)āsaya ma rhi sañ phrac aṃ¹, 'ok 'ok so jhāñ kui vañ cã³ rve, athak athak so jhāñ kui suṃ sat sañ phrac ce, athak athak so jhāñ kui vañ cã³ rve¹, 'ok 'ok so jhāñ kui suṃ³ sat sañ phrac ce, mrat nã sui¹ luik rve¹ phrac ñ. 'ok 'ok nhuik phrac so jhāñ thak athak athak nhuik phrac so jhāñ sã mrat ñ. thui kron¹ ṭikā nhuik, heṭhima heṭhimajhānato ti uparūpahi jhānaṃ balavataraṃ hu min ñ. jhāñ phrañ¹ mag kui mhat phvay pri³ ñ. pu di ā.

This ms. deals with explanations of the Abhidhammatthasaṅgaha together with quotations from Ṭikā kyo². The author is unknown.

For a similar text see 253, 380–382.

Mss.: cf. 381; see also ¹8, ¹28, ¹92, 202, 244, 253, 345, 347–350, 380.

221

Cod.Ms.Birm. 18. SuUB, Göttingen

Description see above, 220–221.

Dānaphaluppatti

Beg. (fol. ka v): namo tassa ~. paccuppān saṃsarā cī pvā khyam sã nhac pã kui alui rhi kuṃ so sū to² koñ sū mrat loñ tui¹ sañ ne¹ ñña ma khyā ā thup rã so tarā kui akraññ ā³ phrañ¹, suṃ pã hū rve¹ sabbaññu Bhurã³ ho to² mū saññ. suṃ pã hū saññ kã³, dāna laññ ta pã, sila laññ ta pã, bhāvañ(!)ã laññ ta pã, thui suṃ pã tui¹ tvañ, dāna hū saññ kã³, rahan sū to² koñ phuṃ toñ r(!)ājakā aca rhi so sū tui¹ ā³ laññ, naññ caññ mrã³ lyok, lhū dān pūj(j)o² cvañ krañ khrañ saññ, dāna maññ ñ.

End (fol. khai r): alhū vatthu athū kui āruṃ pru rve¹ cetanaṃ satti ānubho² thū le sañ.

thui cetaṇā thū so kroṇ¹ akyui thū le saññ. phrac rā arap nhuik pañ laññ, athū thū so bhuṃ tui¹ nhuik phrac ra le sañ. thui kroṇ¹ Pāramī khān nhuik sattavāsa bhuṃ khui va nhuik, prac kya krammā cetaṇā kroṇ¹ sañā eka nānat thū prā³, alā lā tañ¹, cap sañ. Dāna kham akyui³ pā pra rā so cakrā³ prī i.

This ms. deals with the benefits of dāna. The author is unknown. The text is quite different from the work Dānaphaluppatti kyam³ written by Ññonkan charā to² Ū³ Budh (ed. Pāli charā Ū³ Tañ¹ Lvañ, Rankun : Khet Press, n.d.).

Ms.: GL 61.

222–224

Cod.Ms.Birm. 19. SuUB, Göttingen

Collection of 3 texts. Palm leaf. Foll. 16: ka–khī; 222 foll. 14: ka–khā: Buddhaghosuppatti; 223 fol. 1: khi r–v: Chadisābhāgasutta; 224 foll. 2: khi v–khī r: Soḷasa gāthā. 51,2 × 6,5 cm. 41,5 × 6,3 cm. 10 lines. 2 punch holes. Partially gilded. Good handwriting. Dated 222–224: 1174 khu sa<k>k<a>ra(!)j (1813 A.D.). 222 Burmese with Pāli gāthās; 223, 224 Pāli. 222, 223 Prose; 224 verse.

222

Cod.Ms.Birm. 19. SuUB, Göttingen

Description see above, 222–223.

Buddhaghosuppatti

Beg. (fol. ka v): namo tassa ~. tisaṇaṃ. acinteyya Bhurā³ sikhañ saññ parinibbān pru to² mū saññ nok saṅghāyanā suṃ³ taṃ tañ to² mū prī³ lyhañ piṭakat kui Sīhuiḷ kyvan nhuik rahantā tui¹ saññ pe thak akkharā tañ rve¹ Sīhuiḷ bhāsā rhi le so kroṇ¹ Sīhuiḷ bhāsā kui Māgadha bhāsā phrañ¹ Jambū dip sui¹ choñ khai¹ so Rhañ Buddhaghosā(!) i ne rā ṭhāna kui si nhuiñ khai saññ. Sathuṃ rājavañ tvañ Sathuṃ sā³ hu chui saññ. charā krī³ tui yū to² mū saññ mhā Sīhuiḷ sā³ hu yū saññ. thui Rhañ Buddhaghosā(!) i ne rā ṭhāna kui i kyam mha lā so achum aphrat kui amyui³ sā³ tui mham cvā si rā saññ. Buddhaghosā(!) i ath(!)uppatti kā³ majjhimadesa arap. Bodhi pañ i ma nī³ ma ve³ so arap nhuik nvā³ kroṇ sā³ apoñ tui¹ saññ caññ ve [rve¹] bhū³ so kroṇ¹ Ghosa rvā hu tvañ i. thui arap nhuik ma thañ rhā³ so sū saññ mañ pru i. thui mañ nhuik akyvam vañ so Kesani maññ so purohit puṇṇā³ rhi saññ. thui purohit puṇṇā³ saññ ne¹ tuiñ³ ma prat mañ ā³ bedañ atap kui sañ ra i. thui purohit puṇṇā³ tvañ a lvhan mrat nui³ ap so Kesani maññ so puṇṇe ma phrac so mayā³ laññ³ rhi i.

End (fol. khā v):

saṅghate^a Buddhaghose pi kavimhā ti bahutarā
du<p>paññā bālāno sippe^b cintayi<m>su punappunaṃ
Buddhaghose patithante paññavantā pi ye janā
tesaṃ paññā pabhā natthi Rāhumukhe va candimā

tasmā jaheyya medhāvī paññavā ti pasam sane
attānaṃ samyamam katvā <so> sukham na viharati^c

thui gāthā ḷ adibb(!)āy so² kā³ khap sim so sū tui¹ saññ Rhañ Buddhaghosā(!) nhuik paññā rhi ḷ hu khyi³ mvam kun ḷ. paññā naññ³ so sū tui¹ saññ mi mi kuiy kui sā paññā rhi ḷ hu khyi³ mvam khrañ ḷhā kraṃ kra kun ḷ. mi mi kuiy kui sā paññā rhi ḷ hu chui so sū tui¹ saññ Rhañ Buddhaghosa rhi lyhañ mi mi tui¹ saññ Rāhu mha thvak so la kai sui¹ aroñ ma rhi. thui¹ kroñ¹ mi mi tui¹ saññ paññā rhi ḷ hu khyi³ mvam khrañ kui cvan¹ rā saññ. mi mi kuiy kui nhac luṃ phrañ¹ coñ¹ rhok saññ kui pru ḷ ne ḷ. thui sui¹ ne ḷhā³ so² laññ³ coñ nhok rve¹ ma ne ra kun. i sui¹ sad<d>ā ḷ acaññ anak ḷ acaññ ā³ phrañ¹ Maṅgalā amaññ rhi so ta pā³ so mather saññ charā tui¹ ḷ athaṃ mha krā³ sañ atuiñ³ pariyat kui sañ krā³ luik ḷ. mi mi saññ sañ krā³ mi so paññā atuiñ³ cī rañ to² mū ḷ. lyañ so paññā, rvhañ so paññā, khiñ maññ³ khrañ³ kañ so pannā nhañ¹ praññ¹ cuṃ so Rhañ Buddhaghosā(!) mather ḷ nidān rhac khu mrok so pariccheda kā³ pri³ ḷ. Maṅgala aca rhi so rhe³ charā krī³ tui¹ saññ kyam pru charā khyaññ³ phrac pe so kroñ¹ Rhañ Buddhaghosa ath(!)uppatti kyam mha lā so achum aphrat kui amyui³ sā³ tui¹ saññ rui se cvā nā kun rā ḷ. rvat phat sarajjhāy kraññ¹ kun rā ḷ.

The text is a biography of Buddhaghosa written in Burmese. It is based on the Pāli text Buddhaghosuppatti. In the introduction the unknown author states that according to the chronicle of Sathum (Thaton) called Sathum Rājavamsa, Buddhaghosa was born in this town.

For the Pāli text see CPD 4.2.4 and the Burmese edition Buddhaghosuppatti. pāṭh nisa kyam³, Rankun: Praññ krī³ mit chve piṭakat Press, 1270 B.E./1908 A.D.

^a kālañkate in the printed ed. p. 27

^c vihāyati in the printed ed. p. 28

^b bālañā pi in the printed ed. p. 27

223

Cod.Ms.Birm. 19. SuUB, Göttingen

Description see above, 222–224.

Chadisābhāgasutta (Chadisāpālasutta)

Beg. (fol. khi r): jetu ripuṃ. evaṃ me sutam. ekaṃ samayaṃ bhagavā Rājagahe viharati Gijj(h)akuṭe papp(!)ate. tena kho pana samayena bhagavā bhikkhū āman-tevā etad avoca. puratthimasmiṃ kho pana bhikkhave disābhāge cattāro mahāyakkhā atṭh(!)i santi. seyyathidaṃ, Sotāgiro ca, Puñṇako ca, Hemavaṇṇo ca, Kukkuṭālayo ca, ete cattāro mahāyakkhā Buddhe pasannā, dhamme pasannā.

End (fol. khi v): tam aham vadāmi, candañ ca sūriyañ ca indañ ca brahmañ ca mā maṃ vihed(!)esi, manusso vā amanusso vā gacchantam vā ṭhitam nisinnam vā nippannam vā suttam vā jāgarattam vā pamattam vā ratti(m) vā divā(!) vā sadā maṃ rakkhantu devatā. Chadisābhāgasuttan(!) niṭhitam.

The text Chadisābhāgasutta is said to be a sermon of the Buddha to Ānanda in which he praises the gods of the six directions. This sutta is not found in the canon. The

author is unknown. Apart from slight variations it is identical with a text of the same title in: Mahāsarabhūmañjū, publ. Ū³ Thvan³ Lhuiñ, Rankun: Jambū Ññvan¹ Press n.d., part 1, pp. 186–187. This sutta is called Chadisāpālasutta in SMP 242.

Ms.: Palace 69 (188).

224 Cod.Ms.Birm. 19. SuUB, Göttingen

Description see above, 222–224.

Soḷasa gāthā

Beg. (fol. khi v):

Soḷasa paṭhamam koñcam
navahamsā tath' eva ca
pāyevakā chakañ c' eva
suvakā tari-m eva ca

End (fol. khī r):

dve cakkā sattabojjhaṅgā
catassa cakkavatī ca
ekādasā pi manussarājā
ahaṃ vandāmi sabbadā
aphuṃ gāthā

ī soḷasagāthā nhac pā³ kui akhā khap sim rvat phat choñ rvak sarajjhay so sū rui¹ saññ paccuppan saṃsarā akyui³ nhac pā³ kui aprī³ tuiñ i.

1175 khu sakraj tvañ pri³ oñ mrañ saññ.

Soḷasa gāthā consists of two parts: (1) Atvañ³ gāthā has 5 stanzas and (2) Aphuṃ³ gāthā has 4 stanzas. Atvañ gāthā deals with the number of the former births of the bodhisatta Gotama as an animal, e.g. 16 births as a koñca (heron), 9 births as a hamsa, etc. Aphuṃ³ gāthā deals with the enumeration of the Buddhas and dharmas, such as 5 Buddhas, 3 piṭakas, 9 lokuttaradhammas, 10 sīlas etc. Our text soḷasa gāthā is with slight variations identical with that of the printed text (see TBV, pp. 166–168). It is said to be the paritta of the araññ³ (Ari, ascetics) in Pugam (see TBV, p. 168 fn.).

225–226 Cod.Ms.Birm. 20. SuUB, Göttingen

Collection of 2 texts. Palm leaf. Partially gilded wooden covers. Foll. 19: 225 foll. 8: ka-kai: Parit to² kri³ pāṭh; 226 foll. 10: the beginning fol. is half broken and fol. ki is damaged; kī-kam: Nā mañ³ pyui¹; fol. kā is missing; the first and last foll. are tied together with some blank leaves; one fol. containing Rhañ Mahāraṭṭhasāra's Kui³ khan³ pyui, stanza 130, is very faint and half-broken. All foll. are damaged. 225 48,6 × 5,8 cm. 38 × 5,4 cm. 226 48,2 × 5,2 cm.

40,6 × 4,4 cm. 8 lines. 2 punch holes. Good handwriting. Title **226** on the title fol.: <Nā ma>ñ prui cā. Marginal title **226**: Nā mañ prui. Correction **226** on fol. ki. Dated **225** <sakkarāj> 1113 khu (1751 A.D.) tachok(!)mum[m] la chan 14 rak 4 ne¹ ne¹ chvam ma cā mhi akhyin; **226** sakkarāj 1223 khu (1861 A.D.) kachum la kvar ne 4 ne¹ ne mvan lvai kri³ akhyim tvañ. Former owner: on the margin of **226** is written: Kuiv Khan, Pvatcu bhum kri cā, i.e. book of the monk from Pvatcu. **225** The scribe written at the end of the date: Pokto kyoñ nhuik sī tañ sum ne so Lang(!)ācāy(!)a, i.e. Lañkācāra, living in Pokto monastery. **225** Pāli; **226** Burmese. Verse.

225 Cod.Ms.Birm. 20. SuUB, Göttingen

Description see above, **225–226**.

Parit to² krī pāṭh (Paritta pāli)

At the end of the text, the copying date and the name and place of the scribe are given, as well as two lines in Pāli about maraṇa and blessing to all beings.

End (fol. kai r):

*1113 khu thachok(!)mum[m] la chan 14 rak 4 ne¹ ne¹ chvam ma cā³ mhi akhyin tvañ
Pokto kyoñ nhuik sī tañ sum ne so Langācāy(!)a re³ krī rve¹ Parit to² krī³ pāṭh prī i.
nibbānapaccayo hotu. pu di ā.*

For details see **189, 189**.

Mss.: (text:) **189, 194**, (nissaya:) **189, 228, 353–355**; for mss. in other catalogues see **189**.

226 Cod.Ms.Birm. 20. SuUB, Göttingen

Description see above, **225–226**.

Rhañ Vimalācāra: Nā³ mañ³ pyui¹ (Ña raṃ¹ mañ³ pyui¹)

Beg. (foliation broken off):

<Sa>mmāsambuddha, atula hu,
jinapumgavaṃ, nāmaññ khaṃ sā,
arahaṃ aca, ku
sākivañ cac, nvay rui phrac saññ,
dhammarāj mhaṃ, bhum sum tañ tvañ,
thip cvan

End (fol. kai v):

seth(!)ajettho², mrak jino hu,
praññ kro amata, lum lum ra lyhak,
bhava sum khvañ, bhak ma mrañ saññ,

nā lyhañ suṃ lu mhan kañ taññ.
maccharājā jātakam nitthitaṃ.

samuddharā, pañ lar khyā nhuik,
ratanā cuṃ, krok nik(!)uṃ kui,
akuṃ kyvañ mai, choñ yū khai rve¹,
pvai alar koñ, pra ññaññ roñ sui,
cā coñ nipat, nā rā jat tvañ,
put pat pāji, myha sā rhi khai.
ma sí nuiñ mha, paññā nu ā,
kraññ rhu ca rā, phat cin ñhā hu,
sad<dh>ā ma khyui, Nā mañ prui kui,
ī sui nhac khyuik, char kui¹ puiñ phrañ,
kyū ruik 'oñ caññ, ti luik saññ kā,
arhañ kojā, t<h>oñ ka sā rve¹,
ta rā prai mrai, ganan phvai so,
66 khu, catudasa, vāchui la taññ.
rhe ka mohā, tvañ yā mhā kā,
nvar thā kho ññi, puṇṇamī lyhañ,
vidi praññ tak, chak suṃ rak nhuik,
min myvak āgun, si sā ruṃ lyhañ,
sat puṃ ññi myha, dhit bar^a ra nhañ,
ta khana khrañ, nhac rak tvañ tvañ,
pri 'oñ mrañ i. lū rhañ ta kā,
mrui le brā tui, saccā ma thim,
sve ma rit 'oñ, coñ sim kui kui,
chum ma chui lyhak, mak(!) phui 'oñ khan,
nibban nan sui, tan tan phoñ sā,
mhat ca kā phrañ, kyva svā pro kra ce sa taññ.

The ms. continues with two paragraphs about the patthanā of the author and his desire to practice the dhamma. After this the nigamana stanzas run as follows (fol. ko r line 7):

krā si ce lui, niguṇ chui pin.
Mrañ mui thip evam, Veyam nan tak,
caṃ mrañ cui mhat, bhūṃ prat sat nhañ,
Sudassana, ayut ja hu,
sakra ne taññ, Vatin praññ sui,
mra raññ lyhan t<h>van, Cabbu^b kyvan tvañ,
phrū vap rvak choñ, mañ apoñ tui,
vat ññoñ kyui nvan, saccā kham sā,
Mañvam bhumi, toñ giri t<h>ag,
b[h]od<h>i nuṃ ā, rañ sambhā nhañ,
cakrā yaññ kri, chu lay ci rve¹,
kh<a> ri proñ mhat, le kyvan pat sañ,
mant(!)ak mañ tum, thoñ lak rum phrañ,
pat kuṃ Cabbū^b, tup khvam yū sā,
chañ phrū sakhañ, kyvan kyvan rhañ i,

cam rvhañ pyo² rā, mahā Amara,
 th(!)āna rak sī, rvhe praññ kyi mha,
 kha re lam tok, anok mrok mhā,
 nhac soñ kvā tvañ, le prā cak cum,
 khyam rip myuṃ sā, pui buṃ mhī khui,
 nat rvā lui lyhañ, pro chui si tañ,
 sā bhi khrañ nhañ, bhe kañ raṃ kvā,
 Rvheprok rvā nhuik, phvā rā khyak kyve,
 jāti ne saññ, myui chve ññāti,
 tui ma si taññ, lokī caññ cim,
 tañ ma tin kui, akyim myā cvā,
 ma kham sā taññ. 'im rā ma t(h)on,
 lū tui boñ mhā, khvā rhoñ san san,
 par khai cvan rve¹, rahan acac,
 ther kyi phrac saññ, kroñ sac toñ ne,
 ta prañ tve kui, cā pe pui khya,
 sañ pra sa lyak, sīla ma kvā,
 bhāvanā nhañ, lhū dā ma kañ,
 Rvhe kroñ tvañ nhuik, akhyañ khap sim,
 cit kui t(h)in rve¹, khyam ññim rā rā,
 nibban rvā sui, rok pā ce hu,
 lulla pru saññ, koñ mhu ne ñña ma kañ taññ.

pa bui pro chui, khyvat yvañ lui laññ,
 cit kui coñ khyut, sati 'ut ka,
 ma lhut mrai khuiñ, ña kyoñ tuiñ sui,
 ma ruiñ taññ mat, chumma lat saññ,
 paññat vini, nissaraññ nhañ,
 sit saññ se khyā, mrat rā rhā j.
 paññāpārami, praññ cum ññi 'on,
 lokī lokut, kyui ā t(h)ut lyhak,
 'ut kyak si si, pro ne pri mha,
 kha ri puiñ puiñ, to ga nuiñ nhañ,
 ta tuiñ kyo kvā, Kyokmroñ rvā j,
 lak yā toñ cvar, nap rat nar ti,
 tañ tar sā rā, Lyhopru rvā nhuik,
 takā myui chve, lū pui khye tui,
 rui se kyui nvan, kui kvar kham lyhak,
 mrai mram krim vap, vā sui kap lañ,
 thū t(h)ap paccaññ, rhe mha khraññ taññ,
 prañ praññ myā cvā, mui sui rvā rhāñ,
 saddhā chañ kai, lu kha pai laññ,
 mye tai sui mhut, lak phrañ chup so,
 t(h)on thup uccā, kuiñ mi pā sui,
 ce ca nā pvā, khrac sā nā rve¹,
 tañ t(h)ā kui kvar, kroñ kri lar tak,
 tañ tar pro cam, cā pvai kham lyhak,
 ñña yaṃ ma prat, parissat nhañ,

rvat bat bhāvanā, caññ ve rā tvañ,
 puna ca param, nisaṃ gāthā,
 yadā homi, ace rhi saññ,
 pāli to² patha, pari<t> mrat kuiv,
 rvat phat kya sā, mui devā kuiv,
 rvā ce sa tat, charā mrat kuiv,
 pro mhat cakā, udan thā khai,
 nā mañ acac, phrac so akhā,
 kyoñ khrañ rā kuiv, lañkā pho² pra,
 cī rañ bha hu, mhat ra ce sā,
 ma ne tui¹ mhā, rui se sadā,
 toñ bhan yā tvañ, Vimalācāy(!)a,
 ṇ(!)āma paññāt, charā mrat lyhañ,
 mhā mrat pala buik, caññ kuṃ luik sā,
 soñ tuik cabbhu, nat rhañ lū laññ,
 kraññ phrū nhac lui, khiy pui mettā,
 i saññ ca kroñ, mettā ma khaṃ,
 pan ṇ(!)hay lap saññ, khañ pvan mit achve arañ taññ.

svāmi ñe luiv, praññ ṇa guiv hu,
 ñok kuiv ma pran, mrat nibbān sui,
 lam mham phroñ sā, yok khañ ā nhañ¹,
 tarā myho² yhu, coñ caññ pru saññ,
 koñ mhu tuiv kuiv, i kusui kroñ,
 ñok kuiv poñ chan, ta chū kyam tvañ
 ther mvan bhikkhu, chi pru sā,
 kyvat chū yvar lyhak, chu pan ṇak i.
 phrac prak mrā cvā, saṃsarā vay,
 kyvan sā jāti, chak tuiñ rhi lyhak,
 nhan si āṇā, phum[m] tejā nhañ,
 paññā lok ṇaṃ, charā khaṃ lyhak,
 khyve raṃ lak sā, ta praññ myā kuiv,
 cī bhvā³ phrac 'oñ, ṇṇaṃ phrañ loñ rve¹,
 koñ rā ṇṇvan pra, tarā kya lyhak,
 chumma pe luiv, tak kasui hu,
 lū pui mhī yā, phrac pā ce hu,
 raññ mhat pru i. koñ mhu dāna,
 ṇa pu[m]ṇṇa kui, mi bha bui bhvā
 sañ kyā mrā hu, lak ū charā,
 Puññarāma, sila phrū cañ,
 kye ju rhañ nhañ, le añ paccaññ,
 sadā rhaññ lyhak, kap chaññ rui se,
 myui chve myā cvā, tagā tagama,
 ṇa puñña kuiv, amyha khvai ve,
 ra pā ce lo. sabbe sattā,
 sattavā laññ, ṇā nhañ atū,
 myha yū puiñ khiyā, pe ve kyā saññ,
 sumpā tū rū ma kyvañ taññ.

sakkarāj 1223 khu kachum la kvar ne ne mvan lvai krī akhyim tvañ Ñā mañ prui kui re kū rve¹ pri saññ. ī sā kui re kū kui kvar ra so akrui ā³ phrañ bhava chak tuñ bhītakat kui re nhuiñ so rokrā phrac ra bhā lui ī. thui mha ta pā par le pā kui ma lā ma kap khyok thap nat rvā Vatinsā kui ñā sā rakhu pru so koñ <mhu> kyoñ ra bhā lui ī.

The sharing of merit of the scribe follows in 4 lines. It is not quoted here.

The present ms. is the Burmese poem about Maccharājācariya. Ñā³ mañ³ is the Burmese translation of maccharājā. There is another pyui¹ of the same name composed by Tvañ³sañ³ tuik van Mahā caññsū in 1117 B.E./1755 A.D. The present pyui¹ is not mentioned in the histories of Burmese literature. It is composed by the monk Rhañ Vimalācāra in 1166 B.E./1804 A.D. whose biography is given in the colophon of the ms. He was born in the village Rvheprok in the north-west of Amarapura. As a monk he stayed in a Rvhe kyoñ³ (golden monastery). The name of his teacher was Rhañ Puññarāma. Later he lived in the village Lyhopru, south of the village named Kyokmroñ. There he composed this pyui¹ and finished it within two days, on the 14th day of the waxing moon of the month vāchui. This pyui¹, as mentioned in the colophon, consists of 19 paragraphs (apuid).

In MNM 289, one monk named Rhañ Vimalācāra wrote a Kathinadīpanī nissaya in 1182 B.E./1820 A.D. We do not know whether this monk is identical with the author of our present poem. No other biography is known in the available reference works.

^a dippāy

^b Jambū

227–241

Cod.Ms.Birm. 21. SuUB, Göttingen

Collection of 15 texts. Palm leaf. Wooden covers. Foll. 147: ghū–ñu, ca–ñu, dhu ne, 9 blank leaves; 227 foll. 13: ghū–ñu: Namakkāra pāṭh and nissaya with one blank leaf; 228 foll. 22: ca–cho: Parit krī³ nissaya with one blank leaf; 229–235 foll. 8: cho²–ju; 229 cho²–chā³ v: Apraṇ³ 'oñ khrañ³ pāṭh and nissaya; 230 chā³ v–jā r: Atvañ³ 'oñ krañ³ pāṭh and nissaya; 231 jā r–ji v: Ratanā rvhe khyuiñ¹ pāṭh and nissaya; 232 ji v–jī r: Sihuiñ Sambuddhe pāṭh and nissaya; 233 jī r–jī v: Sihuiñ Bhurā³ krī³ rhi khui³; 234 jī v–ju r: Roñ khraññ 6 svay Bhurā³ rhi khui³; 235 ju r: Akhā to² 7 pā³ rhi khui³; 236 foll. 16: jū–jhū: Ovāda thū³ pyui¹, 3 blank leaves; 237 foll. 12: jhe–ññū: Sudhammā lañkā; 238 foll. 25: ññe–ṭhe: Lokanīti nissaya; 239 foll. 17: ṭhai–ḍhā: Sum³ puṃ taṃ khyū; 240 foll. 19: dhi–ñu: Aṃ¹ bhvay thū³ chan³ vatthu kyam³, with 4 blank leaves; 241 foll. 15: dhu–ṇe: Aṃ¹ bhvay thū³ chan³ vatthu kyam³ (another copy). Damages on the middle edges of all foll. 48,5 × 6 cm. 40,4 × 5,2 cm. 10 lines. 2 punch holes. Partially gilded. Good handwriting. Marginal titles: 227 Nama<k>kāra; 228 Parit krī³ niss<a>ya; 229 Prañ 'oñ khrañ³; 230 Atvañ³ 'oñ khrañ³; 231 Ratanā rvhe khyuiñ¹; 232 Sihuiñ Sambuddhe pāṭh anak; 233–234 Sihuiñ Bhurā³ rhi khui³, Roñ khraññ to² 6 svay Bhurā³ rhi khui³; 236 Ovāda, on fol. jhū: Ovāda thū³ cā rañ krū³; 237 Sudhammā lañkā; 238 Lokanidh(!); 239 3 puṃ ta khyū; 240 Aṃ¹ phvay thū³ chan³ on fol. dhi and Aṃ¹ bhvay thū³ chan³ on the remaining foll.; 241 Aṃ¹ phvay thū³ chan³. Dated 227 sakkarāj 1236 khu (1874 A.D.) vāchui la chan³ 5^a rak buddhahū³ ne¹ ne 2 khyak tī³ kyo²; 228 sakkarāj 1236 khu (1874 A.D.) vāchui la chan³ ta chay ta rak buddhahū³ ne¹ naṃ nak 7 khyak tī³ kyo²; 229–235 sakkarāj 1236 khu (1874 A.D.) pathama vāchui la chan³ 12 <ra>k krāsapate¹ ne¹ ne¹ 3 nāri kyo²; 236 sakkarāj 1236 khu (1874 A.D.) pathama vāchui la praññ¹ kyo² 1 rak tanañlā ne¹ ne 9 nāri akhyim tvañ; 237 sakkarāj 1236 khu (1874 A.D.) pathama vāchui la praññ¹ kyo² 3 rak

buddhahū³ ne¹ ne 4 nārī kyo²; **238** sakkarāj 1236 khu (1874 A.D.) pathama vāchui la praññ¹ kyo² 7 rak tanaṅganve ne¹ ne 4 nārī kyo²; **239** 1236 khu (1874 A.D.) pathama vāchui la praññ¹ kyo² 10 rak 4 hū³ ne¹; **240** 1236 khu (1874 A.D.) pathama vāchui; **241** 1236 khu (1874 A.D.) pathama vāchui la praññ¹ kyo² chay rag(!). **227-232**, **238** Pāli and Burmese (nissaya); **233**, **234**, **236**, **237**, **239-241** Burmese; **235** Pāli. **227-232**, **238** Pāli in verse, Burmese in prose; **233**, **235-237**, **239** verse; **234** prose; **240**, **241** verse and prose.

^a 4

227

Cod.Ms.Birm. 21. SuUB, Göttingen

Description see above, **227-241**.

Mruin charā to² (Paṭhama Bā³karā charā to²) Rhañ Dhammābhinanda: **Namakkāra pāṭh nissaya**

The author gave his comments upon the metre of the gāthās of the Namakkāra. Here only the beginning and end of the nissaya are quoted.

Beg. (fol. ghai v): Phurā³ ho pāli to² mha ta pā³, gāthā bandha phrac lyhañ chan³ guiñ sañ¹ 'on sā rhi sañ¹ saññ. Namakāy(!)a pāṭh prī³ i. sugataṃ, Dīpañkarā mrat cvā Bhurā³ khre to² rañ³ mha ca rve¹, bodhi mañḍuiñ tuiñ 'on pāramī suṃ³ chay kui phraññ¹ khrañ³ hu chui ap so,

End (fol. ni v):

yācitathā susantehi Tipiṭaka alaṅkāra
sīridhajamahādhammarājaguru ti nāmena
parappavādaharinā dhimatā santavuttinā
there<na> kañkhamānena sujanānaṃ sukhedhanaṃ
tulayitvā vigand(!)ehi racito yassa nissayo
Mahānamak<k>ārikassa taṃ dhārentu sukhatt<h>ikā

susantehi, sū to² koñ³ thak sū to² koñ³ phrac so sū tui¹ saññ, yācitathā, toñ³ pan ap saññ i aphrac kroñ¹, Tipiṭaka alaṅkārasīridhajamahādhammarāja[g]guru ti nāmena, Tipiṭakālaṅkārasīridhajamahādhammarājaguru hū so taṃ chip nāmaṃ rhi tha so, dhimatā, paññā rhi saññ phrac rve¹, parappavādaharinā, sū ta pā³ tui¹ i micchā ayū kui nhip nañ³ nhuiñ so acvaṃ³ rhi tha so, santavuttinā, ṅrim sak so akyāñ¹ ṅrim sak so asak mve³ khrañ³ rhi tha so, therena, mather saññ. sujanānaṃ, sū to² koñ³ tui¹ i, sukhedhanaṃ, khyam³ sā kroñ³ koñ³ mhu pvā³ khyāñ³ kui, ākañkhamānena, toñ¹ ta saññ phrac rve¹, assa Mahānamakārikassa, thui Mahānamakāra gāthā pāṭh i, yo nissayo, akrañ mhī rā atthanissaya kui, vigandh(!)ehi, athū³ thū³ so kyam³ gan tui¹ nhañ¹, tulayitvā, nhuiñ³ rhaññ chañ khyāñ rve¹, racito, cī rañ ap i. taṃ nissayaṃ, thui Mahānamakāra gāthā pāṭh i mhī rā, atthanissaya kui, sukhatt<h>ikā, khyam³ sā kui alui rhi kun so sū to² koñ³ tui¹ saññ, dhārentu, choñ kun lov¹.

After this, the ms. contains the Pāli text and nissaya of Namo tassa and Saṃbuddhe gāthā. At the end of Saṃbuddhe pāṭh nissaya, the colophon runs as follows:

(fol. ni v) Mruin charā to² phurā³ cī rañ to² mū saññ Mahānamakāra gāthā pāṭh

anak, Namō tassa pāṭh anak, Sambuddhe pāṭh anak saññā ī tvañ rve¹ pri³ praññā¹ cum pri.

Then follows the Pāli text and nissaya of the verse akkharā ~. The date is given at the end of the ms.:

ī cā pri³ lac sakkarāj kā³ 1236 khu, vāchui la chan³ 5 rak buddhahū³ ne¹ ne 2 khyak tī³ kyo² akhyim tvañ Namakāra gāthā pāṭh niss(a)ya kui re³ kū³ rve¹ pri³ 'oñ mrañ saññā.

The author's name Mruñ charā to² and his royal title Tipiṭakālañkārasīridhaja mahā-dhammarājaguru are given in the colophon. He can be identified with the Paṭhama Bā³karā charā to² Rhañ Dhammābhīnanda who was born in Mruñ village (see Ganthav 34). This nissaya is not mentioned in the lists of his works. For the author and his works see ¹⁸.

For different nissayas see 193, 274, 356 (2), 357 (2).

Ed. (for the Pāli text) see 356.

Mss.: (text and nissaya:) 193, 356, 357, (nissaya only:) 274; cf. ¹114.

228

Cod.Ms.Birm. 21. SuUB, Göttingen

Description see above. 227-241.

Parit to² krī³ nissaya sac

Beg. (fol. ca v): namo tassa ~.

vatthuttayaṃ namasitvā saraṇaṃ sabbapāṇinaṃ
 li[k]khissāmi samāseṇa Mahāparittanissayaṃ
 suddhaṃ sukhaṃ samodentaṃ satam kulā na vaḍḍhenti
 saddhaṃ pañcaporaṇādhīññāṇa(en)ajj(h)esito jānaṃ
 imaṃ Rājādhirājassa suṇato jayamaṅgale
 sabbehi pamodito no jayo bhavatu sabbadā

porāṇā, rhe¹ nissaya tui¹ saññā, ākulā, thaññā¹ svañ³ ap so saddā anak tui¹ phrañ¹ ro rhak kun saññā phrac rve¹, satam, sū to² koñ³ tui¹ ā³, saddhañ ca, saddhā kui laññā³ koñ³, paññāññā ca, paññā kui laññā³ koñ³, na vaḍḍhenti, ma pvā³ ce kun. iti, ī sui¹, Rājādhirājā, mañ³ ta kā tui¹ kui acui³ ra so mañ³ mrat saññā, adhiññāṇeṇa, alvaṇ so ñāṇ to² phrañ¹, jānaṃ jānanto, si to² mū saññā phrac rve¹, ajjesito, tuik tvañ³ ce ap saññā ī aphrac kroñ¹, ahaṃ, nā saññā, sabbapāṇinaṃ, khap sim³ so sattavā tui¹ ī, saraṇaṃ, kui³ kvay rā phrac to² mū so, vatthuttayaṃ, ratanā sum³ pā³ apon³ kui, namasitvā, rhi khui³ ū³ rve¹, suddhaṃ, cañ kray so, sukhaṃ, mhat lvay choñ lvay so, samodentaṃ, sū to² koñ³ tui¹ kui vam³ mrok ce tat so, Mahāparittanissayaṃ, Parit to² krī³ nissaya kui, samāseṇa, akraññā³ ā³ phrañ¹, likkhissāmi, re³ pe am¹. imaṃ, ī nissaya kui, suṇato, nā to² mū so, no, tui¹ ī, Rājādhirājassa, sāsanadāyakā Mahā-dhammarāj tarā³ mañ³ mrat ā³, pamodito, vam³ mrok to² mū saññā phrac rve¹,

sabbehi, alum³ cum³ mū³ mat parisat tui¹ nhan¹ ta kva, jayamaṅgale, 'on³ khrañ³ maṅgalā phrac rve¹, 'on³ ap so maṅgalā tui¹ kui, sabbadā, akhā khap sim³, jayo, 'on³ to² mū khrañ³ saññ, bhavatu, phra ce sa taññ³. samantā, thak van³ kyañ mha, cakkavālesu, cakravaḷā tui¹ nhuik, devatā, nat tui¹ saññ, atra, ī arap sui¹, āgacchantu, lā kun lo¹.

End (fol. che r): Pubbaṅhasuttam nīṭṭhitam.

mudukappe kaliyugge patte sukham va nissayo
 phusiyo 'yam tathā puñño dutiyassāmarāpūre
 Ratanāpūracatutthassa chaddantādi assamino
 rañño pāletu maṃ raṭṭham dīghāyu maṃ pi modatu
 puññen' etena vaḍḍhetu rājino jayamaṅgalam
 bhavantu raṭṭhavāsinaṃ sadā sukhi yathā sukham

kaliyugge, kojā sakkarāj saññ, mudukappe, ta thoñ ta rā rhac chay nā³ khu saññ, patte, rok lat so², ayam nissayo, ī nissaya sac saññ, sukham, khyam³ sā cvā, phusito yathā, aprī³ sui¹ rok sa phrañ¹ pvañ¹ sa kai¹ suiv¹, tathā, thuiv atū, Amarapūre, Amarapūra rvhe praññ to² kri³ nhuik, dutiyassa, nhac krim mrok cuik chok thi³ nan³ caṃ mran³ to² mū so, Ratanāpūra catutthassa, Ratanāpūra Ava rvhe praññ to² kri³ kuiv le³ krim mrok taññ thoñ to² mū so, chaddantādi asāmino, chaddān chañ mañ³ aca rhi so chañ phrū myā³ sakhañ asyhañ phrac to² mū so, rañño, mañ³ mrat ī, puñño, bhun³ to² saññ, phusati, khap sim³ so rān mān kui 'on³ sa phrañ¹ pvañ¹ ce sa taññ³. dīghāyu, rhaññ so asak to² rhi saññ phrac rve¹, idam raṭṭham, ī tuiñ³ ne praññ sū lū rahan³ tuiv¹ kuiv, pāletu, coñ¹ to² mū ce sa taññ³. imaṃ pi, ī nissaya sac kuiv laññ³, modatu, vam³ mrok to² mū ce sa taññ³. etena puññena, ī koñ³ mhu kroñ¹ rājino, Mahādhammarāj tarā³ mañ³ mrat ā³, jayamaṅgalam, 'on³ khrañ³ maṅgalā 'on³ ap so maṅgalā saññ, vaḍḍhatu, pvā³ ce sa taññ³. sadā, akhā khap sim³, raṭṭhavāsinaṃ pi, tuiñ³ ne praññ sū lū rahan³ tuiv¹ ā³ laññ³. yathā sukham, alui rhi tuiñ³, sukhi, khyam³ sā so kuiv cit rhi kun saññ, bhavantu, phrac ce kun sa taññ³.

Here, the nissaya is finished. The scribe continues writing on two foll. some Pāli stanzas of the patthanā together with their nissaya, the sharing of merit in the nissaya form and a Burmese poem of paying homage to the Mahācetiya or Mahā-Thūpa of Anurādhapura in Ceylon. For this Mahāceti Bhurā³ rhi khi³, see below, 233.

Here only the date of the ms. is quoted (fol. cho² r):

ī cā pri³ lac sakkarāj kā³,
 ta thoñ ka kyo² nhac rā po² rve¹,
 cvam³ so² suṃ³ chay khu vay khrok khu,
 utu gīmaṃ nāmaṃ māsa,
 la kā³ vāchui kho² chuiv la chan³,
 ta khan³ rak mhā ta chay sā rve¹,
 ta rak ne¹ tvañ narī añ laññ³,
 ne¹ lyhañ naṃ nak 7 khyak taññ¹,
 kho² lyak ne¹ mhā vohā maññ thū³,
 buddhahū³ tvañ, nāmaṃ ta chip,
 Parit to² kri³ nissaya kui,
 re³ kū³ rve¹ saññ tvañ aprī³ sat saññ rhañ.
 pri³ ī.

This is the complete nissaya of the parittas. The author is not mentioned. In the introduction, the author says that he has written this nissaya on the request of the king whose name is given in the colophon as the second founder of Amarapura and the fourth founder of Ava, i.e. king Bhakri³ to² (1819–1838 A.D.). The date of the composition of his work is 1185 B.E./1823 A.D. The author calls it ‘the new nissaya’. There is no information about text and author in the available reference works.

For further details see **189, 189**.

Mss.: (text:) **189, 194, 225**, (nissaya:) **189, 353–355**; for mss. in other catalogues see **189**.

229 **Cod.Ms.Birm. 21. SuUB, Göttingen**

Description see above, **227–241**.

Apraṇ ’oṇ khraṇ³ pāṭh nissaya (Aṭṭhajayamaṅgalagāthā pāḷi nissaya)

Here only beginning and end of the nissaya are quoted.

Beg. (fol. chaṃ r): yo munindo, akraṇ mrat cvā Bhurā³ saññ, sāvudhantaṃ, lak nak nhaṇ¹ ta kva so, bāhuṃ sahaṃsaṃ, ta thoṇ so lak run³ kui, abhinimmita, a lvhan phan chaṇ³ tat tha so,

End (fol. chā³ r): P(!)aka amaññ rhi so, brahmaṃ, brahmā kui, ññānagat(!)ena vidhinā, ññāṇ to² taññ³ hū so che³ acī araṇ phraṇ¹, jītavā, ’oṇ to² mū le prī. taṇ tejasā, thui P(!)aka amaññ rhi so brahmā maṇ³ kui ’oṇ to² mū so mrat cvā Bhurā³ taṃ khui³ to² kroṇ¹, me, ṇa ā³, aggaṃ mrat so, jayamaṅgalaṃ, ’oṇ khraṇ³ maṅgalā saññ, bhavatu, phraṇ ce sa taññ³. aṭṭhajayamaṅgalā pāṭh nissaya prī³ i.

For details see **184**.

For different nissayas see **184, 191, 262**.

Mss.: (text and nissaya:) **184, 191**, (text only:) **218**, (nissaya only:) **262**.

230 **Cod.Ms.Birm. 21. SuUB, Göttingen**

Description see above, **227–241**.

Atvaṇ³ ’oṇ khraṇ³ pāṭh nissaya

Here only beginning and end of the nissaya are quoted.

Beg. (fol. chā³ v): yo bhagavā, akraṇ mrat cvā Bhurā³ saññ, avijjā aṇḍakosamhi, avijjā moha taññ³ hū so u khvaṃ tvaṇ³ nhuik, taṇhājālambuje, taṇhā taññ³ hū so mrac re a yaññ nhuik,

End (fol. jā r): amruik arasā kui sok ce rve¹ ta praññ¹ sā³ saṃghā to² nhañ¹ ta kva mī³ puṃ kri³ kai¹ sui¹ tok pa rve ñriṃ³ to² mū so mrat evā Bhurā³ i kye³ jū³ kui amhan chui khrañ³ saccā ca kā³ i acvam³ phrañ³, me, nā i, jayamaṅgalaṃ, 'oñ khrañ³ maṅgalā saññ, hotu phrac ce sa taññ³. Atvañ³ 'oñ khrañ³ pāṭh anak pri³ i.

The Pāli stanzas differ slightly from those of the printed edition (see TAC 43f.).

For Apraṇ 'oñ khrañ³ see 184.

231

Cod.Ms.Birm. 21. SuUB, Göttingen

Description see above, 227–241.

Ratanā rvhe khyuiñ¹ pāṭh nissaya (Jinapañjaragāthā pāḷi nissaya)

The ms. has only 14 gāthās. The last gāthā, no. 15 of the printed edition (see TAC 49–51), is missing (see also 192). Here only beginning and end of the nissaya are quoted.

Beg. (fol. jā v): jayāsannagatā, anī³ sui¹ rok kun so mān nā³ pā³ kui 'oñ rā ratanā rvhe pallañ thak ne to² mū kun so, narāsabhā, lū nat tui¹ thak mrat so āsabha phrac to² mū kun so,

End (fol. jī v): thui yokyā³ mrat phrac to² mū kun so Bhurā³ aca rhi kun so arhañ mrat tui¹ saññ, sadā, akhā khap sim³, pāleñtu, coñ¹ rhok nicca ma ce kun sa taññ³. Ratanā rvhe khyuiñ¹ pāṭh anak pri³ i.

For different nissayas see 192, 263.

Mss.: (text and nissaya:) 192, (nissaya only:) 263.

232

Cod.Ms.Birm. 21. SuUB, Göttingen

Description see above, 227–241.

Sīhuiḷ Sambuddhe pāṭh nissaya

Beg. (fol. jī v):

Buddhā anunnā mariyā susaṅkhaye
 Buddhā anunnā suhalā dhisaṅkhaye
 Buddhā riyā ghe syha ku lakkhakappake
 vandāmi te jiranirakkame ahaṃ^a

susaṅkhaye, Buddho bodheyyaṃ, mutto moceyyaṃ, tiṇṇo tāreyyaṃ, khaṃ rve¹ thok rhu, Bhurā³ chu kui, ra mhu cit saṃ, vam³ thai kraṃ rve¹,

End (fol. jī r): lakkhap(!)appake, kambhā ta sim³ thak nhuik, syhaku, Padummut-thuira, Sumedhā, Sujātā, Piyadassī, Atthadassī, Dhammadassī, Siddhattha, Tissa, Phussa, Vipassī, Sikhī, Visabhū, Kakkusaṃ, Koṇāguṇ, Kassapa, Godhamma hu, maññ ra jino², sim¹ sim¹ kyo² rve¹ suṃ³ po² lu thip, khoṇ ka nhip saññ, ta kyip khyok chū kun so, Buddhā, Bhurā³ rhañ tui¹ saññ, uppajjimsu, pvañ¹ to² mū kun prī. te jiranirakkame, thui nā³ sim³ ta soñ³ nhac thoñ nhac kyip rhac chū kun so mrat cvā Bhurā³ tui¹ kui, ahaṃ, akyvanup saññ, vandāmi, bhayaḷābhakūla kraññ rhoñ³ guṇ to² poñ³ kui, 'oñ³ me¹ sa phrañ¹ asañ¹ nhac luṃ³, chui¹ pit phum³ lyak, suṃ[n]³ tan catanā, suṃ³ phrā dvāra paṇāma phrañ¹, nhim¹ khya sadd(h)ā rhi khui³ pā ÿ. Sīhuḷ Sambuddhe pāth anak.

This text, Sīhuḷ Sambuddhe, is quite different from that of the printed edition in TBV 94f. It is the homage of the 512028 former Buddhas (for a similar text, see above, ¹118). There are many different collections of gāthās called Sambuddhe gāthās. The most well-known collection in Burma is that of the three gāthās in TBV 93f. (see also 227, 358).

^a For the explanation of this stanza see ¹118 fn. a.

233

Cod.Ms.Birm. 21. SuUB, Göttingen

Description see above, 227–241.

Sīhuḷ Bhurā³ kri³ rhi khui³ (Prayer to the Mahācetiya or Mahā-Thūpa of Anurādhapura in Ceylon)

Beg. (fol. jī r):

namo tassa ti. maṅgalādīpa sīhaḷa nhuik,
nāma mraññ sā, mrat lvan sā saññ,
Mahāceti, mrañ¹ sī sī kui,
siṅgī nat sā³, kyok sumpā³ phrañ¹,
pru ññā³ uut khyāt, chañ¹ chañ¹ thap rve¹,
bhinaṃ atoñ, le³ thoñ nhac rā,
avan³ mhā kā³, myā³ cvā toñ poñ³,
ta soñ³ khrok thoñ, rhac rā choñ ÿ,
muigh³ khoñ mrañ¹ mrat, arap to² mhā,
le³ rā cvam³ kay, khu nhac chay taññ¹.
bhun³ krvay ava, ākāsa vay,
thī³ va kyay kā³, nhac chai¹ nā³ taññ¹.
kā³ kā³ cvañ¹ cvañ¹, khunhac chañ¹ lyañ,
thī³ mrañ¹ muigh³ phyā³, le³ chai¹ nā³ taññ¹.
tañ thā³ pat khyam, cetī ñay ram,
le³ chay mhan ÿ, bhu[m]n³ lyham thvaṭ thā³,
mrat Bhurā³ kui, nhac kvam³ cā³ dhāt,
mrat thak mrak 'oñ, taññ thā³ koñ³ cvā,

thāpanā saññ, tejā tok pa,
 narinda hu, Duṭhak(!)āmani,
 maññ rhi sā lha, nara thvat khoṇ,
 taññ thā³ thoṇ saññ, rvhe toṇ mok mo²,
 cetī to² kui, ko² ro²tut kva,
 paṇāma phrañ¹, kraññ chva saddhā,
 lak chay phrā kui, thip mhā tañ mui³,
 kyvanup khui³ saññ, koṇ³ kyui³ nibbān rok ce sov.

This text has only slight variations from that of 228 (end of the ms.).

234 Cod.Ms.Birm. 21. SuUB, Göttingen

Description see above, 227–241.

Roṇ khraññ 6 svay Bhurā³ rhi khui³

Beg. (fol. jī v): nīlapitalohita odātamañcatta pabhassarā ahaṃ vandāmi sabbadā. nilā
 ca, ññui so roṇ khraññ to² saññ laññ³ koṇ³, pitā ca, rvhe so roṇ khraññ to² saññ laññ³
 koṇ³, lohitā ca, nī so roṇ khraññ to² saññ laññ³ koṇ³, odātā ca, phrū so roṇ khraññ
 to² saññ laññ³ koṇ³, mañjattā ca, moṇ³ so roṇ khraññ to² saññ laññ³ koṇ³,
 pabhassarā ca, prui³ prui³ prak ta khai nak so roṇ khraññ to² tui¹ phrañ laññ³ koṇ³,
 iti, ī sui¹, cha raṃsīr(!)i, khrok pā³ so roṇ khraññ tui¹ phrañ¹, vajjotaṃ taṃ, thin thin
 thvan³ tok pa to² mū so, taṃ Buddhaṃ, thui mrat cvā Bhurā³ kui, ahaṃ, akyvanup
 saññ, vande vandāmi, rhi khui³ pā ī.

This is a homage to the Buddha concerning the six kinds of rays. There are many texts of that kind composed by different authors. They are usually collected in booklets called Bhurā³ rhi khui³.

235 Cod.Ms.Birm. 21. SuUB, Göttingen

Description see above, 227–241.

Akhā to² 7 pā³ rhi khui³ (Khunhac ne¹ Bhurā³ rhi khui³)

Beg. (fol. ju r):

okkantim guruvārasmiṃ sokrāvāramhi vijāyi
 candavāramhi nikkhami Buddhavāramhi Sambuddho
 c(!)orivāre Dhammacakko aṅgare parinibbūto
 ravivāy(!)e tejodhātu ime satta mahāvāre
 ahaṃ vandāmi sabbadā

sakkarāj 1236 khu pathama vāchui la chan³ 12 <ra>k krāsapate¹ ne¹ ne¹ 3 nā ri
kyo² akhyim tvañ 'prañ 'oñ khrañ³, Atvañ³ 'oñ khrañ³, Ratanā rvhe khyuiñ¹, Sihuñ
Sambuddhe, Sihuñ Bhurā³ kri³ rhi khui³, Roñ khraññ to² 6 svay Bhurā³ rhi khui³ kui re³
kū³ rve¹ pri³ 'oñ mrañ saññ lū rhañ brahmā nat ta kā tui¹ ññī ññā so so sādhu kho² ce
sov.

This Akhā to² 7 pā³ rhi khui³ is slightly different from that of TBV 73. For a similar
text see ¹155.

236

Cod.Ms.Birm. 21. SuUB, Göttingen

Description see above, 227–241.

Cinta kyo² sū Ū³ 'O: Ovāda thū³ pyui¹ (Ovāda chuṃ³ ma cā)

This pyui¹ is identical with that of the printed text in Hchp 59–82. Our ms., however,
contains one extra paragraph about the patthanā of the author at the end of the
colophon which is not found in the printed edition:

End (fol. jhu v):

samsarā chak rhaññ, krui³ pe³ maññ hu,
yūṃ kraññ pru cu, ī koñ³ mhu kroñ¹,
yakhu bhava, paccakkha mha,
proñ³ krva phok lhai, khandhā rhai so²,
lū pvai nat praññ, kraññ laññ le rā,
phrac myā³ cvā vay, mahā pūrisa,
dhaññapuñña, lakkhaṇa nhañ¹,
yok yā³ cate, tihit ne lyak,
myi³ chve cañ kyay, krvay krvay va va,
ña ña kuṃ kuṃ, luṃ luṃ lok lok,
ma pyok ma rha, Jotika sui¹,
nhuiñ³ cha ta raññ, ma rhi saññ kui,
ma laññ nā³ mhā, 'Nuruddhā sui¹,
paññā chak tuiñ³, tu pruiñ khuiñ³ lyak,
nhuiñ³ so² āyu, maṇḍap tu phrañ¹,
Bāku asvañ, chañ prañ rup vā,
Kaccāyana, bala chaddān,
paṭibhān ññāṇa, pok pra thañ po²,
Maho²sath(!)ā, ādāsamukha,
Vidhura sukhamin, nhuiñ³ khyim ta myha,
rasakitti, siri krak sare,
tejā thvan³ tok, nā³ yok rān sū,
phyak yū ma nuiñ, acui³ puiñ rve¹,
ū³ kuiñ khoñ phyā³, phrac tui¹ ññā³ rve¹,
Bhurā³ mrat cvā, Mite³yyā lyhañ,

pvañ¹ khā so² kā³, kyo² krā³ nī³ ve³,
 alhū pe³ rve¹, nak le³ desanā,
 tarā³ sā kui, krā³ khā ā³ lum³,
 kile chum³ rve¹, lvañ kun³ sā lha,
 khemanta hu, thāna naguir,
 rok pā lui i. kusuil cit phron¹ koñ³ mhu kron¹.
 pri³ i.

*sakkarāj 1236 khu pathama vāchui la praññ¹ kyo² 1 rak tanañlā ne¹ ne 9 nā ri akhyim
 tvañ Ovāda thū³ cā yaññ¹ krū³ kui re³ kū³ rve¹ pri³ 'on mrañ saññ.*

This pyui¹ was written in 1122 B.E./1760 A.D. It is divided into 5 chapters giving instructions not only for the king but also for people of all classes. It contains more detailed instructions (ovāda) than the other two famous pyui¹, viz. (1) Gambhīsāra pyui¹ by Rhañ Mahāratthasāra and (2) Lokasāra pyui¹ by Kan to² mañ³ kyon³ charā to².

For the author see ¹142.

Ms.: 401.

237

Cod.Ms.Birm. 21. SuUB, Göttingen

Description see above, 227–241.

Rhañ Atulacakka: **Sudhammā lañkā**

Beg. (fol. jhe v): namo tassa ~.

Sudhammā lañkā, i kabhrā saññ,
 cakrā proñ proñ, aroñ vañ³ vañ³,
 le³ kyvan³ khrañ³ sā³, pattamrā³ roñ,
 rvhe roñ phal sā³, kray poñ³ ā³ nhañ¹,

End (fol. ññi v):

sāsanā vay, kvay khrañ³ nā³ pā³,
 pho² pra thā³ aṃ. sañ krā³ ma rhi,
 parisat vay, lum³ lum³ kvay liṃ¹;
 kyañ¹ vay koñ³ khrañ³, ma rhi lyhañ³ lat,
 paṭipat saññ, kvay to¹ maññ taññ¹,
 ra maññ mag phuil, kvay lui ta tan,
 rahan³ asvañ, ma mrañ ra pri,
 aññi kvay khrañ³, jāt mañ³ siri,
 nā³ li thon¹ taññ¹, kvay to² maññ hu,
 kyam³ cu sutta, Saṅgaha mhā,
 min¹ khai¹ mhā saññ, lu rvā ā³ lum³ mhoñ kri³ phum³.
 soñ³ lum³ Jambū, cui³ 'up mū rve¹,
 thī³ phrū cakrā, ratanā roñ,

choñ choñ kū³ san³, mra nan³ rit khui,
 nat lui cam cā³, lu thvaṭ phyā³ saññ,
 puin³ khyā³ raññ mhat, nay kri³ sat rve¹,
 pe³ ap mrui¹ cā³, soñ³ alum³ kyo²,
 thañ po² tam khui³, raṃ myui³ ññvat kha,
 pruiñ ma myha saññ, tarā ta rui³,
 lū myui³ poñ³ kho², Yañ³to² maññ ra,
 mrui¹ thāna tvañ, aṃ¹ cañ ññui ññui,
 suṃ³ lui chanda. mray van³ laññ,
 sītā taññ sui¹, re kraññ rac san³,
 rvhe pan³ krā myui³, phyui³ phyui³ sī³ pvañ¹,
 alvan tañ¹ suṃ³, po² ka phuṃ³ rve¹,
 than³ 'uṃ³ mui¹ mui¹, mhuiñ³ ññui¹ ññui¹ nhañ¹,
 lū tui¹ pyo² rā, Tussitā saññ,
 nat rvā ma myha, sā yā lha lyak,
 rvhe cak pho² phuṃ[m]³, mrui¹ ā³ lum[m]³ rhañ¹,
 kraññ lañ san¹ rhañ³, saddā khrañ³ phrañ¹,
 mrui¹ mañ³ Moñ Pu, Merupabbata,
 toñ ma myha bhū³, guṇ roñ krū³ lyhak,
 kye³ jū³ laññ³ tañ, mi khañ may to²,
 mhaññ¹ khai¹ kho² i, suṃ[m]³ bho² loka,
 phrac sa myha nhuik, amruik rasa,
 tuik kyve³ ra 'oñ, kraṃ choñ lulla,
 jo mra mra nhañ¹, chok kra taññ prī³,
 kyoñ³ kri³ choñ choñ, guṇ roñ vañ³ vā,
 sañghā rahan³, pyo² khan³ pat lay,
 lvhan tañ¹ tay lyak, nhac sak yū krum[m]³,
 cu rum[m]³ 'up o², sañghā to² poñ³,
 ther mrat loñ³ nhañ¹, lam³ kroñ³ sā yā,
 sāsanā kham³, phraññ¹ cvam³ ne¹ ñña.
 pyo² pā³ la lyak, Atulacakka,
 nāma tvañ maññ, nā mather saññ,
 kho² maññ kojā, thoñ ka sā rve¹,
 ta rā ka kay, khunhac chay lvan,
 nā³ khu cvan tvañ, thak van³ kyañ lum³,
 nhañ³ raññ phuṃ³ lyak, puil lum³ sak taññ¹,
 le praññ ta luik, mui³ ta luik nhañ¹,
 nhañ³ vuik laññ³ cho², cak ma pro² tañ,
 bhavañ ma kya, lū tuiñ³ ta rve¹,
 khyam³ mra rvhan³ cui, prāsuil la praññ¹,
 alhaññ¹ taññ¹ so², la van³ po² mhā,
 roñ vā pran¹ lvan³, ū³ cvan³ bahuir,
 Mrañ³mhuiñ laññ³ thvan³, yugam cvan³ ka,
 thak van³ nhac lum³, soñ³ kyum³ mre khyā,
 phran¹ kā yū kyum³, mettā phuṃ³ rve¹,
 sī kun³ saññ cā, prī³ kroñ³ mhā saññ
 koñ³ cvā le³ mrat mhat ce sov.
 nibbānapaccayo hotu.

At the end of the text the ms. contains a Burmese poem about the unlucky days of the months, the significance of the letters appropriate to the planets written in prose, the poem *Maijā toṅ khre ratu* of Lak Vai Sundara Ū³ Mrat Cam (ca. 1723–1799 A.D.), the verse akkharā ~ and the date which runs as follows:

*ī cā prī³ lac sakkarāj kā³ 1236 khu pathama vāchui la praññ¹ kyo² 3 rak buddhahū³ ne¹
ne 4 nā rī kyo² akhyim tvaṅ Sudhammā laṅkā kui re³ kū³ rve¹ prī³ 'oṅ mraṅ saññ.*

This is a Burmese poem based on canonical Pāli texts and their commentaries. It contains several short verses dealing with 10 kusaladhammas, 10 ducaritas, 10 sucārītas, 10 pāramitās, 6 rays of the Buddha, 8 aṅgas of the bodhisatta etc. In the colophon a short account on the author is found. The author's name is Moṅ Pu who was appointed the lord (mrui¹ cā³) of Yaṅ³to² by the king (the name is not mentioned). Later he became a monk named Atulacakka. He composed this text in 1175 B.E./1813 A.D. in the month prāsui. The author is not traceable in the literary sources. In the numerous printed editions with the title *Bhurā³ rhi khui³ amyui³ myui³*, there is a text named *Sudhammālaṅkāra* which consists only of a few verses, which are slightly different from those found in this ms. (see *Guṅ to² poṅ³ khyup Bhurā³ rhi khui³ amyui³ myui³*, publ. Ū³ Pyuiṅ, Rankun: Mra Nandā Press 1972, pp. 112–118). It seems that the present ms. contains the complete original text, which has not yet been published.

238

Cod.Ms.Birm. 21. SuUB, Göttingen

Description see above, 227–241.

Lokanīti nissaya

Beg. (fol. ññe v): namo tassa ~.

Lokanīti pavakkhāmi nānā satta samuṭṭhitam
māgadhen' eva saṅkhepaṃ vanditvā ratanattayam

aham, nā saññ, ratanattayam, ratanā tui¹ ṅ sum³ pā³ tui¹ ṅ apoṅ³ kui, vanditvā, rhi khui³ ū³ rve¹, nānāsattasamuṭṭhitam, a thū³ thū³ so,

End (fol. thū r): bhonto, 'ui lū apoṅ³ tui¹. yo naro, akraṅ sū saññ, yatra, akraṅ achve khaṅ pvan³ 'im nhuik, āmissam vā, tha mam³ khai phvay kui laññ³ koṅ³, dhanam vā, uccā kui laññ³ koṅ³, passam tam, mraṅ ṅ, tādiso, thui sabho rhi so, dumedho, muik so sū saññ, tam, thui achve khaṅ pvan³ uccā kui, dubba karotī, prac mhā³ saññ phrac rve¹ choṅ yū svā³ tat ṅ. taṅ ca, thui achve khaṅ pvan³ kui laññ³, chetvā, phyak chī³ rve¹, gacchati, svā³ tat ṅ. tādisam pi, thui sui¹ mraṅ mraṅ sa myha kui lui khraṅ tat so sū kui laññ³, na visāse, akyvan³ ma vaṅ rā, vā, akyvan³ ma phvai¹ rā. prī³ prī.

The ms. continues with 18 lines of a nissaya dealing with the association with the evil, the 24 paccayas in Pāli, the verse akkharā ~ together with its nissaya, and the copying date of the ms. which runs as follows:

ī cā pū³ lac sakkarāj kā³ 1236 khu pathama vāchui la praññ¹ kyo² 7 rak tanaṅganve ne¹

ne 4 nā rī kyo² akhyim tvañ Lokanīdh(!)i kuiv re³ kū³ rve¹ pri³ 'on mrañ saññ. nibbāna paccayo hotu. pri³ i.

In this ms. each Pāli gāthā is followed by its nissaya. The order of the stanzas and sometimes also their wording differ from those given in the printed editions, in which the number of verses usually is 167. In the beginning the sequence of the stanzas is no. 1, 2, 21, 3, 16, 43, 44, 51, 94, and towards the end the stanza no. 98 concludes the number of verses found also in the printed editions, e.g. TAC 79–99. The author of the nissaya is not quoted. For further details on Lokanīti see PNTB, especially the introduction §§9–19, and the Pāli text with Notes, pp. 72–98.

Mss.: GL 61; Oldenb 102; Pol 5525, 5526; for further mss. see the list of PNTB, pp. XXVI–XXVII.

239

Cod.Ms.Birm. 21. SuUB, Göttingen

Description see above, 227–241.

Muntuiṅpaṅ charā to² Rhañ Vaṃsapāla (Rhañ Vaṃsa): **3 puṃ ta khyū** (Sum³ puṃ taṃ khyū)

The text of the ms. is identical with that of the printed edition: Sum³ puṃ taṃ khyū kyam³ nhañ¹ sum³ puṃ 'it thoñ³ kyam³, Rankun: Haṃsāvati Piṭakat Press 1959, pp. 1–54. The ms. contains a short Burmese poem of the patthanā in 4 lines and the copying date which runs as follows:

1236 khu pathama vāchui la praññ¹ kyo² 10 rak 4 hū³ ne¹ pri³ i.

The text deals with various topics such as the duties of teacher and pupil, parent and child, husband and wife etc., the fruitfulness of different kinds of dāna, the disadvantages of evil conduct, the 8 boons of the queen Phussatī, the 14 Khandhakavattas etc. The author who flourished in the years 1778–1859 A.D. composed this work in 1191 B.E./1829 A.D. at the age of 51. His name as a novice was Rhañ Parama. At the age of 23 he took ordination and got the name Rhañ Vaṃsapāla. King Bhui³ to² bhurā³ granted him the titles Vaṃsābhilaṅkāramahādhammarājāhirājaguru and Vaṃsābhilaṅkāradhajaṃamahādhammarājādhiraṅgajaguru. He lived in the monastery of Muntuiṅpaṅ (or Muntuiṅpaṅ) village. For his life and works see Ganthav 69ff., CMA 90.

240

Cod.Ms.Birm. 21. SuUB, Göttingen

Description see above, 227–241.

Aṃ¹ bhvay thū³ chan³ vatthu kyam³

The ms. contains the text in verse and its explanations in prose. Here only the beginning and end of the text are quoted.

Beg. (fol. dhi v): namo tassa ~.

ogha yoga āsava gandha le³ maññ mhoñ,
 sum³ chai¹ ta chū lañ³ ma prū saññ,
 lhuñ kū 'up mhañ khyoñ vay;
 rhac chai¹ ta koñ mrok loñ³ krī³,
 thui ā³ lum³ tvañ guṇ poñ³ thañ lha saññ,
 sañ³ vañ chai¹ nhac cī³ mū;
 rhe¹ svā³ khoñ³ krī³ pru rve¹ sā,
 ta chay nok ne mrok cu tve ka
 akhye aram mhā laññ³;
 ta thoñ nā³ rā myā³ nhuñ myha,
 lan³ ma nā³ maññ pat pat laññ rve¹,
 phve naññ ma kyan, mrū³ pro² han nhan¹,
 khrok tan taṃ khā³ va mhā;
 nam nak ne¹ ñña nicca bhay ma sve,
 thvak vañ khum lvhā³ rap ma nā³ saññ,
 luik cā³ tuiñ³ pro² khye rve¹;
 mī³ pvā³ thvak ne chai¹ ta puṃ,
 thin thin tok thvan³, loñ rhin mvhan³ saññ,
 kyvan³ rve¹ laññ³ ma kun nhuñ bhū³;
 ka tuṃ ka rañ athap thap,
 cak yantarā³ chuṃ laññ nvā³ nhañ,
 rac poñ³ kyā³ ra hap sui¹;
 ta pat pat saññ ta khyā khyā,
 sukha ma ññim dukkha 'im mhā
 akrin kui ma re sā bhū³;
 lū³ lā cuṃ chan āsava,
 athak sui¹ cī³ 'ok sui¹ cī³ nhañ¹
 kha rī³ chuṃ mhā kya khai¹;
 riā³ rap thāna ma lvai nhuñ,
 ma phroñ¹ ma tan le³ sva[i]y lam³ mhā,
 ma gan³ kvak sā chuiñ rve¹;
 ññvan tañhā 'uiñ para prac,
 ta rā rhac svay apro kyay nhañ¹,
 rvaṃ phvay ca li mhrac mhā
 nac khrañ tuiñ³ nac su tak nā,
 pup cap bhi khrañ³ re 'im tvañ³ mhā
 atañ³ lok pamā sui¹;

End (fol. dhu r line 4):

mātikā caññ nhac lum³ thā³,
 vīthi ayaññ cit acaññ nhañ¹,
 kraññ ran kyañ¹ ran myā³ kui.
 amrat tarā³ mhat sā³ pāy nhut ram,

saṅkhepa naññ³ nissaraññ³ saññ,
 kyak taññ³ soka prā pran phrañ¹.
 paramat sam ta sī³ sī³,
 saṅkā tve³ cha ma rhi ra 'oñ
 lan³ ma puñ puñ kri³ kui.
 mrat sum³ lū thī³ ho saññ tuiñ³,
 vicikicchā kañ³ cañ kvā 'oñ
 cit phrā khvai ve puñ³ saññ.
 lhuin³ samuddarā vai ogha mha,
 tvan³ khya taṅhā avijjā nhañ¹,
 sū nā ka ca, hū sa myha tui¹ dukkha pū pañ,
 saṅsarā vaṭ cak krui³ ññvat ka,
 ma lvat lui khrañ, kusala kaṃ ayañ mhā,
 jo bhavañ ññam ma chit 'oñ sampaticchuiñ³ le.

After this the explanation of the text follows. Here only the beginning and end are quoted.

Beg (fol. dhu r): ogha yoga āsava gandha le³ maññ mhoñ hū so ara nhuik, paramattha akroñ³ koñ³ mrat so adhippāy kui ma kray ma kyaññ³, jui³ jaññ³ naññ³ myā³, sañ krā³ le³ kyak bhū³ so ñāñ phrañ¹, kyam³ gan nhañ lyo² cvā, paññā atthi rhi saññ alyok, kok rve¹ pra saññ rhi so², ogha nhuik le³ pā³, yoga nhuik le³ pā³, āsava nhuik le³ pā³, gandha nhuik le³ pā³ athū³ prā³ sa taññ³. ogha nhuik le³ pā³ hū saññ kā³ kāma ogha bhava ogha diṭṭhi ogha avijjā ogha hū rve¹ le³ pā³ taññ³.

End (fol. nī v): avijjā taṅhā saṅkhāra aca tarā³ mha nibbān achuṃ³ rhi so tarā³ kui khyā³ nā³ si sā 'oñ mātikā caññ, kyañ¹ ran kyan ran myā³ nhañ¹ Bhurā³ ho to² mū saññ atuiñ³, akhuiñ³ amaññ³ ma rhi, vicikicchā saṅkā kañ³ 'oñ choñ rvak mhat sā³, tarā³ kui le¹ lā ce khrañ³ ñhā, cit phrā khvai ve athve thve phrat puñ³ rve¹ pra khyak kui, cak saṅsarā mahā-ogha lobha taṅhā kilesā taññ³ hū so vaṭ chan³ rai mha thvak lui so yogī pugguñ tui¹ saññ, yuṃ kraññ ñrim sak cvā 17 phrā so vithi cit ayañ tvañ, atītabhavañ noñ, bhavaṅgalana, bhavaṅgupaccheda, pañcadvārāvajjāñ³, cakkhu-viññāñ acañ cit j nok nhoñ koñ³ mrat so kusuil kaṃ kui ma ññam ma chit sampaticchuiñ³ cit phrañ¹ khaṃ lañ¹ lyak, 7 khyak so jo mha tadāruṃ thi 'oñ piti so manassa phrañ¹ ta va taññ³ kyañ¹ kun choñ kra ce khrañ³ ñhā, kusalakam ayaññ mhā, jo bhavañ ññam ma chit 'oñ sampaticchuiñ³, hū so ca kā³ kui 'up rve¹ chui saññ. ī sañ kā³ ayañ kā³ mhat sā³ si lvay 'oñ kok yū choñ saññ aphañ tañ³. Am¹ bhvay thū³ chan³ vatthu kyam³ niṭhitam.

noñ lā amyā³, amyui³ sā³ tui,
 mhat sā³ ce rā, ī kyam³ jā kui,
 kraññ ññui lha cvā, re³ ra pā sā³,
 kusuil ā³ kroñ¹, ma lā³ apāy,
 taṃ khā³ kvay rve¹, lū vay nat praññ,
 kraññ lañ le rā, Hosath(!)ā nhañ¹,
 pucchā phre sū, mat Vidhū sui¹,
 phrac lui mrui¹ rhañ¹, ī sui¹ kusuil,
 aphui¹ kui laññ³, buil lū ta kā,

bhuṃ 3 rvā ā³, ve luik krā³ saññ
rvañ ā³ sādhu kho² ce sov.

1236 khu pathama vāchui.

The text deals with subjects from the Abhidhammapīṭaka. The explanations contain some quotations from the works of Rhañ Mahāraṭṭhasāra and Rhañ Mahāsīlavam̐sa. No further information about the author and the text could be found.

Ms.: 241.

241

Cod.Ms.Birm. 21. SuUB, Göttingen

Description see above, 227–241.

Am¹ bhvay thū³ chan³ vatthu kyam³

This ms. is a copy of ms. 240. It contains the date which is not found in 240:

1236 khu (1874 A.D.) pathama vāchui la praññ¹ kyo² chay rag(!).

242–246

Hs-Birm 11. MIK, Berlin

Collection of 5 fragments of different texts written by different scribes. Palm leaf. Foll. 24; 242 foll. 14: ka-kha with one broken leaf without pagination, fol. ka is tied together with some leaves: Rhañ kyañ¹ vat; 243 foll. 3: kho-kham: Kaccāyana vutti; 244 foll. 2: jhī-jhū: Saṅgruih nissaya; 245 fol. 1: go²: Lak sac toñ tā chuṃ³ ma cā and Tiloka hu chuṃ³ ma cā; 246 fol. 1: jo: Tarā³ cā joñ, 3 blank leaves. 242 Some damages on foll. ki, kū and kai; one fol. damaged on the left side, so that the foliation is lost. 242 48,5 × 5,8 cm. 39 × 5,5 cm. 243 51,9 × 6,4 cm. 41,2 × 6,3 cm. 244 50,5 × 5,9 cm. 42,3 × 5,2 cm. 245 49,5 × 5,5 cm. 41 × 5 cm. 246 43,2 × 5,9 cm. 16,7 × 5 cm. 242 9 lines; 243 10 lines; 244 8 lines; 245 10 lines; 246 9 lines. 242–245 2 punch holes. Marginal titles of the sub-sections in 242: Paccava(!)kkhanagandh(!)i on foll. ki, kī; Saṅghan toñ on fol. ku; Lin chay pā ḍaṅ chay pā on fol. kū; Sekhiya on foll. ke-kha. Dated 242 sak(ka)ra(!)j 57 khu on the obverse of fol. ka (this date may be 1257 B.E./1895 A.D.); 243–246 no date. 242, 244 Pāli and Burmese nissaya; 243 Pāli; 245–246 Burmese. 242–244, 246 Prose; 245 verse.

242

Hs-Birm 11. MIK, Berlin

Description see above, 242–246.

Rhañ kyañ¹ vat (Hand-book for sāmaṇeras)

Beg.^a: namo tassa ~. paṭisañkhā yoniso cīvaraṃ paṭisevāmi yāva-d-eva sītassa

paṭighātāya, umhissa paṭighātāya, ḍaṃsamakasa vātātapasari(!)sapa samphassānaṃ paṭighātāya yāva-d-eva hiri(!)kopīna paṭicchādanatthaṃ. cīvāra vag.

End^a: bhikkhūnīnaṃ hi pat(!)imārūpaṃ āmasitūṃ vattati ti vadanti ācariyā. rahan mīm̐ma tui¹ ā³ Bhurā³ chañ tu kui suṃ sat khyañ ñhā ap ÿ hū lui so. mīm̐ma saññ khre kui suṃ sat rve¹ rhi khui lui pā saññ chui so² mrac so² laññ mrac ra maññ. khye kui so² laññ phuṃ ra maññ. ma lhup phai so² laññ ne ra maññ. ma lhup phai ne ka cit phrañ¹ pañ (. . .)

This ms. represents a hand-book for novices and contains the following material: 4 paccavekkhaṇā, request for the bowl and robe (called Saṅghan³ toñ³ in Burmese), upajjhāyayācana, dasa nāsetabba (lin chay pā³), dasa daṇḍakamma (daṇ chay pā³), 75 sekhiya rules and short explanations on the vinaya rules concerning behaviour toward nuns. The last fol. is missing. The contents of the book are similar to the Rhañ kyañ¹ vat, a small booklet for novices which was repeatedly printed and is widely used in Burma (e.g. Rhañ kyañ¹ vat sac mū kyay kri³ by Mahāvisuddhārāma charā to², Mantale³ n.d.).

For editions of similar texts see Whitbread 105 s.v. Rhañ kyañwat (4 recensions); BB 191 s.v. Shin Kyin (2 editions).

^a The ms. had been returned to the owner long before the way of quoting has been improved in this volume.

243

Hs-Birm 11. MIK, Berlin

Description see above, 242–246.

Kaccāyana: **Kaccāyanavutti**

Fragment of the Nāmakappa (corresponds to pp. 101–121 of the Buddha Sāsana Council edition, quoted above, ¹125).

Mss.: ¹125–¹129, 248, 270, 431.

244

Hs-Birm 11. MIK, Berlin

Description see above, 242–246.

Saṅgruīh nissaya

Fragment of a nissaya on the Cetasikakaṇḍa of Anuruddha's Abhidhammatthasaṅgaha (see CPD 3.8.1).

For different nissayas see ¹8, ¹28, ¹92, 202, 220, 253, 345, 347–350, 380–382.

Mss.: cf. 18, 128, 192, 202, 220, 253, 345, 347–350, 380, 381; for mss. in other catalogues see 202.

245 **Hs-Birm 11. MIK, Berlin**

Description see above, 242–246.

Rhañ Mahāraṭṭhasāra: **Lak sac toñ tā chum³ ma cā** (end) and Rhañ Mahāsīlavamsa: **Tiloka hu chum³ ma cā** (beginning)

Fragment of two famous poems of ovāda style. The text corresponds (with slight variations) to that of Hchp 15–16 (stanzas 30–42) and ib. 3–5 (stanzas 1–20).

For Tiloka hu chum³ ma cā see 276; cf. also part 1, introduction, p. XI.

246 **Hs-Birm 11. MIK, Berlin**

Description see above, 242–246.

Tarā³ cā

Only one fol. with the beginning of the text. On the right side of the leaf the following note is added: Ū 'Uttama krak saññ tarā³ cā joñ ("text-book learnt by Ū³ Uttama"). On the left side: Ū 'Uttama kroñ tvañ kui kyī nhañ¹ bharak ññī rvhe kak r nan³ tak rā kro², ka maññ to² nhañ¹, mar mrat phyā³ dhammadā mui (the meaning of this note remains unclear, but it contains a reference to Ū³ 'Uttama's monastery).

The text begins with the first pāda of stanza 182 of the Dhammapada which is followed by a Burmese version of the story of Erakappatta dragon king (called Elakappatta in Burmese and Erāpatha in the present ms.) from the Dhammapada Commentary (PTS ed., III, pp. 230ff.).

Mss.: cf. 405, 406, 408, 409, 411, 415–417, 429, and also Palace 61 (112), 62 (124), 68 (178), 69 (189).

247–251 **Wa 64. SIB, Göttingen**

Collection of 5 different texts, written by different scribes. Deposit of unknown origin. Palm leaf. Foll. 33; 247 foll. 25: ṭhu–dhu: Bhikkhupātimokkha nissaya, fol. ṭhu r has two lines noting the death of the Buddha and the second council, fol. dhu v is blank; 248 foll. 4: khā³–gā, ghi: Kaccāyanavutti, fol. gā is tied together with one blank leaf; 249 fol. 1: no foliation fragment of Bhikkhunipātimokkha nissaya; 250 on the reverse of that fol.: Homage to the former 28

Buddhas; 251 fol. 1: gha, tied together with one blank leaf; Chumma cā; 2 blank leaves, one leaf is tied together with some blank leaves. 248 Left side of foll. khā³ and gā repaired; right edges of foll. khā³ and ghi are broken. 247 46,4 × 5,2 cm. 37,9 × 4 cm. 248 50,6 × 6,2 cm. 45 × 6 cm. 249 49,2 × 6,7 cm. 42 × 5,8 cm. 250 49,2 × 6,7 cm. 42 × 4,1 cm. 251 49,4 × 5,5 cm. 15 × 4,5 cm. 247 8 lines; 248 10 lines; 249 12 lines; 250 8 lines; 251 9 lines. 2 punch holes. Good handwriting. Marginal title 248 on fol. gā: Nām pāḷi to². Dated 247–250 no date; 251 sakkarāj 1215 khu (1853 A.D.) kachum la chan 6 rak gaḷum mañ³ ne tvañ. Former owner or donor: Bhui³ Mui³. 247, 249 Burmese and Pāli (nissaya); 248 Pāli; 250, 251 Burmese. 247–249 Prose; 250, 251 verse.

247

Wa 64. SIB, Göttingen

Description see above, 247–251.

Paṭhama Bā³karā charā to² Rhañ Dhammābhinanda: **Bhikkhupātimokkha nissaya**

Beg. (fol. ṭhu v): namo tassa ~.

nātham mokkham natvā 'malaṃ dhammañ ca 'ssorasam gaṇam
nissāyam pātimokkhassa vakkham nissayam me gurum
pathama takāra Vipulā pathyāvatta gāthā

ahaṃ, Nvā³prañ¹ rvā ṭhāna Munindasāra amaññ rhi so nā saññ, mokkham, ta thoñ
nā³ rā kilesā tui¹ mha lvat to² mū prī³ tha so, vā, lū suṃ ū tui¹ i amhu akrī³ phrac
to² mū tha so, nātham, veneyya sattavā tui¹ i santān nhuik phrac so kilesā kuiv phyak
chī³ to² mū so mrat evā Bhurā³ kui laññ koñ. amalaṃ, aññac akre³ kañ tha so, vā,
aññac akre³ i chan kyañ bhak phrac ṭhā so, dhammañ ca, mag le³ tan phuil le³ tan
nibbān pariyatti hu chu ap so chay pā³ so tarā³ to² kui laññ koñ³, assa nāthassa, thui
veneyya sattavā tui¹ i kui³ kvay rā phrac to² mū so mrat evā Bhurā³ i, vā, thui
veneyya sattavā tui¹ i santān nhuik phrac so kilesā kuiv phyak chī to² mu tat so mrat
evā Bhurā³ i, orasam, kui to² rañ nhac sā³ to² phrac tha so, ganañ ca, maggaṭhān le³
yok phalathān le³ yok hu chui ap so rhac so paramatthasaṅghā to² apon³ kuiv laññ
kon, natvā namāmi, suṃ³ pā³ cetanā suṃ phyā³ dvāra paṇāma phrañ¹ kraññ chva
cetanā rhi khui³ pā i.

End (fol. ḍhu r): laññ³ koñ³ yakhañ thaññ¹ ap so chvam pai nok hañ nā³ amai ca so
hañ lyā alum cum kui thaññ¹ saññ rhi so² sapit i 'ok anā³ re kui lvan rve¹ phru³ phru³
tak rve¹ taññ am¹, omaka sapit 'ok ṇay so omakomaka sapit maññ i. laññ³ koñ³
yakhañ thaññ¹ ap so alum cum so chvam pai nok hañ nā³ amai ca so hañ lyā alum
cum kui thaññ saññ rhi so² 'ok anā³ re sui¹ ma rok phai atvañ nhuik sā thaññ am¹, i
sapit saññ sapit ṇay (...)

Incomplete Bhikkhupātimokkha nissaya containing the text up to the nissaya of
pattasikkhāpada. In the prologue of the ms. it is stated that Nva³prañ³ charā to² Rhañ
Munindasāra has written down the oral teachings of his preceptor Tipiṭakālañkāra-
mahādhammarājaguru (i.e. Paṭhama Bā³karā charā to²). This nissaya is similar, but
not identical with the text found in 176, whereas 188, 195, and 285–288 represent
different nissayas.

Mss.: 176; cf. 188, 195, 285–288.

248

Wa 64. SIB, Göttingen

Description see above, 247–251.

Kaccāyana: **Kaccāyanavutti**

Fragment of the Nāmakappa and Samāsakappa (correspond to pp. 121–135 and 179–182 of the Buddha Sāsana Council edition).

Mss.: ¹125–¹129, 243, 270, 431.

249

Wa 64. SIB, Göttingen

Description see above, 247–251.

Bhikkhunīpātimokkha nissaya

A fragment of the Bhikkhunīpātimokkha nissaya containing the pubbakiccapucchana.

Ms.: 158; for mss. in other catalogues see 158.

250

Wa 64. SIB, Göttingen

Description see above, 247–251.

Homage to the 28 Buddhas (Nhac kyip rhac chū Bhurā³ rhi khui³)

Full text:

name khye su nare^a jine.

ito imamhi, ī Bhaddakambhā nhuik, jāte, <ku>n so, jino, Kakkusan, Koṇāgun, Kassapa, Gotama, mañ to² ra so loka thvaṭ thā³ mrat Bhurā³ tui kui lañ³ koñ³, ito, ī Bhadda kambhā mha, kule, 31 kambhā thak nhuik, jāte, <ku>n so, jine ca, Sikhī, Vesabhū, 2 chū thañ rhā³, mrat cvā Bhurā³ tui¹ kui lañ³ koñ³, ito, mha, yudhe, 91 kambhā thak nhuik, jātaṃ, so, jinañ ca, Vipassī hu, kyo² ū thañ rhā³, mrat Bhurā³ kui lañ³ koñ³, ito, mha, rudhe, 92 kambhā thak nhuik, jāte, <ku>n so, jine, Tissa, Phussa tvañ kho², mrat jino² tui¹ kui lañ³ koñ³, ito, mha, vidhe, 94 kambhā thak nhuik, jātaṃ, so, jinañ ca, Siddhat tvañ kho², rhañ to² ta ū³, suṃ³ lu mhū³ kui lañ³ koñ³, ito, mha, dippe, 118 kambhā thak nhuik, jāte, <ku>n so, jine ca, Piyadassī, Atthadassī, Dhammadassī, cañ cī rhe¹ nok, roñ tok alyhaṃ, taṃ khui³ pyaṃ sañ, Sambuddha cac, mrat rhañ khyac kui lañ³ koñ³, ito, mha, anunānuse, kambhā 70000 thak nhuik, jāte, <ku>n so, jine ca, Sumedhā, Sujātā, mañ sā tvañ kho², rhañ to²

Bhurā³, mrat nhac pā³ tui¹ kui lañ³ koñ³, ito, mha, lakhe, kambhā ta sim³ thak nhuik, jātam, so, jinañ ca, Padumuttara, nāma tvañ kho², mrat jino² kui lañ³ koñ³, tathā, thui Padumuttara pvañ¹ to² mū so Sārakambhā nhuik, ka kappe, kambhā ta sañkhye thak nhuik, jāte, <ku>n so, jine ca Anomadassī, Paduma, Nārada, nāma tvañ mañ, bhun cañ Bhurā³, mrak 3 pā³ tui¹ kui lañ koñ³, tato, thui Padumuttara pvañ¹ to² mū so Sārakambhā mha, kha[ka] kappe, kambhā 2 sañkhye thak nhuik, jāte, <ku>n so, jine ca, Maṅgala, Sumana, Revata, Sobhita, mañ ra thañ rhā³, 4 pā³ ū³ noñ, mrat bhun³ khoñ tui¹ kui lañ³ koñ³, tato, mha, ḍa kappe, kambhā 3 sañkhye thak nhuik, jātam, so, jinañ ca, Koṇḍañña hu, nāma thañ po², mrat rhañ to² kui lañ³ koñ³, tato, vā kappe, kambhā 4 sañkhye thak nhuik, jāte, <ku>n so, jine ca, Taṇhañkarā, Medhañkarā, Saraṇañkarā, Dīpañkarā, mrat evā bhun³ tū, 4 chū thañ po², mrat jino² tui¹ kui lañ³ koñ³, iti, sui¹, khye su, ta chai¹ 2 kambhā tui¹ nhuik, jāte, so, hare, 2 kyip 4^b chañ, Bhurā³ rhañ tui¹ kui, ahañ, sañ, name namāmi, kāya ñvat krañ, vaci mana, suṃ³ dvāra phrañ³ krañ chva saddhā, rhi khi³ pā i. Bhui³ Mui³ kui re³ rve¹ sa nā³ luik pā Bhurā³.

This text is slightly different from that of the printed edition (in Saccā maṇḍuiñ Bhurā³ rhi khi³ amyui³ myui³ mū toñ³, ed. Ū³ Caṃ Kri, Rankun: Kāyasukha Press 1970, pp. 77–79). The text in our ms. contains the 4th and final pāda of the introductory stanza and the complete nissaya.

^a hare

^b 2 kyip 8 chañ

251

Wa 64. SIB, Göttingen

Description see above, 247–251.

Chumma cā (Chum³ ma cā)

Fragment: last fol. of the text. Burmese poem describing the decimal system of numbers.

Here a few lines of the text and the date are quoted (fol. gha v line 4):

le luṃ thoñ pañ, sin lyhañ ñā³ luṃ,
khyok luṃ mhā san³, achan chan,
rvhañ lam nhac luṃ khya.
suñña po² tvañ, luṃ kri tañ bhe,
ma lvai ma sve, kye ñve khyim sa myha,
gañan³ re, mhat le saṃ pok cap.
khunhac rak sā³, myui le pā³,
kyui³ cā³ tat 'on sañ.

sakkarāj 1215 khu kachum la chan 6 rak gaḷum mañ³ ne tvañ, su ñay tuiv sañ ram
chumma cā kui re kū rve¹ pri³ i. nat lū sādhu kho² ce sov.

252–253

Cod.Ms.Birm. 22. SuUB, Göttingen

Collection of 2 texts. Palm leaf. Foll. 44; **252** foll. 39: kū, ghe-ñā³, thū, the, dhī, dho²-ñā³: Mālālaṅkāravatthu, one blank leaf and one leaf noted: pañcama puññ, foll. ño, ño² and ñā³ are tied together with some blank leaves; **253** foll. 5: chī-chai: Saṅgruīh akok, fol. chai is tied together with some blank leaves. 48,1 × 5,6 cm. 40,5 × 5 cm. 9 lines. 2 punch holes. Partially gilded. Good handwriting. Marginal titles **253** on fol. chai: Saṅgruīh akok; **252** on fol. kū: Mālālaṅkāra paṭhama tvai, on foll. ño²-ñā³: Mālālaṅkāra tatiya tvai, on foll. dho²-ñā³: Mālālaṅkāra pañcama tvai, on the remaining foll.: Mālālaṅkāra. Dated **252** sakkaraj 1237 khu nhac (1876 A.D.) prāsui la prañ¹ kyo² 10 rak, krāsapate³ ne¹ 9 nāri akhyim; **253** sakkarāj 1237 khu (1876 A.D.) tapoñ la prañ kyo² 4 rak ne¹. Donor **253** written on the right margin of fol. chai: 1269 khu tachonmuñ la chan 7 rak ne¹, Mo²lamruīñ mruī¹ Añva kyoñ³ bhūñ bhurā Ū³ Cāy(!)itta ñ ārammikadhammasaṃghika lhū ñ. See also **183**. Burmese. Prose.

252

Cod.Ms.Birm. 22. SuUB, Göttingen

Description see above, **252–253**.Maithī³ charā to² Rhañ Kavi: Mālālaṅkāravatthu

Incomplete biography of the Buddha, corresponds to the text of the printed edition, pp. 10–13, 83–109, 111–115, 263–264, 304–306, 310–335. For details see ¹**109**.

Mss.: ¹**109**, **399**.

253

Cod.Ms.Birm. 22. SuUB, Göttingen

Description see above, **252–253**.Paṭhama Bā³karā charā to² Rhañ Dhammābhīnanda: Saṅgruīh akok

Beg. (fol. chī r): <pañca> vokārapatisandhe nāmakkhandhā sañ, hadayavatthu ā³, hadayavatthu sañ pañcavokārapatisandhe nāmakkhandhā ā³, sahañātasatti phrañ¹ kye³ jū³ pru pe ñ; vā, lobhamū nāmakkhandhā 4 pā³ tui tvañ, ta pā³ pā³ so nāmakkhandhā tui¹ saññ pañcavokārabhūñ nhuik phrac so akhā,

End (fol. che v): āhāratthi saññ rup āhāra nhañ¹ tū ñ. indriyatthi saññ rūpajīvitindriya nhañ¹ tū ñ. avigata paccaññ saññ atthi nhañ¹ tū ñ. ñ sui¹ lyhañ nām rup nhac pā³ saññ nām rup nhac pā³ ā³ avigata, sahañāta, aññamañña, nissaya, indriya, vippayutta, atthi, avigata taññ hū so kuiv paccaya satti phrañ¹ kye jū pru pe ñ hū luiv sov. ito param gandh(!)agarubhirukattā abhidhammatā bahūñ karattācanalikhitañ. paccaññ puññ³.

Mruīñ ityābhikhyagāmamhi bhūtena jātiyā likhañ
dhārentu sādha vo dhamme chekañ denti^a abhiñhaso

saddhammaṭhitakāmena Dhammābhinandanāmena
 sarūpaṃ dhimatā mayā `bhidhammatthapadipassa
 puññenānena Buddhatthaṃ paññādhikaṃ hitaṃ vahaṃ
 pūretvā pāramī patvā taremi janataṃ pihum^b

Mruin ityābhikhyagāmamhi, paññā rhi tuiv¹ kuiv paññā rhi tui¹ i khyup taññ thā³ rā phrac so kroñ¹ Mruin hū rve¹ thañ rhā³ so nāma taṃ chit rhi so rvā nhuik, jātiyā, paṭisandhe ā³ phrañ¹, bhūtena, phrac tha so, saddhammaṭhitakāme, sū to² koñ³ tarā³ i mrañ rhaññ cvā taññ khrañ³ kuiv aluiv rhi so, dhimatā d(!)imantena, paññā ā³ phrañ¹ lvan so, Dhammābhinandanāmena, tarā³ sa phrañ¹ tarā³ kuiv athū³ sa phrañ¹ aluiv rhi so kroñ¹, Dhammābhinanda amaññ rhi so, mayā, nā saññ, likkh(i)itaṃ, re ap so abhidhammassa dipassa, abhidhammā khunhac kyam³ nhuik ho to² mū ap kuṃ so anak tuiv¹ kuiv, ta naññ kā³, abhidhammassa padipassa, abhidhammā khunhac kyam³ nhuik ho to² mū ap kuṃ so anak tuiv¹ i pra rā pra kroñ chī mī³ sa phvay phrac so Abhidhammattha saṅgruih kyam³ i, sarūpaṃ, sarup ara kok tuiv¹, sādhave, sū to² koñ tuiv¹ saññ dhamme abhidhamme, abhidhammā khunhac kyam³ nhuik, chekaṃ, limmā khyañ suiv¹, ce enti, akay rve¹ rok luiv kuṃ saññ phrac aṃ¹, evaṃ sati, i sui rok luiv kuṃ saññ rhi so², abhiṇṇaṃ, ma prat, dhārentu, choñ ce kuṃ sa taññ³. vā, dhārentu, choñ ce kuṃ so², ahaṃ, nā saññ, anena puññena, i suiv¹ abhidhammā khunhac kyam³ nhuik ho to² mū ap kuṃ so anak tui¹ kui, anak tui i pra rā pra kroñ chī mī³ sa phvay phrac so Abhidhammā saṅgruih kyam³ i sarup ara kok kui pru ra so koñ³ mhu kroñ, pāramī, suṃ chay so pāramī tui¹ kui, pūretvā, prañ¹ rve¹, vā, phrañ¹ ra so kroñ¹, vata kantena, cañ cac sa phrañ¹, hitaṃ, lū nat tui¹ i aci³ apvā³ phrac so, vā, lū nat tui i aci³ apvā³ kui choñ tat so, paññādhikaṃ, paññā phrañ¹ lvan mrat so, Buddhatth(!)a<ṃ>, Bhurā³ aphaṃ sui¹, patvā, rok rve¹, bahum, myā³ cvā so, janataṃ, lū apon̄ kui, tāremi, samsarā tañ hū so re a rañ mha thup rve¹ nibbān tañ hū so kyañ³ tak sui¹ tañ lui i.

arhañ Dhammābhinanda amaññ rhi so pugguil sañ re cī rañ ap so mrat so anhac sa phvay phrac rve¹ paññā rhi tui¹ sañ ma prat `on me ap so Abhidhammattha saṅgruih kyam³ i abhidhammattha saṅgruih kyam nhuik sarup akok rhac puin̄ kā³ i tvañ rve¹ aprī³ sui¹ rok i hū lui so².

sakkarāj 1237 khu tapoñ la prañ kyo² 4 rak ne prī i.

On the right margin of the last fol. chai, the date of the donor is given:

1269 khu tachoñmum la chan 7 rak ne¹, Mo²lamruin̄ mruī¹ Añva kyoñ³ bhum̄ bhurā Ū³ Cāy(!)itta i ārammika dhammasaṅghika lhū i. See also 183.

This ms. is the incomplete nissaya or akok of the 8th chapter (Paccaññ³ puin̄³ or Paccayasaṅghavibhāga) of the Abhidhammatthasaṅgaha. The beginning portion is missing. At the end of the chapter, 3 prologue gāthās together with the nissaya of the author Rhañ Dhammābhinanda are written. The text of the ms. is not always identical with that of the printed edition quoted below.

For another ms. of this text see 380. For different nissayas by the same author see 18, 128, 345, 347–349. For different text of Saṅgruih akok/nissaya see 192, 202, 220, 244, 350, 381.

Ed.: Saṅgruih adhippāy kok by Paṭhama Bā³karā charā to², Rankun: Sudhammavati Press 1326 B.E./1964 A.D.

Mss.: 380; cf. ¹8, ¹28, ¹92, 202, 220, 244, 345, 347–350, 381, 382.

See Piṭ-sm 800; Piṭ-st 163 (171), 224 (660).

^a c' enti

^b bahum

254–256

Cod.Ms.Birm. 23. SuUB, Göttingen

Collection of 3 texts. Palm leaf. Wooden covers with gilded edges. Foll. 139; ka-nā, ka-nī, ka-ghā; **254**; foll. 50: ka-nā: Sārakathā; **255** foll. 51: ka-nī: Dhātukathā nissaya sac; **256** foll. 38: ka-ghā: Mūlasikkhā nissaya; the first foll. of **254** and **255** and the last foll. of **254** are tied together with some blank leaves. **254** The edges of foll. ka-kī and the middle part of the top edges of all foll. are damaged; **255** damages in the middle of the lower edges of all foll. 50 × 6 cm. 41 × 5,3 cm. 10 lines. 2 punch holes. Partially gilded. Good handwriting. Titles on the top wooden cover: Mūlasikkhā nissaya, Bhikkhu-ovāda, Saṅgrui akok 7 puiñ³; on the bottom cover is the same but 7 puiñ³ is not mentioned; these covers do not belong to this ms. Titles on the title foll.: **254** Sārakathā; **255** Dhātukathā kok; **256** Mūlasikkhā nissaya. Marginal titles: **254** on fol. ka: Sārakathā nissaya, and on fol. kā: Sārakathā; **255** on fol. khai is wrongly written Sārakathā nissaya, on fol. nā: Dhātukathā nissaya; **256** on fol. ka: Mūlasikkhā nissaya. Dated **254** sakkarāj 1235 (1873 A.D.) vākhoñ la praññ kyo² chay rok ne¹ ne mvan ma taññ mhī akhyin tvañ; **255** sakkarāj 1235 khu (1873 A.D.) to²salañ la praññ¹ kyo² chay ta rak, buddhahū³ ne¹ ñña ne ñā³ nārī akhyin tvañ; **256** sakkarāj 1235 khu (1873 A.D.) to²salañ la praññ¹ kyo² 11 rak buddhahū ne¹ ñña ne 3 khyak ma tī mhī akhyin tvañ. Donor: **254** written on fol. ka r, right margin: 1269 khu tachoñ muñ³ la chan³ 7 rak ne¹, Mo²lamruin mru¹ Añva kyoñ³ bhun bhurā³ Ū³ Cāritta j dhammasaṃghika lhū j; **255** on fol. ñi r, right margin: cā takā Kui Sañkhā janī³ moñ nhaṃ tui¹ koñ mhu; on fol. khai v, right margin former owner: Añva kyoñ³ arammikadhammasaṃghika lhū j; **256** on fol. ghā r, right margin: cā takā Kui Sañkha janī moñ nhaṃ tui koñ mhu; on fol. ci v, right margin former owner: Añva kyoñ³ arammika-dhammasaṃghika lhū j. See also 183. Former owner written with pencil on the title foll. of **254** and **256**: Ma Bri cā; and on the title foll. of **255**: Ma Bri. **254** Burmese; **255**, **256** Pāli and Burmese nissaya. **254** Prose and verse; **255** prose; **256** Pāli in verse and prose and Burmese in prose.

254

Cod.Ms.Birm. 23. SuUB, Göttingen

Description see above, 254–256.

Khañ Krī³ Praññ¹: Sārakathā (Sārakathā saṃ pok)

This ms. contains the same text as ¹2. It has, however, slight variations due to different spelling and wording without altering the sense. This ms. is more correct and complete than ¹2. The colophon at the end of the text is different. Only beginning and end of the ms. are quoted here.

Beg. (fol. ka v): namo tassa ~.

sabbantarā, pahinā, pay khvā mrat kye³ jū³,

sumpā³ ratanā, krañ ññvat cvā, vandā thip tañ ū³,
ācariyā, mrat charā, chay phrā thi na phū³,
ti saraṇā, mrat charā, pūjā rhe³ a ū³,
rhe³ rhe³ charā, nissayā, mhī³ rā ma lvan krū³.
pran¹ pvā paññā, ī kyam³ cā, chui rā cit krañ nū³.

End (fol. ña v):

ññā kraññ nī³ ve³, gu[m]ṇ nan¹ mvhe³,
ma ve³ nibbān praññ.
nibbān¹ chan¹ yan³, lak ta lham³,
ī kyam puiv¹ choñ raññ.
Sāarakathā niṭhitā^a.

ahaṃ, akyvannup saññ, etena, ī suiv¹ re³ kū³ pru cu ra so, puññakammena, koñ mhu
kaṃ kroñ¹, samatiṃsapāramiyo, amhu su[m]ṇ chay so pāramī tuiv¹ kuiv, pūretvāna,
praññ¹ cum ce ū³ rve¹, anāgate, noñ so akhā nhuik, paññādhikaṃ, paññā phrañ¹ lvan
mrat so, Buddhattaṃ, Bhurā³ aphaṃ suiv¹, pattaṃ, rok saññ, bhavāmi, phrac ra pā
luiv j.

*sakkarāj 1235 vākhoñ la praññ kyo² chay rak ne¹ ne mvan ma taññ mhī akhyin tvañ
Sāarakathā kyam³ kuiv re kū³ rve¹ pri³ praññ¹ cum saññ. nibbānapaccayo hotu.*

In ¹² (p. 7, line 17) the name of the author's village is written as Giṅṭucana. But in the present ms. (on fol. ña v line 5) it is Tintuvana. In the ms. below, **385** (on fol. ḍhi r line 4), its name is written as Tin[ṃt]thuvana. This village is mentioned in Ganthav 188 (no. 43) as Tinduvanagāma and the author's name is given as Khañ Kri³ Praññ¹. This Khañ Kri³ Praññ¹ is probably identical with Moñ Praññ¹ (see Pit-sm 1805) who was the disciple of Toñ le³ luṃ³ charā to² Rhañ Medhāvī (1090–1168 B.E./1728–1806 A.D.). The date of the composition of Sāarakathā (1172 B.E./1810 A.D.) corresponds to this period also.

Mss.: ¹², **385**.

^a The text ends here and the remaining portion is different from that of ¹².

255 Cod.Ms.Birm. 23. SuUB, Göttingen

Description see above, **254–256**.

Pathama Rvheton charā to² Rhañ Guṇācāra or Guṇācārī: **Dhātukathā akok**

Beg. (fol. ka v): namo tassa ~.

viramīyamunindanāviko saṃsāraṇṇavato bahujaṇe
gayha matikarena tārayi dhammanāvamāruyha taṃ name
muhādikullolitāvici klesavāḷamacchādi ākulam
saṃsāramahodadhāriyā kāyasukhena tarīṃsu taṃ name

sivadhanasāraṃ ṭhitam sire samsārasāgarassa bhuñjasi
 maggolumpenutinnako ariyanāvīkajavanā nanāmi tam
 ī sum gāthā kā³ vetālī gāthā taññ.

ratanattayamicceva namitvā navanissayaṃ
 Dhātukathāya likkhissam sotujanamattāya sādhuḥkaṃ
 ī catutthagāthā kā³ Pathyāvatta gāthā taññ.

yo munindo nāvito, akrañ mrat cvā Bhurā³ taññ hū so sañbho lhe mhū³ saññ,
 dhammanāvam, tarā³ taññ³ hū so sañbho lhe thak sui¹, āruyha, tak cī to² mū rve¹,
 viramiyam, viriya taññ hū so tak ma kuiv, matikarena, ññāṇa taññ hū so lak to²
 phrañ, gay[y]ha, kuiv cvai to² mū rve¹, samsāraṇṇavato, khandhā āyatana aca rhi
 saññ tui¹ ī acaññ ma prat phrac khrañ hu chui ap so samsarā taññ hū so samuddharā
 mahā lhuin³ ma vai ogha mha, bahu, myā³ cvā kun so, jane, Buddhaveneya taññ hū so
 sañbho lhe sā³ apon³ tuiv¹ kui, tārayi, kay tañ to² mū prī. tam munindanāvīkam, thui
 mrat cvā Bhurā³ taññ hū so sañbho lhe mhū³ kui, aham, nā saññ, name namāmi, ī.
 yāyadhammanāvāya, akrañ tarā³ taññ hū so sañbho lhe phrañ¹, ariyā, ariyā pugguil
 tui¹ saññ, muhādikuilolitāvicim, moha paṭi[g]gha aca rhi so akusuil tarā³ taññ hū so
 lok tat so tham pui³ laññ rhi tha so, klesavālamacchādī ākulam, lobha aca rhi so ta sin
 ma ka so kilesā taññ hū so nā³ rai³ aca rhi saññ phrañ¹ prvam tha so, samsāra-
 mahe(!)dadhi, aca ma than samsarā taññ hū so mahāsamudd[h]jarā kui, sukkena, lvay
 sa phrañ¹ khyam sā sa phrañ¹ laññ³ hū, tariṃsu, kū³ to² mū kun prī. tam dham-
 manāvam, thui tarā³ taññ hū so sañbho lhe kuiv, aham, nā saññ, name namāmi, ī,
 maggolumpena, maggañ rhac pā³ taññ hū so sañbho phon phrañ¹, utiṇṇako, kū³
 mrok prī³ so, yo ariyanāvīkajano, akrañ ariyā pugguil rhac yok taññ hū so sañbho lhe
 sā³ apon³ saññ, samsārasāgarassa, aca ma than samsarā taññ hū so, mahāsamudd[h]jarā
 ī, tīre, kam nā³ nhuik, thip nhuik, thitam, taññ so, sivadhanasāraṃ, nibbān taññ hū so
 uccā nhac kuiv, abhuñjasi, sum[m] choñ to² mū kra le prī. tam ariyanāvīkajanam,
 thui ariyapugguil rhac yok taññ hū so sañbho lhe sā³ apon³ kui, aham, nā saññ,
 name namāmi, rhi khuiv³ pā ī. abhuñjasi nhuik, a kā³ lopa taññ. sa, kā³, ahoṣi adāsi
 kai sui¹ āgama taññ. icceva iti evam yathā vuttanayena, akrañ chuiv ap khai¹ prī³ so
 naññ phrañ¹, ratanattayam, ratanā sumpā³ tui¹ ī apon³ kui, namitvā, rhi khuiv³ prī³
 rve¹, sotunam, jā sañ sā³ tui¹ ī, atthāya, akyuiv³ nhā, Dhātukathāya, Dhātukathā
 kyam ī, navanissayaṃ, nissaya sac kuiv, sādhuḥkaṃ, koñ³ cvā, lik(!)khissam lik(!)khis-
 sāmi, re³ pe am¹. navanissayaṃ Dhātukathāya lik(!)khissam hū so aṭṭhānāñ nhañ¹
 aññi, rhe³ ū³ cvā [mā] <dhātu>kathā saddā ī, vacanatta kui, sotujana tui¹ ī akyuiv³
 kui pra pe am¹. Kathiyanti ettha etenā ti vā kathā, dhātūnam kathā Dhātukathā.

End (fol. nā r): aṭṭhamanaya nhuik tū rā poñ³ khai¹ saññ atuiñ³ ī kuiv³ pud tui¹ nhañ
 tū so pud tuiv kuiv akyaññ sarup mhat rve¹ ho. visajjanā kā³ ī kuiv³ pud nhañ¹ tū
 saññ khyaññ. krvañ³ so pud tuiv¹ kui aṭṭhamanaya nhuik pra khai¹ so vippayut le³
 pā³ tuiv¹ phrañ¹ chañ khyañ rve¹ khvai le. akrvañ gāthā saññ aṭṭhamanaya nhuik pra
 khai¹ so udāñ gāthā pañ. osānanayo prī³ prī.

jinacakke payālakke^a sakkarāje balakkaye^b
 patthetu saravaṇṇāyam niṭṭhito navanissayo

Pathyāvatta.

Dhātukathāya lik(!)khito Guṇacārī ti nāmena
 bhikkhunā sama(!)ten` idam dhārentu sādhuḥkaṃ viññū

Viparitapathyāvatta.

dutiyagāthā aca nhuik dhātū hu ū dīgha rhañ rvat. jinacakkena, nā³ mār 'on mrañ Bhurā³ rhañ sāsanā to² saññ, payālakke^a, 2315 khu nhac sui¹, patte, rok lap so², sakkarāje tu, lū tuiv¹ i kojā sakkarāj kā³, balakkaye^b, 1133 khu suiv¹, patte, rok la so², saravaṇṇe, vākhoñ la nhuik, nāmena, amaññ ū³ phrañ¹, Guṇacārī ti, Guṇacārī hū rve¹, samutena, samut ap so, bhikkhunā, rahan³ saññ, lik(!)khito, re³ ap so, Dhātukathāya, Dhātukathā i, ayam nissayo, i nissaya sac saññ, niṭṭhito, prī³ pri. idaṃ navanissayaṃ, i nissaya sac kuiv, viññūhi, paññā rhi tuiv¹ saññ, sādhuḥkaṃ, koñ³ cvā, dhārentu, choñ ce kun sa taññ.

sakkarāj 1235 khu, to² salañ la praññ¹ kyo² chay ta rak, buddhahū³ ne¹, ñña ne ñā³ nā ri akhyin tvañ Dhātukathā nissaya sac. chay kroñ³ le aṅgā suṃ[m] khyap kui re³ kū³ rve¹ prī³ praññ¹ cuṃ saññ. nibbānapaccayo hotu. pu di ā rhañ prañ¹ cuṃ pā lui i.

This ms. is a nissaya or akok on Dhātukathā. On the right margin of fol. ka v, the title is wrongly written as Kathāvatthu nissaya. In the colophon of the ms. it is mentioned that the monk Rhañ Guṇacārī composed this nissaya in 2315 A.B., 1133 B.E. (1771 A.D.). There are five different akok by different authors (see Piṭ-sm 555–559) but this work is neither mentioned in Piṭ-sm nor in Ganthav 32. For the life and works of the author, see above, 121.

Mss.: MÑM 124, Palace 34 (8), 37 (28), 38 (36); Piṭ-st 187 (924); PMT I 227 (Add. 19978).

^a payālakke: 2315 according to the piṭakat saṅkhyā system (cf. pt. 1, p. XIXf.).

^b balakkaye is 1133 B.E. according to the piṭakat saṅkhyā system.

256

Cod.Ms.Birm. 23. SuUB, Göttingen

Description see above, 254–256.

Paluiñ³ charā to² Rhañ Ariyālañkāra or Dakkhiṇāvan charā to²: Mūlasikkhā nissaya

Beg. (fol. ka v): namo tassa ~.

lokanāthaṃ namasitvā sabbalokahitāvahaṃ
bhavābhāvakaṃ dhammaṃ gaṇaṃ ca sugato rasam
pubbācariyasihānaṃ matam nissāya sādhuḥkaṃ
yuvasotunamat(th)āya Mūlasikkhāya nissayaṃ
karissāmi samāsenā ṭikāya anurūpato
cakkaddhirā mahāpaññā cintayantu tatuttari

ahaṃ, nā saññ, sabbalokahitāvahaṃ, khap sim so loka i aci³ apvā³ kui choñ to² mū tat so, lokanāthaṃ, loka sumpā³ i kui³ kvay rā phrac to² mū so mrat cvā Bhurā³ kui, namasitvā, rhi khuiv³ ū rve¹, bhavābhāvakaṃ, bhava ñay bhava krī³ i ma rhi khrañ kui pru tha so, dhammañ ca, mag phuil nibbān pariyaṭṭi taññ hū so tarā³ chay pā³ kui laññ, namasitvā rhi khuiv³ ū³ rve¹, sugatorasaṃ, mrat cvā Bhurā³ sā³ to² phrac

so, gaṇaṇ ca, ariyā pugguīl rhac pā³ tuiv i apon³ kui lañ, namasitvā, rhi khuiv³ ū³ rve¹, pubbācariyasihānaṃ, rhe³ nhuik phrac kun so charā tui¹ i, mataṃ, ayū kui, sādhuṃ, koṇ³ cvā, nissāya, mhī³ rve¹, yuvasotunaṃ, cā saṇ pyuiv tui¹ i, atthāya, akyuiv³ nhā, ṭikāya, ṭikā nhañ¹, anurūpato, lyo² cvā, Mūlasikkhāya, Mūlasikkhā amañ rhi so kyam i, nissā(!)ya<ṃ>, amhī kuiv, samāseṇa, akyaññ³ ā³ phrañ¹, karissāmi, pru aṃ¹. cakkaddharā, sāsana to² kui choṇ kun so, mahāpaññā, krī³ so paññā rhi kun so sū to² koṇ³ tui¹ sañ, tato, thui nissaya thak, uttari, alvan, cintayantu, kraṃ ce kun sa tañ.

evanipaccakārassa antarāye asesato
ānubhāvena nāsetvā icchitatthaṃ samicchatu

evaṃ, i sui¹, nippaccakārassa, ratanā sumpā³ ā³ rhi khuiv khrañ kui pru so koṇ mhu cetanā i, ānubhāvena, ānubho² ā³ phrañ, antarāye, atvañ³ apa nhuik phrac so antarāy tui¹ kui, asesato, akrvañ³ ma rhi so ā³ phrañ¹, nāsetvā, phrok ce rve¹, icchitatthaṃ, lui ap so akyuiv³ sañ, samicchatu, prī³ prañ¹ cuṃ ce sa taññ.

natvā nāthaṃ pavakkhāmi Mūlasikkhaṃ samāsato
bhikkhunā navakenādo mūlabhāsāya sikkhituṃ

ahaṃ, nā sañ, nāthaṃ, lū sumpā³ tui¹ i kui³ kvay rā phrac to² mū so mrat cvā Bhurā³ kui, natvā, rhi khui³ ū³ rve¹, navakena, asac phrac so, bhikkhunā, rahan³ sañ, ādo, aca nhuik, mūlabhāsāya, Māgat(!)abhāsā phrañ¹, sikkhituṃ, sañ khrañ nhā, Mūlasikkhaṃ, mūla phrac so sikkhā kuiv, samāsato, akyañ ā³ phrañ¹, pavakkhāmi, ho pe lattan¹. i gāthā kā³ kyam pru charā tui¹ i phvai¹ rā ā³ phrañ¹ ratanattayapaṇāma kui pru rve¹ Mūlasikkhā amaññ rhi so kyam kui pru aṃ¹ hū rve¹ van khan sa taññ.

End (fol. gā³ v): saṃghā ā³, kathinaṃ, kathin kuiv, atthataṃ, khañ³ ap prī³ so, dhammiko, tarā³ nhañ¹ rhaññ so, kathinatthāro, kathin khañ khrañ kuiv, anumodatha, vam mrok kun lo. iti, i suiv¹, vatvā, chuiv rve¹, āvuso, arhañ, saṃghassa, sañghā ā³, kathinaṃ, kathin kuiv, atthataṃ, khrañ ap prī. dhammiko, tarā nhañ¹ rhaññ so, kathinatthāro, kathin khañ khrañ kuiv, anumodāna, vam mrok kun i. iti, i suiv, tikkhatth(!)uṃ, suṃ[m] krim, vatvā, chuiv rve¹, kathinaṃ, kathin kuiv, anumodātappaṃ, vam mrok ap i. Mūlasikkhāya, mūla phrac so sikkhā i, vā, Mūlasikkhā a ma<ñ>. rhi so kyam i, nissayaṃ, nissaya saññ, niṭṭhitāṃ, prī³ i. pañcatisādhikasahassa sakkarāje saravaṇṇamāsassa puṇṇamīyaṃ sokridine Mūlasikkhā nissayaṃ pariniṭṭhitāṃ. Pathama arhañ I(!)riyālaṅkāra bhurā³ khre rañ³ to² nhuik aṇay ka pañ mrai rve¹, sakkarāj 998 rok so akhā nhuik, Sīrisudhammarājāmahādhipati amaññ to² rhi so arhañ mañ tarā³ krī³ saññ pañcañ³ loñ³ tuiv¹ kui cā me³ ca pru rve¹ khaṃ to² mū so pañcañ loñ tuiv tvañ pathama a ū³ phrac rve¹, Pathama arhañ Ariyālaṅkāra bhurā³ lak thak ka pañ

sakkarāj 999 kachu[m]n la praññ kyo² 6 rak buddhahū³ ne¹ sui¹ avañ ta khyak tī³ kyo² 25 nāri suṃ[m] pāt, sikkhā pud to² nhuik taññ so pañcañ³ a phrac suiv¹ rok saññ. sakkarāj <10>10 tapon la tvañ piṭakat to² kui ma ra saññ. 1030 natto² la chan³ 9 rak 2 ne¹ ne tak ta khyak tī kyo² tvañ Ariyālaṅkāra hū so nāmaṃ taṃ chip to² nhañ¹ ta kva Dakkhinavan kyoñ to² kui ra saññ. nibbānapaccayo hotu.

At the end the ms. contains a short Burmese poem on the Shwedagon pagoda, the patthanā for Buddhahood, the verse akkharā ~ and the date. Here only the beginning and end of the poem and the date are quoted.

Beg. (fol. gha r):

Siṅguttare, kuṃ[m] ne saññā,
amaññ mhā kā³, Sattā bhūmi,
Bhūridatta, Pokkharavatī,
Siharājā, Tampaguttā,
Tigumbha hu, satta nāmaṃ,
kampaññ³ khaṃ saññ,

End (fol. gha v):

bhun khoṇ dhammarāj, rhañ khyac mrat evā,
toṇ cakrā ñ, khyañ³ rā puññ³ khyā³,
mhat cim¹ thā³ saññ Bhurā³ chaṃ to² samuiñ tañ.

*sakkarāj 1235 khu to²salañ la praññ¹ kyo² 11 rak buddhahu ne¹ ñña ne 3 khyak ma ti
mhi akhyin tvañ Mūlasikkhā pāṭh nissaya kui re³ kū³ rve¹ pri³ praññ¹ cum saññ.*

Paluñ³ charā to² Rhañ Ariyālañkāra (born ca. 979 B.E./1617 A.D.) was the preceptor of king Sīrisudhammarājāmahādhipati (i.e. Sālvan mañ³, 1629–1648 A.D.). He composed this work in 1035 B.E./1673 A.D. A short account of his life is given in the colophon. He was the close disciple of Rhañ Ariyālañkāra of Ava and stood first among the candidates in the examination of the scriptures in 998 B.E./1636 A.D. In 999 B.E./1637 A.D. he received ordination and in 1010 B.E./1648 A.D. he was put in charge of copying manuscripts of religious texts. The king bestowed him the title Ariyālañkāra (the name of his preceptor) and donated him the Dakkhiṇāvana monastery on Monday at 1 pm, on the 9th day of the waxing moon of the month natto² in 1030 B.E./1668 A.D. This account is not found in the available sources. In Ganthav 15 his date of birth is given as 947 B.E./1585 A.D. Our text is not mentioned in the list of his works also (see Piṭ-sm 779, 916). For the acquisition of the title and the monastery, see Sāl 166.

Mss.: Mand 23, 24; Palace 31 (24, 26), 33 (45).

257–258

Cod.Ms.Birm. 24. SuUB, Göttingen

Collection of 2 texts, one of them with fragments of three texts. Palm leaf. Foll. 20; 257 foll. 7: ka-ke: Lakkhaṇā re³ kammaṭṭhāñ³ lañkā; 258 foll. 5: chu-chai, ñi: Khuddasikkhā nissaya; 3 foll. of 3 fragments: (1) fol. 1: ki: medicinal recipe; (2) fol. 1: ñe: Burmese poem; (3) fol. 1: ka: Re cak khya (anumodanā); five blank leaves; first and last foll. of 257 are tied together with some blank leaves. Damages 257 on fol. kū, but it has been repaired; the edges of the last two fragments are broken. 257 50 × 5,7 cm. 42 × 4,7 cm. 258 49,2 × 5,1 cm. 43 × 4,3 cm. 2 punch holes. 258 Partially gilded. Good handwriting. Marginal titles: 257 Lakkhaṇā re³ kammaṭṭhāñ; on fol. ke: Lakkhaṇā re kammathāñ lañkā. Dated 257 sakkarāj 1207 khu (1845 A.D.) natto² la chan³ 1 rak cane ne¹; 258 no date. 257 Burmese; 258 Pāli and Burmese (nissaya). 257 Verse; 258 prose.

257

Cod.Ms.Birm. 24. SuUB, Göttingen

Description see above, 257–258.

Rhañ Yasa : Lakkhaṇā re³ kammatṭhān³ laṅkā

Beg. (fol. ka v): namo tassa ~ .

o² anicca, kuiy kāya kā³,
 bhava chun³ ca, ma mrai kra rve¹,
 kammaja rup, khyup am¹ aprī³,
 se khā nī³ so², sak krī³ rhuik nañ,
 lvhan pan³ pañ rve¹, bhavañ ma kya,
 jo pañña phran¹, e mra khre lak,
 sve³ sam prak rve¹, nhit cak rogā,
 vedanā nhañ¹, myak nhā mai³ san³,
 nhup khan³ sve¹ sve¹, svā³ pā³ ce¹ rve¹,
 lyo¹ me¹ satī, se saññ rhi so²,

End (fol. ke r):

o² anicca dukkha, anatta hu,
 ne ñña ma khyā, rvat ca rā kā³,
 kambhā rhac chay, lū vay phrac lyak,
 anhac tā rhañ, pāy le³ mañ kuiv,
 ma lañ ra khai¹, cañ cin mai¹ rve¹,
 nat pvai lū rvā, cam cā³ khā nhañ¹,
 'oñ khyā nibbān, rok ra ham kuiv,
 kyan³ kan thañ thañ, lā sañ pañ taññ¹,
 rhañ lū amrā³, phat rvat ñña ka,
 ña ā³ kusui, ra pā lui i,
 phvai chui laṅkā, kyak rvat sā 'oñ,
 nā³ mhā nhac khyuik, amuik ññaññ¹ mhoñ,
 choñ tuiñ³ 'oñ ka, tam choñ i cā,
 thvam³ cin¹ nhā hu, charā Yasa,
 nāmo kho² chuiv, thaññ pugguil lyhañ,
 kuiv i phrac, chañ³ rai nac lyak,
 anhac ma rhi, akā ti hu,
 si cin¹ pho² ññvan³, kammatṭhān³ kuiv,
 cī phran³ ja rā, re³ kū³ pā saññ,
 i cā yakhu noñ bhuv¹ taññ³.

*sakkarāj 1207 khu natto² la chan³ l rak cane ne¹ tvañ Lakkhaṇā re kammatṭhān³ kuiv
 re³ kū³ rve¹ pri³ 'oñ mrañ saññ. pu di ā nhañ¹ praññ¹ cum[m] pā lui i.*

On the right margin of fol. ka is noted: Ū³ Yasa re³ saññ Lakkhaṇā re³ kammatṭhān
 laṅ(!)ā phrac saññ, i.e. Ū³ Yasa wrote the Lakkhaṇā re³ kammatṭhān³ laṅkā. The
 author's biography is unknown.

258

Cod.Ms.Birm. 24. SuUB, Göttingen

Description see above, 257-258.

Mañiratanā charā to² Rhañ Ariyālaṅkara: **Khuddasikkhā nissaya**

Incomplete ms. containing four foll. of the nissaya of Vikappanā niddesa, Nissaya niddesa and Kāyabandhanā niddesa. The last fol. bears the colophon of the text and the incomplete patthanā of the author. This portion is identical with that of ¹80. The patthanā stanzas of the author beginning with iminā puññakammena together with the nissaya are identical with those of ¹38 but the present ms. ends with the nissaya of the fourth stanza because the last portion is missing. ¹80 contains only the first two patthanā Pāli stanzas.

For details see ¹80, and for the author see ¹38.

Three fragments contain three different texts:

- (1) One fol.: medicinal recipe for paralysis, dysentery, tooth-ache etc.
- (2) One fol.: incomplete Burmese poem. It seems to be a fragment from a pyui¹.
- (3) One fol.: Anumodanā, in Burmese: Re cak khya. It deals with different kinds of benediction, viz. benediction for food, cetiya, Buddhabimba and bodhirukkha. The ending portion is missing.

Mss.: ¹80, 334 (2), 335, 336; cf. 337; for mss. in other catalogues see 159.

259–264

Cod.Ms.Birm. 26. SuUB, Göttingen

Collection of 6 texts. Palm leaf. Foll. 50; **259** foll. 11: -dā³-dho²: Mañ³ Nan khyvat khan³ ho cā; **260** foll. 9: dham- ne: Kammaṭṭhān³ cā bhāvanā; **261** foll. 6: ṇai-ta v: Maṅgalasut kabyā; **262** foll. 2: ta v- ti r: Aṭṭhajayamaṅgala gāthā nissaya; **263** fol. 2: ti r-tu: Ratanā rvhe khyuiñ¹ nissaya; **264** foll. 18: ne- po²: Dhammadesanā: one title leaf; one blank leaf. 49,3 × 6 cm. 39,7 × 5,5 cm. 10 lines. 3 punch holes (one extra hole near the second one). Partially gilded. Good handwriting. Title on the title leaf: **264** Tarā³ cā; marginal titles: **259** Mañ³ Nan khyvat khān³ on foll. kā, ki; **260** Kammathān³ le³ chay pāli on fol. dham, Kammathān le³ chay on fol. ṇa, Kammathān³ khyui³ on foll. ṇā and ṇi. Dated: **259** no date; **260** sakkarāj 1244 khu (1882 A.D.) prāsui la chan³ 11 rak 3 ṅā ne¹ tak ne akhyim tvañ; **261–263** sakkarāj 1206 khu (1845 A.D.) tapon³ la chan³ ṇā³ rak 2 ne¹ 8 nāri akhyin tvañ; **264** sakkarāj 1213 khu (1852 A.D.) tapui¹tvai la <cha>n³ 4 rak 1 ṅanve ne¹ ne ma vañ mhi akhyin tvañ. Donor **264** noted on the right margin of fol. ne: 1269 khu tachoṅmum la chan³ 7 rak ne¹, Mo²lamruin¹ mru¹, Aṅva kyon³, bhuṃ bhurā³ [Ū³ Cāritta] i arammikadhammasaṅghika lhū i. See also 183. **264** noted on the title leaf: takā Kui Nu. The donorship certainly refers also to **259–263**. **259**, **261**, **264** Burmese; **260** Burmese and Pāli; **262**, **263** Pāli and Burmese (nissaya). **259**, **260**, **262–264** Prose; **261** verse.

259

Cod.Ms.Birm. 26. SuUB, Göttingen

Description see above, 259–264.

Mañ³ Nan khyvat khan³ ho cā

Beg. (fol. ḍā³ v): namo tassa ~. sampannāgato praññ¹ ran so hu, kyam³ ho gāthā lā saññ¹ nhañ¹ aññi, cā achī kui gambhīrasa nak nai lha saññ, cavanāsikkha, ññāṇa acañ, Buddhavañ chan³, Mañ³ Nan khāñ³ kui, jāt lam³ aluik, nā³ to² cuik khrañ lui¹, nā thuik sū ññāṇ rhi, kaṃ to¹ mi ka, jāt i khrañ³ rā desanā kui, charā ññāṇ svā³, cī rañ ññā³ lo. cakā³ khyui sā toñ³ pan thvā saññ, charā ññāṇ rañ, ṭikā cun chañ luik maññ, nā rañ sū nā³, krā³ lyhañ nhac khyuik, sabho puik kra ro¹, sim³ thuik saññ ññāṇ pā, jāt mahā. Acinteyyo² sum³ lu bho² saññ, Nigrodhārun kyon³ rvhe bhun sui¹, le³ cum so dhāt, mrat ariyā pra pri³ khā mha, sattavā ā³ tarā³ pra sa, nibbāna sui¹, ara choñ yū kay tañ to² mū rve¹, lū tui¹ sa nan³, rhañ rañ³ thvaṭ thā³, mrat Bhurā³ saññ, caṃ cā³ to² mū so kāla, mve³ bha Suddho² mañ³ mrat kyo² ka, sā³ to² ne nat, May R(!)aso² moñ, lū ta choñ hu, Moñ Siddhāt saññ, nan³ rap bhun pran, sū ma caṃ saññ, nibbān ekarāj phrac khai¹ ta pri³, sā³ krī³ Moñ Naṃ, amve khaṃ sā rhi saññ tā kroñ¹, Janapada kañjana nhañ¹ tū kva rāj pāt, lak cun thap rve¹, nan³ ap mha bhun³ krvay, sañ¹ to¹ may.

End (fol. ḍho² r): atitānantara bhava tui¹ nhuik cit kroñ¹ phrac so chañ³ rai khrañ³, kuiy kroñ¹ phrac so chañ³ rai khrañ³, ña rai krī³ ñarai ñay, apay dukkha mhā, khaṃ ra pri³ sañ, myā³ kuṃ pri. atañ tañ so chañ³ rai, ma mrai so sañkhāra, lvañ kra ce lui, ña tarā³ kui rvhe nā³ khyui lo. pubbekata mrat cvā Bhurā³ ho so khā nhuik, sotāpanna, arahatta kui, Baddhakalyā, rok pe rhā khai¹. mrat cvā Buddha, jāt to² poñ³ kui, akroñ³ kui pho² thup pra saññ, ra le akyvat tarā³ taññ³. Mañ³ Nan khyvat khañ³ ho cā pri³ praññ¹ cun pā i Bhurā³.

This text deals with the story of the conversion of Nanda from the Dhammapada commentary (see PTS I 96ff.). Mañ³ Nan is the Burmese short form of Nanda mañ³ sā³, i.e. the prince Nanda. Ho cā means the dhamma preached (to the audience). It is composed in a poetical style and preached by lay preachers called cā ho charā and speaking like actors to attract the interest of the audience. According to Sbp 209f. this kind of preaching came into existence in Burma ca. 1264 B.E./1902 A.D. It should not be mixed up with tarā³ ho cā or tarā³ cā which is the dhammadesanā performed by the monks.

260

Cod.Ms.Birm. 26. SuUB, Göttingen

Description see above, 259-264.

Kammaṭṭhān³ cā bhāvanā

The ms. starts with the Pāli passages of 40 kammaṭṭhāna, 40 bhāvanā and the 3 lakkhaṇa. Then follows the kammaṭṭhān³ cā kabyā, two paragraphs of kammaṭṭhān³ khi³, the explanation of 4 sampajañña and the colophon. Here only the beginning of kammaṭṭhān³ kabyā and the colophon are quoted.

Beg. (fol. ḍhā³ v line 3):

Buddhānussati pāli thañ cvā,
kyam³ nhuik lā saññ sum³ rvā sakhañ,

mrāt rhañ pañ hu roñ thin lañ³ lañ³,
vañ³ vañ³ ve ve rvhe rvhe vā vā,
roñ khrok phrā nhañ tejā hui³ hui³
tam khui³ rhin rhin thin thin ññi ññi,
re mī³ acum gun to² thañ rhā³,
mrāt Bhurā³ hu tañ rhā³ 'ok thak,
bhavak Vīji nhañ¹ si kyo² kyo²,
ta khui³ to² nhañ thañ po² lha cvā,
mrāt thvat khyā kui Buddhānussati,
Buddhānussati hū rve¹ aphan ta lai³ lai³,
amrai³ ma kvā kui³ kvay chok taññ pā i.

End (fol. ne r):

Bhurā³ rhañ khyac Mite³ phrac khā,
phū³ ra pā lyak le³ khyak saccā,
pu di ā nhañ¹ le³ phrā bhiññā,
khiñāsava sāvaka hu,
chi bhikkhu paññā rhi lyañ,
phrac bhi kha lui mag nhañ phuil kui,
ma krā lyhañ jo rok ce sov.

*ī cā pri³ lac sakkarāj kā³ 1244 khu prāsui la chan³ 11 rak 3 ñgā ne¹ tak ne akhyim tvañ ī
Kammathān³ cā bhāvanā kui re³ kū³ rve¹ pri³ 'oñ mrañ pā saññ. nibbāna paccayo hotu.
nat lū sādhu sādhu kho² ce sov.*

261

Cod.Ms.Birm. 26. SuUB, Göttingen

Description see above, 259–264.

Mañgala sut kabyā

Beg. (fol. nai v): namo tassa ~.

bho devaputta, rūpa chañ roñ,
lvhan krū³ choñ rve¹, noñ thvan³ amuik,
mho² gvan³ cui³ maññ, makuit thañ cum[m],
lū tui¹ bhum mhā, ārun kusuil,
lvhan kraññ ññuiv rve¹, mag phuil lokut,
ra kyui³ thup saññ, vevut pariyay,
thū³ chan³ kray saññ, am¹ phvay pe cva,
nat Māgha.

End (fol. ta v):

sabbadā, khandhā mrañ¹ rhaññ,
taññ saññ khap sim, dukkha ñrim rve¹,
coñ¹ thim dhamma, puñña krui³ sā,
le³ pā³ ariyā, ī mahā pud,

ma yut ññī cvā, koṅ³ cim¹ nhā phraṅ¹,
 apparājītā, rān sū apon³,
 ma koṅ³ hū ka, tve¹ ra ma krum,
 akum kaṅ³ caṅ, 'oṅ mraṅ ce so,
 sotthi, khyam sā khraṅ³ sui¹,
 gacchanti, rok kum i.

taṃ, thui sum chay rhac pā³ aprā³ rhi kum so maṅgalā tarā³ tui¹ saṅ lyhaṅ, uttamam,
 mrat cvā tha so, maṅgalaṃ, maṅgalā tarā³ to² maññ i hū rve¹, tvam, saṅ nat sā³ saṅ,
 gaṅhāhi, mhat le lo¹. Mahāmaṅgalasuttam niṭhitam, prī i.

262 Cod.Ms.Birm. 26. SuUB, Göttingen

Description see above, 259–264.

Apraṅ 'oṅ khraṅ³ nissaya (Aṭṭhajayamaṅgalagāthā nissaya)

This nissaya is more or less the same as that of 191.

For details see 184.

For different nissayas see 184, 229.

Mss.: (text and nissaya:) 184, 191, (text only:) 218, (nissaya only:) 229.

263 Cod.Ms.Birm. 26. SuUB, Göttingen

Description see above, 259–264.

Ratanā rvhe khyuiṅ¹ nissaya (Jinapaṅjaragāthā nissaya)

This ms. contains the nissaya on 14 stanzas (see 192 and 231). Here only the beginning and end of the nissaya and the colophon are quoted.

Beg. (fol. ti r): jeyatu. jayāsannāgatā, 'oṅ khraṅ³ i anī³ suiv¹ rok kun prī³ tha so,
 narāsabhā, lū sum³ pā³ tuiv¹ thak mrat to² mū tha so,

End (fol. tī v): thuiv mrat cvā Bhurā³ saññ, mahitale, mre i apraṅ nhuik, sadā, akhā
 khap sim, pārentu, coṅ¹ rhok nicca ma to² mū ce sa taññ. nibbānapaccayo hotu.

*sakkarāj 1206 khu tapon³ la chan³ nā³ rak 2 ne¹ 8 nārī akhyin tvaṅ Maṅgalasut, 'oṅ
 khraṅ³ rhac pā³, Ratanā rvhe khyuiṅ, i sum³ rap so desanā kuiv pe mhā re³ kū praṃ prū
 kraññ laṅ prī³ 'oṅ mraṅ thak khvaṅ brahmā myā³ cvā nat lū kyvat chu yū rve¹ kraññ
 phrū sādhu kho² ce so.*

The ms. continues with akkharā ~ and the patthanā of the scribe in ten lines.

For different nissayas see 192, 231.

Mss.: (text and nissaya:) 192, 231.

264

Cod.Ms.Birm. 26. SuUB, Göttingen

Description see above, 259 264.

Dhammadesanā

Beg. (fol. ne v): namo tassa ~.

Māraṃ Āḷavakaṃ Latthim Aṅgulimālaciṅcamā
kuḍaṇḍaṃ nāgarājaṃ ca Bakkaṃ ajini tejasā

yo yādiso, akraṇ sui¹ sabho rhi so, jino, devaputta ca saṇ aprā³ mār nā³ pā³ kui dhut
dhā³ ma choṇ krui³ ma nhoṇ bhai 'oṇ to² mū tat so mrat cvā Bhurā³ saṇ, māraṃ,
Girimelā maṇ sā kho² tvaṇ nat chaṇ proṇ krī³ tak khā cī³ lyak mraṇ hī³ ruik khuṃ,

End (fol. po r): Bhurā³ paccekaBuddhā rahantā arhaṇ mrat tui¹ sā lyhaṇ caṃ rvhaṇ
mve¹ lyho² pyo² puik campāy to² mū ca ap so thū³ mrat so nibbān khyam³ sā kui,
ī nā tui¹ ta cu pru cu ā³ thut ap so koṇ³ mhu tui¹ kroṇ¹ phroṇ¹ mat cvā rok kra ra pā
lui so hu chu toṇ³ chu yū pru kra kun.

After this the ms. contains in nissaya form the refuge to the three ratanas, observation
of sīla, offerings to the saṅgha, sharing of merit, the formula for novitiating the son,
and the date which runs as follows:

ī cā prī³ lac sakkarāj kā³ 1213 khu tapui¹tvai la <cha>n³ 4 rak 1 ṅganve ne¹ ne ma vaṇ
mhi akhyin tvaṇ Dhammadesanā kui re³ kū³ rve¹ prī³ 'oṇ mraṇ saṇ nibbānapaccayo hotu.
pu di ā nhaṇ¹ praṇ¹ cuṃ pā lui ī.

265–268

Cod.Ms.Birm. 27. SuUB, Göttingen

Collection of 3 texts. Palm leaf. Wooden covers with red painted edges. Foll. 214; 265 foll. 29:
ka-go²: Adhimās; 266 foll. 112: ka-ñño: Vithi lak rui³, foll. ko-kha are missing; 267 foll. 57:
ca-ñño: Visayachakka cintā, foll. ñña-ññu are missing, the first fol. is tied together with some
blank leaves; 268 foll. 8: ka-ke: Vibhatyattha nissaya; one title leaf; 8 blank leaves. 265
46,7 × 5,5 cm. 39,2 × 4,4 cm. 266–268 46,7 × 5,5 cm. 37 × 4,9 cm. 265 8 lines; 266–268 9 lines;
267 has 8 lines on fol. ci r and columns on foll. ññu-ññai. 2 punch holes. Red painted. Good
handwriting. Title on the title fol.: 268 Vibhatyattha nissaya. Marginal titles: 266 Vithi lak rui³; 268
Vibhatyattha on foll. kā-ku, ke and Vibhatyattha nissaya on fol. kū. Corrections on 266 foll. gī,
co². Dated 265 sakkarāj 1215 khu (1853 A.D.), prāsui la praṇṇ¹ kyo² khunhac rak, sokrā ne¹
suṃ khyak tī³; 266 1215 khu (1854 A.D.) tapui¹<tvai>; 267 no date; 268 sakkarāj 1215 khu
(1854 A.D.), tapoṇ³ la chaṇ khunhac rak, tanaṅganve ne¹ naṃ nak ta khyak tī³ kyo² akhyin
tvaṇ. Former owner 268 noted on the title fol.: Khaṇmagam Uī praṇjaṇ cā, i.e. the monk from
Khaṇmagam. Pāli and Burmese. Prose.

Description see above, 265–268.

Toṅphīlā (or Toṅbhīlā) charā to² Rhañ Upāli (Munindaghosa): **Adhimās kyam³**

Beg. (fol. ka v): namo tassa ~.

adhīsilādīsu sampannaṃ vanditvā lokanāyakam
Adhimās[s]a(!) pavakkhāmi vivād[h]ūpasamār(!)a 'haṃ

ahaṃ, nā saññ, adhiśīlasampannaṃ, adhiśīla aca rhi so, atuiñ arhaññ ma rhi so kye³ jū³ apoñ nhañ¹ praññ¹ cuṃ to² mū tha so, lokanāyakam, mrat cvā Bhurā³ kuiv, vanditvā, rhi khiiv ū³ rve¹, vivād[h]ūpasamāya, athū³ thū³ so ayū vāda aññañ akhuṃ ÿ ñrim khrañ³ ñhā, Adhimāsam, Adhimās kuiv, pavakkhāmi, chui pe aṃ¹. Adhimās kui chui pe aṃ¹ hū rā nhuik, abhay saññ kā³ adhimās maññ sa naññ³. abhay kroñ¹ adhimās maññ sa naññ³. thui adhimās aprā³ kā³ atī myha rhi sa naññ³.

End (fol. go v): thui kroñ¹ praññ sū lu rahan³ cī³ pvā³, mañ³ ekarāj cī³ pvā³, sāsanā to² cī³ pvā³ kui aluiv rhi kun so paññā rhi tui sañ chuiiv ap khai¹ prī³ so mūla sakkarāj kin rhaññ kuiv naguig pru rve¹, 'ok nhuik chuiiv ap khai¹ prī³ so naññ³ phrañ¹ cuṃ cam³ chañ khañ ap saññ tui¹ kui cuṃ cam³ chañ khañ rve¹ la prañ¹ ne¹ nhuik dhidhī nakkhat chuiñ maññ¹ akroñ tuiv mro² rhu rve¹, rak ñañ ap saññ kui laññ koñ, ma ñañ ap saññ kuiv laññ³ koñ³ chuiiv kun rā ÿ. ÿ tvañ ÿ kā piṭakat nhuik lā so dhidhī nakkhat puṃ cam³ kuiv pra rā phrac so catuttha puñ³ kā prī³ praññ¹ cuṃ ÿ. nibbānapaccayo hotu.

sakkarāj 1215 khu, prāsuil la praññ¹ kyo² khunhāc rak, sokrā ne¹, khyam³ mre¹ sā yā sūriyā sañ roñ vā thīn ññi³, suṃ³ khyak tī³ tvañ, prī³ 'oñ mrañ sañ, thak khañ ākā, brahmā nat lū, kraññ phrū sādhu kho² ce so. ÿ kusala mrat puñña kroñ¹, sukha ekam ñrim rā mhan sañ, nibbān rvhe mruiv rok ce sov. jeyatu.

Adhimās (adhimāsa) is the astrological term for an extra month after every two or three years of the Burmese calendar. The present text deals with the answers on 15 questions, e.g. what is adhimāsa? why is it called adhimāsa? how many kinds of it are there? in which text is it mentioned? etc. The text is divided into four chapters. The author is known to us from information obtained from a librarian of the UCL in Rangoon.

Toṅphīlā charā to² Rhañ Upāli (940–1013 B.E./1578–1651 A.D.) was born in Calañ³ mruī¹. He came to Praññ (Prome) and stayed in Rvhe kyoñ³ in the valley of Navañ³ hill. His name as novice was Rhañ Munindaghosa and after his ordination he was called Upāli after the name of his uncle. King Anok phak Ivan brought him to Ava and granted him the royal title Tipiṭakālañkāramahārājaguru. His contemporaries were the famous Rvhe umañ charā to² Rhañ Jambudīpadhaja and Rhañ Ariyālañkāra of Ava. He was also revered by king Sā Ivan and king Mañ³ rai kyo² cvā. In 1000 B.E./1638 A.D. he retreated to the forest and lived in the valley of Toṅphīlā (Toṅbhīlā). For his life and works see MCK V 97ff., CMA 41, Ganthāv 12ff., Sāl 164ff.

Mss.: In the Universities' Central Library, Rangoon, dated sakkarāj 1273 B.E./1911 A.D. with 31 foll. and the title Adhimās achum³ aphrat kyam³.

Description see above, 265–268.

Toñtvañ³ charā to² Khañ Krī³ Phyo² Rhañ Ñāṇalaṅkāra: **Vīthi lak rui³**

This text is the same as that of ¹29. In the colophon the date differs from that of ¹29 only in the month of its composition. It has a short Burmese poem about the author. Here only the colophon together with the poem is quoted.

End (fol. ññai r): Toñtvañ³ charā to² bhurā³ saññ cut cot(!)anā pariyāy nhañ¹ ta kva cī rañ ap so Vīthi lak rui³ kui khai khak so peyyāla ara myā³ kui thut pho² rve¹ gañthiṭhāna phrac so cut sot(!)anā pariyāy tui¹ kui thañ cvā pra lyak, ññāñ nu so sotujana tui¹ ā³ si lvay ce khrañ ñhā, re³ sā³ saññ kā³, 1162 khu prāsui la chan ta rak 4 hū ne¹ tvañ Vīthi lak ruiv³ kui re³ mhat sā³ rve¹ aprī³ sat saññ.

ʼon pan ññvan¹ lū, mho² gvan thū pin¹,
 C(!)ambū lak yā, toñ ññā kyvan³ sū,
 myā³ buil lū tui¹, kraññ phrū sabho,
 mano mi mi, rvhe nā³ khyi lo¹,
 si ce akroñ, laṅkā loñ so².
 thī³ poñ³ rā cañ, khvan svañ³ lak choñ,
 rāñ ʼon ṭhāna, tū myha krak sare,
 rvhe mre proñ proñ, Kun³ bhoñ maññ sī³,
 praññ krī³ cui³ kvap, maṅḍap pamā,
 loñ³ rājā j, saññ³ khyā rañ nhac,
 sā³ to² cac hu, tuiv¹ khac jāti,
 taṃ khui³ khri sā³, dutiya mañ³,
 phroñ¹ cañ³ kraññ phrū, kui³ kvay mū sañ,
 suṃ chū codanā, thak lha cvā rve¹,
 saddhā le mrat, kraññ ññvat prat sā,
 Piṭakap suṃ añ, bedañ ma rhā,
 rvat lyhañ lyhā j, tarā³ dhamma,
 krañ¹ sīla lañ, dosa ma nve¹,
 thañ lui rve¹ lyhañ, ma tve¹ lui rā,
 kyam³ lā vinañ³, lvhan coñ¹ cañ rhañ,
 añ pī lha^u, Buddha chu paṃ,
 ekaṃ ma rvañ³, Toñtvañ³ charā to²,
 mrat thañ kyo² lyhañ, ābho² nhut thvak,
 rhañ³ ma prak bhū³, lak rui³ vithi,
 Abhidhammā lā, i kyam³ cā laññ,
 peyyāla myā³, mhat thā³ cu cu,
 chan so mhu kroñ¹, ññāñ nu sū tui¹,
 kyak yū puin puin, ma pho² nhuiñ so²,
 bhum³ lhuin lve¹ lve¹, ʼim rhe¹ nan³ lyhā,
 mahā acac, uparac j,
 ññī khyac arañ³, prañ khvan svañ sā³,
 thui mañ³ mrat le³, tui¹ kye³ jū³ rhañ,

sum³ añ piṭakap, tat mrok thañ po²,
 tarā to² lyhañ, noñ so² amyā³,
 ta prañ¹ sā³ tui¹, sañ ā³ nvai¹ nvai¹,
 phrac khai akroñ, ma loñ³ cvak puñ,
 ma pho² nhuiñ ka, lak mhuiñ khya khya,
 rhi ra to¹ mañ, cui³ pe sañ kroñ¹,
 ñāñ rañ thok nhuiñ, rhi tuiñ ma mrhut,
 pada pud phrañ¹, cud codanā,
 si yā lvay kū, pho² yū re³ sā³,
 ma mhā³ mañ rhi, vithi amyui³,
 kyam³ lak rui³ kui, ma ññhui cetanā,
 re³ pā prī³ lac, sakkarāj kā,
 aca enava, aṭha thui nhac^b,
 amhaṃ phrac i, khya lac ne mo ma^c,
 gaṇan pra mha, si ra aññī,
 la rāsī mū, tat chī mhuiñ³ mhuiñ³,
 pāt lay vuiñ lyak, pruiñ pruiñ nhan yañ,
 kya sañ cui cui, muigh ññui mhuṃ mhuṃ,
 ra guṃ rvak nu, phū³ lu nī³ nī³,
 rvak krī³ lyo² lyo², rvak pro² lvañ¹ lvañ¹,
 pvañ¹ to¹ ma lui, aṇuṃ mui lyak,
 prāsul akho², prañ¹ kyo² satta,
 candara ti, ravi khyin khā,
 roñ vā pyak pyak, ta khyak tī³ tvañ,
 prī 'oñ mrañ saññ, mrā³ prañ lū tui¹ yū rān sov.
 akkharā ~.^d

1215 khu tapui¹ . . .

Mss.: 129, 136, 375, and also GL 54; PMT I 236 (Or. 3532).

^a The pāda is incomplete.

^b The date is written 198. It is probably 1198 B.E.

^c This pāda has no clear meaning; it seems to be wrongly copied.

^d piṭakattayaṃ is missing.

267

Cod.Ms.Birm. 27. SuUB, Göttingen

Description see above, 265–268.

Sūra rvhe toñ kyo² Ne myui³ Dhammasaṅkran: Visayachakkacintā

Beg. (fol. ca v): namo tassa ~.

pañcadvāre catubbidhaṃ manodvāre catubbidhaṃ
 visaya chadhā pakāseti cakkhumā varataṃ vīro
 taṃ natvā mahāvi(!)ra⟨ṃ⟩ gambhīratthaṃ vinicchayaṃ
 gandh(!)ato 'haṃ karissāmi visayachakk[h]acind(!)anaṃ

ī paṇāma nhac gāthā gā³, dutiyapāda catutthapāda tuiv¹ nhuik, aca akkharā le³ lum³ noṇ ja guiṇ nhañ¹ khyaññ rhaññ lap ra kā³, samesu sindhuto jena hū so chan³ kyam³ nhañ¹ aññī, Patthyāvatta gāthā khyaññ. varataṃ varantānaṃ, mrataṃ kun so sāvaka-muni paccekamuni aca rhi so muni khunhac ū³ tui¹ thak, varo pavaro, cha thak lvaṃ krū³ athū³ sa phrañ¹ khyi³ mvam³ ap mrata to² mū so, cakkhumā, samantacakkhu sabbaññu mrata cvā Bhurā³ saññ, pañcadvāre, nā³ pā³ so paññā[da]dvāra nhuik, cat[th]ubbit(!)añ ca, le³ pā³ aprā³ rhi so āruṇ kui laññ koñ³, manodvāre, manodvāra nhuik, dubbidhañ ca, nhac pā³ aprā³ rhi so āruṇ kui laññ koñ, iti, suiv, visayaṃ, khroka dvāra nhuik khroka pā³ so vithi āruṇ tui¹ ī, phraca khrañ kui chad(!)ā, khroka pā³ aprā³ ā³ phrañ¹, pakāseti, pra to² mū prī. mahāviraṃ, ma chuta ma nac so parakkama dhāt mrata so lulla rhi to² mū so, taṃ nāthaṃ, kui³ kvaya rā mai¹ so lū nat tui¹ ī kui³ kvaya rā phraca to² mū so tu bhak lvaṃ rhā³ mrata Bhurā³ kui, ahaṃ, akyvunupa saññ, namāmi, rhi khui³ ī. natvā, rhi khui³ prī³ rve¹, gambhiratthavinicchayaṃ, lyhui¹ vha-
ka nai khai khaka so mrata so anak achuṃ³ aphrañt kui, gandh(!)ato, pāli aṭhakathā tigh(!)ā anu madhu paṭhānasāra dīpañi gambhī ka vhaṃ³ thui thui kyam³ mha, ānetvā, thupa choñ rve¹, Visayachakkacind(!)ānaṃ, Visayachakkacind(!)ā amaññ rhi so kyam³ kui, karissāmi, cī rañ pe aṃ¹.

abhaya kroṇ¹ ī kyam³ saññ Visayachakkacintā maññ sa naññ³. visesena senti barandhanti visayo; visayānaṃ chakko Visayachakko. visayachakkaṃ cintenti vijānāti etena ti Visayachakkacintanaṃ hū so karaṇa sat vacanaṃ kroṇ Visayachakkacintā maññ ī. ye, akrañ atimahanta aca rhi so āruṇ tui¹ saññ, visesena, athū³ sa phrañ¹, senti barandhanti, phvai¹ tat kuṃ ī. iti tasmā, thui kroṇ¹, te, thui atimahanta aca rhi so āruṇ tui¹ saññ, visayā, visaya maññ kun ī. visayānaṃ, atimahanta aca rhi so āruṇ tui¹ ī, chakko, khyoka khu tui¹ ī apoñ³, visayachakko, atimahanta aca rhi so āruṇ tui¹ ī khyoka khu tui¹ ī apoñ³, etena, ī kyam³ phrañ¹, visayachakkaṃ, atimahanta aca rhi so āruṇ khroka khu tui¹ ī sarupa sabho āvajjānaṃ jo vithi cit acaññ kui cintenti vijānāti, si tat si ce tat ī. iti tasmā, thui sui¹ si kroṇ si ce kroṇ phraca saññ ī satti kroṇ¹, taṃ gandh(!)aṃ, thui kyam³ saññ, Visayachakkacintanaṃ, Visayachakkacind(!)ā maññ ī.

End (fol. ñño r): Tampadīparaṭhamhi Ratanāpūranagaraṣa dakkhiṇadisābhāge setuggagāmake ramme vasantena tatiya Amarapūradhammarājassa sabbisāṇagajapatibhūtassa Ne myui³ Dhammasaṅkaraṇaṃ ti nāmikena vatthutayamāninaṃ anumaccena katā imā Visayachakkacintā esā pi cha(!)āṅgalekhalakkhaṇasampannāgatena sūra rve toṇ kyo² iti nāmikena amaccena sīlīṭhaphalake visodhetvā chavassādhika dvisatasahassa sakkarāje sampatte phagguṇa māse sukkapakkhadassame buddhavāre niṭhitā.

yaṃ mayā suddhacittena kataṃ nipunanicchayaṃ

idaṃ sabbe pi dissantu sujanā suddhacetasa

anāyāsena sādhukaṃ imaṃ gandh(!)aṃ niṭhaṅgataṃ

tathā pi khippaṃ sījjhantu kalyāṇasaṅkappā pajā

Tampadīpa<ra>ṭh[e]amhi, Tampadīpa tuiñ³ nhuik, Ratanāpūranagaraṣa, Ratanāpūra Añva rve mrui¹ to² kri³ ī, dakkhiṇadisābhāge, toṇ myak nhā aphui¹ nhuik, ramme, nhac lum mve¹ lyo² pro² bhvaya rhi so, setuggagāmake, Tamtā³-ū³ rvā nhuik, vasantena, ne so, vatthutayamāninaṃ, ratanā sumpā³ nhuik mrata nui³ rui ññvat prat vat le¹ rhi so, sabbisāṇagajapatibhūtassa chadd[h]ānaṃ chañ mañ³ sakhañ phraca to² mū so, Amarapūra tatiyadharmmarājassa, Amarapūra tatiya mroka thi³ choñ thañ rhā³ mañ³

tarā³ i, Ne myui³ Dhammasaṅkran ti nāmikena, Ne myui³ Dhammasaṅkran amaññ rhi so, anumaccena, amat ṇay saññ, imā Visayachakkacintā, i Visayachakkacintā amaññ rhi so kyam kui, katā, cī rañ ap prī. esā pi, thui Visayachakkacintā kyam³ kui laññ³, chaṭh(!)aṅgalekhalakkhaṇasampannāgatena, akkharā re³ aṅgā khrok pā³ nhañ¹ prañ¹ cum so, Sūra rvhe toñ kyo² iti nāmikena, Sūra rvhe toñ kyo² amaññ rhi so, amaccena, amat saññ, siliṭhaphalake, pre prac so pura puik apraṅ nhuik, visodhetvā, rac pum pañ¹ pum lum³ cum ma kyam, lak kham mū rañ³ sut sañ rhañ³ rve¹, chavassādi-kadvisatasahassa sakkarāje, khrok khu alvan rhi so, ta thoñ nhac rā sakkarāj saññ, vā, sakkarāj ta thoñ nhac rā khrok khu saññ, sampatte, rok lat so², phaggunamāse, tapon la nhuik, sukkhapakkhadassame, la chan pakkha chay rak ne¹ nhuik, buddhavāre, buddhahū³ ne¹ nhuik, niṭhitā, aprī³ tuiñ i. ayam, Ne myui³ Dhammasaṅkran amaññ rhi so amat ṇay sañ, suddhacittena, ukkaṭhasampayo mahā kusuil jo cit phrañ¹, nipuṇanicchayam, sim mve¹ khai khak lyui¹ vhaḥ so anak achum³ aphrat rhi so, yam Visayachakkacintanam, akrañ Visayachakka amaññ rhi so kyam³ kui, katam, cī rañ ap prī. idam pi, i Visayachakkacintā amaññ rhi so kyam³ kui laññ³, sujanā, sū to² koñ tui¹ saññ, suddhacetanā, cañ kray so mahā kusuil jo cit phrañ¹, dissantu, rhu ce kuṃ sa taññ³. vā, rhu ce khrañ i. imam gandh(!)am, i Visayachakkacind(!)ā amaññ rhi so kyam³ kui, anāyāsena, nhoñ¹ rhak khrañ³ kañ³ sa phra[c]⟨ñ¹⟩, sādhuḥkaṃ, koñ³ cvā niṭhaṅgatā yathā, aprī³ tuiñ sa k[h]ai¹ sui¹, tathā pi, thui atū lañ, kalyāṇasaṅkappā, koñ³ so akraṃ rhi kuṃ so, pajā, sattavā tui¹ saññ, a . . .

This text deals with the six kinds of realms (visaya) according to the abhidhamma doctrine. The author Ne myui³ Dhammasaṅkran with the title Sūra rvhe toñ kyo², who lived in Taṃtā³-ū³ village in the south of Amarapura, is mentioned in the colophon as a young minister of the 3rd king of Amarapura, i.e. Rvhebhui mañ³ or Sāyavati mañ³ (1838–1846 A.D.). He wrote this text in 1206 B.E./1844 A.D. on Wednesday, the 10th day of the waxing moon of the month tapon³. Further information about the text and the author are not found in the available reference works.

Ed.: MÑM 353.

268

Cod.Ms.Birm. 27. SuUB, Göttingen

Description see above, 265–268.

Paṭhama Bā³karā charā to² Rhañ Dhammābhinanda: Vibhatyattha nissaya

Beg. (fol. ka v): namo tassa ~. aham, saññ, vivhajjavādiṃ, khvai³ khyam³ cit phrā rve¹ veneyya nhañ¹ lyo² cvā ho to² mū so ale¹ rhi so, Sambuddham, khap sim³ so ñṇeyyadham tarā³ tui¹ kui mi mi alui lui si to² mū tat so mrat cvā Bhurā³ kui, vandāmi, i. vanditvā, rve¹, sujanasevitam, mrat cvā Bhurā³ saññ mhī vai³ ap so,

End (fol. kū r): pathikesu ca, tui¹ tvañ laññ³, dhāvanto, saññ, siṅghatamo, i. niddāraṇattha. bālo, saññ, kāle, amru³ nhuik, pamujjati, me¹ lyo¹ i. kāla anak; bhuttesu, cā³ kun saññ phrac rve¹, āgati, lā i. bhāva anak; evam, i. sattamī vibhattiyā, sattamī vibhat i, vācakā, tui kui, matā, si ap kun i. sattamīvibhatyattho, saññ, samatto,

praññ¹ cum prī. niṭṭhito ca vibhatyattho yathā sabbe pi pāṇino tathā va sammāsaṅkappo siṅg(h)am sicch(!)antu paṭh(!)itā. vibhatyattho, rhac chay khunhac nak so vibhat i anak saññ, niṭṭhito ca yathā, prī³ sa kai¹ sui¹, tathā 'va, thui atū laññ³ koñ³ lyhañ, sabbe, khap sim³ kun so, pāṇino pi, sattavā tui¹ saññ laññ³, paṭhitā, toñ¹ ta ap kun so, sammāsaṅkappā, koñ³ so akraṃ tui¹ saññ, siṅham, lyhañ cvā, sicch(!)antu, prī³ praññ¹ cum ce kun sa taññ³. Vibhatyattha nissaya prī³ prī.

puññen' etena so 'ham nipuṇamati saddo sambharāye ca tittho dakkho diṭhujjupaṇṇo avik(!)al(!)aviriyo bhogavā saṃvibhāgī tikkho sūro mitattho saparahatacaro dīghajīvi ārogo dhañño vaṇṇo yasassi atibhalavadharo kittimā khantupeto lañ³ koñ sadd(!)arā gāthā
saddodātaṅgupeto paramasīridhayo diṭhadhamme viratt[h]o lajjikalyaṇamitto abhiratakusalo paññacasilābhirakkho apiccho appakod(!)o ativ-ujhadayo iddhimā appamey(y)o pāsamsō pemavāco sujanaguṇavidhū māmako so bhaveyyaṃ lañ³ koñ³ saddh(!)arā gāthā

ārogo ca, sañ¹ saññ, arogī laññ rhi i. anak ma phron¹. siri i ssa, patthanā 2 gāthā.

sakkarāj 1215 khu, tapon³ la chan³ khunhac rak, tanañganve ne¹ naṃ nak ta khyak tī³ kyo² akhyin tvañ Vibhatyattha nissaya kuiv re³ kū³ rve¹ prī³ praññ¹ cum pā saññ. i sui¹ re³ ra so akyui³ ā³ kroñ¹ bhuṃ sumpā³ tui¹ tvañ ta khu khu nhañ¹ praññ cum pā lui i.

This nissaya was written by Paṭhama Bā³karā charā to² Rhañ Dhammābhinanda. According to Piṭ-sm 979 the author of the Vibhatyattha nissaya is unknown. For the author and his life, see above, ¹⁸.

Ed.: BB 180, 181; Piṭ-st 265 (401); MNM 415.

For the Pāli text see ¹³⁸.

Mss.: (text:) ¹³⁸, and also Mand 163.1,6; PMT I 236 (Or. 3532).

269–271

Cod.Ms.Birm. 28. SuUB, Göttingen

Collection of 3 texts. Palm leaf. Red painted wooden covers. Foll. 78; 269 foll. 12: ka-kā³: Sut caññ vibhat svay; 270 foll. 46: kha-cho: Kaccāyana vutti, foll. ghe-ña, ni-cu are missing, each chapter is divided as follows: foll. kha-khū: Sandhi, foll. khe-gaṃ: Nāma, foll. gā³-ghū: Kāraka, fol. ṇā: Taddhita, foll. cū-cha: Kita, foll. chā cho: Uṇhādi; 271 foll. 20: cho²-jhu: Saṅgruih pāṭh; the first and last foll. of all texts and also all chapters of 270 are tied together with some blank leaves. 48 × 5,8 cm. 38,8 × 5,6 cm. 10 lines. 2 punch holes. Partially gilded and red painted. Good handwriting. Titles on the title foll.: 269 Sut caññ; 270 Sandhi pāṭh, kit, unhat; marginal titles: 269 Sut cañ; 270 all chapters have their respective titles; 271 Saṅgruih pāṭh. Dated: 269 no date; 270 Sandhi pāṭh: sakkarāj 1253 khu (1891 A.D.) to²salañ la praññ kyo² 2 rak cane ne¹, Nām pāṭh: sakkarāj 1253 khu (1891 A.D.) satañ³kyvat la praññ kyo² 6 rak sokyā ne¹, ne suṃ khyak tī³ kyo², 4 khyak ma tī³ mhī akhyin, Kāraka pāṭh: sakkarāj 1254 khu (1893 A.D.). tapon³ la praññ¹ kyo² 9 rak sokyā ne¹ ne 3 khyak tī³ kyo² akhyin, Kit pāṭh: sakkarāj 1255 khu (1893 A.D.), kachum la chan³ 7 rak sokyā ne¹, Unhāt pāṭh: sakkarāj 1255 khu (1893 A.D.), kachum la praññ¹ kro² [1]2 rak tanañlā ne¹; 271 sakkarāj 1255 khu (1893

A.D.) nayum la praññ¹ kyo² 4 rak sokyā ne¹. Donor **270** noted at the end of the Kita chapter: Kui Thvan³ Ū³, Ma Sum sami³ moñ nham koñ³ mhu; **271** noted at the end of the date: bhū³ kri³ ame Ma Nve 'U koñ³ mhu. Former owner **271** noted at the end of the text: Ū³ Vicitta dhammacetī to², i.e. it belongs to the library of Ū³ Vicitta. **269** Pāli and Burmese; **270**, **271** Pāli. **269**, **270** Prose; **271** prose and verse.

269 Cod.Ms.Birm. 28. SuUB, Göttingen

Description see above, 269–271.

Sut caññ vibhat svay

This text is the same as that of **165**. It contains the same suttas of Kaccāyana's grammar (ka v–ke r) and Vibhat svay (ke r–ko² v). After that the ms. continues on two foll. with a Burmese poem on Pāli grammar, viz. the terms of vagga, taddhita, kita, ekavacana, bahuvacana etc. This poem is different from that of the last part of **165**. The ms. has no copying date.

For the same text see above, **165**.

Mss.: **165**; for mss. in other catalogues see **165**.

270 Cod.Ms.Birm. 28. SuUB, Göttingen

Description see above, 269–271.

Kaccāyana: Kaccāyanavutti

The ms. contains the Sandhi, Nāma, Kāraka, Kita, and Uṇādi chapters of Kaccāyana's Pāli grammar. The foll. of the Samāsa, Taddhita and Ākhyāta chapters are missing. Only the beginning fol. nā of Taddhita kappa is extant. At the end of the Sandhi chapter, the ms. has a short Burmese poem on grammar.

Mss.: **125–129, 243, 248, 431**.

271 Cod.Ms.Birm. 28. SuUB, Göttingen

Description see above, 269–271.

Anuruddha: Abhidhammatthasaṅgaha (Saṅgruīh pāṭh)

Mss.: **214, 216, 342, 380**; for mss. (text with or without nissaya or nissaya only) in other catalogues see **202**.

See CPD 3.8.1.

272–274

Cod.Ms.Birm. 29. SuUB, Göttingen

Collection of 3 texts. Palm leaf. Red painted wooden covers (bottom cover partly red and brown). Foll. 84; **272** foll. 57: kā ṇaṃ: Kaccāyana vutti nissaya (Sandhi nissaya), foll. ka and khu are missing; 2 blank leaves; **273** foll. 17: ḍai-ḍhā³: Vinaññ³ mhat cu, 3 blank leaves, last fol. is tied together with some blank leaves; **274** foll. 4: ka-kī: Namakkāra nissaya; one fol. ṇo, 9 lines, written by a different scribe contains the description of mountains such as Bhedeka hill, Saṅkhasela hill, Cālakāṅkhaya hill etc. in Burmese prose. Damages on all edges of the foll. of **272** and **274**; fol. ka of **274** is broken. **272** 50,4 × 6 cm. 42 × 5 cm. **273** 49,2 × 5,7 cm. 39,2 × 5 cm. **274** 49 × 5,2 cm. 39,2 × 4,7 cm. **272** 8 lines; **273** 9 lines; **274** 7 lines. 2 punch holes. **272** partially gilded; **273** gilded; **274** no decoration. Drawings and sketches on the reverse side of fol. ṇaṃ of **272**: Two nat figures, a diagram with numbers, and a sketch of the reclining image of the Buddha (?). Good handwriting. Title on title fol.: **274** Namakkāra pāṭh anak (with pencil); marginal titles: **272** Sandhi niss(a)ya; **273** Vinaññ³ mhat cu, on fol. ḍhā³: Vinaññ³ to² mhat cu sādhu nat lū myā³; on fol. ḍhaṃ v, left side: ara krak ṇ choṅ kya pā. Dated **272** sakkarāj 12 praññ (1838 A.D.) narum la praññ kyo² 6 rak 2 khyak tī akhyin tvaṅ; **273** sakkarāj 1220 (1858 A.D.) praññ¹ tachoṇmum³ la praññ¹ kyo² 12 rak 5 te³ ne¹ ne ta khyak tī³ kyo² 2 moṅ³ po² mha, bījanā 57, 3 phavā³; **274** no date. Former owner **273** noted on the right margin of fol. ḍhaṃ v: Ū³ Vārāma, Vinaññ³ mhat cu. **272**, **274** Pāli and Burmese (nissaya); **273** Burmese. Prose.

272

Cod.Ms.Birm. 29. SuUB, Göttingen

Description see above, 272–274.

Nan³kyoñ³ charā to² Rhañ Aggadhamma or Aggadhammālaṅkāra: **Kaccāyanavutti nissaya** (Saddā krī³ nissaya or Saddā rhac coṅ nissaya)

This text is identical with that of the printed edition (see Saddā krī³ nissaya, 4th ed., Sudhammavati Press, Rankun 1325 B.E./1963 A.D., vol. I, pp. 2–109). The ms. contains only the Sandhi nissaya.

Nan³kyoñ³ charā to² Rhañ Aggadhamma or Aggadhammālaṅkāra (ca. 985 B.E./1623 A.D.) was the son of the minister Ne myui³ no²rathā. King Pañ³talai mañ³ of Ava (1648–1661 A.D.) built a monastery near his northern Palace (Mrok nan³ to²) and donated it to him. Hence he got the name Mroknan³kyoñ³ charā to² and later Nan³kyoñ³ charā to². The king granted him the title Aggadhammālaṅkāramahārājaguru. His nissaya is well-known as Nan³kyoñ³ mū nissaya. For his life and works see Ganthav 15f., Piṭ-sm 549.

Ed.: BB 98, 99.

Ms.: Piṭ-sm 917.

273

Cod.Ms.Birm. 29. SuUB, Göttingen

Description see above, 272–274.

Rhañ Nandisāra: Vinaññ³ mhat cu

Beg. (fol. dai v): namo tassa ~. bhurā³ ta paññ¹ to² me³ lyhok pā saññ charā to² bhurā³. sila le³ pā³, paribhoga le³ pā³, kuladūsaka rhac pā³, anesana nhac chay¹ ta pā³, sikkhā sumpā³, samvāsa sumpā³, āpāt khunhac bhum, vārittacāritta, rahan³ kam nā³ pā³, parikkharā rhac pā³, sapit kui³ lun³, sañkan³ khrok thaññ, sañkan³ kui³ thaññ, kālika le³ pā³, bhojañ nā³ pā³, aphro² rhac pā³, che³ nā³ pā³, yāvajivaka i akroñ, mag sum³ chay, bīja nā³ pā³, pārājika le³ pā³, dukkaṭ rhac pā³, bhum lyhui nā³ pā³, 'ip rā ne rā chay pā³, asā³ chay pā³, chui³ re khyok pā³, ma ap so sa pit chay lum³, achī³ krī³ kui³ lun³, pavārañā kui³ pā³, upus kui³ pā³, par(!)oga khyok pā³, khuiv³ khrañ³ nhac chay¹ nā³ pā³, pārājika achun³ aphrat, phun³ lvan³ khrañ³ sumpā³, sañghādi[s]sit phun³ lvan³ khrañ³ chay pā³, pārājika nhac chai¹ le³ pā³, sañkan³ adhiṭhān kya rā so akroñ³ rhac pā³, sa pit adhiṭhān kya rā so akroñ³ kui³ pā³, ca pā³ myui³ khunhac pā³, pavārit sañ¹ so aṅgā nā³ pā³, alajjī rahan³, alajjī rahan³ tuiv¹ nhañ¹ uput pavārañā, kam krī³ kam nay atū ta kva pru ap maññ lo¹, ma pru ap maññ lo¹, rahan³ tuiv¹ kappi khrañ³ nā³ pā³, nuiv¹ raññ nā³ pā³, ratanā chay pā³, antaray chay pā³, kusalakammapha tarā³ chay pā³, dānavatthu chay pā³, mañ³ kyañ¹ tarā³ chay pā³, sū to² koñ³ uccā khunhac pā³, sū to² koñ³ tuiv¹ i ā³ nā³ pā³, akyuiv³ ma phrac so alhū nā³ pā³, ma cā³ ap so chvam³ khrok pā³, kap sumpā³, arap prac rhac pā³, pāramī chay pā³, svan¹ khrañ³ krī³ nā³ pā³, lokath(!)am tarā³ rhac pā³, na rai krī³ rhac thap, khandhā nā³ pā³, cit a kr(v)añ³ ta khu yut kui³ chay, akyay ta rā nhac chay¹ ta pā³, lokī kusuil sattarasa, ta chay¹ khunhac pā³, lokī vipāk dvattiñ(!)sa, sum³ chay¹ nhac pā³, i suiv¹ chui ap khai¹ prī³ so alum³ cuṃ so tarā³ apon³ tuiv¹ kuiv, bhurā³ ta paññ¹ to² si khrañ lha pā saññ. nā³ taññ si sā 'on khyā³ nā³ khvai³ khyam³ cit phyā rve¹ min¹ to² mū pā, charā to² bhurā³. sakkarāj 1133 khu, prāsul la chan³ le³ rak, tananlā ne¹, ne mvan³ lvai, nhac khyak tī³ kyo² akhyin tvañ, Lai³krā³ Mahādān me³ lyhok khyak. charā to² bhurā³ aphre kā³, sila le³ pā³ hū so² kā³, pātimokkhasamvarasilam, indriyasamvarasilam, ājivapārisuddhisilam, paccayāsannissitasilam ti, catupārisuddhisilam vuccati, i suiv¹ kyam³ gan lā so kroñ¹ sila le³ pā³ taññ³.

End (fol. dham v): lokī vipāk sum³ chai¹ nhac khu hū so² kā³, kāmavipāk 23, mahaggut vipāk 9 khu, poñ³ sum³ chai¹ nhac phrac sa tañ³.

yāva Buddho ti nāmam pi dhammarājassa dāpatino

raj(!)itam idam me puññam sammā d(h)āra(!)nta(!) sādhak(!)o

dāpatino, sañ³ kham khrañ³ aca rhi so kye³ jū³ apon³ nhañ¹ prañ¹ cuṃ to² mū tha so, Buddho ti nāmam pi, Bhurā³ hū so amañ sañ, yāva, akrañ myha lok, lokasmiṃ, nhuik, atthi, i. tāva, lok, me, sañ, racitam, cī rañ ap so vācuggata amañ rhi so kyam³ kuiv, sādhave, tui¹ sañ, dhārentu, choñ ce sa taññ³. Huipa ti vhaye nāmake, Huipañ amaññ rhi so rvā nhuik, santam, thañ rhā³ so sa tañ³ sun³ ne so, Nandisāranāmaṃ, Nandisāra amaññ rhi so charā saññ, imam, i Vācuggata amaññ rhi so cā kuiv, pucchā me³ so takā ā³, visajjeyyam, phre ap prī. niṭhitam, prī³ i.

i cā prī³ lac sakkarāj kā³ 1220 praññ¹ tachoñmum³ la prañ¹ kyo² 12 rak 5 te³ ne¹ ne ta khyak tī³ kyo² 2 moñ³ po² mha, b[h]ijjanā 57 3 phavā³ amhan, kampañ³ kam sañ, ekam mukkhya aprī³ tañ.

This text Vinaññ³ mhat cu deals mainly with the vinaya rules. In the ms. it is stated that an officer, Mahādān of Lai³krā³ (i.e. officer in charge of religious affairs in

Lai³krā³) requested the monk Rhañ Nandisāra on Monday, the 4th day of the waxing moon of the month prāsui in 1133 B.E. (1771 A.D.) to give him a detailed explanation of various items. The place of the author is mentioned as Huipañ village. His biography is not found in the available reference works.

For another text with the same title see 369.

Mss.: cf. 369, and also Palace 2 (14), 21 (6).

274 Cod.Ms.Birm. 29. SuUB, Göttingen

Description see above, 272–274.

Namakkāra nissaya

Incomplete ms., containing only the first 6 Pāli stanzas together with their nissaya.

Here beginning and end of the nissaya portion are quoted.

Beg. (fol. ka v): namo tassa ~. [The first Pāli stanza is not quoted here].

ahaṃ, nā saññ, sugataṃ, koṇ³ so cakā³ kuiv³ chuiv to² mū tat tha so, sugataṃ, koṇ³ so nibbān suiv³ svā³ to² mū tat tha so, seṭṭhaṃ, khyi³ mvam ap mrat to² mū tha so,

End (fol. kī v): sase(na)māraṃ jinitvā i ara, mār nā³ pā³ kuiv `on to² mu khrañ tvañ, devaputtamār kuiv³ `on khrañ, anāgāmag nñāñ, khantibala ca saññ kilesā mār, abhisankhāramār kui `on khrañ, mag nñāñ le³ pā³, khandhamār kuiv `on khyañ, mahānābhisapaya nñāñ tuiv saññ. vā, nñāñ tuiv i pakatūpanis(s)ayatthi saññ, pubba-kāla. bodhim, abujjhi i, aparabodhiññāñ nhac pā³ saññ, vā, nñāñ nhac pā³ tui¹ i, upād saññ, aparakāla cap. maccumār nhuik kā³, maccumār kui . . .

For different nissayas see 193, 227, 356 (2), 357 (2).

Mss.: (text and nissaya:) 193, 227, 356, 357; cf. ¹114.

275–276 Cod.Ms.Birm. 30. SuUB, Göttingen

Collection of 2 texts. Palm leaf. Foll. 13; 275 foll. 7: ka-kū, last fol. has no foliation: Mhat cu mhat rā ganā³ cā; 276 foll. 6: ke-kā³: Tiloka hu chum³ ma cā. 47,9 × 5,8 cm. 38 × 4,8 cm. 8 lines. 2 punch holes. Good handwriting. Some corrections on 275 fol. ku and 276 fol. ke. Dated 275 sakkarāj 1240 (1878 A.D.) praññ¹ nhac. kachum[n] la praññ buddhahū ne: 276 1240 (1878 A.D.) prañ nhac. kachum la chan 13 rak aṅgā ne naṃ nak 3 khyak akhyin tvañ. Name of the scribe 276 noted at the end of the text: Moñ Chit. Burmese. Verse.

275 Cod.Ms.Birm. 30. SuUB, Göttingen

Description see above, 275–276.

Mhat cu mhat rā gaṇan³ cā

Beg. (fol. ka r): namo tassa ti.

ac kui put lyhañ, nhac kui ñañ lo,
 suṃ lyhañ nagā³, pok so lā³ suiv,
 ta khyā³ thui mha, ña kuiv ñañ lyhañ,
 le khu pañ tañ, ñā lyhañ sa ve,
 rhe thui khve¹ lo. ta thve thui mha,
 ña kui raj so², khyok khu kho² j.
 re so² khunhac, rhac ga ñay,
 kuiv³ ña sat, chay mhat kuṃ kya,
 ac suṃ ñña saññ, mūla gaṇan re yuiv taññ.

End (fol. kū v):

nhan lyhañ le luṃ, chaṃ ta luṃ nhañ,
 amyha naññ tū, amhaṃ yū lo.
 chaṃ mū le cha, khyañ rve myha j.
 pvā³ tha khyok khā, khyañ rve mhā kā³,
 mhaṃ cvā ta va, amyai cvai yū,
 nhac pai mū kā³, vay sū kui khū,
 ta mū ekam, chay mū praṃ so²,
 ta kyak kho² j. rve so² tarā³,
 nhac chay sā j. chaṃ mhā le rā,
 rhac chay sā taññ. tuivla maññ ā³,
 nhan ce mhā kā³, ta thoñ kui³ rā,
 nhac chay sā j. muṃ ññañ mhā mū,
 soñ¹ kvaṃ nhac rā, khyok chay sā j.
 mhat lvay ruṃ, cī lyhañ kuṃ saññ,
 mrai suṃ mhat ce kuṃ sa tañ.

sakkarāj 1240 praññ nhac, kachum[m] la praññ buddhahū ne tvañ Mhat cu mhat rā gaṇan cā kui re kū rve¹ pri pā saññ bhurā³.

This ms. deals with numerals, weights, measures and astrological instructions such as lucky and unlucky days, auspicious and baneful astrological constellations for couples to marry, etc.

276

Cod.Ms.Birm. 30. SuUB, Göttingen

Description see above, 275–276.

Rhañ Mahāsīlavamsa: Tiloka hu chum³ ma cā

This text varies slightly from that of the printed edition (see Hchp 3–9). It has some extra pādas between stanza 6 and 7; stanza 20 is different and has extra pādas; the ms.

ends in stanza 54 (fol. ko² v line 6) and continues with a Burmese poem on the practice of the dhamma.

Here only the colophon and the scribe's patthanā are quoted.

End (fol. kā³ r): 1240 prañ nhac, kachum la chan 13 rak aṅgā^a ne nam nak 3 khyak akhyin tvañ chumma sañ cā i saññ nhā kuiv ma kyā pri kai pā saññ bhurā³.

cā re saññ lak yā, thui sū mhā to gā,
sā yā mhuiñ ññuiv, phuiv lū ta kā,
kho² kya pā saññ, nāmam ta sī,
Rvhekhvākri mhā, ññān kri paññā,
ther mahā i. tham ā³ lak rañ,
tup vat cañ saññ, ta praññ rañ Moñ Chit ka,
re kū rve¹ pri bhā sañ bhurā³.

In the colophon the name of the scribe is given as Moñ Chit who was the disciple of a monk from a place called Rvhekhvākri³.

Ms. : 245.

^a The day is not aṅgā but tanañlā according to the Almanac.

II. BUDDHIST TEXTS

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

a. Vinaya

For further Vinaya texts see also 156–160, 169, 170, 173–176, 186–188, 195, 215, 242, 247, 249, 256, 258, 273.

277

Hs-Birm 12. MIK, Berlin

Palm leaf. Foll. 2 (without foliation). 54,8 × 4,8 cm. 45,8 × 4,5 cm. 4 or 5 lines. 2 punch holes. Good handwriting. No date. Pāli. Prose.

Bhikkhupātimokkha

A fragment of Bhikkhupātimokkha containing the Nidānuddesa and Pārājikuddesa portions of the text.

Mss.: ¹4, ¹24, ¹43, 187, 279–281; cf. ¹114; for mss. in other catalogues see 187.

278

Cod.Ms.Birm. 32. SuUB, Göttingen

Palm leaf. Foll. 16: ka–khi; 2 blank leaves. All leaves damaged on the left and right edge. 50–50,5 × 5,9 cm. 43,5 × 5,3 cm. 9 lines. 2 punch holes. Gilded. Very good handwriting. Dated sakkarāj 1192 khu (1830 A.D.) takū³ la chan 9 rak ne tvañ. Pāli. Prose with some verses interspersed.

Pātimut paññat khañ pāli to²

Beg. (fol. ka v–kā v line 8); namo tassa ~. ^a yaṃ taṃ anujānāmi bhikkhave, uposathāgāraṃ samajj[h]itun ti, ādinā nayena pāliyaṃ āgataṃ. a(ṭ)ṭhakathāsu ca,

sam(m)ajjanī padīpo ca udakaṃ āsanena ca
uposathassa etāni pupp(!)akaraṇan ti vuccati^a

saṅghasannipātato paṭhamam, kattabbam, pupp(!)akaraṇan ti vuttaṃ.

^bchandapārisuddhi utukkhānaṃ
bhikkhugaṇ[an]ā ca ovādo
uposathassa etāni
pupp(!)akiccan ti vuccati^b

uposathakammato paṭhamaṃ kattabbā pupp(!)akiccan ti vuttaṃ. ^c evaṃ dvihi nā-
mehi navavidhaṃ pupp(!)akiccaṃ dassitaṃ, kiṃ tam katan ti pucchati ^c. ^d yathāhu
a<ṭ>ṭhakathācariyā,

uposatho yāvatikā ca bhikkhu
kamma<p>pattā sabhāgāpattiyo ca
na vijjanti vajjaniyā ca puggalā
tasmim na honti pattakallan ti vuccati^d

^e tesu diva<sava>sena pann(!)arasiko, kārakavasena saṃghuposatho, kattapp(!)ā<kā>-
ravasena sutt[h]uddeso ti, evaṃ tilakkaṇasampanno, uposatho idha niddi<ṭ>ṭho ti
veditabbo ^e. anujānanta rājagahe vuttaṃ, tasmā yo pātimokkhaṃ uddissati. ^f anujā-
nāmi bhikkhave catūnaṃ pāṭ(!)imokkhaṃ uddissitun ti ^f. ^g yo naṃ pā[ri]ti rakkhati
taṃ <pātim> mokkhehi mocayati apā<yikā>dīhi dukkhehi attānuvādādīhi <vā>
bhayehi ti pā<ti>mokkhaṃ gandh(!)o [pana] tassa pātimokkhassa jotakattā pātimok-
khan ti vuccati^g. ^h pupp(!)akaraṇapupp(!)akiccāni. . . tiracchānagatāya pi pārājiko
hoti asaṃvāso ^h. Vesāliyaṃ Sudinnatheraṃ ārabbhamedh(!)unavitikkamanavattthus-
mimⁱ paññattam. Vesāliyaṃ aññataraṃ bhikkhuṃ ārabbhamedh(!)unavitikkamana-
vatthusmimⁱ tiracchānagatāya paññattam. ^j yo pana bhikkhu gāmā vā araññā vā
adinnaṃ ^j.

End (fol. khi r line 5–khī v): ^k uddi<ṭ>ṭhaṃ kho āyasmanto nidānaṃ. . . avivada-
mānehi sikkhitabban ti ^k. pātimut paññat khañ pāli to ni<ṭ>ṭhitam. akkharā ~.

sakkarāj 1192 khu takū³ la chan 9 rak ne tvañ, pātimut paññat khañ pāli 10² kuiv re³ kū³
rve¹ pri³ saññ.

The author of this compilation of quotations from the Kaṅkhāvitarāṇi and portions of
the Pātimokkha text is unknown.

^{a-a} Kkh p. 11²⁻⁵.

^{b-b} Kkh p. 11⁶⁻⁷.

^{c-c} Kkh p. 11⁸⁻⁹.

^{d-d} Kkh p. 4⁹⁻¹³.

^{e-e} Kkh p. 10³²⁻³⁴.

^{f-f} Kkh p. 3¹⁹⁻²⁰.

^{g-g} Kkh p. 1²⁵⁻²⁷.

^{h-h} Pātimokkha (ed. Dickson, see CPD 1.1.) pp. 72¹³–73⁶.

ⁱ ovitikkamana^o

^{j-j} Pātimokkha (ed. Dickson) p. 73⁷.

^{k-k} Pātimokkha (ed. Dickson) p. 96.

279

Cod.Ms.Birm. 33. SuUB, Göttingen

Palm leaf. Foll. 17: ka–khu; 12 blank leaves, one of them bears the title Pātimok pāli (with
pencil). One fol. jho², smaller in size and different in script, does not belong to the bundle. It
contains a nissaya to an unknown Pāli text (extracted Pāli words: Kakusantassa, khettadvaya-
mariyādam). Nearly all foll. are slightly damaged. 49,9 × 5,7 cm. 40,8–41,7 × 5 cm. 8 lines (fol.
khi r 7 lines). 2 punch holes. Partially gilded. Very good handwriting. Marginal title on fol. ki:
Pātimok. Corrections on foll. kā r, ku v, ke r, kā³ r, khi v. Dated 1151 khu (1790 A.D.) tankhū³
la chan 5 rak cane ne¹ mvan ma taññ mhī tvañ. Pāli. Prose with verses interspersed.

Bhikkhupātimokkha

The text is quoted Bhikkhupātimokkha pāṭh in the manuscript.

Mss.: ¹4, ¹24, ¹43, 187, 277, 280, 281; cf. ¹114; for mss. in other catalogues see 187.

See CPD 1.1.

280

Cod.Ms.Birm. 34. SuUB, Göttingen

Palm leaf. Foll. 13: ka kha. 48 × 5,8 cm. 37,7 × 5,4 cm. 10 lines. 2 punch holes. Partially gilded. Very good handwriting. Marginal title: Bhikkhupātimok. Corrections between the lines and comments on the margins written with pencil. Dated sakkarāj 1223 khu (1862 A.D.) thapoṇ³ la chan³ 8 rak 6–kra ne¹ ne 3 khyak tī kyo² akhyim tvañ. Pāli. Prose with some verses interspersed.

Bhikkhupātimokkha

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

Mss.: ¹4, ¹24, ¹43, 187, 277, 279, 281; cf. ¹114; for mss. in other catalogues see 187.

See CPD 1.1.

281

Cod.Ms.Birm. 34. SuUB, Göttingen

Palm leaf. Foll. 13: khai–gai, and additional foliation in Burmese numbers: 1–13 (continued in 282). 48 × 6 cm. 39 × 5,3 cm. 10 lines. 2 punch holes. Partially gilded. Very good handwriting. Marginal title: Pātimok pāṭh. Corrections on foll. kho, khaṃ, gā. No date. Pāli. Prose with some verses interspersed.

Bhikkhupātimokkha

The name of the text is quoted Pātimok pāṭh in the manuscript.

Mss.: ¹4, ¹24, ¹43, 187, 277, 279, 280; cf. ¹114; for mss. in other catalogues see 187.

See CPD 1.1.

282

Cod.Ms.Birm. 34. SuUB, Göttingen

Palm leaf. Foll. 9: na–nai, and additional foliation in Burmese numbers: 14–21 (continued from 281); one title fol. Parts of thread in the punch holes of fol. na. 48 × 5,9 cm. 39,2 × 5,2 cm. 10 lines. 2 punch holes. Partially gilded. Very good handwriting. Marginal title: Bhikkhunī pāṭh, Bhikkhunī pātimok pāṭh (fol. nai). Title on the title fol.: Bhikkhunī pāt. Former owner written on the title fol.: Ū³ Indaka. No date. Pāli. Prose with some verses interspersed.

Bhikkhunīpātimokkha

The name of the text is quoted **Bhikkhunī pātimok pāṭh** in the manuscript.

Mss.: **15, 127, 156, 283**; for mss. in other catalogues see **156**.

See CPD 1.1.

283

Cod.Ms.Birm. 35. SuUB, Göttingen

Palm leaf. Foll. 8: kha–khai; 1 blank leaf. Damages on foll. khā–khu and on the blank leaf. 50,1 × 5,3 cm. 43,4 × 4,7 cm. 9 lines. 2 punch holes. Partially gilded. Very good handwriting. Correction on fol. khā. Dated sakkarāj 1213 khu (1851 A.D.) tabhoñ la chan 2 rak 6 ne¹ ne mvan tin akhyim tvañ. Pāli. Prose with some verses interspersed.

Bhikkhunīpātimokkha

The text is quoted **Bhikkhunī yā Bhikkhu pātimokkhe(!)** and **Bhikkhunī pātimok** in the manuscript.

Mss.: **15, 127, 156, 282**; for mss. in other catalogues see **156**.

See CPD 1.1.

284

Cod.Ms.Birm. 35. SuUB, Göttingen

Palm leaf. Foll. 7: ga–gū, 1 extra fol. gū (the text ends on the recto, the foliation is on the vacant verso side). All foll. are slightly damaged. 48,1 × 5,2 cm. 39,5 × 4,9 cm. 8 lines. 2 punch holes. Red painted. Very good handwriting. Title fol. bears the title **Maṅgala sut** (with pencil). No date. Pāli. Burmese. Pāli verse. Burmese prose.

Bā³karā charā to²: Maṅgala sut pāṭh anak

We quote here the beginning and end of the nissaya.

Beg. (fol. gā v line 1): Kussinnāyaram^a, Kussinnāruṃ mruī ī, upavattane, toñ takhā ī akve¹ phrac so, Mallānaṃ, Mallā mañ tui¹ ī, sālavane, añ khyañ uyaññ to nhuik, yamakassalānaṃ, acuṃ so añ khyañ pañ ñay tui ī, antare ve, majje alay nhuik, visākhapuṇṇamadivase, kachuṃ la praññ añgā ne¹ phrac so, paccusamaye, muigh sok ta akhā nhuik, anupādisesāya, kamma ca rut akrvañ ma rhi so, nibbānad⟨h⟩ātuyā, nibbān [na] dhāt nhuik, lokanāthe, lū sumpā tui¹ ī kui kvay rā phrac to² mū so, bhagavā ti, mrat cvā bhurā saññ, parinibbuto, parinibbān yū to² mū pri: rve¹. timase, suṃ la mrok la so, Vebhāyapappatapas^b, Vebhā toñ yaṃ nhuik, Sattapaṇṇaguha-dvāre^c, ca raññ pañ rok so lhuīñ va nhuik, Ajātasatthunā, Ajātasat mañ mrat saññ, kārāpīte, chok ce at so,

End (fol. gū v line 3): Bākarā charā to² sampān so maṅgala sut pāṭh anak prī ī, oṅ he he, tiyyhattha tiyyhattha, bandattha bandattha, dāreyya dāreyya, vāreyya vāreyya, nivāreyya nivāreyya, niruddheyya niruddheyya, brahmadattaṃ brahmadattaṃ, devadattaṃ devadattaṃ, ūṃ nālomuni svā, svā, huṃ, huṃ, ūṃ na luṃ mve³ to² rhañ gāthā na phū to² ka thvak saññ. oṅ, alvaṃ tarā³ krī³ mrat to² mū tha so, he he, kuiy tvañ³ kuiv pa rve¹, rhi kun tha so antarāy apon tui¹ kui¹ laññ, pron ce nhuiñ tat tha so, tiyyhattha tiyyhattha, arap chay mrak nhā mha lā kun so koñ kyui³ khyam sā maṅgalā apon tui¹ kui laññ akyit akhai pe³ pe³, nhuiñ tat tha so, bandattha bandattha, arap chay mrak nhā mha lā kun so phut prit kyak ññhā mā ta rā aca rhi so nat micchā tui¹ kuiv ma phan cā tat 'oṅ nhā rhup aron kai¹ suiv prok ce nhuiñ tat tha so, dāreyya dāreyya, arap chay myak nhā lā kun so caññ cin khyam³ sā ratanā apon tui¹ kui laññ nhac luṃ alui prī 'oṅ soñ pe nhuiñ tat tha so, vāreyya vāreyya, arap chay myak nhā mha lā kun so rān sū apon tui¹ kui laññ lā 'oṅ chī tā pe nhuiñ tat tha so, nivāreyya nivāreyya, arap chay myak nhā mha lā kun so rān sū apon tui¹ kui laññ mettā pru saphrañ¹ sim ce nhuiñ tat tha so, niruddheyya niruddheyya, arap chay mrak nhā mha lā kun so ran sū apon kui laññ ma. . 'oṅ rhoṅ pe nhuiñ tat tha so, u nālomuni svā, huṃ, huṃ. aphun gāthā. oṅ hatthi assa, sīhabyakkhadhivisaṃ susamāradāya itthi purisadanuṃ khakkaṃ asanisapporakkhajo gaṇī, oṅ guru te guru te chindantu chindantu bhinbantu bhintantu, vīdaṃ santu, vīdaṃ santu, aṭhaṅgamanta aṭhaṅgamanta, aṭhaṅgamimsu aṭhaṅgamimsu, brahmadattaṃ brahmadattaṃ, devadattaṃ devadattaṃ, ūṃ nālomuni svā, huṃ huṃ. apit. pu di ā³ nhañ¹.

This nissaya on the Maṅgalasutta (Sn II.4, Khp. V) is not quoted in our reference works so that we are unable to state who of the two authors named Bā³karā charā to², viz. Paṭhama Bā³karā charā to² Rhañ Dhammābhinanda (1100–1162 B.E./1738–1800 A.D., see above, ¹⁸) and Dutiya Bā³karā charā to² Rhañ Paññājota (1147–1222 B.E./1785–1860 A.D.), is our author.

For different nissayas see **183, 190, 198, 201**.

Mss.: cf. **183, 190, 198, 201**; for mss. in other catalogues see **183**.

^a Kusinārāyamaṃ

^b Vebhārapabbatapasse

^c Sattapaṇṇiguhādvāre (PTS ed. with vv. 11. °ṇṇaguhadv°)

285

Cod.Ms.Birm. 36. SuUB, Göttingen

Palm leaf. Foll. 38: khā-ñā. 1 title fol. All foll. are slightly damaged. 49,6 × 6,1 cm. 40 × 5,1 cm. 9 lines. 2 punch holes. Partially gilded. Very good handwriting. Title on the title fol.: Bhikkhupātimok nissaya (scratched in); Bhikkhupātimuk – Bhikkhunipātimuk nissaya (with pencil). Corrections on foll. kho² v, gī v, gha v, gho v, ghā³ v and notes written with pencil on foll. khī r, khu r and v, khe v, kho² r, gī v, ge v, go v, ghe v. Dated sakkarāj 1227 khu (1866 A.D.) tapui¹tvai la prañ kyo² 3 rag. Former owner (foll. khā v and ñā r): Toññut charā Ū³ Vimalacāra. Pāli. Burmese. Some Pāli verses and Burmese prose and verse.

Bhikkhupātimokkha nissaya

The text is called Bhikkhupātimok nissaya in the manuscript.

We quote here only the author's introductory verses with extracts from their nissaya, and the author's (or scribe's) patthanā.

Beg. (fol. khā v line 1): namo tassa ~.

desakaṃ pātimokkhasa natvā buddhuttamaṃ dhammaṃ
 pātimokkham anavajjānaṃ pātimokkhagataṃ saṃghaṃ
 pātimokkhāṃ ubhinnan tu likkhissaṃ navanissayaṃ
 nātisaṅkhepavittāraṃ atthāya mandabuddhinaṃ
 porāṇā nissayā kāmaṃ yasmā panātisaṅkhepā
 ke cātivittakā keci tasmā te mandabuddhinaṃ
 na sakkā dhārituṃ disvā taṃ pubbe kātukāmāya
 satiyā pi ca cintāya katokāsaṃ ālabhitvā
 cīraṃ okāsaṃ esanto dānokāsaṃ labhitvāna
 āgatehi vibhaṅge tu sikkhāpadehi tam pada-
 bhājanivaṇṇanā heva gaṇṭhivisodhanī hi ca
 tal lekhananaye hi ca saṃsanditvāna sādhukaṃ
 sodhetvāna viruddhañ[ñ] ca pahāya adhiappakaṃ
 unakaṃ^a pakkhīpitvāna pāy⁷ uttānaṃ naye hi ca
 dvihi vā tihi yuttesu pāthesu gayhasāsane
 sukhuccāraṇipāṭhañ ca katvā sukhāvadhāraṇaṃ
 nissayaṃ racayissaṃ taṃ samādhārena sajjanā

ahaṃ, nā sañ, ^bpātimokkhasa...esanto ^b, rhā sañ rhi so, dāni idāni, yakhu akhā
 nhuik, vā, yakhu 1149 khu nhac ekarāj mañ³ mrat amin¹ to² nhañ¹, pātimok pran
 lhyok kra ra kun so kāla nhuik, okāsaṃ, cī rañ khvañ¹ kui, labhitvāna, ra rve¹, vā,
 kroñ¹, vibhaṅge tu vibhaṅge eva, bhikkhuni vibhañ nhuik sā lyhañ, āgatehi, lā kuṃ so,
 sikkhāpadehi ca, sikkhā pud tui¹ nhañ¹ laññ³ koñ³, tam padabhājanivaṇṇanāhi ca,
 thui sikkhā pud i padabhājanī a<(t)ṭhakathā tui¹ nhañ¹, laññ³ koñ³. eva kā³ pada
 pūraṇa myha sā. gaṇṭhivisodhanīhi ca, pātimok gaṇṭhivisodhanī tui¹ nhañ¹ laññ³
 koñ³, tal lekhananaye hi ca thui pātimokkhalikhananaya tui¹ nhañ¹ laññ³ koñ³ sādhu-
 kaṃ, koñ³ cvā, saṃsanditvā, nhī³ nho³(!) nhuik, viruddhaṃ khyvat yvañ³ so, padañ
 ca, pud kui lañ³, sodhetvā, sut sañ rve¹, adhiakaṃ, lvam so, padañ ca, pud kuiv lañ³,
 pahāya, pāy rve¹, unakaṃ^a, yut so, padañ ca, pud kui lañ³, pakkhīpitvāna, thañ¹ rve¹,
 sāsane, pariyattisāsana to² nhuik, vā. piṭakap nhuik, vā, pātimok nhuik, dvihi, nhac
 pā³ tui so naye hi vā, naññ³ tuiv¹ nhañ¹ laññ³ koñ³, tihi sumpā³ kui so. naye hi vā,
 naññ³ tui¹ nhañ¹ lañ³ koñ³, yuttesu, sañ kuṃ so, pāthesu, pāṭh tui¹ tvañ, pāyaṃ, arhi
 alā myā³ so, vā, myā³ so ā³ phrañ¹, pātimok acoñ nhuik rhi so, pāṭhañ ca, pāṭh kuiv
 lañ³ koñ³, uttānaṃ, thañ kuṃ so, vā, po² so, pāṭhañ ca, pāṭh kuiv lañ³ koñ³,
 sukhuccāraṇaṃ, rvaṭ lvay so, pāṭhañ ca, pāṭh kui lañ³ koñ³, saddānurakkhana aluiv¹
 nhā khuccāraṇaṃ nhuik, niggahitalopa. gayha, yu rve¹, sukhāvadhāraṇaṃ, choñ lvay
 sañ kui, katvā, pru rve¹, nissayaṃ, nissaya sac kui, racayissaṃ, cī rañ pe aṃ¹, taṃ,
 tuiv nissaya sac kui, sajjanā, sū to² koñ³ phrac kuṃ so sū tui sañ, dhārentu, nhut krak
 rva rva choñ kra ce kuṃ sa tañ³. attanayadhippāyasabhāva kui a<(t)ṭhakathā ṭikā
 tuiv¹ kui rhu rve¹, charā samā³ tui¹ kui lyhok thā³ rve¹ yu le pud pāṭh kui sut sañ
 rve¹, att(h)ayojanā sak sak kui sā ā³ thut aṃ¹ sa tañ³. sammajjanī^c,

End (fol. ña r line 8): aca mha vaṃ khaṃ khai saññ̃ nhañ¹ aū, yui rvañ³ pyag cā³ saññ̃, pud akkharā vaṇṇa tui kui, sut sañ̃ lvan saññ̃ kui pāy rve¹ ma rhi saññ̃ kui laññ̃³ thañ³ pā, kaṭa yebhūyya suṃ khuccāraṇa sui¹ luiv nhuik paññā nu tui¹ choñ̃ lvaṃ ce khrañ³ ñhā, mrammā pran saññ̃, anag adhippāy sabho kui mū kā³. a(ṭ)ṭhakathā ṭikā tui¹ mhā yū le.

akkharā ~. piṭakattayaṃ, piṭakap suṃ bhuṃ kui, akkharam ekañ[n̄] ca, ta luṃ³ ta luṃ³ so akkharā kuiv re³ kū³ pru cu ra so koñ³ mhu kroñ¹, buddhanipam, bhurā³ ta chū ta chū nhañ¹, samaṃ, tū sañ, yasmā akroñ¹ kroñ¹, siyā, phrac rā ñ, tasmā, kroñ¹, paṇḍito, paññā nhañ¹ prañ¹ cuṃ so, poso, limmā so yok-kyā³ sañ, li[k]kheyya, re³ kū³ pru cu rā ñ. āyu, asag sañ, dīghaṃ, rhañ khrañ³, sukhaṃ, khyam³ sā khyañ³ balaṃ, khvan ā³ krī³ khrañ³, patibhānaṃ paññā nū raṃ¹ prañ¹ cuṃ sañ, hotu, phrac ce sa tañ³. ī cā re³ ra kusala kroñ¹, le³ va apāy, suṃ³ svay so kap, rap prac rhac phrā³, kañ³ lvat khvā rve¹. nibbān rvhe mruī¹ rok ce so. idaṃ puññaṃ, ī koñ³ mhu sañ, nibbanassa, nibbān ñ, paccayo, athok apan¹ sañ, hotu, phrac ce sa tañ³.

lū tui¹ suṃ³ rā, kojā sakkarāj,
 ta thoñ phrac rve¹, cvan³ lac nhac rā,
 ta chay sā mo², khyok khu kyo² tvañ,
 svañ³ cho² ratu, nhañ¹ ñve u tuiv¹,
 proñ³ lu khā khyin, min rāsī ñvhan,
 chan kvan khā laññ̃³ koñ³, la tapoñ³ mha,
 rak sattavay re³ khyay kū³ chañ,
 pe tag tañ rve¹, cho lyha me krā,
 jeyā 'oñ̃ mhu, krañ̃ rhu cīn ñhā,
 aphyā phyā nhañ¹, kyañ̃ rā dhamma,
 atthagambhī, nhac achī kui,
 mvhe³ ī kuiy luṃ, sut sañ̃ sum rve¹,
 mrat bhuṃ kuiy to², rahan kyo² tuiv,
 rhu mro nicca, viriya nhañ¹,
 balapaññā, ma kvā chañ³ bhū³,
 athū³ vise, ññāṇ phrañ¹ mvhe rve¹,
 ma sve nag cam, naññ̃ nā khaṃ rve¹,
 krañ¹ raṃ kyui³ rok, pātimok kui,
 ma pyok ma kyā³, tarā³ vinaññ̃,
 phrañ³ cañ³ ma coñ¹, kuiy krañ¹ koñ³ ce,
 noñ̃ pui¹ re rve¹, cvan¹ rhañ̃ sam sā,
 vai e rā ka, ma krā thvag mrok,
 nibbān rog rve¹ thup khyok amhān,
 pa se lham sañ.

ekaṃ kyui³ thū³ pe³ ñ tañ.

sakkarāj 1227 khu tapui¹ tvañ la prañ̃ kyo² 3 rag.

The author of our text does not reveal his name. From the date 1149 B.E./1787 A.D. as the date of the composition of the nissaya (fol. khi v, line 5) we may conclude that he is to be found among the three authors who have written a nissaya on Pātimokkha during that period (MÑM 111–113): Bā³karā charā to² Rhañ̃ Dhammābhīnanda (1100–1162 B.E./1738–1800 A.D.; cf. 176 and 247; the date of the completion of his

work is given as 1150 B.E./1788 A.D. in MÑM 112), Than³tapañ charā to² Rhañ Nandamedhā (living during the reign of King Cañkū³mañ³, 1776–1781 A.D.; see also Ganthav 187, Piṭ-sm 543) and Vak-khut charā to² Rhañ Mañimañjūsa who composed his work in 1144 B.E./1782 A.D. (MÑM 113). For another ms. see below, 287.

For different nissayas see 176, 188, 195, 247, 286, 288.

Mss.: 287; cf. 176, 188, 195, 247, 286, 288.

^a ūnakam

^b Nissaya on fol. khi from recto line 1 to verso line 5 has not been rendered here.

^c The nissaya of the pātimokkha text starts here.

286

Cod.Ms.Birm. 37. SuUB, Göttingen

Palm leaf. Foll. 53: chu-ḍo; 2 blank leaves tied together with first and last foll. The foliation sequence ja-jhā³ is missing, the text, however, is complete. The blank leaves are slightly damaged. 50,5 × 6,3 cm. 40,5–41 × 5,7 cm. 9 lines. 2 punch holes. Gilded and partially red painted. Very good handwriting. Title on the first blank leaf written with pencil: Pātimut nissaya and Pātimok^a nissaya phrac i. Dated sakk(a)ra(!)j 1148 khu (1786 A.D.) tachoñmun la prañ kyov² 3 rak ca ne tvañ. Former owner (foll. chu v and do r): Tonñut charā Ū³ Vimalacāra. Pāli. Burmese. Some Pāli verses and Pāli and Burmese prose.

Bhikkhupātimokkha nissaya

We quote here the two introductory verses with the nissaya and the colophon with the scribe's patthanā.

Beg. (fol. chu v): namo tassa ~.

vanditvā ratanattayaṃ hitattham sabbayoginam
patimokkhassa nissayaṃ pavakkhami samāsato

aham, sañ, ratanattayaṃ, ratanā sum[m] pā³ tuiv¹ i, apoñ kuiv, vanditvā, rhi khuiv ū rvhe¹, sabbayoginam, khap chim so yogī tuiv i, hitattham, cī pvā³ ce khyañ akyuiv ṭhā, pātimokkhassa, patimut i, nissayaṃ, amhī phrac so kyam³ kuiv, samāsato, samāsavasena, akyañ ā³ phrañ¹, yakkhāmi^b, ho pe la am¹.

End (fol. do r): pātimokkham ni<ṭ>ṭhitam. pātimokkham, pātimut sañ, ni<ṭ>ṭhitam, pri³ prañ cum[m] pri. nibbānapaccayo hotu. ciraṃ ti<ṭ>ṭhatu sāsane. aham guñehi nātham anuttaram buddhañ ca, dhammañ ca lokuttarā sīsā^c aham etena puññakam-mena tisapāramī^c pūretvāna anāgate paññādhikam buddhattam pattaṃ bhavāmi, sakkraj 1148 khu tachoñmun [l]la prañ kyov² 3 rak ca ne tvañ pātimut nissay[y]a kuiv re³ kū³ rve¹, pri³ prañ¹ cum[b] i. byā³.

The author of the nissaya is not mentioned, but we may suppose that either Than³tapañ charā to² Rhañ Nandamedhā (living during the reign of King Cañ¹-kū³mañ³, 1776–1781 A.D.; see MÑM 113, Ganthav 187, Piṭ-sm 543) or Vak-khut charā to² Rhañ Mañimañjūsa, who composed his work in 1144 B.E./1782 A.D. (MÑM 113), is the author of our text (see above, 285).

For different nissayas see 176, 188, 195, 247, 285, 287, 288.

Mss.: cf. 176, 188, 195, 247, 285, 287, 288.

^a pācuimok writing error.

^b pavakkhāmi

^c silā°

287

Cod.Ms.Birm. 38. SuUB, Göttingen

Palm leaf. Foll. 46: ci-jhā³; 1 title fol., 1 leaf with attempts at writing and 4 blank leaves are tied together with the first and last foll. All leaves are slightly damaged; part of the text of fol. co² is broken off; fol. cha is broken and sewn together. 48,3 × 5,5 cm. 38,2 × 4,8 cm. 9 lines. 2 punch holes. Gilded and partially red painted. Very good handwriting. Marginal title: Pādīmok nissya (fol. ci v), Bhikkhupātimok nissya (fol. jhaṃ v). Title on the title fol.: Pātimok. On the last blank leaf some hasty and careless attempts at writing are scratched in: suṇa, suṇātu me bhante samgho. Correction on fol. ci v. No date. Donor: Nhai vai rvā ne taṃ thā³ takā Ū³ Kyī samī³ moñ nhaṃ koñ mhu. Pāli. Burmese. Some Pāli verses and Burmese prose.

Bhikkhupātimokkha nissaya

This manuscript contains the same text as 285, with the same introductory verses and their nissaya but without a colophon (fol. jhā³ r, last line: vitthāruddeso, vitthāruddesa saññ, ni(ṭ)ṭhito, prī³ prī³). For details see above, 285.

For different nissayas see 176, 188, 195, 247, 286, 288.

Mss.: 285; cf. 176, 188, 195, 247, 286, 288.

288

Cod.Ms.Birm. 39. SuUB, Göttingen

Palm leaf. Foll. 18: kaṃ-gī. All leaves slightly damaged. 50,8 × 5,5 cm. 41,5 × 4,8 cm. 8 lines. 2 punch holes. Gilded. Very good handwriting. Dated sakkarāj 1219 khu (1857 A.D.) prāsuiṃ la chān 5 rak ne¹ ne suṃ khyak ti kyo² akhyin tvañ. Title on fol. kaṃ recto written with red and black pencil: Bhikkhunī nissya (black script hardly legible). Some corrections with pencil in the text. Pāli. Burmese. Pāli verses and Burmese prose.

Bhikkhupātimokkha nissaya

We quote beginning and end.

Beg. (fol. kaṃ v): namo tassa ~.

karuṇāpuṇṇā hadayo paññāpadipaujjalo^a

tilokadhammarājinno so maṃ detu jayaṃ jino

āsisapuppakapaṇāmagāthā.

karuṇāpuṇṇāhadayo, khap sim³ so sattavā tui¹ ā³ sa nā³ krañ nā khyañ³ taññ³ hū so mahākaruṇā phrañ¹ praññ¹ so nha luṃ to² lañ rhi tha so, paññāpadipaujjalo, paññā

to² taññ hū so chī mī³ kui laññ thvan to² mū prī³ tha so, tilokadhammarājīno, lū suṃ pā³ tuiv¹ ḷ arhañ phrac to² mū tha so, so jīno, thuiv mrat evā bhurā³ saññ, maṃ mama, 'o³(!), jayaṃ, rān mān 'on chu kuiv, detu, pe³ to² mū ce sa taññ.

yā pana bhikkhunī, akrañ rahan³ mimma saññ, avassutā, kilesā phrañ¹ cvap saññ phrac rve¹, avassutassa, kilesā phrañ¹ cvat so, purisapuggalassa, yok-kyā³ ḷ, adhakkhakaṃ mrat rui mha saññ 'ok, ubbhajāṇumaṇḍalaṃ^b, pu chac tū van mha saññ athak nhuik,

End (fol. gi r line 1): a(ṭ)ṭha pāṭidesaniyaṃ ni(ṭ)ṭhitaṃ. bhikkhunī pātimut nhuik tū rā anak akyaññ¹ prī³ prī³.

Karuṇāpunnā hadayo, khap sim³ so lū tuiv¹ kuiv sa nā³ krañ nā khañ³ taññ³ hū so karuṇā praññ¹ so nha lum naññ³ rhi to² mū tha so, visuddhasīlācārassa, mvat sac so aññac akre ma tañ san¹ rhañ cañ kray so kha ru sañ kai¹ suiv¹, san¹ rhañ kañ cañ so sīlācāra laññ rhi to² mū tha so, parisantagamavātākappiyamerusantiādhikkhepassa, arap, thak vam³ krañ mha prañ evā lā so le³ muṃ tuiñ³ kroñ¹ ma tuṃ ma lhut so yūjanā^c rhac soñ le³ toñ amrañ choñ so mrañ muir toñ nhañ¹ tū so ma pran¹ lvan¹ taññ kraññ so samādhī laññ rhi tha so, nānāsatt(h)ālolitañ[n]āṇavarassa, athū³ thū³ so chan alaṅkā ṭikā anumadhu ca so kyaṃ³ kan apoñ³ kuiv lhut khyok khyā³ nuiñ so paññā to² laññ thi to² mū tha so, vajirakkasamaññāṇaparasaṃsayacchinnasamattassa, nat praññ nhac thap kuiv acuiv³ ra so sikrā³ mañ³ saññ lut ap so varajin lak nak muigh kruiv³ svā³ nhañ¹ tū so paññā to² taññ hū so ṇñāṇ cak svā³ phrañ¹ sū ta thū³ tuiv¹ ḷ. suiv lo suiv¹ lo hu tve³ to yuṃ mhā³ saṅkā kui phrat khyañ ṇhā evaṃ³ nuiñ³ to² mū tha so, lokapattaisilokassa, loka nhuik pran¹ nham³ kyo² co khyañ³ laññ rhi tha so, Cūlasīlavantakhyātassa^d, toñ tvañ arhañ Sīlavañ hu thañ po² kyo² co tha so, ācariyasam(m)utināmena, upajjhāy ca so charā³ saññ samut ap so amaññ ā³ phrañ¹, Ń[ñ]āṇasaddhammābhīdhānassa, Ń[ñ]āṇasaddhamma amaññ to² rhi so, therassa, mather ḷ, ānubhāvaṃ, acvañ³ ānubho² kuiv, avalampa^c, amhī^f pru rve¹, sissakavinā, ta pañ¹ kavi saññ, bhikkhunī pātimokkhe, bhikkhunī pātimok nhuik, asādhāraṇānānatthamattam eva, bhikkhunī pātimok nhañ¹, ma chac chaṃ tū rā anak myha kuiv sā lyhañ, liḷ[ḷ]khitāṃ, re³ ap prī³, taṃ. thuiv bhikkhunī pātimok nhañ¹ ma chac chan tū rā anak myha kuiv, sādhave, lajjibhāvasamaṇa phrac kuṃ naññ so, sū to² koñ³ tuiv¹ saññ, tarenta, ne tuiñ³ ma prat kyak mhat rve¹ sā koñ³ evā choñ to² mū ce so.

sakkarāj 1219 khu prāsuiv la chān 5 rak ne¹ ne suṃ khyak tī kyo² akhyin tvañ, bhikkhunī pātimut nissaya kui re kū rve¹ prī³ praññ cuṃ saññ.

The name of the author is not mentioned, but from the colophon we learn, that he was the pupil of the Thera Ńāṇasaddhamma, also called Cūlasīlavāṃsa. In the reference works (MCK IV 118, no. 31; MŃM s.v. Chaṅtai charā to²) only one author with the name Ńāṇasaddhamma, viz. Paṭhama Chaṅtai charā to² Rhañ Ńāṇasaddhamma (or Ńāṇālaṅkā, 1106–1178 B.E./1744–1816 A.D.) is quoted. We are, however, not in the position to say that he is identical with the teacher of our author (see above, 197).

For different nissayas see 176, 188, 195, 247, 285–287.

Mss.: cf. 176, 188, 195, 247, 285–287.

^a °padīpa°

^b °janu°

^c yojanā (?)

^d Cūlasīlavāṃsa°

^e avalamba

^f amhī

289

Cod.Ms.Birm. 40. SuUB, Göttingen

Palm leaf. Foll. 31: khā–ghai, incomplete. Fol. khā is damaged, the first line is partly broken off. The first line of the recto side of foll. khā–khī, khū–kho², gā, gi, gu, gū, gai, go², gā³, gha–ghai has partly been cut off. 49,2 × 5,8 cm. 40,5–41 × 5,1 cm. 9 lines. 2 punch holes. Gilded and partly red painted. Very good handwriting. Marginal title: Bhikkhūni(!)ma nissya. No date. Pāli. Burmese. Pāli and Burmese prose.

Bhikkhunīvibhaṅga nissaya

The fragmentary manuscript contains the nissaya of the Bhikkunīvibhaṅga text, vol. IV, pp. 236–322, of the PTS edition.

290

Cod.Ms.Birm. 41. SuUB, Göttingen

Palm leaf. Foll. 21: ka–kho. Left edge of foll. kai–kho slightly damaged. 50,5 × 5,9 cm. 40,8 × 5,2 cm. 6 lines. 2 punch holes. No paint or gilding. Very good handwriting with great letters. Dated sak(ka)ra(!)j 1127 khu (1765 A.D.) nato² la prañ kyo² khunac rak ne tvañ. Pāli. Prose.

Kammavācā

We quote here only the colophon (fol. khai v line 6): ī suiv¹ lyhañ abhan svañ kammavācā bhat ṛ pe ce. suddhantaparivāsaṃ ni(ṭ)ṭhitaṃ, pri prañ cuṃ ṛ pā, di, pu, ā, nhañ prañ cuṃ ce so, nibbān chu kui prañ cuṃ ce sov.

sakraj 1127 khu nato² la prañ kyo² khunac rak ne tvañ pri 'oñ mrañ ṛ prā.

This manuscript contains the Samodhānaparivāsa-, Mānatta-, Abbhāna-, and Suddhantaparivāsa-section of Kammavācā (see Baynes pp. 74, 68–70 and 57–66, and also pp. 21ff. of the edition of Abhayārāma charā to² mentioned above, ¹⁷).

For further details see ¹⁴⁵.

Mss.: ¹⁷, ^{145–148}, ¹¹¹³, **160**, **291–293**; for mss. in other catalogues see **160**.

See CPD 1.2,16.

291

Cod.Ms.Birm. 42. SuUB, Göttingen

Palm leaf. Foll. 9: ka–ko. All leaves are slightly damaged on the right margin. 51,4 × 6,6 cm. 45 × 6,2 cm. 8 lines (foll. kī and ke v 7 lines). 2 punch holes. No paint or gilding. Very good handwriting. Corrections on foll. ki v, kī v, kū v; foll. kā v and ku v written by a different scribe. No date. Pāli. Prose.

Kammavācā

According to the last line (fol. ko v line 1) this manuscript contains the sections Suddhantaparivāsa-, Mānatta-, and Abbhānakammavācā (see Baynes, pp. 74, 68–70 and 57–66, and pp. 21ff. of the edition of Abhayārāma charā to² mentioned above, ¹⁷).

For further details see ¹⁴⁵.

Mss.: ¹⁷, ^{145–148}, ¹¹¹³, ¹⁶⁰, ²⁹⁰, ²⁹², ²⁹³; for mss. in other catalogues see ¹⁶⁰.

See CPD 1.2,16.

292

Cod.Ms.Birm. 43. SuUB, Göttingen

Palm leaf. Foll. 16: go–ghā³; first and last foll. are tied together with 5 blank leaves; foliation go² on the recto side. 48 × 5,3 cm. 38,6 × 4,8 cm. 7 lines. 2 punch holes. Gilded and partially red painted. Very good handwriting. Marginal title on fol. gham v: Vaṭ kammavācā. The first blank leaf bears the title Abbhān kāṇ kammavā written with pencil. No date. Donor (foll. go v and ghā³ r): Duiñ van kvan³ rhan³ cu rap ne cā takā Kui 'Ū Ma Re³ koñ³ mhu. Pāli. Prose.

Kammavācā

The title is given as Agghasamodhānavatthakammavācā in the manuscript.

Colophon: abbhānaṃ niṭṭhitāṃ agghasamodhānavatthakammavācā niṭṭhitā. vaṭ kammavā pri³ ñ.

The text contains the sections Suddhantaparivāsa-, Mānatta-, and Abbhāna-Kammavācā (Baynes, pp. 74, 68–70 and 57–66, and pp. 21ff. of the edition of Abhayārāma charā to² mentioned above, ¹⁷).

For further details see ¹⁴⁵.

Mss.: ¹⁷, ^{145–148}, ¹¹¹³, ¹⁶⁰, ²⁹⁰, ²⁹¹, ²⁹³; for mss. in other catalogues see ¹⁶⁰.

See CPD 1.2,16.

293

Cod.Ms.Birm. 174. SuUB, Göttingen

Laquer ware: foll. (1) and (2); iron sheet with laquer script and ornaments as the usual type: fol. (3). Foll. 3: (1) khī, (2) khā, (3) khā. (1) 57 × 13,1 cm. 38 × 12,3 cm. (2) 60,9 × 14 cm. Recto: 50,2 × 12,9 cm; verso: 57,8 × 12,9 cm. (3) 59,6 × 13,2 cm. 55,9 × 12,7 cm. 6 lines. 1 punch hole. Gilded folios with red painted ornaments and illustrations. (1) Text on verso side only, being last fol.; (2) and (3) text on both sides. Dated (1) 1268 khu (1906 A.D.); (2) and (3) no date. Pāli. Square script. Prose.

Kammavācā

- (1) Fragment of Nissayamuttasammuti-Kammavācā; containing the text (beginning and end):
 (i)ttthannāmaṃ bhikkhuṃ nissayamuttasammutiṃ sammanneyya [...] dhārayāmiti. 1268 khu.
 See Baynes, p. 56, line 2–10.
- (2) Fragment of Upasampadā-Kammavācā, containing the text (beginning and end):
 (jā)taṃ, taṃ saṅghamajjhe pucchante [...] tatiyam pi bhante saṅghaṃ upasampadaṃ yācāmi: Ullumpatu maṃ bhante (...).
 See Frankfurter, pp. 141–142.
- (3) Fragment of Nāmasammuti-, Vihārakappiyabhūmisammuti-, and Kuṭivatthusammuti-Kammavācā, containing the text (beginning and end):
 (esā) ñatti. suṇātu me bhante saṅgho. ayaṃ itthannāmo bhikkhu saṅghaṃ itthannāmaṃ nāmasammutiṃ yācati ... vihāraṃ kappiyabhūmiṃ sammanneyya ... so saṅghaṃ kuṭivatthum olokaṃ yācati. yadī saṅghassa pattakallaṃ saṅgho itthannāmaṃ ca (...)
 See Frankfurter, p. 149 (VI., last line) to 150 (VII., last line) and Baynes, p. 54 (VIII., line 1–4).

For further details see ¹45.

Mss.: ¹7, ¹45–¹48, ¹113, 160, 290–292; for mss. in other catalogues see 160.

See CPD 1.2,16.

294–298**Cod.Ms.Birm. 44. SuUB, Göttingen**

Collection of 5 texts. Palm leaf. Wooden covers with gilded edges; 1 papercutter with the note pācityādi nisya written with pencil. Foll. 293, ka–mī (2 foll. thai); **294** foll. 70: ka–co², 1 blank leaf: Pācī aṭṭhakathā, i.e. Pācittiya-vaṇṇanā; **295** foll. 20: caṃ–jū, fol. jū sewn together with two blank leaves and 1 fol. with text (Vinaya) on the recto side and one line on the verso side serving as blank leaf; two of these leaves are broken: Bhikkhunīpācī aṭṭhakathā, i.e. Bhikkhunīpācittiya-vaṇṇanā; **296**: foll. 93: je–tā, 2 foll. thai (thai 1, smaller in size, 46,4 × 5,3 cm, and not written fully upon on the verso side, and thai 2), 1 fol. with the namo tassa ~ formula in the middle of the verso side, fol. tā broken into three pieces: Mahāvā aṭṭhakathā, i.e. Mahāvagga-vaṇṇanā; **297**: foll. 55: ti–no, 5 blank leaves, one of them sewn together with fol. ii, 3 of them sewn together with fol. no: Cūlavā aṭṭhakathā, i.e. Cūlavagga-vaṇṇanā; **298**: foll. 55: no²–mī, 2 blank leaves sewn together with first and last foll. (bearing the title Parivā aṭṭhakathā): Parivā aṭṭhakathā, i.e. Parivāra-vaṇṇanā. The whole manuscript is extremely fragile, small pieces are broken off from the edges in many cases. Due to the heavy damage it is necessary to lay the sections of the manuscript in the following sequence: Parivāra-, Cūlavagga-, Pācittiya-, Bhikkhunīpācittiya-, Mahāvagga-vaṇṇanā. 47,7 × 5,7 cm. 38,5–39,5 × 5,4 cm. 10 lines, at the end of sections sometimes 9 lines. 2 punch holes. Gilded. Very good handwriting. Marginal titles: **294** Pācī(aṭṭhaka)thā or Pācī a(ṭ)thakathā on all foll. except fol. ka; **295** Bhikkhunī

pācit <aṭṭhaka>thā or Bhikkhunī pācit a<ṭ>ṭhakathā; **296** Mahāvā a<ṭ>ṭhakathā (fol. je), Mahāvā <aṭṭhaka>thā (foll. jai–jho, ññi–the, ṭhai 2–ta), Mahāvā <aṭṭhaka>thā pāṭh (fol. tā); **297** Cūlavā a<ṭ>ṭhakathā; **298** fol. no²: Parivāra a<ṭ>ṭhakathā. Corrections (partly written with pencil): **294** foll. kha v, gu r, ghā v, ghi v, nā, ñi r, ñai r, cā r; **295** foll. cā³, cha r; **296** foll. jo, jhe r, jhai r, jho, ññā v, ñño, ññam v, ṭai v; **297** to² r, thā, di r, dha r, dhi v, no v; **298** pū r, po v. Dated: **294**, **295** no date; **296** sakkarāj 1212 khu (1850 A.D.) natto² la chan 7 rak aṅgā ne¹ 3 khyak tī kyo² ra moṅ akhyin³ tvaṅ; **297** no date; **298** sakkarāj 1212 khu (1850 A.D.) natto² la praññ¹ kyo² 3 rak cane ne¹, ne¹ 3 khyak tī kyo² moṅ akhyin tvaṅ. Donor: Siritilokaatularatanādevī mi phurā/bhurā³, i.e. Queen S. (207–213, **296** fol. ta v line 8, **298** fol. mi v line 3; cf. **304**, **305**, **308–310**). Pāli. Prose.

294 Cod.Ms.Birm. 44. SuUB, Göttingen

Description see above, **294–298**.

Buddhaghosa: **Samantapāsādikā**, Pācittiya-vaṅṅanā

The text is called Pācit aṭṭhakathā in the manuscript.

The scribe's patthanā (fol. co² r): lū tuiv¹ kraṅ rā kraṅ¹ kroṅ³ tarā³ kuiv laṅ³ laṅ³ si nuin¹ 'oṅ kyam charā pra saññ³ gā³ chu le³ pā³ kuiv laññ³ paṃ pā le, chu le³ pā³ kā³ abhay chu naññ³, rhaṅ Anandā, rhaṅ Anuruddhā, kvai suiv¹, kambhā ta sim pāramī p[h]raññ¹ rve¹ nibbān yū so pakati sāvaka chu, arhaṅ Sāriput[ta]rā, arhaṅ Makkalam^a Khemā Upalavaṃ kai¹ suiv, ta saṅkhye nhaṅ¹, kambhā ta sim pāramī praññ¹ rve¹, nibbān yū so aggasāvaka lak-kyā raṃ lak va raṃ, rahantā chu, nhac saṅkhye nhaṅ¹, kambhā ta sim pāramī p[h]raññ¹ rve¹ nibbān yū so, arhaṅ paccekabuddhā chu pāramī chay pā³ aprā³, suṃ chay cvam¹ khyañ³ kri³ nā³ pā nhaṅ¹ praññ¹ cum pā lui i, nibbān paccayo hotu. pu di ā³ nhaṅ¹ praññ¹ cum so dīghaṃ ā.

Mss.: **155**, **295**; cf. **296–301**; for Samantapāsādikā mss. in other catalogues cf. Palace 30 (11), 32 (32, 33); PMT I 226 (Add. 15263), 230 (Or. 1027), 237 (Or. 3557), 239 (Or. 4613), 242 (Or. 5436, 5510, 5682), 244 (Or. 6457 B); GL 15, 17; Mand 10–13; Oxf 30.

See CPD 1.2.1.

^a Moggalān

295 Cod.Ms.Birm. 44. SuUB, Göttingen

Description see above, **294–298**.

Buddhaghosa: **Samantapāsādikā**, Bhikkhunī-pācittiya-vaṅṅanā

The text is called Bhikkhunī pācit aṭṭhakathā in the manuscript.

The scribe's patthanā (fol. ju v): ca so koṅ mhu, pru caññ, saññ chu le³ pā³ tvañ ta pā³ kruik rā mhat rve¹ toñ le³ sui¹ ma sāsanā to² mhā laññ, lū tuiv mhā vui vā thañ aṃ¹, sāsanā saññ kā³ bhurā³ yutthu sa pit sak dhāt to mve to² rahan³ saṅghā tuiv kuiv sāsanā to² thañ roñ rhi kya pe saññ. lū phrac laññ cāritta sīla akrañ¹ rahan³ phrac laññ, vāritta sīla aritta sīla sikkhāpud, dhūtañ khaṇḍa mahā vaṭ apoñ ī paṭipatti sāsanā maññ saññ hū rve¹ mhat ra maññ. bhurā³ sakhañ ho thā³ to² mu khai saññ, pitakap suṃ puṃ kyam apoñ pāḷi to² kā³ pariyatti sāsanā yū rve¹ mhat ra maññ.

Mss.: ¹55, 294; cf. 296–301; for Samantapāsādikā mss. in other catalogues see 294.

CPD 1.2.1.

296

Cod.Ms.Birm. 44. SuUB, Göttingen

Description see above, 294–298.

Buddhaghosa: **Samantapāsādikā**, Mahāvagga-vaṇṇanā

The text is called Mahāvā aṭṭhakathā in the manuscript.

The colophon and the scribe's patthanā (fol. ta v line 7):

sakkarāj 1212 khu natto² la chan 7 rak aṅgā ne¹ 3 khyak tī kyo² ra moñ akhyin³ tvañ alay nan¹ to² Siritilokaatularatanādevī mi bhurā³ mag phuil nibbān alui¹ nha cit to² kraññ nū³ re³ kū pru cu kui³ kvay to² mū ap so ca mha saṅga³(!) mahāvā<aṭṭhaka>thā pāḷi to² pāḷh kui re³ kū³ rve¹ aprī sui rok prī (end of fol. ta).

Fol. tā is broken into three pieces and difficult to read. It contains the same patthanā of the scribe in Burmese verses as that which is rendered in 298 (fol. mi v line 5), however, with numerous orthographical and some smaller textual variations.

Mss.: ¹55, 299; cf. 294, 295, 297, 298, 300, 301; for Samantapāsādikā mss. in other catalogues see 294.

CPD 1.2.1.

297

Cod.Ms.Birm. 44. SuUB, Göttingen

Description see above, 294–298.

Buddhaghosa: **Samantapāsādikā**, Cūlavagga-vaṇṇanā

The text is called Cūlavā aṭṭhakathā in the manuscript.

Last line (fol. no r): cā re so akyuiv kā³, pu ti ā nhañ¹ praññ¹ cuṃ luiv pā ḷi.

Mss.: 155, 300; cf. 294–296, 298, 299, 301; for Samantapāsādikā mss. in other catalogues see 294.

CPD 1.2,1.

298

Cod.Ms.Birm. 44. SuUB, Göttingen

Description see above, 294–298.

Buddhaghosa: Samantapāsādikā, Parivāra-vaṇṇanā

The text is called Parivā aṭṭhakathā in the manuscript.

The colophon and the scribe's or donor's patthanā (fol. mi r line 10):

*akkarā ~ . ayam vandāmi. sakkarāj 1212 khu (1850 A.D.) natto² la praññ¹ kyo² 3 rak
cane ne¹, ne¹ 3 khyak tī kyo² moñ akhyin tvañ alay nan¹ to² mi bhurā³ mag phuil nibbān
alui nhā ci<t> to² kraññ nū³ re³ kū³ Siritilokaatularatanād[h]evī mi phurā mag phuil
nibbān alui nhā cit to² kraññ nū³ re kū³ pru cu kui³ kvay to² mū ap so Parivā
a<t>ṭhakathā pāli to² pāṭh kui re kū³ rve¹ aprī³ suiv rok prī.*

(fol. mi v line 5):

kui³ pā³ guṇ to², mhat mi no² i,
min¹ to² nhut thvak, dhamma cak desanā,
rvhe cā kyam³ mrat, piṭakat to²,
nā³ thoñ kyo² kui, cit to² kraññ nū³,
re kū³ pā ra, mrat puñña kroñ¹,
bhava noñ khā, samsarā prac nīrā³,
pāy le³ pā koñ³ khrañ³, ma rvañ praññ¹ cuṃ,
kun lun uccā, ratanā kyvan sañ³,
chañ [myā³] mrañ³ myā³ mroñ, bhun³ choñ pe³ kan³,
lhū³ dān³ ma kun, praññ¹ cuṃ krvay va,
yasakitti, sīri sampāy,
koñ mrat praññ¹ phruī³, taṃ khuiv krak sa re,
krī³ thve āṇā, roñ pā tok thin,
varajin cak svā³, kai¹ alā sui¹,
rhi nīrā³ paññā, nhoñ lā mi te³,
ehi saṃ to², krū³ rañ³ dho² ka,
ther kyo² mrat cvā, khippābhiññāṇ,
arahan cac, prac ra mhan prī,
praññ krī³ amatan, nibbān rok kroñ¹,
chu toñ³ ma khyui, rañ³ sui³ re mhat,
piṭakat kusuil, aphui kuiv laññ,
mrañ mhui ma ka, krī³ lha kye³ jū³,
athū³ tañ so², mrat may to² nhañ¹,
khamaññ to² mañ³, moñ rañ³ rhu mrho²,
ññī ma to² ka, che³ to² myui³ rañ³,

ma kañ³ myā cva, charā sakhañ,
 kye³ jū rhañ ā³, ññvat thvā rhi se,
 re mre puñ sa, cui³ ra sa nañ³,
 mañ mí phurā, mañ sā³ mañ samī³,
 mū krī³ mat to², kre³ to² kyvan rañ³,
 kha pañ³ myā³ cvā, kre³ ññā 'ok thak,
 bhvak vīdhi nan¹ si, cakrāvaḷā,
 phi lā thut khrañ³, ma krvañ³ myā cvā,
 veṇeyyā ā³, sanā kraññ nā,
 mettā rhu mrho², lak to² kuiñ ññā,
 ñrā³ rvhe krā³ mha, svan³ khya svak svak,
 lhū re cak kui, nhac sak vam³ sā,
 cetanā ma rin, nhac sin le soñ³,
 apoñ i mre, coñ rhok ne sañ,
 suddre nat sā, kyvanup ā kui,
 coñ ñrā³ ma sve, sak se thañ rhā,
 ra ñrā³ pā ce, myha to² ve saññ.

Mss.: **155, 301**; cf. **294–297, 299, 300**; for Samantapāsādikā mss. in other catalogues see **294**.

CPD 1.2,1.

299

Cod.Ms.Birm. 45. SuUB, Göttingen

Palm leaf. Foll. 77: ka–chī, che (incomplete); 4 blank leaves. Some leaves are heavily spotted and have a broken surface. 49,9 × 5,6 cm. 41,2 × 5,3 cm. 10 lines (sometimes 9 lines due to damage on the leaf). 2 punch holes. Gilded and partially red painted. Good handwriting. Marginal title (foll. ka–co): Mahāvā a<ṭ>thakathā pāṭh. Title on one blank leaf, written with pencil: Mahāvā aṭṭhakaṭṭhā pāt. No date. Donor (fol. ka): Ū³ Phrū (Nagrār chuiñ rā ne tī gā Ū³ Phrū koñ mhu nibb[h]aṃ chu sādhu, nap lū kho² je so). Pāli. Prose.

Buddhaghosa: **Samantapāsādikā**, Mahāvagga-vaṇṇanā

This Mahāvagga-vaṇṇanā fragment contains the text of pp. 951–1139 (line 32) and pp. 1144 (line 27)–1147 (line 10) of the PTS edition.

Mss.: **155, 296**; cf. **294, 295, 297, 298, 300, 301**; for Samantapāsādikā mss. in other catalogues see **294**.

CPD 1.2,1.

300

Cod.Ms.Birm. 46. SuUB, Göttingen

Palm leaf. Foll. 84: phu–vī (continues in **301**); 5 blank leaves. Some leaves are slightly damaged on the right margin. 50,7 × 5,7 cm. 42,5 × 5,2 cm. 8 lines. 2 punch holes. Red painted. Very

good handwriting. Marginal title: Cūlavā a⟨ṭ⟩ṭhakathā pāṭh. Corrections on foll. me r, yo² v, ra v, la v. Date see 301. Pāli. Prose.

Buddhaghosa: **Samantapāsādikā**, Cūlavagga-vaṇṇanā

Colophon: Cūlavā a⟨ṭ⟩ṭhakathā pāṭh kui re kū rve¹ prī sañ sañ sañ¹ ne¹ tvañ.

The manuscript contains the Cūlavagga-vaṇṇanā text of the PTS edition, pp. 1155–1300, except the last two verses.

Mss.: 155, 297; cf. 294–296, 298, 299, 301; for Samantapāsādikā mss. in other catalogues see 294.

See CPD 1.2.1.

301

Cod.Ms.Birm. 46. SuUB, Göttingen

Palm leaf. Foll. 81: vu–khyā³, fol. khyī (nok khyī) is double (continued from 300); 1 blank leaf. Right side of foll. khye–khyā³ and fol. khyā³ damaged. 50,7 × 5,7 cm. 42,5 × 5,2 cm. 8 lines. 2 punch holes. Red painted. Very good handwriting. Marginal title: Cū⟨lavā⟩parivā a⟨ṭ⟩ṭhakathā pāṭh (fol. vu), Cūlavāparivā a⟨ṭ⟩ṭhakathā pāṭh (foll. ve–vo), Parivā a⟨ṭ⟩ṭhakathā pāṭh (foll. vū, vo²–khyā³). Corrections on foll. si v, le v. Dated sakkarāj 1189 khu (1827 A.D.) vāchui la chan 8 rak ne¹ ne mvan lvai akhyim tvañ. Pāli. Prose.

Buddhaghosa: **Samantapāsādikā**, Parivāra-vaṇṇanā

Colophon: Parivārassa(!) kathā niṭṭhitā.

sakkarāj 1189 khu vāchui la chan 8 rak ne¹ ne mvan lvai akhyim tvañ parivā aṭṭhakathā pāṭh kui re³ kū rve¹ prī³ pri³.

The manuscript contains the Parivāra-vaṇṇanā text of the PTS edition, pp. 1301–1416.

Mss.: 155, 298; cf. 294–297, 299, 300; for Samantapāsādikā mss. in other catalogues see 294.

See CPD 1.2.1.

302

Cod.Ms.Birm. 47. SuUB, Göttingen

Palm leaf. Foll. 59: ka–khā, ci–co², jū–tū, 1 fol. cā³, 1 title fol. with 3 lines of text, 3 blank leaves. (1) foll. 22: ka–khā, ci–co², 3 blank leaves: fragment of Bhikkhu pācī pāli to² nissaya (?); (2) foll. 37: jū–tū: fragment of Bhikkhuni pācī pāli to² nissaya (beginning fol. ju is missing); 1 fol. cā³, smaller in size, does not belong to the two mss. and contains a part of a Vessantarajātaka nissaya (recto line 7–8: Mahāvanavaṇṇanā ... ni⟨ṭ⟩ṭhitā); 1 fol. bears three lines of text on the recto side (line 2 and 3: ... Pugam pathama sāsanā rok Rhañ Arahan. dutiya

sāsanā rok Uttarājīva. tatiya sāsanā rok Chappado ma tañ. tatiya sāsanā rok charā lak thak lhū³ kyok cā.) and in the middle of the verso side the title Pugam̄ mruī Chappado sa kyok jā^a. (1) 51 × 6 cm. 41 × 5,4 cm. (2) 50,9 × 5,8 cm. 43 × 5,7 cm. (1) (2) 9 lines, (2) foll. ṭu v, ṭu r 10 lines. 2 punch holes. Gilded and partially red painted. The extra fol. cā³ is only red painted. The decorative lines on both sides of the red painted section are characteristic for mss. written in the 18th and early 19th century. Very good handwriting. Marginal title (fol. ṭu r): Bhikkhunī pācit pāli to² nisya. Corrections: (1) foll. kā-kī, kū-khā, cī-cai, co²; (2) ññi. No date. Donor (fol. ṭu r): Mruī¹ lulañ mañ samī³ koñ mhu. Former owners: (fol. ṭu r left side) Guṇābhīdha-jamahārājaguru charā to² jā^a; fol. ṭu r right side) Davay charā to² jā^a. Pāli. Burmese. Prose.

(1) Rvhe-umañ charā to² Rhañ Jambudīpadhaja: **Bhikkhu pācit pāli to² nissaya (?)**

Although both the name of the author and the title of the text cannot be found in the fragmentary ms., it is most probable that the ascription and designation are correctly chosen. The relatively high age of the ms. (probably 18th century, see formal description above) as well as author and title of the second ms. (2) support this assumption. The text is a Burmese commentary on the Pācittiya-section of the Vinayavibhaṅga, vol. IV of the PTS edition, pp. 1–30 for foll. ka–khā, pp. 136–158 for foll. ci–co².

We quote here a small part from the beginning:

Beg. (fol. ka v): namo tassa ~. āyasmanto, rhaññ so sak to² rhi so sikhañ kuiv, ime dvenavut[t]i pācittiya dhammā, ī kuī chai nhac pā³ kuṃ so, pācittiya, pācittiya sikkhāpud tui¹ saññ, uddesaṃ, akyañ pra khrañ suiv, āgacchanti, rok kun i. tena kho pana samayena, nhuik, la, sakyaputto, so, Hatthako, Hatthaka ther saññ, vādak-khitto, cakā³ phrañ¹ pyaṃ lvañ¹ saññ, hoti, i, cakā³ ma taññ hū luiv i, ta nai kā³ mi mi ayū phrañ¹ paravādī adhaṃ sui lvat saññ, ayū nhuik thañ saññ lañ hū, so Hatthako, saññ, tithiyehi, titthi tuiv¹ nhañ¹, saddhiṃ, kva, samullappanto, pro ho kra saññ rhi so, avajānitvā, pai prī rve¹, paṭijānāti, vaṃ khaṃ i, paṭijānitvā, vaṃ khaṃ prī rve¹, avajānāti, pay i.

(2) Rvhe-umañ charā to² Rhañ Jambudīpadhaja: **Bhikkhunī pācit pāli to² nissaya**

This fragmentary text (the first fol. ju is missing) is a Burmese commentary on the Bhikkhunīvibhaṅga (vol. IV of the PTS edition, pp. 211–351).

We quote here a small part of the end and the colophon:

End (fol. ṭu v line 10): kāretabbam, i, y[*y*]ebhūyyasikā, amyā³ i, ayū sui luik saññ kui, kātabbā, i, tassapāpiy<y>asikā, tassapāpiy<y>asika kaṃ, kui, kātabbā, i, tiṇavatthārako, tiṇavatthāraka kammavā kui, kātabbo, i, uddi<t>thā kho ayyāyo, ca saññ tui kā³ rhe³ atū pañ. ayyāyo, tuiv¹, nidānaṃ, kui, uddi<t>tham, pra ap prī, la, etthakaṃ, kha mra so sikkhāpud apon saññ, tassa bhagavato, i, suttāgataṃ, vinay pāli nhuik lā i, suttapariyāpannaṃ, vinay piṭikaṭ^a nhuik akyuṃ vañ i, anvaddhamāsaṃ, la khvai ta krim, uddesaṃ, pāṭimut pra khrañ suiv, āgacchati, rok i, tattha tesu sikkhāpadesu, tui nhuik, sāmaggāhi, samagga phrac kuṃ[n] so, samodamānāhi, aññi vaṃ mrok kuṃ so, avivadamānāhi, anrañ akhun ma hhi kuṃ so, sabbāh' eva, khap thim so asyhañ koñ ma tui saññ lyhañ, sikkhitabbam, sañ ap kyañ ap i.

(fol. tū r line 6:) tarā khrok pā³ so pāc(i)t i sarūp kuiv a(ṭ)ṭhakathā nhuik chui am¹ saññ, samatha 7 pā³ kui kā³ khandaka rok mha chui am¹ sañ. sakraj ta thoñ nā³ khu sasanā to² nhac thoñ ta rā syhac chay 7 nhac suiv¹ rok so khā lyhañ kū³ san krī³ mrok mañ krī³ asañkhayā pru so toñ krī³ Rvhe umañ nhuik si tañ suṃ so Jamp(!)ūdhaḥa ther saññ sāsana to² i cī³ pvā³ kui rañ rve¹ achak chak so tu janapugguil tui i paññā kui pvā³ cim so nhā tatiya Rvhe nan sikhañ mañ tra lak thak, rve¹ kyam kui pru saññ. Bhikkhunī pāc(i)t pāli to² nak. nibbānapaccayo hotu.

For the author and his works see ¹57.

^a cā

303

Cod.Ms.Birm. 48. SuUB, Göttingen

Palm leaf. Black painted wooden covers with red painted edges. Foll. 260: ka-phe; one blank leaf with 2 written lines which are to be cancelled; first and last foll. are tied together with some blank leaves. 51,8 × 5,1 cm. 43 × 4,3 cm. 8 lines. 2 punch holes. Red painted. Good handwriting. Title on top wooden cover: Mahāvā pāli to². Marginal titles: on fol. ka: Mahāvā pāli amhī; on fol. phu: Mahāvā nissya phrac saññ; on fol. phū: Mahā(vā) nisyha phrac saññ. Dated s[r]akka(ra)j 113[0]6 khu (1774 A.D.) satañkyvat la chan sun rak sokkyā ne¹ tvañ. Donor noted on fol. phū r: Mahāvā nissya takā Moñ 'Uiv koñ mhu; on fol. phū v: takā Moñ 'Uiv sami moñ nham koñ mhu. Pāli and Burmese (nissaya). Prose.

Rvhe-umañ charā to² Rhañ Jambudīpadhaja: **Ratanamañjūsa^a vinaññ³ lak pan kyam³** (Mahāvā pāli to² nissaya)

Beg. (fol. ka v): namo tassa ~ . tena samayena tena kālena, nhuik, bhagavā, phun krī³ so, Buddho, saññ, Uruvelāya, krī cvā so sai acu hhi so Uruvela to² nhuik, sila i apuiñ akhrā³ kuiv lvham khrañ kroñ¹. choñ at so sai cu hhi so Uruvela to nhuik lañ pe; i nhuik la krī³ akkharā nhañ laññ re ku[m]n i.

End (fol. phū r): vivitthaññ ca senāsanam, chit ññam so kroñ kuiv laññ, dātabbam, i. samakam pi ca, amyha so, āmissam, chvam sañkan kuiv, dātabbam, i. Mahāvaggam samattham. Ratanamañ[ñ]jūsa amaññ rhi so vinaññ lak pan kyam nhuik Mahāvā pāli to² i anak adhippāy tuiv¹ kuiv akraññ pra saññ prī i. sāsana to² nhac thoñ ta rā kuiv chay nhac nhac suiv rok so akhā lyhañ Kusan krī mrok mañ Asañkhayā pru so Toñkrī Rvhe Umañ nhuik si tañ suṃ[n] so Jambudhaja ther saññ achak chak so sujana pugguil tuiv¹ i paññā kuiv pvā³ cim so nhā pru khai cvā so i kyam kui pru saññ.

s[r]akka(ra)j 113[0]6 khu satañkyvat la chan suṃ[n]rak sokkyā ne¹ tvañ Mahāvā pāt niss(a)y[h]a sokkyā ne¹ tvañ prī 'oñ mrañ saññ. ne chvam ma cā³ mi ne tak tvañ Mahā(vā) pāt kuiv re kū rve¹ prī prī cum pā luiv i. pu di ā nhañ praññ cum pā luiv i brā. Mahāvā nissay[h]a takā Moñ 'uiv smi moñ nham koñ mhu nibban chu sādhu amyha kho² ce so. sādhu sādhu, koñ i koñ i.

Ratanamañjūsa vinaññ³ lak pan kyam³ is used as a title for different nissayas of Vinayapīṭaka. As seen from the colophon quoted above, the present text was composed by Rvhe-umañ charā to² Rhañ Jambudīpadhaja in A.B. 2192 (1010 B.E./

1648 A.D.). For the author see above ¹⁵⁷. The mss. ¹⁵⁶ and ¹⁶⁰ contain the work of a different author. When part 1 of this catalogue was sent to the press we did not yet know details on the biography of this author, viz. the Khaitoṅkrī³ Rhañ Mahā Upāli. In the mean time, we have identified this sayadaw as the abbot of the Khaitoṅkrī³ kyoñ³ in Caku mrui¹ who lived during the early Pagan period. This therā is referred to in an inscription dated 574 B.E./1212 A.D. which was set up by king Nañ³toñ³myā³. The original of this inscription has not yet been recovered (cf. OBEP, vol. 1, p. 253, fn. 236), but the text is known from the copy made at the command of king Bodawpaya which was published in 1897 (Inscriptions copied from the stones collected by King Bodawpaya and placed near the Arakan Pagoda Mandalay, vol. 2, Rangoon 1897, p. 614). According to this inscription, a monk named Pariyatti Sīha Mahā Upāli stayed in the quarter Khaitoṅkrī³ of the township of Caku and was invited by the king to Pagan. King Kyacvā (Klācvā) has built a monastery named Prāssād kyoñ³ in Caku and donated it to Upāli. These facts have also been related in the Glass Palace Chronicle (GPL, pp. 155f.).

If our identification of Upāli – the author of text found in ¹⁵⁶ and ¹⁶⁰ – is correct, the Ratanamañjūsa vinaññ³ lak pan kyam³ can be considered as the earliest known Burmese nissaya of a Pāli text. The nissaya of Dīghanikāya written by Guṇavataṃsaka (cf. also above, ¹⁶⁵) which was described as “one of the earliest among the existing nissayas” by U Tin Lwin (Tin Lwin, p. 101) has been compiled at least a century later.

^a The text is called Ratanāmañjū in the Burmese tradition. The Burmese loanword mañjū, however, is the name of a flower (mañjūsaka; cf. GL p. 74, col. 2, note 1).

b. Sutta

For further Sutta texts see 177–179, 181, 183, 190, 196–198, 201, 223.

304–305

Cod.Ms.Birm. 49. SuUB, Göttingen

Collection of 2 texts. Palm leaf. Two wooden covers smeared with a kind of dirty glue (cf. 308–310, 331); one cover bears the owner’s note in one line written with a sort of black lacquer which is partly difficult to read: Mahā bhun kyo² tuik to² charā to² cā; sut mahāvā pāli to², sut mahāvā aṭṭhakathā; ka, bha; 23 āṅga(?) [and two unclear specifications]; alay nan³ to² bhurā³. The script on the other cover is not legible. Foll. 277: ka–ñña, ka–ḍhā³, 27 blank leaves: 304 foll. 109: ka–ñña, 7 blank leaves: Sut Mahāvā pāli to²; 305 foll. 168: ka–ḍhā³, 20 blank leaves, three of them sewn together with fol. ka, some are sewn and sticking together at the end and are damaged and broken into pieces, one leaf containing a Pāli text serves as blank leaf: Sut Mahāvā a(ṭ)ṭhakathā. The manuscript is extremely fragile and heavily damaged, especially in the middle; 305 foll. ṭā–ṭha, ṭhai and ḍhā³ are broken. 304 48 × 6 cm. 39,5 × 5,6 cm. 305 48,5 × 5,9 cm. 39 × 5,6 cm. 11 lines. 2 punch holes. In 304 a third hole has been made near the right one going through the text (foll. jhe to jhā³). Gilded. Very good handwriting. Marginal titles: 304 Sut Mahāvā pāli to². Underneath: Alay nan³ to² (fol. khā), Alay nan³ ma to² (every 6th and 12th fol. starting from fol. gū, and fol. ñña instead of fol. jhā³), Alay nan³ kusuil to² (all other foll. except fol. khū: Alay nan³ to² kusuil to²); 305 Sut Mahāvā a(ṭ)ṭhakathā on foll. ka–cī throughout, and from cu–ḍhā³ alternating with Sut Mahāvā a(ṭ)ṭhakathā pāṭh.

Underneath: Alay nan³ to² mi bhurā³, and on the right side: Siritilokaatularatanādevi mi bhurā³ kusuil to². Corrections, partly written with pencil: 304 foll. kī, khā, chu, cho and cho²; 305 foll. kam, khī, khai, ga, gā, ghā, ghi, gho, gho², gham, ña and ñño². Dated 304 sakkarāj 1212 khu (1850 A.D.) taj(!)oñ mun³ lachan³ 3 rak 4 ne¹ 2 khyak tī³ kyo²; 305 sakkarāj 1212 khu (1850 A.D.) natto² la p(r)añ kyo² 1 rag 4 hū ne¹ ne 3 khyag tī³. Donor: 305 (fol. dhā³ r right side and line 10) Siritilokaatularatanādevi mi bhurā³, i.e. Queen S., or Alay nan³ to² mi bhurā³, i.e. Queen of the Central Palace (cf. 207–213, 294–298, 308–310). Former owner: Mahā bhun kyo² tuik to² charā to² (wooden cover). Pāli. Prose.

304 Cod.Ms.Birm. 49. SuUB, Göttingen

Description see above, 304–305.

Dīghanikāya: Mahāvagga

The text is quoted Sut Mahāvā pāli to² in the manuscript.

Colophon (fol. ñña r line 7): nibbānapaccayo hotu.

sakkarāj 1212 khu taj(!)oñmun³ lachan³ 3 rak 4 ne¹ 2 khyak tī³ kyo² akhyim³ tvañ sut mahāvā pāli to² kui re³ kū³ rve¹ pri³ 'oñ mrañ saññ.

Mss.: 306; cf. 164.

CPD 2.1.

305 Cod.Ms.Birm. 49. SuUB, Göttingen

Description see above, 304–305.

Buddhaghosa: Sumāṅgalavilāsinī (Mahāvagga-aṭṭhakathā)

The ms. contains the second part of the Sumāṅgalavilāsinī commenting the Mahāvagga, the second part of the Dīghanikāya. The text is quoted Sut Mahāvā aṭṭhakathā (pāṭh) in the ms.

Colophon (fol. dham v line 5): The ms. contains the same patthanā as quoted in 298 (see also 308–310) starting with kui³ pā³ guṇ to² and ending with myha to² ve saññ (fol. dhā³ r line 8) and the sentence: krañ³ thve ññvaṭ proñ³ soñ soñ sādhu kho² ce sov.

(fol. dhā³ r line 9) *sakkarāj 1212 khu natto² la p(r)añ kyo² 1 rag 4 hū ne¹ ne 3 khyag tī³ akhyim³ tvañ Alay nan³ to² Siritilokaatularatanādevi mi bhurā³ mag phuil nibbān alui¹ ñhā cit to² krañ mū³ re³ kū³ pra ... kū rve¹ apri³ sui¹ rok pri.*

Mss.: Mand 79–81; Oldenb 25.

CPD 2.1.1.

306–307**Cod.Ms.Birm. 50.** SuUB, Göttingen

Collection of two texts. Palm leaf. Foll. 195: ka–jhū, ka–jo, 14 blank leaves; **306** foll. 102: ka–jhū, 6 blank leaves sewn together with foll. ka and jhū: Sut Mahāvā pāḷi to² pāṭh; **307** foll. 93: ka–jo, 8 blank leaves sewn together with foll. ka and jo: Sut Pāṭheyya pāḷi to² pāṭh. The ms. is extremely fragile and heavily damaged. In both mss. partly the foliation or/and the marginal title is/are damaged or broken off: **306** foll. ke, kai, kam, kha, khai, kho, kham, ṇa, nā, cī–jā, jī–jū, jo–jhī. Foll. khai and kho are broken into pieces; **307** foll. kī, kai, ko, from khi to je except gha, ṇa, ṇe, cū, jai, jo. **306** 48,5 × 5,7 cm. 39,5 × 5,3 cm. **307** 48,5 × 5,7 cm. 40,5 × 5,3 cm. 10 lines. 2 punch holes. Gilded and partially red painted. Very good handwriting. Marginal titles, presumably on all foll.: **306** Sut Mahāvā pāḷi to² pāṭh; **307** Sut Pāṭheyya pāḷi to² pāṭh (not on fol. ka). On **306** foll. kā r and jhu v, **307** foll. kā r and jai v on the left side: May to² bhurā³ charā to² Tejosārābhīghosapaṇḍitaḡaṇamahā(dhamma)rājādhīrājaguru dhammacetī, on the right side: Rvhe prañ(ñ) rān 'oñ mrañ³ van lay kuiñ³ mruī¹ cā³ Mañ krī³ mahā mañ³ khoñ kyo² thañ janī moñ nham kusuil. Corrections: **306** foll. kā, khū, cā. Dated **306** sakkarāj 1217 khu (1855 A.D.) nayum la chan³ ta rak ne¹ ne ta khyak tī³ kyo²; **307** no date. Donor: Rvhe prañ rān 'oñ mrañ³ van lay kuiñ³ mruī¹ cā³ Mañ krī³ mahā mañ³ khoñ kyo² thañ janī moñ nham (i.e. both Rvhe prañ ... mruī¹ cā³ Mañ krī³ ... kyo² thañ and his wife). Former owner: May to² bhurā³ charā to² Tejosārābhīghosapaṇḍitaḡaṇamahā(dhamma)rājādhīrājaguru dhammacetī. Pāli. Prose.

306**Cod.Ms.Birm. 50.** SuUB, Göttingen

Description see above, **306–307**.

Dīghanikāya: Mahāvagga

The text is called Sut Mahāvā pāḷi to² pāṭh in the ms.

Colophon (fol. jhū r line 8): *sakkarāj 1217 khu nayum[n] la chan³ ta rak ne¹ ne ta khyak tī³ kyo² akhyim³ tvañ Sut Mahāvā pāḷi to² kui re³ kū³ rve¹ pri³ i byā. nibbānapaccayo hotu.*

Mss.: **304**; cf. ¹64.

CPD 2.1.

307**Cod.Ms.Birm. 50.** SuUB, Göttingen

Description see above, **306–307**.

Dīghanikāya: Pāṭikavagga

The text is called Sut Pāṭheyya pāḷi to² pāṭh in the ms.

Colophon (fol. jo r line 7): *nibbānapaccayo hotu. akkharā ~ . idaṃ me puññaṃ samaṃ bhavantu. Sut Pāṭheyya pāḷi to² pāṭh re kū³ rve¹ pri³ pri.*

CPD 2.1.

308

Cod.Ms.Birm. 51. SuUB, Göttingen

Palm leaf. Wooden covers smeared with a kind of dirty glue (cf. 304–305, 309–310). Foll. 179: ka-ṇaṃ, 10 blank leaves partly broken into pieces. The ms. is extremely fragile and heavily damaged. In some foll. partly the foliation or/and the marginal title is/are damaged or broken off: foll. kā, ki-kū, cu. Only the right half of foll. dhe and dhai is extant. Fol. ṇaṃ is broken. From foll. dhe to ṇaṃ the left punch hole is enlarged and damaged. 48,7 × 5,9 cm. 38,5–39,5 × 5,6 cm. 11 lines; fol. ṇaṃ 10 lines. 2 punch holes. Gilded and partly red painted. Very good handwriting. Marginal title: Sup^a Silakkhan ṭikā. Underneath: Alay nan³ kusuil to² (except fol. khī: Alay nan³ to²). On foll. ka v and ṇaṃ r additionally on the left: Alay nan³ to² mi bhurā³, and on the right: Sīritilokaatularatanādevī kusuil to². Fol. ṭhe r bears big letters (koṇ³ ... [rest illegible]) written with a black colour stick across the text. Dated sakkarāj 1212 khu (1850 A.D.) tachoṇmun³ lachan³ 6 rak cane ne¹ 2 khyak tī kyo² 5 moṇ³. Donor: Sīritilokaatularatanādevī mi bhurā³, i.e. Queen S., or Alay nan³ to² mi bhurā³, i.e. Queen of the Central Palace (foll. ṇo² v line 2, ka v, ṇaṃ r; cf. 207–213, 294–298, 304, 305, 309, 310). Pāli. Prose.

Dhammapāla: **Dīghanikāyaṭṭhakathāṭikā** or **Linatthavaṇṇanā** (Silakkhandhavaggaṭikā)

The text is called Sup^a Silakkhan ṭikā in the ms. In the CPD we also find the title Sumaṅgalavilāsini-purāṇaṭikā, Linatthapakāsani I, and in the PTS edition its title is Dīghanikāyaṭṭhakathāṭikā Linatthavaṇṇanā on the title page and Linatthapakāsani on the text. In Geiger, §31, this text is wrongly ascribed to Sāriputta.

Colophon (fol. no² v line 1): *sakkarāj 1212 khu tachoṇmun³ lachan³ 6 rak cane ne¹ 2 khyak tī kyo² 5 moṇ³ akhyin tvaṇ Alay nan³ to² Sīritilokaatularatanādevī mi bhurā³ ka mag phuil nibbān alui ṇhā cit to² kraṇṇ nū³ re³ kū³ pru cu kui³ kvay to² mū ap so Sup^a Silakkhan ṭikā kui re³ kū³ rve¹ apri³ sui¹ rok pri.*

Then follows the same patthanā as quoted in 298 (see also 207–213, 305, 309, 310) starting with kui³ pā³ guṇ to² (fol. ṇo² v line 4) and ending with myha to² ve saṇṇ (fol. ṇaṃ r line 9) and the sentence kraṇṇ theve ṇṇivat proṇ³ soṇ³ soṇ³ sādhu kho² ce sov.

Mss.: cf. 309, 310, and also Mand 133.

CPD 2.1,11.

^a Sut

309–310**Cod.Ms.Birm. 52.** SuUB, Göttingen

Collection of 2 texts. Palm leaf. Wooden covers smeared with a kind of dirty glue (cf. **304–305, 308**); one cover bears the note Sac chin tuik, written with black paint. Foll. 274: ka-bo², 15 blank leaves; the foliation is irregular, but the text is correct: foliation sign dho² is double, foliation sign phā is missing, the foliation is corrected from foll. tā-bo² (ti-bam is corrected into tā-bo², the correction of bam has been forgotten); **309** foll. 161: ka-dhu, 6 blank leaves, 4 of them sewn together with fol. dhu: Sut Mahāvā ṭikā; **310** foll. 113: dhū-bo², 9 partly broken blank leaves are sewn together with foll. dhū, bo²: Sut Pātheyyavā ṭikā. The ms. is extremely fragile and heavily damaged; in several cases (foll. kā, thū-thai. dhe) the foliation is broken off or damaged. 48,5-48,8 × 6 cm. 39-39,5 × 5,6 cm. 11 lines. 2 punch holes. Gilded. Very good handwriting. Marginal titles: **309** Sut Mahāvā ṭikā; **310** Sut Pātheyyavā ṭikā; on both mss. underneath: Alay nan³ kusuil to². On **309** fol. dhu r, **310** foll. dhū v and bo² r additionally on the left side: Alay nan³ to² mi bhurā³, and on the right side: Sīritilokaatularatanādevī kusuil to². Dated: **309** no date; **310** sakkarāj 1212 khu (1850 A.D.) tamchoṇmum[n]³ lachan³ 11 rak 5 te³ ne¹ 3 khyak ti³. Donor (**309** foll. dhī r line 8 and dhu r, **310** foll. dhū v, bo v line 1 and bo² r): Sīritilokaatularatanādevī mi bhurā³, i.e. Queen S., or Alay nan³ to² mi bhurā³, i.e. Queen of the Central Palace (cf. **207–213, 294–298, 304, 305, 308**). Pāli. Prose.

309**Cod.Ms.Birm. 52.** SuUB, Göttingen

Description see above, **309–310**.

Dhammapāla: **Dīghanikāyatthakathāṭikā** or **Linatthavaṇṇanā** (Mahāvagga-ṭikā)

The text is called Sut Mahāvā ṭikā in the ms. For the title of the text cf. **308**.

Colophon (fol. dhī r line 8): Sut Mahāvā ṭikā saññ pri³ i. [kui³ pā³ guṇ to², mrat,] Alay nan³ to² Sīritilokaatularatanādevī mi bhurā³ ka mag phuil nibbān alui nhā cit to² kraññ nū³ re³ kū³ pru cu kui³ kvay to² mū ap so Sut Mahāvā ṭikā pāṭh kui re³ kū³ rve¹ apri³ suiv¹ rok to² mū pri³ i.

Then follows the same patthanā as quoted in **298** (see also **207–213, 305, 308, 310**) starting with kui³ pā³ guṇ to² (fol. dhī r line 10) and ending with myha to² ve saññ (fol. dhu r line 5) and the sentence kraññ thve ññvat pyoñ³ soñ³ soñ³ sādhu kho² ce so².

Ed.: **Dīghanikāyatthakathāṭikā Linatthavaṇṇanā** by Dhammapāla, ed. Lily de Silva, vol. II, Pali Text Society, London 1970.

Mss.: cf. **308, 310**; for mss. in other catalogues see **308**.

CPD 2.1,11.

310**Cod.Ms.Birm. 52.** SuUB, Göttingen

Description see above, **309–310**.

Dhammapāla: **Dīghanikāyatthakathāṭikā** or **Linatthavaṇṇanā** (Pāṭikavagga-ṭikā)

The text is called Sut Pātheyyavā ṭikā in the ms. and Pāthikavaggaṭikā in the BSC edition. For other titles of the text see **308**.

Colophon (fol. bo r line 11): Sut Pātheyyavā ṭikā pāṭh prī³.

(fol. bo v line 1) *sakkarāj 1212 khu (1850 A.D.) taṃchoṇṇum[n]³ lachan³ 11 rak 5 te³ ne¹ 3 khyak i³ akhyim tvaṇ Alay nan³ to² Siritilokaatularatanādevi mi bhurā³ ka mag phuil nibbān alui nhā cit to² kraññ nū³ re³ kū³ pru cu kui³ kvay to² mū ap so Sut Pātheyyavā ṭikā pāṭh kui re³ kū³ rve¹ aprī³ sui¹ rok prī³.*

Then follows the same patthanā as quoted in **298** (see also **207–213, 305, 308, 309**) starting with kui³ pā³ guṇ to² (fol. bo v line 3) and ending with myha to² ve saññ (fol. bo² r line 7) and the sentence kraññ thve ññvat pyoṇ³ soṇ³ soṇ³ sādhu kho² ce sov.

Ed.: **Dīghanikāyatthakathāṭikā Linatthavaṇṇanā** by Dhammapāla, ed. Lily de Silva, vol. III, Pali Text Society, London 1970.

Mss.: cf. **308, 309**; for mss. in other catalogues see **308**.

CPD 2.1.11.

311

Cod.Ms.Birm. 53. SuUB, Göttingen

Palm leaf. Foll. 11: ka–ko², kaṃ; 1 title foll., 1 blank leaf. Blank leaves slightly damaged. 48 × 6,1 cm. 37,5–39 × 5,3 cm. 10 lines. 2 punch holes. Gilded and partially red painted. Very good handwriting. Marginal title: Mahāsatipa<ṭ>thāna sut (fol. ka), Satipa<ṭ>thān (foll. kā–ko²). Title leaf: Mahāsatipa<ṭ>thāna sut. Corrections on foll. kū r, ke r and v. No date. Scribe: Moṇ Khā. Pāli. Prose. Fol. kaṃ which is written by a different scribe does not belong to the text. It quotes the Dhammapada verses 153 and 154 and extracts from the Paccayākāra-vibhaṅga of Vibhaṅga, pp. 138ff. of the PTS edition.

Mahāsatipaṭṭhānasutta

This manuscript contains the text of the Mahāsatipaṭṭhānasutta of the Dīghanikāya (DN 22).

Colophon with the scribe's patthanā: Mahāsatipa<ṭ>thānasuttaṃ navamaṃ.

i cā re³ ya, mrat puñña kroṇ³ bhava Moṇ Khā saṃsarā mhā, addhe mahaddhane kute jāyate kulam uttame dalidde pi na jāyeyya, hinne kule na jāyate hu so pāli nhaṇ aññi praññ cuṃ pā lui i. pu, di.

Mss.: **181, 312, 314**; for mss. in other catalogues see **177**.

See CPD 2.1.

312

00.57f. MfV, München

Palm leaf. Foll. 10: kai-khī, one damaged fol. without foliation. 49,7 × 5,5 cm. 40 × 5,2 cm. 7 lines. 2 punch holes. Partially gilded. Good handwriting. Dated sak<ka>ra(!)j 1190 (1829 A.D.) praññ pyāsuiv la chan suṃ rak tanañlā ne¹ ne mvan ti akhyin tvañ. Pāli. Prose.

Mahāsatiṭṭhānasutta

A fragment of the Mahāsatiṭṭhānasutta. The beginning portion is missing. The broken fol. corresponds to DN vol. II, pp. 292–293 and the rest to pp. 301–315 of the PTS edition.

The colophon of the manuscript runs as follows:

Mahāsatiṭṭhānasuttam niṭhitam. sakraj 1190 praññ pyāsuiv la chan suṃ rak tanañlā ne¹ ne mvan ti akhyin tvañ satipathān pāli to² kuiv re kū rve¹ pri praññ¹ cum pri. re ra so akyuiv kroṇ¹ noñ lā lat tan¹ so Arimideyya Bhurā sikhāñ pvañ to² mū so akhā lak ū cho cvā phū tve ra rve¹ nibbān khyam sā mrat kuiv ra pā luiv i. i koñ mhu i akyuiv kuiv laññ charā mi bha tuiv mha ca rve¹ suṃ chay ta bhūm[m] nhuik ne le kuṃ so lū nat brahmā sattavā apoñ tuiv kuiv laññ amyha ve pā i. amyha akyvanup nhañ¹ ta kva ra kya saññ phrac ce sov. Vasundhare rhañ mre kri ā tuin krā pā i.

Mss.: 181, 311, 314; for mss. in other catalogues see 177.

See CPD 2.1.

313

Hs.or. 3656. MIK, Berlin

Palm leaf. Foll. 16: ka-khī (first and last foll. are tied together with some blank leaves). 48 × 5,7 cm. 40 × 5 cm. 9 lines. 2 punch holes. Good handwriting. Title on the first fol. and on the margin: Satipatthān kok. Dated sakkarāj 1228 khu (1867 A.D.) takū la chan 2 rak sokrā ne¹ ne suṃ khyak tī³ akhyin tvañ. Donor noted on the left side of the first fol.: Pan³paitan³ rap ne takā Kui Rvhe Moñ. Burmese and Pāli. Prose and verse.

Mahāsatiṭṭhān akok (Mahāsatiṭṭhānasutta nissaya)

Beg. (fol. ka v): namo tassa ~. mrat cvā Bhurā sakhañ saññ Kuru tuiñ vay krā³ so khre rhi so lū sā³ cā³ so Bh(!)orisāda bhilū³ kui chumma rā phrac so kroṇ¹ Kammāsadhamma amañ rhi so niguṃ³ nhuik satañ³ suṃ³ ne to² mū i. thui sui¹ ne to² mū so akhā nhuik rāga aca rhi so aññac akre³ tui¹ phrañ¹ laññ³ koñ³, abhijjhāvi-samalobha aca rhi so kilesā tui¹ phrañ¹ laññ³ koñ³, ññac ññū³ so cit rhi kun so sattavā tui¹ i cit aññac akre³ kui athū³ sa phrañ¹ cañ kray ce khrañ³ akyui³ ñhā laññ³ koñ³, cui³ rim khrañ³ soka mi³ kui lvan mrok pay phyok khrañ³ akyui³ ñhā laññ³ koñ³, ñui kyve³ mañ tan so parideva mi³ kui alvan pay phyok khrañ³ akyui³ ñhā laññ³ koñ³, kuiy i chañ rai khrañ³ dukkha mi³ kui ñrim ce khyup ce khrañ³ akyui³ ñhā laññ³ koñ³, cit nhac lum³ ma sā yā khrañ³ thip lam¹ khrañ³ domanassa mi³ kui ñrim ce

khyup ce khrañ³ akyui³ ñhā lañ³ koñ, ariya mag kui ra ce khrañ³ akyui³ ñhā laññ³ koñ³, asaṅkhata dhāt nibbān mrat kui myak mhok pru ce khrañ³ akyui³ ñhā laññ³ koñ³, ī sui¹ ā³ phrañ 7 pā³ aprā³ rhi so akyui³ thū³ akyui³ mrat tui¹ kui ra ce tat so satipaṭṭhān trā³ to² mrat sañ kā³ kāyānupassanāsatiṭṭhān, vedanānupassanāsatiṭṭhān cittānupassanāsatiṭṭhān, dhammānupassanāsatiṭṭhān ā³ phrañ¹ 4 pā³ aprā³ rhi i.

End (fol. khi r):

satidhamma, vicaya nhañ¹,
viriyapīti, passaddhi hu,
samādhupekkhā 7 phrā tvañ,
kroñ khyā mhaṃ bhi saticatu,
pañcupekkha vicayapassad,
pvā³ mhat satta, viriyapīti,
samādhi kā³ pvā³ bhi chai¹ tac cī pañ tañ³.

Satipaṭṭhān akok adhippāy prī³ i.

ñāṇ javana mui³ lay la sui¹, thvañ³ pa ta ve ve,
paramat sabho vīthi jo kui mano cit mhā khve lo¹.
rvhañ³ rvhañ³ ve saññ cim³ rvhe sarak pañ,
yañ³ arip 'ok lū ta yok sañ mhin³ rhok pyo² saññ svañ sui¹.
rhe³ bhavañ sañ atita ññā mha lyho lhā,
sī³ mhañ¹ vā sañ pamā bhavaṅgacalana tañ³.
mre sui¹ kya sañ lum³ lha vañ³ vañ³ vā,
bhavaṅgupaccheda yañ³ kāla nhañ¹, mukhya tū sañ sā tañ³.
nui³ so khā lyhañ mhan cvā āvajja,
toñ mrok krañ¹ cañ sī³ kui mrañ lyhañ viññāṇ cakkhu kya i.
ta phan tha rve¹ kok sañ mhā,
sampaṭicchana ī kicca nhañ¹ ara tū sañ sā tañ³.
cim³ mhañ¹ vā kui se khyā ma chip,
santīraṇa tve³ to cha rve¹ mhat kra vuṭṭho sā tañ¹.
cā³ so khā lyhañ mhan cvā jo ara,
kāma phrac han 7 tan sañ amhan ekam kya i.
thui prañ mha sañ tadāruṃ,
jo i atu ārumpru sañ 2 khu vañ le tuṃ rhañ.
cā³ rve¹ kun sañ sarak sī³,
ta phan 'ip le atite sui¹ re rañ bhavañ cī³ i.
lhañ bhī³ lim¹ sañ upamā, chī mī³ roñ vā,
vañ³ lyhan phrā sañ mhan cvā ta sak lum³ sā tañ³.
ñāṇ phrañ sum³ rve¹ nhac lum³ puik kra pā.
paramat paññat cap rve¹ min¹ ho,
sabho khai cvā si ap rā sañ,
kyam³ ṭikā pamā nhuñ³ pe tai¹ jo vithi puñ.

After this, the text of the three stanzas no. 165–167 from Lokanīti (see PNTB p. 84) together with their nissaya are inserted in the manuscript.

sakkarāj 1228 khu takū la chan 2 rak sokrā ne¹ ne suṃ khyak tī akhyin tvaṅ Satipaṭṭhān nissya re kū rve¹ prī³ oṅ mraṅ pā [luī] i.

The author of this nissaya on the Mahāsatipaṭṭhānasutta is unknown. Many explanations in the text are based on quotations from Buddhaghosa's Visuddhimagga.

For a different nissaya see 177.

Mss.: cf. 177; for mss. in other catalogues see 177.

314

Cod.Ms.Birm. 54. SuUB, Göttingen

Palm leaf. Foll. 16 and 1 recto side: ka–khī r (continued in 315); title fol. and fol. ka tied together. Edges slightly damaged. 49,7 × 5,6 cm. 40,5 × 4,7 cm. 8 lines. 2 punch holes decorated with circles of 1,7 cm in diameter. Good handwriting. Marginal title: Satipa(ṭ)ṭhān pāṭh (foll. ka–khī), Satipa(ṭ)ṭhān pāṭh pāli (fol. khī r). Title on title fol.: Satipa(ṭ)ṭhān pāṭh Anamatagga sut pāṭh. Corrections on foll. ku v, kai v, kaṃ v, kā³ v. Dated sakkarāj 1212 khu (1850 A.D.) nat-to² la praṅ¹ kyo² 14 rak aṅgā ne¹ ne ma vaṅ mhī. Scribe: Ū³ Dīsāra. Pāli. Prose.

Mahāsatipaṭṭhānasutta

This manuscript contains the text of the Mahāsatipaṭṭhānasutta of the Dīghanikāya (DN 22).

We quote here 2 introductory verses and the colophon with the scribe's patthanā:

Beg. (fol. ka v): namo tassa ~.

yu[ñ]ñjantā ve sakhāyasmim santā suttesu bhāsīte
ra[m]mayimsu sīve jāti jarāmaraṇasamkhave
sokadukkhādīnaṃ santā nelabbhaghanivāraṇaṃ
nyāyassa adhiga[m]māya nibbānassa visuddhiyā
ekāyanaṃ varamaggaṃ suttantaṃ taṃ bhaṇāmahe

End (fol. khi v line 6): Mahāsatipa(ṭ)ṭhānasuttaṃ ni(ṭ)ṭhitam

punnen¹ etena so 'ham nīpunam atisato samparāye ca tiṭṭho
dakkho di(ṭ)ṭhijupaṅṅo avikalaviriyo bhogo vā samvibhāgī
tikkho sūro ṭhitattho sapparāhitacāro dīghajivi arogo
daṅṅo vaṇṇoghasassi atibalavadharo kittimā khantupeto
saddho dātaṅgupeto paramasīridayo di(ṭ)ṭhadhamme viratto
lajji kalyānamitto abhiratta kusalo pañcasilābhirakkho
apiccho appakodho ativujhadayo iddhimā appameyyo
pāsamsō pemavāco sujanaguṇavidū māmako so bhavēyyaṃ

ī cā prī³ sac sakkarāj nhac kā³ 1212 khu nat-to² la praṅ¹ kyo² 14 rak aṅgā ne¹ ma vaṅ mhī satipaṭṭhān kuiv re³ rve¹ prī, 'oṅ mraṅ saṅ. sādhu nat lū kraṅ phrū chva chva kho² ce sov.

Mss.: 181, 311, 312; for mss. in other catalogues see 177.

See CPD 2.1.

Palm leaf. Foll. 6 and 1 verso side: khī v–kho² (continued from 314); 1 blank leaf tied together with last fol. Edges slightly damaged. 49,7 × 5,6 cm. 40,5 × 4,7 cm. 8 lines. 2 punch holes decorated with circles of 1,7 cm in diameter. Good handwriting. Marginal title: Anamatagga sut and Anamatagga sut pāṭh. Corrections on foll. khe v, khai r. Dated sakkarāj 1212 khu (1850 A.D.) prāsui la san^{3c} 2 rak krāsapate³ nam nak ta khyut tī akhyin tvañ. Scribe: Ū³ Dīsāra. Pāli. Prose.

Anamataggasamyutta (Saṃyuttanikāya)

This manuscript contains the text of the first chapter of the Anamataggasamyutta in the Nidānavagga, Saṃyuttanikāya (pp. 178–186 of vol. II of the PTS edition).

We quote here the colophon with the scribe's patthanā and its nissaya (fol. kho line 2):

Anamattagga sut ta chay pāli to² pri³ pri. sabbam ārogyam byādhipariyosānam sabbam yoppanam^a jarāpariyosanam sabbam jīvitam maraṇapariyosānam sabbo yeva lokasannivāso, jātiyā anugato, jarāya anusato, byādhinā abhibhūto <marañena>^b abbhāhato. bhonto parisā, 'ui parissat tuiv¹, sabbam, alum³ cum so, ārogyam, anā ma rhi khyañ³ sañ, byādhipariyosānam, anā rogā lyhañ achum³ rhi i, sabbam, alum³ cum so, yoppanam^a, arvay achañ saññ, jarāpariyosānam, 'ui khyañ³ lyhañ achum³ rhi i, sabbam, so, jīvitam, asak rhañ khyañ³ sañ, marañapariyosānam, se khyañ³ lyhañ achum³ rhi i, sabbo yeva, alum³ cum sā lyhañ phrac so, lokasannivāso, lū tui¹ i ne rā kui, vā, lū apon³ kui, jātiyā, paṭisandhe ne khyañ³ sañ, vā, ne khyañ³ phrañ¹, anugato acañ luik i, jarāya, 'ui khyañ³ sañ, vā, 'ui khyañ³ phrañ¹, anusato, rac pat i, bhyādhi<nā> nā khyañ³ sañ, vā, phrañ¹, abhibhūto, alvham nhit cak i, marañena, se khyañ³ sañ, vā, phrañ¹, abbhāhato, ññhañ³ chai i.

ī cā re³ sac apri³ nhac kā³ sakkarāj 1212 (1850 A.D.) khu prāsui la san^{3c} 2 rak krāsapate³ nam nak ta khyak tī akhyin tvañ Anamatagga tvañ hut ta chay sut kui re³ kū³ rve¹ pri³ sañ. ī koñ³ mhu kui sādhu nat lū krañ phrū chva chva kho² kya ce sov.

Mss. : for Nidānavagga mss. see Mand 49, 52; Oldenb 1.10; Palace 3 (24, 25), 22 (12), 66 (160).

See CPD 2.3.

^a yobbanam

^b So in the nissaya.

^c chan³

Palm leaf. Foll. 16: ka–kha, 1 title fol. sewn together with fol. ka, 2 title foll. at the end sewn together and without foliation. Slightly damaged at the right corners. Fol. kū r smeared with red paint. 51 × 4,8 cm. 45 × 4,3 cm. 5 lines (fol. kha v 6 lines). 2 punch holes. Well legible but clumsy handwriting. Marginal title: fol. ka v Añ(!)antalakkhaṇa sud(!) on the left side and Anantalakkhaṇa sud(!) on the right side; fol. kha v Añ(!)antalakkhaṇa sud(!) on the left side

and An(!)antalakkhaṇa sud(!) pāṭh nissya on the right side. The title fol. bears the title Anattasut and the note Dā Ū(!) 'Inda cā, and upside-down Anattalakkha(ṇa)sutta niṭṭhita; the 2 title foll. at the end have An(!)antalakkhaṇa sud(!) on both foll., one third of a line with attempts at writing on one fol., and on the other fol. Anattalakkha(ṇa) sut prī i written upside-down. Corrections on foll. ki, ko. No date. Former owner: Ū³ 'Inda. Prose. Pāli and Burmese.

Anattalakkhaṇa sut pāṭh nissaya

The ms. contains first the Pāli text (foll. ka v–kī v line 1) which can be found in vol. III, pp. 66–68, of the PTS edition of the Saṃyuttanikāya with the title “Pañca”, and in the 2nd vol. (Khaṇḍha- and Saḷāyatanavagga) of the BSC edition of the Saṃyuttanikāya with the title “Anattalakkhaṇasutta” (pp. 55–56). Then follows the Burmese commentary, the author of which is not mentioned in the ms.

Beg. of the nissaya (fol. kī v line 1): bhante Kassapa, arhaṇ Mahākassapa, it(!)aṃ suttam, i anattasut-to² kui, me mayā, Ānanda therena, nā Ānandā math(e)r saṇ, evaṃ, i sui, suttam, krā³ ra luik i, ekaṃ, ta so, samayaṃ, acha nhuik, bhagavā, phurā³ mrat cvā saṇ, Bārānasīyaṃ, Bārānasī praṇ i anī nhuik, Is[s]ipad(!)ane, ras[s]e tui i kraṇ laṇ rā phrac so, Mig[g]ladāye, samaṇ sā³ dui ā³ bhe may raṃ phrac so, Migadāvum[m] to nhuik viharati, ne to² mū i.

End (fol. kha r line 3): idaṃ vacanaṃ, i sui so tarā³ cakā kui, bhagavā, phurā³ sikhaṇ saṇ, avoca, min to² mū prī, pañcavaggiyā, 5 yok kuṃ so, bhikkhū, rahan tui atta[m]manā, nhac lui vam mrok kuṃ saṇ phrac rve¹, bhagavato phurā³ mrat cva i, bhāsitaṃ, ho to² mū so tarā³ to² kui, abhinand(u)nti, alvaṃ nhac lui vam mrok kuṃ i. imasmī^a ca pana vey(y)āraṇasmī^a, i veyyākarun kui, anattalakkhaṇasuttam, anattalakkhaṇa sut kui, bhiñcamāne^b, ho to² mū saṇ rhi so², pañcavaggiyānaṃ, pañcavaggi nā³ yok acu phrac kuṃ so, bhikkhūnaṃ, rahan tui ā³, anuppādāya, taṇhā diṭṭhi tui kui ma phrac cin so ṇhā, ārum[m] ā³ phraṇ ma yū mū rve¹, āsavehi, āsavo tarā³ tui mha, cittāni, cit-tui saṇ, vimucci(m)s[s]u[m], lvaṃ kuṃ prī. anattalakkhaṇa sut nissaya kui, re kū rve¹ prī saṇ, niṭṭhitaṃ. circaṃ d(!)iṭṭhatu sāsane, nibbāna-paccayo hotu, akkharā ~, ca di, pu, ā.

There are several rather modern commentaries on this sutta of the Saṃyuttanikāya, viz. of Layti charā to² Rhaṇ Ñāna (1846–1923 A.D.; see Dhammacakrā pāṭh nissaya nhaṇ¹ Anattalakkhaṇa sut pāṭh nissaya, ed. Paññāmañjū piṭakat cā 'up chuiṇ kri³, Rankun 1963, pp. 69–88), of Ma ñe³ charā to² (1864–1954 A.D.; see Ganthav 138–139), and of Vajirārāma charā to² Rhaṇ Paññāsiri (1830–1908 A.D.; see Ganthav 111–113). It is probable, however, that either Aṭṭhama Ññoṅkan charā to² Rhaṇ Cakkinda alias Ū³ Budh (1787–1842 A.D.; see Ganthav 77–79, esp. no. 47 [mispr. 57], and above, ¹132) is the author, or it represents a still earlier work.

Mss.: 178; for mss. in other catalogues see 178.

^a -smim

^b bhaññamāne

Gilded. Very good handwriting. Marginal title: Dhammapada pāli to² nisya (foll. khī-khai, kho²-nā³) and, erroneously, Dhammapada aṭṭhakathā nisya (fol. kho). 1 blank leaf bears the notes: Dhammapada pāli to² nisya, khi, aca, nā³ achuṃ³, 10 kroṇ³ pe, and upside-down: Dhammapada pāli to² nisya, both written with pencil. No date. Date of donation (fol. khi): 1269 khu (1907 A.D.) tachoṇ³mum³ lachan 2 rak ne¹. Donor (fol. khi): Mo²lamruin mru¹ Añva kyoṇ³ bhun bhurā³ Ū³ Cārīta ṛ arammikadhammasaṃghika^a lhū ṛ. Former owner (fol. nā³): Añva kyoṇ³ arammikadhammasaṃghika^a lhū ṛ. See also 183. Pāli. Burmese. Pāli verse and Burmese prose.

Dhammapada pāli to² nissaya

We quote here a small part from the beginning and end of the complete text of the Burmese commentary, the Pāli text seems to have been given on the missing foll. ka-khā.

Beg. (fol. khi): namo tassa ~. dhammā, cetasik nāmakkhandhā tarā³ suṃ pā³ tui¹ saññ, manopupp(!)aṅgamā, paṭighasampayut cit lyhañ rhe svā³ rhi kuṃ ṛ, manose<t>-thā, paṭighasampayut cit lyhañ akri³ amrat rhi kuṃ ṛ, manomayā, paṭisampayut cit phrañ¹ prī kuṃ ṛ, padu<t>thēna, āgantuka phrac so, abhijjhā aca rhi so aphrac tui¹ phrañ¹ phyak chī ap prī so, vā, āgantuka phrac so abhijjhā aca rhi so aphrac tui¹ sañ phyak chī ap prī³ so, manasā, paṭighasampayut cit phrañ¹, ce bhāsati vā, akay rve¹ laññ³ vacīdu<c>caruik kui chui nra³ aṃ, ce karoti vā, akay rve¹ laññ³, kāyadu<c>caruik kui pru nā³ aṃ ta so, thui sumpā³ aprā³ rhi so ducaruik kroṇ¹.

End (fol. nā³ line 5): vosito, nibbān sui¹ rok ṛ, muni, arahatta mag paññā phrañ¹ mona ṛ aphrac sui¹ rok saññ ṛ aphrac nañ¹ muni maññ ṛ, sabbavositavosānaṃ, aluṃ³ cuṃ 6 kilesā tui¹ ṛ achuṃ³ phrac 6 arahatta mag paññā taññ³ hū so satañ³ kui suṃ³ prī³ so, taṃ puggalaṃ, thui pugguīl kui, brahmaṇaṃ^b, brahmaṇa^b hū rve¹, brūmi, ho to² mū ṛ, Vedahitabrahmaṇavatthu^c, 40, brahmaṇavaggo^b, saññ, chabbīsatisimo, nhac chai khrok khu mrok taññ³, ta naññ³ kā³, chabbīsatisimo, nhac chai khrok khu mrok so, brahmaṇavaggo^b sañ, ni<t>thito, prī³ prī³. nibbānapaccayo hotu. pu, di, ā, nhañ¹ prañ¹ cuṃ pā lui ṛ.

The author of this commentary on the Dhammapada is not mentioned, and we are not in the position to decide who of the three authors quoted in the reference works has written this nissaya: Aṭṭhama Ñṇonkan charā to² Rhañ Cakkinda alias Ū³ Budh (1787–1842 A.D.; see Ganthav 77–79, esp. no. 53, and above, ¹132), or Saṅgajā charā to² Rhañ Aggadhamma (1815–1886 A.D.; his work was finished in 1846 A.D.; see Ganthav 95–96, esp. no. 5; MÑM 59), or Mañ³ kri³ Mahāsiriṇṇeyasū Ū³ Yam (1815–1892 A.D.; his work was written in 1859 A.D.; see Ganthav 243–244, esp. no. 23; MÑM 58; Piṭ-sm 505; for the authors see also above, pp. ¹XII–XIV).

Ed.: 9 editions in MÑM 59, 2 editions in BB 8.

Ms.: PMT I 244 (Or. 6454 A).

^a ārāmika^o

^b brāh^o

^c Devahitabrāh^o

318 Cod.Ms.Birm. 12. SuUB, Göttingen

Palm leaf. Foll. 15: kho²-gho, one title fol., one blank leaf and one fol. cho² which contains the colophon of Pātimokkha nissaya and the date. 48,1 × 5,3 cm. 38,7 × 4,9 cm. 8 lines. 2 punch holes. Partially gilded. Good handwriting. Title on the title leaf: Janak[k]a pāli; marginal title: Mahājanak[k]a pāṭh. Some corrections on fol. go². No date. Pāli. Prose.

Buddhaghosa: Mahājanakajātaka-vaṇṇanā

The text of the ms. corresponds to that of Fausbøll's edition, vol. VI, pp. 30–68.

319 Cod.Ms.Birm. 13. SuUB, Göttingen

Palm leaf. Foll. 10: kā, ku-kā³, khā³; foll. ka, ki, kī and kha-kham are missing. Damages on foll. kā, ku-kai. 1 fol., Telugu script and language. Size 47,1 × 3,2 cm; damaged at the edges; 6 lines; 2 punch holes. 50 × 5,7 cm. 41,3 × 4,7 cm. 8 lines. 2 punch holes. Gilded. Good handwriting. Marginal title: Maho nissaya. No date. Pāli and Burmese (nissaya). Prose.

Maho² nissaya (Umaṅgajātaka-vaṇṇanā nissaya)

Beg. (fol. ka r): pañño, rhañ so paññā laññ rhi to² mū ñ. javanapañño, lyañ so paññā laññ rhi to² mū ñ. tikkhapañño, thak so paññā laññ rhi to² mū ñ.

End (fol. khā³ v): thokaṃ, ataṃ ñay, chiddhe, apok suiv, pavesetvā, svañ rve¹, kilittāni, puiv rva tuiv ñ, nikkhanathāne, thvak rā arap nhuik, ṭhapesi, thā³ pe ñ. kiñcillakā, puiv³ rva tuiv¹ saññ, madhugandhena, pyā¹ anan¹ phrañ¹, nikkhamitvā, thvak le rve¹, mañimhi, pattamrā thai (...)

This is an incomplete nissaya of Mahā-ummaggajātakavaṇṇanā which explains the Jātaka text of Fausbøll's ed. vol. VI, pp. 329–335 and 340. For a different nissaya see ¹⁷³.

320 Cod.Ms.Birm. 57. SuUB, Göttingen

Palm leaf. Foll. 51: ñe-jho (incomplete), 5 blank leaves sewn together with fol. jho. Damage on the right side of some blank leaves. 46,7 × 5,6 cm. 37 × 5 cm. 9 lines (fol. jhe r 8 lines). 2 punch holes. Gilded and partially red painted. Very good handwriting. No regular marginal title. On fol. ju r Janakka pāṭh nak scratched in with different script; some drawings of simple ornaments and attempts at writing esp. of the abbreviation ñ on the left and right side of some foll., and corrections of the foliation. On foll. ño r and ño² v Moñ Pan Ññui, and on fol. ñā³ v Kui Moñ Moñ, both written with pencil. Dated sakkarāj 1215 khu (1854 A.D.) tapui¹tvañ lachan 9 rak aṅgā ne ña khyak tī³ akhyim³ tvañ. Pāli. Burmese. Pāli verse and prose, Burmese prose.

Mahājanaka jāt nissaya

The text is called Mahājanak[k]a nissaya in the colophon.

This fragmentary ms. contains the nissaya on the Mahājanakajātaka (no. 539; Fausbøll's ed. vol. VI, pp. 30–68). It seems that the missing part of the ms. contains the Pāli text and the beginning portion of the nissaya which renders the first ten lines of the Pāli text (see Fausbøll's ed. vol. VI, p. 30, lines 15–25).

Beg. (fol. nr line 1): -nakka mañ³ saññ, tassa, thui amat i, punap<p>un[n]aṃ, aphaṃ ta lai lai, kathaṃ cakā³ kui, sutvā, krā³ rve¹, gaṇhiṭ<t>hassa^a, ññi Pola ā³, sin[n]ehaṃ, khyac khyāñ³, kui, bhintivā^b, phrat rve¹, Polajanak[k]aṃ, Polajanak kui, sañkhalikāhi, saṃ khre khrañ³ tui¹ phrañ¹, bandhāpetvā, nhoñ phvai¹ ce rve¹, rājanivesanato, mañ³ 'im mha, avidūre, ma nī³ ma ve³ so, thāne, arap nhuik, ekasmim, ta[m] choñ so, gehaṃ^c, 'im nhuik, ṭhapetvā, thā³ rve¹, ārakkaṃ, acoñ¹ arhok kui, katvā, pru rve¹, ṭhapesi, thā³ pe i.

End (fol. jhe v line 9): mātāpitaro, ami apha tui¹ saññ kā, mahārājakulāni, mrat so sāgī^d vañ mañ³ tui¹ saññ, ahesuṃ, phrac kuṃ i, Ariṭ<t>hajanak[k]aputto, Ariṭ<t>hajanak[k]a mañ³ i sā³ phrac so, Mahā[maj]janak[k]amahindo, pana, Mahajanak[k]a mañ³ krī³ saññ kā, aha[m]m eva, nā bhurā³ saññ sā lyhañ, sammāsambuddho, koñ³ so akhrañ³ arā phrañ¹, mi mi alui lui saccā le³ pā³ tarā³ tui¹ kui, si ce prī³ saññ phrac rve¹, loke, lū nhuik, udapādi, thañ rhā³ phrac to² mū i, dutiyaṃ, nhac khu mrok so, Mahajanak[k]a nissayaṃ, Mahājanak[k]a jāt nissaya saññ, niṭ<t>hitam pariṇaṃ, prī³ praññ¹ cuṃ i.

etena icchite adhaṭhā^e, muñjanti^f sevatakājana^g
tān^h eva mama jātisū, icchitattho [samicchatattho]
samicchatūti.

etena, i cā pru so jāt nissaya kroñ³, icchite, alui rhi ap so, attho, anak kui, sotujanā, cā sañ sā³ tui saññ, puñjhanti, si kuṃ i, tena atthena, thui sui lui ap so anak kui, si ce nhuin so nhā, pru so nissaya koñ³ mhū kroñ laññ³ koñ lyhañ, mama, nā i, jātisū, aphaṃ tui¹ nhuik, icchitattho, luiv ap so akyuiv³ rhi saññ, samicchatu, praññ cuṃ sa tañ.

javanatikkha (?)
gambhiyahāsapaññāvāⁱ
piṭakāni ca bedāni [ca]
pakuto dhammatā bhava

javanatikkha gambhiyahāsapaññāvā, lyhañ so paññā, thvan tok pa so paññā, khiñ amā ma rhi so paññā nhañ¹ praññ¹ cuṃ saññ phrac rve¹, piṭakāni ca, piṭakap suṃ³ bhūṃ tui¹ laññ³ koñ, bedāni ca, bedañ le³ bhūṃ tui¹ laññ koñ, pakuto, le¹ lā saññ, bhava bhavāmi, phrac ra pā lui i.

lū rhañ tā kā, mrā³ evā pran¹ pvā,
mhat sā³ cin nhā, i saññ cā kui,
re pā ra sā, akruī³ ā³ nhañ¹ (?),
rhaññ lyhā³ bhava, phrac sa myha vay,
apāy le³ rvā, kañ lvat pā rve¹,

lū rvā nat thaṃ, cuṃ caṃ lū³ lā,
 phrac le rā saññ, ma naṃ¹ caññ³ cim,
 khyam³ ñrim sukha, krvay va khyam sā,
 lui rā ma ta, praññ¹ cuṃ lha lyak,
 asak tarā, khandhā mrañ rhaññ,
 taññ saññ pat lui, bhuṃ krak sa re,
 tak sac ne sui¹, ce re ma khyā,
 nā³ pā³ rān su, ma pru vaṃ¹ rhoñ,
 sū to² koñ³ tui¹, alon³ takā,
 ton³ kuṃ rā saññ, paṭhanā chum,
 āyuvaṇṇa, sukhabala,
 bhava ma khyā³, cak le³ pā³ tvañ,
 ññā³ ra saññ sā, phrac le pā lyak,
 thak myak paññā, aṭṭhārasa,
 sippa lum³ khyui, tat myui³ cuṃ rve¹,
 suṃ bhuṃ nhuik tvañ, phak ma mrañ saññ,
 lū tvañ thañ rhā, patta mrā³ pallañ,
 ne¹ ko² pañ tvañ, le³ añ saccā,
 pu di ā³ nhañ¹, mrat cvā mi tai,
 pvañ¹ saññ¹ pvai tvañ, ma lvai phū³ tve¹,
 phrac ra rve¹ lyhañ, mrat rhañ pañ laññ,
 mrañ lyhañ karuṇā, cetanā nhañ¹,
 saddhā lha bhi, ehi bhikkhū,
 kho² to² mū lyhañ, mak re cañ rve¹,
 lyhañ cvā mrat mvan, thvañ nibbān kui.

mrañ cvā khaṇa rok ce sov. imāya dhammānudhammapaṭipattiyā, Buddham pūjemi.
 imāya dhammānudhammapaṭiyā dhammaṃ pūjemi. imāya dhammānudhammapaṭi-
 pattiyā saṃghaṃ pūjemi. imāya dhammānudhammapaṭipattiyā, ī lokuttarā tarā³ kui³
 pā³ ā³ lyho² so akrañ¹ phrañ¹, Buddham, mrat cvā bhurā³ kui, pūjemi, pujo² pā ī.
 dhammaṃ, kui, pūjemi, ī. saṃghaṃ, kui, pūjemi, ī. Buddham dhammaṃ suṃ³ kho
 chui. akkharā ~.

*ī cā prī lhaç sakkarāj kā³, 1215 khu, tapui¹lvai lachan 9 rak 3 aṅgāne ña khyak tī³
 akhyim³ tvañ Mahājanak[k]a nissya kui re³ kū rve¹ prī, prañ¹ cuṃ pā ī rhañ. cijam¹
 tiṭṭhatu. jeyyatu sabbamaṅgalaṃ, pu di ā³ nhañ¹ praññ¹ cuṃ¹ pā lui ī. lū nat sādhu kho²
 ce sov.*

The author of the nissaya is not mentioned and we are not in the position to ascribe it
 definitely to one of the three authors of a nissaya to the Janakajātaka, viz. Dan¹tuiñ
 charā to² Rhañ Guṇaraṃsālañkāra (or Guṇālañkāra; see above ¹⁷⁴ and MÑM 215,
 Piṭ-sm 643), Vak-khut charā to² Rhañ Mañimañjūsa (MÑM 216) or Mañisāra
 (Ganthav 188, no. 45; Piṭ-sm 631) during the reign of King Bhui³ to² bhurā³
 (1781–1819 A.D.), and an anonymous monk quoted in Piṭ-sm 632–633.

Ed.: BB 30 s.v. Buddha-għosa [Jātaka-aṭṭhakathā], and 209 s.v. [Janaka, Nimi, ...].

Mss.: Forch XI (s.v. Zanakkat ...), XII; Mand 89; Oldenb 37; Palace 8 (71), 50 (22),
 57 (98); PMT I 224 (Add. 12237); Pol 5512.

^a kaniṭṭhassa	^c ns. attho	^h ns. tena (ten')
^b bhinditvā	^f ns. puṅghanti	ⁱ gambhīra ^o
^c gehe	^g ns. sotujanā	^j ciraṃ
^d sākī		

321–324

Cod.Ms.Birm. 58. SuUB, Göttingen

Collection of 4 texts. Palm leaf. Two wooden covers gilded and partially red painted. Foll. 324: ka-jā³, ñṇā³-ṇā³, pai-bho, bhaṃ-khyai; 25 blank leaves. **321** foll. 94: ka-jā³, 5 blank leaves; foll. nū and jū are missing, but the text seems to be complete: Vidhū(!)ra jāṭ nissaya; **322** foll. 61: ñṇā³-ṇā³, 6 blank leaves sewn together with the first and last foll.: Nārada jāṭ <nissaya>; **323** foll. 38: pai-bho, 8 blank leaves sewn together with the first and last foll.: Caṇḍakumm(!)āra jāṭ nissaya; **324** foll. 131: bhaṃ-khyai, 6 blank leaves sticking together: Ves(!)antarā jāṭ <nissaya>. The ms. is extremely fragile and heavily damaged, especially towards the end, on all edges. **321** 47,4 × 5,8–6,1 cm. 38,9 × 5,4–5,7 cm. **322** 47,4 × 5,7 cm. 39 × 5,4 cm. **323** 47,1 × 5,7 cm. 39 × 5,3 cm. **324** 47,1 × 5,7 cm. 39 × 5,3 cm. 10 lines. 2 punch holes. Gilded and partially red painted. Very good handwriting. Marginal titles: **322** on all foll. except thā, ḍi, ḍi Nārada; **323** on foll. pai and bho Caṇḍakumm(!)āra jāṭ nissaya; **324** on fol. bhaṃ Ves(!)antarā jāṭ, and on fol. khyai Ves(!)antarā jāṭ phrac saṅ. Corrections on several foll. Dated **321** sakkarāj 1238 khu (1877 A.D.) kachum la prañ¹ kyo² 3 rak nhac khyak tī kyo² akhyin tvañ; **322** sakkarāj 1237 <khu> (1876 A.D.) tapui¹ tva³ lachan 9 rak ne mvan tī akhyim; **323** sakkarāj 1237 khu (1876 A.D.) tapui¹ tva³ la prañ kyo² 2 rak 6-kyā ne¹ sum khyak tī kyo² akhyim tvañ; **324** sakkarāj 1237 khu (1876 A.D.) takū lachan khrok rak 5-te ne¹ sum khyak tī kyo² akhyin tvañ. Burmese and Pāli (nissaya). Prose.

321

Cod.Ms.Birm. 58. SuUB, Göttingen

Description see above, **321–324**.

Rhañ Upāli: Vidhuraṇḍitajātaka nissaya

The text is called Vidhūrajāt nissaya in the ms.

Beg. (fol. ka r line 1): namo tassa ~.

Buddhanāme vineyyānaṃ navalokuttaraṃ dadam,
li[k]kham navamanissayaṃ so singhasijjhanissayo.

ahaṃ, nā Upāli mather saṅ, vinayyānaṃ, veneyya sattavā tui¹ ā³, navalokuttaraṃ, maṅga<la> le taṃ phuil le taṃ nibbān hū so kuiy pā³ so lokuttarā tarā³ kui (...) yaṃ navamanissayaṃ, akrañ¹ kui³ khu tui¹ ḷ prañ kroñ phrac so Vidhū(!)rajāt ḷ mhī rā atthanissaya kui, li[k]khissami, re pe aṃ¹ (...)

End (fol. jā³ line 4): sakkarāj 1238 khu kachum la prañ¹ kyo² 3 rak nhac khyak tī kyo² akhyin tvañ Vidhū(!)rajāt nissaya kui re kū rve¹ 'on krañ saññ, nibbānapaccayo hotu. pu, di, ā, nhañ¹ prañ¹ cum pā lui ḷ.

For the author see above, ¹73.

Mss.: Palace 9 (72), 50 (23, 24), 59 (98); PMT I 223 (Add. 10598), 224 (Add. 12238), 240 (Or. 4804a), 245 (Or. 6459 B).

322**Cod.Ms.Birm. 58.** SuUB, Göttingen

Description see above, 321–324.

Rhañ Upāli: **Nāradajātaka nissaya**

The text is called Nārada jāt nissaya in the ms.

The introductory portion is almost the same as that of **321**, so that we only quote the end:

End (fol. nā³ r line 6): iti idaṃ vitthāradesanaṃ, ī suiv akyay so desanā to² kuiv, satt(h)ā, saññ, kathesi, ho to² mū ñ. Nāradajātakaṃ nissaya, Nāradajāt pāṭh ñ mhī rā atthanissaya sañ, niṭṭhitam, pri³ pri³. pu, di, ā, nhañ¹ prañ¹ cum pā lui ñ sādhu sādhu. i cā pri³ lac sakkarāj 1237 tapuitvai³ lachan 9 rak ne mvan tī akhyim pri³ i.

For the author see above, ¹73.

For another nissaya see ¹74 (3).

Mss.: Cab III 61; Palace 9 (72, 73), 50 (23, 24), 59 (98); PMT I 223 (Add. 10598), 224 (Add. 12238); cf. 245 (Or. 6459 AB).

323**Cod.Ms.Birm. 58.** SuUB, Göttingen

Description see above, 321–324.

Rhañ Upāli: **Candakumārajātaka nissaya**

The text is called Caṇḍakumm(!)āra jāt nissaya in the ms.

The introductory portion is almost the same as that of **321**, so that we only quote the end:

End (fol. bhāi r line 6): sattamaṃ, khunhac mrok so, Candakumārajātakaṃ, Candakummāra jāt sañ, niṭṭhitam pri prañ cum ñ. sihamedo yathā siṅgīpāṭayam va pa[va]ṭṭiṭṭhati, tathā Upāli nāmake mayā katam, pi nāmikena, mayā gatam pi sajjane tiṭṭhati. sihamedo, kesarājā khrañ se¹ achī saññ, siṅgīpāṭayam va, rvhe khvak nhuik sā lyhañ, patiṭṭhati yathā, taññ sa kai¹ sui¹, tathā, thui atū laññ³ koñ³ Upāli nāmakena, Upāli amaññ rhi so², mayā, nā saññ, katam pi, pru ap so kyam³ sañ laññ³, sajjane, piṭṭakap suṃ bhūṃ ñ anak adhippāy kui si tat so sū to² koñ³ apon³ tui¹ nhuik sā lyhañ, tiṭṭhati, tañ pā raj(!) ce ñ. nibbānapaccayo hotu.

sakkarāj 1237 khu, tapui¹ tvaī la prañ kyo² 2 rak 6-kyā ne suṃ khyak tī kyo² aḥrac jāi to² re kū rve¹ pri³ 'oñ prañ sañ. niḥitaṃ, pri³ pri j.

For the author see ¹73.

For another nissaya see ¹74 (2).

Mss.: Palace 9 (72), 50 (23, 24), 59 (98); PMT I (Add. 12238), 245 (Or. 6459 AB).

324

Cod.Ms.Birm. 58. SuUB, Göttingen

Description see above. 321 324.

Vessantarajātaka-aṭṭhakathā nissaya

The text is called Ves(!)antarā jāi in the ms.

Beg. (fol. bhaṃ r line 1): namo tassa ~ . satthā, Bhurā³ sakhañ sa kā, Kapp(!)ilavatthu, Kappilavat prañ kui, upanissāya, amhī pru rve¹, Nigrodhārāme, Nigrodhāruṃ mañ so kyoñ³ nhuik, viharanto,

End (fol. khyai r line 4):

sakkarāj 1237 khu takū lachan khrok rak 5-te ne¹ suṃ khyak tī kyo² akhyin tvañ Mahāves(!)antarā jāi nissaya kui re kū rve¹ 'oñ khrāñ³ sañ. nibbānapaccayo hotu.

The author is not mentioned. For another nissaya see above, ¹75.

Mss.: ¹75, **329**, and also Palace 50 (23, 24), 59 (98); Oldenb 36; Oxf 30; PMT I 224 (Add. 12238), 228 (Add. 23236), 230 (Or. 1043), 245 (Or. 6459 B); Forch XI (s.v. Visantara ... and Maha Nipata ...).

325

Cod.Ms.Birm. 59. SuUB, Göttingen

Palm leaf. Foll. 59: ka-nā. nī-nāṃ. 2 blank leaves tied together with fol. ka, 1 fol. ka does not belong to the ms. (line 1 and 2: namo tassa ~ . sugataṃ sugataṃ seṭṭhaṃ, kusalaṃ kusalaṃ jahāṃ, amataṃ amataṃ santaṃ, asamaṃ asamaṃ dādaṃ, see **356** (1), Namakkāra). Some foll. are slightly damaged on the edges, esp. last fol. nāṃ. 48–48,5 × 5,7–5,9 cm (foll. ka-kī, khī); 50,3 × 5,7–5,9 cm (foll. ku-khī, khu-nāṃ). 40–41,5 × 4,8–5,2 cm (foll. ka-kī, khī); 41–42 × 5,2–5,4 cm (foll. ku-khī, khu-nāṃ). The four foll. ka-kī and khī are shorter, brighter, have different script and obviously replace missing foll. 9 lines (foll. kā v 8, khī v 6, fol. nāṃ v 3 lines). 2 punch holes. Gilded and partially red painted. Very good handwriting. Dated sakkarāj 1195 khu (1833 A.D.) tachonmuṃ la chan praññ¹ kyo² 5 rak 4 ne¹ ne suṃ khyak tī akhyin tvañ. Pāli. Burmese. Pāli verse and prose, Burmese prose.

Temi jāi nissaya (or Mūgapakkhajātaka-vaṇṇanā nissaya)

This fragmentary ms. (fol. nī is missing) contains a nissaya on the Mūgapak-

khajātaka-vaṇṇanā (no. 538; Fausbøll's ed. vol. VI, pp. 1–30), also called Temi or Temiya jat nissaya in the Burmese tradition (colophon: Temi jāt).

We quote here the author's introductory verses with nissaya and a small section of the beginning and end of the Jātaka nissaya:

Beg. (fol. ka line 1): namo tassa ~.

acintey<y>aṃ guṇātaraṃ^a
 sabbadhañ[ñ]^b c' abhivandiya
 tasa dhammaṃ sakhāvahaṃ
 puññakkhettaṃ gaṇuttamaṃ
 bhūre^c gandhakare^d dhire^c
 avalamba matam tesam
 das[s]ajāta<ka>nissayaṃ
 navasotunam att<h>āya
 sāsānujjalakāmehi
 sajjaneh'ātiyācīto
 li[k]khissāmi ahaṃ dāni
 nissayo so susijj<h>atu

ahaṃ, saññ, acintey<y>aṃ, ī saññ ī myha ī ca hū rve¹ ma kyaṃ ap ma kyaṃ nuñ so, guṇādharmaṃ, araha aca rhi so guṇ to² apoñ³ tuiv¹ i, taññ rā phrac to² mū so, sambuddhañ[ñ] ca, mrat cvā bhurā³ kuiv laññ koñ, tassa, thuiv myat cvā bhurā³ i, sukhāvahaṃ, nibbān pariyaṭṭi taññ hū so, chay pā so tarā³ to² myat kuiv laññ koñ, puñña<k>khettaṃ, koñ mhu taññ hū so, myuiv³ i cuik pyuiv³ rā, lay mre sa phvay, laññ phrac tha so, uttamaṃ, mrat cvā tha so, ta naññ³ kā³, uttamaṃ, kyo² jo so sū tuiv¹ tak, athū sa phrac kyo jo tha so, ta naññ³ kā³ uttamaṃ, nhup at prī so avijjā rhi tha so, ghanañ[ñ]^f ca, mak-ga^g ṭhān le³ yok phala ṭhān le³ yok, hu chuiv ap so rhac yok so paramattha saṅghā to², apoñ³ kuiv laññ koñ, abhivandiya, sakkaccaṃ ādayeṇa^h vand[h]āmi, yuiv se cvā, rhi khuiv³ i, abhivand[h]iy[y]a abhisakkaccaṃ ād[h]ayena^h vanditvā, yuiv se cvā rhi khuiv³ ū rve¹, pūye^c, rhe nhuik, ghandhagaye^d, kyaṃ³ kuiv pru to² mū kuṃ[m] so, dhiye^c, mrai myaṃ so, paññā rhi kuṃ[m] so, ye ācariye ca, akrañ charā mrat tuiv kuiv laññ koñ, abhivan[h]iya, abhisakkaccaṃ ād[h]ayena^h vand[h]āmi, rve¹ abhivand[h]iya sakkaccaṃ ād[h]ayena vanditvā, yuiv se cvā rhi khuiv prī³ rve¹, tesam, thuiv charā mrat tuiv¹ i, matam, ayū kuiv, ālamba, amhī pru rve¹, navasotunam, nhac ye (?) seso, cā sañ sā tuiv¹ i, atthāya, nhā³, sāsānujjalakāmehi¹, sāsānā to² i, thvan³ tok ma (?) khrañ kuiv, aluiv rhi kuṃ[m] so, sajjanehi¹, sū to² koñ³ tuiv¹ saññ, atiyācīto, yuiv se cvā toñ bhaṃ ap saññ phrac rve¹, yaṃsajātakanissayaṃ^k, akrañ chay coñ so jāt tuiv¹ i, mhī yā att<h>anissaya kuiv, dāni id[h]āni, yakhu akhā nhuik, li[k]khissāmi, ye pā am¹, so nissayo, thuiv chay joñ jāt i, mhī yā atthanissaya saññ, susijj<h>atu, koñ cva khaṇa yvañ ma khva, rhi prī ce so,

sattā, nat nhañ¹ ta kva, lū kuiv chumma to² mū tat so mrat cvā bhurā³ saññ, Jetavane, jetavan kyoñ³ to² nhuik, vihāraṇto¹, ne to² mū lyhak, mahābhinnikkhamaṇaṃ, alvhan myat so to thvak to² mū khrañ kuiv, ārabba, akroñ³ pru to² mū rve¹, mā paṇḍiccayaṃ vibhāveyāti^m, ādhināⁿ, ma paṇḍiccayaṃ vibhāveya, aca rhi so, gāthā padena, gāthā put tuiv¹ phrañ¹, patimaṇḍitaṃ, taṃ cha chañ ap so, id[h]aṃ Mukhapakkhajātakaṃ^o, ī Mukhapak^o[kha] jāt to² kuiv, tan kā³, id[h]aṃ Temiyajātakaṃ, ī Temi jāt to² kuiv, kathesi, ho to² prī,

End (fol. *naṃ* r line 3): Uppalavaṇ(ṇ)ā, Uppalvan amaññ rhi so rahan mimma saññ, ahosi, i, Sunandasārathi^p, tin saññ, Sāriputto, Sāriputtaro t(h)er saññ, ahosi, i, mātāpitaro, khamaññ to² tui saññ, mahārājakuḷāni, mrat sāgī^q vañ mañ mruī¹ saññ, ahosum, phrac lhā kuṃ i, sesaparisā, chui at prī saññ mha, kyvañ so parissat kui saññ, puññcaparisā^r, nā bhurā³ i, parissat tui saññ, ahosum, phrac lhā kuṃ i, Mūgapakkhapāṇḍito pana, ayon bhvaṃ (?) yon pru so kroṇ¹, Mūgapakkha hū rve¹, kho² vo² at so paññā rhi so, Temi mañ sā³ saññ kā³ Sammāsambuddho, cam sim so ñ[ñ]ey(y)adhamma kui³ kui to² acvan khvai khyan rve¹, koñ cvā si to² mū so kroṇ¹, Sammāsambuddha amaññ to² rhi so, aham eva, nā bhurā³ saññ lyhañ, loke, lū nat brahmaṇa (?) hū so loka suṃ pā³ nhuik, udapāti^s, thañ rhā³ phrac to² mū i, iti, suiv¹, idaṃ Mūlapakkhajātakam^o, ī Mūlapakkha jāt^o to² kui, sattā, mrat cvā bhurā³ saññ, kathesi, ho to² mū pe i.

sakkarāj 1195 khu tachoṇmum la chan praññ¹ kyo² 5 rak 4 ne¹ ne suṃ khyak ti akhyin tvañ Temi jat to² kui re kū rve¹ prī 'on mrañ saññ, rhañ lū sādhu kho² ce so.

The author of the nissaya is not mentioned and we are not in the position to ascribe it definitely to one of the three authors of a nissaya to the Mūgapakkha- or Temi/ Temiyajātaka, viz. Daṇ¹tuiñ charā to² Rhañ Guṇaramsālaṅkāra (or Guṇālaṅkāra; see above, ¹74, and MÑM 213, Piṭ-sm 642), Vak-khut charā to² Rhañ Mañimaññjūsa (MÑM 214) or Mañisāra (Ganthav 188, no. 45; Piṭ-sm 631), who completed his work in 1143 B.E./1781 A.D. (MÑM 214), and an anonymous monk quoted in Piṭ-sm 632.

Ed.: BB 30 s.v. Buddha-ghosa [Jātaka-atthakathā], and 209 s.v. [Janaka, Nimi, ...].

Mss.: 196; for mss. in other catalogues see 196.

^a guṇādhāram	^b ādarena	ⁿ ādinā
^b sambuddhañ	ⁱ sasanujjalak ^o	^o Mūga ^o
^c pure	^j sajjanehi	^p Sunando sārathi
^d ganthakare	^k dasajātaka ^o	^q Sākī
^e dhire	^l viharanto	^r Buddhaparisā
^f gaṇaṇ	^m vibhāvayā ti	^s udapādi
^g magga		

326

Cod.Ms.Birm. 60. SuUB, Göttingen

Palm leaf. Foll. 34: ka-go², and 1 fol. kā, smaller in size, which does not belong to this ms. (first line: ... nādi, uposathapavāraṇā saṃvaro suddhi santoso. caturakkhā vipassanā ti. pārājikā ca cattāro ti.). 49,7 × 6,4 cm. 41,8 × 5,5 cm (fol. go r: 34–34,5 × 5,5 cm). 11 lines. 2 punch holes. Red and partially black painted. Very good handwriting. Marginal title: Suvāṇṇasyhaṃ on all foll. except fol. ke. Dated sakkarāj 1240 (1878 A.D.) prañ¹ vākhoñ la chan³ 5 rak 4 nāri akhyim. Pāli. Burmese. Pāli verse and prose, Burmese prose.

Suvāṇṇasāma jāt nissaya

The text is also called Suvāṇṇasyhaṃ jāt in the nissaya and the colophon. The Burmese loanword Suvāṇṇasyhaṃ partly preserves the Sanskrit from Suvārṇasāyāma

(see PCA, p. 403 s.v. *Suvaṇṇasyhām*). Our ms. contains the nissaya on the *Suvaṇṇasāmajātaka* (no. 540; Fausbøll's ed. vol. VI, pp. 68–95, here called *Sāmajātaka*).

Beg. (fol. ka): namo tassa ~. *cīraṃ*^a *tiṭhatu sāsane. sattā, mrat cvā bhurā*³ *sañ, Jetavane, Jetavan kyoñ*³ *to*² *nhuik, viharanto, ne to*² *mū sañ rhi so*², *ekaṃ, ta yok so, mātuposakaṃ, ami kui mve*³ *so, bhikkhu, rahan*³ *kuiv, ārabba, akroñ*³ *pru to*² *mū rve*¹, *ko nu maṃ us[s]unā vijj<h>i ti ādinā, ko nu maṃ us[s]unā vijj<h>i aca rhi so cakā*³ *phrañ*¹, *idaṃ, i Suvaṇṇasyhaṃ jāt to*² *kuiv, kathesi, ho to*² *mū pe i. Sāvattiyam, Sāvatti prañ nhuik, aṭṭhārasakoṭivibhavassa, ta chay*¹ *rhac kuṭe so uccā rhi tha so, ekassa, ta yok so, se ṭhikulassa, saṭhe*³ *amyui*³ *i, ekaputtako, ta yok so sā*³ *sañ, ahosi kira, rhi sañ phrac sa tat, mātāpīṭunam*^b, *ami apha tuiv*¹ *sañ, piyo, khyak tat i, manāpo, nhac luiv tat i, so, thuiv saṭhe*³ *sā*³ *sañ, ekadivas[s]am, ta ne*¹ *sa nhuik, pāsādavara<ga>to, mrat so prassad thak nhuik ne sañ phrac rve*¹, *sihapañcaram*^c, *khyañse*¹ *kham so le sā nan*³ *taṃ khā*³ *kuiv, vivarivā, phvañ*¹ *rve*¹,

End (fol. go v line 1): *sattā, mrat cvā bhurā*³ *sañ. imaṃ dhammadesanaṃ. i tarā*³ *ho to*² *mū khrañ*³ *kuiv, āharivā, choñ to*² *mū rve*¹, *evaṃ, i suiv*¹, *bhikkhave, apha khyac sā*³ *rahan*³ *myā*³ *tuiv*¹, *mātāpīṭunam*^b, *ami apha tuiv*¹ *kuiv, posanam nāma, mve*³ *khrañ*³ *mañ sañ kā*³, *porāṇakapaṇḍitānaṃ. rhe*³ *phrac so paññā rhi tuiv*¹ *i, esavaṃso, i suiv*¹ *so anvhay tañ*³. *iti, i suiv*¹, *vatvā, min*¹ *to*² *mū rve*¹, *saccāni, saccā tuiv*¹ *kuiv, pakāsetvā, pra to*² *mū rve*¹, *jātakaṃ, jāt to*² *kuiv. samoṭṭhānesi*^d, *poñ*³ *to*² *mū pe i, saccapariyosane, saccā i achum*³ *nhuik, so mātuposakabhikkhu, thui ami apha tuiv*¹ *kuiv mve*³ *so rahan*³ *sañ, sotāpattiphalaṃ, sotāpattipjuil suiv*¹, *pāpuṇi, rok le i. tadā, thui ro akhā nhuik, rājā, Piliyakkha mañ*³ *krī*³ *sañ, Ānando, Ānandā mather sañ, ahosi, phrac i, devadhitā*^e, *nat samī*³ *sañ, Up<p>alavaṇṇo*^f, *Up<p>alavan ma sañ, ahosi, phrac i, Sakko, Sakrā*³ *mañ*³ *sañ, Anruddho, Anuruddhā mather sañ, ahosi, phrac i, pitā, apha phrac so Dukūla rasse*¹ *sañ, Kassapo, Kassapa mather sañ, ahosi, phrac i, mātā, ami phrac so rasse*¹ *ma sañ, Bhadd[h]akappilāni*^g *nāma, Bhadd[h]akappilā<nī>*^g *amañ rhi so, bhikkhunī, rahan*³ *mimma sañ, ahosi, phrac i, Suvaṇṇa<sāma> paṇḍito pana, Suvaṇṇasyhaṃ paññā rhi sañ kā*³, *aham eva, nā sañ lyhañ, Sammāsambuddho, sa cvā le*³ *pā*³ *tarā*³ *tuiv*¹ *kuiv, mi mi alui lui si cañ to*² *mū prī*³ *sañ phrac rve*¹, *loke, lū sumpā*³ *nhuik, udapāti*^h, *thañ rhā*³ *phrac to*² *mū i. tatiyaṃ sum*³ *khu mrok so, Suvaṇṇasāmajātakaṃ, Suvaṇṇasāma jāt sañ, niṭṭhito*ⁱ, *prī*³ *i.*

*sakkarāj 1240 prañ*¹ *vākhoṇ la chan*³ *5 rak 4 nāri akhyim, Suvaṇṇasyhaṃ jāt kuiv re*³ *kū*³ *rve*¹ *prī*³ *oñ mrañ sañ. i cā re*³ *kū*³ *ra so koñ*³ *mhu kroñ*¹.

akkhara^j *ekamekañ ca, Buddharūpam sam[m]jaṃ sirā*^k
[*likkheyya*]*<tasmā hi> paṇḍito poso, <likkheyya piṭakattayaṃ>*

*pu di ā nhañ*¹ *prañ cum pā luiv i.*

The author of the nissaya is not mentioned and we are not in the position to ascribe it to one of the three authors of a nissaya to the *Suvaṇṇasāmajātaka*, viz. *Dan*¹ *tuiñ charā to*² *Rhañ Guṇaramsālañkāra* (or *Guṇālañkāra*; see above, 174, and MÑM 217, *Piṭ-sm* 644), *Vak-khut charā to*² *Rhañ Mañimañjūsa* (MÑM 218) or *Mañisāra* (*Ganthav* 188, no. 45; *Piṭ-sm* 631), who completed his work in 1143 B.E./1781 A.D. (MÑM 218), and an anonymous monk quoted in *Piṭ-sm* 634.

Ed.: BB 30 s.v. *Buddha-ghosa [Jātaka-aṭṭhakathā]*, and 209 s.v. [*Janaka, Nimi, ...*].

Mss.: Forch XI (s.v. Maha Nipata Jataka Nissayo); XII; Palace 8 (70, 71), 50 (22), 59 (98); PMT I 240 (Or. 4807), 243 (Or. 6451 A (9), B); cf. Palace 57 (79), 62 (125).

^a ciram	^e °dhītā	ⁱ nitṭhitam
^b °pitūnam/°pitunnam	^f °vaṇṇā	^l akkharā
^c °pañjaram	^g °kāpilānī	^k siyā
^d samodhānesi	^h udapādi	

327

Cod.Ms.Birm. 61. SuUB, Göttingen

Palm leaf. Wooden covers. Foll. 206: kha-kham, da-du, dha-dho²; foll. khā³, dū-dā³ are missing. 3 blank leaves are tied together with fol. dho². From foll. chi-nā the Burmese numbers 1–8 together with the corresponding vowel signs of the foliation (e.g. 8ā³) are written above the regular foliation marks. Fol. ca is considerably, foll. khu, cā-cī are slightly damaged on one edge. 50,2 × 5,6 cm. 41–42 × 4,8–5 cm. 8 lines (dhai v, dho-dho² 7 lines). 2 punch holes. Gilded. Very good handwriting. Marginal title on all foll. except foll. jī, nī, to, dho, dho²: Maho² nisya (foll. kha-chā, che), Maho² jāt (foll. chi-chū, chai-jī, ju-dhu, dhe-ṇi, ṇu-tai, to²-dhai), Maho² krī³ jāt (fol. dhū). Corrections on foll. khi, gi, gai, cha, ṇā, ṇāi, thī, ṇam, tu, tham, dhu. Dated sakkarāj 1202 khu (1841 A.D.) tapuiv¹tvai lachan 9 rak ne¹ ... ne mvan³ taññ akhyin tvañ. Pāli. Burmese. Pāli prose and verse, Burmese prose.

Maho² jāt nissaya (Umaṅgajātaka-vaṇṇanā nissaya)

The text is called Maho² jāt in the colophon. This fragmentary ms. contains the nissaya on the Mahāummaggajātaka (no. 546 in Fausbøll's ed. vol. VI, pp. 329–478), or Umaṅgajātaka-vaṇṇanā (no. 542 in the ChS ed. vol. 6, pp. 163–332) according to the Burmese tradition, in which it is better known as Mahosadhajātaka or in Burmese shortly Maho² jāt. As the first aṅgā, fol. ka-kā³, is missing, our ms. starts rendering the Pāli text of p. 335, line 34, of Fausbøll's ed. (i.e. p. 169, line 24, of ChS ed.).

Beg. (fol. kha line 1): rājam, krī, goṇaaṭṭam nāma, nvā³ tarā³ maññ saññ kuiv, yena kena ci, tacuṃ[n] tayok so sū saññ, vinicchakam, chuṃ[m] phrat i, deva, krī³, āgamehi, ṇam to² mū ū³ lo, iti, <sui>v, vutte, so², majjhatto, lac lū, hutvā, rve¹, puna, phan, tath' eva, thuiv rhe atū lyhañ, sāsanam, sa tañ cakā³ pesesi, i, evam, i atū, sabbat-<t>hānesu, khap sim so arā tuiv nhuik, veditabbam, si ap i, ito param, i mha ta pā³ kuiv kā³, ud<d>ānamattam eva, amrvak kuiv sā lyhañ, vipajjitvā^a khvai khyam rve¹, dass<ay>issāma, pra kun am¹.

End (fol. dho r line 1): Kevaṭṭabra(!)hmaṇo, Kevaṭ puṇṇā saññ kā, Devadatto, Devadat saññ, ahosi, phrac lhā i, Calākadevī, Calākadevī mañ samī³ kā³, Culānandā, Culānandā saññ, ahosi, phrac lhā i, Pañ[ñ]cālacandī, Pañ[ñ]cālacandī kā³, Sundarī, Sundarī saññ, ahosi, phrac lā i, Nandadevī, Nandadevī kā³, Appikā, Appikā sañ, ahosi, phrac lhā i, Kāmino, Kāmin³ amat kā³, Ampaṭhamānavo^h, Ampaṭha^b lulañ saññ, ahosi, phrac lhā i, Pakkuso, Pakus amat kā³, Haṭhatthapātayo^c ca, Haṭhatthapātara^c lulañ saññ, ahosi, phrac i, Devindo, Devī amat kā³, Bhattapālam, Bhattapāta lu lañ saññ, ahosi, phrac lhā i, Senako Sin amat kā³, Assako, Assaka lu lañ saññ, ahosi, phrac i, Udump(!)aradevī, Udump(!)aradevī kā³, Diṭhamaṅgalikā,

Dīṭhamaṅgalikā saññ, ahosi, phrac ṅ, evaṃ ṅ suiv¹, jātakam, jāṭ to² kuiv, dhāresi, choṅ to² mū pe ṅ. Mahosath(!)apaṇḍito pana, Mahosath(!)ā sukhamin saññ kā³, Sammā-sambuddho, saccā le³ pā tarā³ tuiv¹ kuiv sū ma chuiv mi mi aluiv luiv, kuiy tuiṅ to² sā lyhaṅ, sayambhū ṅñāṅ phraṅ¹ akrvaṅ³ mai¹ si caṅ to² mū pri³ tha so, aham eva, ahaṃ eva, lyhaṅ, loke, lū nat brahmā sattavā apon³ tuiv¹ nhuik, udapādi, thaṅ rhā³ phrac to² mū ṅ. Mahosath(!)ajātakam, Mahosath(!)ā jāṭ saññ, niṭhitam paripuṅṅam, ṅ tvaṅ rve¹ pri³ [ṅṅ] praññ¹ cum pri³.

akkharā ekam ekaṅ[ṅ] ca buddharūpaṃ samaṃ siyā
tasmā hi paṇḍito[,] poso likkhoya^d <piṭakattayaṃ>.

sakkarāj 1202 khu, tapuiv¹ tvaṅ lachan 9 rak ne¹ tvaṅ Maho² jāṭ to² kri³ nissya kuiv, ne mvan³ taññ akhyin tvaṅ re³ kū³ rve¹ pri³ 'oṅ mraṅ saññ.

ṅ caṅ re³ ra, kusala kron¹
bhava noṅ khā, saṃsarā vay
ma krā khyak khraṅ, apāy kaṅ rve¹
lū maṅ caññ cim, pyo² ṅñim sukkha
cam pri mha lyhaṅ, sā lha nat rvā
thak brahmā sui¹, ma krā lyhaṅ co rok ce so.

pu, di, ā, ṅ.

As the author of our text is not mentioned and the nissaya differs from that of ¹⁷³, we are not in the position to ascribe it definitely to one of the three authors who are quoted in our reference works: Dan¹tuiṅ charā to² Rhaṅ Guṅaramsālaṅkāra (or Guṅālaṅkāra; see above, ¹⁷⁴, and MÑM 221; Piṭ-sm 646), Vak-khut charā to² Rhaṅ Maṅimaṅjūsa (MÑM 222) or Maṅisāra (Ganthav 188, no. 45; Piṭ-sm 631), who completed his work in 1143 B.E./1781 A.D. (MÑM 222), and an anonymous monk quoted in Piṭ-sm 636.

Ed.: BB 30 s.v. Buddhaghosa [Jātaka-aṭṭhakathā], and 209 s.v. [Janaka, Nimi, ...].

For another nissaya see ¹⁷³.

Mss.: ¹⁷³, and also Forch XI (s.v. Maha Nipata Jataka Nissayo), XII; Palace 26 (46), 50 (25–27), 59 (98); PMT I 224 (Add. 12237), 230 (Or. 999), cf. 231 (Or. 2731).

^a vibhajitvā

^b Ambaṭṭham^o

^c Poṭṭhapādo

^d likheyya

328

Cod.Ms.Birm. 62. SuUB, Göttingen

Palm leaf. Foll. 30: ḍaṃ-tī; 5 blank leaves are tied together with fol. ḍaṃ, 6 blank leaves with fol. tī. 48,4 × 5,4 cm. 38,8–40,2 × 4,2–4,5 cm. 9 lines. 2 punch holes. Gilded and partially red painted. Very good handwriting. Marginal title: Nāy(!)ada jāṭ to² on fol. ka v, Nāy(!)ada jāṭ on fol. dhā³, Nārada jāṭ on foll. ṅi–ṅū, ṅo–ṅā³, tā. On foll. ti v and tī r: Nārada jāṭ phrac pā saññ khaṅ/rhaṅ bhurā tuiv¹. The last blank leaf bears the pencil note: Nārada jāṭ nissya. Dated 1258 khu (1896 A.D.) vākhoṅ la atvaṅ nhuik. Pāli. Burmese. Pāli verse and prose, Burmese prose.

Nārada jāt atṭhakathā nissaya (Mahānāradakassapajātaka-vannaṇā nissaya)

The text is called Nārada jāt in the colophon. It is a nissaya on the Mahānāradakassapajātaka-vannaṇā (no. 544 of Fausbøll's ed. vol. VI, pp. 219–255 and no. 545 of the ChS ed. vol. 7, pp. 105–149).

Beg. (fol. ḍaṃ line 1): namo tassa ~. satthā, saññ, Laṭha(!)vanuy⟨y⟩āne, than³ pañ ṇay to nhuik, vihā(!)ranto, ne to² mū lyak, Uruvelakassapadamaṇaṃ, Uruvelakassapa kuiv chumma khraṇ kuiv, āra⟨b⟩bha, rve¹, āha(!) rājā Videhānaṃ ti ādinā āhu rājā Videhānaṃ, aca rhi so, imaṃ Mahānāy(!)adaḷātakaṃ, ī Mahānāy(!)ada jāt kuiv, kathesi, ī, hi, cva, yadā, nhuik, satthā, saññ, pavattitavaradhammacakko, mrat so dhamma cakrā tarā kuiv ho prī so, Uruvelakassapa⟨pa⟩aca rhi kuṃ so, tayo jaṭile, rasā ññi noṇ suṃ yok tuiv kuiv, d[h]am[m]etvā, chu[m]mma prī rve¹, Magadharājassa, Magadharāj tuin³ kuiv acui rhi so Pimpasāra^a mañ krī ā³, paṭisaññam^b, paṭiññān(!) kuiv, visaccāpetuṃ, phre ap so ṇhā, purāṇajaṭilasahassā(!)-parivut[t]o, rase¹ poṇ³ ta thoṇ raṃ lyak. Laṭhivanuy⟨y⟩āne, than³ pañ ṇay to suiv, āgamo(!)si, svā³ to² mū le¹ ī.

End (fol. tā v line 9): sattā, saññ, imaṃ dhamma[m]desanaṃ, kuiv, āharitvā, rve¹, bhikkhave, tuiv, idan' eva, lyañ, na, ma hup, puppe^c pi, laññ, mayā, saññ, diṭṭhijālaṃ, kuiv, bhinditvā, rve¹, Uruveḷa⟨ka⟩ssapa[ḍay?], tuiv kuiv, d[h]am[m]ito yevā ti, taññ hu, vatvā, chuiv rve¹, jātaṃ, jāt kuiv samādentō^d, kā, imā gāthā, ī gāthā kuiv, abhāsi, chuiv ī. tadā, thuiv yo akhā nhuik, Alāto, Alāta saññ, idani, khu, Devadatto, saññ, ahosi, ī, Sunāmo, saññ, Bhadd[h]ajī, saññ, ahosi, ī, Vijā(!)yo, Vijaya amat saññ, Sāriputto, saññ, ahosi, ī, Bijako, saññ, Moggalāno, Moggalān saññ, ahosi, ī, acelako, pu chuiv³ pavat so, Guṇo Guṇ Kassapa saññ, Licchavīputto, Licchavī mañ sā phrac so, Sunakkhatto, Sunakkhāt saññ, ahosi, ī, yā Yujā^e, rājānaṃ, kuiv, pasādayi, ī, sā Rujā^e, saññ, Ānando, saññ, ahosi, ī, tadā, nhuik, pāpad[h]iṭhi, so, A⟨m⟩gātī(!) rājā, saññ, idāni, khu Uruvelakassapa, saññ, āhu, ī. Mahābrahmaṇo^f, sañ, kā, lokanātho, lū su[m]mpā tuiv kuiy kvay rā phrac so, loke, nhuik, ahosi, ī, evaṃ, suiv, jātaṃ, aphrac jāt to² kuiv, dhāretha, rhañ tuiv mhat le kuṃ. Nāradajātakaṃ, Nārada jāt saññ, niṭṭhitaṃ, prī prī. prī ī.

After the nissaya follow quotations from the Tikapaṭṭhāna: fol. ti v line 5: ⟨h⟩etu-paccayo, āramaṇapaccayo, etc. up to line 6: avigatapaccayo (cf. Tikapaṭṭhāna, PTS ed., pt. I, p. 1); fol. ti v line 6: siyā kusalaṃ dhammaṃ paṭicca, kusalo dhammo uppajjati, hetupaccayā, etc. up to fol. ti r line 6: abyāgataṃ ekaṃ khandhaṃ paṭicca tayo khandhā tayo khandhe paṭicca eko khandho dve khandhe paṭicca dve khandhā. adhipadh(!)ipaccāñ nhuik, kusuil akusuil abyāgata ame³ aphre pāṭh (cf. Tikapaṭṭhāna, PTS ed., pt. II, pp. 69ff.).

sakkarāj 1258 khu vākhon la atvañ nhuik Nārada jāt kuiv re kū rve¹ prī pā saññ bhurā tuiv.

As the author is not mentioned in the text and the nissaya differs from that of Dan¹tuin charā to² Rhañ Guṇaraṃsālaṅkāra (174 (3) and MNM 227) we are not in the position to ascribe it definitely to one of the two other authors of a nissaya to the Nāradajātaka quoted in our reference works: Vak-khut charā to² Rhañ Mañimañjūsa (MNM 228) or Mañisāra (Ganthav 188, no. 45; Piṭ-sm 631), who completed his

work in 1143 B.E./1781 A.D. (MÑM 228), and an anonymous monk quoted in Piṭ-sm 639.

For another nissaya see ¹74 (3).

Mss.: cf. ¹74 (3) and also Forch XI (s.v. Naradajat Nissayo and Maha Nipata Jataka Nissayo); Palace 9 (72, 73), 50 (23, 24), 59 (98); PMT I 224 (Add. 12238), 245 (Or. 6459 AB), cf. 223 (Add. 10598).

^a Bimbisāra

^b paṭissavaṃ

^c pubbe

^d samodhānento

^e Rucā

^f Mahābrahmā

329

Cod.Ms.Birm. 63. SuUB, Göttingen

Palm leaf. Foll. 128: kā cam, cha-ññai, ññam-ṭā³; foll. ka, cā³, ñño-ñño², ṭha are missing. 49,1 × 5,5 cm. 39,2-40,1 × 4,8 cm. 8 lines. 2 punch holes. Red painted. Very good handwriting. Correction on fol. ṇu v. No date. Pāli. Burmese. Pāli verse and prose, Burmese prose.

Vessantarajātaka-aṭṭhakathā nissaya

This fragmentary ms. contains a nissaya on the Vessantarajātaka (no. 547 in Fausbøll's ed. vol. VI, pp. 479–596) or Vessantarajātakavaṇṇanā (no. 547 in the ChS ed. vol. 7, pp. 241–387). As the first fol. ka is missing, our ms. starts rendering the Pāli text of p. 479, line 4 of Fausbøll's ed. (i.e. p. 241, line 5 of the ChS ed.).

Beg. (fol. kā line 1): <Rājaga>haṃ, Rājagruhi praññ sui¹, gantvā, svā to² mū le rve¹, tattha, thui Rājagruhi praññ nhuik, hemantaṃ, choñ la pat luṃ, vi(!)tināmetvā, Ivan ce rve¹, Ud[dh]ār(!)i<t>therena, Kāludār(!)i<t>ther saññ, maggadesakena, khri³ ññvhaṃ pru rve¹, vi(!)satisahassavi(!)ñāsavaparivut[to, nhac soñ so rahan tui¹ phrañ¹, khyam raṃ lyak, paṭha[dham]magamaṃ(!)ena, lyhañ cvā svā to² mū saphrañ¹, Kap[p]ilavat-thuṃ, Kap[p]ilavat praññ suiv¹, ā(!)gamāsi, svā to² mū le ṭ, tadā thui ro akhā nhuik, Sakyarājāno, Sāgī^a vañ mañ tuiv saññ, cintesum, kyaṃ kra kuṃ ṭ, mayaṃ nā tuiv¹ saññ, amhākaṃ, nā tui ṭ, ñātiseṭha<ṃ>, amru³ takā thak mrat so, imaṃ Siddhat-thakumāraṃ, ṭ Sidhatta mañ sā³ kuiv, passissāmā ti, phū³ mrañ aṃ¹ hu, sannipaṭ(!)itvā, cañ ve rve¹, bhagavato, mrat cvā Bhurā³ ṭ, vasanaṭhānaṃ, ne to² mu so arap kuiv, vimaṃsa<mā>nā, cū³ cam kuṃ la so², Nigrodhasakkassa, Nigrodha amaññ rhi so Sāgī^a vañ mañ ṭ, āraṃe, aruṃ nhuik, ram[m]aṇi r(!)o ti, mve lyo² phvay rhi ṭ hu, sallakkhetvā, mhat rve¹,

End (fol. ṭā³ r line 6): satthā, saññ, gāthāsahassapaṭimaṇḍitaṃ, gāthā ta thoñ phrañ¹ taṃ chā chañ tha so, imaṃ Mahaves<s>antaradhammadesanaṃ, ṭ Mahavesantarā^b tarā ho khrañ kuiv, āharitvā, choñ to² mū rve¹, sokaṃ(!), kuiv samod<h>ānesi, poñ to² mū pe ṭ, tadā, thui nā Vesantarā^b phrac to² mū so akhā nhuik, Jūjako, Jūjako puṃṇā³ kā³, Devadatt[h]o, saññ, ahosi, phrac ṭ, Amittatā^c, pana,^c Amittāpūṃ Ciñcamān(!)avikā, Ciñcamāṇa mimma saññ, ahosi, ṭ, Ce<ta>putto, Cetaput chui sā³ kā³, Chandho^d, Chaṃ saññ, ahosi, ṭ, Accutatāpas[s]o, Accuta rasse¹ kā³, Sāriputto, saññ, ahosi, ṭ, Sakko, saññ, Anuruddho, saññ, ahosi, ṭ, Sañc(!)ayana[na]rindo, Siñcañ mañ krī gā³ Suddhod[h]anamahārāja, sañ, ahosi, ṭ Phussati(!) devi(!), kā³ Siri-

mahāmāyā, saññ, ahosi, i, Jālikum[m]āro, kā³, Rāhulo, saññ, ahosi, i, G(!)aṅhājiṇ(!)ā, Gaṅhājañ kā, Up⟨p⟩alavaṇṇo(!), sañ, ahosi, i, sesapaṛisā, kvaṇ so paṛissat tuiv saññ kā³, Buddhapaṛisā, tui saññ, abesum i, Mahāves⟨s⟩antaro rājā pana, mañ krī³ Vesantarā^b saññ kā³, Sammasambuddhe(!), khap sim so ññeya dham tarā ñā (...)

The fragmentary condition of the ms. does not allow us to ascribe the nissaya definitely to one of the four authors quoted in the available reference works: Dan¹tuin charā to² Rhañ Guṇaraṃsālaṅkāra (or Guṇālaṅkāra; see above, ¹⁷⁴, and MÑM 231; Piṭ-sm 651), Vak-khut charā to² Rhañ Maṇimañjūsa (MÑM 232) or Maṇisāra (Ganthav 188, no. 45; Piṭ-sm 631), who completed his work in 1143 B.E./1781 A.D. (MÑM 232), an anonymous monk quoted in Piṭ-sm 641, and Rhañ Upāli (see above, ¹⁷³).

Ed.: BB 30 s.v. Buddhaghosa [Jātaka-aṭṭhakathā], and 209 s.v. [Janaka, Nimi, ...].

For another nissaya see ¹⁷⁵.

Mss.: ¹⁷⁵, ³²⁴; for mss. in other catalogues see ³²⁴.

^a Sākī

^c Amittatāpanā

^d Channo

^b see ¹⁷⁵, note b

330

Cod.Ms.Birm. 64. SuUB, Göttingen

Palm leaf. Two wooden covers smeared with a kind of dirty glue. The script written with black paint on them is not legible. The edges are gilded. Foll. 204: ṭā³-lam, about 25 blank leaves, partly sewn together with the first and last foll. of several sections which are sometimes marked by numbers under or besides one of the foliation signs of the section. The ms. is in a desolate condition. Each fol. is extremely fragile. Some foll. and most of the blank leaves are broken into pieces, others have lost parts of the text and also the foliation and/or the marginal titles. 48,6 × 6,1 cm. 39,7–39,9 × 5,7 cm. 11 lines. 2 punch holes, sometimes still containing parts of the sticks. Gilded. Very good handwriting. Marginal titles: Paṭṭhān pāli to², Dukāḍipathān or Dukatikāḍipathān on all foll., and underneath Alay nan to² kusuil, Alay nan kusuil to², Alay nan to² kusuil to² or Alay nan ma to² kusuil to². On fol. lo² v Alay nan to² mi bhurā is written on the left and Siritilokaratanādevī ku... on the right side, carefully and in larger letters. Corrections on several foll. Especially towards the end of the ms. the foliation has been corrected. Dated fol. thaṃ: 12[0]12 khu (1850 A.D.) sataṅkyvat lachan 3 rak 3-ṅgā ne¹ pri; fol. po²: sakkarāj 12[0]12 (1850 A.D.) sataṅ³ kyvat lachan 14 rak cane ne¹ ne mvan tañ akhyin tvañ; fol. bā: no space for the exact date except for the word sakkarāj; fol. lo²: sakkarāj 1212 (1850 A.D.) taṃchoṇmun lachan 11 rak 5-te ne ta khyak tī kyo² nhac moñ akhyim tvañ. Donor: Alay nan ma to² on nearly all foll., Alay nan mi bhurā³ and Siritilokaratanādevī on fol. lo² v, and Alay nan Siritilokaatularatanādevī mi bhurā³ in the colophon (fol. lam), i.e. the Queen of the Central Palace Siritilokaatularatanādevī. Pāli. Burmese. Prose and verse.

Paṭṭhānappakarāṇa

The text is called Paṭṭhāna pāli to² in the ms.

End (fol. lam line 9): *sakkarāj 1212 khu taṃchoṇmun lachan 11 rak 5-te ta khyak tī kyo² nhac moñ akhyim tvañ Alay nan Siritilokaatularatanādevī mi bhurā³ sañ mag phuil*

*bvān(!) alui ñhā, cit to² kraññ mū re³ kū³ pru cu kuṃ³ kvay to² mu ap so Dukapaṭha(!)n
Dukatikapāṭhān pāli to² re³ kū³ rve¹ apri sui¹ rok pri.*

Then follows the same patthanā as quoted in 298 (see also 207–213, 308–310) starting with kui³ pā³ guṇ to², and ending with myha to² ve saññ, and the sentence: krañ thok proṇ³ soṇ³ soṇ³ <sādhu kho² ce sov>.

Mss.: 332, and also Oldenb 1.27–29; Mand 107–114; GL 48–50; Palace 10 (89), 11 (90–93), 12 (100–103), 25 (37–40), 34 (6), 35 (10–14); PMT I 237 (Or. 3671), 239 (Or. 4604 A), 240 (Or. 4771), 241 (Or. 4940), 242 (Or. 5699); Forch XV–XVI.

See CPD 3.7.

331

Cod.Ms.Birm. 65. SuUB, Göttingen

Palm leaf. Two wooden covers smeared with a kind of dirty glue (cf. 304, 305, 308–310); one bears the owner's note in one line with a sort of black lacquer: Mahā bhun kyo² tuik to² charā to² cā, and on the other one only sac chin¹ can be deciphered. The edges are gilded. Foll. 183: ka-ti. The ms. is extremely fragile and heavily damaged on all foll. The right edge is broken off throughout so that the exact size cannot be given. About 48 × 5,8 cm. 38,5 × 5,4 cm. 11 lines. 2 punch holes. Gilded. Very good handwriting. Marginal title on foll. ku ti: Aṭṭhasālīnī pāṭh. Corrections on several foll. No date. Donor on foll. kha below the marginal title: Alay nan³ ma to² cā to², and on foll. khā-ti: Alay nan³ ma to² kusuil to², i.e. book or meritorious deed of the Queen of the Central Palace. Former owner: Mahā bhun kyo² tuik to² charā to². Pāli. Prose and verse.

Buddhaghosa: Aṭṭhasālīnī

See CPD 3.1,1.

332

Cod.Ms.Birm. 66. SuUB, Göttingen

Collection of 4 texts. Palm leaf. Two wooden covers smeared with a kind of dirty glue. Gilded and partially red painted on the edges. Foll. 281: ka-ḍhe, ka-jhai, ka-ke, ka-ke. 36 blank leaves; (1) foll. 163: ka-ḍhe, foliation sign jā-ḍhu, ḍhe is broken off, gā is doubled, che or chai are missing, 13 blank leaves are sewn together with foll. ka and dhe: Pañcappakaranatṭhakathā; (2) foll. 104: ka-jhai, 6 blank leaves are tied together with fol. ka: Paṭṭhānappakarāṇa; (3) foll. 7: ka-ke, foliation sign ka, ki, kī is broken off. 3 blank leaves are tied together with fol. ke: Vibhañ mātikā naṃ prok; (4) foll. 7: ka-ke, only foliation sign ka and ke are extant: Vibhañ mātikā naṃ prok. The ms. is in a most desolate condition. The foll. are extremely fragile. some are only fragments. The left or right edges are in most cases broken off, to a great extent together with the foliation in (1), partly also with the marginal title. (1) About 50 × 6,3 cm. 39,7 × 5,6–5,8 cm. (2) About 50 × 6,3 cm. 39,8–40 × 5,7 cm. (3) and (4) about the same size as (1) and (2). 11 lines. 2 punch holes. Gilded and partially red painted. Very good handwriting. Marginal titles: (1) foll. ka-kai: Dhātukathā aṭṭhakathā, foll. ko-gam: Puggalapaññatta(!) aṭṭhakathā, foll. gā³-(ji): Pañcapakruin, foll. (ji)-(jho): Yamaka aṭṭhakathā, foll. (jho²)-(dhe):

Paṭhānaaṭhakathā; (2) all foll.: Paṭhān, except foll. chai, jha: Tikapaṭhān, fol. jhai: Tikapaṭhān pāḷi to²; (3) fol. ke: Vibhañ mātikā naṃ prok; (4) fol. ke: Vibhañ mātikā naṃ prok. Dated (1) sakkarāj 12<0>6 khu (1844 A.D.) kachun la chan chay ta rak ne¹ ta khyak tī³ kyo² akhyin tvañ; (2) sakkarāj 120[0]5 khu (1844 A.D.) tapon³ la prañ¹ kyo² 8 rak tanañlā ne¹ ne suṃ khyak tī³ kyo² akhyin tvañ; (3) and (4) no date. Pāli, Burmese. Prose.

(1) Buddhaghosa: **Pañcappakaraṇaṭṭhakathā**

The text is called Pañcapakruṇ (only on the marginal title) in the ms.

End (fol. dhe line 2): sattappakaraṇaṭṭhakathā niṭṭhitā. akkharā ~.

sakkarāj 12<0>6 khu kachun la chan chay ta rak ne¹ ta khyak tī³ kyo² akhyin tvañ
Paṭhāna aṭhakathā pāṭh kuiv re³ kū³ rve¹ prī sañ. pu, di, ā³ nhañ¹ prañ¹ cuṃ pā kuiv ḷ.

Mss.: PMT I 238 (Or. 4577); Forch XVI.

See CPD 3.3,1–3.7,1.

(2) **Paṭṭhānappakaraṇa**

The text is called Paṭhān and Tikapaṭhān in the ms.

End (fol. jhai line 8): yathā kusalatthike anulomapaccayaniyaṇeṇāvithāritatā evaṃ
vitthāretabbam, asamohantena eso sajjhāya maggo. anulomapaccaniyam niṭṭhitam.

sakkarāj 120[0]5 khu tapon³ la prañ¹ kyo² 8 rak tanañlā ne¹ ne suṃ khyak tī³ kyo²
akhyin tvañ Tikapaṭhān pāḷi to² kui re³ kū³ rve¹ prī³ sañ. pu, di, ā³.

Mss.: 330; for mss. in other catalogues see 330.

See CPD 3.7.

(3) and (4) **Vibhañ mātikā naṃ prok**

Only fol. ka r has normal Burmese text in both mss., the other foll. have 2 to 3
columns, each column with 11 lines which all start with a Pāli notion and the Burmese
explanation.

Beg. (fol. ka line 1 in both mss.): namo tassa ti.

Sīrindhāretīti Sīrindharo hū so vacanattha nhañ¹ aññi khyī rve¹ ma nham aṃ¹ rve¹ ma
chum³ bhun krak sa re kui choñ to² mū tat so satti kroñ¹ Sīrindhara amañ to² kui rha
to² mū tat so Bhurā³ sakhañ (...)

One line of (4) (fol. kā r line 1): kusaladhammā (normal size script), kusuil ekavisa,
cetasik, cetasik aṭhatisara ḷ dhammā 4 pā³ āyatana 2 pā³ dhāt 2 pā³ phrac sa taññ
(very small script), (...)

End (fol. ke r right side): Thui nhac chay¹ nhac tik tvañ, ve na, tikka, pi,
parittāramaṇa, maggāramaṇa, ña/u (?), ati, atitāramaṇa, ajjhattāramaṇa, kui³

tik saññ, sabbadesa tik khraññ sã mhat ra maññ, kvañ³ so ta chai¹ suṃ[m] tik tui¹ mhã nibbadesa tik khyaññ³ sã mhat ra maññ.

333

Cod.Ms.Birm. 67. SuUB, Göttingen

Palm leaf. Foll. 19: ka–khe. Some leaves are slightly damaged on the edges. 48,8–49 × 5,2 cm. 39–39,5 × 4,4 cm. 8 lines (fol. khe 6 lines). 2 punch holes. Gilded and partially red painted. Very good handwriting. Dated sakkarāj 118[0]5 khu (1823 A.D.) to²salañ la prañ¹ kyo² 10 rak sok-krã ne¹ suṃ khyak tĩ³ akhyim tvañ. Donor: Moñ Pai and his family. Pãli. Prose and verse.

Dhammasiri: **Khuddasikkhã**

Colophon (fol. khu line 3): nibbãnapaccayo hoti. pu ti ã nhañ¹ prañ¹ cuṃ pã lui ï. pũ(!)risuttamassa, akrañ mrat Bhurã³ ï, pãdesu, khye to² nhuik, sa kammato, koñ mhu to² kroñ¹, jãtãni, phrac kuṃ so, nãnã kãrehi, athũ³ thũ³ so akan akvap, puṃ toñ tui¹ phrañ¹, puññãni, prañ kuṃ so, dve, nhac pã³ kuṃ so, cakkãni, cak to² tui¹ sañ, santi, rhi kuṃ ï, taṃ purisuttamaṃ, thui mrat cvã bhurã³ kui, ahaṃ, akyvanup sañ, vande vandãmi, rhi khui pã ï.

sakkarāj 118[0]5 khu to²salañ la prañ¹ kyo² 10 rak so sok-krã ne¹ suṃ khyak tĩ³ akhyim tvañ Khuddasikkhã pãt kui re³ kũ³ rve¹ pri, prañ¹ cuṃ pri. cã takã Moñ Pai samĩ moñ nham koñ mhu nibbãn chu nat lũ sãdhu kho ce so. ï cã kui re³ kũ³ ra so akruĩ³ gã³ mve³ sañ mi khañ mve³ sañ pha khañ charã samã³ chve kri³ mrui kri³ bhui kri bhvã kri re mre¹ sakhañ mha ca rve¹, athak kui bhavak^a 'ok kui aviji^b tuiñ 'oñ, sapp(!)e sattã sattavã mha ahon³ kui lañ amyha ve pã ï amyha ra sañ phrac so.

Mss.: ¹3, ¹11, ¹25, ¹79, **169, 215, 334** (1), **339**; for mss. (texts with or without nissaya) in other catalogues see **159**.

See CPD 1.3,1, Piṭ-sm 266.

^a bhavag (bhavagga)

^b avĩci

334

Cod.Ms.Birm. 68. SuUB, Göttingen

Palm leaf. Wooden covers, one of them bearing the note written with black paint: Saṅgruĩh ame³ [both hardly legible] aphre. Foll. 110: ka–khi, ga–ññam, foll. khi–khã³ are missing; 4 blank leaves, two of them are tied together at one hole with fol. ññam, and one of them has two lines with Pãli and Burmese text. Two texts: (1) foll. ka–khi: Khuddasikkhã: (2) foll. ga–ññam: Khuddasikkhã nissaya. Some leaves are slightly damaged. 49–49,2 × 5,5 cm. 40,2–40,5 × 4,7–4,9 cm. 7–9 lines (ka–khi 9, ga–ññai and ñño² v 8, ñño–ñño² r 7, ññam 5 lines). 2 punch holes. Gilded and partially red painted. Very good handwriting. Marginal titles: (1) Khuddasikkhã pãth (foll. ka–khi), (2) Khuddasikkhã nissaya (foll. ga–ñño²). Correction on fol. gã. No date. Pãli. Burmese. Pãli verse and prose, Burmese prose.

(1) Dhammasiri: **Khuddasikkhā**

The fragmentary ms. contains the text from the beginning to āropetvā⟨na⟩ on p. 121, chapter L, verse 2, of the PTS ed. (JPTS 1883 pp. 88–121).

Mss.: ¹13, ¹11, ¹25, ¹79, **169**, **215**, **333**, **339**; for mss. (texts with or without nissaya) in other catalogues see **159**.

See CPD 1.3.1, Piṭ-sm 266.

(2) Mañīratana charā to² Rhañ Ariyālankāra: **Khuddasikkhā nissaya**

The text is called Khuddasikkhā nissaya on the margin. Our fragmentary ms. starts rendering the Pāli text with the 5th verse of chapter V (PTS ed. p. 92, ChS ed. p. 8, verse 64).

Beg. (fol. ga r line 1): patto adhiṭhā[nā]nam uccati^a hū so gāthā kuiv min ap sa taññ, thuiv gāthā ī attha kā³. acchedadānagāhehi ca, khuiv³ sū lu rve¹ yū khrañ³ sū ta pā³ ā³ pe³ khrañ³ akyvam³ vañ rve¹ yū khrañ³ tuiv¹ phrañ¹ lañ koñ, vibbhamā ca, lū thvak sa phrañ¹ lañ koñ, marañuddhaṭā ca, se khrañ paccuddhūir pru khrañ tui¹ phrañ¹ lañ koñ, līngasikkhāhi ca, līm pran khrañ sikkhāpud kui cvan¹ khrañ³ tui¹ phrañ¹ lañ koñ, chiddena ca, pok sa phrañ¹ lañ koñ, imehi navatiaṅgehi, ī kui³ pā³ so aṅgā tui¹ phrañ¹ akroñ³ tui¹ phrañ¹ laññ hū, patto, sapit saññ, adhiṭhānaṃ, adhiṭhān kuiv, uccati^a, cvan¹ ī, imehi navatiaṅgehi, kā³ pāṭha se sa taññ. yakhu akhā nhuik sapit kuiv thā³ rā ma thā³ rā so achuṃ aphrat kui pra khrañ ṅhā, pattam na paṭisāmeyya, aca rhi so gāthā kui min¹ to² mū sa taññ, anak kā³.

End (from fol. ṅño r line 1:) ⟨a⟩yam Khuddasikkhā, akrañ Khuddasikkhā saññ, parimāṇato, kyam atuiñ arhaññ ā³ phrañ¹ ... (etc. to the pādas on fol. ṅño² r line 3:) āsanne mañiguhāya, rukkho Mañjūsakuth(!)ito (then text as that of ¹80, pt. 1, pp. 105–106). The missing verses of ms. ¹80 (see note j) which are, however, extant in our ms., are quoted in mss. ¹38, ¹64, ¹93 (pt. 1, pp. 46, 75, 126): tasmim hessam bhummadevo ... (etc. till:) bhavissāmi mahiddhiko, together with the corresponding nissaya ending with: bhavissāmi, phrac pā ra lui ī. Then our ms. continues:

ī koñ³ mhu kroñ¹ ī bhava mha ca rve¹ phrac le tuiñ so bhava tui nhuik phroñ ayū rhi khrañ ratanaṃ suṃ pā³ tui nhuik krañ ṅñui khrañ mrat nuiv yuṃ krañ khrañ kaṃ kui lañ koñ kaṃ ī akyui³ kui lañ sattahitā, ruṃ krañ pā saññ phrac rve¹, tisanan(!)ena, saraṇa guṇ suṃ pā nhañ pañcasīlaṃ, ṅñ³ pā³ so sila mrat kui, samādeyāma, krañ¹ suṃ chok tañ pā ī. nibbānapaccayo hotu.

For other mss. and further information see ¹80, 335–337.

For the author see ¹38.

Mss.: **336**; cf. ¹80, **159**, **258**, **335**, **337**; for mss. (texts with or without nissaya) in other catalogues see **159**.

^a ujjhati

Palm leaf. Foll. 52: ka-nī, nē, foll. nī-nū are missing; 8 blank leaves are tied together with foll. ka and nē. Some foll. are slightly damaged on the edges. 48,7-48,9 × 5,9 cm. 38,5-39 × 5,4 cm. 10 lines (fol. nē 9 lines). On nearly each fol., especially on foll. ka-kī, kai, khai-kho², ga and go, mostly on the verso side, the lines drawn before writing are still visible. 2 punch holes. Gilded and partially red painted. Very good handwriting. On the first blank leaf the title Khuddasikkhā nissya is written with pencil. Dated sakkarāj 1219 khu (1858 A.D.) tapuiv¹tvai³ lachan³ khunhac rak ne¹, ne¹ chai¹ nhac nāri akhyim tvañ. Donor: Kui Mvat and his family. Pāli. Burmese. Pāli verse and prose, Burmese verse.

Khuddasikkhā nissaya

In this fragmentary ms. the final portion of the nissaya is missing; it stops rendering the Pāli text of verse 2 of chapter XLVI, p. 120 of the PTS ed. (JPTS 1883, pp. 88-121), i.e. p. 54, verse 454 of the ChS ed.

Beg. (fol. ka line 1): namo tassa ~. cī(!)raṃ tiṭhatu jinasāsane. ahaṃ. nā saññ, ratanattayaṃ, ratanā sumpā³ tuiv i, apon³ kuiv, vanditvā, rhi khui³ ū³ rve¹, ādīto yeva, pañcañ³ phrac so akhā mha lyhañ, paṭhāya, ca rve¹, ta naññ³ kā³, ādīto ādimhi yeva, pañcañ³ phrac so khaṇa nhuik lyhañ, upasampannasikkhitabbaṃ, pañcañ³ aphaṇca suiv rok prī³ so rahan³ saññ, sañ ap tha so, samātikāṃ, mātikā nhañ¹ ta kva phrac tha so, Khuddasikkhaṃ, Khuddasikkhā amaññ rhi tha so, pakāraṇaṃ, kyam³ kuiv, pavakkhāmi, ho pe aṃ¹. cattāro, le³ pā³ kun so, pārājikā ca, pārājika tuiv¹ saññ laññ³ koñ³, nava, kui³ pā³ kun so, gurukā ca, saṅghādissit tuiv¹ saññ laññ³ koñ³, cīvaraṇ ca rajanāni ca, ap so chuiv raññ tui¹ laññ³ koñ³, patto ca, ap ma ap so sapit laññ³ koñ³, t(h)ālakā ca, ap ma ap so khvak tuiv¹ laññ³ koñ³, pavāraṇa ca [ra], pavārit sañ¹ khrañ³ laññ³ koñ³,

End (fol. nī v line 9): sati[saj]mā ca, sati nhañ¹ praññ¹ cuṃ saññ phrac rve¹, laññ³ koñ³, sampajāñ(!)o ca, paññā nhañ¹ praññ¹ cuṃ saññ phrac rve¹ laññ³ koñ³, sabbiriyā-pasesu^a, khap sim so iriyā pu rve¹ le³ pā³ tuiv¹ nhuik, care, krañ¹ rā i. saṃvaraniddesa prī³ i. suddhi ti mātikā padassa, i, niddeso, kuiv, evaṃ, <sui>v, veditabbo, si ap i. (...)

(fol. nē r line 1:) ā³ nhañ¹ praññ¹ cuṃ pā luiv i.

i cā prī³ lac sakkarāj i kā³ 1219 khu, tapuiv¹tvai³ lachan³ khunhac rak ne¹, ne¹ chai¹ nhac nāri akhyim tvañ, Khuddasikkhā nissya vinaññ³ kyam³ mrat kuiv,

re³ ku³ rve¹ prī³, praññ cuṃ bhā saññ,
nat lū sādhu [sadhu], koñ³ kri³ chu phrañ¹,
sādhu nat lū,
kho² ce so.

i cā pru cu, thuiv koñ³ mhu kroñ¹,
āyu vaṇṇa sukha bala,
bhava ma khyā³, cak le³ pā³ nhañ¹,
ññā³ ce so,

bhun³ sambhā nhañ¹, paññā praññ¹ cuṃ,

kvaṃ luṃ krvay va dasa paramī
aññī phrac evam³ nibbān lam³ kui,
tan tan mat mat
rok ce so.

cā takā Kuiy Thvan³ [cancelled?] samī³ moñ nham koñ³ mhu nibbān chu, sādhu sādhu. Kuiv Mvat samī³ moñ nham koñ mhu nibbān chu sādhu nat lū kho² ce sov.

The author is not mentioned in our ms. In the beginning portion quoted above our text highly corresponds to the wording of Rhañ Ariyālañkāra's nissaya (see above, **180**, pt. 1, p. 105). After his nissaya of the first verse, however, follow remarks which are lacking in our text. Therefore we dare not ascribe it definitely to this author.

Mss.: cf. **180, 159, 258, 334** (2), **336, 337**; for mss. (texts with or without nissaya) in other catalogues see **159**.

^a °pathesu

336

Cod.Ms.Birm. 70. SuUB, Göttingen

Palm leaf. Foll. 70: ka-co². 50,5-50,7 × 5,5 cm. 41-41,8 × 4,8 cm. 8 lines. 2 punch holes. Gilded. Very good handwriting. The recto side of fol. ka bears the title Khuddasikkhā written with a sort of red ink. Dated sakkarāj 1200 (1838/39) praññ¹ kachum lachān 6 rak ne¹ tvañ. Former owner: Toññut charā Ū³ Vimalacāra (fol. co²). Pāli. Burmese. Pāli verse and prose. Burmese prose.

Mañiratanā charā to² Rhañ Ariyālañkāra: **Khuddasikkhā nissaya**

Our ms. starts with the nissaya on the fourth introductory verse (viññātu 'ttho hi sakkā na etc.) written by the nissaya author (see above, **180**, pt. 1, pp. 104–105):

Beg. (fol. ka v line 1): namo tassa ~. vanditvā, rhi khui³ ū³ rve¹, pupp(!)anissay[y]e, rhe³ charā³ tuiv¹ saññ, pru ap so nissay[y]a saññ, sante pi, rhi so² laññ, manda-paññehi, paññā naññ³ kuṃ so setujana^a tuiv¹ saññ, attho, anak kuiv, sukkena, lvay sa phrañ¹, viññātum, si khrañ ñhā, hi yasmā, akyañ¹ kroñ, na sakkā ma tat nhuiñ,

End (fol. co² r line 7): parimānato, kyam³ atuiñ arhañ ā³ phrañ¹, gāthānam, gāthā tui¹ ñ, pañcamattehi, nā³ khu sañkhyā atuiñ arhañ rhi kun so, satehi, arā tui¹ phrañ¹, niṭhānam, prī³ khrañ³ sui¹, upāgato, rok ñ,

sakkarāj 1200 praññ¹ kachum lachān 6 rak ne¹ tvañ Khuddasikkhā kyam³ nissaya kui re kū rve¹ prī praññ¹ cum sañ. pū, dī, ā³ nhañ¹ praññ¹ cum pā lui ñ.

Mss.: **334** (2); cf. **180, 159, 258, 335, 337**; for mss. (texts with or without nissaya) in other catalogues see **159**.

^a sotujana

337

Cod.Ms.Birm. 71. SuUB, Göttingen

Palm leaf. Foll. 91: ñū-thā³ two blank leaves; at the end roughly one third of the ms. is missing. 49,1 × 5,2 cm. 39,2-40,1 × 4,9 cm. 8 lines. 2 punch holes. Gilded and partially red painted. Very good handwriting. Corrections on foll. thā, thī, thai, tho, partially written with pencil. Illegible traces of a Burmese note presumably written with pencil can be found on fol. the r. No date. Pāli. Burmese. Pāli verse and prose, Burmese prose.

Pathama Bā³karā charā to² Rhañ Dhammābhinanda: **Khuddasikkhā nissaya**

This fragmentary ms. stops rendering the Pāli text of the Khuddasikkhā at verse 13 of chapter XL (p. 110 of the PTS ed., and p. 37, verse 334, of the ChS ed.) so that about one third of the nissaya is missing.

Beg. (fol. ñū v line 1): namo tassa ~.

mahākaraṇiko nātho yo desesi vineyyakaṃ
anantaḡaṇasampannaṃ natvā saddhammasaṃgha taṃ
pathyāvattagāthā

catuttha pāda nhuik saṃghaṃ taṃ chuiv luiv lyak i ḡuiñ³ phrac ce khrāñ³ ñhā
niggahitaloma.

tena vuttivineyyassa Khuddasikkhatthadīpako
gandho Dhammasīrikena Tambapaṇṇiyaketunā
pathyāvattagāthā.
kato therena tass' atthaṃ garuvāceyya saññattaṃ
yācito 'haṃ likhissāmi dhīreh' eva sutesīhi
vattagāthā.

mahākaraṇiko, krī³ mrat so karaṇā rhi to² mu tha so, yo yādiso, akrañ sui¹ sabho rhi so, vā, akrañ suiv¹ sū so, vā, akrañ sui sū phrac to² mū so, vā akrañ sū kai¹ sui¹ mhat ap so, nātho, veneyyasattavā tuiv¹ i santān nhuik phrac so, kilesā kuiv phyak chī³ to² mū tat so mrat evā Bhurā³ sañ, vineyyakaṃ, rahan³ yok kyā³ rahan³ min ma sāmaṇe yok-kyā³ sāmaṇe min³ ma sikkha mān tui¹ ā³ chum³ ma rā chum³ ma kroñ³ phrac so vinañ³ piṭakap kui, desesi, ho to² mū prī, ahaṃ, nvā³ prañ jāti Munindasāra amaññ rhi so nā sañ, anantaḡaṇasampannaṃ, achun³ ma rhi so lokī lokuttarā ḡuṇ apoñ³ nhañ¹ prañ¹ cu[m]m to² mū tha so, saddhammasaṃghaṃ, tarā³ saṃghā nhañ¹ ta kva phrac to² mū so, taṃ tādisaṃ, thui sui sabho rhi so, vā, thui sui¹ sū so, vā, thui sui¹ sū phrac to² mū so, vā, thui sū kai¹ sui¹ mhat ap so, nāthaṃ, lū nat brahmā sattavā tui¹ i kui³ kvay rā phrac to² mū so mrat evā Bhurā³ kui, natvā, kyam³ ma pru khañ krañ lañ ñvat nū³ rhi khuiv³ ū³ rve¹. tena nāthena, thui mrat evā Bhurā³ sañ, vuttavineyyassa, ho to² mū ap so vinañ³ piṭakat i, Khuddasikkhatthadīpako, khyui mrin koñ³ mrat so adhisīla adhicitta adhipaññā sikkhā sum³ pā³ hū so anak kui pra tat so, gandh(!)o, Khuddasikkhā amaññ rhi so kyam³ kui, Tambapaṇṇiyaketunā, sihuil kyvan i mhan kañ³ sa phvay phrac so, Dhammasī(!)ri kena, piṭakat sum³ puṃ kui si cvam³ nuiñ so kroñ¹ Dhammasī(!)ri amaññ rhi so, vā tarā³ kroñ¹ bhun³ paññā rhi sañ phrac rve¹ Dhammasī(!)ri amaññ rhi so, therena, mather sañ, kato racito, cī rañ ap prī. sutesīhi, suta paññā rhā le¹ rhi kun so, dhi(!)rehi, mhat nuiñ choñ nuiñ so paññā rhi myā³ jā sañ sā, tui¹ sañ, yācito eva, toñ³ pan ap sañ phrac rve¹ sā lyhañ,

tassa *gandh(!)*assa, thuiv *Khuddasikkhā* *kyam*³ i, atthaṃ *mhī* rā atthanissaya *kuiv*, *garuvācesu* *saññatthaṃ*, *Tipitakālaṅkārasīridhajamahādhammarājaguru* taṃ *chip* *nāmaṃ* to² *rhi* so *charā* to² *bhurā*³ *sañ* *pui*¹ *sa* *khya* to² *mū* *ap* *sañ* *atuiṅ*³ *mhat* *mi* *pā* *sa* *myha*, *likhissāmi*, *re*³ *pe* *aṃ*¹. *Khuddasikkhā* *kyam*³ *kui* *pru* *khraṅ*³ *ñhā* *alui*¹ *rhi* to² *mū* so *arhaṅ* *Dhammasī(!)*ri *charā* *sañ* thuiv *Khuddasikkhā* *kyam*³ i *acu* *nhuik* *antarāy* *prok/pyok* *khraṅ*³ *kyam*³ *prī*³ *khraṅ*³ *akyui*³ *rhi* so *ratanattayapaṇāma* *kuiv* *pra* *lui* *rve*¹ *ādito* *ca* so *gāthā* *kui* *min* *luik* *sañ*. *thui* *gāthā* i *attha* *kā*³.

ahaṃ, *nā* *sañ*, *ādito* *ādimhi* *eva*, *kyam*³ i *aca* *nhuik* *sā* *lyhaṅ*, *ratanattayaṃ*, *ratanā* *tui*¹ i *sum*³ *pā*³ *tui*¹ i *apōṅ*³ *kui*, *vanditvā* *vandāmi*, *rhi* *khui*³ *pā* i, *vanditvā*, *rhi* *khui*³ *prī*³ *rve*¹, *ādito*, *pañcaṅ* *khaṃ* *ca* *kāla* *ka*, *pathāya*, *ca* *rve*¹, *pathāya* *kā*³, *pāthasesa*, *upasampannasikkhitabbam*, *rahan*³ *yok* *kyā*³ *rahan*³ *min*³ *ma* *kuiv* *sañ* *sañ* *ap* *kyan*¹ *ap* *so*, *ādito* *kā*³ *upasampannasikkhitabbam* *vanditvā* *hū* so *nhac* *pud* *kuiv* (?) *sañ*, *samātikam*, *mātikā* *caṅ* *nhaṅ*¹ *ta* *kva* so *Khuddasikkham*, *akyaṅ*³ *phrac* *rve*¹ *sañ* *ap* *kyan*¹ *ap* *sañ* i *aphrac* *kroṅ* *Khuddasikkhā* *amaṅ* *rhi* so *kyam*³ *kuiv*, *vā*, *aṅay* *phrac* *rve*¹ *sañ* *ap* *kyan*¹ *ap* *sañ* i *aphrac* *kroṅ*¹ *Khuddasikkhā* *amaṅ* *rhi* so *kyam*³ *kuiv*, *vā*, *khyui* *mrin* *koṅ* *mrat* *sañ* *phrac* *rve*¹ *sañ* *ap* *kyan*¹ *sañ* i *aphrac* *kroṅ*¹ *Khuddasikkhā* *amaṅ* *rhi* so *kyam*³ *kuiv*, *vā*, *athū*³ *thū*³ *aprā*³ *prā*³ *naṅ*³ *nā* *myā*³ *sañ* *phrac* *rve*¹ *sañ* *ap* *kyan*¹ *ap* *sañ* i *aphrac* *kroṅ*¹ *Khuddasikkhā* *amaṅ* *rhi* so *kyam*³ *kuiv*, *ta* *naṅ*³ *kā*³, *Khuddasikkham*, *akyaṅ*³ *phrac* so *adhisila* *adhicitta* *adhipaṅṅā* *sikkhā* *sum*³ *pā*³ *kui* *pra* *rā* *pra* *kroṅ*³ *phrac* so *kroṅ* *Khuddasikkhā* *amaṅ* *rhi* so *kyam* *kuiv*, *vā*, *aṅay* *phrac* so *adhisila* *adhicitta* *adhipaṅṅā* *sikkhā* *sum*³ *pā*³ *kui* *pra* *rā* *pra* *kroṅ*³ *phrac* so *kroṅ*¹ *Khuddasikkhā* *amaṅ* *rhi* so *kyam*³ *kuiv*, *vā*, *khyui* *mrin* *koṅ*³ *mrat* so *adhisila* *adhicitta* *adhipaṅṅā* *sikkhā* *sum*³ *pā*³ *kui* *pra* *rā* *pra* *kroṅ*³ *phrac* so *kroṅ*¹ *Khuddasikkhā* *amaṅ* *rhi* so *kyam*³ *kuiv*, *vā*, *athū*³ *thū*³ *aprā*³ *prā*³ so *adhisila* *adhicitta* *adhipaṅṅā* *sikkhā* *sum*³ *pā*³ *kui* *pra* *rā* *pra* *kroṅ*³ *phrac* so *kroṅ*¹ *Khuddasikkhā* *amaṅ* *rhi* so *kyam*³ *kuiv*, *pavakkhāmi*, *ho* *pe* *aṃ*¹, *vā*, *aruiv* *ase* *ho* *pe* *aṃ*¹, *vā*, *aprā*³ *ā*³ *phraṅ*¹ *ho* *pe* *aṃ*¹. *khudda* *saddā* *sañ* *appaka* *anak* *saṅkhepa* *anak* *madhū(!)*ra *anak* *bahuvidha* *anak* *kuiv* *ho* *sañ*. *ṭikā*. *yakhu* *akhā* *nhuik* *samātikam* *hū* *rve*¹ *Dhammasī(!)*ri *amaṅ* *rhi* so *Khuddasikkhā* *charā* *sañ* *ratanattayapaṇāmagāthā* *nhuik* *min*¹ *ap* *sañ* i *aphrac* *kroṅ*¹ *mātikā* *pud* *tui*¹ *kui* *rhe*³ *ū*³ *cvā* *pra* to² *mū* *khraṅ*³ *ñhā* *pārājikā* *ca* *cattāro* *aca* *rhi* so *mātikā* *caṅ* *kuiv* *ā*³ *thut* to² *mū* *ap* i.

End (fol. *thā*³ v line 6): *vallādi*, *nvay* *aca* *rhi* *sañ* *kui*, *p(h)ātikamma*, *pvā*³ so *amhu* *phraṅ*¹, *gaṅhe*, *yū* *nhaṅ*¹ *rā* i, *sesaṃ*, *catuttha* *pañcama* *rāsī* *mha* *krvaṅ*³ so *dutiya* *tatiya* *rāsī* *garubhaṅ* *kui*, *abhājiyam*, *alyhaṅ* *ma* *vebhaṅ* *ap*, *iti*, *i* *sañ* *lyhaṅ* *avebhaṅgiyaniddesa* *apri*³ *tañṅ*³. *eḷacammaṃ* *hu* *muddha* *eḷa* *nhaṅ*¹ *jā* *akhyui*¹ *rhi* *sañ* *aṭhakathā* *nhaṅ*¹ *ū* so¹ *kroṅ*¹ *sañ*¹ *sañ* *eḷacammaṃ* *hu* *dantajala* *nhaṅ*¹ *jā* *akhyui*¹ *rhi* *sañ* *ma* *sañ*¹ *telacammaṃ* *hu* *dantaja* *pathamakkarā* *tu* *nhaṅ*¹ *jā* *amyā*³ *rhi* *sañ* *vinicchayajā* *kui* *ṭikā* *nhuik* *laṅ*³ *telacammaṃ* *paṅ* *rhi* *sañ* *tui* *pāṭh* *kā*³ *nok* *ne*³ *sū* *tui*¹ i *pamādalekha* *phrac* *sañ* *krā* *prī* *ma* *sañ*¹. (...)

This nissaya was taught orally by the Pathama Bā³karā *charā* to² Rhaṅ *Dhammābhīnanda* (1100–1157 or 1162 B.E./1738–1795 or 1800 A.D., see above, ¹⁸) and written down in 1150 B.E./= 1788 A.D. by his pupil Rhaṅ *Munindasāra* of *Nvā*³*praṅ*³ village near *Toṅsā* in the *Mraṅ*³*khraṃ* district (see the quotations above and *MNM* 291). For further details on the author see ¹⁸.

Mss.: cf. ¹⁸⁰, ¹⁵⁹, ²⁵⁸, ³³⁴ (2), ³³⁵, ³³⁶; for mss. (texts with or without nissaya) in other catalogues see ¹⁵⁹.

338–339

Cod.Ms.Birm. 72. SuUB, Göttingen

Palm leaf. Foll. 22: *ño-cā*, *gho-ghā³* (cancelled) and the numbers 22–43, two title foll. tied together with foll. *ño* and *gho*. **338** foll. 6: *ño-cā* and the numbers 22–27; **339** foll. 16: *gho-ghā³* being cancelled and replaced by the numbers 28–43. 48 × 6 cm. 38,5–39,2 × 5,3 cm. 10 lines (foll. *cā* and *ghā³* 6 lines). 2 punch holes. Gilded and partially red painted. Very good handwriting. Marginal titles: **338** *Mūlasikkhā pāṭh*, **339** *Khuddasikkhā pāṭh*. Titles on the title foll.: **338** *Mūlasikkhā pāt(!)*, **339** *Khuddasikkhā pāt(!)*. Dated **338** *sakkarāj 1253 khu nhac* (1891 A.D.) *nayum lachan 6 rak aṅgā ne¹ ne 2 khyak tī kyo² sum³ khyak ma tī mhī nārī praṃ 2 khyak akhyin tvañ*; **339** *sakkarāj 1253 khu nhac* (1892 A.D.) *nhoñ³takū⁴ lachan 3 rak ne¹ ne 2 khyak tī kyo² sum³ khyak ma tī mhī akhyin tvañ*. Former owner: **338** *Ū³ 'Inda<ka>*, **339** *Ū³ 'Indaka* (on the title foll.). Pāli. Verse and prose.

^a *nhoñ³tankhū³*

338

Cod.Ms.Birm. 72. SuUB, Göttingen

Description see above, 338–339.

Mahāsāmi: **Mūlasikkhā**

The text is called *Mūlasikkhā pāṭh* in the ms. Colophon and the scribe's *patthanā* (fol. ca/26 v line 7): *Mūlasikkham niṭhitam*.

Mit(!)eyyo nāma uppajjante, tathāgate sabbanayam, jānam homi ... (?), Sāriputto va so aham.

yaṃ yaṃ varam icchāma¹ aham, taṃ taṃ varam samicchatu,
puññaṃ kataṃ varam hattaṃ, cī(!)raṃ tiṭhatu sāsanam.
akkharā ~.

ekam ekam, so, akkharāñ ca, lañ³, Buddharūpaṃ, nhañ¹, samam, saññ, yasmā, kroñ¹, siyā, i, tasmā, kroñ¹, paṇḍito, so, poso, saññ, piṭakattayam, kui, li<k>kheyya, i, nibbānapaccayo hotu. aham vandāmi sabbadā. niṭhitam.

sakkarāj 1253 khu nhac nayum lachan 6 rak aṅgā ne¹ ne khyak tī kyo² sum³ khyak ma tī mhī nārī praṃ khyak akhyin tvañ re³ kū³ rve¹ pri³ saññ. nat lū sādhu kho² ce so². pu, di, ā nhañ¹ praññ¹ cum pā i. pri³ i, rhañ. niṭhitam.

Mss.: ¹6, ¹26, **157**, **170**, **173**; for mss. in other catalogues see **157**.

See CPD I.3.2; Piṭ-sm 267.

339

Cod.Ms.Birm. 72. SuUB, Göttingen

Description see above, 338–339.

Dhammasiri: **Khuddasikkhā**

The text is called Khuddasikkhā pāṭh in the ms.

Colophon with the scribe's patthanā (fol. 42 r line 10): Khuddasikkhā niṭhitā,

yattha kaṃ me kataṃ puññaṃ, tattha kena bhavābhava,
saṃsaranto uce kū(!)le, tikkhapaññādhiko bhava,
puññavāse vasitvāna, antaṃ dukkhassa pāpuṇe.
iminā lekhapuññaena, Mettay(!)assa anāgate,
uppanne kāle khattiye, hutvāhaṃ uttame kū(!)le.
Buddhaṃ passivā paṭhamam, datvā dānaṃ anussahaṃ,
dhammaṃ sutvā hom' Upāli, vinaye ṭhapito yathā.
saṃsaritā sabbe sattā, puññaṃ la[b]bhantu me samaṃ.
patte cakke taraṅguṭṭhe, sakkarāje bhava(!)aye.
adramāse sukkapakkhe, buddhavāre dvisatake,
Khuddasikkhā niṭhitāyaṃ, n' antarāyena sesato.

Khuddasikkhaṃ niṭhitam. Khuddasikkhā pāṭh.
akkharā ~ .

aniccā vata saṅkhārā upādāvaradhammino^a,
upajjit(v)ā nirujjhanti tesam vūpasamo sukho.

[DN II 157 a.o.]

yaṃ pattam kusalam tassa ānubhāvena pāṇino
sabbe saddhammarājassa nātvā dhammaṃ sukham^b vahaṃ^b
pāpuṇantu visuddhāya sukhāya[m] paṭipattiyā,
asoka[m]m anupāyāsam nibbānasukham uttamam,
cī(!)ram tiṭhatu saddhammo dhamme hontu sagāravā
sabbehi^c saddhā^d kālena samā devo pavassatu
yathā yakkhisu^e porāṇā surājāno tathev' imaṃ
rājā rakkhatu dhammena attano va pajaṃ pajaṃ.

[see BhH 74; cf. below, 344].

niṭhitam ahaṃ vandāmi sabbadā. nibbānapaccayo hotu.

*sakkarāj 1253 khu nhac nhoñ³ takū lachan 3 rak ne¹ ne 2 khyak tī kyo² suṃ khyak ma tī
mhī akhyin tvañ Khuddasikkhā pāṭh kui re³ kū³ rve¹ prī³ 'on mvañ sañ, nat lū sādhu
kho² ce so². pu, di, ā, nhañ¹ pran¹ cum lui pā i. niṭhitam, prī³ i, rhañ.*

Mss.: ¹3, ¹11, ¹25, ¹79, ¹69, ¹215, ¹333, ¹334 (1); for mss. (texts with or without nissaya) in other catalogues see 159.

See CPD 1.3.1; Piṭ-sm 226.

- ^a uppādavayadh°
- ^b sukhāvahaṃ
- ^c sabbe pi
- ^d sattā
- ^e rakkhiṃsu

340

Cod.Ms.Birm. 73. SuUB, Göttingen

Palm leaf. Wooden covers smeared with clay or dirty glue. Foll. 251: ka-paṃ, 2 blank leaves. The ms. is extremely fragile and the first and last foll. are considerably (foliation mark ka is broken off), the blank leaves are heavily damaged. On fol. cai one line of the text is partly broken off and loose, foll. jā³-jhi and jhe-jho² are slightly damaged by insects. 49,3–49,6 × 5,3 cm. 39,5–40,7 × 4,7 cm. 8 lines. 2 punch holes. Gilded and partially red painted, with decorative black lines left and right of the red painted section. Very good handwriting. Marginal title: Vinayasaṅgaha pāṭh on all foll. except foll. ka, ki, ke, khi, tā³. Corrections on foll. ghe, ñe, ño, jhi, dho², and small corrections with pencil on numerous foll. Dated sakkarāj 1204 khu (1842/43 A.D.) kachun la prañ¹ kyo² 5 rak 5 te³ ne¹ tvañ ne 2 khyak ti kyo² akhyin tvañ prī³ i. Donor (foll. ka v and paṃ r): Paṃruiñ rvā ne cā takā Kui Ta Lup/Lut jani³ moñ nham koñ³ mhu. Former owners: Valak charā Ū³ Nanda/Nandaka dhammaceti to² (foll. ka v and paṃ r), Ññonpañ kyoñ charā cā (fol. paṃ r), both written in different script. Pāli. Prose and verse.

Sāriputta: Vinayasaṅgaha

Other names of this “Compendium of the Vinaya” are Pālimuttakavinayavinicchaya-saṅgaha, (Mahā-)Vinayasaṅgahappakaraṇa, Vinayasaṅgahaṭṭhakathā.

Ed.: Vinayasaṅgahaṭṭhakathā by Sāriputta, publ. Buddha Sāsana Council, Rankun 1961; Pālimuttakavinayavinicchaya-saṅgaho by Sāriputta, ed. by Ñānavimalatissa, Pānadurā 1906; another edition by Dehigaspē Paññāsāra et al., Colombo 1931.

Mss.: PMT I 236 (Or. 3533), 239 (Or. 4703), 240 (Or. 4803?); Mand 30 (pointing at further catalogues); Forch V; Pol 5538.

See CPD 1.3.5; Piṭ-sm 260; Piṭ-st 123 (281).

c. Abhidhamma

For further Abhidhamma texts see 172, 202, 203, 206, 214, 216, 220, 240, 241, 244, 253, 255, 266, 267, 271.

341

Cod.Ms.Birm. 74. SuUB, Göttingen

Palm leaf. Wooden covers, one bearing the note Visuddhi mag nissya dutiya, the other one only dutiya on the outside and 'ok palañ and a symbol composed of the two letters ga or va and tha and the numerals 1 and 2 in vertical arrangement on the inner side, all written with pencil. Finally the Arabic numeral 4 (?) on both outsides written with black ink. Foll. 220: ka-dhī, 4 blank leaves tied together with foll. ka and dhī. 46,3–46,7 × 5,3 cm. 37,1–38,8 × 4,7 cm. 9 lines. 2 punch holes. Gilded and partially red painted. Very good handwriting. Marginal titles: Visuddhi mag (fol. jhū), Visuddhi mag nissya (fol. ca), Visuddhi mag <a>t(!)<th>ag(!)athā nissya (fol. chā), Visuddhi mag <a>t(!)<th>akath(!)ā or <a>t(!)<th>ag(!)ath(!)ā (foll. dhī, taṃ, dā³, dhū, ñu, nū, ño, ño², ta, tī, tū, te, thu, thaṃ, thā³, dha). The above mentioned symbol

written with pencil can also be found on the last blank leaf. Corrections on foll. kũ, ci, cū, cha-chi, ñña, ññe, to, thā, dhai, ñai. Dated sakkarāj 122[2]3 khu nhac (1861 A.D.). Donor: Mo²lamruin¹ mru¹ dui³ vam kva³ ok kya³ rap ne Añ³va kyo³ kyo³ ama Ma Sañ³, i.e. Ma Sañ³ who has built and consecrated the Añ³va monastery in Moulmein (foll. ka v, kã r, dhī r, first and last blank leaf); and also: 1269 khu tachonmum lachan³ 7 rak ne¹ Mo²lamruin¹ mru¹ Añ³va kyo³ bhun³ bhurā³ Ū³ Cāritta j ara(!)m[m]ikadhammasamghika lhū j. See also 183. Pāli. Burmese. Prose.

Chumthā³ charā to² Rhañ Nandamālā (?): **Visuddhimagga nissaya**

The text is called Visuddhimag nissaya in the ms. It contains the nissaya of the Visuddhimagga from chapter XI: Samādhiniddeso to chapter XVI: Indriyasaccaniddeso (PTS ed., pp. 341–493 line 17, Warren's ed., pp. 285–419 line 2, and ChS ed., vol. 1, p. 336 to vol. 2, p. 124 line 5).

Beg. (fol. ka v line 1): namo tassa ~ . idāni, yakhu akhā nhuik lyhañ, āruppa(!)nantaram, arūpa j akhyā³ mai nhuik, eka(!) saññā ti, hu, evaṃ, <sui>v, u<d>di<t>thāya, ññvan ap tha so, āhāre. āhāra nhuik, patikūlasaññāya, cak chut phvay so, amha tha hi so, bhāvanāya, nā j, niddeso, ññvan khrañ³ saññ, anapatto^a, acaññ rok la pri³, tattha. thui cakā³ nhuik, ahāratī^b, choñ tat j, iti, <sui>v, koñ¹, āhāro, ra maññ j, so, thui āhāra saññ, catubbidho, rhi³(!) j, kappilikāhāro^c, alut alve pru ap so, a(!)hāra laññ koñ³, phassa(!)hāro, phassa(!)hāra laññ koñ³, manosañ[ñ]cetanāhāro, koñ³, viññāñāhāro, koñ³, iti, <sui>v, catubbidho, prā³ j, ettha, nhuik, ko pana, abhay sū saññ lyhañ, ki<m> pana, abhai vatthu kui, ā<ha>rati, choñ sa naññ, iti. ayaṃ, kā, pucchā, ame taññ, kappilikāhāro^c, alut alve kui, choñ j, phassa(!)hāro, ra saññ j, tis<s>o vedanā, sumpā³ so vedanā tui¹ kui, āhā(!)rati, j, manosañ[ñ]cetanāk(!)āro, ra saññ, tisu bhāvesu, tui¹ nhuik, paṭisanti^d, kui, āhā(!)rati, j, viññāñāhāro, ra saññ, patisandhikkhaṇe, ña nhuik, nāmarupa<m>, kui, āhā(!)rati, j.

End (fol. dhī v line 9): evaṃ, ī atū, sotaghānaji(!)vhākāy<ān>aṃ, sotaghānaji(!)-vhākāya j laññ³, kiccaṃ, kicca taññ³, manindriyassa pana, manindre j kā³, sahajātadhammanāṃ, sahajāt tarā tui¹ j, att[h]ano, j, vas<s>ānupattānaṃ^e, mi mi ne vaṃ sui¹ luik ce khrañ saññ, kiccaṃ, kicca saññ, jīvitindriyassa, jīvitindre j, sahaka(!)<ta>dhammanūpāla<na>ṃ, sahajāt tarā tui¹ ā³, coñ¹ khrañ saññ, kiccaṃ, kicca saññ, a(!)t-thindriyapū(!)risindriyānaṃ, ittha(!)ndre pū(!)risindre tui¹ j, itthipū(!)risa[la]līnganimittakuttākappākārānuvidhānaṃ, mimma yok-kyā asvañ nimit apru alu akhrañ arā acī arañ saññ, kiccaṃ, kicca taññ³, sukhadukhasomanassa<domanas>sindriyani(!) sukhadukhasomanassadomanassindre tui¹ j, sahajātadhamme, sahajāt tarā tui¹ kui, abhibhavitvā, alvhan nhit cak rve¹, yathāsakaṃ, mi mi uccā alyhok, oḷārikākārānup-[p]āparaṃ^f, ruṃ rañ so akhrañ arā sui¹ rok ce khrañ saññ, kiccaṃ, kicca maññ j, upekkhindriyassa, upekkhindre j, santapaṇi^g.

sakkarāj 122[2]3 khu nhac Visuddhimag.

The author of this nissaya of some chapters of the Visuddhimagga is not mentioned and we can only assume the authorship of Chumthā³ charā to² Rhañ Nandamālā (1080–1146 B.E./1718–1784 A.D.), who presumably wrote two nissayas: the first one, Visuddhimag aṭṭhakathā nissaya, was finished at an unknown date, the second one, Visuddhimag nissaya sac-dūtiya thup, was finished in 1137 B.E./1775 A.D. (MNM

246, Ganthav 26–27, Piṭ-sm 660, MCK IV 118 [no. 27] and 292). The text of the other nissaya author Praññ charā to² Rhañ Medhāvī (1150–1225 B.E./1788–1863 A.D.), written in 1216 B.E./1854 A.D., differs considerably from our text so that we can exclude him as author (MÑM 247, Ganthav 79–81). For further information on Chuṃthā³ (or Chuṃtā³) charā to² Rhañ Nandamālā see above, ¹81.

Mss.: Forch XXIV; Palace 26 (48), 38 (38); PMT I 238 (Or. 4601), 239 (Or. 4602), 241 (Or. 5018), 244 (Or. 6458 A).

^a anuppatto

^b āharati

^c kabaḷikārāhāro

^d paṭisandhim

^c vasavattāpanam

^f ānupāpanam

^g End of the text (santapaṇitamajjhakkārānupāpanam).

342

Cod.Ms.Birm. 75. SuUB, Göttingen

Palm leaf. Foll. 22: chai-jhu, 12 blank leaves, formerly sewn together with foll. chai and jhu. The title fol. is damaged on the left and right edge, fol. chaṃ only on the right edge. 47,9–48 × 5,3 cm. 38,5–39,4 × 4,7 cm. 9 lines (fol. chā³ 8 lines). 2 punch holes. Gilded and partially red painted. Very good handwriting. Marginal title: Saṅgruih (foll. chai chaṃ, ja jhī), Saṅgruih pāṭh (fol. chā³), Abhidhamma saṅgruih pāṭh (fol. jhu). Title fol.: Saṅgrui(h) pāt(!) phrac saññ. Correction on fol. ja and removed pencil corrections or notes on foll. chai, cho², chaṃ. Dated sakkarāj 1207 khu (1845 A.D.) dutiya vāchuiv lachan 10 rak ne¹ ne¹ 3 khyak ti akhyim tvañ. Donor: Moñ Khuin and his family who donated the 'Uṭ sū kri³ pagoda in Amarapura. Pāli. Verse and prose.

Anuruddha: **Abhidhammatthasaṅgaha** (Saṅgruih pāṭh)

The text is called (Abhidhamma-)Saṅgruih (pāṭh) in the ms.

End (fol. jhī r line 6): After the final sentence in the PTS ed. (iti abhidhammatthasaṅgaha kammaṭṭhāna-saṅgaha-vibhāgo nāma navamo paricchedo) two verses are added in the Burmese editions^a, e.g. ChS ed., p. 68:

Cārittasobhitavisālakalodayena^b
saddhābhībuddhaparisuddhaguṇodayena^c
Nampavhayena pañidhāra^d parānukampam
ya⟨m⟩ pa[va]tt⟨h⟩itam pakaraṇam pariniṭhitam ⟨tam⟩
puññaena tena vipulena thū^e Mūlasomam
dhaññādhivāsam uditoditam āyukantam
paññāvadātaguṇasobhitalajjibhikkhū
maññantu puññavibhavodasamaṅgalāya^f

Abhidhammatthasaṅgaham(!) sabbaso pariniṭhito.

^g popāduyemānam vekiādo dugati suga⟨ti?⟩hit deve, nyādvihit se, anaga(!)miphalananisulāriye, kāsū saññe ti hit puthujjaññ jhānaññarūpe, jhārappe ca, puggalā bhūmyāsu vā karā^g. kam hū so² kā³ atit phrac so akusuil cetanā ta chay nhac khu

loki kusuil cetanā ta chay khu nhac khu ā³ phrañ¹ cetanā ta khu yut sum chay taññ. kammanimit hū so² kā³, thuiv cetanā ì, āruñ phrac so atit paccuppān kālavimut phrac so āruñ khrok pā³ taññ, gatinimit hū so² kā³, asac asac sugati duggati bhava nhuik kham cā³ ap suṃ choñ ap so nat samī pimhān^h re kan ña rai³ mī aca rhi so atit paccuppān rūpāruñ taññ³. iti Anuruddhācariyena racitaṃ Abhidhammatthasaṅgahaṃ nāma pakaraṇaṃ. tuiv tuiv¹ rup kvañ ma prat phrac rve¹ tat tat so sabho saññ rāga caruik maññ ì, thuiv atū phyak chī tat so sabho³(!) phyak chī³ khrañ³ sabho³ saññ. dosa caruik maññ ì, muik tat so sabho³ muik khrañ³ sabho³ saññ, moha caruik maññ ì, yuṃ kraññ tat so sabho³ yuṃ kraññ khrañ³ sabho³ saññ, sadd(h)ā caruik maññ ì, aprā³ prā³ phrañ³ si tat so sabho si khrañ³ sabho³ saññ, buddhi caruik maññ ì, athū³ thū³ aprā³ prā³ kraṃ tat so sabho³ kraṃ khrañ³ sabho³ saññ, vitakka caruik maññ ì. akkharā ~ . nibbānapaccayo hotu.

sakkarāj 1207 khu dutiya vāchuiv lachan 10 rak ne¹ ne¹ 3 khyak ti akhyim tvañ Abhidhammatthasaṅgruih pāṭh kuiv³ re³ kū³ rve¹ pri³ praññ cum pā saññ. re³ kū³ pru cu ra so koñ³ mhu aphuiv¹ kuiv laññ³ mve³ saññ mi khañ, pha khañ, charā, re mre r(h)añ mañ³, mañ³ mi phurā³ mha ca rve¹ sabbe sattā, sattavā apon³ kuiv laññ amyha pe³ ve pa ì. Amarapūra mruiv¹ anok phrañ taṃ khā³ ma cak rhañ prañ mañ³ lan³ ññon pañ jhe³ tan³ lan³ ma toñ pak ne 'uṭ sū kri³ bhurā³ takā Moñ Khuñ samī moñ nham koñ mhu. pu. di, ā.

Ed. Abhidhammatthasaṅgaha by Anuruddha with Abhidhammatthavibhāvinī-ṭikā by Sumaṅgalasāmi (exterior cover: Ṭikā kyo² pāṭh), publ. Buddha Sāsana Council, Rankun 1962; other Burmese edd.: Saṅgruih pāṭh, Rankun: Hamsāvati Press 1952; Sudhammavati Saṅgruih pāṭh, Rankun: Sudhammavati Press 1966; Abhidhammatthasaṅgruih pāṭh, Rankun: Icchāsaya Press 1966.

Mss.: 214, 216, 271, 380; for mss. in other catalogues see 202.

See CPD 3.8.1; Piṭ-sm 280.

^a For a nissaya of these two verses see above, 18.

^h °kulod°

^c °ābhivuḍḍhap°

^d pañidhāya

^e tu

^f °vodayam°

^g Hardly understandable Pāli.

^h bimān (?)

343

Cod.Ms.Birm. 76. SuUB, Göttingen

Palm leaf. Foll. 72: ka-cā³; 10 blank leaves tied together with foll. ka and cā³. The edges of some leaves are slightly damaged by insects. 50,2 × 6,4 cm. 38,7–39,2 × 6,2 cm. 11 lines (fol. cā³ 10 lines). 2 punch holes. Gilded. Very good handwriting. Marginal title on all foll. and on the title leaf (here written with pencil): Ṭikā kyo² pāṭh. Corrections or notes, mostly written with pencil and partly removed again, on foll. ke, kai, kā³, khi, gi, gī, gā³. Dated sakkarāj 1237 khu (1875 A.D.) natto² lachan¹ 7 rak ne ne¹ suṃ khyak ti kyo² akhyim¹ tvañ. Donor: 1269 khu tachoñmuṃ³ lachan³ 7 rak ne¹ Mo²lamruñ mru¹ Añ³va kyoñ³ bhun³ bhurā Ū³ Cāritta ì āramm(!)ikadhammasaṃghika lhū ì (foll. ka v and cā³ r; cf. above, 341). Former owner: Añ³va kyoñ³ āramm(!)ikadhammasaṃghika lhū ì (foll. kaṃ v, ghū v). See also 183. Pāli. Verse and prose.

Sumaṅgalasāmi: **Abhidhammatthavibhāvinī** (Tīkā kyo²)

End (fol. cā³ r line 7): iti bhaddantaSāriputtamahātherassa sissena racitā Abhidhammatthavibhāva(!)nī nāma Abhidhammatthasaṅgahaṭikā.

sakkarāj 1237 khu natto² lachan¹ 7 rak ne ne¹ sum khyak tī kyo² akhyim¹ tvañ Tīkā kyo² pāṭh kui re³ kū rve¹ pri³ saññ. pu di, ā³ nhañ¹ praññ cum pā lui i.

For further details see ¹⁹⁰.

Mss.: ¹⁹⁰, ¹⁷², ³⁴⁴; for mss. in other catalogues see ¹⁷².

See CPD 3.8.1,2; Piṭ-sm 306.

344–345

Cod.Ms.Birm. 77. SuUB, Göttingen

Palm leaf. Red painted wooden covers. Foll. 101: cam–tai, nu, chai–ta; **344** foll. 58: cam–tai, 9 blank leaves sewn together with foll. cam and tai; the Arabic numerals 1–41 written with pencil can be found next to the foliation marks cam to ññi: Tīkā kyo² pāṭh; **345** foll. 43: nu, chai–ta, 14 blank leaves, 4 of them sewn together with fol. ta: Saṅgruih nissaya. Some damage caused by insects on **345** foll. nu, cho and cho²; fol. cham is broken. 48,7 × 5,7 cm. **344** 39,5–7 × 5,2 cm. **345** 38,4–39 × 5,5 cm. 11 lines (**344** fol. tai 7 lines). 2 punch holes. Gilded. Very good handwriting of two different scribes. Marginal titles: **344** Tīkā kyo² pāṭh; **345** Saṅgruih nissya/nissya (foll. nu, chai–ññam) and Abhidhammatthasaṅgruih nissya (foll. ññā³, ta). **344** Numerous corrections and notes especially on foll. cā³–ññi, ññu, ññū, ti–tu, mainly written with pencil. Dated **344** sakkarāj 1241 khu (1879 A.D.) satañ³kyut la chan³ 4 rak 5 ne¹ 3 khyak tī³ akhyim tvañ; **345** sakkarāj 1243 khu (1881 A.D.) vākhoñ lachan 7 rak ne¹ ne 2 khyak tī³ kyo² akhyim tvañ. Pāli and Burmese. Prose.

344

Cod.Ms.Birm. 77. SuUB, Göttingen

Description see above, **344–345**.

Sumaṅgalasāmi: **Abhidhammatthavibhāvinī** (Tīkā kyo²)

Colophon (fol. te v line 9):

iminā gandh(!)alekhanapuññakammena
 paññā pāramī yo homāhaṃ
 pacchimabhava pi nibbānaṃ adhigacchanti
 yaṃ pattaṃ kusalaṃ tassa ānubhāvena pāṇino
 sabbe saddhammarājassa ñ[ñ]atvā dhammaṃ sukhāvahaṃ
 pāpuṇantu visuddhāya sukhāya paṭipattiyā
 asokam anupāyasaṃ nibbānasukham uttamaṃ
 cī(!)raṃ tiṭṭhatu saddhammo dhamme hontu sagāravā
 sabbe pi sadā^a kālena sam[m]ā devo pavassatu

yathā rakkhiñ(!)su porāṇā surājāno tathev' imam
rājā rakkhatu dhammena attano va pajam pajam

[see BhH 74; cf. above, 339]

akkharā ~ .

*sakkarāj 1241 khu satan³kyut la chan³ 4 rak 5 ne¹ 3 khyak tī³ akhyim tvañ Ṭikā kyo²
pāṭh kuiv re³ kū³ rve¹ prī³ prañ¹ cum sañ. nibbān[n]assa paccayo hotu. pu, di, ā, i, sov.*

For further details see ¹90.

Mss.: ¹90, 172, 343; for mss. in other catalogues see 172.

See CPD 3.8.1,2; Piṭ-sm 306.

^a sattā

345

Cod.Ms.Birm. 77. SuUB, Göttingen

Description see above, 344–345.

Paṭhama Bā³karā charā to² Rhañ Dhammābhinanda: Saṅgruñh nissaya (Abhidhammattha saṅgruñh nissaya)

The first fol. ñu of this fragmentary ms. contains the nissaya of the end of the first chapter (fol. ñu v line 4: paṭhamo paricchedo [PTS ed. p. 5]). The nissaya starts continuously rendering the Pāli text from p. 23 line 25 of the PTS ed. or p. 34 of the ChS ed. We quote only the final portion, the scribe's patthanā and the colophon:

End (fol. ññam r line 8): After the nissaya (... iti samatt[h]am, prī³ prī³. Kammatṭhān puñ³.) follow the 8 Pāli verses and their nissaya which are quoted in ¹8 (pt. 1, pp. 12–13):

sāsanobhāsīte <ramme> pūre Amaranāmake

till Bā³karā charā to² bhurā³ pui ... anak kā³ i tvañ aprī³ sat i.

[fol. ññā³ r line 8:]

Buddho ca^a maṅgalo loka sambuddho cāpi lokaggo

Buddhasaraṇam^b āgame^c sabbadukkhā pamoceyya^d.

dhammo ca^a maṅgalo loka gambhiyo^e duddhadosaṭi^f

dhammasaraṇam^g āgame^c sabbadukkhā pamoceyya^d, 2,

saṅgho ca^a maṅgalo loka dakkhineyyo saddhā^h hoti^h

saṅghasaraṇamⁱ āgame^c sabbadukkhā pamoceyya^d, 3,

[see BhH 71–72]

akkharā ~ .

jeyyatu. okāsa, okāsa, ṇa, acinteyya, acinteyya,

suṃ³ lu thvaṭ thā³, thui mrat cvā lyhañ
 nī ve thip sū, guruvāye¹,
 sandhe rū rve¹, lvay kū mve ññak,
 6-k-kyā^k rak nhuik, chvai³ lyak mi khañ¹
 añ khyañ pañ kui, kuiñ koñ³ mat tap
 pvā³ pī lat mha, rak mrat cvā,
 2-ñlā¹ vay khvā ka khra,
 to suiv vay rve¹, thui prañ chan thū,
 4-hū^m nhuik, ññam mrū thvan lac,
 Bhurā phrac rve¹, cañ cac khyo mve¹,
 cane¹ ne¹ vay, sin le nak,
 dhammacag kuiv, mriñ mrvak so rā,
 ho pī³ khā mha, mahā lū nat,
 pari[m]ssat kuiv, akyvat lañ cañ,
 nibbāñ lvañ suil choñ kraññ pui¹ saññ,
 ñā tui¹ mrat cvā, suṃ³ lu khyā kā³,
 sak to² 10, svan kay 5 vā,
 40 praññ tha, kachum³[m] la i,
 chalanⁿ tha tum[m] lyak, 105 rak ce,
 3-ñga^o ne mū, nibbāñ yū rve¹,
 mvhe krū pran sañ¹, rak mrat mañ³ hu,
 1-nve^p, divase nhuik,
 thin ve thvan ññak(?), tejo mī phrañ¹,
 aṃ khyi phvay pe, kui to² rvhe kuiv,
 rak rhac ne jak, 7 rak ce òñ,
 thin thin loñ rve¹, saññ bhum goñ bhurā³,
 thvaṭ khyā thā i, mrā³ cvā sa bhañ,
 tat cu kyvañ rve¹, achañ 3 prā,
 mahā 3 mruiv, taṃ khuiv thok thin,
 asaṃbhiñña, saṃbhiñña hu,
 mraññ kya kho² chui, Rājagruhiñ mhā,
 mhaṃ cvā aṃ lok, 16 kvan cā³,
 kulā³ praññ mhā, mhaṃ cvā ma khyvat,
 rhe sa rvat hu, tū mrat kum lya,
 paccandamā, tvak are khrañ
 tvak pe so, mhan se 3-ñgāⁿ,
 tanañlā taññ.
 kai prā³ tup kya saṃbhiñña hu,
 mraññ kya kho² chui, Rājagruhiñ mvā,
 mhaṃ cvā aṃ lok, 16 kvan cā³,
 kulā³ praññ mhā, mhaṃ cvā ma khyvat,
 rhe sa rvat hu, tū mrat kum lyha,
 paccandamā, tvak are³ khyañ,
 tvak pe so, mhan se aṅgā,
 tanañlā taññ.
 ī suiv cum lañ, re khrañ³ thā³,
 rhac rhañ mrat kyo², mrat mve to² kui,

ko² ro² rui ññvat, khā ma prat 'oñ,
 mrat mrat nui¹ nui¹, rhac khuiv pūjo²,
 phū mrho² ka to pā i, mrat nisaddhā,
 cetanā nhañ¹, suṃ³ khā mrak mhok
 khyam sā ra rve¹, lvañ pyok rogā,
 mrā³ cvā apoñ, ma koñ sa myha,
 prok lvañ pā rve¹, koñ lha akyui³,
 cī pvā³ tui¹ lyak, praññ phrui lha cvā,
 kyun-nup mhā laññ, ma ma bha su,
 kha phrac ce sov, cu te khandhā
 proñ so khā myha, sattavā sati,
 5 sañ mhaṃ cvā, pāy 4 rvā vay,
 yaṃ khā thui myha, ma lā³ ra bhai¹,
 bhava tuiñ pañ, lū nat khvañ vay,
 atañ atay, pyo² caṃ pāy lyak,
 chay pā³ koñ³ mhu, mruñ mruñ pru rve¹,
 atu ma mrañ, mi de rhañ vay,
 po² tañ lha cvā, rahantā hu,
 ññai ññā ta kva, phrac tui ra rve¹,
 sukha kai lvan, praññ nibbān kui,

amhaṃ rok ra pā lui so, sabbaññu mrat rhañ jo okāsa, okāsa.

*sakkarāj 1243 khu vākhoñ lachan 7 rak ne¹ ne 2 khyak tī³ kyo² akhyim tvañ
 Abhidhammatt<h>a saṅgruñh re kū rve¹ prī³ prī³.*

For details on the author see **18**.

Ed.: see **18**.

Mss.: **18**, **128**, **253**, **347–349**, **380**; cf. **192**, **202**, **220**, **244**, **350**, **381**, **382**; for mss. in other catalogues see **202**.

^a Ed.: va

^b Ed.: Buddham s^o

^c Ed.: āgamma

^d Ed.: pamuccare

^e gambhīro

^f Ed.: cāpi duddaso

^g Ed.: dhammam s^o

^h Ed.: ca uttamo

ⁱ Ed.: saṃgham s^o

^j vāre

^k 6-k-kyā = sokrā

^l 2-ñlā = tanañlā

^m 4-hū = buddhahū³

ⁿ lachan

^o 3-ñgā = aṅgā

^p 1-nve = tanañganve

346

Cod.Ms.Birm. 78. SuUB, Göttingen

Palm leaf. Foll. 33: chu-ñña, 1 title fol. and 7 blank leaves. 49,3 × 5,8 cm. 39,3–40,1 × 4,8 cm. 9 lines. 2 punch holes (with pieces of thread). Gilded and partially red painted. Very good handwriting. Title on the title fol.: Sañkhepavand(!)añā. Corrections and notes on foll. jū-jai, jhu (written with pencil). Dated sakkarāj 1207 khu (1845/46 A.D.) takū³ lachan 14 <ra>k ne¹ tvañ. Pāli. Verse.

Saddhammajotipāla: Saṅkhepavaṇṇanā

For other mss. see above, ¹34. We quote here only the final portion which is more extensive than the one in ¹34:

End. (fol jhā r line 8): ... Ariyamaddananagaragocaragamakena diṭhadhammasam-parāyikattānusāsakassa satt<h>uno sāsanaḥitakāmānaṃ Lankādīpaparadīpa[radīpa]-vāsināṃ sotujanānaṃ pariyaṭṭipariyāpuṇāntena Chappado ti visudena^d visuddha-buddhi viriyasilācāraguṇasamanāgatehi tipītakadh(?)araguruhi gahitaSaddhammajoti-pālo ti nāma v<h>ayana therena katā Abhidhammatthasaṅgahasāṅkhepavaṇṇanā ni<t>ṭhitā.

puṇṇe dase navana<vu>ti guṇe ca vasse
vasse saḥassagaṇane jīnaṇibbutamhā
iddhārimaddanapū(!)rā garaTambapaṇṇiṃ^b
patvāna yo Sī(!)ri Parakkamabāhubhūpaṃ
nissāya sāsanaḥalam^c suvisodhayitvā
bhikkhūhi ciṇṇap(!)inaye[pi]hi^d susaṇṇitehi
baddhāpari^e pū(!)ravare Jayava<d>ḍhani(!)vhe
sīmaṃ vipattirahita<m> vinayānurūpaṃ
sikkhāpayi(!) yatigaṇe vinayātidhamme^f
paṇṇāvadātahadayo sadame^g janānaṃ
a<p>picchatā viriyasilagaṇappasa<t>ṭho^h
sadd<h>āvanoⁱ sakalasissajanānukampi
sabbattha yuttipiṭakattayapāradassi^j
so S(!)appaḍo^k vhaṇasuto yaṭi rājakanto
nānāyamaṃ paramasaṅgahavaṇṇanemaṃ
saṅkhepato viracari^l munisāsanaṭṭhaṃ
ciraṃ ti<t>ṭhatu sadhammo dhammarājassa vatthuno^m
sabbe pi paṇiṇo hontu saddhamme ti<t>ṭhantā sadā ti

Iti sāsanaḥv<d>ḍhodayakāmena sāsanaḥdharena sabbacatūdisāsu sāsanaḥharo ti vis-<s>utena silācāraguṇasikkhākāmena kattisāro ti laddhanāmena therena sissānūsis-sā(!)hitatthāya lakkhito 'yamaṃ gāndh(!)o pariḥpuṇṇo.

sakkarāj 1207 khu takū³ lachan 14 <ra>k ne¹ tvaṇ Saṅkhepavaṇṇanā pāli kui re³ kū³ rve¹ pri³ 'oṇ mraṇ saṇ. pu di ā nhaṇ¹ praṇ¹ cum pā lui i.

Ed.: see ¹34.

Mss.: Forch XVII; Mand 123.3; Oldenb 54.1,2; Piṭ-sm 307; Piṭ-st 130 (340).

See also CPD 3.8.1,3; Ganthav 192 (no. 84); TPMA I 40 fn. 1.

^{a-m} Variant readings in the Sinhalese edition:

^a vissutena	^f °ābhidh°	^k Chappaḍo
^b varaT°	^g sadayo	^l viracayim
^c °malam	^h °aggas°	^m satthuno
^d °vinayehi	ⁱ °dhano	
^e bandhāpayī	^j suttapit°	

347

Cod.Ms. Birm. 79. SuUB, Göttingen

Palm leaf. Wooden covers. Foll. 113: gī-gā³. ghu-ṭhā³ (foll. gha-ghī are missing); 2 blank leaves tied together with fol. gī. 3 blank leaves formerly tied together with fol. ṭhā³. Some foll. are damaged at the edges, especially foll. gā³, ghu, ghū. 48,8 × 5,5 cm. 38,7–39,5 × 4,5–4,7 cm. 8 lines. 2 punch holes. Gilded and partially black painted. Good handwriting. Marginal title: Saṅgruih nissya only on fol. jhai. Title on the title leaf written with pencil and partially extinguished: Saṅgruih nissya. Corrections and notes on foll. gī, gai, ghaṃ-nā, nu, nū, nai, nam, co-caṃ, chī, chū, cho, jū, jaṃ, jhe, jhā³, ṇṇā, ṇṇi, ṇṇai, ṇṇo², ṭa, ṭu-te, ṭo², ṭā³, ṭhi. Dated sakkarāj ekā eka nava ekā [= 1191] (1829 A.D.; for the whole text see the colophon). Pāli and Burmese. Prose.

Pathama Bā³karā charā to² Rhañ Dhammābhinanda: **Saṅgruih nissaya (Abhidhammattha saṅgruih nissaya)**

This fragmentary ms. contains the same text as above, ¹⁸, starting with devātidevadevindo (fol. gī), containing the verses with the information on the author and their nissaya (fol. ṭho² r line 8 to fol. ṭhā³ r line 3; cf. ¹⁸, pp. 12–13) and ending with the portion Bā³karā charā to² bhurā³ ... niguṇ pā, kui puik kā ī tvañ rve¹ prī i (fol. ṭhā³ r line 3–7; cf. ¹⁸, p. 13).

Colophon (fol. ṭhā³ r line 7): sakkarāj ekā eka nava ekā, la mhā takū chan krva kū rve¹, praññ mhu kho rā, ta rak mhā hu, ne mhā, guru prī saññ mhā, khyin khā 4 khak tī ma nhak khañ prī 'oñ mrañ saññ, ne lyhañ mhan ma lvai sa taññ.

For other details on the author see ¹⁸.

Ed.: see ¹⁸.

Mss.: ¹⁸, ¹²⁸, ²⁵³, ³⁴⁵, ³⁴⁸, ³⁴⁹, ³⁸⁰; cf. ¹⁹², ²⁰², ²²⁰, ²⁴⁴, ³⁵⁰, ³⁸¹, ³⁸²: for mss. in other catalogues see ²⁰².

348

Cod.Ms.Birm. 80. SuUB, Göttingen

Palm leaf. Red and partially black painted wooden covers with drawings of flowers and leaves in yellow lines on one cover. Foll. 91: ka-kī, gā³-ṭā (foll. ku-gaṃ are missing); 1 blank leaf. Some leaves are slightly damaged at the edges. 49,2 × 5–5,4 cm. 37–40,5 × 4,6–4,8 cm. 8 lines (foll. ja v, jaṃ r, jhe 7, foll. ṇṇe, ṭa, ṭā 9 lines). 2 punch holes. Red painted. Very good handwriting. Marginal title: Saṅgruih nissya on all foll. except fol. ki, and Saṅgruih nissya phrac pā saññ on fol. ṭa, Saṅgruih nissya achu[m]m³ on the last fol. ṭā. Correction on fol. ki. Dated sakkarāj 1222 khu (1861 A.D.) tapuiv¹tvai lachan 11 rak tanañlā ne¹, ne¹ chvam cā³ bi³, 4 pha vā³ akhyim tvañ. Donor: The official Kui 'Up and his family. Former owner: The monk of the Cambāy dhāt (monastery?). Pāli and Burmese. Prose.

Pathama Bā³karā charā to² Rhañ Dhammābhinanda: **Saṅgruih nissaya (Abhidhammattha saṅgruih nissaya)**

In this fragmentary ms. fol. kī ends with the nissaya of the introductory verse of the Pāli text (PTS ed. p. 1; ChS ed. p. 1) and starts again (on fol. gā³) rendering the Pāli text on p. 12 (§6) of the PTS ed., p. 18 (§27) of the ChS ed. Our ms. contains the same text as above, ¹⁸, starting with devātidevadevindo (fol. ka), containing the verses with the information on the author and their nissaya (fol. ññā³ r line 8 to fol. ṭa v line 4; cf. ¹⁸, pp. 12–13) and ending with the portion Bā³karā charā to² bhurā³ ... niguṇ kuiv³ pā³ kuiv³ puik kuiv, ī tvañ aprī sat ṭi taññ (fol. ṭa v line 4–9; cf. ¹⁸, p. 13).

Colophon (fol. ṭa v line 9):

akkharā ekam ekañ[ñ] ca Buddharūpaṃ,
nibbānapaccayo hotu.

sakkarāj 1222 khu tapuiv¹ tvaī lachan 11 rak tananīlā ne¹, ne¹ chvām cā³ bi³, 4 pha vā³ akhyim tvañ, Abhidhammattha saṅgruīh nissya kuiv, re³ kū³ praññ¹ cu[m]m³ ṭi, ī cā³ kuiv pru cu ra so koñ³ mhu kroñ¹, bhava noñ lā Miderā^a kuiv mhaṃ cvā phū³ tve¹ ra bhā luiv ṭi. ta naññ kā³, ī cā³ pru cu, kusuil koñ³ mhu kusala kroñ¹, apāy le³ pā³ kap sumpā³ rap pac rhac pā³, ñā³ pā³ rān sū tui¹ ṭi pāy kañ ve kvā saññ phrac rve¹ lū caññ cim³ nat cañ³ cim³ tui¹ kui, kyim phaṃ myā³ cvā cā³ ra saññ phrac rve¹, achu[m]m³ cvan so bhava nhuik mag tarā³ phuīl tarā³ nibbān tarā³ to² prat kui, ma ññuiv ma ṇrañ lyhañ mram cvā ra bhā lui ṭi. mruiv¹ sū krī³ Kuiv 'Up samī³ moñ nham koñ³ mhu sādhu nat lū kho² ce so². pu di ā nhañ¹ praññ¹ cu[m]m³ pā luiv ṭi. Cambāy dhāt bhun to² kri³ cā phrac sañ.

For details on the author see ¹⁸.

Ed.: see ¹⁸.

Mss.: ¹⁸, ¹²⁸, ²⁵³, ³⁴⁵, ³⁴⁷, ³⁴⁹, ³⁸⁰; cf. ¹⁹², ²⁰², ²²⁰, ²⁴⁴, ³⁵⁰, ³⁸¹, ³⁸²; for mss. in other catalogues see ²⁰².

^a Metteyya

349

Cod.Ms.Birm. 81. SuUB, Göttingen

Palm leaf. Wooden covers with black and partially red painted edges, and with spots of gilding. Foll. 89: pī-pā³, khā-cī, cā³-jhi; 17 blank leaves. 1 or 2 of them tied together with the first and last fol. of each chapter except the first one. As nearly all chapters are dated, they are to be treated here as separate units: (1) Foll. pī-pā³: Cit puīñ³ (Cittapariccheda); (2) foll. khā-ga: Cetasik puīñ³ (Cetasikapariccheda); (3) foll. gā-go²: Pakiṇ puīñ³ (Pakiṇṇakapariccheda); (4) foll. gaṃ-ghe: Vi(!)thi puīñ³ (Vithipariccheda); (5) foll. ghai-nū: Bhum puīñ³ (Vithimuttapariccheda); (6) foll. ñe-cī: Rup puīñ³ (Rūpapariccheda); (7) the Samuccayapariccheda (foll. cu-cam) is missing; (8) foll. cā³-cho: Paccañ puīñ³ (Paccayapariccheda); (9) foll. cho²-jhi: Kammatthān³ puīñ³ (Kammatthānapariccheda); the foliation sign jhi is written with pencil. Some foll. are damaged at the edges. 50–50,3 × 6,2–6,3 cm. 40,3–40,9 × 5,4–5,7 cm. 9 lines (foll. pī-pū, ga and jhā v 10, pā³ 6, chā r 8, cho v 3 lines). 2 punch holes. Gilded and partially red painted. In (1) the red painted section is considerably smaller. Very good handwriting of two different scribes: the script of (1) differs from that of (2)–(9). Marginal titles: (1) Saṅgruīh nissya cit puīñ³ (foll. pī-po², pā³), Saṅgruīh cit puīñ³ (fol. gaṃ). The title foll. of all chapters bear the

names of the chapters and the foliation, all written with pencil: (1) (erroneously) Samuccaṅṅ³ puñ³ and C(!)amuccaṅ puñ, pi ca-pā³ 10 khyap; (2) Cetac(!)ik puñ; (3) Pakin puñ (two times), gā ca go² chum³; (4) Vi(!)thi puñ/puñ³ (two times), gaṃ ca ghe chum¹; (5) Bhum puñ/puñ³ (two times), ghai ca nū chum³; (6) ñe ca cī chum³; (8) Saṅgrui(!) nisya paccāṅ³ puñ³, and (wrongly) C(!)amuccaṅ puñ, cā³ ca cho chum³; (9) Saṅgruih nisya kammaṭhān and Kammaṭṭhan(!) puñ, jo² (instead of cho²) ca jhā (instead of jhi) chum³. The last fol. bears the note Saṅgruih nisya, written with black ink. Marginal corrections, partially written with pencil, on foll. khu, gi-gū, nā³, ca-ci, chā, ja, and small corrections in the text on numerous foll. all written with pencil. Dated (1) sakkarāj 1227 khu (1865 A.D.) tapui¹tvai la chan khunhac rak tanaṅlā ne¹ naṃ nak ne ta khyak tī³ kui³ nāri akhyin tvaṅ; (2) sakkarāj 1198 khu (1836 A.D.) sataṅ³kyvat lachan³ 6 rak krāsapate ne¹ tva nak chvam³ khaṃ praṃ akhyin tvaṅ; (3) sakkarāj 1198 khu (1836 A.D.) sataṅ³kyvat la praññ¹ kyo² 8 rak cane ne¹ mvan³ ma taññ¹ mhī akhyin; (4) no date; (5) 1198 khu (1836 A.D.) sataṅ³kyvat; (6) sakkarāj 1198 khu (1836 A.D.) sataṅ³kyvat la praññ¹ ne¹; (8) no date; (9) sakkarāj 1198 khu (1836 A.D.) sataṅ³kyvat la praññ¹ kyo² 12 rak krāsapate ne¹. Pāli and Burmese. Prose.

Paṭhama Bā³karā charā to² Rhaṅ Dhammābhinanda: Saṅgruih nissaya (Abhidhammattha saṅgruih nissaya)

In this fragmentary ms. in which the first chapter was and the seventh chapter is still missing, the first chapter has been added later (see the dates above) or taken over from another ms. It contains the same text as above, ¹⁸, starting with devātidevadevindo (fol. pi) containing the verses with the information on the author and their nissaya (fol. jha v line 7 to fol. jhi r line 6) and ending with Pāka(rā)⁴ charā to² bhurā³ puiv¹ sa khya to² mū ap saññ anak kuiv kraññ¹ rhu lui vā pā saññ, which is just the fragmentary form of the final portion Bā³karā charā to² bhurā³ ... niguṇ pā kui puik anak kā³ ī tvaṅ rve¹ prī³ ī (fol. jhi r line 6; cf. ¹⁸, p. 13).

Colophons:

(1) Cit puñ³.

sakkarāj 1227 khu tapui¹tvai la chan khunhac rak tanaṅlā ne¹ naṃ nak ne ta khyak tī³ kui³ nāri akhyin tvaṅ Saṅgruih nissaya Cit puñ³ kui re kū rve¹ prī³ 'oṅ mraṅ. nibbānapaccayo hotu. āyu vaṇṇaṃ sukhaṃ balaṃ. paṭhama tvai.

(2) Cetasik puñ³.

sakkarāj 1198 khu sataṅ³kyvat lachan³ 6 rak krāsapate ne¹ tva nak chvam³ khaṃ praṃ akhyin tvaṅ Saṅgruih Cetasik puñ³ kui re kū³ rve¹ prī³ praññ¹ cum pā prī³ bhurā³. pu di ā nhaṅ¹ prañ¹.

(3) Pakin puñ³.

sakkarāj 1198 khu sataṅ³kyvat la praññ¹ kyo² 8 rak cane ne¹ mvan³ ma taññ¹ mhī akhyin kuiv re³ kū³ rve¹ prī⁸ pā³ saññ bhurā³ re³ ra so akruiñ³ ā³ phrañ, suṭhe³ su krvay ku[m]ñ saññ ka ca, mraṅ sa myha laññ cit ka kraññ ññvat sā³ luiv mhat saññ. tu lvat paṭi kyo² khoṅ taññ. jeyyatū.

(4) Vi(!)thi puñ³.

pu di ā nhaṅ¹.

(5) Bhum̐ pūiṅ³.*1198 khu sataṅ³kyvat.*(6) Rup̐ puiṅ³.*sakkarāj 1198 khu sataṅ³kyvat la praṅṅ¹ ne¹, Saṅgruīh Rut⁽¹⁾ puiṅ³ kuiv, ṅṅāṅ nu so sattavā tuiv¹, tarā³ nhuik ma si ma mraṅ lyhaṅ, si mraṅ ve luiv so, kroṅ¹, saṅ krā³ kraṅṅ¹ rhu ce ṅhā, re³ kū³ thā³ saṅṅ. re³ kū³ ra so akruiv³ ā³ phraṅ¹, apāy le³ pā³ kap sumpā³, rat prac rhac pā³, rān sū myui³ nā³ pā³ tuiv mha kaṅ³ lvat saṅṅ phrac rve¹, mag tarā³, phuil tarā³, nibbān tarā³ kuiv, ma khyvat ma lva amrai³ ekaṅ rok pā luiv¹ ḷ so hu chu toṅ raṅṅ mhat rve¹ cetanā ta nhaṅ¹ re³ kū³ saṅṅ. pu di ā³ nhaṅ¹ praṅṅ¹.*(8) Paccaṅ puiṅ³.(9) Kammathān puiṅ³.*sakkarāj 1198 khu sataṅ³kyvat la praṅṅ¹ kyo² 12 rak krāsapate ne¹ Saṅgruīh kam(m)atḥān puiṅ³ kuiv re³ kū rve¹ pri saṅṅ. sattavā myā³ apon³ saṅṅ ī cā kui saṅ krā le¹ krak mha, kusuil akusuil akruī kuiv si saṅṅ, hu mhat le.*For details on the author see ¹⁸.Ed.: see ¹⁸.Mss.: ¹⁸, ¹²⁸, ²⁵³, ³⁴⁵, ³⁴⁷, ³⁴⁸, ³⁸⁰; cf. ¹⁹², ²⁰², ²²⁰, ²⁴⁴, ³⁵⁰, ³⁸¹, ³⁸²; for mss. in other catalogues see ²⁰².^a Bā³karā

350

Cod.Ms.Birm. 17. SuUB, Göttingen

Palm leaf. Foll. 28: kai-gaṃ. 48,5 × 5,2 cm. 39,6 × 4,5 cm. 8 lines. 2 punch holes. Red painted. Good handwriting. Marginal title: Saṅgruīh niss(a)ya. No date. Pāli and Burmese (nissaya). Prose.

Saṅgruīh nissaya (Abhidhammatthasaṅgaha nissaya)Beg. (fol. kai r): aca rhi so kicca tuiv ḷ aprā³ phraṅ¹, satta, khunhac pā³ aprā³ rhi kun saṅṅ, siyun(!) prac kun ḷ. puṅṅapākāni, ahit kusalavipāk cit tuiv saṅṅ, cakkhādi nissa(!)y[y]a sampatiṅchanādikicca cakkhu aca rhi so mhī rā sampatiṅcuin aca rhi so kicca tuiv ḷ aprā³ phraṅ¹, aṅṅhadhā, rhac pā³ aprā³ rhi kun saṅṅ siyyuṃ, kun ḷ.End (fol. gaṃ v): āvajjanadvār(!)avajjitāni, āvajjān dve saṅ kraṅ ap kuṃ so, pañca-paṅṅāsa, nā³ chay nā³ pā³ kuṃ so, kusalāphalakriyācittāni, kusuil akusuil phuil kriyā cit tui¹ saṅ, javanakiccānināma, jo kicca tat so cit maṅ kun ḷ. aṅṅha rhac pā³ kun so, mahāvīpākāni c'eva, mahāvīpāk tui¹ laṅ³ koṅ³, santīraṅa. cittaṅ ca, santīraṅa cit tui¹ ḷ, suṃ³ khu tui¹ ḷ apon³ laṅ³ koṅ³, iti imināpabhedena, phraṅ¹, ta chay ta pā³ kun so cit tui¹ saṅ (...)

Incomplete nissaya of the Cittaṅgaṅḍa up to the Pakiṅṅakakaṅḍa of the Abhidhammatthasaṅgaha, corresponding to the text in the JPTS 1884, pp. 2–12. The author is unknown.

Mss.: cf. ¹8, ¹28, ¹92, 202, 220, 244, 253, 345, 347–349, 380–382; for mss. in other catalogues see 202.

351

Cod.Ms.Birm. 82. SuUB, Göttingen

Palm leaf. One cover gilded at the edges and smeared with a kind of dirty glue. Foll. 224: ka-dhai; 1 blank leaf (broken). The ms. is extremely fragile and damaged on all edges; foll. ka and chai are broken into pieces. 49,8 × 6 cm. 41,5 × 5,2 cm. No small text section as usual at the end of the ms.; fol. dhai has 6 long lines. 9 lines. 2 punch holes. Gilded and partially red painted. Very good handwriting. Marginal title on foll. ka and kā only: Maṇimañjū nissaya. Some corrections. No date. Burmese with Pāli quotations. Prose.

(Mui³koñ³ charā to² Rhañ Nāginda?): **Maṇimañjū nissaya** (Maṇisāramañjūsā-ṭikā nissaya)

End. (fol. dhai r line 5): thui ahetukacittani, hu so pud saññ. parichinnadhammanidassanaṃ, mañ i, ahetukavaṇṇanā ti hū saññ kā³, ahetukaniddesaṇṇanā, ahit cit niddesa aphvañ¹ saññ, niṭṭhitā, pri³ pri³.

According to MÑM 352 a Maṇisāramañjūsā ṭikā nissaya, also called Maṇimañjū nissaya, was written by Mui³koñ³ charā to² Rhañ Nāginda who during the reign of King Thibaw (Sīpo, 1878–1885 A.D.) received the title Nāgindābhidhaja mahādharmarājādhirājaguru. But, again according to MÑM, there are 4 more authors who have written a nissaya on Maṇisāramañjūsā-ṭikā:

1. Khañkrī³pu Rhañ Paññāsīha, who completed his work in 1210 B.E./1848 A.D. (MÑM 348, cf. Ganthav 187 (41), Piṭ-sm 836);
2. Nākhun charā to² Rhañ Ādiccavamsa, who completed his work in 1202 B.E./1840 A.D. (MÑM 349);
3. (Chantai charā to² ?) Rhañ Janinda (MÑM 350), who had finished a Ṭikā kyo² nissaya in 1204 B.E./1842 A.D. (MÑM 342; cf. Piṭ-st 190 (944));
4. (Dutiya) Chitphrū charā to² Rhañ Saddhammajota, who completed his work in 1198 B.E./1836 A.D. (MÑM 351).

We are not in the position to ascribe the text definitely to Mui³koñ³ charā to² Rhañ Nāginda.

See MÑM 342, 348–352, Piṭ-sm 836, Piṭ-st 190 (944).

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

For further works see 161, 184, 185, 189, 191–194, 207, 210, 217–219, 224, 225, 227–232, 235, 238, 262, 263, 274.

352

Cod.Ms.Birm. 83. SuUB, Göttingen

Palm leaf. Wooden covers. One cover, one centimeter shorter, is partially smeared with a kind of dirty glue or the like which covers a note written with black ink of which only '1 khyap 5 āṅā 2 khyap' can be read. Foll. 15: ghai-ño², 1 title fol., 1 blank leaf: fol. ño² with pieces of red thread in the punch holes. Title fol. and blank leaf are slightly damaged. 48,4 × 6,2 cm. 39,2–39,9 × 5,4–5,6 cm. 11 lines (fol. ño² 9 lines). 2 punch holes. Gilded and partially red painted. Very good handwriting. Marginal titles: Catubhānavāra pāli to² (foll. ghai [Cātu^o], ño²), Catubhānavāra pāth (foll. gho-ño); title on the the title fol. written with black ink: Catubhān(!)avāra pāli to². Corrections on fol. ña. Dated sakkarāj ... 1204 khu (1842 A.D.) satañ³kyvat la prañ¹ kyo² 6 rak ne 2 khyak tī³ akhyin tvañ. Pāli. Verse and prose.

Catubhānavāra

The text is called Catubhānavāra pāth/pāli to² in the ms.

Beg. (fol. ghai v line 1): namo tassa ~.

- [1.] Saranagamanam.
 - [2.] Dasasikkhāpadāni.
 - [3.] Sāmaṇerapañham [fol. gho r line 3].
 - [4.] Dvatti<ṃ>sākāram.
 - [5.] Paccavekkhan(!)ā [fol. gho v line 2].
 - [6.] Dasadhammasuttam [fol. gho v line 9].
 - [7.] Mahā-Maṅgalasuttam [fol. gho² r line 4].
 - [8.] Ratanasuttam [fol. gho² v line 6].
 - [9.] Mettasuttam [starting with karaṇīyamattakusalena, fol. gho² v line 11].
 - [10.] Khandhaparittam [fol. gham r line 8].
 - [11.] Mettānisamsam [fol. gham v line 1; cf. AN IV 150, V 342, Paṭi II 130: called Mettasutta in H. Smith's analysis (see below)].
 - [12.] Dasamittānisamsam [fol. gham v line 6; Ja VI 14, called Mettānisamsa in H. Smith's analysis (see below)].
 - [13.] Moraparittam [fol. gham v line 9].
 - [14.] Candimaparittam [fol. ghā³ r line 2].
 - [15.] Sū(!)riyaparittam [fol. ghā³ r line 8].
 - [16.] Dhajaggaparittam [fol. ña r line 3].
- paṭhamabhānā(!)vāram niṭṭhitam [fol. ña r line 3].
- [17.] Mahā-Kassapa-ttherabojjhaṅgam [fol. ña v line 1].
 - [18.] Mahā-Moggal<l>āna-ttherabojjhaṅgam [fol. ña v line 11].
 - [19.] Mahā-Cunda-ttherabojjhaṅgam [fol. ñā r line 8].
 - [20.] Sammāsambuddhabojjhaṅgam [fol. ñā v line 1]. SN V 81f., ChS ed. of SN vol. 3, pp. 73f.; omitted in H. Smith's analysis (see below)].
 - [21.] Girimānandasuttam [fol. ñi v line 10; no. XX in H. Smith's analysis (see below)].
 - [22.] Isigilisuttam [fol. ñi v line 8]; no. XXI in H. Smith's analysis (see below)].
- dutiabhānavāram niṭṭhitam [fol. ñi v line 8].
- tatiabhānavāram niṭṭhitam [fol. ñe r line 7, within the following sutta].

[23.] Ātānād(!)iyasuttam [fol. no² r line 3; no. XXII in H. Smith's analysis (see below)].

Bhānavāram idaṃ gand(!)haṃ Buddhasettḥena desitaṃ
upacitaṃ ca therehi attānaṃ bhayarakkhituṃ
sattānaṃ ca sukhatthāya hitāya sokaṇāsaṇaṃ
yattha bhikkhu(!) viharantā bhāsanti gand(!)haṃ uttamaṃ
tattḥ' ev' upaddavā tesam sattānaṃ vūpasammaṃti.

Catubhānavāraṃ niṭṭhitaṃ, tass' uddānaṃ.

Saraṇaṃ ca Sikkhā-Paṇhaṃ Dvittiṃsa-Paccavekkhaṇā
Dasa-Maṅgala-Ratanam Metta-Khandhānisamsakam
Mitta-Mora-Canda-Sū(!)raṃ Dhajaggam ca tu Bojjhaṅgam
Gī(!)rimānand-Isigili-Ātānād(!)an ti tevisa.

ī cā prī lac sakkarāj kā³ 1204 khu sataṃ³kyvat la praṇ¹ kyo² 6 rak ne 2 khyak ti³
akhyin tvaṃ Catubhāṇā(!)vāra paṭḥ prī prī. nibbānapaccayo hotu.

This text compiled of 23 canonical texts or textual portions for the purpose of recitation and divided into four chapters (catu-bhāṇa-vāra) is another kind of the well-known Paritta collections with which it has 7 texts in common (nos. 7–10, 13, 16, 23). The Ceylonese version (ed. see below) of the Catubhāṇavāra is more extensive and has the following texts: (1) Saraṇagamanam, (2) Dasasikkhāpadāni, (3) Sāmaṇerapaṇham, (4) Dvattiṃsākāram, (5) Paccavekkhaṇā, (6) Dasadhammasuttam, (7) Mahā-Maṅgalasuttam, (8) Ratanasuttam, (9) Karaṇiyamettasuttam, (10) Kandhaparittam, (11) Mettasuttam (called Mettānisamsam in the Burmese version), (12) Mettānisamsam (called Dasamittānisamsam in the Burmese version), (13) Moraparittam, (14) Candaparittam, (15) Suriyaparittam, (16) Dhajaggaparittam, (paṭḥamakabhāṇavāram), (17) Mahā-Kassapa-ttherabojjhaṅgam, (18) Mahā-Mogallāna-ttherabojjhaṅgam, (19) Mahā-Cunda-ttherabojjhaṅgam, (20) Girimānandasuttam (Burmese version no. 21), (21) Isigilisuttam (Burmese version no. 22), (dutiya-kabhāṇavāram), (22) Dhammacakkapavattanasuttam (missing in the Burmese version), (23) Mahāsamayasuttam (missing in the Burmese version), (24) Ālavaksuttam (missing in the Burmese version), (25) Kasībhāradvājasuttam (missing in the Burmese version), (26) Parābhavasuttam (missing in the Burmese version), (27) Vasalasuttam (missing in the Burmese version), (28) Saccavibhaṅgasuttam (missing in the Burmese version), (29) Ātānāṭiyasuttam (within the text: Ātānāṭiyapathamakabhāṇavāram; Burmese version no. 23). The text no. 20 of the Burmese version is missing in the Ceylonese collection, the texts nos. 22–28 of the Ceylonese version cannot be found in the Burmese collection.

The name of the compiler and the date of compilation of these texts – the Ceylonese version should have 27 according to Malalasekera (DPPN s.v. Catubhāṇavāra) – are unknown. For further information on Catubhāṇavāra and Paritta, on the Pāli commentary Sāratthasamuccaya, the Sinhalese sannaya and the Burmese nissaya see DPPN s.v. Catubhāṇavāra and Paritta; C. E. Godakumbura, Sinhalese Literature, Colombo 1955, pp. 19, 353; PLB 3f.; Ganthav 137 (no. 19) [= 178 (no. 18)]; MÑM 500; Piṭ-st 224 (1344). A concordance between the texts of the Catubhāṇavāra and the canonical (and postcanonical) texts can be found in Helmer Smith's Epilegomena to vol. I of the CPD, pp. 93*–94* [2.9.1. Paritta (I–XXII): Catubhāṇavāratṭhakathā].

Ed.: Catubhānavāra-pāli, ed. by Pātēgama-Valpīta Siri Sumanatissa, Colombo 1956 (Simon Hewavitārne Bequest Pāli Text Series, vol. VII).

Ms.: Palace 89 (163).

353

Cod.Ms.Birm. 84. SuUB, Göttingen

Palm leaf. Foll. 41: jū-to², 7 blank leaves tied together with foll. jū and to². 47,1 × 5,2 cm. 37,6–38,1 × 4,2 cm. 8 lines. 2 punch holes. Gilded and partially red painted. Two different scripts irregularly changing and greatly differing in legibility. Marginal title on all foll. except foll. je, jaṃ: Parit kri³ nissya. Title on title fol.: Parip(!) kri³ nissya, and on last leaf: Parit anak, both written with black ink. Dated sakkarāj 1246 khu (1884 A.D.) tachoṇmum³ lachan 9 rak aṅgā ne¹ ṇṇa ne sum³ khyak akhyim³ tvaṇ. Former owner: Aṅ³va kyoṇ³ aram³ saṃghika lhū thā³ i (fol. jū, right margin; donor: Ū³ Cāritta, Moulmein). See also 183. Pāli and Burmese. Prose.

Parit kri³ nissaya

Beg. (fol. jū v line 1): namo tassa ~. abhay suiv¹ so anak sa to kroṇ¹, Paritta maññ sa naññ³ hū mū kā³. parisamantato rogābhayaantarāyehi, tāyati rakkhatīti Parittam. hū so vacanattā kroṇ¹ Paritta maññ i. yaṃ dhammam akraṇ tarā³ to² saññ, parisamantato, thak van kyaṇ ā³ phraṇ¹, rogābhayaantarāyehi, rogā bhe³ antarāy tuiv¹ mha, tāyati rakkhati, coṇ rhok tat i, iti tasmā, thui suiv¹ coṇ¹ rhok tat so satti kroṇ¹, taṃ dhammam, thui tarā³ to² saññ, Parittam, Paritta maññ i. rogā bhe³ antarāy tuiv¹ mha coṇ¹ rhok tat so kroṇ¹. Paritta maññ i paṇ hū so laññ³ ratanā sumpā³ tuiv¹ nhuik ma kraññ ṇñuiv ma le³ mrat ma ruṃ kraññ so sū tui¹ kuiv, ma coṇ rhok rhok tat, kraññ ṇñuiv khraṇ³ le³ mrat khraṇ³ yuṃ kraññ khraṇ³ rhi so sū to² koṇ³ thui¹ kuiv sā, dhammo 'ha ve rakkhati dhammacāri hū saññ nhaṇ¹ aññī, Parit to² coṇ rhok pā sa taññ³.

samantā, thak van kraṇ mha, cakkavāḷesu, ta soṇ³ so cakrāvalā tuik tui¹ nhuik, vasantā, ne kun so, devatā, nat tuiv¹ saññ, atra, i tarā³ ho² rā arap sui¹ dhammasāvanatthāya, tarā³ nā am¹ so ṇhā, āgacchantu, lā ce kun sa taññ³.

End (fol. to² r line 2): Pupp(!)aṇhasuttam niṭhitam. guṇehi, araham, aca rhi so guṇ to² tui¹ phraṇ¹, uttamam, mrat cvā tha so, nātham, lū sumpā³ tui¹ i kui³ kvay rā laññ³ phrac to² mū tha so, Buddhaṇ ca, mrat cvā Bhurā³ sakhaṇ kui laññ³ koṇ³, silasampannam, sila nhaṇ¹ praṇ¹ cum so, saṃghaṇ ca, saṃghā to² apoṇ³ kui laññ³ koṇ³, sirasā, ū phraṇ¹, ādāram, rui se cvā, aham, akyvan-nup saññ, vande vandāmi, rhi khuiv³ pā³ i.

sakkarāj 1246 khu tachoṇmum³ lachan 9 rak aṅgā ne¹ ṇṇa ne sum³ khyak akhyim³ tvaṇ
Parit kri³ nissya kuiv re³ kū³ rve¹ pri³ 'oṇ mraṇ saññ.

This ms. contains a nissaya of the texts which can all be found in the large number of printed editions:

1. Small Pāli-Burmese introduction (foll. jū v line 1 to je r line 4);
2. Introductory verses (foll. je r line 4 to jo r line 3);

3. Maṅgalasutta(m nīḥitaṃ, fol. jā³ v line 4);
4. Ratanasutta(m nīḥitaṃ, fol. jhe r line 2);
5. Mettasutta(m nīḥitaṃ, fol. jho² r line 6);
6. Khandhaparitta(m nīḥitaṃ, fol. jham v line 4);
7. Moraparitta(m nīḥitaṃ, fol. ñña v line 1);
8. Vaṭṭaparitta(m nīḥitaṃ, fol. ññā v line 2);
9. Dhajakkaparitta(m^b nīḥitaṃ, fol. ñño² v line 1);
10. Ātānāḍiparitta(m^c nīḥitaṃ, fol. ṭi v line 1);
11. Aṅgulimālaparitta(m nīḥitaṃ, fol. ṭi r line 1);
12. Bojjhaṅgasutta(m nīḥitaṃ, fol. ṭu v line 8);
13. Pupaṅhasutta(m^d nīḥitaṃ, fol. ṭo² r line 2).

The nissaya is different from that of the printed editions and of ¹89 so that we are not in the position to identify the author. Some textual passages can also be found in 355.

For further details see ¹89, 189.

For other nissayas see ¹89, 228, 354, 355.

Mss.: (text:) 189, 194, 225, (nissaya:) ¹89, 228, 354, 355; for mss. in other catalogues see 189.

^a Pāli: ārāma

^b Dhajaggap^o

^c Ātānāḍiyap^o

^d Pubbanhas^o

354

Cod.Ms.Birm. 85. SuUB, Göttingen

Palm leaf. Foll. 43: jha–the, 9 blank leaves, partly containing attempts at writing or cancelled textual fragments, but all serving as blank leaves; two of them are still attached to fol. jha, three are sewn together with fol. the. Instead of the foliation signs jham, ñnam and tam the signs jhān[m], ññān, ṭān[m] are used. 49,2 × 5,9–6 cm. 41,2–41,6 × 5,4 cm. 10 lines (fol. the 9 lines). 2 punch holes (2 blank leaves have 4 punch holes). Gilded. Very good handwriting. Instead of a marginal title all foll. except fol. jha contain the information on the owner: Vakkhup/Vakkhut mū (foll. jhā–jhū, jhai–jham, the), Vakkhup mū Ū³ Vimalacāra (foll. jhe, ññī–ṭi, ṭai, ṭo, ṭhī), Vakkhup mū Ū³ Vimalacāra cā/cā tañ or taññ (foll. jhā³–ññā, ṭu–ṭe, ṭo²–ṭhi, ṭhu), Vakkhup mū Ū³ Vimalacāra cā Toñ ṇup kyoñ³ (fol. ññi), Vakkhut mū toñ ṇut kyoñ³ Ū³ Vimalacāra pugguil, pañjañ pyuiv i Parit attha nissya tañ³ (fol. thū). Corrections on foll. jhi, jhū, ññi, ṭā; pencil notes on foll. jhā³, ññai, ṭa; small corrections and insertions on nearly all foll. Two foll. originally marked for writing the smaller parts in the beginning and end have been used as normal foll., so that the side lines are crossing the text (foll. jhi, ññi [‘namo tassa bhagavato arahato’ has been cancelled]). Dated sakkarāj 1255 khu (1894 A.D.), natto², la prañ¹ kyo², 11 rak. 3 <a>ṅgā ne¹ ne¹ chvam³ cā prī³, sum³ kyak ṭi³ kyo² akhyim tvañ. Scribe and former owner: Ū³ Vimalacāra of the Vak-khut mū toññut monastery. Pāli and Burmese. Pāli verse and prose. Burmese prose.

(1) Vak-khut charā to² Rhañ Mañimañjūsa: Parit krī³ nissaya

Beg. (fol. jha v line 1): namo tassa ~.

mahākāruṇikaṃ se<ṭ>ṭham mahāpañ<ñ>aṃ narāsabham

Buddhamañ ca saṃghaṃ ca vipassanena cetasā
 vandāmi vandanāmanapūjāsakkārahājanam
 namassaneyyam^a icc' evaṃ nicca<ṃ> taṃ ratanattayam
 sammāsaṅkappacittassa sampāletu manam mama
 porāṇakehi kiñcāpi racitā santi nissayā
 porāṇassa parittassa tehi duppañ<ṇ>asotunam
 tathā pi na hi sakk' attho imassa su<ṭ>ṭhu nāt[t]ave
 tasmā rā(!)cissāham navam^b Pañ<ṇ>ācakkena yācito
 nissā(!)y[y]a<ṃ>^c silavantena sotunam nāṇavaḍḍhanam
 nātisaṅkhepavitt<h>āram jinasāsanabuddhiyā
 jayanto bodhiyā mūle Sakyānam nandivaḍḍhano
 evam eva jayo hotu jayamu sabbaverino
 se<ṭ>ṭho je<ṭ>ṭho tilokassa vasavatti rucissaro
 nippādako yathā kāmaṃ chandaṃ pūretu me muni

aham, saññ, mahākāruṇikam, kri³ mrat so karuṇā hhi to² mu tha so, se<ṭ>ṭham, khyi³
 mvan³ ap mrat to² mū tha so, vā, khyi³ mvam³ ap so, paccakabuddhā aggasāvaka
 tuiv¹ thak, athū³ sa phrañ¹ khyi³ mvam³ ap mrat to² mū tha so, vā, suṃ³ chay
 khunhac pā³ so, bodhipakkhiya tarā³ tuiv¹ kui, mhā mhī³ to² mū tat tha so,
 mahapañ<ṇ>am, kri³ mrat so, paññā rhi to² mū tha so, narāsabham, lū ta kā tuiv¹ ā³,
 sañ<ṇ>ā kri³ phrac to² mū tha so, vandanāmanapūjāsakkārahājanam, ruiv se mrat
 nuiv³ rhi khuiv³ pujo² ko² ro² tut kva, sakkāra tuiv¹ i, tañ rā phrac to² mu tha so,
 Buddhañ ca, Bhurā³ sakhañ kuiv lañ³ koñ³, dhammañ ca, chay pā³ so tarā³ to² kui
 lañ³ koñ³, saṃghaṃ ca, saṃghā to² kuiv lañ³ koñ³, vipassanena, athū³ krañ ññuiv
 so, cetasā, cit phrañ¹, vandāmi, i. icc' evam, i suiv¹ chuiv ap khai¹ pri³ so naññ³
 phrañ¹, mana(!)ssaneyyūṃ, ruiv ce mrat nuiv³, rhi khuiv³ khrañ³ nhā thui¹ to² mū so,
 ratanattayam, saññ, sammāsaṅkappacittasā(!), koñ³ so cit nhac luṃ³ akraṃ rhi so,
 mama, i, manam, nhac luṃ kuiv, niccam, amrai³, sampāletu, koñ³ cvā coñ¹ to² mu ce
 sa taññ. ... [fol. jhā v line 3] Pañ<ṇ>ācakkena, Pañ<ṇ>ācakka amañ rhi so, lañ³ krak
 ū³ pañcañ³ sañ, yācito, toñ³ pān ap so, ... [fol. jhā v line 7] jayamu, 'oñ ce kun sa tañ³.

vinañ³ kui ho to² mū rā nhuik, karuṇā pra ṭhān³ to² mū sañ, thui koñ³, vinañ³
 aṭhakathā aca tvañ, arhañ Buddhaghosa charā sañ, yo kappakoṭi hi pi, pa,
 mahākāruṇikassa tassa hu paṇāmagātha kui thā³ to² mū sañ. abhidhammā kuiv ho rā
 nhuik lañ³, pañ<ṇ>ā prathān³ to² mū sañ, thui koñ³, laññ³ koñ³ aca a<ṭ>ṭhakathā
 tvañ, laññ koñ³ charā sañ, pañ<ṇ>ā yassa mahesino, aca rhi so gāthā kuiv thā³ to² mū
 sañ, suttan kui ho rā nhuik kā³, karuṇā pañ<ṇ>ā nhac pā³ pañ praṭhān³ sañ, thui
 koñ³, suttan aṭhakathā i, aca paṇāmagāthā kuiv, karuṇā sila hadayam pañ<ṇ>āpajjota
 vihatha mohatamaṃ aca rhi sañ phrañ¹, arhañ Buddhaghosa charā thā³ to² mū sañ, i
 Parit kri³ sañ lañ³, suttan piṭakat avañ phrac nhuik, aca paṇāmagāthā kuiv chui rā
 nhuik, Bhurā³ sakhañ guñ to² sañ, ma re tvak nhuin myā³ ññā³ so² lañ³ karuñ³
 pañ<ṇ>ā nhac pā³ kuiv athū³ sa phrañ¹, khyi³ mvam³ mrho² chuiv luiv rve¹,
 mahākāruṇikam se<ṭ>ṭham mahāpañ<ṇ>ā narāsabham aca rhi so, paṇāmagāthā kuiv
 thā³ sa tañ³.

i Parit kri³ nhuik, samantā cakkavālesu gāthā sañ, pathyāvatta gāthā mañ i, thui gāthā
 sañ, ṭikā nhuik, ma lā ma rhi so kroñ¹, nok mha thañ¹ sañ, laññ³ koñ³ gāthā kuiv,
 lyo² cvā mranmā anak, prān chuiv sañ rhi so².

[1] samantā, thak van³ krañ mha, cakkavālesu, ta soñ³ sa cakraṅṅā tuik nhuik, devatā, nat tuiv¹ sañ, munirājassa, rahan³ tui¹ mañ³ i, vā, Bhurā³ sakhañ i, rhe¹ anāk kā³, saddattha, nok anak kā³, adhibb(!)āyattha, thui nhac pā³ tuiv¹ tvañ, adhibb(!)āyattha sā luiv rañ³. amhā. saggamokkhadaṃ, nat rvā nibbān kuiv pe³ tat tha so, sadd(h)ammaṃ, khyī³ mvam³ ap so tarā³ to² kuiv, sotuṃ, thañ¹ pā, nā khrañ³ ñhā, atra, i arap suiv¹, āgacchantu, lā lat kun so. dhammasavanakālo ayam bhaddantā. cuṇṇiy[y]agāthā [fol. jhī r line 4].

[2] yaṃ maṅgalaṃ [fol. jhī v line 2]. ... i tvañ Maṅgalākolāhalavinicchay[y]akhandhaṃ niṭṭhitāṃ [fol. jhaṃ v line 4].

[3] paṇḍhānato [fol. jhāṃ v line 4], ... Ratanasut nissya [fol. ññu r line 5].

[4] yassānubhāvato yakkhā [fol. ññu r line 5], ... Mettasut nissya [fol. ñño r line 1].

[5] sabbāsi(!)visa jāti(!)naṃ [fol. ñño r line 1], ... Khandhaparit nissya [fol. ñño v line 10].

[6] pūrentāṃ bodhisambhāve [fol. ñño² r line 1], ... Moraparit nissya [fol. ññam r line 8].

[7] i yakhu re³ lattan¹ so Vaṭṭaparit sañ, ... pūrentāṃ bodhisambhāre [fol. ññam r line 8–10] ... Vaṭṭaparit nissya [fol. ññā³ v line 2].

[8] yassānussaraṇenāpi [fol. ññā³ v line 2], ... Dhajag sut parit nissya [fol. ṭu r line 3].

[9] ap(p)asannehi nāthassa [fol. ṭu r line 3], ... Āṭānād(!)iy[y]a sut nissya [fol. ṭai r line 9].

[10] parittāṃ yaṃ bhaṇantassa [fol. ṭai r line 9], ... Aṅgulimāla parit nissya [fol. ṭai v line 8].

[11] saṃsāre samsarantānaṃ [fol. ṭai v line 8], ... Bojjhaṅga sut nissya [fol. to² r line 5].

[12] yaṃ dunnimittāṃ avamaṅgalañ ca [fol. to² r line 5], ... Pupp(!)aṅhasuttāṃ, Pupp(!)aṅhasut i mhī rā attha nissya sañ, niṭṭhitāṃ aprī³ suiv¹ rok prī.

thuiiv luiv sa myha akraṃ ra tuiñ³ nok mha thañ¹ svañ³ so, Parit krī³ kuiv pāṭṭh rhi tuiñ³ mranmā bhāsā pran chuiv luik sañ, i tvañ prī³ prī rhañ [fol. tā³ r line 7–8].

(2) **Saṅkha-jātaka** in Burmese translation (?) (fol. tā³ r line 8):^d

Bhurā³ mrat cvā sañ la khvai³ myha Vesālī prañ nhuik sī tañ³ sum³ rve¹, Rājagruhih prañ suiv praṃ krva to mū kroñ³ kuiv, yakhu mha re³ svañ³ pe aṃ¹. ta raṃ ro akhā, va pro³ cañ pañ cvā so sum³ khā khyai¹ rve¹ mrui¹ tañ so, khunhac thoñ khunhac rā khunhac kyp khunhac yok so, thī³ choñ³ mañ³ tuiv¹ i nan³ caṃ rā Vesālī prañ sañ, ... [fol. thī r line 3:] lhū dān³ pūjo² kra kun i, i sañ kā³, nā bhurā³ sañ Saṅkha puṇṇā³ phrac so akhā, anañ³ ñay so koñ³ mhu kuiv lhū dān³ pūjo² khai¹ bhū³ so ānisañ athū³ tañ³ hū luiv so². laññ koñ akroñ³ kā³, akrañ³ amvraṃ myha sā tañ³, akraṃ kuiv si luiv mū, Suttanipāt a(ṭ)ṭhakathā^e nhuik lañ³ koñ³, Khuddakapāṭṭh a(ṭ)ṭhakathā^f nhuik lañ³ koñ³ yū ap i. Bhurā³ mrat cvā sañ Vesālī prañ suiv¹ krva to² mū so akroñ³ kā³, i tvañ prī³ prī rhañ. i.

(3) Paṭiccasamuppāda (pāṭh) nissaya (fol. 11 r line 5):⁸

avijjāpaccayā saṅkhārā ... evam eva kevalassa dukkhakkhandhassa samudayo hoti. anuḷum pāṭh. avijjāya tv' eva asesavirāganīrodhā ... evam eva kevalassa dukkhakkhandhassa nirodho hoti. paṭulum pāṭh. ... anuḷum pāṭh i anak [fol. 11 v line 5] ... paṭulum pāṭh i anak. paṭiccasamuppād nañ³ kā³, i sañ tvañ prī³ prī rhañ [fol. 11 v line 10].

(4) Concluding verses of the author Vak-khut charā to² Rhañ Maṇimañjūsa of the Parit krī³ nissaya (see above, (1); cf. ¹68, pp. 85, 87):

End (fol. 11 v line 10):

Suṇāparantake ra<ṭ>the, nagr(!)assĀmarapūrasa,
pacchimasmiṃ disābhāge, catuppañcakayoJane.
Pancvā ti sammate <gāme>^h, vā, Panchak iti sammate,
Vak-khut iti ca avhaye ime suddhesu gāmesu.
vāraṃ vāraṃ vasantesu, pasamsitena sādhuhi,
Maṇimañjūsatherena, Pañ<ñ>ācakkena yācīto,
Laṅcakyak iti gāminā sikkhākāmena bhikkhunā.
jinacakke phalaggaṭheⁱ, ka(!)liyug[gle <sa>makka<ye>ⁱ
samppatte citta[m]māsassa, kālapakkhass' a<ṭ>ṭhapī(!)yam^k.
nāṭisaṅkhepavittāro, suviñeyyavinicchayo
Mahā<pa>rittassuttassa, ni<ṭ>ṭhito nissayo ayaṃ.
puñ<ñ>en' etena nibbānaṃ santaṃ pappomi tāvatā
bhavēyaṃ sabbajātisu catusampattiyā sadā,
catucakkena sampanno saddhammehi ca sattati.^l
sammādi<ṭ>ṭhi vasūpete, kū(!)lamhi se<ṭ>ṭhasampa<ṭ>te,
sabbasattatasam suddhe, bhaveti hetu sandhiko.
ghāsanacchādanam bhogaṃ, n'eva hatthena kā tu na,
bhūñjeyyaṃ iddhiya tv eva māpetvā yāvad atthakaṃ.
meghaṃ vātāñ ca ratanaṃ, dhaññaṃ vattañ ca bhojanaṃ,
sabbicchitaṃ tad aññaṃ pi, māpeyya kammajjiddhiyā.

Amarapūrasa, rhi so, nagraṣsa naga<ra>ssa rājaṭhānī mañ³ ne rvhe prañ krī³ i, pacchimasmiṃ disābhāge, abhuiv^l nhuik, catuppañcakayoJane, le³ yūjanā nā³ yujanā kvā ve³ so, gāme ca, nhuik cap. Sunāparantake, rhi so, ra<ṭ>ṭhe, nhuik Pancvā ti samv(!)ate^m, Pancvā hū rve^l samut ap so, vā, kā³, Panchak iti samv(!)ate^m, Panchak hu kho² vo² ap so, gāme ca, lañ³ koñ³. thuiv rvā sañ Pugam mruiv^l mañ³ nā³ kyit nā yok avañ C(!)ambūdit^o mre aprañ nhuik, kyo² co thañ rhā³ so taṃ khuiv³ ānubho² krī³ so, Ano²rathā mañ³ co i kha mañ³ to², Kvam³to² mañ³ lak thak Phanchak so rvā sañ, kāla rhañ lyā³ so kroñ^l, Phan hū so vohāra sañ pron³ lvai³ rve^l, Pancvā hū i tvañ le sañ hū luiv so², Vak-khut iti avhaye, ap so, gāme ca, lañ³ koñ³, ime suddhi(!)su gāmesu, i nhac rvā tuiv^l nhuik, vāraṃ vāraṃ, alhañ^l alañ, vasantena, so, sādhuhi, <thui>v^l sañ, pasamsitena, so, Maṇimañjūsa, therena, sañ, racito, nhuik cap. Lañ-ca-kyak iti gāminā, Lañ-ca-kyak rvā nhuik ne so, Pañ<ñ>ācakkena, so, sikkhākāmena,

sikkhā sum³ pā³ kuiv aluiv rhi so, bhikkhū(!)nā, pañjañ³ pugguil rahan³ pyuiv sañ, yācīto, phrac rve¹, racīto, thañ¹ pā, so, nissay[y]o nhuik cap, jinacakke, sañ, phalaggaṭhe^h, nhac thoñ sum³ rā sum³ chay sum³ khu suiv¹, ka(!)liyug[g]e, kojā-sakkarāj, sañ, samakkayeⁱ, ta thoñ ta rā nā³ chay ta khu suiv¹, sampatte, so², ka kha ga gha ña, ... ña gha ga kha ka, ka, kha, ga gha ña, ca cha ja jha ñña, ṭa ṭha ḍa ḍha ṇa, ta tha da dha na, cittamāsassa, takū³ la i, kālapakkhassa, la kvay ne¹ nhuik. nātisankhepaṃ, ma kyaññ³ lvan so, nātivittāro, ma kray lvan³ so, Mahāparitta-suttassa, Mahāparit krī³ pāṭh sut to² i, ayam nissayo, akrañ mranmā bhāsā pran chuiv ap so, mhī rā attha nissya sañ, ni<ṭ>ṭhito, i tvañ prī³ prī than [fol. ṭhu v line 2].

(5) **Apādāna atṭhakathā (pāṭh) nissaya** (fol. ṭhu v line 2):ⁿ

yasmim samaye amhākaṃ bodhisatto Lumbini(!) vane jāto, tasmim samaye Rāhulā-mātā devī Ānandathero ... Apādān a<ṭ>ṭhakathā pāṭh. yasmim samaye, akrañ akhā nhuik, ... Sahajāta nāma, ta kva phvā³ bhak mañ kun i. laññ³ koñ³, pāṭh i anak.

[continued] mrat cvā Bhurā³ aloñ³ to² sañ, Lumbini(!) añ kyañ³ to³ nhuik phvā³ mrañ to² mhu sa kāla, Rāhulā may to² Yaso²dharā mi bhurā³, Ānandā, ... mve¹ lyo² cetanā, nhac sak le tuṃ krañ cit yuṃ, prañ¹ cun dhammatā hū rve¹, rhañ Mahāsīlan(!)sa pugguil cap chuiv le sañ.

(6) **Atṭha-akkhaṇā (pāṭh) nissaya** (fol. ṭhū r line 1):^o

paccantajo arūpino, vi(!)talāṅ(!)o asañ<ñ>ajo,
micchādi<ṭ>ṭhi tiri(!)cchāno, peto asūrāniriyo,
ime a<ṭ>ṭhakkhaṇa(!) vuttā^p, Buddhenādiccabandhunā.

arap prac rhac pā³ pāṭh. paccantajo, sāsanā to² ma tañ so rvā cvan janapuj arap tuiv¹ nhuik phrac ra khrañ³ lañ³ koñ³, ... Buddhena, saññ, vuttam, n i. laññ³ koñ³ pāṭh i anak.

thuiv kroñ¹, laññ³ koñ³ Sārakathā nhuik paccantarāj arūpa phrac kun kra bhava kaṃ ññvhan³ rā, cakkkhusotasandhe mha yut tha khuiv¹ aṅgā, asañ<ñ>a sat thui arap chañ³ kap ma phrac rā, micchādi<ṭ>ṭhi cvaī³ yū mi phrac bhi(?) tiriicchā, prittā^q ña rai³ rhañ mrañ¹ mrai³ chañ³ rai³ kham ra kā, rhac pā³ arap phrac le kap kuiy krap ma phū³ sā¹, Bhurā³ rhañ to² pvañ¹ lañ³ kyo² phū³ m.ḥo² ma tve¹ pā, thui bhava tvañ lvaṃ khai³ añ khyac rhañ ma khyvat rā. hu rhañ Mahāsīlavan(!)sa pugguil cap chuiv le sañ.

(7) The scribe's patthanā (fol. ṭhū r line 7):

rhañ Mahāvimala-, cāra pugguil,
pañjañ³ pyuiv sañ, nibbān soñ khvañ,
ñā kyvan³ prañ suiv¹, rok ra lvay kū,
cit ka(m?) yū rve¹, sum³ lū¹ thvañ thā³,
mrat Bhurā³ sañ, ho krā³ mrvak pho²,
parit to² i, mhī³ rā attha,
nissya kuiv, kvak kvak kvañ³ kvañ³,
pe phrū tvañ³ vay, ma nhe³ lyhañ cvā

re³ pru pā i, khyān³ rā yakhu,
 ī koñ³ mhu kroñ¹, nok noñ akhā,
 samsarā vay, krañ lañ sa myha,
 phrac kāla lañ³, ña rai³ tiri(!)cchān,
 prittā^k asūra kay, apāy le³ pā³,
 kañ³ ñrā³ amham, sattantara,
 rogān kap ka, dubbhikkha hu,
 kap mha sum³ khu, kañ³ mhu ve³ lam,
 paccantajo, arūpino,
 vi(!)talañg(!)o, asañ<ñ>a so,
 peto niri(!)y[y]a, a<t>tha rap prac,
 ma khyac lha thve, re mī³ mañ³ ka,
 khuiv³ sū ca sañ, cit ka ma khyac,
 ma nhac sak mham, rān sū ñā³ phrā,
 kañ³ ve³ kvā rve¹, bhun³ khoñ rhañ to²,
 mi te³ kyo² lyhañ, gan¹ go² pañ rip,
 pallañ thip thak, byādhit mrvak krū³,
 tarā³ ū³ kuiv.

krañ nū³ nā ra pā luiv sov.

ī koñ³ mhu kroñ¹, pu di ā hu,
 vijjā sum³ pā³, mrat tarā³ kui
 lyhañ lyā³ noñ khā, Mite³yyā¹ tvañ,
 ma krā khana prañ¹ cun pā luiv sov.

iminā puññabhāvena, ī koñ³ mhu i abhuiv¹ kuiv, pyan¹ pvā³ cim¹ le³ pā³(?) amyha ve
 pā mañ,

mātā pitā, charā ca sā³,
 thuiv mha ñā takā, Ananda lañ³,
 myā³ cvā cakka, vīci ca sā³,
 thak mha brahmā, sattavā lañ³,
 ra ñrā³ pā ce, amyha ve i,
 tū ne ma khrā³, rvā sā³ rvā sū,
 rhañ lū rahan³, kruiv³ pan³ kicca,
 rvak choñ kra sā³, sū tuiv¹ ā³ lañ³
 ra ñrā³ pā ce, amyha ve i,
 re mre cuiv³ khrañ³, prañ rhañ mañ³ ka,
 mū³ mat ca sā³ sū tuiv¹ ā³ lañ³,
 ra ñrā³ pā ce, amyha ve i,
 krvay va sūthe³ punne punnā³,
 le³ kyvan³ sā³ ka, bhui³ bhvā³ ca sā³,
 sū tuiv¹ ā³ lañ³, ra ñrā³ pā ce,
 amyha ve i, lohagumbhī,
 aññī rhac thap, ña rai³ rap kuiv lañ³,
 ra ñrā³ pā ce, amyha ve i,
 Vasundrī, ī mre nat sā³ saññ,
 kyvannut me¹ lañ³, ma me¹ ce nhañ¹
 ñā¹ koñ³ mhu kuiv.

myha ve re cak svan³ ce sov.

ma phyā³ ma nā, rogā ma tve¹,
ma se ma 'uiv, bhe³ poñ³ pruiiv sañ.

rvhe prañ nibbān rok ce sov.

*sakkarāj, 1255 khu, natto², la prañ¹ kyo², 11 rak, 3 <a>ngā ne¹ ne¹ chvam³ cā prī³,
sum³ khyak ti³ kyo² akhyim tvañ. Mahāparit kri³ pāth i mhi rā attha nissya kuiv,*

Toñ nup kyon³, rhañ Mahāvimala,
cā ra pugguil, pañjan³ pyuiv sañ,
saṃ ka ññac, lak taṃ chip phrañ¹,
re³ kū³ khap nhit rve¹,
apri³ suiv¹ rok prī rhañ,
re³ kū³ ra so akyui³,
pu, di, ā hu, chuiv ap so,
ñāñ to² sum³ pā³ nhañ¹,
prañ¹ cun pā luiv i.

Vakkhut mū, i tvañ prī prī rhañ. i.

saṃ ka ññac tañ khā, re³ sañ¹ cā,
ññon³ rhā le cva, rvhe lak lha.

jha aca the chum³, 3 aṅgā 7 khyap chay kyon³, rvhe mrañ³ bin³.

Besides the main work our ms. contains some smaller texts (nos. 2, 3, 5, 6) which do not seem to belong to the original Parit kri³ nissaya (no. 1), and the author's concluding verses with their nissaya (no. 4). This can be seen from the contents of another ms. of the same Paritta nissaya quoted in MÑM 57. The date of the completion of the work is given in the nissaya of the concluding verses as 1151 B.E./2333 A.B./1789 A.D. which corresponds to the date quoted in MÑM 57. The Pāli form of the date according to the piṭakasañkhyā system (cf. pt. 1, p. XX) shows obvious mistakes: 1157 instead of 1151 (B.E.) and 2332 instead of 2333 (A.B., see the footnotes i and j). For the author who has been asked by a monk named Paññācakka of Lañ-ca-kyak village to write this nissaya (cf. introductory and concluding verses of the author) see above, 167.

For further details see 189, 189.

For other nissayas see 189, 228, 353, 355.

Mss.: (text:) 189, 194, 225, (nissaya:) 189, 228, 353, 355; for mss. in other catalogues see 189.

(1) See Piṭ-st 191 (955).

^a Ns.: mana(!)ssaneyyūm

^b So in the ns.

^c Ns.: nissayam

^d DPPN II, p. 979 (s.v. 2. Sañkha Jātaka): This story is not given in the Jātakatṭhakathā; cf. Dh-p-a III 445f. and Pj I 198f.

^e Pj II 341 (Sañkha nāgarāja!); see above, note d.

- ^f Pj I 198 (Sāṅkha brāhmana): see above, note d. ^m sammate
^g E.g. Vin I 1ff. ⁿ PTS ed. p. 58, ChS ed. vol. 1, p. 65.
^h So in the ns. and above. ¹⁶⁸. ^o See also below, 355.
ⁱ phalaggaṭṭhe: 2332 A.B. (ns. 2333) ^p Ns.: vuttam
^j samakkaye: 1157 B.E. (ns. 1151) ^q prittā, Sanskrit preta, Pāli peta
^k aṭṭhamiyam ^r Metteyya
^l sattahi (cf. ¹⁶⁸)

355

Cod.Ms.Birm. 86. SuUB, Göttingen

Palm leaf. Foll. 76: ghā–ññu, 2 blank leaves sewn together with foll. ghā and ññu. In some cases the edges of the leaves are slightly damaged. 48,4 × 5,8 cm. 38,1–39,1 × 4,9–5,1 cm. 10 lines. 2 punch holes. Gilded. Very good handwriting. Marginal title: Parit krī³ tīkā on foll. ghā and ññu. The titles of some suttas are written with pencil on the left margin. Dated sakkarāj 1239 khu (1878 A.D.) prāsul lachan³ 3 rak ca⟨ne⟩ ne¹ ñña ne 3 khyak tī³ kyo² akhyim tvañ. Pāli and Burmese. Prose.

Parit krī³ nissaya sac

The text has the marginal title Parit krī³ tīkā but is actually a Paritta nissaya.

Beg. (fol. ghā v line 1): namo tassa ~.

jitavero jayadhajo, jitapāpo jayakkuto,
 jitamāro jayakkeṭu, jayaṃ detu jino mama.
 ratijaṃ me rati dātu^a, ratanaṃ sārasambhavaṃ.
 ratije me rati [t]hātu, ratane sārasambhave.
 catu⟨pa⟩mokkhamukhambo [ca]^b, javane haṃsā ramā va me
 vācasī rammatam niccam, sabbasakkā^c Svarassatī^d
 attano hitakāmānaṃ, suddhānaṃ rattanattaye
 pasādānaṃ hitatthāya, vakkham Parittanis⟨sa⟩yaṃ

jitavero, 'on ap prī so ran rhi to² mū tha so, tanañ³ kā³, jitavero, 'on ap prī³ so
 ajjhata ran bahiddha ran rhi to² mū tha so, jayadhajo, cuik ap so 'on tam khvan rhi
 to² mū tha so, jitapāpo 'on ap prī³ so ma koñ³ mhu ducaruk rhi to² mū tha so,
 jayakkeṭu, 'on sū takā tuiv¹ i athvaṭ phrac to² mū tha so, jitamāro, 'on ap 'on ap prī³
 so mār nā³ pā³ rhi to² mū tha so, jayakkeṭu, 'on sū takā tuiv¹ i mran kañ³ saphvay
 phrac to² mū tha so, jino, nā³ mār 'on sañ, mama, akyvannut ā³, jayaṃ 'on khrañ³
 kuiv, detu, pe³ to² mū ce sa tañ³. ... [fol. ghi v line 4] ahaṃ, nā sañ, Parittanissayaṃ,
 Parit to² krī³ nissaya phrac so mrammā vohāra kuiv, vakkham vakkhāmi, chui
 pe am¹.

abhay suiv so anak kroñ¹ Paritta mañ sa nañ³ hū mū kā³, parisamantato rogā(!)-
 bhayaantarāyehi tāyati yakkhatī Parittam. hū so vacanattha kroñ¹ Paritta mañ i.
 yaṃ dhammaṃ, akrañ tarā³ to² sañ, parisamantato, thak van³ krañ ā³ phrañ¹,
 rogābhayaantarāyehi, rogā bhe³ antarāy tuiv¹ mha, tāyati rakkhati, coñ¹ rhok tat i, iti
 tasmā, thuiiv suiv¹ coñ¹ rhok tat so satti kroñ¹, tam dhammaṃ, thuiiv tarā³ to² sañ,

Parittam, Paritta mañ i. rogā bhe³ antarāy tui¹ mha coñ¹ rhok tat so satti kroñ¹ Paritta mañ i pañ hū so² laññ, ratanā sum³ pā³ tui¹ nhuik ma krañ ma ññui ma le³ ma mrat ma yuṃ krañ so sū tui¹ kui ma coñ¹ rhok tat, krañ ññui khrañ³ le³ mrat khrañ³ yuṃ khrañ³ rhi so sū to² koñ³ tui¹ kui sā, dhammo 'ha ve rakkhatī(!) dhammacāri, hū sañ nhañ¹ aññī Parit to² coñ¹ rhok pā sa tañ³.

Parit rvat so pugguīl nhuik aṅgā sumpā³, ... [fol. ghī r line 5] arhañ Ānandā amhū³ rhi so saṃghā to² sañ, Ratana sut Parit to² kui rvat so kroñ¹, bhe³ sumpā³ ññim³ le sa tañ³, ī sui¹ aca rhi sañ phrañ¹ vatthu sak se so² kā³, kyam³ gan tui¹ nhuik myā³ cvā lā i.

[1] samantā, thak van³ krañ mha, cakkavālesu, ta soñ³ so cakravalā tui¹ nhuik, vasantā, ne kun so, devatā, nat tui¹ sañ, atra, ī tarā³ ho rā arap nhuik, dhamma-savanatthāya, tarā³ nā am¹ so nhā, āgacchantu, lā ce kun sa tañ³, munirājassa, mrat cvā bhurā³ i, saggamokkhadam, nat rvā nibbān mag phuīl akruī³ kui pe³ pe tat tha so, saddhammam, sū to² koñ³ tarā³ kui, sakkaccaṃ, rhi se cvā, suṇantu, nā ce kun sa tañ³. ... [fol. ghu v line 2] ārakkham, acoñ¹ arhok kuiv, gaṇhantu, yū ce kun sa tañ. akyui¹ so Parit cā nhuik, siḥabyaggha pud ma pā, pā sañ¹ so pud pañ phrac sañ, pā so Parit cā sañ mū mham pañ tañ. nānābhayato vā hū so pud nhuik, bhe³ kri³ bhe³ ñay ā³ phrañ¹ re tvak so kā³, rājato vā ka ca rve¹, yakkharakkhasādīhi tuiñ 'on, bhe³ apon³ sum³ chay ta pā³ aprā³ rhi i, bhe³ kri³ nhac chay ñā³ pā³ hū so² kā³. mañ³ bhe³, 1, khui³ sū bhe³, 2, lū chui³ lū kram³ bhe³, 3, nat phut. prittā, mre bhut, mre bhī lū³, rukkha cui³ nat bhe³, 4, mī³ bhe³, 5, ..., re coñ³ rakkhuik bhī lū³ bhe³, 25, ī kā³ pañcavīsati bhaya tañ³. nānārogato vā hū so pud nhuik, kui³ chai¹ khrok pā³ so rogā hū sañ kā³. imasmim kāle vividhā ābādhā uppajjanti, seyyathī(!)dam, cakkhurogo, sotarogo, ..., sītam, uṇham, jighacchā, pipāsā, uccāro, pas<s>āvo ti. Aṅguttuir 7 nipāt Girimānanda sut^c nhuik lā i. anak kā³. imasmim kāle, ī kuiy nhuik, vividhā, athū³ thū³ aprā³ prā³ kuṃ so, ... [fol. ghū v line 9] myak ci anā, 1, nā³ khoñ³ tvañ³ anā, 2, nhā khoñ³ anā, thit nhā rañ yui anā, 3, lyho anā, 4, ... kui³ chay¹ khrok pā³ so anā prī³ i. nānāuppadd[h]ato vā hū so pud nhuik, ta chay khrok pā³ so uppadd[h]avo hū so² kā³. phrac khrañ³ hū so jāti uppadd[h]avo, 1, ..., ī sui¹ lyhañ ta chay khrok pā³ so uppadd[h]avo tui¹ sañ phrac kuṃ i. Parit to² pāli nhuik, ma lā so² lañ³ cakā³ cap sañ¹ rve¹ chui luik ū³ am¹. dāṇ chay pā³ hū so kā³. ... antarāy chay pā³ hū so² kā³. ... a<t>tha dosa, aprac rhac pā³ hū so² kā³. ... [fol. gham r line 3] mahā a<t>tha dosa rhac pā³ tui tvañ ta pā³ pā³ rok le i hū lui so². arap rhac pā³ hū so² kā³.

paccantajo arūpino, vi(!)talañko asaññajo, micchādi<t>thi,
tiracchāno, peto nerayiko ti.

A<t>thasālī(!)nī nhuik lā i. anak kā³. paccantajo, ratanā sumpā³ ma rhi so lū ruñ³ arap, 1, ..., [fol. ghā³ v line 5] dvattimsakammakaraṇa mañ i. kui³ chay khrok pā³ so rogā, nhac chay ñā³ pā³ so bhe³, ta chay khrok pā³ so uppaddavo, chay pā³ so dāṇ, sum³ chay nhac pā³ so kammakaraṇa tui¹ kui anak ā³ phrañ³ ī sui¹ chui kra kun i, ..., ī sui¹ anak ā³ phrañ¹ chui kra kun i, hū lui so².

[2] [fol. ghā³ v line 9] sotthānam, lū khyam³ sā nat khyam³ sā, nibbān khyam³ sā tañ³ hū so khyam³ sā kri³ sum³ pā³ kui, akañkhamānā, toñ¹ ta kuṃ so, sadevatā, nat nhañ¹ ta kva kuṃ so lū tui¹ sañ, yam maṅgalam, akrañ maṅgalā tarā³ to² kui, dvādasa hi, ta chay¹ nhac nhac tui¹ pat lun³, cintayimsu, kraṃ kra kun i, ... [fol. ca r line 4] Mangalasuttam ni<t>thitam.

- [3] paṇidhānato ... [fol. cā³ v line 2] Ratanasuttaṃ ni<ṭ>ṭhitam.
 [4] yassa Paritassa ... ānubhāvato ... [fol. chū r line 6] Mettasuttaṃ ni<ṭ>ṭhitam.
 [5] dīpp(!)amantāgatam ... [fol. che v line 9] Khandhaparittam ni<ṭ>ṭhitam.
 [6] bodhisambhāre ... [fol. chā³ r line 2] Moraparittam ni<ṭ>ṭhitam.
 [7] bodhisambhāre ... [fol. ja v line 2] Vattaparittam ni<ṭ>ṭhitam.
 [8] yassānussaraṇenāpī ... [fol. jo r line 8] Dhajaggaparittam ni<ṭ>ṭhitam.
 [9] nāthassa ... sādhusam<m>ale ... [fol. jhī r line 3] Āṭānād(!)iyaparittam ni<ṭ>-
 ṭhitam.
 [10] yaṃ Parittam ... [fol. jhu r line 7] Aṅgulimālaparittam ni<ṭ>ṭhitam.
 [11] saṃsāre ... saṃsaranānam ... [fol. jho v line 5] Bojjhaṅgaparittam ni<ṭ>ṭhitam.
 [12] yaṃ dunnimittam aca rhi so, saha sabbehi nātibhi achuṃ³ rhi so gāthā apoṃ³ kui
 ho to² mū ap i [fol. jho v line 9] ... sabbehi, aluṃ³ cuṃ kuṃ so, nātibhi, achve amyui³
 tui¹ nhañ¹, saha, ta kva ārogā ... sukhitā ... hotha ... Supupp(!)aṅha sut [fol. ñña v
 line 7].

End (fol. ññi r line 9): rhe³ mū hoñ³ Parit krī³ nissaya akray nhuik apyak amhā³ myā³
 lha so kroñ¹, ñāṇ nu so sū tui¹ sañ, amhā³ kui pañ amham thañ rhā kra lim¹ mañ kui
 akroñ³ thok rve¹ lañ³ koñ³, amham akaṃ kāla arhañ tañ rhe¹ sāsanā to² ā³ kye³ jū³
 myā³ pā mañ akroñ³ kui thok rve¹ lañ³ koñ³, i Parit to² krī³ nissaya sac [fol. ññi v
 line 1] kui re³ pā sa tañ³, thui sui¹ re so kāla nhuik kā³, kālavipatti phrac rve¹,
 dubbuddhikāla, dubbikkhakālam, cac mak aṅgā myā³ so kāla, mudin³ daṇḍa myā³ so
 kāla, kye³ bhui toñ³ tañ³ tui¹ so kāla, chaṃ ta tañ³ kui raṃ khā suṃ³ kyap, raṃ khā
 4 kyap, raṃ khā nā³ kyap, raṃ khā khvaṃ nhac kyap, raṃ khā ta chay kyap, raṃ khā
 ta chay nā³ kyap, pañ pru so kroñ¹, myā³ evā so sattavā tui¹ sañ, pyak cī³ khrañ³ sui¹
 rok kra kuṃ i, mrui¹ rvā tuiñ³ nuiñnam khyok khyā³ kuṃ i, pyak cī³ so mrui¹ rvā sā
 khyā³ kuṃ i, ma pyak cī³ so mrui¹ rvā hū rve¹ pañ ma rhi, ta mrui¹ nhañ¹ ta mrui¹
 tuik kra kuṃ i, ta rvā nhañ¹ ta rvā tuik kra kuṃ i, ..., nā tui¹ anvay achak
 lajjīpesalasikkhākāma sū to² koñ³ tui¹ sañ kā³ sāsanā to² kui con¹ rhok thim³ sin³
 rve¹ ne pā kuṃ sa tañ [fol. ññi v line 7].

sāsane ca tamaggāraṃ^l, sakkarāje kachakkakam^g,
 sampatte sakalā janā, manoramassa kantassa.

Calañ ti nagarassa ca, pāci(!)ne ca disābhāge,
 manorammo passa(!)dako^h, chāyudakena sampanno.

anekā ca guṇadhāro, bhummipadeso samo talo,
 tattha tassa nagarassa, Sahāsamanⁱ ti nāmako.

atthi eva adhipati, ten^o eva kārito rammo,
 vepullo atisobhaṇo, mahanto c^o eva āraṃo.

tasmiñ ca vihāre ramme, saddhammaṃ pariyatti ca,
 paṭipattiñ ca nicc^o eva, sama<sa>nto bahu guṇe.

paramattham ākañkhante, vācento niccato sadā,
 vasantena silādyattam vācakena padena tu.

taddhitapaccayaṃ yojetvā, siddhena katanāmena,
 tena therena sissānaṃ, patthayanto hitasāraṃ.
 veneyyānaṃ hitatthāya, tathāgatena desitaṃ,
 Parittaṃ dhammassa attho, kiñci mattaṃ pi anuno(?)¹.
 paripuṇṇo suviññeyyo, saddhammaṭṭhitikāmena,
 li[k]khito brahmavohāro^k, ni<t>ṭhitāṃ sukhen¹ eva.
 yaṃ puññaṃ me suladdhaṃ va, yaṃ puññaṃ modayantu ca,
 sādhave sabbasattānaṃ, paripūrentu āsayā.
 cī(!)raṃ ti<t>ṭhatu saddhammo, dhamme ra<kkha>ntu rājāno,
 kāle vassatu pacc(!)unno, sadā sukhantu pāṇino.

sāsane ca, sāsana² sañ kā³, tamaggānaṃ^f, nhac thoñ suṃ³ rā nā³ chay suṃ khu
 sui¹, sakkarāje, Puppā te Rahan³ Kojā sakraj¹ rhañ sañ kā³, ghachakkakaṃ^g, ta thoñ
 ta rā khvaṃ nhac chay 4 khu sui¹, sampatte, rok sañ rhi so², ta nañ³ kā³, sakkarāje,
 Mui Ññ<h>añ Kojā sakraj^m tui¹ sañ kā³, cachakkaṃⁿ, suṃ rā khvaṃ nhac chay
 6 khu sui¹, sampatte, rok sañ rhi so², sakalā sakalānaṃ, aluṃ³ cuṃ kuṃ so, janā
 janasaṃmūhānaṃ, lū apoñ³ tui¹ i, manoramassa, nhac luṃ³ mve¹ lyho² phvay rhi tha
 so, kantassa, nhac sak phvay rhi so, Calañ ti nagarassa, Calañ³ amañ rhi so mru¹ i,
 pāci(!)nadisābhāge, arhe¹ myak nhā aphui¹ nhuik, manorammo, nhac luṃ³ mve¹
 lyho² phvay rhi tha so, pasādako, krañ ññui phvay rhi tha so, chāyudakena, arit ro
 khram³ nhañ¹ sampanno, prañ¹ cuṃ so, anekā ca guṇādhāro, myā³ cvā so krañ ññui
 phvay nhac sak phvay mrat nui³ phvay guṇ kye³ jū³ athū³ tui¹ i, tañ rā phrac tha so,
 samo talo, ññi ññvat so mre aprañ rhi tha so, bhummipadeso, mre arap sañ, atthi, rhi
 i, tattha tasmim padese, thui arap nhuik, tassa nagarassa, thui Calañ³ amañ rhi so
 mru¹ i, Mahāsaman ti nāmako, Mahāsaman amañ rhi so, adhipati, mru¹ sū krī³ sañ,
 atthi eva, rhi sañ sā lyhañ tañ³, ten⁷ eva, thui mru¹ sū krī³ lyhañ, rammo, nhac luṃ³
 mve¹ lyho² phvay rhi so, vepullo, pran¹ pro so, atisobhaṇo, alvan tañ¹ tay so,
 mahanto c¹ eva, krī³ sañ sā lyhañ phrac so, āraṃo, kvam³ nā³ cañ bhuṃ 4 thap rhi so
 kyoñ³ kui, kārito, tañ thā³ ap i, ramme nhac luṃ³ mve¹ lyho² phvay rhi so, tasmim
 vihāre, thui kyoñ³ nhuik, pariyattisaddhammañ ca, pariyattisaddhamma kui lañ³
 koñ³, paṭipattiñ ca, paṭipattisaddhamma kui lañ³ koñ³, nicc¹ eva, ma prat sā lyhañ,
 samasanto, suṃ³ sat lyhak, paramatthaṃ, mrat so akyui³ kui, ākañkhante, alui rhi
 kuṃ so, bahu, myā³ cva kuṃ so, gaṇe, guiṇ tui¹ kui, sadā, akhā khap sim³, niccato,
 mrai¹ so ā³ phrañ¹, vācento, pui¹ khya lyak, vasantena, ne so, silādyatthaṃ, silāk-
 khaṃ aca rhi so anak kui, vācakena, ho so, padena, puḍ nhañ¹, taddhitapaccayaṃ,
 taddhit pacaññ³ kui, yojetvā, rhañ rve¹, siddhena, prī³ so, katanāmena, mhañ ap so
 amañ nāmapaññat rhi so, sadhammaṭṭhi(!)tikāmena, sū to² koñ³ tarā³ rhañ mrañ¹ cvā
 taññ khrañ³ kui alui rhi so, tena therena, thui mather sañ, sissānaṃ, ta pañ¹ tui¹ i,
 sāraṃ, mrat so, hitaṃ, aci³ apvā³ kui, patthayanto, toñ¹ ta sañ phrac rve¹, veṇ(!)ey-
 yānaṃ veṇ(!)eyya tui¹ i, hitatthāya, akyui³ cī³ pvā³ ce khrañ³ nhā, tathāgatena, sañ,
 desitaparittadhammassa, ho to² mū ap so Parittadhammadesanā to² i, attho mhā cap,
 kiñci mattaṃ pi, cui³ cañ myha lañ³, [?,]^j ma yut so, paripuṇṇo, prañ¹ cuṃ so,
 suviññeyyo, alvan si sā so, mrammavohāro, mramma bhāsā phrac so, attho, anak
 phrac so nisya kui, li[k]khito, re³ ap i, taṃ atthaṃ, thui anak phrac so nisya sañ,
 sukhen¹ eva, khyam³ sā sa phrañ¹ sā lyhañ, ni<t>ṭhitāṃ, prī³ i, me, i, sañ, yaṃ
 puññaṃ, ahrañ kyam³ pru khrañ³ koñ³ mhu kui, suladdhaṃ va, koñ³ cvā ra ap sañ sā
 tañ³, taṃ puññaṃ, thui kyam³ pru khrañ³ i koñ³ mhu kui, sādhave, sū to² koñ³ tui¹

sañ, modayantu, ca, vam³ mrok ce kuṃ sa tañ³, sabbasattānaṃ, tui¹ i, āsayā, alui chanda āsayā tui sañ, paripūrentu, prañ¹ ce kuṃ sa tañ³, saddhammo, piṭakat sum³ puṃ tañ³ hu so sū to² koṃ³ tarā³ sañ, cī(!)raṃ cī(!)rakālaṃ, lum³, ti(ṭ)ṭhatu, sa tañ³, rājāno, re mre sa nañ³ mañ³ tui¹ sañ, dhamme, mañ³ kyañ¹ tarā³ chay pā³ tui² kui, rakkhantu, sa tañ³, pacc(!)unno, mui³ pacc(!)un sañ, kāle, cuik pyui³ so kāla nhuik, vassatu, rvā ce sa tañ³, pāṇino, khap sim³ so sattavā tui¹ sañ, sadā, akhā khap sim³, sukhantu, khyam³ sā ce kui sa tañ³.

ī sui¹ pru sā³, kusuil ā³ kroñ¹,
 4 pā³ so apāy, rhac svay so arap,
 ma kap ve³ cvā, rhañ³ rhañ³ kvā rve¹,
 thak so paññā, lyhañ so paññā,
 rvhañ so paññā, nak nai so paññā,
 sim mve¹ so paññā, pvañ¹ lañ³ so paññā,
 mrai mraṃ so paññā, mre krī³ athu,
 nhañ¹ tū so paññā, koṃ³ kañ avan³
 nhañ¹ tū so paññā,

atit anāgāt paccuppān sum³ pā³ kui mrañ nhuin so paññā, ī paññā apoñ³ nhañ¹ nibbān ra so bhava tuiñ 'oñ prañ¹ cuṃ pā lui i.

sakkarāj 1239 khu prāsuil lachan³ 3 rak ca<ne> ne¹ ñña ne 3 khyak tī³ kyo² akhyim tvañ pri³ i.

The author's name is not revealed in the concluding Pāli verses with their nissaya but we learn that this new nissaya (Parit to² krī³ nissaya sac, fol. ññi v line 1) with an extensive portion in the beginning was written in 2356 A.B. (see note f; all dates are given in the piṭakasañkhyā system; see pt. 1, p. XX), or 1174 B.E. (see note g), or 376 Rassa sakkarāj era (see note m), i.e. 1812 A.D., in a monastery in Calañ³ (Salin) donated by the official Mahāsaman. Some textual passages of the nissaya can also be found in 353.

For further details see ¹89, 189.

For other nissayas see ¹89, 228, 353, 354.

Mss.: (text:) 189, 194, 225, (nissaya:) ¹89, 228, 353, 354; for mss. in other catalogues see 189.

^a Ns.: detu

^b Ns. omits ca and inserts °pa°.

^c Ns.: °sukkā

^d Ns.: Sūrassatī (Sanskrit Sarasvatī)

^e AN V 110

^f tamaggāraṃ: 2356 (ns. °naṃ wrongly for °raṃ)

^g kacchakkakaṃ (= 1171) for ghachakkakaṃ (ns.): 1174

^h Ns.: pasādako

ⁱ Ns.: Mahāsaman

^j Perhaps read adīno, ahīno (ma yut so).

^k Ns.: mrammā°

^l Kojā sakkarāj era (see above, pt. 1, p. XIX).

^m Rassa or Atui sakkarāj starting from 798 B.E./1436 A.D. (see above, pt. 1, p. XIX).

ⁿ cachakkam: 376

^o Ns. reads 2353 (see note f).

Palm leaf. Foll. 18: thai-de, 6 blank leaves tied together with foll. thai and de. Partially damaged on the edges. The foll. are irregularly cut so that their length and width differ considerably. The blank leaves are up to 3 cm shorter. 51,2- 51,9 × 5,1-6,5 cm. 41,1 42,3 × 4,6-5,4 cm. 8 lines (fol. dū 9, fol. de 6 lines). 2 punch holes. Undistinct handwriting with passages difficult to read. Dated sakkarāj 1225 khu (1863 A.D.) vākhon la praññ¹ kyo² 12(?) rak ne, tvañ. Pāli. Burmese. Pāli verse and Burmese prose.

(1) **Namakkāra**

The text is called Mahānamak(!)āra pāli to² in the ms.

Beg. (fol. thai v line 1): namo tassa ~.

sugataṃ sugataṃ se<ṭ>ṭhaṃ, kusalā(!)kusalaṃ jahamaṃ,
amataṃ amataṃ santaṃ, asamamaṃ asamamaṃ dadamaṃ,
saraṇamaṃ saraṇamaṃ lokaṃ, araṇamaṃ araṇamaṃ karaṃ,
abhayaṃ abhayaṃ ṭhānaṃ, nāyakaṃ nāyakaṃ name,

pat<h>yāvatta gāthā 8 luṃ phvai.

nayanasubhagakāyaṅgaṃ,
madhū(!)ravasaropetaṃ,
amitagunaṅgañdhāraṃ,
dasabalamatulaṃ vande.

ī ga saññā kā, sujagasusu^a gāthā 9 luṃ phvai.

yo buddho dhitima(!)ññā(!)dhārako,
samsāre anubhosi kāyikaṃ,
dukkhaṃ cetasikañ ca lokato,
taṃ vande naradevamaṅgalaṃ.

10 luṃ phvai siddhivirājita^b mañ so [gā] gāthā tañ,

ba(!)ttimsatilakkhaṇacitradehaṃ,
deha(!)jutiniggatapajjalantaṃ
paññādhitisīlaguṇoghavindaṃ
vande munim antimajātiyuttaṃ

11 luṃ phvai upa<ṭ>ṭhita^c maññ so gāthā.

End (fol. thaṃ r line 3):

pūjito sabbalokehi, bhāvaṇ(!)ābhiratā(!)mano,
janappiyo manāpo ca, kā kathākhiladhāraṇe.

Mahānamak(!)āra pāli to² prī ī.

(2) **Namakkāra nissaya**

Beg. (fol. thaṃ r line 4): sugataṃ, koṇ so cakā kuiv laññ chuiv to² mū tat tha so,

sugatam, koṇ so nibbā<n> suiv laññ svā to² mū tat tha so, se<t>tham, athū sa phrañ khyī mvam cvā ta to² mū tha so, kusalākusalam, kusuil akusuil kuiv laññ, jaham, cvan to² mū prī tha so, amatam,

End (fol. dū v line 9): janappiyo, sū ta pā tui khyac cā/ta(?) yāñ(?) lañ koṇ, manāpo ca, su ta pā tui nhac lum³ luiv ap saññ laññ koṇ, bhavyya, phrac rā ī, akhiladhāraṇe, alum cum[m] so gāthā tui kuiv choṇ rvak so sū to² koṇ tuiv saññ, kā kathā, abhay sui chuiv phvay rhi am naññ. arhañ Mahā-Buddhaghosa ther saññ, cvay to² rhañ kui rhi khui, Mahānamak(!)āra, 27 gāthā, chu toṇ 2 gāthā, niguṇ 5 gāthā pāth anak kui.

sakkarāj 1225 khu vākhōṇ la praññ¹ kyo² 12(?) rak ne, tvañ, Mahā<na>mak(!)āra kuiv re kū rve¹ prī ī. (prī ī rhañ. [inserted afterwards by a different scribe]).

This is one of the popular Pāli texts which are regularly reprinted in numerous editions, mostly in books called Chay coṇ tvai (Volume with ten texts) and Chay¹ nā³ coṇ tvai (Volume with fifteen texts), together with Paritta texts and nissaya, the well known collection of proverbs and maxims Lokanīti and nissaya, so-called admonition letters (chum³ ma cā) etc. The author of our nissaya is not mentioned in the ms. In the reference works (MNM 510, Ganthav 111. no. 7, and 221, no. 12) we find two Namakkāra nissayas, one written by Cinta kyo² sū Ū³ O (1098 till an unknown date after 1145 B.E./1736–after 1783) in the year 1118 B.E./1756 A.D. (MNM 510), the other one written by Rhañ Kavidhaja (1192–1269 B.E./1830–1907 A.D.: Ganthav 110f.). The nissaya of our ms. differs from that which can be found in the editions mentioned above. In a special edition (Namakkāra anak thū³, sum³ coṇ tvai, [three nissayas written] by 1. Anonymous scholars of the past, 2. Tvaṃte³ charā to² [date unknown], 3. Cinta kyo² sū Ū³ O, publ. Hamsāvati Press, Rankun 1962) the nissaya of unknown author(s) shows considerable similarity with our version in the portions examined by us.

Ed. (for the Pāli text): (e.g.) Khet mhī Chay coṇ tvai, publ. Khet mhī tarā³ desanā cā pe, Rankun 1976, pp. 48–55; TAC 57–63.

For different nissayas see 193, 227, 274, 357 (2).

Mss.: (text and nissaya:) 193, 227, 357, (nissaya only:) 274; cf. ¹114.

^a bhujā^o (Sanskrit: bhujagāśiṣubhrtā [metre]; see also ChS ed. of Vuttodaya [Abhidhānappadīpikā pāth by Moggallāna ... Vuttodaya pāth by Saṅgharakkhita, publ. BSC, Rankun 1319 (1957)], p. 195, verse 54 [mispr. °saṭā]).

^b suddhav^o (see ChS ed. of Vuttodaya, p. 195, verse 55).

^c upatṭhitā (see ChS ed. of Vuttodaya, p. 195, verse 62).

357

Cod.Ms.Birm. 88. SuUB, Göttingen

Palm leaf. Foll. 15: va–vaṃ, sā–su, fol. sa is missing. All foll. are heavily damaged, the left edge is totally, the right edge is partially broken off, in two cases (foll. vā, vi) together with the foliation sign; foll. si and sī are torn on the left side. Present size: 46,5–48,5 × 5,4–5,5 cm. 39,8–41 × 4,2–4,5 cm. 8 lines. 2 punch holes. Gilded. Very good handwriting. Dated <sakkarāj>

1225 khu (1863 A.D.) nayuṃ la praññ¹ kyo² ta chay ta rak 5 kyāsapate ne¹ ne mvan lvai kri³ sum³ akhyim tvañ. Donor: Moñ Pu Tuiv³ and his family of Sarak-to village. Former owner: Ū³ Nandamālā – Charā Myhai¹ (written with pencil on the obverse side of fol. va). Pāli. Burmese. Pāli verse and Burmese prose.

(1) Namakkāra

The text is called Mahānamak(!)āra in the ms.

Beg. (fol. va v line 1): namo tassa ~.

sugataṃ sugataṃ se<ṭ>ṭhaṃ, kusalaṃ 'kusalaṃ jahamaṃ,
amataṃ amataṃ santaṃ, asamaṃ asamaṃ dadaṃ.

saraṇaṃ saraṇaṃ lokamaṃ, araṇaṃ araṇaṃ karaṃ,
abhayaṃ abhayaṃ ṭhānaṃ, nāyakaṃ nāyakaṃ name.

ī nhac gāthā kā³, 8 luṃ phvai² ādiyamakapat<h>yāvatta gāthā, thuiv nhac gāthā tuiv¹ tvañ, paṭhama gāthā nhuik dutiya pāda vay, kusalākusalaṃ hu ākāranta nhañ¹ rvat khrañ³ saññ, san³ naññ³ nhañ¹ kā³ re lyo² i, alaṅkā naññ nhuik ādiyamaka gāthā phrac so kroñ¹, ma sañ¹ ma lyo², thuiv kroñ¹, kusalaṃ 'kusalaṃ, hu niggahitanta nhañ¹ rvat.

nayanaṃ(!)subhagakāyaṅga<ṃ>,
madhuravaraṃ(!)saropetaṃ,
amitagunaṅgaṇādhāraṃ,
dasa<bala>matulavande.

ī gāthā kā³, ta pāda ta pāda vay na guiṇ¹ nhac khu, ma guiṇ nhac khu rhi so kuiv³ luṃ³ phvai¹, bhū(!)jagasusu^a gāthā, byahati chan taññ³.

yo buddho dhī(!)timāññā(!)dhārako,
saṃsāre anubhosi, kāyikaṃ,
dukkhaṃ cetasikaṃ ca, lokato,
taṃ vande naradevamaṅgalaṃ.

ī gāthā kā³, ta pāda ta pāda vay. ma guiṇ saññ guiṇ ja guiṇ, garu ta khu rhi so chay luṃ³ phvai¹, suddhivirājita^b gāthā, paṇḍi chan³ taññ³, dhitimāññā(!)dhārako, nhuik dhitimā aññā(!)dhārako yo hū rve¹ laññ³ rvat kun i, chan³ mū kā³ ma pyak, saddā ne phok pran lha saññ.

bāttimsatilakkhaṇacitradehaṃ,
dehājutiniggatapajjalantaṃ,
paññādhitisīlaguṇog(!)avindaṃ,
vande munim antimajātiyutti(!).

ī gāthā kā³ ta pāda ta pāda vay, ta guiṇ ta khu, ja guiṇ ta khu, garu nhac khu rhi so ta chay¹ ta luṃ³ phvai¹, upa<ṭ>ṭhita^c gāthā tuṭhubha chan³ taññ, dehājuti dehajjuti nhac khu pañ sañ¹ i.

End (fol. vu v line 5):

pūjito sabbalokehi, bhāvanābhiratimano,
janappiyo manāpo ca, kā kathā a(!)khiladhāraṇe.

paṇāmanisaṃsa nā gāthā pat<h>yāvatta khyaññ, Vuttodaya^d nhuik, n' a<ṭ>ṭhak-

kharesu pādesu samādimhā^c, ca saññ phrañ¹, atthakkharavattapabheda^f nhuik aca ta lum³ noñ sa guiñ, na guiñ, ma guiñ, luiv ap saññ kuiv lā so kroñ¹, ettha massañkhaye nhuik samyut luiv saññ, dutiya gāthā i catuttha pāda nhuik laññ³ lābhi hu dīgha nhañ¹ rvat, luiv saññ, pañcama gāthā i, dutiya pāda nhuik laññ³ bhāvanābhirati hu i dīgha nhañ¹ luiv saññ. i tvañ Namak(!)āy(!)a 27 gāthā nhañ¹ patthanā nhac gāthā, pañāmanisaṃsa nā gāthā pāṭh kuiv re³ kū³ rve¹ pri³ i. ram[m]antu sajjanā sajjanā rave.

(2) Namakkāra nissaya

Beg. (fol. sū r line 1): sugataṃ, Dīpañkara mrat cvā Bhurā³ i khre to² rañ³ nhuik byādīp khvaṃ saññ mha ca rve¹ bodhimañḍuiñ rvhe pallañ suiv¹ jarāk saññ tuiñ `oñ, pāramī chay pā³ kuiv phyaññ khyañ³ hu chuiv ap so akyañ¹ phrañ¹, khvap sim³ so loka tuiv¹ i ci³ pvā³ khyam³ sā kuiv sā pru lyak, sassatadi<ṭ>thi ucchedadi<ṭ>thi aca rhi so ayut tarā³ tuiv¹ tuiv¹, ma kap mū rve¹, koñ³ cvā lā to² mū tat tha so, sugataṃ, ma hut ma mhan akyuiv³ ma rhi sū ta pā³ ma khyac ma nhac luiv ap so cakā³, hut mham lyak akyuiv³ ma rhi sū ta pā³ ma khyac ma nhac luiv ap so cakā³, ma hut ma mhan akyuiv³ ma rhi sū ta pā³ khyac nhac luiv ap so cakā³.

End (fol. sī r line 7): janappiyo ca, sū khvap sim³ tuiv¹ khyac nhac luiv ap saññ laññ³ koñ³, manāpo ca, sū ta pā³ tuiv¹ i nhac lum³ kuiv pvā³ ce ap saññ laññ³ koñ³, bhavyeyyañ(!), phrac ra luiv i, akhiladhāraṇe, aluṃ³ cuṃ so gāthā tuiv¹ kuiv choñ khyañ³ nhuik kā³, kā kathā, abhay suiv bhvay rā rhi aṃ¹ naññ.

i Mahā-Namak(!)āra nhac chay khrok gāthā nyojaññ nhac gāthā, pañāmanisaṃsa nā³ gāthā pāṭh anak tuiv¹ nhuik, chan³ saddā akkharā vaṇṇa asat arāj apañ¹ tim³ rim³ saññ kuiv akkharā vippattiyam atthassa dunnayatā hū so pāṭh kuiv nhac lum³ puik to² mū sa phrañ¹ chan³ saddā alaṅkā netti aca rhi so kyam³ kam tuiv¹ sat kham³ sat puṃ tuiv¹ nhañ¹ lum³ khyuṃ cvā ññhi nuiñ³ rve¹ phrat puñ³ mhat sā³ re³ thvā³ khai pe so charā arhañ mrat tuiv¹ i cak paññāññ naya tuiv¹ kuiv.

<sakkarāj> 1225 khu nayuṃ la praññ¹ kyo² ta chay ta rak 5 kyāsapate ne¹ ne mvan lvai kri³ suṃ³ akhyim tvañ re³ kū³ rve¹ pri³ loñ mrañ i. akkharā ~.

idaṃ puññam āsavakkhayaṃ. imina(!) likhe puññena yattha yattha bhava jāto pū(!)riso `mi(!) paṇḍito.

Sarak-to rvā ne j(!)ā takā Moñ Pu Tuiv³ samī³ moñ nham koñ³ mhu nibbān chu sādhu lū nat kho² ce sov. pu, di, ā, nhañ¹, praññ¹, cuṃ, pā, luiv, i, byā.

This ms. contains the same Pāli text as the preceding ms. 356, but the nissaya, the author of which is also not mentioned, differs considerably from the preceding one and from that of the printed editions quoted in 356. For further details see the preceding ms. 356.

For different nissayas see 193, 227, 274, 356 (2).

Ed. (for the Pāli text): See 356.

Mss.: (text and nissaya:) 193, 227, 356, (nissaya only:) 274; cf. 114.

^a bhuja^o (see above, 356, note a)

^b suddhav^o (see above, 356, note b)

^c upatthitā (see above, 356, note c)

^d ChS ed. of Vuttodaya (see above, 356, note a), p. 199, verse 118.

^e snādimhā ^f aṭṭha°

358

Hs-Birm 13. MIK, Berlin

Palm leaf. Foll. 18: ka, kha, ga, gha, na, ka-khū; foll. ki, kī, kū, kā³, khā are missing. 59,2 × 5,5 cm. 50,5 × 4,6 cm. 5 or 6 lines. 2 punch holes. Good handwriting. No date. Pāli. Prose and verse.

Hand-book of texts for recitations (Bhurā³ rhi khui³)

Collection of the following texts: Dhammacakkapavattanasutta, Tisaraṇagamana, Buddhanavagūṇa, Aṭṭhajayamaṅgalagāthā (see CPD 4.5.2 and 184, 191, 218, 229), Sambuddhe gāthā (see above, 227), Anekajātigāthā, 24 paccayas, Mettasutta, Dvatimsākāra and some other Pāli passages and gāthās.

359

Cod.Ms.Birm. 89. SuUB, Göttingen

Palm leaf. Wooden covers smeared with a kind of dirty glue and gilded at the edges. Foll. 308: ka-ne, nam-yaṃ, foll. nai- no² are missing; 2 bundles of about 22 blank leaves, partially sticking together due to the gilding and formerly tied together; pieces of thread are still in the punch holes. The ms. is extremely fragile and heavily damaged, especially in the sections jha-jhi, dha-dhaṃ, nā-nī, naṃ nā³, pa pī, phu phai, bi-bo², where the first or last line of the text is partially broken off. Of fol. nī only the right half is extant. Some foll. are spotted or bear small pieces of a monk's robe sticking now on foll. de and ni. 45,6–45,9 × 5,2 cm. 36,2–36,7 × 4,5 cm. 9 lines. 2 punch holes. Gilded. Very good handwriting. Marginal title: Sīhaḷavattu nissya on all foll. except fol. phu; the portion with the title is broken off in fol. bi. Corrections and insertions on foll. kī, ghi. Dated sakkarāj 1230 (1869 A.D.) praññ¹ tamkū la prañ¹ kyo² ta chak(!) nhac rak buddhahū³ ne¹ naṃ nak ta khyak tī kyo² akhyin tvañ. Former owner: Ū(!) Vicitta, written with pencil on one blank leaf. Pāli. Burmese. Pāli verse and prose, Burmese prose.

Rhañ Vajirapabhāsā: **Madhurasavāhinīvatthu (Sīhaḷavattu nissaya)**

The text which is called Sīhaḷavattu nissya in the colophon and in the marginal title, is edited in the following three printed editions known to us:

(1) Madhurasavāhinīvatthu by (Jambū(!)dīpavāsī) Arhañ Vajirapabhāsā mather, publ. Haṃsāvati Piṭakat Press, Mantale³ 1927, 688 pp.

(2) Madhura-rasavāhinīvatthu by (Jambū(!)dīpavāsī) Arhañ Vajī(!)rapabhāsā ther, ed. Ū³ Kyo² Mrañ¹ et al., publ. Padesā Piṭakat Press, Mantale³ 1323 [1961], 607 pp.

(3) (Padesā) Madhura-rasavāhinīvatthu by (Jambudīpavāsī) Arhañ Vajī(!)rapabhāsā ther, ed. Ū³ Kyo² Sin³ et al., publ. Padesā Piṭakat Press, Mantale³ 1332 [1970], 579 pp.

Our text corresponds exactly to the text of these printed editions, starting with [fol. ka v line 1].

namo tassa ~.^a bhagavato, brādit ma ra mi rhe porāṇa Gotama lak thak to² ka ca rve¹ chaññ³ phū³ to² mū ap so kusuil sambhāra rhi saññ phrac rve¹,

and ending with [fol. yaṃ r line 4]

aṛog[h]o dīghajīvito, pūjito sabbalokehi,
bhāvanābhīrato mano, evaṃ piyo paṣaṃso ca,
sukhito hotu so ahaṃ.

dutiye attabhāve ca, gandhamādanapapp(!)ate,
bhummā devā samā^b tejā, ratanaparivārena puritā,
sat<t>aariyasampannā.

Vessantarena dānānaṃ, Mahosadhena paññānaṃ,
Bhūridattena sīlena^c [end of the text in the edd.].

sakkarāj 1230 praññ¹ taṃkū la praññ¹ kyo² ta chak(!) nhac rak buddhahū³ ne¹ naṃ nak ta khyak tī kyo² akhyin tvañ Sīhaḷavattthu nissya kui re³ kū³ rve¹ pri 'oñ mrañ sañ. pu di ā³ nhañ¹ praññ¹ cuṃ pā i.

The information on the author is very scarce: In Piṭ-sm 871 a text named Madhurarasavāhinīvatthu is composed by an anonymous Mahāthera of Arimaddanā/Pagan at an unknown date, and the printed editions provide only the name Vajirapabhāsā who is said to have lived in India. The author states that his book is based on Raṭṭhapāla's work, obviously mistaking him for the author of the Rasavāhinī. A comparison of the contents of our Burmese version, that of Vedeha's Rasavāhinī (ed. by Kiriāllē Nāṇavimala, Colombo 1961; for other edd. see CPD 4.1.10) and of Raṭṭhapāla's Sahassavattthupparāṇa (ed. by A.P. Buddhadatta, Ambalaṃgoḍa 1959) clearly shows that our work is a translation of the second part of Vedeha's Rasavāhinī which contains the 'Laṅkādiṇṇapattivatthūni'. And it is the contents of this chapter that obviously led to the use of the second title Sīhaḷavattthu which is also the name of the first and oldest work of this group of actual and legendary history, written by Dhammanandi (Sīhaḷavattthupparāṇa, ed. by A.P. Buddhadatta, Colombo 1959; Le Sīhaḷavattthupparāṇa, texte pāli et traduction, par Jacqueline Ver Eecke, Paris 1980, Publications de l'École Française d'Extrême Orient, volume 123). For further details on the Rasavāhinī, its author, the other Ceylonese texts of this kind and bibliographical data see Heinz Bechert's article in Kindler's Literatur-Lexikon, vol. 9, Zürich 1964, pp. 8012–8013, s.v. "Rasavāhinī".

For a different text with the same title see 360.

^a Missing in the editions (1) and (2).

^b Ed.: mahā

^c Ed.: sīlānaṃ

360

Cod.Ms.Birm. 90. SuUB, Göttingen

Palm leaf. Foll. 62: kā-gā, cā³-jho, jhā³-ñña; two foll. ji (rhe¹, nok); incomplete; 3 foll. ku-ke, different in size (49,1 × 5,3 cm) with red painted edges, contain a nissaya on Abhidhammat-

thasāṅgaha (marginal title on fol. ke: Saṅgruīh nissya). About 1 cm of the left edge of fol. chi is broken off. 47,8–48,1 × 5,2 cm. 39,1–39,9 × 4,6–4,8 cm. 8 lines. 2 punch holes. Gilded and partially red painted. Very good handwriting. No date (final foll. are not extant). Pāli. Burmese. Prose.

Sīhaḷavattu amhī (Sīhaḷavattu nissaya)

The name of this fragmentary ms. can be found on fol. kā r lines 7-8.

Beg. (fol. kā r line 1): ...dhasī, saccā le³ pā³ tui¹ phrañ¹ pvañ¹ ce to² mū prī so munindakko, thui mrat cvā Bhurā³ hu chuiv ap so ne mañ sañ, maṃ, ña kui, sampāletu, koñ cvā coñ rhok nicca ma to² mū ce sa tañ. anekasetatampādi, hatthi so vaṇṇakumādinā, myā³ cvā so chañ phru chañ nīca so chañ ratanā, rvhe tvañ ñve tvañ ca sañ tui nhañ¹, sampanna, prañ cuṃ to² mū so, narindena, amañ mañ tui¹ i arhañ phrac to² mū so mahādhammarājā sañ, codito, tuik tvañ to² mū so, ahaṃ, ña sañ, imaṃ nissayaṃ, i Sīhaḷavattu kyaṃ i amhī phrac so mramma bhāsā kuiv, racissaṃ, ci rañ aṃ¹.

ye Buddhadassanaṃ katvā, sutvā dhammañ ca satthuno,
pasannā <te> pabbajjitvā, aggadhammasamajjhagū.

ye narā, akrañ sū tui sañ, Buddhadassanaṃ, Bhurā³ kuiv phū³ mrañ khrañ kuiv, katvā, pru rve¹, satthuno, mrat cvā Bhurā³ i, dhammañ ca, tarā³ to² kuiv lañ, sutvā, krā³ ū rve¹, pasannā, krañ ññuiv kun i, te, thui sū tuiv sañ, pabbajjitvā ca, rahan pru rve¹ lyhañ, aggadhammaṃ, mrat so jhān mag phuil tarā³ tui kuiv, sammajjhagu, koñ cvā sī kun prī³.

kathaṃ, abhaya suiv¹ si kun sa nañ hū mū kā³, ekasmiṃ samaye, ta pā³ so akha nhuik, Sammāsambuddho, khap sim so tarā³ tui¹ kui, ma phok ma praṃ aluiv luiv sa lyhañ sī koñ to² mū prī³ so, satthā, mrat cvā Bhurā³ sañ, uttamam, mrat so, Sāvatthipuram, Sāvattthi prañ kui, nissāya, amhī pru rve¹, tasmim Jetavane, thui Jetavan kyoñ to² nhuik, vasi, ne to² mū i, tadā, thui suiv¹ ne to² mū so akhā nhuik, Sāvattthiyam, Sāvattthi prañ nhuik, Sāvattthivāsi, Sāvattthi prañ nhuik ne so, eko, ta yok so, upāsako, dāyakā sañ, micchājīvaṃ, mhā³ so asak mve khrañ kui, pahāya, cvañ¹ rve¹, sammājīvena, koñ so asak mve khrañ hū so, kamma, ambu phrañ¹, jīvitam, asak mve khrañ kuiv, kampetvā pru rve¹, kālena kālam, akhā khap sim, mahājanena, lū myā³ nhañ¹, saddhim, akva, Jetavanaṃ, Jetavaṃ [Jetavaṃ] kyoñ to² sui¹, gantvā, svā³ rve¹, tathāgatam, mrat cvā bhurā³ kui, vanditvā, rhi khuiv rve¹, dhammam, tarā³ to² kuiv, suṇāti kira, nā sa tat, sīlam, sīla rhi i, kalyāṇadhammo, koñ so akyuiv rhi i, vīgatamala-maccherena, kañ so van tui¹ khrañ hu chuiv ap so, aññac akre yhi so, cetesā, cit phrañ¹, agāram, im nhuik, ajjhavasati, ne i, muttacāgo, lvat so svan krañ khrañ yhi i,

End (fol. ñña v line 7): asuddhavācam, pac mhā³ so cakā³ rhi so, maṃ, kuiv, disvā, rve¹, pañḍitā, paññā rhi kun so arhañ tuiv¹ sañ, saṃviggā, thip lan¹ kun sañ, ahotha, phrac ce to² mū ce kun, saṃviggamānasā, thip lan¹ na lum³ rhi kun sañ, hutvā, rve¹, bhavadukkhato, bhavadukkha mha, muñj(!)atha, lvat to² mū ce kun, iti, suiv¹, vatvā, rve¹, peto, sañ, bhikkhu(!), tuiv¹ kuiv, paṭipucchi, i, peto, sañ, bhaṇati,

This fragmentary ms. does not reveal the author's name and further data which could

help to identify the work. At any rate, the Pāli text is quite different from that of Dhammanandi's Sīhaḷavattuppakaraṇa, Raṭṭhapāla's Sahassavattuppakaraṇa and Vedeha's Rasavāhinī (for edd. of these texts see above, 359). And it is, as far as we could find out, also not connected with Vajirapabhāsā's Madhurarāsavāhinīvattu, a manuscript of it is described above, 359. Ganthav 61 (no. 12) mentions a work Sīhaḷavattu written by Dutiya Mumrve³ charā to² Rhañ Ādiccaramsī (1128–1196 B.E./1766–1834 A.D.) but we are not in the position to make use of this information.

For a different text with the same alternative title see 359.

361**P.St. IV 9a. vPorthSt, Heidelberg**

Pura puik. White paper, written with pencil and illuminated by coloured paintings: decorated red laquer-coated covers. Foll. 57: unnumbered; 28 foll. with illuminations, only 6 of which with explanations; 29 foll. blank. 40,6 × 17,8 cm. 35,2 × 18 cm. 1 line each on top of the scenes and 5 lines on fol. 29. Illuminated pura puik. Letters blurred. No date. Burmese. Prose and verse.

Illuminated book on the history of king Vijaya of Ceylon

28 scenes depicting episodes of the history of Vijaya and his successor Paṇḍuvāsudeva, the two earliest kings of Ceylon. The scenes are without texts, with the exception of six scenes the texts of which are as follows:

Fol. 4: Vic(!)ar(!)a nhañ khan ("the exile of Vijaya").

Fol. 5: Maṃ to² kaṃ to¹ khan ("paying respect to the queen-mother").

Fol. 17: Mañ sã nan tak kham ("prince [Vijaya] becomes king").

Fol. 18: Kuvan nhañ kham ("the exile of [Yakkhinī] Kuvanṇā").

Fol. 19: Nhama to² nhañ¹ tve rve¹ nan kui kho² kham ("the princess is lead to the palace").

Fol. 22: Mañ krī samī toñ kham ("the request for the daughter of the king [of Madhura]").

On fol. 29 the following love-poem is found; it is not connected with the illuminations:

Man rvhe praññ bhum kanak,
rhe kaṃ cak tve¹ kyum,
mate bhum sak lhum mhã,
myak nha [ca] cum mhum mhe,
ta phak lū krañ ma lui thañ saññ,
moñ kui bhañ vam sã saññ re.
sã sak lhay `i khañ nay,
lha kre mhun khañ le nai¹,
mhañ che cum nat rup pum svañ,
re nhuiñ mañ thañ,

salā rhañ lui¹ tin kañ cañ lyhañ,
ma le saññ khañ `ui rhā pā bu le.

For the story of Vijaya see Mahānāma's Mahāvamsa, chapters VI–VIII (see CPD 4.1.2).

362

326 R 10. MfV, Köln

Palm leaf. Red painted wooden covers. Foll. 101; foll. 99: *ñe-nī*: Jinālañkāra-ṭīkā nissaya (incomplete, foll. *ñā*³, *chā*³, *ja jā*, *ñā-ṇo*, *da-di*, *dū*, *de*, *dhā* are missing); and a fragment of Pārājikaṇ aṭṭhakathā nissaya on 2 foll.: *bā* and *bi* with the marginal title Pārājikaṇ aṭṭhakathā. 50,3 × 5,5 cm. 42,5 × 4,7 cm. 8 lines. 2 punch holes. Partially gilded. Good handwriting. No date. Pāli and Burmese (nissaya). Prose and verse.

The added fragment of Pārājikaṇ aṭṭhakathā nissaya (i.e. nissaya of Pārājikakaṇḍa-aṭṭhakathā) corresponds to pp. 590–592 of the PTS edition of Buddhaghosa's Samantapāsādikā (see CPD 1.2.1). For a different nissaya on the Samantapāsādikā see ¹57.

Jinālañkāra-ṭīkā nissaya

Beg. (fol. *ne r* line 1): tesu dvīsu dhātulokesu, tuiv¹ tvañ anekadhātuloko katamo, naññ hū mū kā³ cakkhum dhātu laññ koñ, cakkhuviññāṇadhātu laññ koñ, sotadhātu laññ koñ, saddhādhātu laññ koñ, sotaviññāṇadhātu laññ koñ, ghānaviññāṇadhātu laññ koñ, gandhadhātu laññ koñ, ghānaviññāṇadhātu laññ koñ, jivhādhātu laññ koñ, rasadhātu laññ koñ, jivhāviññāṇadhātu laññ koñ.

End (fol. *nī v* line 4): ete pācana tuiv saññ na hi aṭṭhaka³, kuṃ. tadā nhuik, vicinanto, so², pupp(!)akehi saññ, ca, nisevitam, so, sattamam khu nhac khu mrok so saccāpāramī kuiv, adassa i, tāva cvā, tvaṃ saññ, sattamam so imam i saccāpāramī kuiv, dalham cvā, katvā rve¹, samādiya chok taññ rve¹, tattha vā saccāpāramī nhuik, atvacchavacano^b nhac khvan cakā³ ma rhi saññ phrac rve¹, sambodhiṃ suiv¹, pāpuñissasi rok le la am¹. yathā pi atantu laññ, osadhināma sok rhū³ kray maññ sañ kā³ sadevake nat nhañ¹ ta kva so loke nhuik, tulābhūto khyin kai¹ suiv¹ phrac rve¹, samaye choñ utu nhuik laññ koñ, utuvas<s>e ca muiv utu nhuik laññ koñ vidhito^c svā³ mrai khari³ mha, na okkamati yathā ma lvham sa kai¹ suiv, tath' eva koñ, tvaṃ pi sañ sañ lañ, saccesu saccā tuiv nhuik, vidhito^c khari³ mha, mā vokkamati ma lvham krū lañ¹ lo¹ (...)

Incomplete nissaya on Jinālañkāra-ṭīkā of Buddharakkhita (cf. CPD 4.5.13.1). The Pāli text corresponds to Jinālañkāra-ṭīkā paṭh (ed. Sudhammavati Pāli charā myā³, Rankun 1932), pp. 30–145.

There are three different nissayas written by

- (1) Paṭhama Gūkrī³ charā to² Rhañ Paññāsīha (1766–1814; see MÑM 504, Piṭ-sm 727, Ganthav 51 [no. 7]);

- (2) Maṇiratanā charā to² Rhañ Ariyālaṅkāra (ca. 1708 A.D.; see MÑM 505, Piṭ-sm 725, Ganthav 18 [no. 19]); and
 (3) Rhañ Varasāmi in 1773 (see MÑM 506). As the beginning and end of the ms. are missing, we cannot identify it with one of these works.

Mss.: Palace 9 (76), 26 (47).

^a ettakā

^b advejjhavacano

^c vīthito

363

Cod.Ms.Birm. 91. SuUB, Göttingen

Palm leaf. Red painted wooden covers. Foll. 174: ka-nū, 12 blank leaves formerly tied together with fol. ka, 11 blank leaves tied together with fol. nū. Slight damage on the edges in the middle. 48,4 × 5,7 cm. 38,8–39,5 × 5,1 cm. 10 lines. 2 punch holes. Gilded. Very good handwriting. Marginal title: Kaṅkhā gaṅṭhi on all foll. Correction on fol. chu and small corrections in the text written with pencil on foll. ka-kha; correction of foliation signs tha-thū into ta-tū. No date. Donor: Mañ Lha Mañ Tañ janī moñ nham koñ³ mhu (foll. ka-ku, ke-ko, kam-kā³, khā-khi, khu-khū, khai, kho², khā³, ṇa-nā, nī-nū), and: Amarapūra nay avañ rvhe lyak(?) rak cī rañ cu sak hay to² rap ne mahā 40 (?) to² Mañ Lha Mañ Tañ janī moñ nham koñ mhu nibbān chu kui su(!)dhu nat lū kho² ce so² (fol. nū), i.e. Mañ Lha Mañ Tañ and his family from Amarapura. Pāli and Burmese. Prose.

Khyoñ³kok charā to² Rhañ Saddhammanandi: **Kaṅkhāvitaraṇī gaṅṭhi/gaṅṭhitthāna**

The text is called Kaṅkhā gaṅṭhi in the marginal title and Kaṅkhāvitaraṇī gaṅṭhi<t>-thānā in the colophon.

Beg. (fol. ka r line 1): namo tassa ~.

kaṅkhāvitarantaṃ Buddhaṃ, vinetāraṃ mahādayaṃ,
 natvā [’dha] mohaṃ vidhaṃsentam, dhammaṃ saṅghaṃ niraṅgaṇaṃ.
 ye ca nissāya patto ’mhi pariyattivisārade,
 Buddhassa sāsane chekaṃ, garavo te pi sirasā.
 vinaye chekakāmehi, sotūhi abhiyācato^a
 saddhammassa thitattaṇ ca c’ eva jānituṃ.
 mahesinā^b suvut[h]ussa^c pātimokkhassa yā kathā,
 Kaṅkhāvitaraṇī nāma, tassā samvaṇṇanā sutā.
 gaṅṭhi<t>thānaṃ pakāsissaṃ, taṃ kiñcāpi sudukkaraṃ,
 pakāsituṃ suladdho me, garuna<m> upadesako.
 tasmā tam upanissāya, ma(!)akāsissaṃ^d suṇātha me,
 saddhamme gāraṃ katvā, sādhave taṃ samāhitaṃ.

aḥaṃ, nā saññ, kaṅkhāvitarantaṃ, yuṃ mhā³ khrañ³ kui lvan mrok to² mū prī tha so,
 vinetaraṃ, veneyya sattavā tui kui chumma to² mū tat tha so, vā, veneyya sattavā tui
 kui nibbān sui¹ pui¹ choñ to² mū tat so, mahādayaṃ, kri³ mrat so karuṇā rhi to² mū
 tha so, Buddhañ ca, ...

End (fol. 71 v line 9): Kaṅkhāvitaraṇī(!)yā nāma Pātimokkha-kathāya Bhikkhupāti-mokkhavaṇṇanāya gaṇṭhi<ṭ>ṭhānaṃ.

Brammadese^c Ratanāpūraṃ, nānājanasamākulam,
 se<ṭ>ṭham sapp(!)aṅgasampanna<ṃ>, nagaram manorammaṃ.
 katapuññān(!)am āvāsaṃ, paccattikehi dujjayaṃ,
 nānāra<ṭ>ṭhapavi<ṭ>ṭhāyaṃ, bhū<pa>tissa taṃ sāmīno,
 sap[p]attiko mahāmacco, pacchimamaṇḍalabhāra-ko,
 laddhabandho Mahārājasāṅkra to yo supaṇḍito.
 Sun(!)aparantara<ṭ>ṭhamhi, pañcaselapavārito,
 Vaṅkasavan ti gāmo yo, ten' amaccena vāsito.
 pūrise^f tassa gāmassa, sumaṇḍale manoramme,
 chāyudaka[m]samāpanne, makārāme^g sudhīlare^h,
 giṅcakehi sukārite, tenāmaje[tha]naⁱ sobhane,
 abhūta-ccariye pupp(!)e, n' ekadvāre ti bhummike.
 mahālaye vasantena pasamsitena sādhuhi,
 garūhi Saddhammanandī ti katanāmena bhikkhunā,
 kato gandh(!)o samatto 'yaṃ, Sammāsambuddhassa(!)saṇe^j
 sampatte dvisahassaṇ c' eva, tisataṃ v(!)annarasādhikaṃ^k.
 kaliyug[g]e tu tett[h]iṃsādhikaṃ sata-sahassakam,
 māghas<s>a juṅhapakkhassa, m(!)añcamiya<ṃ>^l yat(!) icchitaṃ.
 yaṃ yathā samij<jh>antu, sapp(!)esaṇ ca mam' eva ca,
 anāyāsena saṅkappā, sapp(!)e pi jātijātiyaṃ.

Mrammadese, Mrammā arat nhuik, nānā samākulam, athū thū so lū mruiv nhañ, praññ tha so, se<ṭ>ṭham, praññ ta kā tui thak mrat tha so, sapp(!)aṅgasampannaṃ, aluṃ cuṃ so aṅgā tuiv nhañ praññ cuṃ tha so, manorammaṃ, nhac luṃ mrve lyho² phvay rhi tha so, katapuññān(!)am, kusuil koñ mhu rhi so sū tuiv i, āvāsaṃ, ne ra phrac tha so, paccattikehi, rān sū tui saññ, dujjayaṃ, 'oñ nhuiñ khai tha so, nānāra<ṭ>ṭhapavi<ṭ>ṭhāyaṃ, Ta[m]mpadīpa tuiñ aca rhi so athū thū so tuiñ tuiv mha, akhvan chak sañ yā phrac tha so, Ratanāpūraṃ, Ratanāpūra amaññ rhi so, raṃ^m nagaram, akrañ praññ krī saññ, atthi, i, taṃ sāmīno, Ratanāpūra, praññ krī sakhañ phrac so bhūpatissa re mre rhañ mañ mrat i, y(!)apattiko, khap sim so mañ i, kicca kuiv prī ce nhuiñ tha so, pacchimamaṇḍalabhāra-ko, anok phak tuik tuiv van pru tha so, supaṇḍito, koñ so paññā alimmā rhi tha so, Mahārājasāṅkra ti, Mahārājasāṅkra hū rve¹, laddhabandho, ra ap so, phvai ta chit rhi tha so, yo mahāmacco, akrañ amat krī saññ, atthi rhi i, tena a<ma>ccena, thui amat krī saññ, Sunāparantara<ṭ>ṭhamhi, Sunā<pa>ranra tuiñ nhuik, pacc(!)aselapavārito, toñ nā³ luṃ tuiv phrañ¹ khyam raṃ ap tha so, roⁿ Vaṅkasavan ti gāmo, akrañ Khyoñkok rvā kui, nivāsito, tañ thoñ ap i, tassa gāmassa, thui Khyoñkok rvā i, pūri-me, rhe arit nhuik, sumaṇḍale, koñ cvā ññi ññvat so, mre aprañ rhi tha so, manoramme, nhac luṃ mve lyho² phvay rhi tha so, chāyudakasamapanne, arit re nhañ¹ praññ cuṃ tha so, suv(!)ilaye, pañ<ñ>ā rhi sū to² koñ tuiv i, ne rā phrac tha so, mahārāme, mrat so kyoñ tuik araṃ nhuik, tena amaccena, thui Mahārājasāṅkra amat rhi so, amat krī saññ, giṅjakehi, 'up tui phrañ¹ sukārite, koñ cvā chok lup tha so, sobhane tañ tar(!)^o tha so, pupp(!)e, rhe nhuik, atūlā, ma phrac se tha so, acchariye, aṃ¹ phvay sa rai rhi tha so, anekadvāre myā³ so

takhā³ rhi tha so, tibhummike, bhūṃ suṃ thap rhi tha so, mahālaye, kyoṅ krī³ nhuik, vasantena, ne tha so, sādḥūhi, sū to² koṅ tui saññ, pasamsitena, khyī mvan ap so, Saddhammanandi ti, hū rve¹, garuhi, charā mrat tuiv saññ, katanāmena, mhaññ ap so amaññ rhi tha so, bhikkhunā, saññ, kato, cī rañ ap so, ayaṃ gandh(!)o, ī kyam saññ, <Sammā>sambuddhasāsane[na], mrat cvā bhurā³ sāsana to² saññ, pannarasādhikaṃ, ta chay nā³ nhac alvan rhi so, dvisahassañ c' eva, anhac nhac thoṅ tuiv laññ koṅ, tisatañ ca, anhac suṃ rā sui laññ³ koṅ, sampatte rok sañ rhi so, kaliyug[ge]su, Kojā sakkarāj saññ kā³, tett[h]im[sa]sādhikaṃ, suṃ chay suṃ khu alvan rhi so, tassasahasakam^p, ta thoṅ ta rā sui, sampatte, rok saññ rhi so², māghassa tapui^tvai la ī juṅhapakkhassa, la chan pakkha ī, pañcamiyam, nā³ rak mrok so ne nhuik, ya[m]t(!) icchitam, aluiv rhi tuiñ, samatto, aprī sui rok ī, ayaṃ gandho, saññ, anāyāsena, antarāy ma rhi sa phrañ, amijjhati yathā, prī³ sa kai suiv, tatha(!), thui atū, sabbesañ ca, khap sim so lū tui ī laññ³ koṅ, mam' eva ca, nā ī laññ³ koṅ³, sapp(!)e pi, aluṃ cuṃ laññ³ phrac kun so, saṅkappā, akraṃ tuiv saññ, jātijātiyam, phrac tuiñ phrac tuiñ, anāyāsena, antarāy ma rhi sa phrañ samijjhantu, prī ce ca ku[m]n sa taññ. Kaṅkhāvitaraṇī gaṅṭhi<t>ṭhānā <nā>ma samattā. ni<t>ṭhitam. prī prī cuṃ prī³. pu di, ā³ nhañ praññ, cuṃ pā luiv, ī.

According to his own colophon, the author, Khyoṅ³kok charā to² Rhañ Saddhammanandi(°dī) (1098–1155 B.E./1736–1793 A.D.), composed this work in the month Tapui^tvai (January/February) of the year 2315 A.B./1133 B.E./1772 A.D. while he lived in the village Vaṅkasavan (Vaṅkasavanti?) or Khyoṅ³kok in a monastery donated by Mahārājasaṅkra, a minister of King Chaṅphrūrhañ (1763–1776 A.D.). He left the monastic life in 1137 B.E./1775 A.D., was appointed to a military office (Balarājā) under King Bui³to²bhurā³ (1781–1819 A.D.) and later became a local civil officer (Atvañ³ van). To the five works quoted in Ganthav 34 also a nīti text with the titles Sutavaddhananīti, Paṇḍitālaṅkāranīti or Khyoṅ³kok nīti (see PNTB, introduction, § 35) should be added. For further information see Ganthav 33–34.

Mss.: PMT I 238 (Or. 4576), 242 (Or. 5339), 244 (Or. 6457 A), 246 (Or. 6819).

^a Ns.: °yācīto

^b Ns.: mahesino

^c Ns.: suvutassa

^d Ns.: pak^o

^e Ns.: Mrammad^o

^f Ns.: pūriṃe

^g Ns.: mahārāme

^h Ns.: suvilaye (?)

ⁱ Ns.: tenāmaccena

^j Ns.: °ddasāsane

^k Ns.: pannaras^o

^l Ns.: pañcamiyam

^m yam

ⁿ yo

^o tay

^p satasah^o

364

Cod.Ms.Birm. 92. SuUB, Göttingen

Palm leaf. Foll. 113: thā-yu; fol. mū has been duplicated because of an ample insertion on the right margin of one fol. mū; one blank leaf with title Vinayasāraṅḍ(!)hi kyam³ written with pencil. Some foll. are slightly damaged on the edges and corners. 49,6–49,7 × 6,4–6,5 cm. 39,1–39,6 × 5,2–5,6 cm. 10 lines. 2 punch holes. Gilded and partially red painted. The gilding has already become rather faint. Very good handwriting. Marginal titles partially with orthographical variations (Vinayā, Vinayya^o, Vinara^o, Vinarā^o, °sāya, °sāyya): Vinayasāra (foll. thā-thū, tho-tham, da-dhī, dhū-na, ni-ne, no-pha, phi-phu, ba), Vinar(!)asāra tatiya tvai (fol. nā), Vinayasāraṅṭhi (foll. phā, phū-pho, phaṃ-phā³, bā-bu, be-bai, bā³-yi), Vinaya-

sāraṅgaṅṭhi kyam³ kā pri³ i (fol. yu), Vinayālaṅkāra (foll. the–thai, thā³); no title on foll. dhu, nai, pho², bū, bo–bam, yī. Corrections on foll. thī, du, dhū, phu, bu, bam, mu, mū (first fol.). Dated sakkarāj 1215 khu (1853 A.D.), natto² lachan³ ta chai¹ le³ rak buddhahū³ ne¹ ñña le³ khyak ti³ akhyin tvañ. Pāli and Burmese. Prose.

Paṭhama Ññoṅkan charā to² Rhañ Munindasāra: **Vinayasāraṅgaṅṭhi kyam³**

The ms. contains several sections of this work on difficult passages in Buddhaghosa's commentary Samantapāsādikā on the Vinayaṭṭaka. It can be found in the printed edition quoted below. The sequence of the sections in the ms., however, does not agree with that of the printed edition:

1. Fol. thā r line 1–fol. bhāi v line 3 = pp. 269–476.
2. Fol. bhāi v line 4–fol. mu r line 8 = pp. 245 (line 16)–268.
3. The portion between fol. mu r line 8 (pāli to² anak kā³, tena kho pana samayena...) and fol. mū v line 10 (vakkhāma, chuiv kun am¹. paṭhamasikkhāpadaṃ) could not be localized in the edition.
4. Fol. mū v line 10–fol. yu r line 9 = pp. 130 (line 9)–155 (line 17).

(fol. yu r line 9:)

sakkarāj 1215 khu, natto² lachan³ ta chai¹ le³ rak buddhahū³ ne¹ ñña le³ khyak ti³ akhyin tvañ Vinayasāraṅgaṅṭhi kyam³ kui re³ kū rve¹ pri³ i.

Paṭhama Ññoṅkan charā to² Rhañ Munindasāra, who received the title Munindavaraparamadhajamahādhammarājaguru, was born in Ññoṅkan village near Mumrvā (west of Mandalay) in 1131 B.E. (1769 A.D.). He completed the first part of his work in 1163 B.E./1801 A.D. (fol. yu r line 5 = p. 155, line 10 of the ed.), and the last part in 2346 A.B./1802 A.D. (fol. bhāi r line 2 = p. 474, line 16 of the ed.) when he resided in the Maṅgalā bhuṃ kyo² monastery in Amarapura. The date of his demise is unknown. For further details see Ganthav 62–63 (there 1146 B.E. erroneously for 1163 B.E. as date of completion of the work). The marginal title Vinayālaṅkāra is misleading, because it is the title of another work, viz. Vinayālaṅkāra(-ṭikā) of Tipiṭakālaṅkāra or Toṅphīlā charā to² Rhañ Upāli (Munindaghosa). See also the detailed description of this text in GL 26.

Ed.: Vinayasāraṅgaṅṭhi kyam³ by Ññoṅkan charā to² Munindasāra, publ. Sudhamavati Press, Rankun 1933.

Mss.: 365, 366, and also GL 26.

See Piṭ-st 165 (652).

Collection of 2 texts. Palm leaf. Two wooden covers are smeared with a kind of dirty glue. Foll. 197: ka–jā, dū–phai, about 15 blank leaves, 3 of them are sewn together with fol. dū, and 6 containing text and serving as blank leaves are sewn together with fol. phai. The ms. is rather fragile, and the edges, especially on the left side, are heavily damaged and broken off so that e.g.

only the foliation signs ka and ja of **365** are extant. Only the width can be given: 5,1 cm. 45,7 × 4,4 cm. 8 lines. 2 punch holes. Red painted; the colour of **365** is slightly brighter than that of **366**. Fairly good handwriting. Marginal title **366** fol. phai: Vinayā(!)sāraṅṭhi. Corrections on several foll. with pencil. Dated **365** sakkarāj 1193 khu (1831 A.D.) tachoṅmun lachan 9 rak tanaṅganve ne¹ tvaṅ; **366** sakkarāj 1193 khu (1831 A.D.) natto² la praṅṅ kyo² 12 rak ne¹ tvaṅ. Burmese. Prose.

365 Cod.Ms.Birm. 93. SuUB, Göttingen

Description see above, **365 366**.

Paṭhama Ṇṅoṅkan charā to² Rhaṅ Munindasāra: **Vinayasāraṅṭhi kyam**³

This ms. as **364** contains several sections of this work on difficult passages in Buddhaghosa's commentary Samantapāsādikā on the Vinayaṭṭaka. It can be found in the printed edition quoted in **364**, pp. 1–155.

End (fol. jā r line 7):

sakkarāj 1193 khu tachoṅmun lachan 9 rak tanaṅganve ne¹ tvaṅ Vinayalaṅkāra paṭhama thut kui re³ kū³ rve¹ pri 'oṅ mraṅ saṅṅ. pu, di, ā³ nhaṅ¹ praṅṅ¹ cuṅ pā lui i.

The title Vinayālaṅkāra in the colophon is misleading, because it is the title of another work, viz. Vinayālaṅkāra(-ṭikā) by Tipiṭakālaṅkāra or Toṅphīlā charā to² Rhaṅ Upāli (Munindaghosa).

Mss.: **364, 366**, and also GL 26.

See Piṭ-st 165 (652).

366 Cod.Ms.Birm. 93. SuUB, Göttingen

Description see above, **365–366**.

Paṭhama Ṇṅoṅkan charā to² Rhaṅ Munindasāra: **Vinayasāraṅṭhi kyam**³

The beginning portion of the third part (tatiya tvai) of our text can be found in the printed edition, mentioned in **364**, p. 269ff.:

Beg. (fol. ḍū v line 1): namo tassa ~. Mahāvā ra nhuik bodhikathā ca saṅṅ tui¹ nhuik chui phvay ma rhi pri.

But the final portion could not be identified so that it is rendered here:

End (fol. phai r line 1): dānam, alhū kui, deti, lhū i, anuggahitacitto ma tvaṅ tui so cit rhi saṅṅ phrac rve¹, dānaṃ, kui, deti, i, attānaṅ ca, mi mi kuiy laṅ³ koṅ³, paraṅ ca, sū

ta pā³ kui lañ³ koñ³, anupahacca, ma khī³ myho kā ma kai rai¹ ma thi pā³ ce mü rve¹,
dānam, alhū kui, deti, lhū i, bhikkhave, rahan tui¹, sappurisdānāni, sū to² koñ³ tui¹ i
alhū pe khran³ tui¹ saññ, ima(!)ni pañca, i nā³ pā³ aprā³ rhi kun saññ, honti, phrac
kun i. i sui¹ ca saññ phrañ¹ bhurā³ ho to² mü saññ.

*sakkarāj 1193 khu natto² la praññ kyo² 12 rak ne¹ tvañ Vinayā(!)sāragaṇṭhi tatiya tva
kui re³ kū³ rve¹ apri³ sui¹ rok saññ. nibbānapaccayo hotu. pu, di, ā, i.*

See above (part one of our text), **365**, and also **364**.

Mss.: **364**, **365**, and also GL 26.

See Piṭ-st 165 (652).

C. ORIGINAL BURMESE WORKS ON BUDDHISM

For further works see **180**, **204**, **205**, **221**, **222**, **233**, **234**, **239**, **246**, **250**, **252**, **254**, **257**, **259–261**,
264, **265**, **275**.

367

Cod.Ms.Birm. 94. SuUB, Göttingen

Palm leaf. Foll. 85: ka–ja, 2 title foll. with the title: Vinaññ³ kvan khyā, and the contents: ka ca
ja, 7 aṅgā 1 khyap, 9 lines, all written with black and red ink. One title fol. is slightly damaged
on the edges. 50,7 × 5,9–6 cm. 40,1–41,2 × 4,8–4,9 cm. 9 lines. 2 punch holes. Gilded and
partially red painted. Very good handwriting. Marginal title (with orthographic variants: Vinañ,
Vinañ³, Vinaññ, Vinaññ³, kwam, kwam, kvan, krā, khyā): Vinaññ³ kvan khyā (foll. kī, ke, ko²,
kha, khī, khe, kham, gi, ge, gam, ghī, ghai, na, nu, no, ci, cu, co, cha, chu, ja). Corrections on
foll. kī, ke, khe, gu, go², cam, cā³, chā, che, cho, some of them also written with pencil or ink.
Dated sakkarāj 1227 khu (1865 A.D.) kachum la praññ kyo² 5 rak 1-ṅganve ne¹ ne sum³ khyak
ti akhyin tvañ. Donor: 1269 khu tachoṃmum³ lachan³ 7 rak ne¹ Mo²lamruin mru¹ Añ³va
kyoñ³ bhun³ bhurā³ Ū³ Cāritta i āramm(!)ika dhammasamghika lhū i (on foll. ka and ja),
Añ³va kyoñ³ āramm(!)ika dhammasamghika lhū i (fol. ghu). See also **183**. Pāli and Burmese.
Prose.

Vinaññ³ kvan khrā

The text is called Vinaññ³ kwam khyā mhat cu cā in the colophon (fol. ja r line 6):

*sakkarāj 1227 khu kachum la praññ¹ kyo² 5 rak 1-ṅganve ne¹ ne sum³ khyak ti akhyin
tvañ Vinaññ³ kwam khyā mhat cu cā kui re kū³ rve¹ pri³ saññ. pu, di, ā nhan¹ prañ¹ cum
pā lui i i cā re³ ra so akyui³ kui mi bha bhui³ pvā³ charā ā³ nhan¹ amyā³ sattavā tui¹
amyha pe³ pe³ i.*

Our ms. is a copy of the same text already described above, **194**. The author is
unknown. For further details see above, **194** and **195**.

Mss.: **194**, cf. **195**.

368

Cod.Ms.Birm. 95. SuUB, Göttingen

Palm leaf. Foll. 15: ka-khi (foliation sign khi is not written); first and last foll. are sewn together with 4 blank leaves. 49,3 × 5 cm. 42–42,4 × 4,2–4,7 cm. 7 lines (foll. kha v-khi r 6 lines). 2 punch holes (a string with knots is pulled through the left hole). Gilded and partially red painted. Very good handwriting. Dated sakk<a>ra(!)j 113[0]l khu (1769 A.D.) tapon la praññ kyo² 5 rak sok-yā ne sum khyak tī³ tvañ. Burmese, Pāli. Prose.

Vinaññ³ phrat puṃ

Beg. (fol. ka v line 1): namo tassa ~. bhava suṃ pā³ nhuik laññ so sattavā tuiv i chañ rai khrañ kuiv, sa nā³ to² mū so kroñ¹ cvam khyañ kri³ nā³ pā³ cariya sumpā³ hū so d[h]ānapāramī aca rhi so chay pā³ so pāramī³ tuiv kuiv, ayut alat amrat ā³ phrañ¹ rhaññ lyā evā so kambhā tuiv phrañ(?) praññ to² mū mha sapp(!)aññu bhurā³ aphrac suiv rok to² mū rve¹ veney<y>a sattavā tuiv kuiv, nibbaṃ suiv kuiv to² thañ rhā rhi to² mū caññ, rvhe nhut to² phrañ khyat rve¹ nhac chay 4 sañkhye kuṭe khyok chay puil^a khre ta sin so, nat lū brahmā sattavā tuiv saññ chañ rai mha kañ rve¹ khyam sā khrañ suiv rok rve¹,

End (fol. khā v line 1): Buddham paccakkhāmi hū rve¹ nhut pvak rve¹ rvat khrañ taññ hū so jīva paroga^b laññ ta pā³, ayū ca saññ ma hut so sikkhāpuḍ kuiv cvam tat so pugguil laññ ta pā³, lū mruiv³ phrac so ayū saññ ma hut so sikkhāpuḍ kuiv evan rā phrac so pugguil i si khyañ laññ ta pā³, khyok pā³ taññ.

Vinaññ phrat puṃ 5 pā³ (?) kyim ka nhup saññ kvaṃ khyā kuiv. pu, di, ā, nhañ¹ praññ cuṃ pā [pā] luiv i.

sakk<a>ra(!)j 113[0]l khu tapon la praññ kyo² 5 rak sok-yā ne sum khyak tī³ tvañ Vinaññ phrat puṃ cā kuiv re³ kū³ rve¹ pri praññ cuṃ saññ re³ kū³ ra so akyuiv sum pā³ so chu nhañ¹ praññ¹ cuṃ pā luiv i. tuṃ^c arhañ bhurā³ kri³ pru cu to² mū saññ Vinai(!) phrat puṃ anupaṭhamapaññat. sissānussissā, ta pañ achak chak tuiv koñ evā le krak to² mū kya bhā phurā³.

In our reference works of the history of literature the title of this work and its author are not mentioned. If we read the correction of thui into tuṃ (note c) correctly our text may be the work of a monk belonging to the tuṃ sect which in the 18th century argued with the ruṃ sect about the correct wearing of the robe (sañkan³, cīvara; see also Judson's Burmese-English Dictionary, s.v. tuṃ and ruṃ). For further information about this controversy see, e.g., Niharrañjan Ray, An introduction to the study of Theravāda Buddhism in Burma, Calcutta 1946, pp. 217ff.

^a buil^b payoga^c Correction of thui into tuṃ.

369

Cod.Ms.Birm. 96. SuUB, Göttingen

Palm leaf. Foll. 15: ka-khī (foliation sign khī is not written); fol. kā³ is missing. Some foll. are slightly damaged on the edges; about 2cm of the right edge of fol. khī is broken off.

51,4 × 6,1 cm. 44–45,2 × 5,4–5,8 cm. 10 lines (foll. khā r 9, khī v 3 lines). 2 punch holes. Gilded and partially red painted. Very good handwriting. Corrections on foll. ka, ku, kū, kaṃ. Dated sak<ka>ra(!)j 117[0]3 khu (1811 A.D.; month is missing) 8 rak tvañ. Former owner (fol. ka r): Kuṃ rhi bhūṃ[n] to² kri cā. Burmese, Pāli. Prose.

Vinaññ mhat cu

Beg. (fol. ka v line 1): namo tassa ~. tāvad eva, thuiv pañcañ phrac khaṇa nhuik lyhañ, chāyā, arip kuiv, metabbā, nhuin rhañ ap i, utupamaṇaṃ, utu atuiñ arhañ kuiv, acikkhitabbaṃ, krā³ ap i, divasabhāgo, ne¹ abhuiv¹ kuiv, ācikkhitabbo, krā³ ap i, saṃgīti, apon kuiv, ācikkhitabbo, krā³ ap i, cattāro, le³ pā³ kuṃ so, nissāyā, mhī vai³ ap sañ tui¹ kuiv, ācikkhitabbo, krā³ ap kun i, cattāri, le³ pā³ kun so, akaraṇiyāni, ma pru ap sañ tuiv¹ kuiv, ācikkhitabbāni, krā³ ap kun i.

End (fol. khī r line 9): ayaṃ bhikkhu, sañ, bahu<s>suto, akrā³ amrañ mrā³ sañ, hoti, i, catuddiso, arap le myak tuiv nhuik achī³ atā³ ma rhi sañ phrac rve¹, yattha kattha, cī khap sin so arap tuiv¹ nhuik, attano, mi mi kuiv kuiv, issariyena, acuiv ra sa phrañ¹, vasitūṃ, ne khrañ nhā, labbhati, ra i. ovādanissayo dātabbo, sañ. ni<ṭ>ṭhitāṃ, prī³ prī.

sak<ka>ra(!)j 117[0]3 khu 8 rak tvañ Vinaññ<ñ> mhat cu kuiv re³ kū³ rve¹ prī³ prī. pu, di, ā, nhañ¹ prañ cum pā ra luiv i.

In our reference works of the history of literature the title of this work and its author are not mentioned.

For another text with the same title see 273.

Mss.: cf. 273, and also Palace 2 (14), 21 (6).

370

Cod.Ms.Birm. 97. SuUB, Göttingen

Palm leaf. Wooden red and black painted covers; the front cover bears decorative lines and floral designs in yellow paint. Foll. 50: ṭai-ṇo; first and last foll. are sewn together with 13 blank leaves (fol. ṭai being loose now). The edges of some blank leaves are damaged. 48,1 × 5,5 cm. 39,8–40,3 × 4,5–4,7 cm. 9 lines. 2 punch holes with a string. Gilded and partially red painted. Very good handwriting. Marginal title on all foll.: Upālivinichay[y]a-ovāda. The same title is written with pencil on the first and last blank leaf together with the number 2. Dated sakkarāj 1234 khu (1872 A.D.) vākhon la praññ¹ kro² 12 rak cane ne¹ tvañ. Donor (fol. ṇo r, right side): Duiñ rvā ne takā Kui Chui, koñ³ mhu. Above this sentence 'Duiñ rvā ne' is repeated, and on the left side is written Dui<ñ>. Pāli and Burmese (nissaya). Prose.

Saddhammakitti (?): Upālivinichaya-ovāda

Beg. (fol. ṭai v line 1): namo tassa ~. cattāro, le³ pā³ kun so, dhammā, pārājika āpat tui¹ tvañ, ye adinnadānāpārājike, akrañ adinnadān pārājika nhuik, pañca-visāvahārānaṃ, nhac chai¹ nā³ pā³ so khui³ khrañ¹ tui¹ i.

End (fol. ṇai r line 9): kappo, āyu kap saññ, khiyetha, kuṃ rā i, tathāgatassa, lā

khrañ³ koñ³ so, Buddhassa, ta chū so bhurā³ i, vaṇṇo kye³ jū³ to² saññ, na khiyetha,
ma kuṃ nhuiñ rā.

'oñ jeyyatu, 'oñ chu pe³ saṃ,
paññāñ i, thok caṃ cakā³,
rhi saññ myā³ kuiv, kyui³ cā likkha,
re³ kū³ ma rve¹, 'oñ kra ce yā,
vāyamā phrañ¹, cetanā ā³,
thut khai¹ thā³ rve¹, prī³ ññā³ akhā,
nhac kojā mhā, ñā³ chay yujanā,
lam³ suṃ³ mrvā nhañ¹, nhuik,
thvan³ lā tok pa, le³ kyvan³ ca sā³,
lhaññ¹ svā³ lak-yā, sūriyā hu,
taññ kā aca, thuiv prañ mha lyhañ,
khyam³ mra sī tā, candarā hu,
roñ vā tok thvan³, akyvan³ kyvan³ i,
mho² kvan³ caññ lā, byagghyā krī³ mā³,
suṃ³ khu thā³ mha, kho² ññā³ gimma,
ta kū³ la hu, missa rāsī,
man³ rvhe phī nhañ¹, phū³ cī cakā³,
pvañ¹ kā³ kā³ nhañ¹, lvan ññā³ pui sa,
mrū khuiv³ phrā rve¹, chan³ lā chai¹ suṃ³,
re thvak kyan³ rve¹, māñ hun³ (?) tejā,
nāgarājā, issarā hu,
cui³ caṃ pru saññ, prī³ mhu akhā,
roñ vā phan cak, suṃ³ khyim sā,
kyo² tak pā rve¹, khyam³ sā i mra,
āyana hu, mrat chu puññā,
nibbāñ rvā suiv¹, rok pā luiv ññā³,
kui³ pā³ guṇ rhañ, thvaṭ bhu rañ i,
ññāñ rhañ cak svā³, min¹ mrvak krā³ sā³,
ovāda thū³, kraññ nū³ cetanā,
bhurā³ bhañḍā, cui³ saññā nhañ¹,
maññ sā Upāli, phrat bhi thum³ lā,
aphrā phrā kuiv, cit sa ta va,
mhat ap lha rve¹, bhava thuiv thuiv,
mrat pugguiv i, chuiv chuiv sa myha,
kampaññ³ khya mha, Saddhamma ka,
kitti ca sā³, maññ ra nāmaṃ,
bhvai¹ to² saṃ nhañ¹, kyam³ kan tat lha,
mrat sippa i, phrat ta thum³ puṃ,
alum³ cum kuiv, buil puṃ amyā³,
mhat rā sā³ hu, re³ sā³ pru rve¹,
'oñ chu maṅgalā, prī³ 'oñ pā rve¹,
mrañ sañ. nat lū sādhu kho² ce sov.

*sakkarāj 1234 khu vākhon la praññā¹ kro² 12 rak cane ne¹ tvañ Upālivinicchaya-ovāda
kuiv re³ rve¹ prī³ pā saññ.*

This work and its author are not traceable in our reference works of Burmese literature.

371

Cod.Ms.Birm. 98. SuUB, Göttingen

Palm leaf. Foll. 46: ka-gho²; first and last foll. are sewn together with 15 blank leaves. 50,6 × 6,4 cm. 38,6–38,9 × 6,1 cm. 11 lines (foll. ku v, ghī v 10 lines). 2 punch holes. Gilded and partially red painted. Very good handwriting. Title on the first blank leaf (r) and on the last blank leaf (v) written with black ink: Kammatṭhānadīpanī^odīpanī. Information on the number of foll. written with pencil on the first blank leaf: ka ca-k(!)o² chum³, and: 11 aṅga (?). Correction on fol. khai v. Dated sakkarāj 1218 khu (1856 A.D.) natto² la prañ¹ kro² 2 rak 7 ne prī³ pā sañ. Donor (fol. gho² r): Kui Sā Jaṃ Ma Rāj (?) samī³ moñ nham koñ mhu; and also (fol. gho² r): Ū³ Cāritta of Añ³va monastery in Mo³lamruin. See also 183. Pāli, Burmese. Pāli verse and Burmese prose (nissaya).

Pan³lvhā charā³ to² Rhañ Guṇavanta: **Kammatṭhānadīpanī**

In this text dealing with the objects of meditation (bhāvanā), canonical Pāli quotations are explained by a Burmese commentary.

Beg. (fol. ka v line 1): namo tassa ~.

ciraṃ ti<ṭ>ṭhatu saddhammo,
ratijaṃ me ratiṃ dātu, ratanaṃ sārasambhavaṃ,
ratije me rati ṭhātu, ratane sārasambhave⁴.

ratijaṃ, sū to² koñ³ tuiv¹ i, mve¹ lyo² khrañ³ kuiv phrac ce tat tha so, sārasambhavaṃ, mag phuil nibbān kuiv, phrac ce tat tha so, ta naññ³ kā³, sārasambhavaṃ, mrat so vipassanāpaññā hu chuiv ap so adhipaññā kuiv phrac ce tat tha so, ratanaṃ, su[m]mpā³ so ratanā saññ, me, ña ā³, ratim, mve¹ lyo² khrañ³ kuiv, detu, pe³ to² mu ce sa taññ³, ratije, sū to² koñ³ tuiv¹ i mve¹ lyo² khrañ³ kuiv, phrac ce tat tha so, sārasambhava, mag phuil nibbān kuiv phrac ce tat tha so, ta naññ³ kā³, sārasambhava, mrat so vipassanā ññān hu chuiv ap so adhipaññā kuiv, phrac ce tat tha so, ratane, su[m]mpā³ so ratanā nhuik, me, ña i, ratim, mve¹ lyo² khrañ³ saññ, ṭhātu, taññ ce sa taññ³, su[m]mpā³ so kaṇḍa apuiñ³ akhyā³ rhi so, kammatṭhān tuiv i anak adhibb(!)āy kuiv, pra rā pra kroñ³ phrac so Kammatṭhānadīpan(!)ī amaññ rhi so kyam³ kuiv re³ pe aṃ¹. kamma<ṭ>ṭhān³ kā³, samathakammatṭhān, vipassanākammatṭhān³ hu rve¹ nhac pā³ aprā³ rhi i, thuiv nhac pā³ so kammatṭhān tuiv¹ tvañ, samathakammatṭhān saññ kā³, kasuiñ chay pā³, asubha chay pā³, <a>nussati chay pā³, brahmavihāra le³ pā³, āhāre paṭikūlasaññā ta pā³, catudhātuvavattānaṃ ta pā³, arūpāvacarakammatṭhān³ le³ pā³, ā³ phrañ¹, le³ chay aprā³ rhi i, thuiv le³ chay so kammatṭhān³ tuiv¹ tvañ, kasuiñ chay pā³ kuiv pvā³ ce luiv so sū saññ, i suiv¹ so naññ³ phrañ¹ pvā³ ce ra i. pathavīkasin(!)aṃ, āpokasin(!)aṃ, tejokasiṇaṃ, vāyokasiṇaṃ, ni(!)lakasiṇaṃ, pi(!)takasiṇaṃ, lohītakasiṇaṃ, odātakasiṇaṃ, ālokakasiṇaṃ, ākāsakasiṇaṃ ceti, imāni dasakasin(!)āni ṇ(!)āma. i kā³ pāji. pathavīkasin(!)añ ca, mre saññ sā lyhañ,

End (fol. gho v line 9): alui rhi kuṃ so sū to² koñ³, tui¹ saññ, vipassanākammatṭhān kuiv akyaññ ā³ phrañ¹, samathakammatṭhān³ vipassanākammatṭhān 2 pā³ kuiv ā³

thup ap kuṃ i. Kammatṭhānadīpaṇ(!)ī amaññ rhi so kyam³ nhuik, vipassanākammatṭhān kuiv, akraṇ³ ā³ phraṇ¹ vebhan rā phrac so tatī(!)ya puin³ kā³ prī³ i.

sāsane, sāsana to² nhuik, navacammattridvaye 2<3>29^b khu saññ, sampatte, so², Pan lvhā ti nigamassa, Pan lvhā niḡuṇ i, dakkhiṇadisābhāganissite, toṇ mrak nhā aphui¹ mhī so, Suvanṇabhumm(!)ivihāre, Rvhe bhum sā kyoṇ³ nhuik, vasantena, so, therena, saññ, nānāgandh(!)esu, <thui>v mha, utta(!)ritaṃ, so, Kammatṭhāṇ(!)adīpaṇ(!)ī nāma gandh(!)am, sañ, sukkena, phraṇ¹, niṭṭhitam, prī³ prī³.

i cā prī lac(!) sakkarāj 1218 khu natto² la praṇ¹ kro² 2 rak 7 ne prī³ pā sañ, amaññ nāma. Kammatṭhānadīpaṇ(!)ī.

Only the residence of the author, viz. the Rvhe bhum sā monastery (Suvanṇabhūmivihāra) in the southern part of Pan lvhā (sic) village, and the date of composition of the work, viz. 2329 A.B./1785 A.D. are quoted in the manuscript. According to MNM 496 and 56, Pan³lvhā³ charā³ to² Rhaṇ Guṇavanta (also known as Calāṇ³ guin³ lup charā³ to² Rhaṇ Sīlācāra) has written a work called Kammatṭhānadīpaṇinissaya (cf. also Piṭ-st 167 [662]) which is most probably identical with our text. In order to distinguish it from other works with the same title, e.g. from the work of the famous Laytī charā³ to² Rhaṇ Nāṇa (1846–1923 A.D.) (Kammatṭhānadīpaṇī, Rankun: Sudhamavati Press 1318 B.E./1956 A.D.; cf. also Whitbread 52) one might have added later on “nissaya” to the title of the earlier work. Another Kammatṭhānadīpaṇ(!)ī kyam³ was written by Dutiya Mumrve³ charā³ to² Rhaṇ Ādiccaramṣī (1128–1196 B.E./1766–1834 A.D.) and edited in Rangoon 1882 (see BB 17, s.v. Ariya-vaṃsa Ādichcha-ramṣi).

See MNM 496, Piṭ-st 167 (662) s.v. Kammatṭhānadīpaṇinissaya.

^a This verse is also found in the beginning of 355.

^b See the full date of 372.

372

Cod.Ms.Birm. 99. SuUB, Göttingen

Palm leaf. Foll. 51: ka-ni; first and last foll. are sewn together with 5 blank leaves. The edges of some foll. are slightly damaged in the middle. 49,9–50,1 × 5,5–5,8 cm. 38,6–39,2 × 4,7–4,9 cm. 9 lines. 2 regular punch holes; in all foll. 2, 3 or even 4 additional holes are to be found around the regular ones, which in some cases have damaged the text. Very good handwriting. Marginal title: Kammatṭhān dīpaṇ(!)ī (foll. ki-ni), Kammatṭhān (fol. kā), missing on fol. ka. Title on the first and last blank leaf: Kammatṭhān dīpaṇ(!)ī. Information on the number of foll. on the first blank leaf: 4 aṅga 3 khyap cvam³ (= 51 foll.) Spots of red paint and two small circles (to be read vi?) of red ink on fol. ga r, small cross (red ink) on fol. ṇa r. On fol. ṇi, right side, cancellation of the information on the donor (hardly legible: Toṇ kat[?] rvā ne ... Nuiṇ koṇ mhu nibban ... sādhu lū nat ... ne so²). Dated sakkarāj 1236 khu (1874 A.D.) kaṃ rāsī bhadrā nakkhat nhaṇ¹ lhaññ so tosalāṇ³ la praññ¹ kyo² 1 rak cane ne¹ nrī^a bahuir mvan thvaññ^b khyin tvañ. Former owner: Toṇṇut kyoṇ³ Ū³ Vimalamālāṅkāracāra (or Ū³ Vimalamālāṅkāra cā[ra], i.e. Book of Ū³ Vimalamālāṅkāra) of Toṇṇut monastery (fol. ṇi, right side). Pāli, Burmese. Prose.

Pan³lvhā³ charā to² Rhañ Guṇavanta: **Kammaṭṭhānadīpanī**

The text starts with the same introductory phrase and verse (ciraṃ tiṭṭhatu sad-dhammo. ratijaṃ me ratim dātu etc.) as 371. The colophon differs slightly and is accompanied by the patthanā of the scribe (fol. nā v line 1):

sāsane, sāsana to² saññ, navacammatriḍvaye, 2329 khu saññ, sampatte, rok lat so², Pan lvhā nigāmassa, Pan lvhā nigum³ i, ramme, nhac lyam mve¹ kyo² phvay phrac so, dakkhiṇadisābhāganissito, toñ myak nhā aphui¹ kuiv mhī so, Suvaṇṇabhumm(!)jivihāre, Rvhe bhuṃ sā amaññ rhi so kyoñ³ nhuik, vasantena, ne so, therena, mather saññ, nānāgandh(!)esu, athū³ thū³ so kyam³ tuiv¹ mha, uddha(!)ritam, thup pho² ap so, Kammaṭṭhānadīpan(!)ī nāma gandh(!)am Kammaṭṭhānadīpan(!)ī amaññ rhi so kyam³ saññ, sukkena, khyam³ sā sa phrañ¹ niṭṭhitam, pri³ pri³.

navaguṇehi tiloke, kitti byāpituṃ anantaguṇasampannaṃ, atulaṃ ekaṃ dhammarā-jaṃ Sambuddhāhaṃ tīhi dvārehi ādaraṃ namāmi. sabbakilesehi ārakāhi araham kilesārayo anena hatā arahattamaggaññāṇakhaggenāti vā araham. bodhimande viriyavādehi sīlathaviyaṃ paṭiṭṭhāya saddhāhatthena kammakkhayakaraṃ ññāṇa pharasuṃ gahetvā saṃsāracakkassa rāgādisaṅkhatā sabbe arahatā anenāti vā araham. aggadakkhiṇeyyattā manussadevabrahmarājūnaṃ paccaye pūjā visesaṃ ca paṭiggaṇhituṃ arahatīti vā araham. yathā loke ye keci paṇḍitamānino bālā asilo^c bhayena raho pāpaṃ karonti. evaṃ n' atthi raho etassa pāpakaraṇeti vā araham.

sakkarāj 1236 khu kam rāsī bhadrā nakkhat nhañ¹ lhaññ so tosalan³ la praññ¹ kyo² l rak cane ne¹ nrī^a bahuir mvan thvaññ^b khyin tvañ, Kammaṭṭhānadīpan(!)ī amaññ rhi so kyam³ kui re³ kū³ rve¹ pri³ 'oñ mrañ saññ. pu di ā.

For details on the author see above, 371.

See MNM 496, Piṭ-st 167 (662) s.v. Kammaṭṭhānadīpanīnissaya.

^a nārī

^b mvan³ taññ¹

^c asilā?

373

Cod.Ms.Birm. 100. SuUB, Göttingen

Palm leaf. Foll. 27: ka-gā; fol. ka is doubled due to the heavy damage of the original. The edges of many foll. are damaged and a part of the left side of foll. kho²-gā is broken off so that up to three lines of the text are missing. 48,2 × 5,6 cm (second fol. ka). 49,2 × 5,7 cm. 41,9–44,2 × 4,2–4,4 cm. 6 lines. 2 punch holes. Fairly good handwriting in general. The last fol. with colophon is difficult to read because of the darkening of the leaf. Different scribe of the second fol. ka. Title on (damaged) fol. ka: Mūlakammathan(!), and on fol. gā v: <Mū>lakammadhan(!). Corrections on fol. khai. Dated sakraj(!) 1135 khu (1773 A.D.) tapoñ lachan le rak tanaṅganve ne mvan tañ khyin tvañ. Pāli, Burmese. Prose.

Mūlakammaṭṭhān

Nissaya of an unidentified sutta or text written in the form of a sutta.

Beg. (original fol. ka v line 1): namo tassa ~, ti, bhante Kassapa, arhañ MahāKas-

sapa, me MahāAnandatherena, nā Ānandā mathar(!) saññ, bhagavato, bhum to² khyok pā³ nhañ¹ prañ¹ cum to² mū so bhurā³ sakhañ ÿ, samukhā, myak mhok to² mha, idaṃ, ī Mūlakammaṭhan(!) kui, suttaṃ, kyā³ ra luik sañ kā³, ī sui lyhañ taññ, ekaṃ samayaṃ, akhā ta pā³ lū nat tui¹ ā³ khyvat aṃ¹ so akhā nhuik, bhagavā, phurā³ sakhañ sañ, bodhirukkhaṃ^a, ... Na(!)rañ[ñ]c(!)arāya d(!)ire, ..., pallaṅg(!)aṃ, ..., ābhūñc(!)itvā, ..., ucc(!)uṃ, ..., kāyaṃ, ..., paṭiṭhāya(!), ..., parima(!)khāyaṃ nu(!)naṃ, ..., satim, ..., upaṭh(!)apetvā, ..., kāyaṃ, ..., olokento, ..., nidānaṃ, ..., olokento, ..., hetukam, ..., olokento, ..., samudayaṃ, ..., olokeneva, ..., pabbh(!)ava, ..., olokento, ..., jāti, ..., olokento, ..., nisi(!)di, ..., nisi[di]nnā(!), ..., ayaṃ kāyo

End (fol. gā r line 4): hoti, phrac ÿ, iti evaṃ, ī sui, ānapānassa, chui khai prī so, me, nā ÿ, imaṃ kammaṭh(!)ānakathaṃ, ī kammaṭhāṇ cakā³ kui, avikkhittā, ma praṃ lvañ so nhañ¹, puriso, tuṃ mhe, sāthavo^b, sañ sū to² koñ³ tui saññ, nissayedha(!) suṇātha, nā lañ kuṃ lo, ayaṃ tathā^c, ī kammaṭhāṇ cakā³ saññ, dulabbhā(!) 'ha dulabbhā(!) evaṃ, rā³ saññ lyhañ ka taññ, bhagavā, mra cvā phurā³ saññ, ime, ī kammaṭhāṇ trā^{3d} to² kui, avoca, min to² mū ÿ, attamānā, vap mrok nha luṃ rhi kuṃ so, te bhikkhū, thuī rahan tui sañ, bhagavato, phūrā³ sakhañ ÿ, bhāsitaṃ, ho to² mū at so, kammaṭhāṇ krā³ do²(!) kui, abhin<an>d[h]anti, nhac lui kya kuṃ ÿ, ī mū ... kammaṭhāṇ kui re³ kū ra so koñ³ mhu akyui ā³ phrañ suṃ chay ^e ta puidd(?) 'ok ^e, sū duiv(!) kui lañ amyha ve pā ÿ,

sak<ka>ra(!)j 1135 khu tapoñ lachan le rak tanaṅganve ne mvan tañ khyin tvañ Mūlakammaṭh(!)ān ...rañ(?) kalyān(!)a re kū rve¹ prī³ prañ cum prī phurā³. pu di ā³ nhañ¹ prañ cum pā lui ÿ.

The author of this text is not mentioned or cannot be found due to the damage on the last fol., and our reference works give no information on the work and its author.

^a From here onwards we only transliterate the Pāli words. ^b sādthavo (cf. sātava in PED)
^c kathā ^d tarā³ ^{e-e} Hardly legible.

374

Cod.Ms.Birm. 101. SuUB, Göttingen

Palm leaf. Foll. 32: ka-gai; first and last foll. are tied together with 2 blank leaves. The edges of some foll. are slightly damaged. 51,3–51,6 × 6,4 cm. 40,9–41,4 × 4,8–5,2 cm. 9 lines. 2 punch holes. Very good handwriting. Title on title fol.: Sañkhārabhājanī and (with pencil) Sañkhāy(!)abhājā(!)nī. Corrections on fol. gi r. Dated sakkarāj 1234 khu (1872 A.D.) satankyvat la chan³ 4 rak 1 naṅganve ne¹ 3 khyak ti akhyin tvañ. Former owner or scribe: Kuiv Kro² Sā (fol. kū v). Burmese with Pāli quotations. Verse and prose.

Sañkhārabhājanī

This text on various topics such as sañkhāra dhamma, dāna, sīla, bhāvanā etc. has been edited as Sañkhārabhājanī kyam³, publ. by Mahā sippaṃ phrañ¹ khy¹ re³ ṭṭhana, at Moñ Vuñ³ “Paññā mañjū cā 'up chuiñ”, Rankun, no date, 138 pp. Our text is fully reproduced in this book up to the chapter “Ma koñ³ sū tui¹ lā³ rā bhum akroñ³”

(p. 98 line 17) mainly written in verse. After the last common stanza 'rvhe nhut thvak kui', the text of the ms. continues (fol. ge r line 4) with the line:

choñ rvak mhat ra pā so, anāgate,

and the introductory Pāli verses of the Anāgatavañ kyam³, publ. K.O.M.Z. Kādā³r, Cūla tan Company, printed at Lokapāla pitakat Press, Rankun 1291 B.E./1929 A.D., p. 1, and also, in a more correct form, in Anāgatavañ vatthu nhañ¹ Nalāṭadhātuvañ vatthu, Rankun: Hamsāvati Press 1958, p. 50:

^auttamo, Mettey<y>o^{-a}, Rāmo, Pasenadī Kosalo [A]bhībhū^b,
Dīghaso<ṇi>^c <ca>, Jaṅgī^d <ca>, Subhā^e [ca] Dodeyyabra(!)hmaṇo^f,
Nālāgī(!)ri, Palaleyo^g, bodhisattā, ime dasa,
anuttamena^h, sambodhi<ṃ>, papun(!)issa<n>ti <'nāgate>ⁱ.

anāgate, noñ so akhā nhuik, uttamo, mrat lha cvā so, Mettey<y>o ca, Midhe³ra¹ bhurā³ laññ koñ, Rāmo ca, Rāma mañ laññ koñ, Pasenadī Kosalo ca, Pasenadī Kosala mañ krī³ laññ koñ³, Abhibhū ca, Abhibhū nat laññ koñ, Dīghā(!)so<ṇi>^c ca, asūrin nat laññ koñ, Jaṅgī^d ca, Jaṅgā^d puṇṇā³ laññ koñ, Subhā^e ca, Subha lu laññ koñ³, Dodeyo^f ca, Dodeya^f puṇṇā³ laññ koñ, Nālāgī(!)ri ca, Nālāgī(!)ri chañ laññ koñ, Palaleyo^g ca, Palalai chañ laññ koñ³, ime dasa, ī ta kyit kun so b[h]jodhisatta bhurā³ loñ kui saññ, anukkamena^h, acaññ atuiñ, anāgate, noñ kāla nhuik, sambodhi, sabaññutaṃ aphrac sui¹, pāpunissati, rok la tan¹ sa taññ. ī ta kyit so bhurā³ aloñ tui saññ kā³ abhay maññ so bhurā³ loñ saññ, abhay maññ so bhurā³ phrac maññ kui chui pe³ aṃ¹. Rājagruhi praññ Ajātasat mañ³ krī³ sā³ to², Ajita sāmaṇe saññ kā³ Midhe³ra¹ bhurā³ phrac ī, Rāma mañ³ kā³, Rāma bhurā³ phrac ī, Pasenadī Kosala mañ³ krī³ kā³, Dhammarāja bhurā³ phrac ī, Abhibhū nat kā³ Dhammasī(!)ri Abhibhū <bhu>rā³ phrac ī, asūrin nat kā³, Nārat(!)a^k bhurā³ phrac ī, Jaṅgā^d puṇṇā³ kā³, Raṃsī[ri]muni^b bhurā³ phrac ī, Subha lulañ kā³ Devātideva bhurā³ phrac ī, Dodeya^f puṇṇā³ kā³ Narasiha bhurā³ phrac ī, Nālāgī<ri> chañ kā³, Tissa bhurā³ phrac ī, Palalai chañ kā³ Sumaṅgala bhurā³ phrac ī. ī kā³ bhurā³ phrac maññ ī akroñ taññ. Midhe³ra¹ bhurā³, Rāma bhurā³, Dhammarāja bhurā³, Dhammasī(!)ri Abhibhū bhurā³ Nārat(!)a^k bhurā³, Raṃsī[ri]muni¹ bhurā³, Devātideva bhurā³, Narasiha bhurā, Tissa bhurā³, Samaṅgala bhurā³, ī ta kyit so bhurā³ sakhañ tui saññ, Anāgatavañ pāli to² nhuik lā saññ.

sakkarāj 1234 khu satañkyvat la chañ³ 4 rak 1 nañganve ne¹ 3 khyak tī akhyin tvañ re kū rve¹ pri³ pri.

The text and its author are not traceable in our reference works of Burmese literature.

Ed.: Sañkhārabhājanī kyam³, publ. by Mahā sippaṃ phrañ¹ khyi re ṭṭhāna, at Moñ Vuin³ "Paññā mañjū cā 'up chuiñ", Rankun, no date, 138 pp.

^a Metteyo uttamo (Hamsāvati ed.)

^b Abhibhū

^c Dīghasoṇi (Hamsāvati ed.)

^d Cañki

^e Subho

^f Todeyyabr^o

^g Pālileyyo (Hamsāvati ed.)

^h anukkamena (ns. and Hamsāvati ed.)

ⁱ missing in the ms.

^j Metteya

^k Nārada

^l Raṃsimuni

375

Cod.Ms.Birm. 102. SuUB, Göttingen

Palm leaf. Foll. 68: ka-cai; first and last foll. are tied together with 14 blank leaves. Some blank leaves are slightly damaged. 49,9 × 6,3 cm. 39,1–40,3 × 5,3–5,5 cm. 9 lines (fol. cai v 7 lines). 2 punch holes. Gilded and partially red painted. Very good handwriting. Marginal title on all foll. except fol. ci: Vi(!)thi lak rui/ruiv. Title on title fol. Viṭhi(!) lak ruiv and (with pencil) Viṭhi lak rui. Corrections, additions (partly with pencil) and pencil sketches on foll. kā, kī, ke, ko², kha, khai, khā³, gā, ghā³. Dated sakkarāj 1198 khu (1836 A.D.) prāsuiv lachan 13 rak 2 lā ne ññā ne suṃ kyak tī akhyin tvañ. Former owner (?) on fol. kā³ v: Ū(!) Phai. Burmese. Prose.

Toñtvañ³ charā to² Khañ Krī³ Phyo² Rhañ Ñāñālañkāra: Viṭhi lak rui³

The ms. contains the same text as ¹²⁹, but after the text proper, ending with "... pa(!)ra puik mhā tañ rve¹ aprī sat sañ" the scribe's ample patthanā is added which is not fully rendered here:

(fol. cū v line 7:) jeyyatu.

'oñ van ññvan lū, mho² gvan thū pin,
jambū lak-yā, toñ ññā kyvam sū,
myā³ buil lū tui, krañ phrū sabho,
mano mi mi, rvhe nā³ khyi lo,
si ce akroñ³, lak-<y>ā loñ so,
tī poñ rā cañ, khvan svañ lak choñ, [etc.]

(fol. ce r line 6): akkharā ~.

iminā puññakammena, paññādhikaṃ bhavām' ahaṃ,
buddha<tta>m pappomi pāramī tīsā pūretvāna anāgate.

iminā puññakammena, ī suiv pru ap so kusuil kaṃ kroñ³, [etc.]

buddhatt[h]aṃ pāpūñitvāna tibhāve janataṃ bahuṃ dhammanāvāya, oghaṃ chetvāna sukhaṃ padaṃ <tāremi>^a.

buddhatt[h]aṃ, bhurā³ aphaṃ suiv, [etc.]

buddhatt[h]aṃ yāva icchitaṃ saṃsaranto bhavābhava,
tīhetukena ugga<t>ṭhasandhiyā paṭisandhikaṃ.

buddhatt[h]aṃ, bhurā³ aphaṃ suiv, [etc.]

hinn(!)ekulesu bhajjesu catūsu apāyesu micchājīvesu ca kudācanaṃ na bhavāmi.

hinn(!)ekulesu ca, yut so akhyuiv tuiv nhuik lañ koñ³, [etc.]

nibbānapaccayo hotu. idam e<va> puññaṃ āsavakkhayaṃ vahaṃ hotu.

sakkarāj 1198 khu prāsuiv lachan 13 rak 2 lā ne ññā ne suṃ kyak tī akhyin tvañ Viṭhi lak ruiv re kū rve¹ pri pri cum.

āyuvanno sukhaṃ phalaṃ hū rve¹ ho to² mū saññ atuiñ praññ cum pā luiv i.

For information on the author and editions see ¹²⁹.

Mss.: ¹29, ¹36, 266, and also GL 54, PMT I 236 (Or. 3532).

^a Supplied from the nissaya.

376

Cod.Ms.Birm. 103. SuUB, Göttingen

Palm leaf. 2 red painted wooden covers (1 cover has black paint on the inner side) with pieces of a paper label, containing the address of an Indian owner or merchant ([Mu]khopadhyay, ... Akur Lane [Calcut]ta-12. (INDIA)), and tied together with a piece of ribbon. Foll. 263: ka–bai; foll. da, dā, du, dū, dhū, dhe, bi, bī, bu are missing; 4 blank leaves. Damage on foll. kī–kū, jai, ññū, ññō–ññā³, t̄ā, t̄i, t̄u, t̄ai, t̄am, t̄ha–t̄he, d̄am, dhī, p̄am, p̄ā³; heavy damage on foll. t̄ī, t̄ū, t̄e, t̄ā³, d̄ā, d̄i, pha phū, ba, where portions with text are broken off. One forth of fol. bai is broken off. From about foll. jha–dhe the first quarter on the left side of the foll. has suffered from humidity and pressure so that the foll. are partly rather fragile and have changed the colour. One fol. without number does not belong to the bundle because of the different position of the punch holes. It has tables of numbers in columns with head-lines such as makāra (ma-letter?), mān³ 3 gā, kraṭ etc. and attempts at writing on the reverse side. 50,6 × 5,4–5,5 cm. 44,2–44,9 × 4,8 cm. 9 lines generally; foll. ghi v, co² r, tu v, thu v, dhu v have 8, foll. ghī r and v, ghu v have 7 lines. 2 punch holes. The text is marked off by 4 boundary-lines on each side. Red painted. Very good handwriting. One blank leaf bears the title Paṭṭhānasāradīpaṇ(!)ī and information on the number of foll.: aṅgā 20 kyo², another one only the title Paṭṭhānasāradīpaṇ(!)ī, both written with pencil. Corrections on foll. ko², gū, ghī, ci, cha, chā, cho, cho², jī, jo, jā³, jhā, ññai, t̄ā, t̄he, t̄hai, dha, the–tho, dai, do², nū, nai, po, p̄am; fol. ghī v and fol. bai bears illegible remnants of pencil script. Dated (fol. ghu r) sak<ka>ra(!)j 107[0]7 khu (1715 A.D.) dutiya vāchuiv la praññ¹ chay nhac rak sok–krā ñe tvañ. and (fol. bai r): sak<ka>ra(!)j 107[0]7 khu (1715 A.D.) vākhon la praññ kyo² (?) rak sok–krā ñe ñña ñe khyam tvañ. Pāli. Verse and prose.

Saddhammālaṅkāra: **Paṭṭhānasāradīpaṇī**

The text is rendered here in transliteration without corrections.

Beg. (fol. ka v line 1): namo tassa ~.

mahā mahā dayā yassa, mahā mahā va bhāvato,
mahā mahādhino 'tho, mahā mahā va taṃ mamaṃ.
jenodaye upagantvāna, jino Saddhammaraṃsino,
bodhesi niraje jene. vandhe buddham-mahussavaṃ.
yena yatthāsīnā hanti, diyadḍhasahassādino,
gambhīraṃ virajākācaṃ, vande dhammaṃ sukhāvahaṃ.
yo suvuttaṃ puññabbijaṃ, viruhesi vinodahe,
janamālo maṇosāro, vande saṃghaṃ anuttaraṃ.
vicitraṇaṅgalaṅkāra, piṭakaṇṇavapāragu,
ye maṃ pāraṃgamāpesu vande guruvare sute.
laddhevaṃ dīpapuññam-me katassa ratanattaye,
hantatene(?)sabbattha, bhantarāye asesato.

sattaṭṭhāne nisinno yo, sattamaṃ yaṃ sutākare,
samasi sattamo buddho, sattamadhamma desako.

End (fol. be r line 5): atridaṃ anusāsaṃ idaṃ hi pakaraṇaṃ Paramasiriddhararājā-dhirājānekasetarājindamaṇikapissarasonṇālayasāsanadāyaka mahādhammarañño kāle uppannaṃ, tadā hi ekacattālīsādhikanavasatasakarāje^a sampatte tena mahādhammaraññā bhādrāmāsassa juṇḍapakkhadamasamaravidine dutaṃ pesetvā Paṭṭhānamahāpakaraṇaṃ nāma atigambhīraṃ ti aññehi mamācariyehi vuttaṃ tasmā mama putto Paṭṭhānamahāpakaraṇassa pacchā kulaputtānaṃ hitāvahaṃ sāsanaṃūlavibhāvināṃ pakaraṇaṃ karotutī ajjhesi khato tato parampitass’ eva māsassa gaṇhapakkhaṭṭhamasoridine mahācetiyaṃ pacchimasuvaṇṇasālāyaṃ tatheva vacībhedāṃ uccāritvā anuyācīto, teneva kāraṇena tena mahādhammaraññā āyācītena Saddhamma(!)laṅkārathe(re)na assayujjāmāsassa juṇḍapakkhapaññācamagurudine ādilekhanamaṅgalaṃ kāritaṃ, dveccattālīsādhikanavasatasakarāje^b sampatte kattikamāsapūṇṇamibharagudine pariniṭṭhāpitaṃ tecattālīsādhikanavasatasakarāje^c sampatte vasuyāyikakāle mahādhammarājā niṭṭhitabhāvaṃ ṇṇatvā gāhāpetvā mahācetiyaṃ dakkhiṇasuvaṇṇasālāyaṃ sahatthāgahetvā vinivedhetvā suṭṭhutam-massivā pubbatire atibahusutānaṃ theravarānaṃ dātabbadānaṃ datvā sunāpesi, therā saravaṇṇapūṇṇamipālīpadasoridivasato paṭṭhāya yāva bharaṇācātuddasiuposathadivasāṃ suṇitvā vicāretvā tussitvā mahādhammarañño sāsanaṃ mūlārahabhāvaṃ vadīṇ(!)su, tato paraṃ pana mahādhammarājā pacchimatiravāsinaṃ atibahusutānaṃ theravarānaṃ tatheva sunāpesi therā pana bhādrāmāsa juṇḍapālīpadasoridivasato yāva ekādasamabhomasoridivasāṃ suṇitvā vicāretvā pūjītabbaṃ pūjāsakkāraṃ katvā accantasāsanamūlabhūtaṃ idaṃ mahāpaka[ka]raṇa[m]n-ti dhomaṇā sahitāṃ paṇṇaṃ mahādhammarañño adaṇ(!)su, tato paraṃ pana mahādhammarājā tass’ eva māsassa juṇḍapakkhadvadasamabuddhadine Mraṃmā bhūtānaṃ atibahusutānaṃ theravarānaṃ dādabbadānaṃ datvā dassesi, therā aṭṭhadivasāni suṇitvā tatheva sāsanaṃūlabhūtaṃ-idaṃ pakaraṇaṃ-ti mahādhammarañño paṇṇaṃ adaṇ(!)su, tasmā vicakkhaṇehi tussitabbam-imaṃ pakaraṇaṃ-ti. Paṭṭhānasāradīpani.

yaṃ yaṃ vamaṃ icchati taṃ taṃ vamaṃ sampajjatu,
ekakkharaṃ padaṃ disvā, sappajānāmi so ahaṃ.

sak(k)ra(!)j 10707 khu vākhōi la praññ kyo² kui³ rak sok-krā ne ñña ne khyam tvañ
Paṭṭhānasāradīpani kyam kri³ kuiv re³ kū³ rve¹ pri³ j.

In 1579 A.D. king Bayinnaung (Bhuraṇ¹noṇ, Haṃsāvati-chaṇ-phrū¹-myā³-rhaṇ, Haṃsāvati-mrui¹-taññ-man³ etc., 1551–1581) of the Toungoo-(Toṇ-nū-)Dynasty (1486–1752) requested the thera Saddhammālaṅkāra of Haṃsāvati (Pegu) to write a treatise on Paṭṭhānappakaraṇa. The monk scholar completed this Pāli work in 1581 A.D. Further information about the author could not be found in the available works of literary history (cf. PLB 47, Piṭ-sm 256 and Piṭ-st 123 (276), in both the text is called Paṭṭhānasāradīpani-ṭīkā).

Mss.: Piṭ-st 123 (276).

See CPD 3.7,19.

^a 941 B.E./1579 A.D.

^b 942 B.E./1580 A.D.

^c 943 B.E./1581 A.D.

377–378

Cod.Ms.Birm. 104. SuUB, Göttingen

Collection of 2 texts. Palm leaf. Two wooden covers, gilded and partially red painted on the edges. Very faint script (with pencil) on both covers: Abhidharmā vatthu ka ca ḍi chum (i.e. foll. from ka to ḍi) and on one cover the donor's name with title. Foll. 200: ka-ñi, ka-ḍi; 377 foll. 50: ka-ñi: Paramatthamedanī; foliation sign kho² is missing but the text seems to be complete (foliation sign kham is written kham 2); first and last foll. are tied together with 4 blank leaves; 378 foll. 148: ka-ḍi: Abhidharmā vatthu; foliation sign thū is doubled; first and last foll. are tied together with 6 blank leaves. 377 The edges of foll. ka, kā and some blank leaves are damaged or partly broken off. The last blank leaf has two lines of text. 377 49,6 × 5,6 cm. 39,8–40 × 5,1–5,4 cm. 378 49,3 × 5,6 cm. 39,1–39,5 × 5,2–5,4 cm. 10 lines. 2 punch holes (fitting together in the two mss.). Gilded and partially red painted (the red section of 377 is 16 mm wider than that of 378). Very good handwriting. Two scribes. Marginal title: 377 foll. gam-ghū, ghai-gham, na-nā: Paramatthamedanī; on title fol. and last fol. (with black ink): Paramatthamedan(!)ī; 378 Abhidharmā vatthu on all foll. Corrections on foll. ke, kai, khā, khu, gu of 377; the donor's name has been cancelled on foll. ko²-khi; in several cases the foliation signs have been corrected; foliation sign kho² is missing, the following sign kham is accompanied by the number 2; 378 corrections on foll. ka, go, go², gam, nā³, ci, cu, cam, chu, nñā, nñī, nñu, nño, te, tã³, occasionally letters are written with pencil on the edges. Dated 377 no date; 378 sakkarāj 1237 khu (1875 A.D.) tatū^{3a} la prañ¹ kyo² 13 rak 2-nlā ne¹ tvañ. Donor 377 (fol. ka v right side): Kui Cam koñ³ koñ³ mhu, but cancelled on foll. ko²-khi, and on one cover (377–378): Kui Paññā (?). Burmese. Prose.

^a tankhū³

377

Cod.Ms.Birm. 104. SuUB, Göttingen

Description see above, 377–378.

Nissyaññ³ charā to² Rhañ Tejosāra: **Paramatthamedanī**

The text is called Paramatthamedan(!)ī on the title fol.

Beg. (fol. ka line 1): namo tassa ~.

paramm(!)atthaññusambuddham, paramatthañ ca desakam,
natvā dhammañ ca saṅghāham, gurum gāravabhājanam,
sutehi nā ca attattham, paramatthassa medanī,
karissam ñāṇavaddhanam, nānāgandh(!)ehi uddharam.

aham, sañ, para<ma>ttham, paramattha le³ pā³ kui, desakam,

End (fol. nā v line 1): so gandho, thui Paramatthamedanī amaññ rhi so kyam³ sañ, anāpabhasena, ma nyhoñ ma rhak, sukham kyam³ sã cvã, niṭṭhitam, aprī³ sui, patto, rok prī³. mayã, nã Nissyaññ³ charã saññ, sutesi, nānam, akrã³ amrañ guñ añ kye³ jū³ thū mrat sañ kui sã rhã le¹ rhi kun so, kū(!)laputtānam, amyui³ sã³ samī³ [etc.]; fol. ñi r line 1:] ahañ ca, nã saññ laññ³, imassa puññassa, i Paramatthamedanī amaññ rhi so kyam³ kui cī rañ pru cu so koñ³ mhu i, phalena, acvam³ kroñ³, bhavābhava,

tuiñ³, tikkhapañño [etc.; ni r line 7:] maggaphalanibbānasukham, ara<ha>tt[h]a mag arahatta phuil khyam³ sã sui¹, pappomi, rok ra pã lui ÿ. sabbasattānañ ca, khap sim³ 6 sattavã tui¹ ÿ laññ³, sammāsañkappo, koñ³ so akraṃ chandapraṭhān khrañ³ tui¹ saññ, singhaṃ, lyhañ cvã, sijjhantu, prī³ prañ¹ cuṃ ce kun saññ. pu di, ā³ nhañ¹ praññ¹ cuṃ pã lui ÿ. sãdhu sãdhu.

The author mentions himself as Nissyaññ³ charã (fol. nã v line 2). In Whitbread 94 we find, besides a more recent edition of a text with the same name by Û³ Lakkhaṇa (publ. Rangoon 1925), an edition of our text by Nissayañ: Charãtô (publ. Rangoon 1881). And in BB 154, s.v. Neikthayī: Hsaya, of Aung-mye-hbôn-thã Kyaung, Sagu) another edition (publ. Rangoon 1895). Finally Piṭ-st 199f. (1061) quotes Rhañ Tejosãra of the monastery of Pan³thim village near Caku (Sagu) as author of a Paramatthamedanī. So Nissyaññ³ charã to² and Rhañ Tejosãra are obviously the same person. Further information on the author could not be found. For another ms. with the same text but a slightly different title – bhedanī instead of medanī – see 383.

Ed.: BB 154, Whitbread 94; cf. Palace 94 (205).

Mss.: 383, and also Palace 20 (172).

378

Cod.Ms.Birm. 104. SuUB, Göttingen

Description see above, 377–378.

Abhidhammã vatthu

The text is called Abhidhammã vatthu tarã ho cã in the colophon.

This is another ms. of the text described in 206. It starts with (fol. ka v line 1):

le³ sañkhye nhañ¹ kambhã ta sim³ pãt lum³ chay so pãramī tui¹ kui etc.,

but ends with (fol. dã v line 8):

bhurã³ paccekabuddhasãvaka ÿ kin 'on mve¹ lyho² pyo rã phrac so nibbãn rvhe praññ mrat kui ma khyvat ma lvai amrai ekaṃ amhaṃ praññ¹ cuṃ saññ hũ rve¹ tarã³ nã parissat tui¹ sañ mhat kuṃ rã ÿ. Abhidhammã vatthu tarã ho cã.

sakkarãj 1237 khu taiũ^{3a} la prañ¹ kyo² 13 rak 2-nlã ne¹ tvañ Abhidhammã vatthu kui re³ kũ³ rve¹ prī³ praññ¹ cuṃ saññ re³ kũ³ pã ra so koñ³ mhu ÿ akyui³ ā³ phrañ¹ non samsarã bhava achaf kui am¹ nhuik lũ nat tui¹ ÿ caññ³ cim khyam³ sã kui lũ³ lã cuṃ evan krim bhan myã³cvã khaṃ cã prī³ mha achum[n] mvan so kuiy ÿ aphrac mha ... (?) nibbãn rvhe praññ mrat sui¹ mha khyvat ma lvhai amrai ekaṃ amhaṃ rok pã ce so. Abhidhammã vatthu, niñhitam. nibbãnapaccayo hotu. āyuvanṇaṃ sukham phalam hũ so tarã³ to² mrat nhañ¹ praññ¹ cuṃ pã lui ÿ. ca ā³ kusuil chay pã³ apvã³ duruik kuiy nhuik mi³ krī phyak chī tam ññã³ ÿ sum³ pã³ kui roñ rã phrac khvã nhuiñ ce so. bhun sambhã nhañ¹ pannã praññ cuṃ kuṃ lum uccã lhũ dākacadasapãrami aññi phraññ evam³ nibbãn lam³ kui tan tan mat mat rok ce sov, mrat rhañ jo ho to² mũ saññ atuiñ kui le le ño ño, ho to² mũ saññ atuiñ kui.

For further information see 206.

Mss.: 206, and also Pol 5529.

^a tankhū³

379

Cod.Ms.Birm. 105. SuUB, Göttingen

Palm leaf. Foll. 40: ka-ghī. 7 blank leaves are tied together with the first and last foll. Fol. kho² is erroneously doubled, kho is missing, but the text is completé. Some foll. are slightly damaged on the edges and corners. 49,7 × 5,2 cm. 40,8–41,5 × 4,6 cm. 8 lines. 2 punch holes. Very good handwriting. Title on the title fol.: Paramattha maññjū kyam³ and the owner's name underneath, together with the number of foll.: 3-aṅgā 4 khyap, i.e. 36 plus 4 foll. Corrections on foll. kī, khe, ge, gā³. The foliation sign kho² is written with pencil on the recto side of one fol. kho² and on the verso side of the other one. Dated sakkarāj 1217 khu (1855 A.D.) dutiya vāchui la praññ¹ kyo² ta chay 5 rak krāsapate ne, nam nak ne po² akhyin tvañ. Scribe (fol. ghī r line 6): Lha Mrat (?). Former owners: (title fol.) Rhañ Vimala, and (fol. ghī r last line) Thamañ¹ chuiñ rvā ne Kuiv Krā Vuiñ, i.e. Kui Krā Vuiñ of Thamañ¹ chuiñ village. Burmese. Prose.

Rhañ Sāradassī mahāther: **Paramatthamaññūsā** (Saṅgruih akok)

The text is also called Paramatthamaññū in the ms.

Our ms. contains the full text of the printed edition quoted in ¹⁹² with the passage missing above, ¹⁹² (p. 121, line 4 from below): ... Paramatthamaññūsā amaññ rhi so kyam kā³, 1133 khu to² salañ la tvañ pru cu cī rañ rve¹ aprī suiv rok ì (fol. ghī r line 2–3).

Then follows the scribe's patthanā which is not fully rendered here.

Beg. (fol. ghī r line 3):

Pukaṃ chak pvā³, ñā³ kyip ñā³ tvañ,
nok pyā kyo² sve, suṃ rok rhe³ ì, [etc.]

End (fol. ghī r line 3):

añ to² rañ³, nan luṃ vañ lyak,
Mui³ ññhañ³ mañ³ tarā³, lak thak mha lyañ,
nā ma thve ññoñ, tvañ maññ proñ rve¹,
ta choñ nan ma, cui³ puiñ sa lyak
kyo² cvā sak tū, co mañ phrū nhañ¹,
ta ū tuṃ mve³, kye toñ ññui mi,
jāti toñ thvaṭ, mañ Lha Mrat.

sakkarāj 1217 khu dutiya vāchui la praññ¹ kyo² ta chay 5 rak krāsapate ne, nam nak ne po² akhyin tvañ, Paramatthamaññū re³ kū ya so akyui³ ā³ phrañ, pu di ā³ nhañ¹ praññ cum pā ì. Thamañ¹ chuiñ rvā ne Kuiv Krā Vuiñ cā phrac saññ.

For further information on the author, editions and other details see ¹⁹².

Mss.: Cab III 12, Palace 41 (62, 63); Hist. Comm. Ia 234.

380

Cod.Ms.Birm. 106. SuUB, Göttingen

Palm leaf. Foll. 87: jhaṃ-tha; 1 blank leaf. On the right blank part of fol. jhaṃ a piece is broken off. Some foll. are slightly damaged on the edges. A small part of the first line of fol. tha v is lost. 50,7 × 5,6 cm. 39,8–40,2 × 5,2 cm. 8 lines. 2 punch holes. Gilded and partially red painted. Very good handwriting. Corrections on foll. ñṇai, tu, te, taṃ, tha, thi, thū, tho² thā³, di, de, dai, do², dhi-dhū, to², tā³. Dated sak<ka>ra(!)j 1164 khu (1802 A.D.) vāchuiiv la prañṇ ne tvañ. Former owners: fol. jhaṃ r: Ū(!) Nandamā<lā>(?) written with a kind of red pencil; first or last blank leaf, all written with pencil: a) Ū(!) Vimā(!)la cā, on the left side; b) Ū(!) Nhat/Nhak (?) in the middle; Lakkhu muṃ (?) kuṃ³ (?) kyoṃ³ ṛ cā phrac ṛ on the right side, script very faint and hardly legible. Burmese. Prose.

Paṭhama Bā³karā charā to² Rhañ Dhammābhinanda: **Abhidhammattha saṅgruih kyam³**

The text is also called Abhidhammattha saṅgruih sarup arakok in the ms. and Saṅgruih adhippāy kok in the printed edition.

The beginning portion corresponds to that of the printed edition quoted in 253 up to p. 1, line 5 from below, and continues on p. 2, line 6 from below, with slight variations.

The final portion corresponds to that of 253 up to fol. tha r line 4 and to p. 268 below of the printed edition:

rhañ Dhammābhinanda amañ rhi so pugguñ sañ, re cī ap so mrat so anhaç sa phvay phrac rve¹, pañṇā rhi tuiv sañ ma prat 'oñ me ap so Abhidhammattha saṅgruih kyam ṛ sarup arakok rhaç puñ kā³, ī tvañ rve¹ prī prañ cuṃ ce ṛ.

Then follows (fol. tha r line 5):

akkharā ~ .

yattha yattha bhava jāto, pūriso homi paṇḍito,
abhirūpo homi puñño, dhāremi pitakattayaṃ
puñṇenānena pappomi, buddhatt[h]aṃ yāva tāv' ahaṃ
uppajjeyyaṃ kule subuddhe sadde bhaḍḍhe mahaddhane.

asesakā subhāsāsu, sakalāsu ca kusalo,
lokapaṇḍicco caṇḍamaddenesu ca.

piṭakesu ca bedesu, anekabyākaraṇesu,
takkādisu pañṇesu, sattasu ca vā sārado.

kavichameko (?) vādo, paravādamaddano,
ekasutidharo ke, sahaçsānaṃ pi gaddato.

gāthā satahassānaṃ pi, sutamattena dhāraye,
atthabyaññānato cāpi, sahaçsa na yato pi ca.

vasāsiha pakkhiritā, yathā kañcana pātiyā,
silālekheva me niccaṃ sabbaṃ sutamaṃ na nāsaye.

mahiddhiko mahātejo katapañña kusalo phali,
dhītimā jāti sampanno bhavēyyaṃ jāti jātiyaṃ.

paro 'pi maṃ na hiṣeyya, paraṃ pi ca na hiṣeyya,
bhadantena asattena, dhammayya sabbapaṇiṇaṃ.

*sak⟨ka⟩ra(!)j 1164 khu vāchuiṃ la praññ ne tvañ Abhidhammattha saṅgruih kyam kui re
kū rve¹ pri³ prañ cuṃ pri³. Abhidhammattha saṅgruih kyam kuiv re ra so akyuiv ā³
phrañ¹ apāy chañ rai rai huiv mha kañ rā ṇirim kyoñ phrac so nibbān rve prañ.*

For further information on this text see 253.

Mss.: 253; cf. Palace 46 (100); for further mss. in other catalogues see 202. For mss. of similar texts see ¹8, ¹28, ¹92, 202, 220, 244, 345, 347–350.

381

Cod.Ms.Birm. 107. SuUB, Göttingen

Palm leaf. Foll. 23: ka-khaṃ, 2 blank leaves. Slightly damaged on the left and right edges. 50,4 × 5,4 cm. 41,2–42,4 × 4,3 cm. 8 lines. 2 punch holes. Very good handwriting. Dated sakkarāj 1228 khu (1866 A.D.) satañ³kyvat lachan³ sum[n]³ rak krāsabhade³(!) ne¹ naṃnak ta khyak tī³ kyo² akhyin tvañ. Former owners: first blank leaf, left and right side: Moñ Kyā³ Kyā³(!) Kri³ cā Saṅgruih 'it thoñ¹ and Moñ Kyā³ Kri³ cā Saṅgruih 'it thoñ¹; middle part: (.ḍ. ?) Ū(!) Kalyāna kuiṃ to² cā phrac saññ. (.ḍ. ?); last blank leaf, left and right side: Ū³ Kalyāna kuiv(!) to² cā phrac saññ Saṅgruih 'it thoñ¹/t(!)oñ¹; middle part: Moñ Kyā³ Kri³(!) cā phrac saññ, as well as fol. khaṃ r line 6: Moñ Kyā³ Kri³ cā phrac saññ. Burmese. Prose.

Abhidhammattha saṅgruih mhat cu mhat rā

Beg. (fol. ka v line 1): namo tassa ~. dvādasa, ta chai¹ nhac pā³ kuṃ[n] so, vā, lobha mū cit rhac khu, dosa mū cit nhac khu, moha mū cit nhac khu ā³ phrañ¹ ta chai¹ nhac pā³ kuṃ[n] so, vā, somanassavedanā nhac(!) ta kva phrac sā cit 4 khu, upekkhāvedanā nhañ¹ ta kva phrac so cit 6 khu, domanassavedanā nhañ¹ ta kva phrac so cit nhac khu ā³ phrañ¹ 12 pā³ kuṃ[n] so, vā.

End (fol. kho² v line 8): yaṃ dhammajataṃ akrañ sa so tavā³ saññ, nivaranaṃ, nivaranaṃ tarā³ kuiv, sameti, ṇirim³ ce tat i, iti tasmā, krañ¹, taṃ dhammajataṃ, saññ, samath(!)o, samatha mañ i. samathabhāvaṃ(!)ā vigruih. visuddhena passatīti vipassanā. visuddhena, cañ kray sa phrañ, passati, mrañ tat i, vā, rhu tat i, iti tasmā, thuiv kroñ¹, vipassanā, vipassanā maññ i. vipassanā vigruih.

*sakkarāj 1228 khu satañ³kyvat lachan³ sum[n]³ rak krāsabhade³(!) ne¹ naṃnak ta
khyak tī³ kyo² akhyin tvañ Abhidhammattha sañ³(!)gruih mhat cu mhat rā akroñ³ tarā³
kui re³ sā³ rve¹ pri³ i. nibbañ rvhe mruiv¹ rok ce sov. amran thup khyok rok ce sov.
nibbānapaccayo hotu. Moñ Kyā³ Kri³ cā phrac saññ. rhac kroñ³ pe nhac aṅgā ta khyap
ro¹ [i.e. 8 lines, 2 aṅgā less one fol.].*

The author is unknown. Further information about this treatise on Abhidhammatthasaṅgaha is not available.

For a similar text see 220, 253, 380.

Mss.: cf. 220; see also ¹8, ¹28, ¹92, 202, 244, 253, 345, 347–350, 380; for mss. in other catalogues see 202.

382

Cod.Ms.Birm. 108. SuUB, Göttingen

Palm leaf. Foll. 41: ka-g̃hu; 3 blank leaves (1 title fol.). Irregularly cut, unsmoothed edges. 48,5–48,8 × 5,1–5,9 cm. 35,3–36,2 × 4,9 cm. 8 lines. 2 punch holes (not fully opened). Fairly good handwriting. Title on title fol.: Saṅgrui(h) kyam(!). Information about the number of foll. written with pencil on the title fol.: 3 aṅgā 5 khyap (= 3 aṅgā plus 5 foll. = 41 foll.). The foliation sign is written twice on foll. kha, khu-g̃i, ge-g̃hī. Some small attempts at writing on one blank leaf: Saṅkyui and Bhurā³. Dated sakkarāj 1228 khu (1866 A.D.) kachum la praññ¹ kro² ta chai¹ nā³ rak tanaṅganve ne¹ mvan lvai takhā akhyin tvañ. Burmese. Prose.

Paramattha saṅgruih

The text is also called Saṅgruih kyam in the ms.

Beg. (fol. ka v line 1): namo tassa ~.

Buddham dhammam aham samgham, jitam kh(!)aṃsaññca uttamam
namāmi sirasā khipā(!), rajissam vatthu saṅgaham.

aham, nā saññ, jitam, 'oñ ap so mār nā³ pā³ laññ rhi tha so, Buddhaññ ca, mrat evā Bhurā³ kuiv laññ koñ³, daṃsam, phrak chī³ ap so kilesā laññ rhi tha so, dhammaññ ca tarā³ to² kuiv laññ³ koñ³, uttamam, mrat evā tha so, samghaññ ca, saṅghā to² kuiv laññ koñ³, sirasā, ū³ phrañ¹, namāmi, rhi khui³ i, namassitvā, rve¹, saṅgaham, Abhidhammatthasaṅgahassa, Abhidhammā saṅgruih kyam³ i, saṃkhipā, akraññ phrac so, vatthu akroñ³ kuiv, rajissam, cī rañ pe aṃ¹. adhippāy kā, Bhurā³ tarā³ saṅghā kuiv rhi khui³ prī rve¹, abhidhammā kyam³ i akroñ³ athuppatti kuiv akraññ³ ā³ phrañ¹ cī rañ pe aṃ¹, hū luiv sov. tattha vuttā, abhidhammā catut(!)aparamatthato cittaṃ cetasikaṃ rūpaṃ nibbānaṃ iti sabbatthā. tattha tasmim abhidhamme, thuiv abhidhammā khvannhac kyam³ nhuik, sabbattha, khap sim so akhañ³ arā ā³ phrañ¹, ta[thāgatehi, mrat evā bhurā³ tuiv¹ saññ, vuttā, ho to² mū ap kuṃ[n] so, abhidhammatthā, abhidhammā tuiv¹ i, anak tuiv¹ saññ, paramatthato, paramattha va... (?se, n' eva, samud(!)ipaññap mha asī³ thup ap so, paramattha ā³ phrañ¹ thā lyhañ, cittaṃ viññāṅakkhando ca,

End (fol. ghī v line 6): carati, kraññ tat i. iti, kroñ¹, caritam, caruik maññ i. thuiv caruik tuṃ saññ laññ, rāga caruik, dosa caruik, moha caruik, saddhā caruik, buddhi caruik, paññā caruik, vitak caruik. hū rve¹ khrok pā³ taññ³. bhāvetīti bhāvaṅ(!)ā bhāveti, pvā³ ce tat i. iti, kroñ¹. bhāvaṅ(!)ā, bhāvaṅ(!)ā maññ i. thuiv bhāvaṅ(!)ā saññ laññ³, parikkhamabhāvaṅ(!)ā, upacārabhāvaṅ(!)ā, appa ṇābhāvaṅ(!)ā, hū rve¹, sum[m] pā³ taññ.

Paramattha saṅgruih prī i. i Paramatthasaṅgruih kui, choñ lui mhat lui so sū tui¹ saññ, lvay kā ra ce khrañ³ nhā. alvhan tarā nak nai³ khak khai³ sim mve¹ so abhidhammā aluiv, i Saṅgruih kui re³ kū³ lui¹ prī³ 'oñ pā saññ, mhat sā³ choñ rvak kra pa.

i cā prī³ lac sakkarāj kā³, 1228 khu ka chum la praññ¹ kro² ta chai¹ nā³ rak tanaṅganve ne¹ mvan lvai takhā akhyin tvañ kyam³ mañ kho² Saṅgruih kuiv, akvannut re³ kū³ rve¹ prī³ 'oñ mrañ pā saññ Bhurā³, re³ ra so akyui³ ā³ phrañ¹, bhavak phok 'ok avijit(!) ta rhyok tvañ anhan¹ rok akun phre³ rve¹ abhi ati alvhan 'e³ so re khyam³ che ññi ññā pru

rve¹ sādhu sādhu nat lū kho² ce sov. jeyyatu phrañ¹ 'on chu koñ³ kri³ cho² pai tañ tī³ ce lyhak sa mu kri³ kho² ce sov. akkharā ~. di pū ā nhañ¹ prañ¹ cuṃ pā lui ḷ. mve¹ saññ mi khañ pha khañ charā samā³ suṃ chay ta bhun aluṃ cuṃ ananta cakyavaḷā bhī lā thup khrañ akyvañ³ rhi sapp⁽¹⁾e sa<t>īā sattavā mū apon¹ kui amya amya myui³.

The author of the text is unknown. Further information about this treatise on Abhidhammatthasaṅgaha is not available.

For different texts see ¹8, ¹28, ¹92, 202, 220, 244, 253, 345, 347–350, 380, 381.

383

Cod.Ms.Birm. 109. SuUB, Göttingen

Collection of 2 texts. Palm leaf. Foll. 62: ka-gaṃ, ka-gi, 7 blank leaves, 4 of them sewn together with the first and last foll. of (1); (1) foll. 35: ka-gaṃ: Abhidhammattha saṅgruīh adhippāy; (2) foll. 27: ka-gi: Paramatthabhedanī. The edges are irregularly cut, unsmoothed and slightly damaged. The surface structure of (2) fol. ka is damaged, especially due to the scratching process, and rather fragile. Numerous gaps due to irregularities in the leaf structure of (1). (1) 47,3 × 5,4 cm. 37,4–38 × 3,9–4,2 cm. (2) 48,2 × 5,7 cm. 38,8–39,5 × 4,9 cm. (1) foll. ka-khi 8, khī-gaṃ 7, gu 6 lines. (2) 9 lines. 2 punch holes. The distance is differing between (1) and (2). (1) Very good handwriting; (2) fairly good handwriting. Title written with pencil on the last fol. of (2): Saṅgruīh, and on one blank leaf: Saṅgruīh ka chvai. Corrections on (1) foll. ku, kū, gi, (2) foll. ko, kho. Dated (1) sakkarāj 1234 khu (1872 A.D.) tachoṃmuṃ³ la praññ kyo² 15 rak cane ne¹ naṃnak ta khyak ma tī³ mhi akhyim tvañ; (2) sakkarāj 124(?)2 khu (1880 A.D.?) pathama vāchui la prañ kyo² nā³ rak cane ne¹ ku lā³ nāri pran 3 khyak akhyin tvañ. Donor: (1) fol. gaṃ r line 7: Ū(!) Ta Lup and family. Burmese. Prose.

(1) Mrui¹prañkri³ charā to²: **Abhidhammattha saṅgruīh adhippāy**

In the printed edition the text is called Saṅgruīh adhippāy kok.

The beginning portion of our text can be found in the printed edition, quoted below. The final portion, however, could not be identified so that it is rendered here:

End (fol. go² v line 1): aniccaṃ, pathamajhānaṃ anattaṃ, sabbe saṅkhārā aniccā, sabbe saṅkhārā dukkhā, sabbe saṅkhārā anattā hū rve¹ le³ koñ³, ca saññ phrañ cī³ prañ³ rve¹, sotāpatti mag kui ra so akhā, mi mi vañ cā³ kai¹ so pādakajhān nhañ¹ tū cvā, jhān āngā nā³ pā³ nhañ¹ praññ cuṃ so, sotāpatti mag kui ra ḷ, le³ koñ³ nok ka phuīl kui laññ³, mag nhañ¹ tū cvā khya. Abhidhammattha saṅgruīh adhippāy 'prī³ ḷ rhañ¹.

mi, ka, rā, ghe, hā, caṃ, mpa, aca mhā, nī nī nhañ¹, 'ok chaññ mhā, ā ā ak, tve³ khak pā lha. pañceko ca, dvi catu aṭṭha soḷassa, ādi eka kham, sese dvi kham, devā nāyaṃ manussitā. tha chañ dū³ ta luṃ³ kui suṃ³ khrañ tuīn³ phrac cim¹ maññ, rañ³ sac kay tvañ luik saññ¹ maṅgalā. ma chak lyhañ va, chak lyhañ tha taññ, thoñ kavi phrac saññ, achac chac akkharā, rañ saṃ kui rhā luik maññ, ratanā myak rhin, sin³ tam saññ¹ cim kai¹ sui¹, arhin ta vañ³ vañ³ ma rvañ³ mhaṃ cvā kya pā do¹, phvak luik to¹ mañ, kyo¹ lha saññ¹ ca ka thā mū.

ī cā prī³ lac sakkarāj kā³, 1234 khu tachoṃmuṃ³ la praññ kyo² 15 rak, cane ne¹,

nammak ta khyak ma tī³ mhi akhyim tvañ, Abhidhammattha saṅgruīh adhippāy prī³ i rhañ¹. bhurā³ takā U(!) Ta Lup janī moñ nham koñ³ mhu, nibbān chu. sādhu nat lū kho² ce sov.

Further information on the author could not be found.

For similar texts see ¹8, ¹28, ¹92, 202, 220, 244, 253, 345, 347–350, 380–382, 383 (2).

Ed.: Saṅgruīh adhippāy kok by Mrui¹prañkri³ charā to², Rankun: Sudhammavati Press, 1315 B.E./1953 A.D.

Ms.: cf. Palace 46 (100).

(2) Nissyaññ³ charā to² Rhañ Tejosāra: **Paramatthabhedanī**

Beg. (fol. ka v line 1): namo tassa ~.

paramatthaññusambuddhaṃ, paramatthañ ca desakaṃ,
natvā dhammañ ca saṅghāhaṃ, guruṃ gāravabhājanam.
sutesinā ca atthattaṃ, Paramatthassa bhedanī,
karissam ñāṇavaḍḍhakaṃ nānāgandhehi uddharam.

ahaṃ, nā sañ, paramatthaṃ, paramattha le³ pā³ kui desakaṃ, [etc.; fol. kā r line 4:]
Paramatthassa bhedanī, Paramatthabhedanī amañ rhi so kyam kui,

End (fol. gā v line 9): appamaññā dve tui¹ saññ pañcama jhān cit kui pāy rve¹,
mahaggut cit 12 khu nhuik mahākusuil 8 khu mahākriyā 8 khu ā³ phrañ¹, 28 khu so
cit tui nhuik raṃ khā lañ rhañ kun i, asī³ asī³ ci lañ rhañ kra kun i, pañā(!)cetasik sañ
kāmāvacaraññāṇasampayut cit 12 khu, mahaggut lokuttarā cit 35 khu ā³ phrañ¹ 42
khu so cit tui¹ nhuik rhañ kun i, i sui¹ lyhañ¹ sabbacittasādhāraṇacetāsik nhuik
sampayoga nañ³ la pā³ pakiṇ cetāsik nhuik nañ³ khyok pā³, akusuil cetāsik nhuik
nañ³ nā³ pā³, sobhaṇacetāsik nhuik, nañ³ le³ pā³, i aluṃ cuṃ kui pog so sampayoga
nañ³ kā³, ta chay khyok pā³ rhi i hū lui so². thui kroñ¹ Abhidhammatthasaṅgaha
kyam³ nhuik, satta sabbattha yujjhanti yathā yogā pakiṇṇakā.

*sakkarāj 1242 khu paṭhama vāchui la prañ kyo² nā³ rak cane ne¹ ku lā³ nāri pran
3 khyak akhyin tvañ re³ kū rve¹ prī 'oñ mrañ sañ lū rhañ sādhu kho² ce so.
nibbānapaccayo hotu. etaṃ paññabhāgaṃ mātāditto sabbasattā samena labhantu aham.*

This ms., shorter than that of 377, starts with the same introductory verse and nissaya,
but has a slightly different title: bhedanī instead of medanī.

For the author and further details see 377.

For editions and mss. see 377.

384

Cod.Ms.Birm. 110. SuUB, Göttingen

Palm leaf. Foll. 52: ṭhā–tu. Slight damage on fol. ṭhā³. 49,4 × 5,4 cm. 40,3–40,6 × 4,3 cm. 8 lines
(fol. dham v 7 lines). 2 punch holes. Gilded and partially red painted with decorative lines and

drawings of flowers in black paint left and right of the red painted section. Fairly good handwriting. Marginal title on all foll.: Saṅgruīh gandhi(!). Dated sakkarāj 1222 khu (1860 A.D.) nayuṃ lachan 7 rak 7-ne ne¹ 3 khyak tī kyo² akhyim tvañ. Donor: Kui Rvhe Lū and family. Burmese with Pāli quotations. Prose.

Paṭhama Kyo²’ōncamthā³ charā to² Rhañ Ñāṇavara: Saṅgruīh gaṅṭhi

In Piṭ-sm 913 the text is called Abhidhammattha saṅgruīh gaṅṭhi hoñ³, and in Ganthav 21 (23, no. 3) Abhidhammattha saṅgruīh gaṅṭhipabba kyam³ hoñ³.

Beg. (fol. thā v line 1): namo tassa ~.

pakārenabhidhammatthasaṅgahassa sasodhanaṃ,
paṇāmya lokajeth(!)assa, li[k]khissaṃ gandh(!)ipabbakaṃ.
passatv’ idaṃ narindassa, vicayaṃ somacakkhunā,
seth(!)o rāja niccaṃ garu, gāhataṃ susuhatthena.

ahaṃ, nā saññ, lokasethassa, lū tui¹ sak kri³ mrat to² mū so mrat cvā Bhurā³ ā³,
paṇāmya, rhi khui³ pri³ rve¹, susodhanaṃ, pud kui sut sañ khrañ³ nhañ¹ ta kva;
Abhidhammatthasaṅgahassa, Abhidhammattha saṅgruīh kyam ṅ, gandh(!)ipabbakaṃ,
ta cui ta ci khak chac kui, pakārena, āpra³ ā³ phrañ¹, li[k]khissaṃ, re³ pe lattan¹. idaṃ
gandh(!)ipabbakaṃ, ī khak chac kui, narindassa, lū tui¹ sakhañ bhava rhañ ṅ, setho,
khyi³ mvam ap so guṇ kye³ jū³ nhañ¹ praññ cum to² mū so, rājagaru, charā to² saññ,
samacakkhunā, ṅrim khyam kraññ lañ san¹ rhañ cañ so myak ci phrañ¹, passatu, rhu
to² mu ce sa taññ, vicayaṃ viyaṃ tu, chañ khyañ to² mū ce sa taññ, ta naññ kā³,
vicayaṃ vicayanto, chañ khyañ to mū lyak, passatu, rhu to² mū ce sa taññ, niccaṃ,
amrai, susuhatthena, lak to² phrañ¹, lak to² nhuik, gāhataṃ gāhatu, kuiñ to² mū ce sa
taññ, vā, cvai to² mū ce sa taññ. dutiya gāthā nhuik rājagaru nhañ¹ kā³ niccasaddā
khrā³ lyak samās, phrac sa taññ, tivaggo yassa saṅgaho hū so aṭhakathā pāṭh nhuik
saṅgahā saññ yassa khrā³ lyak tivaggo nhañ¹ samās phrac sa kai¹ sui¹ sammāsambud-
dham atulaṃ sasaddhammagañuttamaṃ,

End (fol. tu r line 1): sabbe lokuttare honti, pa, pavattiyam. patyā. dutiya pāda nhuik,
saṭṭhakkharā kuiv pi hu digha rvat, na vā kā³ nipāt nhac khu taññ, na kā³ paṭisekha,
vā kā³ aniyama. bodhipakkhayaṅgaha pri³ ṅ. sabbasaṅgaha nhuik nhac gāthā kā
patyā khyaññ. sattamapariccheda pri³ ṅ.

sakkarāj 1222 khu nayuṃ lachan 7 rak 7-ne ne¹ 3 khyak tī kyo² akhyim tvañ Saṅgruīh
gandh(!)i kuiv re kū rve¹ pri³ praññ cum pā pri bhurā³. cā takā Kuiv Rvhe lū jañi moñ
nham koñ mhu nibbān chu sādhu sādhu nat lū kho² ce sov. pu, di, ā³, nhañ¹ praññ cum[m]
pā luiv ṅ.

Our beginning portion is different from that of Abhidhammattha saṅgruīh gaṅṭhi
sac quoted in GL 54 (d) so that we may conclude that our text is identical with the
one called Abhidhammā saṅgruīh gaṅṭhipabba kyam³ hoñ³ written by Paṭhama
Kyo²’ōncamthā³ charā to² Rhañ Ñāṇavara (1067–1115 B.E./1705–1753 A.D.;
Ganthav 21 (23, no. 3)). For further information on the author see ¹40.

See Piṭ-sm 913.

385

Cod.Ms.Birm. 111. SuUB, Göttingen

Palm leaf. Foll. 51: ñña–dhi. 51,4 × 5,6 cm. 41,3 × 4,7 cm. 2 punch holes. Partially gilded. Good handwriting. Marginal title: Sārakathā kyam. No date. Burmese. Prose and verse.

Khañ Krī³ Praññ¹: Sārakathā (Sārakathā saṃ pok)

This ms. contains the same text as ¹2 and 254, only the last three and a half verses of the text are missing. In spelling and wording it is identical with 254 where further details can be found.

Mss.: ¹2, 254.

386

Cod.Ms.Birm. 112. SuUB, Göttingen

Palm leaf. Foll. 31: ka ge; first fol. is tied together with some blank leaves; the last fol. is 2.5 cm shorter than the other foll. Damages on the edges of all foll. 50,5 × 6,4 cm. 41 × 5,5 cm. 10 lines. 2 punch holes. Good handwriting. Title on fol. ge v is wrongly written: krā bhū cā³ Mahārājavañ krī³ phrac pā saññ. Dated sakkaraj 1215 khu (1853 A.D.) tachoñmu[m]n la cham le³ rak krāsapate ne ne chvam cā³ pri. Burmese. Prose.

Toñtvan³ Mañ³kyoñ³ charā to²: Hitasiddhimañiratanā kyam³ (Hitasiddhikavatthu)

The ms. contains some information about the title, the author and the copying date in between the text on fol. gā. So we quote that portion in addition to the beginning and end of the ms.

Beg. (fol. ka v): namo tassa ~.

sabbakatham(!) kosallam Buddhama dhammam gan(!)am api
vand[h]itvāna racissāmi ti Hitasiddhikanāmakam

aham, nā saññ, sabbakathāsu, khap sim kuṃ so lokavat dhamma cakā apoñ tui nhuik, kosallam, limmā to² mū tha so, Buddhama, mrat cvā Bhurā kui lañ koñ, dhammaganaṃ api, tarā to² sañghā to² kui lañ koñ, vand[h]itvāna, dvāra suṃ ū ñivat nū cetanā, mahākusalaññāṇasampayup, ahup sañkhārika somanassa phrañ rhi khi ū rve¹, Hitasiddhika mañ rhi so Mañiratanā kyam mrat cvā kui, racissāmi, cī rañ pe la tan. thui Hitasiddhimañiratanā kyam nhuik chui la tan so, ma poñ rā so khañ pvañ ta kyip khrok rok tañ. ta kyip khrok rok hū sañ kā³, aññadatthupahāra mañ so khañ pvan, vajīpara mañ so kh[v]aṇ pvan ta rok, ī suṃ rok tvañ ta rok nhuik ta rok nhuik 4 khu cī pyā so kroñ ta kyip khyok phrac sa tañ. thui ta kyt khrok rok tuiv tvañ, aññadatthupahāra maññ so khañ pvan 4 rok hū sañ kā³,

Fol. gā r line 2–10: ī sui lyhañ saddhā sila ca saññ athū guṇ kye jū nhañ praññ cuṃ so kroñ akyañ guṇ añ paññā ath(!)āras[s]a atat sippa kui alui rhi so dakkhin vatṭeti hū so pāli nhañ aññi mi mi akyui cī pvā³ sū ta pā³ cī pvā³ kui tak tuiv³ rve¹ kyay van ce tat so kyoñ Mañ Lak yā vadḍ(h)ana amaññ rhi so Toñtvan mrui sū kyī saññ noñ lā

lattan so amruī sā³ t[h]ui ā³ ññānapaññā pvā³ khrañ akyui nhā cī rañ pā hu toñ so kroñ yūjanā rhac soñ le³ thoñ rhi so mahāsamuddarā mha athū³ thū³ so ratanā apoñ kui thup pho² sa kai suiv¹ lañ koñ, Himavantā to mha ta chay nhac yūjanā rhi so prā `um avam i la pui mha achī ññhac sa kai sui¹ laññ koñ, toñ caññ khunhac maññ re kyaññ sītā khunhac phrā³ tui phrañ van ram tan tay lyhak rhac soñ le toñ so toñ thvat tui phrañ tam chā chan so Mrañ mhuiv ton mañ i achī kui ññhac sa kai sui lañ kon, pāli ath(!)akathā tīkā anu tañ hū so Pītakat suṃ pum tui mha alvhan khyui le³ khyam e nak nai khai khak sim mve so anhac arasā tui kui thup yū rve¹ Gandhamādana toñ i thip phrā³ pattamrā³ kū thvat nhuik rok so mañjūsaka sac pañ sañ athū³ thū so re pan kyaññ pan tui phrañ tan tay cvā pvañ bhi sa kai sui athū³ thū so rājavañ pum prañ loka vat dhamma vat cakā³ tui nhan prañ cum so mrok khvan mo mān g(!)uru kyvan mhā padesā pañ kai sui lui rā khap sim tui kui prī ce nhuin so kroñ Hītasiddhimanīratanañ maññ sā tvañ mham kyam thū chan saññ sakkarāj 125^a khu tachon<mun> la chan l rak ne tañganve ne tvañ re kū rve¹ prī saññ.

End (fol ge r): dhāt to² tuiv sañ rup sā rhi rve nam ma rhi pai lyhak abhay kron tam khui brādīp pra to² mū nhuin le sa naññ. adhitthā[n]na visesana adhitthān to² mū saññ i acvam ā³ phrañ chui so kroñ Bhurā³ rhañ parinibbān pru khā nī vay, nā i mve to² dhāp to² tui saññ kā³ nā kai sui nā lvan sañ nok lū nat tui ā³ akyoñ rhi lyhañ tam khui brādīphā pra ce sa taññ. pūjo² sakkāra ma rhi so arap ka saññ pūjo² sakā rhi rā so arap sui proñ rve¹ pūjo² sak<k>āra kui kham ce sa taññ hū rve parinibbān pru kā nī ne nhuik, d<h>itthān to² mū khai sa[na]ññ. akyañ puggui[h]<l> sañ samsarā vat laññ kun le prī. kilesā vat mū kā³ ma kun se: sekkha laññ ma hut, rahantā laññ ma hut, achum evan so kuiy i aphrac mū kā³ choñ le prī. thui puggui[h]<l> kā³ abhay maññ so puggui[h]<l> naññ. achum cvam so kuiy i aphrac nhuik Bhurā³ phrac lattan so Bhurā³ loñ puggui[h]<l> chui saññ. ve³ nī mrañ kruik, lhuik saññ nā pvañ, lha tañ pan ca rā. pañcasī nā pā³ kui chui lui saññ. toñ nā³ lum saññ achum kyvan khemā. Avihā, Ātappā, Sudsā, Sudassi, Akkani[t]ttha, i Su[t]d<h>āvāsa nā bhun saññ toñ nā³ lum maññ i. nibbān sañ kā³ achum kyvan khemā maññ i.

sakkarāj 1215^a khu tachonmu[m]n la cham le³ rak krāsapate ne ne chvam cā³ prī lyhan re kū rve¹ prī saññ brā. i cā re ya kusa<la> kroñ¹ bhava thuiiv thui, akusuil nhuik ma lui³ ma lā³ kusuil pvā³ rve¹, tarā³ `oñ chu ra mhu ma khyvat, phrac tui tat saññ, mrañ saññ koñ mhu, i cā cu kā³, kraññ rhu mhat sā³, paññā mrā³ kroñ, nok sā³ noñ lā, mhat cim nhā hu, lañkā cī kum rve¹ thā³ sa taññ. sui¹ cañ cā kui re pā ra so akyuiv ā³ phrañ, nibbā[n](!)a prac ca ro^b hotu.

This text deals with instructions for lay people. It begins with the description of 16 types of fools and 16 types of true friends. The author who according to CMA 61 is said to have lived in the years 1086–1124 B.E. 1724–1762 A.D., wrote this text at the request of Ū³ Krvak Phrū, the chief of Tontvañ³ with the title Man³ Lak yā vaddhana or Jeyyanandarājā, who also donated him a monastery. Hence the author was known as Man³ kyoñ³ charā to².

The UCL in Rangoon possesses an incomplete ms. and a printed book with the title Hītasiddhikavatthu (Rankun: Mrañmā guñ raññ Press, 3rd edition, 1292 B.E. 1930 A.D.). In the printed edition the date of the composition of the text is given as 1093 B.E. 1731 A.D., which would mean that the author was just 7 years old. We are unable to find out the correct date.

For another work of the author see 423.

^a This date should be 1215 which is also mentioned in the colophon.

^b paccayo

387

Cod.Ms.Birm. 113. SuUB, Göttingen

Palm-leaf. Foll. 48: nā³. jham. 48.5 × 5.7 cm. 40 × 5 cm. 9 lines. 2 punch holes. Good handwriting. Dated sakkarāj 1168 khu (1806 A.D.) tanchoṃmun³ la chan³ 13 rak ne¹. (This is the date of the composition of the text. The copying date is not mentioned.) Donor noted on the margin of fol. nā³: Kyvan³lha rvā ne kyon³ takā charā Vuiñ³ janī³ moñ nham koñ³ mhu: on the margin of all foll.: charā Vuiñ³ koñ³ mhu. Burmese with Pāli quotations. Prose.

Paṭhama Chāntai charā to² Rhañ Ñānasaddhamma (Ñāṇalaṅkā): **Saraṇādivinicchaya**

Beg. (fol. nā³ v): namo tassa ~.

ciraṃ tiṭṭhatu saddhammo jino detu jayaṃ mama
vatthuttayaṃ varaddhātaṃ ahaṃ natvā sukhāvahaṃ
tiṭṭakasaṅgārahūtaṃ Saraṇādivinicchayaṃ
puññacchandapamokkhānaṃ jānanattaṃ sukhesinaṃ
likkhissā nānāsattehi uddharitvā va sādhukaṃ

ahaṃ. nā saññ, varaddhātaṃ, mrat so nibbān khyam³ sā kui pe³ to² mū tat tha so, vatthuttar(!)aṃ, ratanā sumpā³ apon³ kui, natvā namāmi, rhi khui³ pā i. natvāna, rhi khui³ pri³ rve¹, sukhāvahaṃ, paccuppān saṃsarā nhac phyā so khyam³ sā kui choñ tat so, tiṭṭakasaṅgārahūtaṃ, piṭṭakap sum³ puṃ nhuik chui ap so tarā³ cakā³ i anhad sa phvay phrac rve¹ phrac so, Saraṇādivinicchayaṃ, saraṇaguṇ aca rhi saññ tui¹ kui chum³ phrat rā chum³ phrat kron³ phrac so, pakaraṇaṃ, kyam³ kui, puññacchandapamokkhānaṃ, kusuil kui alui rhi so chanda lyhañ amhū³ akai³ rhi kun so, sukhesinaṃ, khyam³ sā sumpā³ kui rhā le¹ rhi kun so, kulaputtānaṃ, akyāñ¹ ā³ phrañ¹ mrat kun so amyui³ sā³ tui¹ kui, jānanattaṃ, si cin¹ mhat cin¹ so nhā, nānāsattehi, athū³ thū³ so kyam³ kan tui¹ mha, uddharitvā va, thut rve¹ lyhañ, sādhukaṃ, koñ³ evā, likkhissaṃ, re³ tañ aṃ¹. i gāthā tui¹ tvañ saraṇādivinicchayaṃ hū so pud nhuik, ādi sadd[h]ā phrañ¹ upāsaka pañcaṅgasīla. aṭṭhaṅgasīla, dasaṅgasīla, samathabhāvaṇ(!)ā vipassanābhāvaṇ(!)ā tui¹ kui saṅgrui ap i. thui kron¹ i Saraṇādivinicchaya kyam³ nhuik, saraṇā guṇ upāsaka, pañcaṅgasīla. aṭṭhaṅgasīla, dasaṅgasīla, samathabhāvaṇ(!)ā, vipassanābhāvaṇ(!)ā, i khunhad rap so cakā³ tui kui chui aṃ¹ saññ.

End (fol. jho² v): lakkhaṇā re³ sum³ pā³ tui¹ nhañ¹ cap so vipassanā bhāvanā le³ chay tui¹ tvañ asī³ asī³ khvai rve¹ le¹ kyak sarachay lui mū, aniccalakkhaṇā nhuik, aniccato, palokato, calato, pabhaṅguto, adhūvato, viparināmadhammato, vibhavato, saṅkhatato, maraṇato hū rve¹ sarachay rā i. dukkhalakkhaṇā nhuik, dukkhato, rogato, gaṇḍato, sallato, aghato, ābādhato, itito, uppaddhavato, bhayato, upasaggato, atāṇato, aḷeṇato, asaraṇato, ādinavato, aghamūlato, vadhakato, sāsavato, māramisato, jātidhammato, jarādhammato, byādhidhammato, sokadhammato, parideva-

dhammato, upāyāsadhammato, saṃkilesikadhammato hū rve¹ sarachay rā ī. anatta-lakkhaṇā nhuik, anattato, parato, rittato, tucchato, suññato, asārakato, hū rve¹ sarachay rā ī. sabbesu ca imesu passati pāṭhaseso datṭhabbo hu aṭṭhakathā min¹ chui so kroṇ¹ passati kariyā kui aniccato dukkhato aca rhi so pud tui¹ nhuik asī³ asī³ rhaññ rve¹ mū laññ³ sambān rā ī. sāsanā to² sakkarāj nhac t(h)on sum³ rā nā³ chay. kojā sakkarāj 1168 khu tanchonmun³ la chan³ 13 rak ne¹ tvañ Pukhan³kri³ mruī¹ mha yūjanā khvai kvā so arhe¹ arap nhuik taññ so sū to² koñ³ tui¹ ī pro² mve¹ rā phrac so Chaṅtai rvā nhuik paṭisandhe ā³ phrañ phrac so Amarapūra mruī¹ nhuik Mañ³kri³ Mahā sak to² rhaññ amaññ rhi so atvañ³ vañ mañ³kri³ saññ chok ap so kyoñ³ nhuik pariyatti paṭipatti sāsanā to² mrat nhac pā³ kui ma chit ma ñṇaṃ phraññ¹¹ khrañ³ kyañ¹ rvak choñ to² mū rve¹ ne le¹ rhi so, Ñṇānalañkārabhisad-dhammadhajamahādhammarājaguru amaññ rhi so Chaṅtai charā to² saññ re³ cī ap so Saraṇādivinicchaya kui re³ kū³ rve¹ prī³ ī. ī sui¹ re³ kū³ pru cu kui³ kvay ra so kusuil koñ³ mhu aphui¹ kui laññ³ mve³ saññ mi khañ mve³ saññ pha khañ charā samā³ re nhañ¹ mre kui acui³ ra so bhava rhañ mañ³ ekarāj mha ca rve¹ athak kui bhavak 'ok kui Avici ananta cakravaḷā phī lā thup khrañ³ akrvañ³ ma rhi suṃ³ chay ta bhūṃ nhuik kraññ laññ kun so veneyya sukhita dukkhita sattavā apon³ tui¹ ā³ amyha ve pā ī. Vasundre ī mre nat sā³ saññ noñ akhā nhuik nā tui¹ sakse phrac pā ce sa taññ³.

The text deals with explanations on the three refuges (tisarāṇa). For life and works of the author see 197.

Ed.: BB 149, 183.

Mss.: Forch VI, XIII quotes a text of the same title Saraṇādivinicchaya but we are unable to check this information.

388

Cod.Ms.Birm. 114. SuUB, Göttingen

Palm leaf. Foll. 14: kā-kā³; 3 blank leaves: the first fol. is missing. 51.2 × 5.4 cm. 42 × 5 cm. 8 lines. 2 punch holes. Partially gilded. Good handwriting. No date. Burmese (with Pāli quotations). Prose.

Rhañ Anantañāṇa: Kammādivinicchaya

Beg. (fol. kā r): nat sā³ ca so raṃ man apon³ kui 'on khrañ suiv, patvā, rok to² mū prī rve¹, sattasattāna rak vāra kui, atikkamitvā, lvan prī rve¹, Ajapālamūle, Ajapāla ñṇon pañ rañ nhuik, nisinne, ne to² mū so akhā nhuik, brahmunā, Sahampati brahmā mañ saññ, āgaṃ(!)tvā, lā lat rve¹, anantañāṇaṃ, Bhurā³ si khañ kuiv, pūre visutaṃ, rhe³ ū³ cvā alyañ thañ rhā³ so, adhammaṃ, ayū lañ praṃ, akrañ¹ lyhaṃ so Purāṇakassapa ca so titthi rahan tuiv saññ, chum ma so khyam sā kañ so titt(h)i tarā³ tui¹ kui, madd[h]itvā, nhit nañ phyok phyak rve¹, dhammaṃ, nat rvā nibbān amhaṃ rok 'on puiv¹ chon tat so sū to² tarā³ ratanā mrat piṭakap suṃ puṃ kui, desetum, ho cim so rñhā, āyācati. desetum bhante bhagavā ca so gāthā phrañ paṃ thvā nhac thoñ ñṇvat pyon sīsa kha ya vandanā toñ paṃ lhā ī. taṃ āyācanaṃ, thui toñ pañ khrañ kuiv, saritvā, 'ok me¹ sa nā³ mettā pvā³rve¹, taṃ ajjhesanānurūpaṃ, thui Sahampati

brahmā mañ toñ pan saññ nhañ lyo² cvā, dhammam, sū to² tarā³ ratanā mrat piṭakap
 suṃ puṃ kuiv, adesayi, ho to² mū pri. tassa anantaññāṇassa, thui Bhurā³ si khañ i,
 sāsane, sāsana to² tvañ phrac so, adhunā, ya khu akhā nhuik, silacāra upāsakena,
 akrañ sila ācāra nhañ praññ cum so upāsaka paduma hu chui ap so sī tañ saññ apon
 sū to² koñ tui saññ, āgam(!)tvā, lā lat rve¹, pūre visutaṃ, rhe ū cvā alyañ thañ rhā³ so,
 adhammaṃ, akyañ¹ lañ lyhaṃ ayū praṃ so pāli gāthā tui¹ dhippāy mui¹ chui le rhi so
 paravādī tui saññ cī rañ chui chum ma so vatthu cakā³ pvā³ jā coñ myā³ kuiv,
 mi(!)dd[h]itvā, pitakap suṃ puṃ mha lā so gāthā cunniya pāṭh pada phrañ nhit nhañ
 rve¹, kammādikam kusuil kam akusuil kam aca rhi so achuṃ aphrat kui, raj(!)itum, cī
 rañ cim¹ so ñhā, āyācā(!)ti, toñ pan lhā i. taṃ āyācanaṃ, thui dāyakā tui toñ pan
 khrañ kuiv, saritvā, 'oñ me¹ sa nā³, mettā pvā³ rve¹, dhammadav(!)īnam, tarā³ kui
 mrañ le rhi tha so, dhammajaññaṃ, khap sim so tarā³ tui kuiv si to² mū pri³ tha so,
 sasaddhammaganuttamaṃ, sū to² koñ tarā³ mrat so guṇ nhañ ta kva phrac to² mū
 tha so, devadevaṃ, nat tui i nat phrac to² mū so mrat cvā Bhurā³ kuiv laññ koñ,
 disāvisutaṃ, arhe¹ anok, toñ mrok thup khañ, thvan lañ tejo² sila to² phrañ thañ po²
 kyo² co khrañ laññ rhi to² mū tha so, pūjitaṃ, sila pyan lhoñ sū to² koñ tui cu poñ
 ññvat kā pūjo² rā laññ phrac tha so, madd[h]itaṃ, sila le sū ma cañ phrū rve¹ ayū laññ
 praṃ, akyañ lyhaṃ so, kyam nhañ¹ ma ññi paravādī tui i ayū vāda hū sa myha kui
 Bhurā³ nhut thvak āṇā cak phrañ phyok phyak nhit nhay pay to² mū tat tha so,
 Mahāsuṃjāto ti vis(s)utaṃ, Mahāsuṃjāta hu loka achan alvhan thañ po² kyo² co khrañ
 laññ rhi tha so, ācariyavaraṃ, charā mrat kui laññ koñ, ādo, rhe ū cvā, praṇamya, rhi
 khuiv³ ū rve¹, tassa ācariyavarassa, thui charā mrat i, pādambujarajo, khre bha vā
 to² tañ hū so rvhe cak ratanā pvañ khyap krā nhuik koñ cvā kap so mrū phrañ prvam
 so ukkhoñ rhi so, so ahaṃ, thui vā ñā saññ, nānāgandh(!)ato, athū³ thū³ so kyam mha,
 niharitvā, thup rve¹, saṅkhepato, akraññ ā³ phrañ, kammādikam, kam aca rhi saññ
 kuiv khvai ve kroñ phrac so, idaṃ vinicchay[ya]ṃ, i achuṃ aphrat kui, raj(!)issāmi, cī
 rañ pe lattan. krum kruik khai lha cvā so Bhurā³ sa khañ sāsana to² tvañ nhuik krum
 kruik saññ phrac rve¹ ma ra koñ so lū koñ cañ cac phrac ra so akrañ sū to² koñ tui
 saññ paññā rhi thaṃ naññ nā khaṃ rve¹ kyam gan lā tuiñ so sammādiṭṭhi ayū rhi rve
 sati pru kya pā. chrā samā tui i ayū vāda ācinna mi bha tui i kyañ ruiv, bhe³ bhui³ tui i
 acaññ hu ma rhaññ sañ ma kyañ sā khre. thui kroñ Sāratthadīpanī-ṭikā kyam nhuik i
 sui lā i.

End (fol. kam v): i sui kyam gaṃ lā so kroñ ya khu akhā sāsana tvañ nhuik kruik
 krum so paññā rhi so sū to² koñ tui saññ paccuppān bhe, saṃsarā bhe mha lvat mrok
 lui so ñhā sū to² koñ tui saññ ratanā suṃ pā³ kui sā kui³ kvay rā sañ. ratanā suṃ pā³
 kui 'oñ¹ me¹ thok tañ kui kvay so sū tui sā bhe kañ rā saññ hu Sagāthāvagga saṃyut
 kyam nhuik i sui lā saññ. evaṃ Buddham sarantānaṃ dhammaṃ saṃghaṃ ca
 bhikkhavo, bhayaṃ vā chambhitatthaṃ vā lomahaṃso vā na hessati. evaṃ, <sui>v
 Buddham, mrat cvā Bhurā³ kui lañ koñ, dhammañ ca, tarā³ to² kui lañ koñ, saṃghaṃ
 ca, saṃghā to² kui lañ koñ, sarantānaṃ, 'oñ me¹ chok taññ kui³ kvay so sū to² koñ
 tui ā³, bhayaṃ vā, bhe uppaddavo tui sañ lañ koñ, chambhitatthaṃ vā, kuiy i khak
 tha ro² rhi khrañ sañ lañ koñ, lomahaṃso vā, krak sī³ mve ñaṇ tha khrañ saññ lañ
 koñ, na hessati, ma phrac lattam¹.

Paluñ jāti pavatti Khyañpā Thantapañ rvā nhuik si tañ suṃ ne to² mu so mahāsi-
 lava[m]ntagaṇābhissetṭhasamācāra phrac to² mū so Arhañ Mahāsuṃjāta mathar i
 antevāsika ta pañ¹ phrac so, Sācañ jāti pavatti Poñkhyam rvā nhuik si tañ suṃ ne so

'Nantañña amañ rhi so puggui sañ nibbān mag phui kui alui rhi so sū to² koñ tui ā³, bhayaṃ vā, bhe uppaddavo tui sañ lañ koñ, chambhittham vā, kuiy i khak Kamma(!)divinicchay[y]a sañ antaray ma rhi sañ phrac rve i tvañ pri³ i.

The text deals with different kinds of Kamma. In the colophon of the ms. the author's name is written as Nantañña which may be either Anantañña or Nandañña. The first version is preferable here. He was born in Sācañ and lived in Poñkhyam village. About the author's teacher Paluin³ charā to² Rhañ Mahāsubjāta or Rhañ Sujāta who had his residence in Than³tapañ village further information is not available to us.

389

Cod.Ms.Birm. 115. SuUB, Göttingen

Palm leaf. Wooden covers (red painted edges). Foll. 131: ko²-ḍo; the last fol. is tied together with some blank leaves; the beginning foll. ka-ko and fol. thā are missing. 47,5 × 5,4 cm. 38,8 × 4,7 cm. 8 lines. 2 punch holes. Red painted. Good handwriting. Marginal title: Araññadīpanī. Dated sakkarāj 1204 khu (1843 A.D.) tapuivtvañ la praññ ne¹ 3 khyak tī akhyin tvañ. Donor noted on the right margin of fol. ḍai v: Ū Yam samī khañ pvan tui koñ mhu. Former owner noted on the right margin of fol. ḍai v: Mrethai pugguil Paññajota Araññadīpanī. Burmese with Pāli verses. Prose.

Rhañ Saddhamma: Araññadīpanī

Beg. (fol. ko² r): hū rve¹ suṃ pā³ aprā³ rhi i. thuiv suṃ pā³ tui tvañ upanissayagocara hū saññ kā³ chay pā³ so kathāvatthu guṇ nhañ¹ praññ¹ cum so kalyānamitta hū so koñ so achve khañ pvan taññ³. akrañ achve khañ pvan kuiv mhī rve ma krā bhū so cakā³ kuiv laññ krā³ ra i. krā bhū pri³ so cakā³ kuiv phrū cañ ce ra i. yuṃ mhā sañgh(!)ā kuiv laññ phyok ra i. ayū kuiv laññ phyoñ mat cvā yū saññ kuiv pru ra i. cit kuiv laññ krañ lañ ce ra i. akrañ kalyānamitta hū so achve khañ pvan i atu suiv luik rve kyañ saññ rhi so² saddhā tarā³ phrañ¹ laññ pvā i. sila phrañ¹ laññ koñ³ akra³ amrañ suta phrañ¹ laññ koñ, cvan krañ krañ cāga phrañ laññ koñ, si mrañ tat so paññā phrañ laññ koñ pvā³ myā³ i. i suiv chuiv khai pri³ saññ kuiv upanissayagocara hū rve¹ chui ap i.

End (fol. ḍe v): viriyārambhavatthu rhac pā³ hū so² kā³ kha rī³ svā³ ran kicca rhi lyak thuiv kicca kuiv pay phyok rve¹ luṃ la pru krañ laññ ta pā³, kha rī rok chai chai phrac lyak pañ pan i hu ma ne mū rve¹ luṃ la pru krañ laññ ta pā³, pru phvay kicca rhi lyak thuiv kicca kuiv pay phyok rve¹ luṃ la pru krañ laññ ta pā³, kicca kui pru pri chai chai phrac lyak pañ pan i hu ma ne mū rve¹ luṃ la pru krañ laññ ta pā, ta cuiv ta ci kuiy lak ma i ma kyan lyak ma ne mū rve¹ luṃ la pru krañ laññ ta pā³, ma kyaṃ³ ma mā pai lyak kyan mā 'oñ ma naṃ¹[n] mū rve luṃ la pru krañ laññ ta pā³, acā³ asok nañ pā³ so² laññ acā³ asok nañ pā³ i kā hu ma ne pai lyak kui lak po¹ pā saññ kui cvai rve luṃ la pru krañ laññ ta pā³, acā³ asok lvan sa phrañ¹ kuiy lak le³ laṃ i kā hu ma ne pai lyak kuiv lak le laṃ saññ kui cvai rve¹ tarā nhuik luṃ la pru krañ laññ ta pā³, i sui¹ ā³ phrañ¹ rhac pā³ aprā³ rhi i.

verakkharanag<a>re ramme Rāmaññaratthathāniye
Tigumba cetiyo nātho Siṅguttare manoramme

tass' uttarāyadisāya araṇṇasenāsane va
 sappāye viharantassa gahitapaṇṇattikassa (2)
 Saddhamman ti guruhi me bhikkhunā sikkhākāmena
 candāvaranāmikena lajjinā abhiyācito (3)
 tasmā amhākaṃ atthāya suddhacittena likkhitam
 nānāgandh(!)asamuddhitam Araṇṇadīpaṇinā (4)
 sampatte ca sakkarāje Buddhakappe candavāre
 vesākhapunnamiyeva akicchena niṭṭham patto (5)
 mayā likkhitam va gant(h)am niccam passantu sādhave
 akhvai nhañ¹ ta kva nā gāthā.

anak Mranmā kā³, Rāmaññaraṭṭhathāniye, Rāmañña tuiñ lyhañ taññ rā rhi so, ramme, nhac luṃ mve¹ lyo² phvay rhi so, verakkharanag(a)re, Rangun mrui¹ nhuik, manoramme, nhac luṃ mve lyo² phvay rhi so, Siṅguttare, Siṅguttara kun nhuik, nātho, mhī khui kui³ kvay rā phrac so, Tigumbacetiyo, Tigum maññ so chaṃ rhañ mahā ceti to² saññ, atthi, rhi ñ. thuiv chaṃ rhañ mahā ceti to² ñ, uttarāya disāya, mrok myak nhā nhuik, rammañiye, sū to² koñ tuiv¹ ñ mve¹ lyo² phvay rhi so, sappāye, lyok pat so, vā, chaṃ rhañ mahā ceti to² taññ hū so ati iṭṭha rūpāruṃ saññ, cakkhupasāda ā, cakkhupasāda saññ cakkhu viññāṇ ā³, cakkhuvīññāṇ saññ, cakkhudvārika phrac so tadaṅgapahānasatti phrañ¹ nīvaraṇakilesā kuiv pay tat so mahā kusuil jo cetanā ā mahā kusuil jo cetanā saññ, Bhurā³ saññ myak mhok nhuik rhi sa kai¹ sui¹ thañ mhat rve¹ ra ap so hiri ottappa ā³ hiri ottappa saññ, sila ā³ sila saññ, pāmojjha ā³ pāmojjha saññ, piti ā³ piti saññ, passaddhi ā³ passaddhi saññ, sukha ā³ sukha saññ, samādhi ā³ samādhi saññ, yathābhūta ññāṇ ā³ yathābhūta ññāṇ saññ, saggamogg(!)a akyui ā³ kye³ jū³ pru khrañ³, ñ sui lyhañ chaṃ rhañ mahā ceti to² saññ, rūpāruṃ ñ aphrac phrañ¹ mi mi kraññ ññui yuṃ mhat so jo cit phrañ¹, ta cin cin rhu so sū tui ā³ akroñ³ akyui³ achak chak kuiv phrac ce lyak saggamokkha akyuiv kuiv phrac ce khrañ kye³ jū pru khrañ ññā ma kvay ma kā ma nī ma ve³ saññ phrac rve¹ sañ¹ mrat lyok pat so, araṇṇasenāsane va, to kyoñ nhuik sā lyhañ sā, viharantassa, ne so, Saddhamman ti, Saddhamma hū rve¹, guruhi, ale amrat pru ap so charā mrat tui mha, gahitapaṇṇattikassa, yū ap so nāmaṃ paññat rhi so, ta nañ³ kā³, guruhi, ale³ amrat pru ap so charā mrat tui sañ, gahitapaṇṇattikassa, mhañ ap so nāmaṃ paññat rhi so, vā, satam dhammo, etassā ti Saddhammo hū so vacanatta ñ ara saddhā sati aca rhi so akroñ³ kui cvai rve¹ amhan akan mhañ¹ kho² ap so nemittaka nāma paññat rhi so, me mama. akyvanup ā³ sikkhākāmena, sikkhā kui alui rhi so, lajjinā, ma koñ mhu kuiv rhak tat so, Candāvaranāmikena, Rhañ Candāvara amañ rhi so, bhikkhunā, rahan sañ, yasmā, akrañ kroñ¹, abhiyācito, rui se cvā toñ pan ñ; tasmā, thui kroñ¹, amhākaṃ, akyvanup tuiv ñ, atthāya, sila ca saññ tuiv ñ akyuiv ññā, mayā, akyvanup saññ, suddhacittena, lābha yasa ca saññ ññac kre ma mrhe ma thañ, cañ kray cvā so cit phrañ¹, likkhitam, cī rañ re sā ap so, nānāgandh(!)asamuddhitam, athū thū³ so kyam gan tui mha thut ap so, Araṇṇadīpaṇi nāmaṃ, Araṇṇadīpaṇi maññ so kyam saññ, vā, yebhū(!)y(y)a ā³ phrañ¹, to ne rahan tui kyañ ap, ma kyañ ap kui pra rā pra kroñ phrac so kroñ¹ Araṇṇadīpaṇi maññ so kyam saññ,

sakkarāje Buddhakappe, kojā sakkarāj 1193^a 1204 khu tapuivtvai la praññ ne¹ 3 khyak tī akhyin tvañ re kū³ rve¹ prī saññ. pu dī ā.

The text deals with instructions for monks living in a secluded hermitage. The author

Rhañ Saddhamma who lived in the north quarter of Rvhetiguṃ (Shwedagon) pagoda in Rangoon wrote this text on the request of Rhañ Candāvāra. He finished it on Monday, the full moon day of the month kachun in the year 1193 B.E./1831 A.D. At the end of the ms. the scribe has omitted the nissaya to this dating portion and has added instead the copying date of the ms. as 1204 B.E./1842 A.D.

^a This date 1193 is cancelled by the scribe.

390

Cod.Ms.Birm. 116. SuUB, Göttingen

Palm leaf. Wooden covers. Foll. 63: ka–ki, ku–ke, ko²–kā³, kha–khe, gha, ghi, ghe, gho–ghā³, ña–ñū, ñai–ño, cu, ce cā³, cha, chā, chī, chū, cho, cho², chā³, ja–jo², jā³, jha, jhā, jhī; 3 blank leaves; the ms. originally consists of 104 foll. (ka–jhī) but 41 foll. are missing, viz. kī, kai, ko, khai–khā³, ga–gā³, ghā, ghī–ghū, ghai, ñe, ño²–ñā³, ca–cī, cū, chi, chu, che, chai, chaṃ, jaṃ, jhi; first and last foll. are tied together with some blank leaves. Damages on the edges of all foll. 47,7 × 5,4 cm. 40 × 4,8 cm. 10 lines. 2 punch holes. Partially gilded. Good handwriting. Title on the obverse of the last fol. noted with pencil: Dānapakāsani; marginal title: Dānapakāsani. Dated sakkarāj 1237 khu (1875 A.D.) kachum la praññ¹ kyo² 9 rak krāsa⟨pa⟩te ne¹ ne sum³ krak thi akhyim tvañ. Burmese (with Pāli verses and quotations). Prose.

Dānapakāsani

Beg. (fol. ka v): namo tassa ~.

dānaṃ datvā yo nātho patto sambodhimuttamaṃ
dānabet(!)aṃ pakāseti vande taṃ purisuttamaṃ
dukkha(!) mocesi yo dhammo dukkhena piḷitaṃ janamaṃ
sukhumaṃ atigambhīraṃ vande taṃ Buddhapūjitaṃ
dāhaṃ samesi yo saṃgho catumaggassa tejasā
silādiguṇasampannaṃ vande taṃ Buddhaṃ orasaṃ
ye me ācariyā seṭṭho gandh(!)achekaṃ akamsu maṃ
silavante sutādhāre vand[h]e te guṇasāmike
Buddha(!)d[h]i ratanānañ ca guruṇ(!)aṃ iti vandiya
janānaṃ puññāvaḍḍhāya vakkhaṃ Dānapakāsani⟨ṃ⟩
ñā³ gāthā luṃ³ pathyāvatta.

yo nātho, akrañ mrat cvā Bhurā³ saññ, dānaṃ, alhū kuiv, datvāna, pe³ lhū to² mū so kroñ¹, uttamaṃ, mrat lha cvā so, sambodhiṃ, Bhurā³ aphaṃ suiv¹, patto, rok to² mū saññ rhi so², dānabhe³dān, alhū aprā³ mrat tarā³ kuiv, pakāsesi, thañ rhā³ thup pho² pra to² mū i. purisuttamaṃ, yokyā³ mrat phrac to² mū so, taṃ nāthaṃ, thuiv mrat cvā Bhurā³ kuiv, ahaṃ, akyvanup saññ, vande vandāmi, rhi khuiv pā i. so dhammo, akrañ tarā³ to² mrat saññ, dukkhena, saṃsarā vaṭ chañ rai phrañ, piḷitaṃ, nhip cak ap so, janamaṃ, sattavā apon³ kui, dukkhā, saṃsarā vaṭ chañ rai mha, mocesi, lvat ce to² mū i. sukhum[h]aṃ, sim mve¹ cvā tha so, atigambhīraṃ, alvhan nak nai cvā tha so, Buddhapūjitaṃ, mrat cvā Bhurā³ tuiv¹ saññ, pūjo² ap to² mū tha so, taṃ dhammaṃ,

thuiiv tarā³ to² mrat kuiv, ahaṃ, akyvan saññ, vande vandāmi, rhi khui pā i. yo saṃgho, akrañ saṅghā to² mrat saññ, catu maggassa, le³ pā³ so mak(!) i, tejasā, acvam³ phrañ, dāham, kilesā taññ hū so pū pan khrañ³ kuiv, samesi, nrim ce to² mū i. silādiguṇasampannaṃ, sila aca rhi so kye³ jū³ apon³ nhañ¹ praññ cum to² mū tha so, Buddha-orasaṃ, mrat evā Bhurā³ sā³ to² acac rañ to² nhac laññ³ phrac tha so, taṃ saṃghaṃ, thuiiv saṅghā to² mrat kuiv, ahaṃ, akyvanut saññ, vande vandāmi, rhi khui pā i. seṭṭho, khyī³ mvam³ thuiik kun me, nā i, ye ācariyā, akrañ ch<a>rā mrat tuiv saññ, maṃ, na kuiv, gandh(!)achekaṃ, kyam gan nhuik limmā 'oñ, akamsu, naññ³ pe³ sa phrañ¹ asañ¹ thok rhu pru to² mū kya kun i. silavante, sila rhi kun so, sutādhāre, akra³ amrañ i taññ rā phrac kun so, guṇasāmike, kye³ jū³ rhañ phrac kun so, te ācariye, thuiiv ch<a>rā mrat tuiv kuiv, ahaṃ, akyvanup saññ, vande vandāmi, rhi khui pā i ahaṃ, nā saññ, iti imāhi, i chuiiv kai¹ prī³ so le³ gāthā tuiv¹ phrañ¹, Buddhādi ratanānañ ca, Bhurā³ ca so ratanā sumpā³ kuiv lañ koñ³, gurunaṃ, charā mrat tuiv kuiv lañ koñ³, vandiya, rhi khuiiv³ prī rve¹, janānaṃ, lū apon³ tuiv¹ ā³, puññavaddhāya, koñ³ mhu kusuil pvā³ myā³ ce khrañ³ nhā, Dānapakāsani, dāna kuiv pra rā pra kyon³ phrac so kyon¹ Dānapakāsani amaññ rhi so kyam kuiv, vakkhaṃ vakkhāmi, re³ sā³ pru prañ cī rañ min chuiiv pe aṃ¹.

lū mañ³ nat mañ³ brahmā mañ³ tuiv¹ i athvaṭ saraphū mhan kū sañkyac phrac to² mū so, mrat evā Bhurā³ saññ, akhā ta pā³ desacāri lhaññ to² mū rve¹ apran tvañ rahan saṅghā to² nā rā nhañ ta kva so Jetavan kyon³ to² suiv vañ to² mū i. thuiiv akhā kāsi tuiñ³, Bārānasi praññ, Kosala tuiñ³ Sāvatti praññ, i tuiñ³ krī³ nhac tuiñ praññ krī³ nhac praññ kuiv acuiv ra so Pa[s]senadi Kosala mañ³ krī³ saññ āgantukadāna lū luiv rve¹ Bhurā³ rok to² mū so² nā ū³ ka pañ phit prī³ lyhañ naṃ nak muig sok so akhā Bhurā³ amhū rhi so saṅghā to² nā rā tuiv kuiv chvam ca so khai phvay bhojaññ amrin arasā tuiv¹ phrañ¹ lup kyve³ lhū dān pūjo² i.

End (fol. jhā v): Ivan le prī³ so kuiv³ chay le³ kambha thak nhuik amyuiiv³ sā³ ta yok saññ, Siddhattha Bhurā³ kuiv kraññ ññuiv sa phrañ¹, thuiiv mrat evā Bhurā³ gandhakuṭi tuik to² nhuik canda kū³ akyo² ka ra mak aca rhi so naṃ¹ sā myuiiv³ apon³ tuiv¹ kuiv ro nho cu run lyak mvhe kruin lha cvā so akhuiv athun pru rve¹ pūjo² i. thuiiv amruiv sā³ saññ. Siddhattha mrat evā Bhurā³ i gandhakuṭi tuik to² nhuik mvhe³ kruin lha cvā so akhuiv³ athum phrañ pūjo² bhū so koñ mhu kroñ¹ lu praññ nat praññ tuiv nhuik lū khyam sā nat khyam sā hu chui ap so lokī khyam sā nhac pā³ kuiv aluiv rhi tuiñ khaṃ cā³ sum³ choñ ra i. phrac le rā rā bhava tuiv nhuik thū³ mrat koñ³ mvan so pūjo² sakā kuiv khaṃ ra i. kuiv chay le kambhā pat lum³ krī³ kray pran pro so lokī cī cim khyam sā kuiv chuiiv khai¹ tuiñ³ khaṃ cā³ prī³ mha nā tuiv¹ mrat evā Bhurā³ thañ rhā³ phrac to² mū so akhā ratanā sumpā³ kuiv kraññ ññuiv le mrat so amyuiiv³ koñ³ sā³ phrac rve¹ si mrañ limmā so arvay suiv rok saññ rhi so² rhe³ ka pru bhū so kusuil pārami nhañ lyo² evā sāsana to² mrat kuiv alvan kraññ ññuiv sa phrañ¹ lahan pru rve¹ vipassanā kuiv pvā³ ce rā tvañ lyañ mran evā rahantā phrac le i.

After this quoted portion follows the missing fol. jhī. The last fol. jhī contains three Pāli stanzas of blessings (see TBV pp. 245f. stanza 355–357), and the date of the ms. which runs as follows:

i cā praññ³ lac sakkarāj kū³ 1237 khu kachum la praññ kyo² 9 rak krāsa<pa>te ne¹ ne sum³ krak thi akhyim tvañ Dānapakāsani kyam³ kuiv le kū³ rve¹ prī prī³. pu di ā nhañ praññ cum pā luiv i.

The author of this text which deals with dāna is unknown. In Palace 78 there is a ms. having the same title Dānapakāsanī. As the ms. is not accessible to us we are unable to check this information. There are several works on dāna written by different authors (see e.g. Piṭ-st 151 (539) and 200 (1064): Dānaphaluppatti; 278 (536): Dānamahap(!)phala cā tam³; 312 (872): Dānap(!)phalapakāsanī).

Ms.: Palace 78 (61).

391–395

Cod.Ms.Birm. 117. SuUB, Göttingen

Collection of 5 texts. Palm leaf. Wooden covers (partially gilded edges). Foll. 165: ka–dha; **391** foll. 19: ka–khu: Ānāpāna rhu phvay, ku has 2 foll. written as ku rhe¹ khyap and ku nok khyap, one blank leaf; **392** foll. 38: khū–ñu: Dhammapāna rhu phvay, 2 blank leaves; **393** foll. 28: ñū–cho: Asutavā rhu phvay; **394** foll. 46: cho²–ṭi: Yathābhūta rhu phvay, 4 blank leaves; **395** foll. 34: ṭi–dha: Namotassa gambhīra rhu phvay. 50,4 × 5,9 cm. 41,2 × 5,2 cm. 9 lines. 2 punch holes. Partially gilded. Good handwriting. Titles on title foll.: **394** Yathābhūta; **395** Namotassa. Marginal titles: **391** Āṇ(!)āpāṇ(!)a rhu phvay; **392** Dhammapāṇ(!)a rhu phvay; **393** Asutava rhu phvay; **394** Yathābhūta rhu phvay; **395** Namotassa gambhīra rhu phvay. Dated **391** sakkarāj 12[0]1[0]2 khu (1850 A.D.) nayum la chan 8 rak ne¹ ne 3 khyak tī akhyin tvañ; **392** sakkarāj 12[0]1[0]2 khu (1850 A.D.) nayum la praññ kyo² 4 rak ne¹ ne mvan ma taññ mhī; **393** sakkarāj 12[0]1[0]2 khu (1850 A.D.) nayum la praññ kyo² 1[0]2 rak ne ne 3 khyak tī akhyin tvañ; **394** sakkarāj 12[0]1[0]2 khu (1850 A.D.) pathama vāchuiv la chan 12 rak ne ma nak chvam cā³ pri³ akhyin tvañ; **395** sakkarāj 12[0]1[0]2 khu (1850 A.D.) vāchui la chan 3 rak ne ne mvan taññ akhyin tvañ. Burmese with Pāli quotations. Prose.

391

Cod.Ms.Birm. 117. SuUB, Göttingen

Description see above, **391–395**.

Paṭhama Toñle³lum³ charā to² (Catugiri charā to²) Rhañ Medhāvī: **Ānāpāna rhu phvay**^a

This text is identical with that of the printed edition in Catugiri rhu bhvay kyam³ by Paṭhama Toñle³lum³ charā to², Rankun: Sudhammatī Press 1323 B.E./1961 A.D., Vol. II, pp. 252–281. The colophon of the ms. quoted below is different from that of the printed edition.

End (fol. khī v): ī suiv Bhurā³ ho to² mū so kroñ¹ chañ³ rai khap sim tuiv i ñrim rā mahā amata sukha kuiv aluiv rhi rve¹ toñ ta kun so sū apon tuiv saññ paññā satī viriya nhañ¹ ta kva pañḍita hū so sū to² koñ than khyaññ kap rve¹ tarā³ cakā³ kuiv si krā³ nā rve¹ asañ nha lum svañ rve¹ ma phuil ra kroñ koñ 'oñ kyañ ap lha to¹ saññ^b. akrañ¹ tarā³ sā lyhañ akhyā khyup nok 'ut aca sat mhan pe saññ hu satī ra sa phrañ¹ kyañ ap lha to¹ saññ.

pañcatissasatādhikasahasasakkarāj mahā amanavāsī^c phrac so Suvanṇapuppha amaññ rhi so tibhumika vihāra dāyakā saññ ajjhatthika ceraverī kuiv parājaya suiv

rok ce khrañ ñhā, hissana ghātana pru pā ra maññ akroñ sutavudha paññāvudha saddhamma lak nak kuiv aluiv rhi pā saññ hu āyācana pru so kroñ Girīcatu vaṭṭu^d vohāra saññā nāmaṃ rhi so mahāther saññ yonisomanasikāra pubbaṅgama rhi so pāmojja pīti passaddhi samādhi viriya saddhā paññā praṭhān so mahā kusul nāṇa-sampayo jo vithi cit tuiv phrañ¹ sutapaññā āvudha kuiv alui rhi so manda paññā tuiv ā³ dhamma paññākāravēṭha saññ laññ phrac i hū so nha luṃ svañ cit thā³ nhañ¹ ta kva re mhat ap so Āṇāpāṇa rhu bhvay kā³ i saññ tvañ rve¹ prī³ saññ rhañ.

sakkarāj 12[0]1[0]2 khu ṇayum la chan 8 rak ne¹ ne 3 khyak tī akhyin tvañ āṇāpāṇa rhu bhvay kuiv re kū rve¹ prī prañ cum prī. pu di ā nhañ praññ cum pā lui i.

The text deals with āṇāpānabhāvanā. The date of its composition is mentioned in the colophon as 1135 B.E./1772 A.D. The author wrote this text at the request of a lay disciple who donated the Suvanṇapuppha monastery. This information is not found in the printed edition.

Rhañ Medhāvī whose lay name was Moñ Pan³ (1090–1168 B.E./1728–1806 A.D.) was born in Ushackye³ village. He was greatly revered by the Princess of Hañsāta. As he lived in a monastery surrounded by four hills he was known as Catugiri charā to² or Toñle³luṃ³ charā to². King Bhui³to²bhurā³ granted him the title Munindābhilañkārasaddhammasāmimahārājaguru. He wrote 36 texts with titles ending in rhu bhvay: Nāmarūpanibbinda rhu bhvay, Pakiñṇaka rhu bhvay, Nibbān chip ū³ rhu bhvay, Brahmācariya rhu bhvay, Mahādhammasaṃvega rhu bhvay, etc. (see also 392–398).

For his life and works see Ganthav 31, Catugiri rhu bhvay kyam³ II, pp. ga-ca.

^a Another spelling in Burmese is rhu bhvay.

^b Here ends the text proper which is identical with that of the printed edition, p. 281. The remaining portion is different.

^c Amatavāsī

^d vatthu

392

Cod.Ms.Birm. 117. SuUB, Göttingen

Description see above, 391–395.

Paṭhama Toñle³luṃ³ charā to² (Catugiri charā to²) Rhañ Medhāvī: **Dhammapāna rhu bhvay**

Beg. (fol. khū v): namo tassa ~. dhammapāna tarā³ aphyo². dhammaṃ pivam sukhaṃ seti. dhammaṃ, tarā³ aphyo² kuiv, pivam pivanto, sok so sū saññ, sukhaṃ, chā loñ khrañ ma rhi khyam sā cvā, seti nisīdati, akhā khap sim ne ra i. tañhā phrañ¹ chā loñ mvat sit khrañ rhi so sū saññ khyam sā cvā ne ra saññ ma rhi. tañhā phrañ¹ chā loñ mvat sit khrañ rhi so sū saññ ññui ññui ññāñ ññāñ pañ pañ pan pan chañ chañ rai rai byābh(!)āradukkha nhañ¹ sā ne ra saññ. thuiv kroñ¹ tañhā taññ hū so chā loñ mvat sit khrañ kuiv pyok ce khrañ ñhā dhammapāna kuiv sok ap lha to saññ.

End (fol. ñī v): ta ne¹ pat lum ne pū nhuik thā³ ap so saṃ phrañ prī³ so 'ui³ kañ³ nhuik khya ap so sā tac sve khai sañ kham lvay khyok lvay pyok lvay sa kai¹ sui¹ lū

tui ð asag sañ pyok lvay so kroñ¹ sā³ tac sve khai nhañ¹ tū ð hū rve lañ koñ, pha vā lham tuiñ pha vā lham tuiñ sat am¹ sañ hu choñ rū svā³ so nvā ma sañ se khrañ sat khrañ ð anī sui rok le sa kai¹ sui, thui atū lū tui ð asag sañ lañ ta ne¹ se khrañ ð anī sui sā rok sañ ð aphrac kroñ¹ govajja nhañ tū so aphrac kui lañ koñ pra to² mū rve¹ saṃsarā vaṭ nri¹ nve ce khrañ nhā ho to² mū sañ. thui kroñ¹ aphan ta lai lai phrac khrañ pyag khrañ nhip cak ññhañ pan rā phrac so saṃsarā vaṭ nhuik ññī nve sa phrañ¹ phrac khrañ ma rhi so kroñ¹ pyak khrañ ma rhi so nibbān kuiv ra lvay ce khrañ nhā maggabrahmacariya kuiv ma ne ma nā³ ā³ thut ap kuṃ saññ hū luiv. akkharā ... idaṃ me puññaṃ āsavakkhayaṃ nibbānaṃ pappomi.

sakkarāj 12[0]1[0]2 khu nayuṃ la praññ kyo² 4 rak ne¹ ne mvan ma taññ mhi kuiv Dhammapāṇ(!)a rhu bhvay kuiv re kū rve¹ pri prañ cum pri. pu di ā nhañ¹ prañ cum pā lui ð.

The text deals with the practice of the dhamma which is compared with the juice of fruit: by drinking this juice one can attain nirvāṇa. The author is not mentioned in the text. In the printed edition (Catugiri rhu bhvay II, p. gha; see above, 391) the text Dhammapāṇa (no. 26) is listed in the works of Catugiri charā to². But in BB 49, 89 and 115 and Ganthav 308 a text with the same title is mentioned as the work of Rvhekyān charā to² Rhañ Jāgarābhivaṃsa. This work, however, is not available to us. Our present ms. is identical with the ms. Dhammapāṇa rhu bhvay of the UCL in Rangoon in which the author's name is given as Catūgiri charā.

Ms.: 396.

393

Cod.Ms.Birm. 117. SuUB, Göttingen

Description see above, 391–395.

Paṭhama Toñle³lum³ charā to² (Catugiri charā to²) Rhañ Medhāvī: **Asutavā rhu phvay**

Beg. (fol. ka v): namo tassa ~. jinasāsanam cīram tiṭṭhatu. evaṃ me sutam, ekam samayaṃ bhagavā Sāvattiyam viharati Jetavane Anāthapiṇḍikassa ārāme. tatra kho bhagavā bhikkhū āmantesi. bhikkhavo ti, bhaddante ti bhikkhū bhagavato paccas(s)osum. bhagavā etad avoca. ī saññ kā³ nidān maññ ð. ī nidān saññ desanā to² ð ādikalyāṇa hu si lañ. bhikkhave, rahan tuiv, asutavā, gambhīradhamma nhuik suta ma rhi so puthujano, puthujan saññ, cātumahābhūtikasmim, pathavī āpo tejo vāyo hū so bhūta le pā³ tuiv phrañ¹ pri³ so, imasmim kāyasmim, ī kuyi nhuik, vā, ī apoñ acu nhuik, nibbindeyya pi, ññī laññ nri³ nve¹ rā ð. virajjeyya pi, tat khañ lañ kañ ð. vimucceyya pi, tat khrañ mha laññ lvat ð. tam kāraṇam, thui sui nibbind[h]a virajjana muccana phrac khrañ ð akroñ saññ, kissa hetu, kena hetunā, abhay akroñ kroñ¹ naññ; bhikkhave, rahan tuiv, cātumahābhūtikassa, pathavī āpo tejo vāyo hū so bhut le³ pā phrañ¹ pri³ so, imassa kāyassa, ī kuyi ð, vā, apoñ acu ð, ācariyo pi, pvā³ myā³ khrañ sañ laññ koñ, apacayo pi, pyak cī khrañ saññ lañ koñ, ādānam pi, paṭisandhe ne khrañ saññ laññ koñ, nikkhepanam pi, cuti kya khrañ saññ laññ koñ, yasmā, akrañ kroñ¹, dissati, thañ rhā³ ð; tasmā, thuiv kroñ¹, tatra, thuiv bhut le³ pā³ tuiv phrañ¹ pri³ so kuyi nhuik, vā, acu apoñ nhuik, asutavā, gambhīradhamma nhuik suta ma rhi so,

puthujano, puthujān saññ, nibbindeyya pi, ññī laññ ññī ñve¹ ÿ. virajjeyya pi, tat khyañ laññ kañ ÿ. vimucceyya pi, tat khyañ mha laññ lvat ÿ.

End (fol. chai v): desanā ÿ kã³ le khu so pāda rhi so gāthā nhuik, pathamapāda saññ ādikalyāṇa mañ ÿ. dutiyapāda tatiyapāda hū so nhac khu so pāda tuiv saññ majjhekalyāṇa mañ ÿ. catutthapāda saññ pariyosānakalyāṇa mañ ÿ. gāthā ma hut so desanā to² saññ cunn(!)iya mañ ÿ. thuī cunn(!)iya desanā to² nhuik aca phrac so nidān saññ ādikalyāṇa mañ ÿ. achum nhuik phrac so niguṇ saññ pariyosānakalyāṇa maññ ÿ. nidān nhañ nigum ÿ akrā saññ majjhekalyāṇa maññ ÿ. thuiv kroñ desanāya pana catuppadikāya gāthāya tāva pathamapādo ādi dutiyatatiyā majjham, catuttho pariyosānam hu min ap prī. sattacattālisa phrac so sakkarāj nhuik Asutava nibbinda^a sut kuiv re kū mhat luik saññ prī prī. akkharā ~. nibbānapaccayo hotu.

sakkarāj 12[0]1[0]2 khu nayuṇ la praññ kyo² 1[0]2 rak ne ne 3 khyak tī akhyin tvañ re kū rve prī praññ cum prī. re kū ra so akruiv ā³ phrañ pu di ā nhañ praññ¹ cum pā luiv ÿ.

The ms. contains explanations of some of the suttas such as Assutavā sutta, Piṅgiyānī sutta, Kathāvatthu sutta etc. from the Saṃyuttanikāya and Aṅguttaranikāya. The author has given his work the title Asutava rhu phvay according to the first text of the collection. He is not mentioned in the text, but there is a short note on fol. chā v, line 3: Catugiri kavi mhat phvay hū luiv, which definitely points to Catugiri charā to² as the author. This text is not found in the list of his works. The present ms. contains the date of its composition on two foll.:

(1) fol. cā r, line 2: sattacattālisasatādhike, tarā le chay khu nhac khu alvaṇ rhi so, sahasasakkarāje, ta thoñ so sakkarāj nhuik, ayaṇ saṃkhittasatipaṭṭhānaṇ nissayaṇ, ī saṃkhittasatipaṭṭhān ÿ nissaraññ kuiv, racitaṇ, cī rañ ap prī.

(2) fol. chai r, line 5: Dasa Kathāvatthu sut kuiv sakkarāj 1148 khu nhac to²salañ la tvañ atthayojanā pru rve¹ asutava kalyāna tuiv ÿ akyuiv nhā re mhat thā luik saññ.

These two dates 1147 B.E./1785 A.D. and 1148 B.E./1786 A.D. correspond to the days of Catugiri charā to².

^a Assutavāsutta (Saṃyuttanikāya II, 94–95, PTS ed.).

394

Cod.Ms.Birm. 117. SuUB, Göttingen

Description see above, 391–395.

Paṭhama Toñle³lum³ charā to² (Catugiri charā to²) Rhañ Medhāvī: Yathābhūta rhu bhvay

Beg. (fol. cho² v): namo tassa ~. evaṇ me sutam ekaṇ samayaṇ bhagavā Sāvathiyam viharati Jetavane Anāthapiṇḍikassa ārāme. atha kho bhagavā bhikkhū āmantesi. bhikkhavo ti. bhaddante ti, te bhikkhū bhagavato paccas(s)osum. Bhagavā etadavoca. cattāro 'me bhikkhave dhammā, manussabhūtaṇsa bahupakārā.

End (fol. ñño v): yathābhūta ññāṇ ariyā uccā paññā dhana nhañ praññ cum ce khrañ nhā lulla ā³ thut khrañ hū so dhammānudhammapaṭipāt kuiv chuiv rā chuiv kroñ

phrac so ī Yathābhūta rhu bhvay kuiv sāsanā to² taññ sa myha kāla pat luṃ paramparahita phrac ce khrañ nhā pa(!)lī atthakathā ṭikā ca so kyaṃ gan tuiv nhuik ma cvam nhuiñ kun lyhak athū thū so gambhīradhammakathā kuiv aluiv rhi kun so² upāsakā upāsakī tuiv mha ca rve¹ aśubha phrac kun so sū apoñ tuiv kuiv karuṇā mettā rhe³ rhu re sā luik sa kai¹ suiv thuiiv atū Lakkhaṇa rhu bhvay cā ṇay, Buddhovād[h]a cā ṇay, khamaññ to² mahāsamaṇa lak cvai, nibbinda cā ṇay, Saṃyojana rhu bhvay jā ṇay, J(!)ā yaññ pan amaññ rhi so jā ṇay, Sakkāyaditthivinodanī maññ so jā ṇay, ī suiv aca rhi so acoñ coñ so jā ṇay tuiv kuiv laññ re sā luik pī³. evaṃ etaṃ yathābhūtaṃ sammāpaññā ya dattḥabbam. thuiiv khandhā ṇā³ pā³ kuiv ī suiv hut mhaṃ saññ atuiñ koñ cvā paññā phrañ¹ rhu ap saññ hū so amin byādip to² nhañ aññī, sakkarāj 1147. khu Yathābhūta rhu bhvay kuiv re thā³ saññ. Yathābhūta rhu bhvay pī³.

The text of Yathābhūta rhu bhvay ends here but the ms. continues on 6 foll. with a complete short text, probably with another rhu bhvay, which could not be identified with the help of the available sources. It deals with instructions based on the Mahāvedalla sutta (M I, 292 of PTS edition), the Pañcakanipāta of Aṅguttaranikāya-aṭṭhakathā etc. Here the beginning and end of it are quoted:

Beg. (fol. ṇṇo² r): jinasāsanam tiṭṭhatu. jinasāsanam, Bhurā³ sakhañ sāsanā to² saññ, tiṭṭhatu, pvañ¹ lañ cvā taññ ce sa taññ. acinteyya Bhurā³ sikhañ saññ Sāvattḥi prañ Jeta mañ ī uyaññ Anāthapin saṭṭhe kī³ ī aram nhuik ne to² mū so kāla nhuik arhañ Mahākoṭṭhika mather saññ, dupaṇṇo ti dupaṇṇo ti āvuso vuccati kittāvatā nu kho āvuso duppaṇṇo vuccati; paññā ma rhi, paññā ma rhi hu chuiiv saññ, abhay kroñ duppaṇṇa duppaṇṇa hu chuiiv ap maññ naññ. ī suiv Rhañ Sāriputtarā kuiv me to² mū ī. na pajānātī ti kho āvuso tasmā duppaṇṇo ti vuccati. akrañ kroñ ma si, thuiiv kroñ duppaṇṇa duppaṇṇa hu chuiiv ap ī. ī suiv Rhañ Mahāsāriputtarā min to² mū saññ.

End (fol. ṭā r): thuiiv nok Mahāniriya nhuik dukkha kī³ cvā tve lyhak arhe¹ taṃ khā³ pvañ¹ rve arhe¹ suiv pre taṃ khā³ pit le. toñ taṃ khā³ suiv. anok taṃ khā³ suiv. mrok taṃ khā³ suiv pre mrok taṃ khā³ pit le. thuiiv laññ ma se. thuiiv nok arhe taṃ khā hañ lañ pvañ saññ kuiv mrañ rve ma se nhuiñ, ma kye nhuiñ. akyvan kyvan akhyac khyac nac tuṃ po² tuṃ arhe taṃ khā mhā pre tak ra ī. thuiiv laññ ma se. thuiiv nok rathaniriya suiv kya pran le ī. thuiiv laññ ma se. thuiiv nok Kakkulaniriya suiv kya pran le ī. thuiiv laññ ma se. thuiiv nok Sippalivana suiv rok le ī. thuiiv laññ ma se. thuiiv nok Assipattavana suiv rok pran le ī. thuiiv laññ ma se. thuiiv nok Khārodakanīdi suiv rok pran le ī. thuiiv laññ ma se. thuiiv nok khyvan khyip phrañ¹ chay rve¹ saṃ tve tuik saññ. thuiiv laññ ma se. thuiiv nok kruik kruik chū pū prañ lha so tambaloha raññ phrañ tuik le kuṃ saññ. thuiiv laññ ma se. thuiiv nok uddhipāda adhosira pru rve¹ Mahāniriya sui prac khyā luik kun saññ. thuiiv laññ ma se. ī suiv nhañ nhañ pāpakamma ma kuṃ sa myha mahādukkha kuiv khaṃ ra saññ hu mhat le kun. Uparipaṇṇāsa Devadūta sut apvañ¹.

sakkarāj 12[0]1[0]2 khu pathama vāchuiiv la chan 12 rak ne ma nak chvam cā³ pī³ akhyin tvañ rhu bhvay kyaṃ kui re kū rve¹ pī³ praññ cum pī. pu di ā nhañ prañ cum pā lui ī.

For another ms. of Yathābhūta rhu bhvay with an introduction and a colophon see 397.

Ms.: 397.

395

Cod.Ms.Birm. 117. SuUB, Göttingen

Description see above, 391–395.

Paṭhama Toṅle³luṃ³ charā to² (Catugiri charā to²) Rhañ Medhāvī: **Namo tassa gambhīra rhu phvay**

This text is identical with that of the printed edition: *Namo tassa gambhīra rhu bhvay*. Rankun: Kavi myak mhan Press 1292 B.E./1930 A.D., pp. 1–63. The colophon of the author, which is quoted below, is different from that of the printed edition. The date of composition is given on fol. ḍā³ v, line 4 and 5: *ī jā ṇay kui ekapaññāsādhikasatasahassa sakkarāj tvañ*, i.e., 1151 B.E./1789 A.D. But in the printed edition, p. 63 line 13–14, the date is given as *paññāsādhikasatasahassa sakkarāj tvañ*, i.e. 1150 B.E./1788 A.D. The date of the present ms. is identical with that of the ms. below, 399. The date 1164 B.E./1803 A.D. found in the colophon of the ms. is the copying date of the text and the date 1212 B.E./1850 A.D. is the copying date of the present ms. In Ganthav 31 the date 1163 B.E. certainly refers to the copying date of the ms.

The colophon of the ms. runs as follows (fol. ḍha r):

ī cā prī 'oñ, kojā choñ so²,
 thoñ rā po² rve¹, kyū³ kyo² khrok chay
 le khu svay i. la vay prāsui
 kyo² puiv praññ thvak, suṃ rak tanañlā,
 ñña khyam khā tvañ, prī 'oñ mrañ sañ,
 lū rhañ nat lū, 'ū 'ū soñ soñ,
 rup poñ sādhu, ī koñ mhu kui,
 sādhu kho² kya bhā ce sov.

tibhummaka myā³ sattavā tuiv ā³ amyha ra kya bhā ce sov.

sakkarāj 12[0]1[0]2 khu vāchui la chan 3 rak ne¹ ne mvan taññ akhyin tvañ Namō tassa gambhīra rhu phvay kuiv le kū rve¹ prī prī³. pu di ā nhañ praññ cum[m] pā lui i.

In BB 105 this text is wrongly ascribed to Rhañ Kaviñādhaja who was also known as Toṅle³luṃ³ charā to² (for this author see MNM 94, 238).

Mss.: 398, and also Palace 89 (157).

396

Cod.Ms.Birm. 118. SuUB, Göttingen

Palm leaf. Foll. 34: dhū-phā; pā has 2 foll. written as pā 1, pā 2. 49,2 × 6 cm. 41 × 5 cm. 9 lines. 2 punch holes. Partially gilded. Good handwriting. Dated ⟨sakkarāj⟩ 1242 khu (1880 A.D.). Donor noted on the right margin of fol. phā: *kyoñ Ama Ma Kū³ koñ³ mhu*. Former owner noted after the donor: *Duiñtoñ rvā ū³, Ū Yasa cā*. Burmese with Pāli quotations. Prose.

Paṭhama Toṇle³luṃ³ charā to² (Catugiri charā to²) Rhañ Medhāvī: **Dhammapāna rhu phvay**

This text is identical with that of 392. Here the verse akkharā ~ and the patthanā are missing. The ms. ends with Dhammapāna rhu phvay prī³ ñ. 1242 khu.

For details see 392.

Ms.: 392.

397

Cod.Ms.Birm. 119. SuUB, Göttingen

Palm leaf. Foll. 41: ghī–chai. The right edges of all foll. are broken. 49 × 5 cm. 41 × 4,7 cm. 8 lines. 2 punch holes. Partially gilded. Good handwriting. Title on title fol.: Yathābhūta kyam; on the reverse of the last fol. chai, three titles are written: Yathābhūta kyam, Nibbān chit Ū tarā³ cā, Namotassa gambhīra; marginal title on all foll.: Yathābhūta. Dated sakkarāj 1210 khu (1848 A.D.) vākhoñ la chan 14 rak tanañganve ne¹ ne tak 2 khyak tañ³ akhyin tvañ. Burmese with Pāli quotations. Prose.

Paṭhama Toṇle³luṃ³ charā to² (Catugiri charā to²) Rhañ Medhāvī: **Yathābhūta rhu phvay**

Beg. (fol. ghī v): namo tassa ~. saddhammaṃ mamāyantu sappurissa saddhamme ca abhiramantu. yo bhagavā, akrañ mrat cvā Bhurā³ saññ, loke, sattaloka nhuik, devamanussānaṃ, nat lū tuiv¹ ñ, hitaṃ, nibbān achuṃ³ rhi so cī³ pvā³ kuiv, kātuṃ, pru to² mū khrañ³ ñhā, uppanno, pvañ¹ to² mū lhā ñ. tassa bhagavato, thuiv mrat cvā Bhurā³ ā³, ahaṃ, ñā saññ, namo namāmi, rhi khui³ pā ñ. hitakāmā, nibbān achuṃ³ rhi so cī³ pvā³ kuiv aluiv rhi kun so, sappurisa, sū to² koñ³ tuiv¹ saññ, saddhammaṃ, nibbān achuṃ³ rhi saññ tuiñ 'oñ cī³ pvā³ kui choñ tat so brahmacariya hū so sū to² koñ³ tuiv¹ ñ tarā³ kui, mamāyantu, mrat nuiv³ cuṃ mak nhac sak saññ phrac ce kun sa taññ³. saddhamme ca, nibbān achuṃ³ rhi saññ tuiñ 'oñ cī³ pvā³ kui choñ tat so brahmacariya hū so sū to² koñ³ tui¹. ime dhammā, ñ tarā³ tuiv¹ saññ, manussa-bhūtassa, lū phrac so sū ā³, bahupakārā, kye³ jū³ myā³ kun ñ. katame cattāro, abhay maññ so le³ pā³ tuiv¹ naññ³. sappurisasamsevo, dhammānudhammapaṭipāt kui ho pro pra ññvhañ tat so sappurisa kuiv chaññ³ kap khrañ³ laññ³ koñ³, saddhammasavanaṃ, dhammānudhammapaṭipāt nhañ¹ cap so tarā³ ca kā kui krā³ nā ra khrañ³ saññ laññ³ koñ³,

End (fol. che v): evam etaṃ yathābhūtaṃ sammā paññāya daṭṭhabbaṃ. thuiv khandhā ñā³ pā³ kuiv ñ suiv¹ hut mhan tuiñ³ koñ³ cvā paññā phrañ¹ rhu ap saññ amin¹ byādīp to² nhañ¹ aññi Yathābhūta rhu bhvay kuiv sakkarāj 1147 khu nhac tvañ re³ thā³ saññ. sāsanavuddhiṃ, sāsanā to² ñ aci³ apvā³ kuiv, paṭṭhayitvā, ton¹ ta rve¹, mayā, Catugiri charā ñā saññ, imaṃ puññaṃ, ñ maññ so Yathābhūta rhu phvay jā ñay koñ³ mhu kuiv, niṭṭhāpitaṃ, aprī³ sui¹ rok ce ap prī. mama, Catugiri charā ñā ñ, iminā puññānubhāvena, ñ maññ so Yathābhūta rhu phvay cā ñay kui pru cu ra so koñ³ mhu ñ ānubho² kroñ¹, sabbesaṃ, khap sim³ kuṃ so sū tuiv¹ ā³, sammāsaṅkappa, koñ³

mrat so akraṃ saññ, paṭṭhitam, 10ñ¹ ta tuñ³, khippam sigham, lyhañ mran cho cvā, sijjhatu, aprī³ suiv rok le ce sa taññ³.

i cā pri³ lac sakkarāj kā³ 1210 khu vākhon la chan 14 rak tanaṅganve ne¹ ne tak 2 khyak tañ³ akhyin tvañ Yathābhūta rhu phvay amañ rhi so cā ṇay kui re³ kū³ rve¹ pri prañ¹ cum sañ. ciraṃ tiṭṭhatu saddhammo. niṭṭhitam, aprī³ suiv rok.

This ms. contains the complete text together with the introduction and the colophon of the author. They are missing in **394**. The copying date is two years earlier than that of **394**.

Ms.: **394**.

398

Cod.Ms.Birm. 120. SuUB, Göttingen

Palm leaf. Wooden covers. Foll. 36: ka-gā. The right edges of foll. ka and kā are broken. 47,7 × 5,2 cm. 40,2 × 4,3 cm. 8 lines. 2 punch holes. Good handwriting. Title on the title fol. and on the reverse of the last fol.: Namotassa gambhīra rhu bhvay phrac saññ. Title on the bottom wooden cover: Saṅgruḥ gaṅṭhi. Marginal title on fol. ka: rhu bhvay. No date. Former owner noted on the reverse of fol. gā³: Najvan bhūm to² kri³ cā. Burmese. Prose.

Paṭhama Tonle³lum³ charā to² (Catugiri charā to²) Rhañ Medhāvi: **Namo tassa gambhīra rhu bhvay**

This text is the same as that of **395**. At the end of it there is one line about sharing of merit and akkharā ~. The colophon of **395** is not found in the present ms. The date of composition is given on fol. gaṃ v line 4: ekapaññāsādhikasatasahasassa sakkarāj tvañ, i.e. 1151 B.E./1789 A.D.

For details see **395**.

Ms.: **395**.

399

Cod.Ms.Birm. 121. SuUB, Göttingen

Palm leaf. Foll. 21: ṇo, thai-dhā; 2 blank leaves, one of them is tied together with some more blank leaves; fol. dī is missing. 48,3 × 5,5 cm. 42 × 5 cm. 9 lines. 2 punch holes. Partially gilded. Good handwriting. Marginal title on foll. ṇo, tho, tho², dā, du, do, do², dha and dhā: Mālāṅkāra. Dated on fol. ṇo: sakkarāj 1237 khu (1876 A.D.) ṇhac prāsuiḥ la kvar ne¹. Former owner written on the right margin of fol. ṇo: 1269 khu (1907 A.D.) Aṇva kyoñ ārammika dhammasaṅghika lhū ṇ. [Donor: Ū³ Cāritta, Moulmein]. See also **183**. Burmese. Prose.

Maithī³ charā to² Rhañ Kavi: **Mālāṅkāravatthu**

Incomplete; contains the last few lines of chapter two and the fifth chapter corresponding to pp. 109, 265–304 of the printed edition.

End (fol. ḍhā r):

sakkarāj 1237 khu nhạc prāsui la kvar ne¹.

For details see ¹109.

Mss.: ¹109, 252.

400

Cod.Ms.Birm. 122. SuUB, Göttingen

Palm leaf. Foll. 22: go², ghi-ñā³; one blank leaf; foll. gam-ghā, ña, and ñam are missing. 50 × 5,2 cm. 42 × 4,7 cm. 8 lines. 2 punch holes. Red painted. Good handwriting. Marginal titles (the titles of the stories are written on the left margins): on fol. ghu: Sāriputtarapetavatthu; on fol. gho: Mittāpetavatthu; on fol. gham: Nandipetavatthu; on fol. ñi: Kaṇhapetavatthu; on fol. nū: Dhanapālapetavatthu; on fol. ñai: Cūlasettḥipetavatthu. No date. Burmese. Prose.

Petavatthu

Beg. (fol. go² r): acā tuiv sañ kā³ asuiv cā³ ra sa nañ. sañ tuiv ḷ 'ip rā ne rā tuiv sañ kā³ asuiv tun nañ. ī suiv kram krut so sabho rhi so ma koñ mhu rhi so sañ tuiv ā³ abhay suiv so asak mve khrañ phrañ mve ra sa nañ. ma re tvak nhuiñ so cañ cim rhi so sañ tuiv ā³ khyan sā khyañ mha kañ rve ī suiv phrac pi ḷ ta kā³ hu me ḷ.

End (fol. ñā³ v): thuiv myha sā lañ ma hut, kuiv ḷ ayon achan nhañ¹ prañ cum ḷ. krī³ cvā so khvam ā³ rhi ḷ. abhay sū sañ upay ta myañ phrañ nhuiñ nañ 'on tap nhuiñ pā am¹ nañ hu chuiv ḷ. thuiv suiv nat mañ sañ chuiv so akhyā³ mai nhuik Aṅg(!)ura kum sañ krī³ lañ ī suiv me³ mram ḷ. nat mañ krī (...)

This Burmese text relates stories which are known in Pāli from the Petavatthu commentary. Beginning and end of the ms. are missing. It contains Nāgapetavatthu (incomplete), Sāriputtattheramātupetavatthu, Mattāpetavatthu, Nandāpetavatthu, Kaṇhapetavatthu, Dhanapālapetavatthu, Cūlasettḥipetavatthu and Aṅkurapetavatthu (incomplete). The author is unknown.

Mss.: Mand 69; Oldenb 1.16.f.; Palace 6 (53), 7 (60); Pol 5510.

401

Cod.Ms.Birm. 123. SuUB, Göttingen

Palm leaf. Wooden covers (edges are partially gilded). Foll. 16: ka-khī; first and last foll. are tied together with some blank leaves. Fol. ka is damaged and broken. 49 × 5,8 cm. 38 × 4,7 cm. 8 lines. 2 punch holes. Good handwriting. Title on one of the wooden covers, written with red ink: Mahā bhūm kyo² charā to² bhurā³ Sut silakkham[ṇṇ] khann]; the letters are faint and this wooden cover does not originally belong to this ms.; title on the title fol.: Ovāda chumma cā (written with pencil). Dated sakkarāj 1210 (1848/49 A.D.) prāsui la chan³ ta rak, tanañlā ne¹ mvan³ tañ¹ khyin (this date is written in the last stanza of the colophon). Burmese. Poem.

Cinta kyo² sū Ū³ O: **Ovāda thū³ pyui¹** (Ovāda chum³ ma cā)

This text is identical with that of 236 but the present ms. has no extra stanza. The colophon and the copying date are written in a stanza at the end of the text. It runs as follows (fol. khī r):

Cinta kyo² sū, hū sav amaññ,
 mañ ññāṇ caññ lyhañ, arhaññ ta lyā,
 amyui³ sā³ tui¹ mhat sā cin¹ ñhā
 kyam gan rhā rve¹, naññ nā cu rum³,
 khyay lay kum³ sā³, mhat thum³ se lha.
 Ovāda kui, nok mha kū³ lac,
 sakkarāj kā³, ac nhañ¹ dvaya,
 ekasuññā, kojā rok nhac,
 khyam³ lac khu khu, choñ ratu tvañ,
 ñve ū lui lui, chí³ nhañ cui saññ,
 prāsui māsa, chan³ tha tum rve¹,
 ta rak ne¹ tvañ, kyā³ mañ nām thak,
 phaṃ cak sūrin, mvan tañ¹ khyin tvañ,
 'oñ mrañ ce¹ cap, aprī³ sat saññ,
 koñ³ mrat sā thū³, cā yaññ kyū³.

Ovāda thū³ chumma cā prī³ ĩ. b(!)u di ā³ nhañ¹ praññ¹ cum pā ra lui ĩ. nibbāna-paccayo hotu.

For details see 236.

Ms.: 236.

402

Cod.Ms.Birm. 124. SuUB, Göttingen

Palm leaf. Foll. 29: ka-gu; first and last foll. are tied together with some blank leaves and contain some incomplete writings with pencil which make no sense. 48,8 × 5,8 cm. 39,2 × 4,7 cm. 8 lines. 2 punch holes. Good handwriting. Dated sakkarāj 1210 khu (1848 A.D.) satañkyvat la chan 3 rak cane ne le khyak tī akhyin tvañ. Donor written on fol. gī: takā Phuil Lha cā, koñ mhu nibbān chu; on fol. gu: takā Phuil Lha koñ mhu nibbān chu. Burmese. Prose.

Guṇ to² pvañ¹ (Guṇ to² bhvañ¹)

Beg. (fol. ka r): namo tassa ~. iti pi iminā ca kāraṇena, ī sui¹ arahatt[h]a mag ññāṇ phrañ¹ ta kyim ma lhaṃ, ta phaṃ ma phrac ce ya mū rve¹, akyvañ mai¹ phyak chaññ ap prī saññ ĩ aphrac kroñ¹ mahā kusuil ññāṇ mahaggut kusuil ññāṇ tui saññ pāy ap so kilesā kai suiv¹, akhuik atan myha sā ve saññ ma hup phai³ akhyañ khap sim kilesā tuiv mha laññ koñ, apoñ tui mha alvhan koñ cvā ve rā arap nhuik taññ to² mū saññ ĩ aphrac kroñ laññ koñ, thuiv kilesā taññ hū so ram sū tuiv¹ kuiv arahatta mag ññāṇ phrañ¹ pay phrat nhip cak phyak chí³ to² mū prī saññ ĩ aphrac kroñ¹ laññ koñ, rhac pā³ so arā tui nhuik ma si tat so moha hu chui ap so avijjā bhava nhuik tat tat so

lobha hu chui ap so taṅhā ī avijjā taṅhā tarā³ nhac pā phrañ¹ prī so bhuṃ to² laññ rhi
tha so,

End (fol. gī v): aluiv rhi rā samāpād abhiññāñ tuiv¹ kui kok rve¹ vañ cā to² mū so ā
phrañ lañ koñ, ī suiv ca so ā phrañ ale alā pru rve thuiv chuiv khai prī so tarā³ tuiv¹
uiv vañ cā³ chī kap to² mū tat sañ ñ aphrac kroñ lañ koñ, bhava sumpā³ tuiv¹ nhuik
khandhā tuiv¹ kuiv asac asac akyuiv ñ aphrac ā phrañ pru prañ tat svā³ tat so taṅhā
taññ hū so achit kuiv, arahatt[h]a mag tañ hū so kham tvañ phrañ¹ aku[m]n acañ thup
am to² mū tat saññ ñ aphrac kroñ lañ koñ, so bhagavā, saññ, bhagavā, bhagava(!)
maññ to² mū ñ. gum[n] to² prī prī.

*sakkarāj 1210 khu satañkyvat la chan 3 rak cane ne le khyak tī akhyin tvañ Gum[n] to²
pvañ kuiv re kū rve¹ prī sañ. akkharā ~. nibbānapaccayo hotu. pu di ā nhañ¹ prañ
cum[m] luiv bhā ñ. iminā pu[m]ññakammena, ī cā re ra so koñ mhu kroñ bhavā bhava,
bhava (...)*

The text deals with nine virtues of the Buddha. Texts of that kind are composed by
different authors and they can be found in printed collections called Bhurā³ rhi khi³.
The author of the present text is unknown.

403

Cod.Ms.Birm. 125. SuUB, Göttingen

Palm leaf. Foll. 35: to–dhe: first and last foll. are tied together with some blank leaves.
First and last foll. are damaged. 48 × 6.3 cm. 38 × 5.5 cm. 10 lines. 2 punch holes. Partially
gilded. Good handwriting. Title on title fol.: Paṭicasamuppād; marginal title on foll. taṃ–dhe:
Paṭicasamuppād. Dated sakkarāj 1219 khu (1857 A.D.) satañkyvat la chan³ 13 rak 4 hū³ ne¹
ñña ne 3 khyak tī³ kyo² 4 khyak ma tī³ mhi akhyim tvañ. Donor written at the end of the
colophon: Kui Nho, Ma Rvhe U tui¹ samī³ moñ nhaṃ koñ mhu. Former owner written on the
title fol.: Laypo² kyoñ³ cā; on the right margin of foll. dhe: Laybho² phun to² krī³ cā. chay
kyoñ³ pe (i.e. 10 lines ms. belonging to a monk from Laybho² monastery). Burmese (with Pāli
quotations). Prose (with some verses).

Mhat cu mhat puṃ

Beg. (fol. to v): namo tassa ~. kambhā ta sin alvan rhi so le³ sañkhye kāla pat lum³
dāna, sila, nikkhama, paññā, viriya, khantī, saccā, aditṭhā⟨na⟩, mettā, upekkhā hū so
chay pā³ so pāramī to² tui¹ kui ayut alat amrat ā³ phrañ¹ aprā³ sum³ chay ce¹ 'oñ
phrañ¹ choñ to² mū prī³ rve¹, Bhurā³ phrac to² mū ca a-ū³, lū nhañ¹ nat tui¹ kui ma
ho mi khañ rvhe nha lum³ to² phrañ¹ udān³ krū³ to² mū so tarā³ to² mrat sañ kā³ ī
sui¹ pe tañ.

aneḱajāti saṃsāraṃ sandhāvissaṃ anibbissaṃ
gahakāraḱagavesanto dukkhā jāti punapunnaṃ
gahakāraḱaditṭhosi punagehaṃ na g(!)āhasi
sabbā te phāsukā bhaggā gahakūtaṃ visañkhatam
visañkhāragatam cittaṃ taṅhānaṃ khayamajj⟨h⟩agā

aneg(!)ajā pāli. ī gāthā ñ adhibb(!)ay so² kā³, sumpā³ so bhava, le³ pā³ so paṭisandhe,
nā³ pā³ so khandhā, nā³ pā³ so gati, ta chay¹ rhac pā³ so āyatana,

End (fol. dhū v): ditṭhadhammavedaniyakam, upapaccavedaniyakam, aparāpariya-vedaniyakam hu acañ kui si sañ kā³, sac pañ kui lhañ³ rve¹, yañ³ phrā³ phrat prī³ sañ khandhā rhi khre se³ rve¹, sampatti vipatti nhañ¹ cap rve kam akyui³ pe³ ham mhā sac phrañ¹ sac rve athvañ³ aphok atuiñ³ athvā kai¹ suiv¹ phrac khye sañ mhat rve¹ kyui³ cā³ le. kammabheda arañ³ rhi sū lvay i. kam phrac sañ, ma po¹ nhañ¹. sañ atuiñ³ akusuil cit ta chai¹ nhac khu kui se se khyā khyā mhat. sati ra khā mha na ma yā³, na sā³, na smī³, na mre, na lay, na kun, na uccā, na nve, na rvhe, na kyvai, na nvā³, na avat, na asuñ³, na achoñ ka alhañ¹ lhañ kho² lā pe sañ ma hut. nan tui¹ rhac khu ta yok, chū lay pe³ khre sañ. niṭṭhitam, prī³ prī.

sakkarāj 1219 khu satañkyvat la chan³ 13 rak 4 hū³ ne¹ ñña ne 3 khyak tī³ kyo² 4 khyak ma tī³ mhi akhyim tvañ lañ koñ³ Satipathān ca so Mhat cu mhat puñ tui¹ kui re³ kū³ rve¹ prī³ 'oñ mrañ sañ. Kui Nho Ma Rvhe U tui smī³ moñ nham koñ mhu nibbān chu. pu di ā nhañ pañ cum lui pā i.

Though this ms. bears the marginal title Paṭṭicasamuppāda, it deals not only with that item, but contains also explanations and notes on other subjects, e.g. the Four Noble Truths, Anekajāti gāthā (the first utterance of the Buddha after his enlightenment), sampatti, vipatti, kamma, paṭṭhāna etc. The author is unknown.

404

Cod.Ms.Birm. 126. SuUB, Göttingen

Palm leaf. Foll. 59: ka–ṭhe (incomplete); one blank leaf; foll. kū, khū–kho, gha–ghi, gho–gham, ca–ci, ce–cā³, cha–ññi, ññe–ṭhi are missing; the text does not end in fol. ṭhe. 47,7 × 5,7 cm. 37,4 × 4,5 cm. 9 lines. 2 punch holes. Partially gilded. Good handwriting. Marginal title on fol. ka: Ativicitra desanā; on the remaining foll.: Ativicitrā. No date. Former owner written on the title fol.: Ū³ Vimalacāra[a]. Burmese with Pāli quotations. Prose with some verses.

Rhañ Guṇadhaja: **Ativicitra desanā**

Beg. (fol. ka v): namo tassa ~. ratanattayaṃ ahaṃ vandāmi. jinasāsanam cira⟨m⟩ titthatu saddhammo. jeyyatu sabbamaṅgalaṃ.

Buddham dhammañ ca saṃghaṃ ca ādarena namāmaṃ
namā(!)kāraṃ yaṃ nubhāvena paccakkhena byādimutto
manorat⟨h⟩o pūro(!)tu me

Buddhañ ca, araham aca Bhagavā achuñ³ rhi so kui³ pā³ so guṇ to² nhañ¹ praññ¹ cum to² mū so mrat cvā Bhurā³ kui laññ koñ³, dhammañ ca, mag le³ tan phui le³ tan nibbān pariyatti taññ hū so chay pā³ so tarā³ to² mrat kui laññ koñ³, saṃghaṃ ca, maggaṭhān le³ rok phalaṭhān le³ rok hu chui ap so rhac rok so paramatthasaṃghā ariyā mrat kui laññ koñ³, ādarena, rui se sa phrañ¹, aham, saññ, namāmi, i namā(!)-kārañnubhāvena, rhi khui³ ra so koñ³ mhu ānubho phrañ¹, paccakkhena, mrak mhok phrac so kr[u] ⟨a⟩m³ pru caññ akhuik nhuik laññ koñ³, vā, sabbaññuta ññ i aphrac sui¹ ⟨ma⟩ rok se sa myha. puthujān paccakkhabhava nhuik laññ koñ³, byādi, kui³ chay khyok pā³ so anā tuiv¹ saññ, mutto, arhañ Bāgūla³ mather kai¹ sui¹ kañ³ lvat saññ phrac rve¹, manoratho, nha luṃ i alui saññ, vā, toñ ta so chu atuiñ³, pūretu[m], praññ¹ ce sa taññ.

Kambhojarath(!)e nisinno Varo na(!)mo puggalo me
 antevāsiko Satt(!)amo yācito dhammakathiko
 desito catugambhīraṃ Ativicitradesanaṃ
 gandh(!)aṃ racissāmi ti

Kambhojarat(!)e, Kambhoja tuiñ nhuik, nisinno, ne so, Varo na(!)mo, Vara amaññ
 rhi so, puggalo, dhammakathika pugguil i, antevāsiko, antevāsika ta prañ¹ phrac so,
 Saddhammo, Saddhamma mañ so rahan saññ, me, ña ā³, vā, Guṇadhaja amaññ rhi so
 rahan ā³, yācito, toñ pan ap saññ phrac rve¹, dhammakathiko, dhammakathika
 pugguil tuiv¹ i, desito, ho pro ce khrañ ñhā, catugambhīraṃ, le³ pā³ so nak nai khrañ
 rhi so, Ativicitradesanaṃ, alvaṃ chan kray evā so cakā³ rhi so, gandh(!)aṃ, kyam³
 kui, me, ā³, vā, Guṇadhaja ā³, somanassa ññāṇasampayutte, somanassa ññāṇ nhañ¹
 rhaññ so ā³ phrañ¹, iti, suiv¹, racissāmi, cī rañ pe aṃ¹. ī sui¹ chui ap so gāthā saññ
 rhac luṃ phvai phrac so patthyāvatta gāthā khyaññ taññ.

Sunāparaṃ Tampadīpe t̥hitena Amarapūraṃ
 dakkhiṇadise kantāro dve atitā gihiva(!)cā
 Thilabhūme mātāpīte t̥hāne bhumme viharanto
 nānā ññāṇapāramīyo pūretvā anāgataṃ
 Buddho hessaṃ tipitakaṃ desento paṭṭhāyamāno^b
 Guṇadhajo saṃmano^c ti Saddhammo nāme(!) yācito
 pure cintā <dhammā> mayā atulasiliṭṭhaṃ pītiṃ
 <dhammakathikapuggalaṃ> gañṭho^d kathessāmi mama

Sunāparaṃ Taṃ(!)padīpe, Sunāparaṃ Taṃ(!)padīpa tuiñ arat nhuik, t̥hite, tañ so,
 Amarapūranāme, Amarapūra amaññ rhi so mañ³ ne prañ kri³ i, dakkhinadise, toñ
 arap nhuik, gandhāro^e, kha ri³ saññ, dve atitā, nhac soñ³ alvaṃ rhi i hu, gīhivācā, lū
 tui¹ cakā³ kho² vo² so, Thilabhumme, Thī³lhuin mre nhuik, mātāpīte, ami apha tui¹
 i, t̥hāne, t̥hāna phrac so, bhumme, nay mre nhuik, vahāranto^f, ne to² mū lyak,
 nānāññāṇapāramīyo, athū³ thū³ so ññāṇ paramī tuiv¹ kui, pūretvā, phraññ¹ rve¹,
 anāgataṃ, noñ so akhā nhuik, Buddho, saññ, hessa, phrac saññ rhi so², tipitakaṃ,
 sumpā³ so pītakat tui¹ laññ koñ³, vā, dhammacakrā tarā³ to² mrat kui laññ koñ³,
 desento, ho aṃ¹ so ñhā, paṭṭhāyamāno, ton ta so, vā, chu toñ lyak ne so, Guṇadhajo,
 Guṇadhaja amaññ rhi so, samaṇo, kui, iti, suiv, Saddhammo nāmo, Saddhamma
 amaññ rhi so rahan saññ, yācito, toñ paṃ ap saññ phrac rve¹, mayā, saññ, pure cintā
 dhammā, rhe³ kyam³ hoñ rhi so tarā³ kui, atulasiliṭṭhaṃ, atu ma rhi pre prac so,
 dhammakathikapuggalaṃ, tarā³ ho so pugguil tui¹ i, pītiṃ, nhac sak ce khrañ ñhā,
 gandh(!)o, Ativicitra desanā maññ so kyam³ kui, mama, ā³, kathessāmi, chui pe la
 aṃ¹. rhac luṃ phvai phrac so pat(h)yā gāthā khyaññ taññ.

dhammakathika pugguil tuiv¹ ā³ kuiy tvañ³ nhuik nha luṃ³ thā³ rā so akroñ³ tarā³
 ñā³ pā³ kui laññ³ si ap mhat ap so kroñ¹ rhe³ ū³ evā si ce khrañ ñha ññi to² Ānandā
 kui Bhurā³ sakhañ ho pro khai¹ so tarā³ kui pra pe aṃ¹. Ānanda, na sukaraṃ
 paresaṃ dhammaṃ desetum paresaṃ Ānanda, na dhammadesentena pañcadhamme
 ajjhataṃ upaṭṭhapetvā paresaṃ dhammo desetudhammo. katame pañca; anupubbi-
 kathaṃ kathessāmi ti paresaṃ dhammo desetabbo.

End (fol. the v): khyam sā sukha amata kui alui rhi kun so amrui³ koñ³ sā³ tui¹ saññ,
 avijjā nhañ¹ tanhā mūla amrac ma saññ ma kyvat sa myha saññ kāla pat luṃ ma
 chum³ ma khrañ³ aphaṃ ta lai lai paṭi[s]sandhe ne ra khrañ³, aphaṃ ta lai lai tui ra

khrañ³, aphaṃ ta lai lai nā ra khrañ, aphaṃ ta lai lai se ra khrañ, kambhā achak chak nim¹ tuṃ mrañ¹ tuṃ mrat tuṃ, ta muṃ mvhā³ mvhā³ khyā³ rahat kai¹ sui¹ krañ laññ svā³ lā rok kya ra khre saññ hū rve¹ saṃvega tarā³ nhac luṃ³ thā³ rā kun saññ. lokūpamā³ ā³ phrañ¹ puṃ chui saññ rhi so² kā³ khap sim so nvay myak sac pañ apoñ³ tui¹ saññ pathavī mre nhuik taññ ÿ. Bhurā³ sakhañ sāsanā to² nhuik laññ³ vaṭṭa dukkha avijjā tañhā mūla taññ³ hū so aphaṃ saññ pathavī mre nhañ¹ tū so khandhā ñā³ pā³ nhuik tvay kun ÿ. avijjā nhañ¹ tañhā mūla amrac saññ khandhā ñā³ pā³ tui¹ nhuik abhay sui¹ tvay le kun sa naññ³ hū mū kā³, anicca dukkha anatta phrac (...)

The text is a sermon which is used by a so-called dhammakathika (preacher). Information about the author Rhañ Guṇadhaja is found in the introduction of the text. He was a native of Thī³lhuin, a place in the south of Amarapura. He wrote this text on the request of Rhañ Saddhamma, a disciple of the dhammakathika Rhañ Vara who lived in Kambhoja (in the Shan states). The last portion of the text is missing. In Ganthav 82 a monk named Rhañ Guṇadhaja is mentioned but his native place is in Laykuin³ district. In the available reference works no information on the author can be found.

^a Bākula^c samāno^e kantāro^b patthayamāno^d gantho^f viharanto

405

Cod.Ms.Birm. 25. SuUB, Göttingen

Palm leaf. Wooden covers (bottom cover has gilded edges). Foll. 30: jhai–jhaṃ. ññi, ññī, ññai, ññā³, ṭā–tu, ṭe–ṭā³, ṭha–ṭhai, ḍi: [Tarā³ cā]; and a fragment of 3 foll. without pagination containing the nissaya of the Mahāpadānasutta^a of the Dīghanikāya (PTS ed. II, p. 17 line 13 to p. 23 line 11). 48,2 × 6 cm. 38,5 × 5,4 cm. 10 lines. 2 punch holes. Partially gilded. Good handwriting. The top wooden cover bears the wrong title Saṅgrui gaṇḍi. No date. Former owner noted on the bottom wooden cover: Sacchin tuik. thut re 50, i.e. bundle no. 50, belonging to Sacchin monastery. Burmese with Pāli quotations. Prose.

[Tarā³ cā]

Beg. (fol. jhai r line 1): ...mve so paññā to² phrañ¹ myo² tve³ prī³ lyhañ, nuiñ re sui¹ rok lattan¹ so Kaliñkarāj mañ³ kui rhuṃ ce rve¹, rhun³ khrañ³ sui¹ rok lattan¹ so mi mi arhañ assaka 'oñ ce nuiñ so arhañ Sāriputtarā aloñ³ Nandisena amat cac sū krī³ kai¹ sui¹ laññ³ koñ³, suṃ chai¹ nhac prañ toñ so kye³ micchā apoñ³ tui¹ kui 'oñ kroñ³ upade 'oñ mre arap sui¹ si so Sihuiñ kyvan³ Vihāradevī mi bhurā³, sū ta pā³ tui¹ ÿ arhut athve³ amyhe³ arhak kui lyhap ta pyak khan¹ myha pre chui phrat tok aprī³ rok 'oñ cī rañ nuiñ so tañkhañuppatti ñāñ nhañ¹ prañ¹ cuṃ so Jambūtip kyvan³ Jalākadevī mi bhurā³ kai¹ sui¹ laññ³ koñ³,

End (fol. ḍi v line 8): Sūjampati bhun rhi thañ rhā³ sikrā³ mañ³ tui¹ sañ lañ koñ³, se khrañ sabho dhammatā ma lvan nuiñ so kroñ¹ kaṃ chuṃ phrat khrañ³ nhañ¹ nat sak tui¹ tan ce lyak proñ³ rve¹ cañ lañ se khrañ³ sabho sui¹ rok kra kun sañ. sabbabhuṃ hū rve¹ kho² vo² samut prañhāñ³ ap so lak pan³ pok khat kā cakravaḷā ta thoñ nhañ¹ myha ratanā mui³ kui rvā kyui³ ce lyak cakra ratanā ca so ratanā khunhac

pā³ nhañ¹ ta kva cakravaḷā samuddarā le³ cañ lyhañ apuiñ³ akhyā³ rhi so kyvan³ kri³ le³ svay kyvan ñay nhac thoñ tui¹ kui (...)

The ms. contains religious instructions. The author is unknown.

Mss.: cf. 246, 406, 408, 409, 411, 415–417, 429; for mss. in other catalogues see 246.

^a Beg.: khap sim so akhrañ arā tuiv¹ phrañ¹ praññ kun so, cakkāni, cak tui¹ saññ, jātāni, i. deva, kri³, ayam pi, laññ³, imassa Kummārassa, i, heṭṭhāpād(!)ale, 'ok khre bha vā³ aprañ nhuik akan ta thoñ rhi kun so, – End: deva, kri³, tvañ ca, koñ³, mayañ ca, koñ³, sabbe, khap sim kun so sū tuiv¹ saññ, jarādhammo(!), 'uiv khrañ sabho rhi kun i. jarā, kui, anatitā, ma Ivan nuiñ kun saññ, amhā, phrac kun i. iti, v, āroceti, i (...)

406

Cod.Ms.Birm. 127. SuUB, Göttingen

Palm leaf. Foll. 32: ka-gū; khū has two foll. but the text is not doubled; one fol. ghā³ with 3 lines of patthanā of another unknown text. 49 × 7 cm. 36,6 × 6,3 cm. 12 lines. 2 punch holes. Good handwriting. Title on the reverse of fol. gū with pencil: Tarā³ cā. Dated sakkarāj 123 (the date is incomplete). Burmese with Pāli quotations. Prose.

Tarā³ cā

Beg. (fol. ka v): namo tassa ~. sāsane natthi kulaputtānaṃ patiṭṭhāyaṃ vinā ānisaṃ sapaṇicchedaṃ tassa sīlassa ko vade, hū rve¹ ho to² mū saññ. sāsane, sāsana to² nhuik, kulaputtānaṃ, amru³ sā³ tui¹ ā³, yaṃ sīlaṃ, akrañ sīla kui, vinā, kañ rve¹, patiṭṭhā nāma, chok taññ rā mañ sañ, natthi, ma rhi. tassa sīlassa, thui sīla i, ānisaṃsa paṇicchedaṃ, akyui³ cak i apuiñ akhyā³ kui, ko, abhay sū saññ, vade, i myha i rve¹ so cañ cim khyam³ sā kui sā kham cā³ ra i hu re tvak khrañ³ ñhā ma tat nhuin.

End (fol. gu v): eko puggalo bhikkhave tathāgato ca so ekanipāt Aṅguttuir a pāli to², thui pāli to² i aphvañ¹ aṭṭhakathā ṭikā, Itivuttaka pāli aṭṭhakathā, Apādān aṭṭhakathā ca so myā³ cvā so kyam³ tui¹ nhuik lā i. thui sui¹ lā sañ nhañ¹ aññi Dīpaṅkarā mrat cvā Bhurā³ i khye to² rañ nhuik mahābhinihāra kui pru sañ mha ca rve¹ anāgāmi phuil kui myak mhok pru rve¹ arahattamag i rhe¹, vodān cit tuiñ 'oñ uppajjamāna arahattamaggacittakkhana samaṅgī kui uppajjati arahattamaggānantara phuil mha ca rve¹, pacchima cit tuiñ 'oñ khandāpañcaka sanda to² kui uppanna sajjīva hu chui ap so kuiy to² thañ rhā³, thui mha saññ, mahābodhimañḍuiñ nhuik dhātuparinibbān caṃ saññ tuiñ 'oñ, uppanna nijīva Bhurā³ hu rve¹ ekaṃ chat chat mhat si ap i. khiṇāsava saṃghā to² tui¹ nhuik laññ³, i nañ³ tū mi mi tui¹ i hetu sambhāra ka ca rve¹, uppajjamāna, uppajjati, uppanna tui¹ kui si ap i. i kā tarā³ cā prī i. nibbānapaccayo hotu.

sakkarāj 123.

The ms. contains religious instructions. The author is unknown and the date is incomplete (1203 B.E./1841 A.D. or 1230 B.E./1868 A.D.).

Mss.: cf. 246, 405, 408, 409, 411, 415–417, 429; for mss. in other catalogues see 246.

407

Cod.Ms.Birm. 128. SuUB, Göttingen

Palm leaf. Foll. 35; foll. 30, bearing two series of foliation: gho nū-ghā³ no, nā naṃ, nī pa-nū pi, cai phu-co phū, cā³ pho-cho bū, chaṃ bai-jī bhā, jū bhī-jo bhe (incomplete, the foll. na no², nī nā, ñe pī-ce phī, co² phe-caṃ phai, cho² be, ju bhī are missing; baṃ is omitted, but the parallel foliation is correct). 5 foll. do not belong to the bundle: 1 title fol. being 6 mm shorter bears the title Sut caṃ, vibhat svay; 1 fol. ṇa with 10 lines is 4 mm shorter (verso l. 1-2; ālavaka bhī lū); 3 foll.: go (verso l. 4: cintitaṃ sattasaṅkhyeyam. navasaṅkhyeyavācakam.), dhū (verso l. 9: ī sui ci[ñ]īcamāṇa j), dhā³ (verso l. 9: ī dīpadāna nat samī³ j), with 9 lines, are 2 mm longer. Foll. gho nū, ghaṃ nai, ghā³ no, nā naṃ, nī pa, chai bu-cho bū, chaṃ bai-chā³ bo, jai bhū-jo bhe are damaged. 50,6 × 6,3 cm. 41,5–42,3 × 5,9 cm. 10 lines. 2 punch holes. Partially gilded. Good handwriting. Marginal notes: catuttha tvai on fol. nī pa v, p[ya]ñ[ñ]cama tvai on fol. cha pho². No date. Burmese (with Pāli quotations and verses interspersed). Prose.

Rhañ Tipetākālānkāra: Anumodanā

Beg.: (fol. gho r): suṃ khrañ³ lañ koñ, uput chok tañ khrañ lañ koñ, ī suṃ pā so kusuil tui j akyui sā lyhañ tañ hu si to² mū sa tañ. ī arā nhuik Mahāsudassana mañ krī j rhe koñ mhu kuī si ap j. mañ krī kā³ rhe so akhā nhuik asañ alā amyuiiv nhuik phrac le j.

Here the last lines of fol. jo/bhe are quoted:

End (fol. jo/bhe v): bhātari ca, nha ma krī nhuik lañ koñ. iti, suiv¹, jatesu, thui pujā ra pādakkhineyya pugguil tui nhuik, dānena ca, alhū pe³ saphrañ¹ laññ koñ, sīlena ca, sīla chok tañ saphrañ¹ lañ koñ. saṃyamaṇa ca, coñ cañ mrac thā saphrañ¹ lañ koñ. dammena ca, yañ khre saphrañ¹ lañ koñ, nidhī, koñ mhu tañ hū so rvhe bhui uccā ratanā, sunihito, koñ cvā sui mhī mrut thā ap sañ, hoti, j. sunihito, koñ cvā sui mhī mrut thā ap so, eso nidhī, (...)

The fragmentary ms. contains the 4th and 5th chapter of Vihāra(!)numodanā (fol. cha r line 6), another 5 texts of the same kind (fol. cho r line 10: pañcānumodanakathā niṭṭhitā), and continues with similar texts. About the author, Rhañ Tipetākālānkāra^a of a Rvhe kyoñ³ (Rvhe monastery, fol. cha r line 5), no further information is available to us.

Mss.: GL 61; Pol 5528.

^a nissaya: Tipitākālānkāra.

408

Cod.Ms.Birm. 129. SuUB, Göttingen

Palm leaf. Foll. 33: ka-ge; complete; one title leaf; one fol. is of 2,5 cm breadth containing a medicinal recipe in two lines. The edges of foll. ka-kī are broken. 51,5 × 6,6 cm. 41,8 × 5 cm. 10 lines. 2 punch holes. Good handwriting. Title on the title leaf with pencil: Tarā³ cā; title on the title fol.: Tarā³ cā. Some corrections on foll. ka and kī. Dated sakkarāj 1222 khu (1860 A.D.) to²salañ la prañ¹ kyo² 6 rak tvañ. Former owner noted on the right margin of fol. kū: Toñcvan pugguil Ū Guṇa cā. Burmese with Pāli quotations. Prose.

Tarā³ cā

Beg. (fol. ka v): namo tassa ~. sāra kat maṇḍa kaṭ, vara kat, sāramaṇḍa kat, bhadda kaṭ ā³ phrañ¹ ñā³ bhā³ so kat kambhā tuiv¹ tvañ, sāramaṇḍa kat nhuik Dībhaṅgarā^a mrat cvā Bhurā³ rvhe cak to² yañ³ ka bhañ veneyya tuiv¹ i nhac mvañ³ han kuiv mrañ to² mū rve¹, rañ sve³ to² Y(!)āhulā nhañ¹ ma khyā³ ma nā³ sa nā³ cuṃ mag to² mū sa phrañ¹ lak to² suiv¹ rok chai chai so nibbān kuiv khvā khyan cvañ¹ lvhat to² mū khai brī lyhañ,

End (fol. ge v): thui¹ kroñ¹ limmā kuṃ so alhū rhañ paññā rhi tuiv¹ saññ lyhañ vam³ mrok cvā cetanā saddhā tarā kuiv sā [kui sā] thak saṃ ce lyhak [kya kuṃ lyhak rve¹] aluṃ cuṃ pra tat so akyuiv³ cī³ pvā³ kuiv Bhurā³ rhañ tuiv i dhammatā sañ ta chaṃ khyaññ atvak myha rvañ kvak rve¹ ho to² mū saññ ma rhi khre ya kā khaṃ cam cā ya maññ kui laññ ruṃ kyaññ sa phrañ¹ sañ¹ tañ¹ koñ³ mvaṃ cvā nhac luṃ thā³ rve¹ kyui³ cā³ ā thup kuṃ yā saññ. i sui¹ lyhañ alvan ta rā kyā³ nā ra khai so abhidhammā desanā suttaṃ desanā nhac pā³ kui krā³ nā ya so dhammasavana kusuil cetanā, la, chu toñ kuṃ yā saññ.

sakkarāj 1222 khu to² salañ la prañ¹ kyo² 6 rak tvañ ye kū rve¹ pri pri cuṃ pri. ye³ kū ya so cetanā sañ pu di ā nhañ prañ cuṃ pā i.

The text deals with religious instructions of an unknown author.

Mss.: cf. 246, 405, 406, 409, 411, 415-417, 429; for mss. in other catalogues see 246.

^a Dīpaṅkarā

409

Cod.Ms.Birm. 130. SuUB, Göttingen

Palm leaf. Foll. 42: ka-gho; foll. khā, khu and khū are missing. The edges of foll. ka-ki, kho² and gho are broken. 52 × 6,9 cm. 41,8 × 6,2 cm. 11 lines. 2 punch holes. Good handwriting. Sub-titles of the contents are noted on the left margins: foll. ko and kā³: re kaṃ akyui³; fol. ko²: sañkan³ akyui³; fol. khi: mettā akyui³; fol. khe: tarā³ kye³ jū³ kui 'ok me¹ khrāñ³; fol. khai: saddadāna; fol. khā³: Pañcapāpī^a; fol. gi: kathin; fol. gu: parit akyui³; fol. go²: chvam akyui. Some corrections on foll. ko², kha, khe ge and gā³. Dated sakkarāj 1216 khu (1854 A.D.) nat to² la chan le rak buddhahu ne¹. Burmese with Pāli quotations. Prose.

Tarā³ cā

Beg. (fol. ka v): namo tassa ~. ananto guṇo etassā ti anantaguṇā hū so vacanattha nhañ¹ aññi i sui¹ so loka nhuik athū³ thū³ so sila samādhi aca rhi so guṇ phrañ¹ mrat kuṃ so lokī sū to² koñ tuiv i guṇ sañ rhi i. thui thak kā³ aggasāvaka mahāsāvaka aca rhi so lokuttarā sū to² koñ tui¹ i sila samādhi aca rhi so guṇ sañ mrat i. thui thak kā³ paccekabuddhā Bhurā³ ñai³ tuiv i guṇ sañ mrat i. thui thak kā³ acinteyya mrat cvā Bhurā³ i guṇ to² sañ achum ma rhi mrat to² mū i.

End (fol. gho r): pan koñ naṃ¹ sā koñ³ kui ma lim kyaṃ so sū sañ anaṃ¹ ma mve³ khye. pan³ koñ³ naṃ¹ sā koñ³ kui lim kyaṃ mha anaṃ¹ mvhe³ sa khai¹ sui¹, tarā³

koñ³ kui ma le¹ lā so sū sañ paññā satañ³ ma rhi. le¹ kyak so sū mha sā lyhañ paññā satañ³ koñ³ rhi sañ. ī sui¹ o to² mū sañ kui krañ ññui le mrat cvā paññā phrañ¹ nhac lum³ svañ³ rve¹ koñ³ mrat khrañ kui alui rhi so sū tui¹ sañ ayū phron¹ phron¹ con¹ rhok thim³ sim³ kun rā sañ. ta pud.

sakkarāj 1216 khu nat to² la chan le rak buddhahū ne kui pri³ prañ¹ cum ḷ. nibbāna-paccayo hotu.

This is a text of religious instructions for the lay people about mettā, paritta, kathina, different kinds of dāna etc. The author is unknown.

Mss.: cf. 246, 405, 406, 408, 411, 415–417, 429; for mss. in other catalogues see 246.

^a Pañcapāpā, see Ja V 440 ff.

410

Cod.Ms.Birm. 131. SuUB, Göttingen

Palm leaf. Foll. 26: khu–chu and one last fol. without pagination; 2 blank leaves; foll. khū–gha. ghi, ghu–ghai, gho²–ñi, nu, ñai–ño², ñā³, ci, cā³ are missing. The last fol. is broken on the left side. 51 × 5,7 cm. 41,5 × 5 cm. 8 lines. 2 punch holes. Red painted. Good handwriting. No date. Burmese with Pāli quotations. Prose.

[Text of the Ame³ to² phre type.]

The text deals with questions and answers on various topics. We quote here not only the beginning and end of the whole ms. but also the questions in full as found in the text.

Beg. (fol. khu r): gaṇaṇaṃ, re tvak khrañ phrañ¹, anantā, atuiñ ma si kun. cā sañ so arhañ tuiv¹ saññ ñarañ cakā cañ suiv rok lat so² nha lum thit lan¹ kuṃ ra kā sañ so cā kuiv thā pac rve¹ bhāvanā mū rve¹ ne rā pā tuiñ 'oñ so rhañ tuiv¹ saññ ma re tvak nhuiñ prī. evaṃ munindo sayam eva disvā 'nekassa sattassa hit[v]ānukampi taṃ desitaṃ dhammavaraṃ disvā upenti dhammassa karonti puññaṃ.

[Question 1] (fol. ñī r line 3): ñāṇ to² sañ lañ pu di ā sā ma hut lo; anāgataṃsa ñāṇ aca rhi sañ mhā, rhe¹ tuiv nok tuiv suiv luik rve¹ kyañ¹ to² mū sañ kuiv sā chuiv sañ phrac mañ lo.

[Question 2] (fol. cā r line 5): kusuil koñ mhu akyuiv kuiv ho to² mū rā nhuik sakrā mañ ahrac sañ akrim mrā³ cvā khaṃ ca ra sañ chuiv rā nhuik, sakrā³ mañ cakrā mañ ahrac mha cu te¹ lyhañ thuiv akrim ma ce¹ ma khañ thap kā thap kā lañ phrac sañ lo. ayut alat ā³ phrañ¹ phrac tuṃ, sakrā³ mañ tuiv phrac tuṃ lañ phrac sañ lo.

[Question 3] (fol. ci r line 4): padesaraj ekaraj chuiv rā nhuik akhyuiv¹ charā tuiv ka lañ yūjanā 2 rā, yūjanā 3 rā kuiv acuiv ra khañ kuiv padesarāj, ta kyvan lum kuiv acuiv ra khañ kuiv ekaraj chuiv sañ; akhyuiv charā tuiv ka lañ ta kyvan lum diparaj, yūjanā khvai kuiv ekarāj, ta mruiv ta pra kuiv acuiv ra khañ kuiv padesaraj chuiv sañ min¹ to² mū kra sañ; ho to² mū so pāḷi to² sañ sañ arā myā³ mhā athañ arhā³ rhi pe rā sañ.

[Question 4] (fol. cu r line 8): bhun taṃ khuiv āṇubho² krak sare chuiv rā nhuik, bhun kā³ abhay sañ, taṃ khui kā abhay kuiv chui sañ, asī³ asī³ cī min¹ to² mū pā.

[Question 5] (fol. cai r line 4): Ālavī prañ kuiv acuiv ra so mañ sañ sa mañ sā³ cā³ khyañ rve¹ sa mañ kuiv luik rā tvañ Ālavaka bhilū³ pimhān sac pañ suiv vañ mi rve¹ bhilū³ cā³ puin le so kroñ¹ ne tuiñ kui cā³ pe ra sañ. Ālavaka bhilū³ tuiv sañ nat bhilū³ phrac rve¹ apraññ prañ thoñ kuiv pañ lhañ¹ svā³ cā³ nuiñ lyak pimhān suiv rok mha cañ³ tvañ³ tvañ sā cā³ van¹ sañ kā abhai¹ kroñ¹ nañ.

[Question 6] (fol. co² r line 5): jāneyya nhañ¹ ājāneñ sañ tū kra mañ ma tū kra mañ kuiv min to² mū pā, rahantā sā jānañyya phrac mañ kuiv lañ min to² mū pā.

[Question 7] (fol. cha r line 8): nā³ rā nā³ chay jāt kuiv ho to² mū rā tvañ mañ suiv kyañ¹ mi rve chañ mrañ kyvai nvā³ nagā³ gaḷuṃ vam pai hañsā kinnarā kinnarī aca rhi sañ phrac kroñ kuiv kyam kan rhi lyhañ attahita parahita akyuiv³ cī³ pvā³ mhat sā³ ra 'oñ cā coñ phvai¹ rve¹ akuṃ re³ tañ pā mañ.

[Question 8] (fol. chā r line 8): nāṇ paññā saddā sañ tū mañ ma thañ pañ phrac mañ min¹ to² mū pā.

[Question 9] (fol. chā v line 7): paramattha tarā³ to² nhuik asak hū rve¹ ma rhi, cit cetasit acu myha sā hu ho to² mū sañ. paññat ā³ phrañ¹ asak viññāṇ chuiv sañ. asak kā³ bhay, viññāṇ kā³ bhay kuiv chuiv sa naññ³.

[Question 10] (fol. chi v line 5): saññā kā³ abhay kuiv chuiv sañ, abhay myha akhvai kuiv chuiv sañ, saññī kā abhay sui si khyañ kuiv chuiv sañ min¹ to² mū pā.

[Question 11] (fol. chī r line 4): kaṃ kattā chuiv rā nhuik kaṃ kā³ bhay, kattā kā bhay kuiv min¹ to² mū pā.

[Question 12] (fol. chī r line 8): sañkhāra tarā le³ pā³ tuiv tvañ utu hū rve¹ kyan kan khyā³ akhyā³ rhi se³ sañ min to² mū kra sañ kuiv lañ si sā 'oñ min to² mū pā.

The answer to question 12 ends in fol. chū r line 7. The last question is incomplete because of the damages on the folio.

End (fol. without foliation v): nat tuiv lañ cañ cim kuiv kā³ lū mañ tuiv sañ ma ra kuṃ rā. ra kuṃ mrai lañ ma hut kuṃ. mantāt mañ ta pā³ sā lyhañ ta khyā cakrā mañ tuiv thak lvaṃ so koñ so akhvañ¹ kuiv ra le j. lvhan so bhun tan khui³ krī³ mrat so koñ mhu kroñ¹ thuiv mañ cī³ so ratanā cī kuiv re cañ phran rve¹ tak lyhañ aluiv rhi so atuiñ Catumahāraj Tāvatiñsā ta vak kuiv puin prī.

The text deals with the questions put up by a layman and the answers given by a monk. The names of layman and monk are not mentioned. The text is incomplete but the context clearly shows that it is a kind of Ame³ to² phre, i.e. questions and answers on Buddhism, Buddhist and literary terminology, such as the definition of padesarājā and ekarājā, jāneyya and ājāneyya, nāṇa and paññā, saññā and saññī etc.

broken. 48,2 × 5,5 cm. 40 × 4,7 cm. 8 lines. 2 punch holes. Partially gilded. Good handwriting; the letters on foll. ghi-nā³ are small, the letters on the other foll. are big. On the title fol. is written: chathama tvai phrac pā saññ, i.e. the sixth chapter. No date. Burmese with Pāli quotations. Prose.

[Tarā³ cā]

Beg. (fol. ghi r): pakkhaya tarā³ ratanā mrat tui¹ ṛ tañ rā phrac saññ. mahāsamudd[h]arā saññ mrañ¹ cvā tā rhañ tañ so kroñ¹ ṇaṃ so sabho tarā³ ta pā³ sā rhi saññ; thui atū Bhurā³ sakhañ sāsanā to² saññ arahatt[h]a phuīl nibbān hū so vimuttirasa ta pā³ sā rhi saññ.

Here the last lines of fol. yaṃ are quoted:

End (fol. yaṃ v): Bhurā³ sakhañ aloñ to² kye³ mañ³ so² ta mū kā³ sant[h]uṭhī santosa samlekha nhañ¹ praññ¹ cuṃ sa phrañ¹ laññ koñ, re sa phan³ pañ ṛ guṇ kye³ jū³ kui 'ok me¹ sa phrañ¹ lañ koñ, ṇā saññ kā³ ṛ re sa phan ṇut mre ka po² sa myha ta khyā³ ta pā³ arap sui¹ ma proñ pī hu dhiṭhān saccā phrañ achve aroñ phrac rve¹ amhuṃ thoñ thoñ tha le pī so re sa phan ṇut kui cā³ lyak Gaṅgā mraç re kui sā nhac sak vam mrok sok rve¹ ne le saññ. kāla mrañ¹ rhaññ la (...)

Incomplete text of religious instructions. The author is unknown.

Mss.: cf. 246, 405, 406, 408, 409, 415–417, 429; for mss. in other catalogues see 246.

412

Cod.Ms.Birm. 133. SuUB, Göttingen

Palm leaf. Foll. 39: ka-gā, gu-gā³, khi-khū, ghū; incomplete ms.; the foliation is not in serial order and many foll. are missing; the text of fol. gā is continued on fol. gu; fol. gaṃ is not connected with fol. gā³; the text of fol. ghū has no end. The edges of foll. ka, ga, gā and ghū are broken. 50 × 5,8 cm. 40 × 4,7 cm. 8 lines. 2 punch holes. Good handwriting. Title on the title fol.: Sucitra; marginal title: Sucitra tarā³ cā. No date. Burmese with Pāli quotations. Prose.

Sucitra tarā³ cā

Beg. (fol. ka v): namo tassa ~. 'ok paṭhama puiñ ka pra khai pī so pāṭh nhañ chak rve¹ ho raṃ taṃ tā akyuiv kuiv re luik ui aṃ. ṇā tuiv Bhurā³ sakhañ saññ Sāvatti praññ Jetavan kroñ to² nhuik ne to² mū so akhā Sāvatti praññ sā³ dār(!)akā ta yok saññ,

End (fol. ghū r): adhippāy kā³ saṃsarā bhe kuiv myho² tve thok rhu le rhi so paññā rhi sū to² koñ apon tuiv khap sim so Bhurā³ paccekabuddhā sāvaka ca so ariyā apon sū to² koñ tuiv saññ, dānaṃ va ādi aṃ katvā, dānaṃ va, alhū pe khrañ dānapāramī kuiv sā lyhañ, ādikam katvā, aca pru rve¹ hū so pāṭh desanā lā saññ nhañ aññi dānapāramī kuiv sā lyhañ (...)

Incomplete ms. dealing with religious instructions. From fol. ka to fol. kī the text is identical with that of the printed edition Sucitra desanā Mrañ³mū lak sac tarā³ cā,

Rankun: Ratanāsīri press n.d., pp. 137–141. The remaining part differs from that of the printed edition. The author is unknown.

413

Cod.Ms.Birm. 134. SuUB, Göttingen

Palm leaf. Foll. 29: ñu–cho. The edges of fol. ñu are broken. 51,3 × 7 cm. 40 × 5,5 cm. 10 lines. 2 punch holes. Good handwriting. Title on the reverse of fol. cho with pencil: Vatthu tarā³ cā. Dated sakkarāj 1235 khu (1873 A.D.) vākhoñ la chan³ 5 <ra>k aṅgā ne¹ kui³ nāri akhyim tvañ. Burmese with Pāli quotations. Prose.

Vatthu tarā³ cā

Beg (fol. ñu v): namo tassa ~. evaṃ Buddhaṃ sarantānaṃ dhammaṃ saṃghaṃ ca bhikkhavo, bhayaṃ vā chambhitattaṃ vā lomahaṃso na hessati. evaṃ, ī sui¹, Buddhañ ca, mrat cvā Bhurā³ guṇ to² kui laññ³ koñ³, dhammañ ca, tarā³ to² guṇ to² kui laññ³ koñ, saṃghaṃ ca, saṃghā to² guṇ to² kui laññ³ koñ³, sarantānaṃ, 'oñ³ me kun so sū tui¹ ā³, bhayaṃ vā, kyok khrañ³ saññ laññ³ koñ³, chambhitattaṃ vā, kuiy khak ta ro² rhi khrañ³ sañ laññ³ koñ³, lomahaṃso vā, kyak sī³ mve³ ññāñ³ tha khrañ³ saññ laññ³ koñ³, na hessati. ma phrac lattan¹. mrat cvā Bhurā³ sakhañ ñ guṇ to² kui āruṃ pru rve¹ phrac so kusuil bhavaṇā saññ. y(!)ogā ca so antarāy tui¹ ñ ma rhi khrañ³, koñ³ so akyui³ pe³ khrañ³ lakkhaṇā rhi ra kā³ mrat cvā Bhurā³ ñ guṇ to² kui aphaṃ ta lai³ lai³ 'oñ³ me¹ chañ khrañ kun rā ñ.

End (fol. chai v): Buddhagunaṃ aṭhacattālisañ ca, dhammagunaṃ aṭhatimsañ ca, saṃhagunaṃ dvāvīsañ ca, te pi sippañ ca, asippañ ca, te sīsaṃ gīvā hatthā haranti, apāyadukkhito muñcantu. Buddhagunaṃ, Bhurā³ guṇ to² kui raññ mhat rve¹ aṭhacattālisañ ca, le³ chay rhac lum so pa tī³ tui¹ kui laññ³ koñ³, dhammagunaṃ, tarā³ to² guṇ kui raññ mhat rve¹, aṭhatimsañ ca, suṃ chay rhac lum so pa tī³ tui¹ kui laññ³ koñ³, saṃhagunaṃ, saṃghā to² guṇ kui raññ mhat rve¹, dvāvīsañ ca, nhac chay¹ 2 lum³ so pa tī³ tui¹ kui laññ³ koñ³, te pi, thui pa tī³ tui¹ kui, sippañ ca, cit sañ mū laññ³ phrac ce, asippañ ca, ma cit sañ mū laññ³ phrac ce, sīsañ ca, ukkhon³ nhuik laññ³ koñ³, gīvā ca, laññ nhuik laññ³ koñ³, hatthā ca, lak nhuik laññ³ koñ³, haranti, choñ ra tuṃ ñ. te, thui 100 rhac lum so pa tī³ tui¹ kui ma prat choñ ra so sū tui¹ sañ, apāyadukkhito, apāy aca, rhi so vaṭ chañ³ rai mha, muñcantu, kañ³ lvat ce kuṃ sa tañ³. Sut Mahāvā athakathā thvak.

sakkarāj 1235 khu vākhoñ la chan³ 5 <ra>k aṅgā ne¹ kui³ nāri akhyim tvañ re³ kū³ rve¹ pri³ ñ. pu di ā.

The text deals with religious instructions and the benefits of the three refuges.

414

Cod.Ms.Birm. 135. SuUB, Göttingen

Palm leaf. Foll. 45: cho–ññā³; one title leaf, 5 blank leaves. All edges of the foll. are broken; brown paints on foll. jhe and jho². 49,6 × 5,2 cm. 40,7 × 4,5 cm. 8 lines. 2 punch holes. Partially

gilded. Very good handwriting. Title on the title leaf: Nibbān chip ū³ tarā³ cā; marginal title: Nibbān chit ū³. Some corrections on fol. chaṃ. Dated sakkarāj 1210 khu (1848 A.D.) to²salañ la chan 12 rak cane ne¹ ne tak 2 khyak ti akhyin tvañ. Burmese with Pāli quotations. Prose.

Pathama Toñle³lum³ charā to² (Catugiri charā to²) Rhañ Medhāvī: **Nibbān chip ū³ rhu phvay** (Nibbān chip ū³ tarā³ cā)

Beg. (fol. cho v): namo tassa ~. evaṃ me sutam ekam samayam bhagavā Sāvattiyam viharati Jetavane Anāthapiṇḍikassa ārāme. atha kho āyasmā Rāhulo yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavantam abhivādetvā ekamantam nisīdi. ekamantam nisinno kho āyasmā Rāhulo bhagavantam etad avoca. sādhu me bhante bhagavā samkhittena dhammam desetu. yam aham bhagavato sutvā eko vūpakaṭṭho apamatto ātāpī pahitagattā vihareyyan ti. atha kho bhagavā āyasmantam Rāhulam etadavoca. tam kiṃ maññasi Rāhula, ru(!)pam niccam vā aniccam vā ti. 'niccam bhante.

End (fol. ññā³ v): sīlavanta pugguīl sū mrat pañ phrac so² lañ³ yathābhūta ññāñ kui ra mha nibbinda ññāñ kui ra mañ. nibbinda ññāñ kui ra mha lañ³ mag ññāñ phuīl ññāñ nibbān sui rok mañ phrac so kroñ¹ ra ce si ce mrañ ce khrañ ñhā chui rā phrac so kroñ¹ Nibbān chip ū³ mañ i. nibbān tam khā³ nibbān kū chip kui rhā so sū mrat tui¹ i mve¹ lyo² rā phrac so kroñ¹ rhu phvay lañ³ mañ i. nok nok sā³ tui¹ i cī³ pvā³ phrac ce khrañ ñhā Nibbān chit ū³ rhu phvay kui re sa kai sui¹ Namō tassa gambhīra rhu phvay, uposatha rhu phvay, Yathābhūta rhu phvay. aca rhi so acoñ coñ so cā ñay rhu phvay tui¹ kui i nok nok sā³ tui¹ cī³ pvā³ phrac ce khrañ ñhā mettā rhe¹ rhu viriya saddhā sati karuṇā paññā praṭṭhān so cit phrañ¹ Catugiri amañ rhi so pugguīl sū mrat sañ re³ thā³ ap kuṃ pri. ā³ thup lulla chañ³ bhū³ sa myha so nā i koñ mhu kusuīl cetanā ānubho² kroñ¹ khap sim³ so sū tui¹ sañ nhac sak mrat nui³ bhvay so lokī lokuttarā koñ³ kruī³ khyam³ sā maṅgalā apoñ tui¹ kui pri³ cī³ tat so sū to² koñ³ tui¹ tarā³ kui nhac sak mrat nui³ rve¹ chaññ³ bhū³ nuiñ ce kun sa tañ³. nhac sak mrat nui³ chaññ³ bhū³ nuiñ so kroñ¹ mag phuīl nibbān hū so thū³ mrat so lokuttarā khyam³ sā athvaṭ suiv¹ rok ce kun sa taññ³.

sakkarāj 1210 khu to²salañ la chan 12 rak cane ne¹ ne tak 2 khyak ti akhyin tvañ Nibbān chit ū³ rhu phvay kui re³ kū³ rve¹ pri³ saññ.

The text deals with religious instructions how to reach the shore (chip) of Nirvāṇa.

For details about the author see 393.

415

Cod.Ms.Birm. 136. SuUB, Göttingen

Palm leaf. Foll. 36: ka-gā³; first fol. is tied together with some blank leaves. 50,7 × 6,6 cm. 40,2 × 5,5 cm. 9 lines. 2 punch holes. Good handwriting. Title on the title fol.: Tarā poñ cā; on that title fol. the titles of 14 texts are noted: Khuss(!)asikkhā pāli ta coñ; kam kvai ta coñ; Kālundā khyvat khan; p[r]accavakkhanā; Kammath(!)am kyui³; Saṅkhārabājanī; Paṭiccasamut pat; Vinaññ mhat cu; Parit kri³ anak; Sin akhan; Saṃ pok cā; Sā³ rvhe kai cā; Anā<ga> dh(!)avañ kyan; Saṅgyui kyan gan avā anak pāli; these texts are not contained in the present ms.; marginal title on all foll. on both margins: Tarā³ cā. Dated sakkarāj 1228 khu (1866 A.D.) dutiya vāchuiv la chan kui³ rak [6] sokyā ne¹ ne¹ chvam³ cā³ pri³ ne mvan taññ akhyin tvañ. Burmese with Pāli quotations. Prose.

Tarā³ cā

Beg. (ka v): namo tassa ~. acind(!)eya suṃ lu athvaṭ lū nat tui¹ ṛ charā Sammāsambuddha Godh(!)am[m]a mrat cvā Bhurā³ saññ suṃ pā so piṭakap tui¹ tvañ suttam avañ phrac so piṭakap to² nhuik, silam ser(!)o hū rve¹ ho to² mū saññ. Dhammapad[h]a pāḷi to² pāṭh. bhikkhave, tui, silam, sila saññ, ser(!)o, mrat ṛ. thui sui ho to² mū rā desanā to² pāṭh vay ad⟨h⟩ippāy so² kā³, khyac sā³ rahan tui¹, nā³ pā³ sila, rhac pā³ sila aca rhi so sila satañ³ tui¹ saññ laññ koñ, koñ³ khyañ nhañ¹ praññ¹ cuṃ mrat pe kuṃ saññ.

End (fol. gā³ r): pārājikam Pācī J(!)ūlavā Mahāvā Parivā aca rhi so nā³ kyam³ so Vinaññ¹ tui¹ saññ laññ nat rvā nibbān suiv rok cin¹ so nhā laññ krañ ap saññ ma krañ ap saññ tui¹ kuiv āṇā to² thā³ to² mū so kroñ¹ āṇā desaṇā to² maññ ṛ. Dhammasaṅgaṇī, Vibbañ³, Dhātukathā, Puggalapaññat, Kā(!)thāvattu, Yamuik, Paṭhān aca rhi so abhidhammā khyañ nhac kyam³ tui¹ saññ laññ³ cit cetasiṅkup nibbān taññ³ hū so paramattha tarā³ le³ pā³ tui¹ ṛ cu ve³ rā taññ rā phrac so kroñ¹ paramatthadesanā maññ ṛ.

sakkarāj 1228 khu dutiya vāchuiṃ la chan³ kui³ rak [6] sokyā ne¹ ne¹ chvam³ cā³ prī³ ne mvan taññ akhyin tvañ Tarā³ cā kui re³ kū³ rve¹ prī³ pā saññ bhurā³. sādhu sādhu, di pu ā nhañ praññ¹ cuṃ pā luiv ṛ. akkharā ~. nibbānapaccayo hotu.

The text deals with religious instructions for the laity. The author is unknown.

Mss.: cf. 246, 405, 406, 408, 409, 411, 416, 417, 429; for mss. in other catalogues see 246.

416

Cod.Ms.Birm. 137. SuUB, Göttingen

Palm leaf. Foll. 20: ka–khū, one blank leaf. The left margin of the last fol. with the foliation is broken off. 50,7 × 5,4 cm. 44 × 4,8 cm. 7 lines. 2 punch holes. Good handwriting. Title on the reverse of the last fol.: Tarā³ ho. No date. Burmese with Pāli quotations. Prose.

Tarā³ ho

Beg. (fol. ka v): namo tassa ~. Sāvatti praññ kuiv amhī pru rve¹ ne to² mū so akhā, sī tañ suṃ so ta pañ¹ to² nhac yok sañ vā kyvat lap so² Bhurā³ sakhañ kuiv phū mrañ luiv sañ phrac rve¹ lā kra le so² re cac kha ruiñ me¹ lat rve¹ rahan ta pā³ kā³ mrat cvā Bhurā³ sañ re cac kha ruiñ ma rhi so² ne ma sok ra khre hu paññat to² mū so kroñ¹ re kuiv lañ ma phun pe³ pai khandhā kun le ṛ.

End (fol. without foliation r): thuiṃ kroñ¹ vinañ to² kuiv pāy so rhañ tuiṃ kuiv nā to² phyak hū rve¹ min to² mū sañ. vinañ to² kuiv ma ruiṃ se rve¹ lañ koñ, ma si so kroñ¹ lañ koñ, uccā chai³ phū³ khyañ, kām guṃ nhuik sā cā sok khyañ, kuladūsaka phrañ¹ asak mve³ so rahan tuiṃ kā³ Bhurā³ rhi khui svā³ so² lañ akyuiv³ ma rhi rā. dhāt to² mve to² phrac so kroñ¹ phrac rve¹ cakā³ ma chuiv tit tit ne sañ kuiv rhi mañ mhat kra sañ akyuiv mhā kā³ rhi ṛ, aprac myha ma lvat sā myā³ sa tañ.

The text deals with instructions for the monks regarding the vinaya rules. The text is complete but without colophon and date. The author is unknown.

Mss.: cf. 246, 405, 406, 408, 409, 415, 417, 429; for mss. in other catalogues see 246.

417

Cod.Ms.Birm. 138. SuUB, Göttingen

Palm leaf. Wooden covers. Foll. 29: ka–ghī; foll. kai–khū are missing. The edges of foll. ke, gi, gai and ghī are broken. 49,9 × 6 cm. 39,5 × 5,5 cm. 9 lines. Good handwriting. Title on the title fol.: Tarā³ ho cā; wrong title on the wooden cover: Saṅgruih nissya. Some corrections on fol. ki. Dated sakkarāj 1233 khu (1871 A.D.) kachun la chan 13 rak ne¹ mvan taññ akhyin tvañ. The donor is noted at the end of the date: Ū Nandiya koñ mhu. Burmese. Prose.

Tarā³ ho cā

Beg. (fol. ka v): jeyyatu. yo bhagavā, akrañ mrat cvā Bhurā³ sikhañ saññ, itit pi imiñ(!)ā ca kāran(!)ena, ī sui¹ lyhañ sila sa<mā>d<h>i paññā, vimuttiññānad[h]assana taññ hū so ññāṇ to² ta khui³ kye³ jū³ myui³ tui¹ phrañ atu ma rhi alvhan mrat to² mū saññ phrac rve¹, āgāramuni ana(!)gāramuni isimuni sāvakamuni aggasāvakamuni paccekamuni taññ hū so khyok pā³ so muni tui¹ ī athit athvaṭ Sam<m>āsambuddha acac phrac to² mū saññ phrac rve¹ Saccaka tak ka dvan, Amatha^a lulañ Pokkasāgī^b punṇā³, Sodaṇḍa^c punṇā³, Kudanda^d punṇā³ aca rhi so ma rañ kye³ so lū rok kyā³ tui kui laññ koñ, Bhaga^c brahmā Ālava^f bhilū Sujiloma^g bhilū³ Khayaloma bhilū³ aca rhi so ma rañ kye³ so nat rok kyā³ tui¹ kuiv laññ koñ, Apalāla nagā Sulodara^h nagā³ Mahodara nagā³ Danapāla chañ aca rhi so ma rañ³ kye³ so tarit chan rok kyā³ tui kui³ laññ koñ,

End (fol. ghi v): ī abhidhammā desanā to² nhañ¹ ta kva suttan desanā to² mrat nhac pā³ kui krā nā mhat sā ra so kusuil cetanā saraṇaguṇ sila sītañ kuiv phroñ caññ yuṃ kraññ chok taññ ra so kusui cetanā, Saṅghā to² tui nhuik thuik lyhok so² pūjo² sakkāra tui¹ phrañ¹, khyī mrañ lhū dān ra so kusuil cetanā, ī suiv myā cvā so² kāmāvacara kusuil kroñ¹ thui thui bhava saṃsarā nhuik nim khya yup mā chañ rai so² amyui³ arap apoñ apho² tui¹ mha lvat kañ rve¹, lū mañ lū mi bhurā³ nat mañ nat mi bhurā³ tui ī aphrac nhuik sā lū lā krim phan nibbān rok kroñ kusuil koñ mhu nhañ sā akhā khap sim ma tim ma coñ ce ra. mukkha ekan chu pan saññ atuiñ praññ cum lui pā so hu chu toñ paṭṭhānā pru kun rā saññ, toñ saññ chu atuiñ praññ cum kra saññ phrac ce kun.

sakkarāj 1233 khu kachun la chan 13 rak ne mvan taññ akhyin tvañ Tarā³ ho cā re kū rve¹ 'oñ mrañ saññ. pu di ā nhañ praññ cum pā lui ī. Ū Nandiya koñ mhu. nibbān chu kui ra ce so².

This text deals with religious instructions for the lay people. The author is unknown.

Mss.: cf. 246, 405, 406, 408, 409, 415, 416, 429; for mss. in other catalogues see 246.

^a Ambaṭṭha^c Sonadaṇḍa^e Baka^g Suciloma^b Pokkharasāti^d Kūṭadanta^f Ālavaka^h Cūlodara

Palm leaf. Foll. 5: ka–ku: first and last foll. are tied together with some blank leaves. The edges of all foll. are damaged. 52,5 × 6 cm. 44 × 5,4 cm. 9 lines. 2 punch holes. Good handwriting. Title on the left margin of fol. ka with pencil: Se le pā³ rhañ le pā³. Dated sakkarāj 1208 khu (1847 A.D.) tapoñ la chan ta rak ne¹ ne su[m] khyak tī akhyin tvañ. Burmese. Verse.

Se le³ pā³ rhañ le³ pā³

Beg. (fol. ka v): namo tassa ti.

acinteyya anand(!)a ti,
 nava guṇ to² kye jū kyo² saññ,
 sun bho² lu thī³ mrat bhuṃ krī³ kui,
 ma ññī kraññ yuṃ, kyā phu nuṃ suiv,
 chay cuṃ hatthā, vandanā phrañ¹,
 thit mhā cvañ cvañ¹ tañ mrok mrañ rve¹,
 rhañ bhañ kye jū guṇ athū kuiv,
 kraññ nu saddā vam mrok pā sā³,
 karuṇā to² tuik tvañ cho² rve¹,
 suṃ bho² satta veneyya ā³,
 ne ñña ma sve saṅgruñ ce hu,
 rvhe ālut to² phvañ¹ lhac pho² rve¹,
 saṃ kyo² yaññ yū min to² mū mha.
 nibbūtā mraññ bhe mai¹ praññ suiv,
 bhun caññ lu bha vañ le ra saññ,
 nok mha khyam sā sattavā kuiv,
 choñ pā cim¹ so mettā co phrañ¹,
 min ho byādhit nhut taṃ chit kuiv,
 ma pit ma pañ bhuṃ suṃ prañ vay,
 thañ thañ rhā³ rhā³, mrat Bhurā³ saññ,
 kui cā³ phrac ce thā³ khai¹ pe sā³,
 dhāt mve³ kesā khre to² rā nhañ,
 rut pvā³ chañ tu kuy cā³ pru lyhak,
 atu atha anand(!)a ti,
 myā cvā rhi sañ, mrat `bhidhammā,
 desanā laññ, khand<h>ā apoñ,
 rhac soñ kyam mrat le thoñ cha tat,
 piṭakat hu pud pad re tvak,
 nhut to² thvak lyhañ khyui mrak oja,
 chui chumma lyhak, ne ñña ma sve,
 saṅgruñ pe i ma kve ma kvā,
 mrat saṅghā laññ rvhe byādit nhañ,
 ññī `oñ krañ rve¹ krañ to² mu kya,
 myā pe cva rhañ. thui mha ta khyā³,
 kyo² thañ rhā lyhak rhac pā³ rahantā,
 rhañ krā rhi thve se sū le añ,

rhañ sū le³ pā³. thañ rhā mrai mraṃ,
 rhe ti kaṃ krañ¹ niyaṃ ma sve,
 rhi se pe i. thok khye cā nā,
 thui sū nā kā³ puñña rhe ka,
 khyi pañ ma rve¹ mrat lha pe 'oñ,
 i cā koñ kui taṃ hoñ choñ pui,
 kyum[m] lā tui hu i sui kyaṃ si,
 sabho mi 'oñ sati ma kvā,
 'oñ pe rā saññ vā sā pīti pvā ce sov.

End (fol. ki v):

lok lve cī pvā³ rhi luiv ññā mū,
 rhac pā rahan tā mraññ to² sā kuiv,
 se khra re sā³ acaññ ā³ phrañ¹,
 rvhe prā ñve pru cak kū than rvak,
 pe pyā³ thak tvañ caññ lyhak rhac pho²,
 nāmān to² kuiv thip po² tañ thā³,
 choñ rvak svā³ ka cī³ pvā³ khyam sā,
 ratanā rvhe ñve chaṃ re capā³,
 kyvai nvā mrañ chañ myā³ phrañ kyvam kye³,
 ma khre ma mun ma rhuṃ[m] ma prak,
 ahoñ tak mañ tuiv tak uccā,
 pvā myā³ rā i. ma sā khai khak,
 amhuṃ thvak rve¹ cac mak rhirā,
 choñ lui pā ka le myhā³ mī pok,
 amrok cin prōñ bhe poñ cañ khvā,
 mahā siddhi akyuiv rhi i.
 mrat bhi i cā kyoñ 'ip rā nhuik,
 myai cvā ruiv se thā ra pe ka,
 tacche phut mrit ahit achuiv,
 muiv kruiv loñ mī ma pru raṃ bhe³,
 kañ ve pre prok mrok^a sukha^a,
 thañ rhā pra saññ aca noñ khā,
 saṃsarā laññ khyam sā rip ññim,
 mrat caññ cim kuiv ma sin ma phrañ,
 mve lyho² khyañ phrañ¹ tak chañ lū lā,
 caṃ cā³ rā nhañ ta khā tha mrok,
 sañ khyin rok so² phun tok lu bha,
 mi co yya saññ pāda cak cuṃ,
 khre to² cuṃ[m] kuiv krā ñuṃ pvañ lā,
 lak thit thā rve¹ tarā mak raññ,
 sok ra saññ kroñ¹ rvhe praññ nibbān,
 khyam sā mvañ kuiv ekaṃ ra maññ,
 mhat yuṃ kraññ hu mhañ saññ akhyak,
 dippāy thvak saññ ma prak mhañ lha tarā taññ.

*sakkarāj 1208 khu tapon la chan ta rak ne¹ ne suṃ[m] khyak ti akhyin tvañ re kū rve¹ pri
 praññ cuṃ pri³. pu.*

The student of Buddhism in Burma will recognize that Burma can indeed be called a Buddhist country which tries to preserve the orthodox Theravāda tradition with special zeal and interest. But he will also soon encounter Buddhist ideas and conceptions which certainly date back to the time when the Theravāda School had not yet succeeded in playing the only role. One of the most striking conceptions can be studied in the present ms. with the title *Se³ le³ pā³ rhañ le³ pā³* which can be translated "The four dead (and) the four living (Arahats)". It deals with the corpses of four Arahats which are kept in special hidden places to be cremated in the presence of the future Buddha Metteyya (skt. Maitreya) and the four (still) living Arahats who have attained Nirvāṇa but refused to realize it totally in order to be able to function as guardians of the religion and as protectors of the pious until the arrival of the future Buddha. Two of them, Upagut (Pāli Upagutta, Sanskrit Upagupta) and Mahākassapa are especially revered in Burma, because Burma is part of Jambudīpa, the Southern Island of the four Mahādīpas or four world continents in Indian and Buddhist cosmology, and these two Arahats are connected with this continent. And what is most important: Jambudīpa is the only country where a Bodhisattva can appear, attain the enlightenment under the bodhi tree standing in the very centre of the country and preach the dhamma (cf. Michael Aung Thwin: *Jambudīpa: Classical Burma's Camelot*; in: *Contributions to Asian Studies*, vol. 16: *Essays on Burma*, Leiden 1981, pp. 38–61). The still living Arahats Upagutta will wait until that time on the bottom of the sea which, according to the tradition, is not far from Moulmein (cf. M. C. Duroiselle: *Upagutta et Māra*; in: *Bulletin de l'École Française d'Extrême-Orient*, tome IV (1904), pp. 414–428, esp. 415). The corpse of Mahākassapa, however, is said to be preserved inside a rock cave in a valley with three hillocks, untouched and not visible because it is not accessible. The Mahākassapa shrine, about 60 miles west of Monywa (Mumrvā, near Mandalay) marks this place. Others identify this Mahākassapa with the thera Poñloñrhañ Mahākassapa who flourished during the reign of King Narapatisithu (Narapaticaññsū, 1173–1210 A.D.; cf. San³ Thvan³: *Khet hon³ Mranmā rājavan³. Mranmā rājavan³ cā tan³ amhat 1 – Studies in Burmese History No. 1*, Rankun 1969, pp. 234–237; Than Tun: *History of Buddhism in Burma, A.D. 1000–1300*, in: *JBRs*, vol. LXI, pt. 1 and 2 (1978), esp. 122f.; Than Tun: *Religion in Burma, A.D. 1000–1300*, in: *JBRs* XLII, pt. 2 (1959), pp. 47–69; Than Tun: *Mahākassapa and his tradition*, in: *JBRs* XLII, pt. 2 (1959), pp. 99–118; *MCK* XIV, pp. 275–277). As inhabitants of the other three Mahādīpas the remaining six Arahats are not so popular. Therefore one will not find total coincidence about names and residences in three books quoted below and our manuscript:

The four living Arahats:

1. The present manuscript:
Upagut(ta) living in a copper-palace in the Southern Ocean,
Khemādaya living in a glass-palace in the Western Ocean,
Anumedaya living in a gold-palace in the Northern Ocean,
Dhammarasa living in a silver-palace in the Eastern Ocean.
2. Muntuñpañ charā to²: Sum³ puṃ taṃ khyū kyam³ nhañ¹ Sum³ puṃ 'it thon¹ kyam³, Rankun: *Haṃsāvātī* Press 1959, p. 72 (there is no information about the palace):
Upagut(ta) living in the Southern Ocean,

- Merasa living in the Western Ocean,
 Khemāvatta living in the Northern Ocean,
 Dhammasāra living in the Eastern Ocean.
3. SSA pp. 510-511:
 Upagut(ta) living in a copper-palace in the Southern Ocean,
 Medhara living in a copper-palace in the Western Ocean,
 Sāradatta living in a gold-palace in the Northern Ocean,
 Sakkosāra living in a gold-palace in the Eastern Ocean.
4. BhCh pp. 33:
 Upagut(ta) living in a copper-palace in the Southern Ocean,
 Medara living in a copper-palace in the Western Ocean,
 Sāradatta living in the Northern Ocean (the palace is not mentioned),
 Sakkosāra living in the Eastern Ocean (the palace is not mentioned).

The four dead Arahats:

1. The present manuscript:
 Kassapa is kept in the Vebhāra hill,
 Subhayāma is kept in the Uttama hill,
 Dhammabhāra is kept in the Makuḷa hill,
 Sāyājeyya is kept in the Makuḷa hill.
2. Muntuiṅpaṅ charā to²'s work (see above):
 Kassapa is kept in the Vebhāra hill,
 Sū¹bhāsāra is kept in the Uttama hill,
 Khemā ist kept in the Makuḷa hill,
 Dhammayasa is kept in the Vedyaka hill.
3. SSA pp. 636-637:
 Mahākassapa is kept in the Vebhāra hill,
 Subhāra is kept in the Uttama hill,
 Upekkhāra is kept in the Makuḷa hill,
 Dhammasāra is kept in the Makuḷa hill.
4. BhCh pp. 33-34:
 Mahākassapa is kept in the Vebhāra hill,
 Mahāsubhāra is kept in the Uttama hill,
 Upakkhāra is kept in the Makuḷa hill,
 Dhammasāra is kept in the Makuḷa hill.

After the fundamental and detailed study of Paul Mus: *La Lumière sur les Six Voies* (Travaux et Mémoires de l'Institut d'Ethnologie 35), Paris 1939, dealing with the Sanskrit texts *Ṣaḍgatikārikā* and *Lokaprajñapti* and their Pāli counterparts *Chagatidīpanī* and *Lokapaññatti*, a continuation of the work on this subject would certainly be most welcome, especially on the thera Upagutta/Upagupta who is an acting person in these and related texts.

without pagination; 32 blank leaves; it contains five chapters: foll. ka-gā³: paṭhama puñ³ (incomplete); foll. nā³-jhe: dutiya puñ³; foll. jho-dhe: tatiya puñ³; foll. dhai-dā³: catūttha puñ³; foll. 1-50: pañcama puñ³; foll. gha-ghā³, na-nam, jhai, tha-ṭhi, dha-dhā³, 4-10 are missing; the obverse of fol. thī is void; the obverse of fol. du has 4 lines. 48,6 × 5,3 cm. 42 × 4,9 cm. 8 lines. 2 punch holes. Partially gilded. Good handwriting. Title on the title fol.: Rājovāda. Some corrections on foll. ṭi and ḍu. First chapter: no date; second chapter dated sakkarāj 1165 khu (1803 A.D.) to²salañ la praññ kyo² 5 rak ne¹ 2 khyak tī³ kyo²; third chapter dated sakkarāj 1165 khu (1803 A.D.) satañ<kyvut> la praññ kyo² ta rak ne nam nak ta khyak tī; fourth chapter dated sakkarāj 1165 khu (1803 A.D.) natto² la chan 12 <ra>k ne¹; fifth chapter dated sakkarāj 1165 khu (1803 A.D.) prasuil la chan kui rak buddhahū ne¹ 2 khyak tī kyo². Burmese with Pāli quotations. Prose and verse.

Rvhekyoñ³ charā to² Rhañ Dhammananda: **Rājovāda** or **Mañ 'oñ lañkā sucāraṇa** (Rājovāda vatthu)

The second chapter contains information on the author which is not known from any other source. Therefore we quote this informative portion of the ms. in addition to the usual excerpts.

Beg. (fol. ka v): namo tassa ~.

nā³ pā³ mār 'oñ, rān myui rhoñ sā,
 nā³ mhoñ pay lvhan, ññeyya ññañ hu,
 nā tan si mrañ, mrat khraç rhañ lyhañ,
 nā añ ran kañ, lu thvaṭ mañ ā,
 nā cañ sallā, ññoñ mhā kvā rve¹,
 nā phrā vimutta, caṃ sukha hu,
 nā cha ho ññvan, min to² mvan kuiv,
 nā tan puñ khyā, ho thap kyā³ saññ,
 nā pā³ rān lvhat mañ mrat kyañ¹ choñ ce sa taññ.

Excerpt from chapter 2 with information on the author (fol. jhi v line 8 – jhī v line 3):

puṃ tu nhuiñ rā, rhe³ so khā nhuik,
 Paññcālaraj, mañ mrat cac kuiv,
 krañ khyac sanā³, cī pvā³ choñ mhat,
 rukkha nat kā³, ma prat na ā³,
 nhac ma khyā³ lyhañ, thoñ pā³ thuik lyho²,
 pūljjo² pru bhū ta kroñ, ī mañ koñ ā³,
 tim coñ mhā yā, kyañ¹ ācā kuiv,
 nā mha apa, chumma mai khye,
 tarā³ sve so², pyak kye nuiñ nam,
 kyuiñ nvaṃ ma mū, bhe ran thū rve¹,
 praññ sū ta kva, mañ krī ca saññ,
 bhava mrak mrañ, noñ lyhañ saṃsā,
 chañ rai rā hu, lā rve¹ ma ne,
 chumma pe suiv¹, puṃ sve thuiv lā³,
 na tuiv¹ ā³ laññ, mañ phrā³ praññ rhañ,
 rvhe pallañ kuiv, 'oñ mrañ nok nhac,
 rve³ khyay cac rve¹, ta raj gimma,

tapon la nhuik, bhava rhan mat,
 ññi non mrat kuiv, ruiv ññvat kraññ lañ,
 lhe loñ lyhan nhan¹, kho² tañ khyi pañ
 ce sa phran¹ lyhan, luik khvan¹ laññ sã,
 bhun kri cvã saññ, paññã aca,
 nok mha maññjũ, kyvan Jambũ thak,
 lhuik chũ mañ to², ther mrat kyo² laññ,
 i so² rañhã, moñ nhan rã i.
 paññãpãrami, le gambhi sã,
 sum li piñakat, cariyat nhan¹,
 kyan¹ vat dhũtañ, puiv sañ rvak choñ,
 Mañvan toñ vay, kray bhoñ la nay,
 sañghã lay nhuik, tañ tay thvan ce,
 moñ rap ne hu, sam khye mim mvak,
 bhut to² nak kuiv, thip thak tañ khã,
 chan khai¹ lã rve¹, Ratanãpũra,
 Rvhe va mrok khiñ, Cackuiñ nok khroñ,
 Mañvan coñ i, mrok yoñ alyhan,
 araññakan, dhũtañ rasã,
 mrat lha charã, pro² rã rap hoñ,
 to Rvhekyoñ nhan¹, chan loñ samuik,
 caññ kã tuik hu, kyo² lhuik rap khvan,
 ne rã tvan nhuik, bhurañ lu thvat,
 mañ myã³ nat lyhan, kraññ ññvat pe cvã,
 nhac ma khyã taññ, atã tak ni,
 khã rak kri³ vay, apri³ pañ¹ kho²,
 rvhe nan to² thak, pu[j]jo² lhũ mrai,
 khri³ mrañ kai rve¹, mrui thai lay khoñ,
 rvhe ti proñ saññ, Mãr 'oñ ratana,
 bhun mrat cvã nhuik, salãkãya,
 cã re khyã laññ, ne kra pañ lhũ,
 krui krã³ mũ taññ, rvhe kũ rvhe kroñ,
 lhũ pvai koñ nhuik, thap loñ pañ kho²,
 lhũ pu[j]jo² i. rhe³ so² ññvham pra,
 kharĩ khyã suiv¹, bhava rhan tũ,
 nok luik mũ phran¹, myã³ thũ buil lũ,
 sũ mrat hũ rve¹, pe lhũ paccaya,
 khri mrañ ra rve¹, ma kya khandhã,
 sak sã i kyam³, rahan kyan¹ vat,
 nhac pã³ mrat kuiv, ma prat phraññ ra,
 i suiv¹ ca saññ, myã³ lha kye jũ,
 athũ kri lha, janinda phran¹ kã³,
 kyan¹ cha le mrat, mettã ññvat rve¹,
 kyan¹ vat ññi lha, dhammena phran¹,
 bhava mrak mrañ, cak rhan ka ca,
 satta ratana, padesã tui¹,
 ma krã rok pok, mre 'ok muiv thak,
 praññ nak cakravalã, ãñã nhan¹ khyañ,

bhun roñ lañ rve¹, tu kañ caṃ ra,
noñ bhava laññ, ma kya pay rvā,
lū nat mhā nhañ¹, brahmā rap bho²,
caṃ mve pro² mha, praññ to² oñ nan,
nibbān nan thak, pyan van buil thī,
khyam sā krī³ kuiv, ma ññī caṃ kroñ,
jāt to² poñ phrañ¹, chu toñ raññ cū,
chumma mū saññ, sum chū khyam sā akyo² taññ.

Excerpt containing the title of the text and the name of the author (fol. jhū v line 6–8):

nikāy mha laññ, Khuddanikay,
kui³ svay cu rā, aṅgā mhā laññ,
nibbājātavañ, jāt tvañ that kro,
Rājovādā, mhat ap rā ñ.
khu lā noñ so², thve bho² bhe³ dān,
'oñ mrai mhan sā, mantam añ mrat,
tam chā thvaṭ hu, mrai mhat koñ cvā,
kyañ¹ rā mham lha, gruih aṭha tvañ,
mitta rhaññ choñ, ī lu bhoñ vay,
Mār 'oñ lañkā sucāraṇa,
maññ thvan pa ñ. rājasattan,
ī kyam mvan phrañ¹, amvam summ sī,
khyan sā krī kuiv, aprī caṃ rā,
rājā mañ mrat, loka thvaṭ ā³,
kyañ¹ mhat pā kroñ, ho thap loñ saññ,
Rvhe kyoñ Dhammananda pugguil ther mrat tañ.

End (fol. 48 r): Sammāsambuddhasāsane, pañcāsattadvidvāgate, tri dhvi kham ka, sakkarāje, bhadrāmāsakālapakkhena, <na> vamiyaṃ ravidinne anantarāyena idaṃ, mār 'oñ lañkā, sucāraṇaṃ Rājovādasamānitaṃ. Sammāsambuddhasāsane, sabbaññu rhañ to² Bhurā³ sasanā to² saññ, pa[ñ]ñcāsattadvidvāgate, nhac thoñ <nhac rā> khu nhac chay nā³ nhac rok lat so, tri dhi <kham> ka sakkarāje, koja sakkaraj ta thoñ kuiv chay sum khu nhuik, bhadrāmāsakālapakkhe, to²salañ la praññ kyo², pakkha phrac so, navamiyaṃ, kuiv rak mrok so, ravidin<n>e, ron khyaññ ta thoñ choñ so tanañganve ne¹ nhuik, mār 'oñ lañkāra sucāraṇa rān mān khap sim kuiv 'oñ mrañ khyañ ñ akroñ koñ cvā kyañ¹ choñ rā phrac rve¹ mār 'oñ lañkā sucāraṇa amaññ rhi so, idaṃ Rājovādaṃ, ī Rājovāda kyam³ kuiv, anantarāyena, bhe³ antarāy ma rhi sa phrañ¹, mayā, nā saññ, samānitaṃ, koñ cvā prī praññ cum pe prī.

iminā mama puññaena . . . tathā rañño
sijjhantu sappasañkappā jayaṃ so sabbaverike
labham cakkādiratanaṃ dhammena pātumetanī
sattānaṃ pi dhamma yuttā atthā sijjhantu sappadā

mama, nā ñ, iminā puññaena, ī suiv so koñ mhu kroñ¹, idaṃ Rājovādaṃ, ī Rājovāda kyam saññ, anantarāyena, bhe ran antarāy ma rhi sa phrañ¹, sijjhati yathā, prī³ cī³ 'oñ mrañ sa kai¹ suiv, tathā, thuiv atu, rañño re mre sa khañ tarā³ mañ mrat ā³, sappasañkappā, khap sim kun so, koñ so akraṃ hū sa mya tuiv¹ saññ, sijjhantu, prī

cī³ 'oñ mrañ ce sa taññ so rājā, thuiv re mre sa khañ mañ mrat saññ, sabbaverike, khap sim kun so, kuiy i ran sū, tuiñ nuiñ ñaṃ tuiv¹ i ran sū, sāsanā to² i ran sū tuiv kuiv, dhammena tarā³ ññi cvā sa phrañ¹, jay{y}aṃ jay{y}atu, 'oñ mrañ ce sa taññ. dhammena, mrat so kyañ vat tarā³ phrañ¹ lyhañ, cakkādiratanāṃ, cakrā ratanā aca yhi so, ratanā khu nhac pā³ kuiv laññ, labhantu, ra saññ phrac ce sa taññ. me nadī, mre mrañ¹ mrak nhā sattavā apoñ kuiy laññ, dhammena, koñ mrat so kyañ vat tarā³ phrañ¹, pātu, cuiv 'up ma ce sa taññ. sattānaṃ pi, sattavā tuiv¹ ā laññ, dhammayuttā, koñ mrat so krañ vat ta rā³ nhañ¹ yhañ kun so, atthā, paccuppān saṃsarā, lokīlo-kuttarā, akyuiv cī pvā³ tuiv saññ, sabbadā, akhā khap sim, sijjhantu, 'oñ mrañ prī cī praññ cuṃ kun sa taññ.

duggatiyāhaṃ pi mutto bhuvā bhava ti hetuko
 devamanussesu seṭho abhirūpo mahiddhiko
 sīriyasa balavanto dīghāyuko mahābhogo
 sattasajjanasampanno cha ajjhāsayo ca homi
 na kadāci ducariko akicchena[m] sukhamatto
 paradukkhapanūdanaṃ sukhāvahañ[ñ]ca sakkomi
 pūretvā pāramīti<m>sa Buddho homi anāgate
 tiṇṇo hutvāna tāremi janataṃ bhavasāgarā
 sabba me puññaṃ labhantu rājādikā manus<s>ā ca
 devabrahmā apāyikā sabbe visayakhetā cā ti

ahaṃ pi, nā saññ laññ, duggatiyā, ma koñ so sū tuiv i lā rā phrac so apāy le³ pā³ mha, mutto, lvat mrok cañ saññ, homi, phrac ra luiv i. bhavā bhava, phrac le rā bhava nhuik, tihetuko, tihit paṭisandhe ne so yokyā mrat saññ, homi, phrac ra luiv i. devamanussesu, nat praññ lu praññ tuiv¹ tvan, seṭho, khap sim so nat lū tuiv¹ thak, athū sa phrañ¹ khyi mvan ap mrat cvā tha so, abhirūpo, alvan achan lha so, mahiddhiko, bhun tan khuiv krī cvā so sū saññ laññ, homi, phrac ra luiv i. sīriyasa balavanto ca, bhun krak sare caññ cim khyam sā akhyve araṃ kvan ā³ cvam pa kā nhañ¹ praññ cuṃ saññ laññ, homi, phrac ra lui i. dīghāyuko, asak khandhā rhaññ mrañ¹ cvā saññ laññ koñ, mahābhogo ca, myā mrat cvā so paccaññ uccā asun achoñ rhi saññ laññ koñ, sattasaddhana[m]sampanno ca, khu nhac pā³ so sū to² koñ tuiv i uccā ratanā nhañ¹ praññ cuṃ saññ laññ koñ, cha ajjhāsayo ca, khrok pā³ so mrat so ajjhāsaya nhañ¹ praññ cuṃ saññ laññ koñ, homi, phrac ra bā luiv i. kadāci, ta raṃ ta chac so akhā myha, ducariko, ducaruk tuiv kuiv kyañ¹ saññ, na homi, ma phrac ra luiv i. akicchena, ma ññuiv ma ññañ sa phrañ¹ sā lyhañ, sukhamatto, kuiy cit tuiv i khyam sā khyañ suiv rok saññ, homi, phrac ra lui i. paradukkhapanūdanañ[ñ] ca, sū ta pā³ tuiv i, chañ rañ kuiv phrok khyañ kuiv laññ koñ, sukhāvahañ ca, khyam sā kuiv choñ rvak khañ kuiv laññ koñ, sakkomi, tat cvam nuiñ luiv i. tiṃsaṃ, suṃ chay atuiñ arhaññ rhi kun so, pāramī, pāramī tarā³ tuiv¹ kui, pūretvā, praññ prī rve¹, anāgate, noñ so akhā nhuik, Buddho, sabbaññu Bhurā³ saññ, homi, phrac ra luiv i. bhava-sāgarā, bhava taññ hū so samudrā mhā, tiṇṇo, nibban kyvan suiv kū mrok rok saññ, hutvāna, phrac prī rve¹, janataṃ veney<y>a sattavā apoñ kuiv bhavasāgarā, bhava taññ hū so pañ lay samuddarā mha, tāremi, nibban kyvan suiv san san kū mrok khyam sā rok 'oñ kay choñ puiv¹ tañ ra luiv i. me mama, nā i, sabbāṃ anavasesaṃ, alaṃ cuṃ akyvañ ma rhi so, puññaṃ, koñ mhu kusuil kuiv, rājādikā, re mre sa khañ mañ mrat aca rhi kun so, manussā ca, lū tuiv¹ saññ laññ koñ, devabrahmā ca, nat brahma tuiv saññ laññ koñ, apāyikā ca, apāy sattavā tuiv¹ saññ laññ koñ, visayakhetā

ca, visaya khet nhuik phrac kun so, sabbe sattā, khap sim so sattavā tuiv¹ saññ, me mayā, nā nhañ¹, samam, amyha, labhantu, ra ce kun sa taññ.

sakkarāj 1165 khu prasuil la chan kuiv rak buddhahū ne¹ 2 khyak ti kyo² akhyim tvañ Rājovāda kuiv re kū rve¹ pri saññ. re kū ra so akyuiv kuiv noñ lā lattan¹ so Arimadera mrat cvā Bhurā³ kuiy lak ū³ cvā phū tve ya saññ kuiy phrac rve¹ achuñ cvan so nibban rvhe praññ myuiv sui kyvannup amhan rok pā lui ÷ brā.

This text Rājovāda containing five chapters deals with the duties of the king. While relating the stories of the Jātakas nos. 151, 194, 334, 450, 520, 521, 528 from Jatakatthakathā and the story of king Mahāvijitāvī (see Dīghanikāya I, 134 ff. of PTS edition) etc., the author gives instructions to the reigning king. Rvhekyoñ³ charā to² Rhañ Dhammananda composed this text in 2275 A.B./1093 B.E./1731 A.D. on Sunday, the 7th day of the waning moon of the month to²salañ³, while living on Mañ³van hill in Cackuiñ³ (Sagaing). His preceptor's name was Rhañ Paññāmaññju. The king invited him to Ava and donated him a monastery. The name of the king is not mentioned in the text but the date of its composition corresponds to the reign of king Tanañganve of Ava (1714–1733 A.D.). In Piṭ-sm 1029, there is a text Rājovādavatthu composed by a monk who lived in Cackuiñ³ (Sagaing) to ra (i.e. hermitage) during the reign of king Cane (1698–1714 A.D.). It is not possible to find out whether this text is different from that of the present ms., or whether Piṭ-sm has referred to the same text with a different date. As for a different author having the same name Rhañ Dhammananda, see CPD 5.7.1.4. Our text is quite different from the well known Rājovāda kyam³ by Dutiya Mumrve³ jetavan charā to² Rhañ Ādiccaramsī (cf. Ganthav 61 (68, no. 23)).

III. CLASSICAL BURMESE POETRY

For further works see 182, 226, 236, 237, 245, 251, 276.

420

Cod.Ms.Birm. 141. SuUB, Göttingen

Palm leaf. Foll. 30: ka-gū. The foll. ka and gū are damaged. 49 × 5,4cm. 41 × 5cm. 8 lines. 2 punch holes. Good handwriting. Title on the title fol. with pencil: Puik cuṃ. Dated sak<ka>ra(!)j 1155 khu (1793 A.D.) sataṅkyvat la tvañ. Burmese. Verse.

Puik cuṃ (Collection of Burmese poems)

The ms. contains a collection of 65 poems by different poets. As to poems which can be found in printed editions the foliation and line, the beginning pāda, the name of the poet and the references in the printed editions are quoted. For the poems which cannot be traced in the available sources, we quote the beginning two pādas and the final pāda.

- (1) Fol. ka v line 1: phrañ¹ van³ cakrā; Tonñū mañ³ jā; Nat 102.
- (2) Fol. kā v line 2: khyoñ³ ma mve to²; Tonñū mañ³ cā to²; Nat 81.
- (3) Fol. ki r line 3: ekarā lyhañ; Rakhuiñ Ukāpyaṃ; LCR 195.
- (4) Fol. ki v line 3: nīlā roñ khyaññ; Rakhuiñ Narapati; LCR 217 mentions Nandasūriya as the author.
- (5) Fol. kī r line 5: Beg.: tañ¹ saññ rvhe roñ,
kye³ myā³ bhoñ tvañ;
End: pit mhan nan³ mhā bhuiv¹ ta kā³.
Beg.: pvañ¹ saññ rvhe ron,
khuñ lum³ proñ myha;
End: mit ran mhan³ lhā mruiv¹ ta kā³.
Beg.: mrañ saññ ve³ khoñ,
svay phrū³ roñ myha;
End: rip mvan khan sā bhuiv¹ ta kā³.
Anok phak lvan kye³ praṃ.
- (6) Fol. kī v line 7: Beg.: svan³ ka phrū³ lyhañ,
muig³ ū³ sabhañ;
End: muig caññ suiv¹ so² ma krū³ lov.
Beg.: thvan ka mrū³ lyhañ,
thve thū³ prok chan³;
End: kye³ nhak suiv¹ so² ma mrū³ lov.

Beg.: chan³ ta thū³ lyhañ,
 ve³ kyū³ bhe³ loñ³;
 End: rvhe yañ suiv so² ma phū³ lov.
 chañ phrū sakhañ Yui³tarā³ suiv¹
 khyī to² mū so akhā chuiv saññ cā.

- (7) Fol. ku v line 1: rvhe bhun to², rhe³ so² mañ khoñ;
 thvat rai kro², ma mro² ca phū³;
 nat nhuiñ lyo², rhañ to² pañ kuiv;
 Praññ bhurañ Satui³ dhammarājā chañ to²
 rvhe chañ tu kuiv Thoñsañ³ chuiv saññ;
 ABL 95 (the beginning pādas have slight variations).
- (8) Fol. kū r line 1: kraññ phvay sā lyhañ; Mañ Navade³ cā; Nav 15.
- (9) Fol. kū v line 2: nac hu lū phvay; Navade³ jā; Nav 240.
- (10) Fol. ke r line 1: ta soñ³ rhac pran; Toññū mañ³; Nat 5.
- (11) Fol. ke r line 8: cak prasad lyhañ; lañ koñ³ cā to²; Nat 43.
- (12) Fol. ke v line 6: yakhu ka cañ; lañ koñ³ cā to²; Nat 44.
- (13) Fol. kai r line 4: cak khraññ lyhañ ve; lañ koñ³ cā to²; Nat 65.
- (14) Fol. kai v line 1: toñ tvañ Mrañ muir; Mī Nñui chuiv saññ; LCR 67.
- (15) Fol. kai v line 6: kyvan tvañ campū; Mī Phrū chuiv saññ; LCR 66.
- (16) Fol. ko r line 3: Beg.: khyoñ³ ma mve rhañ,
 suṃ rap khvañ nhuik;
 End: khyac ca ma mrai thoñ³ kuiv laññ.
 Beg.: moñ myha rvhe cañ, ta khai añ ti;
 End: phrac ra ma khai thoñ³ kuiv laññ.
 Beg.: kroñ³ ca thve añ,
 lyhok mǎññ lyhañ mū;
 End: prac myha ma rhai thoñ³ kuiv laññ.
 Toññū mañ cā to².
 (This poem is not found in Nat.)
- (17) Fol. ko v line 3: 'ok ākā phvī; Rakhuiñ Ukāpyaṃ chuiv eka puik; LCR 186.
- (18) Fol. ko v line 8: thak ākā si; Rakhuiñ Ukāpyaṃ chuiv saññ kuiv luik saññ eka puik; LCR 187.
- (19) Fol. ko² r line 4: kraṃ añ mrok rve¹; Rhañ Raṭṭhasāra chuiv to² mū saññ; LCR 25.
- (20) Fol. ko² v line 5: nan mre 'oñ khyā; Rhañ Sīlavama chuiv to² mū saññ; LCR 23 gives Rhañ Raṭṭhasāra as the author.
- (21) Fol. kaṃ r line 5: 'oñ khyā nan mre; Rhañ Raṭṭhasāra chui to² mū sañ. The final pādas of the three verses run thus:
 (1) lvam³ to¹ saññ le lvam to¹ saññ.
 (2) tam³ to¹ saññ le tam¹ to¹ saññ.
 (3) khyam to¹ sañ le khyam to¹ saññ.
 Cf. LCR 38 where the poem is ascribed to Vantonlay.
- (22) Fol. kaṃ v line 4: Beg.: ta soñ rhac tā, le³ thoñ sā sā³;
 End: chaṃ mve khraññ ma ha so kroñ¹.
 Beg.: kha noñ mrac phrā, yaññ sītā nhañ¹;
 End: nhac khyak raññ ma pra so kroñ¹.
 Beg.: ma proñ³ rac sā, lvam byāpā kuiv;
 End: rvhe cak laññ ma krva so kroñ¹.

- Toññū bharañ chui so ta son rhac maññ khyī so ratu
kuiv Rvhe lhe mhū³ aluik chuiv saññ.
- (23) Fol. kã³ r line 5: Taguṃ mve rhañ; Mañ Navade³ chuiv saññ Taguṃ phvai¹;
Nav 63.
- (24) Fol. kã³ v line 4: svay svay mrañ¹ rve¹; Mañ Navade³ chui saññ; Nav 182.
- (25) Fol. kha r line 3: pa yañ roñ raññ; Mañ Navade³ aprañ khaṃ saññ rhac puik;
Nav 180.
- (26) Fol. kha r line 7: achan̄ choñ saññ; May sa ñay aphraññ¹ khaṃ saññ eka puik.
- (27) Fol. kha v line 1: Beg.: lha sak rvhañ rve¹, achan̄³ ñã³ añ;
End: cu laññ sañ sac sã ta kã³.
Beg.: pa lyak vañ³ rve¹, achan̄¹ kuiy roñ;
End: ra taññ rañ rac sã ta kã³.
Beg.: myha sak nhañ³ rve¹,
khyac tañ³ chuiv kã;
End: Mitaññ³ rhañ khyac mhã ta kã³. Thoñsañ³ chuiv saññ.
- (28) Fol. kha v line 7: tak thvan lyhaṃ proñ; Mañ Navade³ chuiv saññ; Nav 23.
- (29) Fol. khã r line 6: kui³ pã³ myak cum; Mañ Navade³ kye³ sã³ ce; Nav 156.
- (30) Fol. khã v line 5: tachoñmun lyhañ; Navade³ chuiv saññ; Nav 43.
- (31) Fol. khi r line 3: Beg.: khyac rip thap kã,
chak tuiñ³ sã lyhañ;
End: akhyã³ mhat taññ ne to¹ saññ.
Beg.: rac lip khyap vã, rvhe pe cã nhañ¹;
End: cakã³ tak raññ tve to¹ saññ.
Beg.: prac nhip ap cvã, tat saññ sã kroñ¹;
End: sakrã³ ññvat kraññ khve to¹ saññ. Toñtvañ³ Paññãraṃsī
chuiv saññ.
- (32) Fol. khi v line 3: Beg.: mra svañ khyap laññ,
ri rip khraññ myha;
End: tan khuiv³ nhañ¹ sã vã sa lo.
Beg.: pra krañ lyhap khraññ,
mrū³ kvan¹ laññ lyhañ;
End: akyui³ mrañ caṃ pã sa lo.
Beg.: chva svañ³ sap saññ,
vañ³ ññak kraññ nhañ¹;
End: ta nuiv³ chañ¹ kã krã sa lov. lañ koñ³ chuiv.
- (33) Fol. khi r line 2: Beg.: ññhã mra asvañ, raguṃ khvañ nhuik;
End: proñ rvhañ rvhan myha ve chañ sov.
Beg.: mãsa sabhañ, tã la chañ rve¹;
End: chon nan nan ma ne pañ sov.
Beg.: vã la ma vañ, mhī ka cañ lyhañ;
End: khoñ thvan thvan pa mve rhañ sov. lañ koñ³ chuiv.
- (34) Fol. khi v line 2: Beg.: lyhap pan ññi vã, yugan khyã ka;
End: ma kuiv tam ñ kyo² sa taññ.
Beg.: rap nan ñilã, Meru khyã ka;
End: ñña kuiv khyam ñ myo² sa taññ.
Beg.: kyap lan³ cī ã, pan ta kã laññ;
End: ta chuiv lvam lhaññ kho² sa taññ. lañ koñ³ chuiv.
- (35) Fol. khu r line 1: (only two verses):

- Beg.: raṃ gun khyak phve,
rac laññ khve sã³;
End: tū yuiv³ nhuiñ³ mrañ kuiv sov.
Beg.: lyhaṃ thvan tak ve, ri vin ne laññ;
End: nu ruiv³ kyuiñ³ lha pañ pyuiv sov. lañ koñ³ chuiv.
- (36) Fol. khu r line 6: Beg.: mǎn cak to² rā, chan thve lā rve¹;
End: mhan kañ suṃ lu thvaṭ khyā sov.
Beg.: mhan sak bho² kvā, noñ ti sã lyhañ;
End: bhak kañ nhun³ tu lvat kvā sov.
Beg.: ññvat lyak pyo² rā, may ma pā so²;
End: sak nhañ³ luṃ cuṃ mhat rā sov.
(Author not mentioned.)
- (37) Fol. khu v line 7: 'oñ me¹ khye so²; Mañ Navade³ chuiv saññ; Nav 235.
- (38) Fol. khū r line 6: ññā kre po² thañ; Vantoñ bhun³ krī³ kuiv Rhañ Raṭhasāra me³ saññ; LCR 21.
- (39) Fol. khū v line 6: thac khrun³ chañ rve¹; Mañ Navade³ chui; Nav 130.
- (40) Fol. khe r line 4: sa pre vay mū; Mañ Navade chuiv; Nav 30.
- (41) Fol. khe v line 4: yūjanā lyhañ; cā to²; Nat 98.
(See also stanza 53 of this ms.)
- (42) Fol. khai r line 3: tā rak la kuiv; Nat 74.
- (43) Fol. khai r line 8: athvaṭ tat mhā; lañ koñ cā to²; Nat 69.
- (44) Fol. khai v line 8: bhavak ka pañ; lañ koñ cā to²; Nat 38.
- (45) Fol. kho r line 5: nava mrak khyaññ; Toññū mañ rai kyo² cvā suiv¹ min ma ka kye³ kuiv ce han; Nat 66.
- (46) Fol. kho v line 4: nat nan bhum sã; cā to²; Nat 68.
- (47) Fol. kho² r line 3: chak dān 'uiñ sã; Toññū mañ rai narā cā to²; Nat 85.
- (48) Fol. kho² v line 4: rhu tuiñ thve laññ; lañ koñ cā to²; Nat 87.
- (49) Fol. kham r line 5: nve rak nī³ lyhañ; cā to²; Nat 89.
- (50) Fol. kham v line 5: khunhac toñ cvan; cā to²; Nat 90.
- (51) Fol. khā³ r line 5: Veyantā tvañ; cā to²; Nat 92.
- (52) Fol. khā³ v line 7: khyañ tā suṃ thoñ; Toññū mañ rai kyo² thañ cā; Nat 96.
- (53) Fol. ga r line 8: yūjanā lyhañ; cā to²; Nat 98.
(Repetition of stanza 41 of this ms.)
- (54) Fol. ga v line 6: rhe mhat mrañ¹ rhaññ; cā to²; Nat 99.
- (55) Fol. gā r line 5: nat lha kyvan rve¹; cā to²; Nat 101.
- (56) Fol. gā v line 4: Beg.: thi tuiñ tañ rve¹,
koñ kañ tím khye;
End: prāsui khā sañ¹ la vay lañ¹.
Beg.: chi tuiñ chañ rve¹,
koñ kañ mhuin vhan;
End: alvam kai mrañ¹ chay cha chañ¹.
Rhañ Raṭhasāra aprañ kham sañ nhac pud; Nhac 136.
- (57) Fol. gā v line 8: Beg.: thi tuiñ tañ rve¹,
roñ thañ thvan pa;
End: luiñ thai gū mrañ¹ va vay vañ¹.
Rhañ Sīlavamsa prañ sañ eka puik; Nhac 136.
- (58) Fol. gi r line 3: paṭisandhe; Thoñsañ³ chui; Nav 202.

re lhuin rui nhuik, ā³ kyui³ cū cū,
 kuiy to² ku ka, thui kāla saññ,
 Sambuddha chu, sabbaññu kuiv,
 praññ mhu āsam, vam thai kraṃ rve¹,
 ta phaṃ thuiv nok, krā mrok tuṃ lac,
 khunhac sañkhye, tvañ nhuik pe lyhañ,
 Atideva, praññ ma cuiv³ khrañ³.
 rājā mañ³ lyhañ, sanan³ thvaṭ tañ,
 phrac rā tvañ laññ³, pvañ¹ khyañ aca,
 Bhurā³ mha lyhañ, ca rve¹ laññ koñ,
 cit phrañ¹ toñ saññ, mrat poñ tvak kim,
 ta sim nhac soñ, cit phrañ¹ toñ saññ,
 nā thoñ poñ tvañ, vap ññoñ kraññ nū,
 kuiy tuiñ phū³ rve¹, lhū myui³ ce¹ kuiv,
 lve¹ lve¹ prañ pai, cvam gai krañ laññ,
 an¹ ai bhanan, byādīp pan³ kuiv,
 lan lan khoñ tvañ, ma chañ ra bhai,
 rhoñ kai lvai rve¹, phrac myai ta thve,
 kuiv sañkhye tvañ, pvañ¹ le aca,
 Porāṇa hu, Godh(!)a[m]ma maññ kho²,
 suṃ lū bho² lyhañ, pvañ¹ cañ tvañ nhuik,
 le³ khvañ puiñ sa, acui ra saññ,
 Saṅgha^a maññ rañ³, cakrā mañ lyhañ,
 phrac tuṃ khrañ rve¹, kraññ lañ mrat le³,
 alhū pe³ lyhak, nhut phrañ¹ myvak rve¹,
 nhac sak sa mhu, Bhurā³ chu kuiv,
 praññ mhu lui rhoñ, kui to² toñ saññ,
 apoñ thañ rhā³ noñ to² myā³ ka,
 re ññā³ tvak sin, suṃ sin rhac soñ,
 chañ¹ loñ khu nhac thoñ, co bhuṃ khoñ tvañ,
 akyvam³ vañ rve¹, cit rvañ kraññ nu,
 kuiv tuiñ phū³ laññ³, krū khai lvaṃ ññā³,
 rhac pā³ aṅgā, ma cuṃ pā rve¹,
 saṃsā krū kyo², byādīt to² kuiv,
 thip po² keśā, ma tañ pā ra,
 poñ satta nhañ¹, nava chañ lhok,
 chai¹ khrok sañkhye, lvan le tuṃ cvā,
 rhaññ ve³ kyā saññ, saṃsā kray la mrac kam³ taññ³.

End^d:

kyā³ pin noñ lā, sū to² cvā tui¹,
 ī cā po² ca, mū rañ³ ka mhā,
 thvam pa proñ proñ ne la roñ suiv¹,
 bhuṃ khoñ sāsanā, thañ rhā³ cvā lyhak,
 sīdā re kraññ, pat van laññ rve¹,
 mra raññ lyhaṃ phruiv, mañ³ caṃ rui tvañ,
 kai muiv³ sā rā, Tussid(!)ā suiv¹,
 Ratanāpūra, rvhe An³va mha,

chan kyva phron¹ phron¹, rhe¹ mrok thon tvañ,
 ma mhoñ rān sū, buil lā ññvat kha,
 thi poñ³ kha rve¹ Amarapūrā,
 rvhe praññ sā mha, phron¹ cvā phrū phrū,
 nok cū cū vay, krū tum tā so²,
 nhac soñ³ kyo² nhuik, thañ po² kye sī,
 mrañ ci lhañ cā³, mañ bhā nā³ mhā,
 Mumrve³ rvā i, mrok tā apā³,
 lam³ ma khyā³ lhyak, le³ pā³ cak cum,
 rvā Khyemhum hu, kho² tum pa ññat,
 toñ cvam rap tvañ, pro² khrañ mham cvā,
 ne cañ khā taññ, Mahāmuni,
 thvan ññi lyham ññi, Bhurā³ krī i,
 ati cañ sā, samuiñ cā nhuik,
 akkharā ma pre, thve thve lū mrā³,
 cakā³ mrvak ham, ññañ khum kyañ i.
 dosa man vañ, rhi sañ mrañ so²,
 prac tañ tve³ cha, lvat kañ³ kya 'oñ,
 nā³ thon sāsana, taññ cim ñhā lyañ,
 lañg(!)ā yakhu, cī kum pru ka,
 mrā³ lha nā tvañ, akyui mrañ hu,
 vam³ tvañ ce¹ ce¹, kya 'oñ me¹ lyhak,
 myū ñve¹ ma tañ, kye mhum prañ nhuik,
 thañ thañ kvak kvak, arit thvak suiv¹,
 cañ chak noñ lā, phrac cim ñhā hu,
 kuiv rā cakā³, rut sim ññā lyhak,
 mhat sā³ ra lvay, jāt svay svay mha,
 rve khyay si [pa] rum, pan³ lyhañ kun³ suiv¹,
 sim³ rum sañ khyuiv, lañkā chui sā³,
 kyvannup ā³ mū, amyā³ kho² kya,
 paññjañta hu, bho ka tagā,
 rukkhā siri, mrat lha bhi lyhak,
 mya bhi achāñ³, tañ khyañ to² bhi,
 bho ti ta kā. pallañ pā lyhak,
 rvhe sā ññi ññi, rui lu cī myha,
 Bhurā³ krī dāyakā ñay mañ mhā mū,
 vohā kho² ññā³ kyo² thañ rhā³ sañ,
 amyā³ kho² kya Moñ Nuiv³ taññ.
 nā³ thon sāsana, thvan cañ khā tvañ,
 nat rvā ta mhya, sā mo lha i.
 khrim myha 'im khre, myā³ thve thak van,
 lū rahan tui, pran mvam thap myha,
 cañ pañ lha saññ, nāma kho² rā,
 Munrve rvā nhuik, thañ cvā sī sī,
 to rat krī tvañ, rvhañ mhī pro² kā,
 ne cañ sā tañ sak mhā tvak so²,
 sum chay kyo² nhuik, nā pro² thuk cvā,

nā³ tam chā hu, prui¹ sā amham,
 Vesantarā, laṅkā rvhe kyam³,
 cam mho² kvan kuiv, thū³ chan tum rhoṅ,
 kui kroṅ³ mham cvā, kui aṅgā taññ,
 chit cā kyat kyat, ma pre tat tañ,
 that mhat sam khyuiv, laṅkā chui ka,
 krā³ sa myha lyhañ, nā³ va khyam³ khyam³,
 pīti rvham lyhak, rvhañ vam cit thai,
 nā ma rai taññ, am ai¹ ma pre,
 rhi kra le i. proṅ³ thve ta khā,
 Mumrve rvā nhañ¹, cat kā rhi ññā³.
 lam mroṅ pā³ nhuik, le³ pā³ cak cum,
 rvā Kye³ mhuiv tvañ, ne pran lvhañ taññ,
 cum rā pro² rhoṅ, mrok mañ³ kroṅ³ nhuik,
 krim³ 'oṅ³ ne lui, kroṅ³ rip khui saññ,
 pugguil mrok cvā, mrat charā kā³,
 mātā pīta, saṅgaha hu,
 nāmam thū³ cham³, laṅ(!)ā kyam³ kuiv.
 rvhañ vam³ mrok phruiv, Moṅ Nui takā,
 cī kun pā hu, mrvak khā rvhe gvam,
 min to² ññvan ka, tak sak ca saññ,
 ne¹ ñña rok lac, charā phrac rve¹,
 nhac sak oja, nā³ mhā khyui myha,
 'bandaya^h sui, koṅ lha rasā,
 mātā pīta, saṅgaha hu,
 kyam³ lā cā coṅ, nā³ thoṅ ma ññi,
 cī kun prī mha, ta sī ta khā,
 Mahāmuni, thvam³ ññi lhyam ññi,
 Bhurā³ krī kuiv, koṅ krī kyo² huiv,
 mho² gvan thuiiv sañ, koṅ kyui myā³ myoṅ,
 cā sum coṅ kuiv, lu bhoṅ amhan,
 laṅ(!)ā pran saññ, kyam gan piṭakat,
 tat mhat sañ¹ cvā, ma kyvañ pā taññ,
 thve rā kroṅ³ ja, ta na akkharā,
 si rum sā nhañ¹, saddhā ma tat,
 paramat ma sañ, kyam ma mrañ laññ³,
 rhe³ lyhañ vāsanā, araṅ³ pā rve¹,
 cintā suta, aṭha kavi,
 patippanna^c, praññ¹ cum lha lyhak,
 javanatikkha, gambhira nhañ¹,
 hāsapaññā, ro nho pā lyhak,
 lyhā mhā Surat, sadī nat lyhañ,
 coṅ¹ mhat cho² nhuiv, paññā tuiv saññ,
 Moṅ Nui ññāṅ thvañ ññāṅ muiv tañ.
 ī cā prī <lac> sakkarāj phroṅ¹ phroṅ¹,
 ta thoṅ 229 khu, la mhā tachoṅmum,
 kho² chui tum so², la praññ kyo² 6 rak,

cane ne¹ nhuik nvā³ ruñ³ svañ³ khyim tvañ,
 se khyā re³ mhat, aprī³ sat saññ,
 kyam³ mhat lañkā; suṃ coñ cā i,
 tejā tak pvā³, taṃ khuiv³ ā³ kroñ¹,
 ve³ khyā³ lha cvā, viriyādika,
 Bhurā³ chu kuiv, lvay ma ññuiv,
 praññ cuṃ lui i, kusuil dāna,
 i puñña kuiv, bhava sakhañ,
 re mye rhañ laññ, toñ tañ ññhā thā³,
 mi phurā³ krī³, sā samī to²,
 thañ po² ma kyvañ, mū mañ³ mat ka,
 bhui³ bhvā³ ca saññ, mve³ bha mi khañ,
 svaṃ sañ chrā, ñātakā nhañ¹,
 khyuiv sā lha cvā, i saññ cā kuiv,
 mhat nā tuṃ ññā³, lū amyā³ kā³,
 thak phrā³ bhavak, 'ok narak ti,
 rhi rhi sa myha, anantacakkavalā,
 rap rvā khapañ, ma kyvañ³ ra ce,
 amyha ve i, sak se taññ mhu,
 ve nha pru saññ, sādhu kho² kya koñ krī taññ.

sakkarāj 1223 khu to² salañ la praññ kyo² chai² ta rak Bhurā³ krī³ samuiñ³ cā kui kū³ rve¹ prī i. Moñ Rañ 'Uṃ koñ³ mhu, nibbān chu, sādhu nat lū kho² ce so².

The modern title on the wooden cover is erroneous. Bhurā³ krī³ is not the Shwedagon Pagoda, but the Mahāmuni image in Mandalay. This poem of the pyui¹ type was written by Ū³ Nui³ who flourished in the days of king Bhui³to² bhurā³. In the text it is mentioned that a controversy regarding the history of the Mahāmuni image had arisen and that the author tries to settle it by writing this poem. There are four more works by the same poet, viz. Vessantarā pyui¹, Janaka pyui¹, Paṭācārī pyui¹ and Rhañ Mālai pyui¹. He lived in Kye³muṃ, a village near Mumrve³, to the west of Amarapura. We do not know more details of his biography.

Ed.: BB 157, s.v. No: Maung, of Kyehmôn.

See MCK III 239; Piṭ-sm 1814; Ganthav 303 (no. 37).

^a Name in Tathāgataudānāpānī: Loksāra; see above ¹118 fn. c.

^b 'bbhantara

^c paṭipanna

^d See 242–247 note a.

422

Cod.Ms.Birm. 142. SuUB, Göttingen

Palm leaf. Foll. 64: go²-jha; first and last foll. are tied together with some blank leaves. 49,1 × 5,8 cm. 39,1 × 5,2 cm. 9 lines. 2 punch holes. Gilded. Good handwriting. Title on the title fol. with pencil: go aca jha, Pāramī khañ³; marginal title: Pāramī khāñ³, Pāramī khāñ³, Pāramī to² khañ³ or Pāramī khañ³ phat cā, on the left margin of fol. jha: nak nai so Pāramī to² khāñ³. Dated sakkarāj 1220 (1858 A.D.) prañ¹ natto² la prañ¹ kyo² ta rak ne¹ sokrā ne¹ ne¹ chvam³ cā³ prī³ akhyin tvañ. Burmese. Verse.

Rhañ Silavaṃsa or Mahāsīlavāṃsa: Pāramī to² khañ³ pyui¹

The complete text of the pyui¹ is identical with that of the printed edition (Pāramī to² khañ³ pyui¹, ed. Do² Mrañ¹ Sañ³, Rankun: Buddha Sāsana Council Press 1965, pp. 45–269). At the end of the text one more stanza is added which is not found in the printed edition. It runs as follows (fol. jha r):

mrat rhañ roñ prui³ rhin rhin cui³ sā³,
 Mrañ³ mhur rap khuiñ nhañ pan nhuiñ³ sañ,
 Cackuiñ³ Pan³ra Mrañcuiñ³ ca sā³,
 Añ³va hū sañ mañ³ mvai³ prañ vay,
 ññhi rhañ taṃ choñ chī mī³ loñ sui¹,
 mrok toñ puñña cetīya hu,
 māgha mui³ mā cvay Cūlā sui¹,
 nhuiñ³ rā mai¹ pī³ rvhe cetī lañ³,
 sarīra dhāt rhac ca rvat myui³,
 tuik kyo² hui¹ lyak puthui³ kyay van³,
 svan³ ra rvan³ lyhañ, myā³ Ivan³ chuiñ prañ,
 tim toñ lañ rve¹ cī ciñ phyañ¹ sī³,
 cañ³ la pī³ mha, mañ³ thī³ chyok chak,
 caṃ pa lyak tañ¹ ma pyak 'uk puiñ³,
 cui³ kvap tuiñ³ sañ Cackuiñ³ kri³ toñ
 mo² kyok choñ vay ran 'oñ mrañ nok,
 sañ pan³ prok nhuik mok mok rvhe puṃ[n],
 Thūpāruṃ vay lak vai³ cvay sui¹,
 'oñ rvay khyin¹ soñ³ myui³ koñ³ kyoñ³ hu,
 nok nhoñ³ sasanā pvā³ cim¹ ñhā lyhañ,
 Mahāsīvamsa ther kuṃ ña sañ,
 ma chva rhe³ cui kyoñ³ rip khui sā³,
 pugguil tui¹ nok rhac chak mrok nhuik,
 krā³ lyhok nā³ than phat cim¹ pan lyak,
 kyam³ gan amyui³ mo² kvan³ thui³ sañ,
 prui³ phrui³ nidān apri³ tañ³.

*sakkaraj 1220 prañ¹ natto² la prañ¹ kyo² ta rak sokrā ne¹ ne¹ chvam³ cā³ pī³ akhyin
 tvañ Pāramī to² khāñ³ kui re³ kū³ rve¹ pī³ i.*

For another ms. of the same text and for the author see above, 182.

423

Hs-Birm 16. MIK, Berlin

Palm leaf. Wooden covers. Foll. 92: ka-jai; first and last foll. are tied together with some blank leaves. 47,3 × 5,3 cm. 37,4 × 5 cm. 8 lines. 2 punch holes. Partially gilded. Good handwriting. Title on the reverse of the last fol.: Kan to² mañ kyoñ; marginal title on fol. ka: Kaṃ to² mañ kroñ mhat cu. No date. Burmese. Prose.

Toñtvañ³ Mañ³kyoñ³ charā to²: **Kan to² mañ³ kyoñ³ mettā cā aphre** (Kan to² mañ³ kyoñ³ mhat cu)

The text contains explanations on the mettā cā of Kan to² mañ³ kyoñ³ charā to² (ca. 800–875 B.E./1438–1513 A.D.). Toñtvañ³ Mañ³kyoñ³ charā to² (1086–1124 B.E./1724–1762 A.D.) wrote this commentary on the request of Ū³ Krvak Phrū, the lord of Toñtvañ³krī³. The text of the ms. corresponds to that of the printed edition (Kan to² Mañ³kyoñ³ mettā cā nhañ¹ ... aphre, ed. Ū³ Bhui³ Phrū and charā Pvā³, Burma Research Society, Publication Series No. 4, Rankun 1941, pp. 1–148).

For details on the author see **386**.

Ms.: cf. Palace 76 (44).

IV. HISTORICAL LITERATURE

424 Cod.Ms.Birm. 140. SuUB, Göttingen

Palm leaf. Foll. 12: ca-cā³; fragment. 49,4 × 6 cm. 37,6 × 5,2 cm. 10 lines. 2 punch holes. Partially gilded. Good handwriting. No date. Burmese. Prose.

Mahādhammasaṅkram (Paṭhama Moṅ³thoṅ charā to² Rhaṅ Ñāṇa): **Sāsanālaṅkāra cā tam³**

A fragment of Sāsanālaṅkāra cā tam³, corresponding to pp. 160–179 of the printed edition (Sāl).

Paṭhama Moṅ³thoṅ charā to² Rhaṅ Ñāṇa (1115–1194 B.E./1753–1832 A.D.), who got the royal titles Ñāṇābhisāsanadhajamahādhammarājaguru and Ñāṇābhivamsadharmasenāpatimahādhammarājādhirājaguru was the chief of the order (Saṅgharājā) during the reign of king Bhui³ to² bhurā³. His native village was Moṅ³thoṅ in the district of Alum. He was well versed in Sanskrit and wrote many books on history, astrology, astronomy, medicine, grammar, lexicography etc. The present text Sāsanālaṅkāra cā tam³ was written by him in 1831 A.D. In 1174 B.E./1812 A.D. he became a layman again and served under the king who granted him the title Mahādhammasaṅkram.

See also above, p. XV of the present volume: ADDENDA ET CORRIGENDA IN PART I (referring to p. XIII of part I) where an important discovery by Victor B. Lieberman regarding the relationship of Sāsanavamsa and Sāsanālaṅkāra is mentioned.

For life and works of the author see Ganthav 44ff. and MCK IX 262f.

425 Cod.Ms.Birm. 143. SuUB, Göttingen

Palm leaf. Foll. 45: nyā-byo; first and last foll. are tied together with some blank leaves; fol. pya has two foll. with foliation pya 1 and pya 2. Fol. pyā is damaged and the foliation is illegible. 50,4 × 6 cm. 40,3 × 5,3 cm. 8 lines. 2 punch holes. Good handwriting. Title on the title fol.: Mahārājavan terasa tvai. No date. Burmese. Prose.

Mhan nan³ mahārājavañ to² krī³

This ms. contains the complete chapter 13 of the Burmese chronicle Mhan nan³ mahārājavañ to² krī³ (see also part 1 of our catalogue, p. XI). The text is identical with that of MNR II pp. 342-397.

426

P.St. C IV Annam. vPortSt, Heidelberg

White pura puik. Lacquer coated cover. Foll. 138: unnumbered; 65 foll. text with illustrations; 73 blank leaves. 51,2 × 22,7 cm. 44 × 18,5 cm. 21 lines. Coloured illustrations. Good handwriting. Head-line title: Rvhe nan³ lak sum³ puṃ ṅ akroñ. Dated sakkarāj 1268 (1906 A.D.) tachoñmun³ la chut 9 rak. Burmese. Prose and verse.

Mañ³ krī³ Mañ³thañ Mahācaññsū (Vakmacvat mruī¹ cā³ mañ³): **Rvhe nan³ lak sum³ puṃ cam**

Beg.^a: rvhe nan³ lak sum³ puṃ ṅ akroñ³. Arimaddanā Pugam praññ, 55 chak so mañ³ tui¹ lak thak, rvhe nan³ to² tvañ³ nhuik, mañ³ mi bhurā mañ³ samī³, nañ³ tvañ³ ne sū tui¹, asuṃ ahoñ pru rve¹, thum³ mrit rui³ phrac so chaṃ thum³ 55 lum³ tui¹ ṅ, akroñ arā lañkā an khañ nhañ¹ ta kva, 55 lum³ so² chaṃ thum³ puṃ; nok nok so mañ³ tui lak thak ka chak lak rve¹, Mantale³ Ratanā puṃ mruī¹ taññ nan taññ, Pañcama sañgāyanā tañ mañ³ tarā³ krī³ bhurā lak thak to² tuiñ, rvhe thī³ rvhe nan³ achak chak amin¹ to² pran tham³, cā hoñ³ cā thvak thum³ mrit rui³ chaṃ thum³ to² 7 lum³ puṃ; ratanā caññ puṃ to² 4 rap puṃ; mañ³ ññī mañ³ sā³ tui kui, syhoñ thum³ mrai; rhe³ mañ³ tui¹ lak thak, syhoñ to² 12 myui³ puṃ, nok kāla thum³ rui syhoñ kyā³ puṃ; nok pran chañ saññ ratanā caññ puṃ to² puṃ; ratanā caññ³ puṃ to² myā³ nhañ¹ bhak rve¹ vat chañ mrai aṅgyī krī³ 2 myui³ puṃ; laññ³ koñ³ lak phyā³ durañyon aṅgyī krī³ 2 myui³ puṃ; chaṃ thum³ to² 7 lum³ nhañ¹ bhak rve¹ vat chañ mrai dvādara pā, lak phyā³ 2 bhak durañ tap achañ tanchā³ krī³ 4 myui³ puṃ, Pañcama-sañgāyanā tañ mañ³ tarā³ krī³ bhurā³ lak thak to², pran chañ khyup lup saññ, asyhañ mi bhurā³ khoñ krī³ chañ to² mū mrai, ukkaṭh to² nhañ¹, mahallatā achañ tanchā to² puṃ; nan³ ra mi bhurā³ krī³ tui¹ nhañ¹, samī³ to² krī³ tui¹ vat chañ mrai, ukkaṭh nhañ¹ ta kva, ghanamattaka achañ tanchā to² puṃ; nan ra mi bhurā³ krī³ tui¹ 'ok, mi bhurā³ ñay tai¹ athak, nan³ chvay mi bhurā³ krī³ tui¹ nhañ¹, choñ ra mi bhurā³, saddā^a to² mū saññ mi bhurā³ lat tui¹ kui athuik alyok sanā to² mū rve¹ vat chañ ra saññ, ukkaṭh nhañ¹ takva, ghanamattaka yon achañ tanchā to² puṃ; thui 'ok athuik alyok, mi bhurā³ lat mi bhurā³ ñay tui¹ kui sanā to² mū saññ, kuṃ³ mrit, rac mrit kham³ nhañ¹ ta kva, mallikā achañ tanchā puṃ; añrim¹ apyui to² tui¹ kui, sanā³ to² mū saññ, achañ tanchā puṃ nhañ¹, kinnarā bhui ma asvañ vat chañ ra sū, añrim¹ apyui to² tui¹ achañ³ tanchā puṃ; rhe³ acaññ mañ³ ekaraj tui chañ to² mū saññ, ratanā makuiṭ to² 4 chū puṃ; amaṅgalāmhū³, se kham³ sui¹ thvak to² mū rā, chañ to² mū saññ, makuiṭ to² puṃ; cintāmaṇi makuiṭ to² 2 chū puṃ; brahmā mañ³ makuiṭ tanchā to² puṃ; rhe³ mañ³ tui¹ chañ to² mū saññ ratanā sarabhū to² 3 chū³ puṃ nhañ¹ ratanā poñ³ thup to² 2 rap puṃ; rhe³ mañ³ tui¹ chañ to² mū saññ, mok tui to²

3 chū puṃ nhañ¹, Pañcamasaṅgāyanā tañ mañ³ tarā³ krī³ bhurā³ lak thak to² rok, nok kāla acaññ achak chañ to² mū saññ, ratanā mok tui to² puṃ; makuiṭ to thvat pā ratanā poñ³ to² 3 chū puṃ; rhe³ mañ³ tui¹ lak thak ka acaññ achak khup lup vat chañ to² mū mrai, brahmā mañ³ tanchā; sikrā mañ³ tanchā, ratanādurañ to² krī³ 2 rap puṃ; ta rap ratanādurañ to² 2 rap puṃ; ta rap ratanā myaññ³ durañ to² 4 rap puṃ; Pañcamasaṅgāyanā tañ mañ³ tarā³ krī³ bhurā³, sā³ to² Ratanā puṃ dutiya nan cam mañ³ tarā³ krī³ bhurā³ 2 pā lak thak to² myā³ tvañ prañ chañ khyup lup saññ, ratanādurañ to² krī³ nhañ ratanā myaññ³ durañ to² 2 rap puṃ; 'im rhe¹ mañ kui athū³ sanā³ to² mū saññ, ratanā poñ³ to², durañ to², ca lvay to², pan svat nā³ toñ³ to², bhvai¹ phrū to² puṃ; rhe³ acaññ 'im rhe mañ³ tui¹ vat chañ mrai, laññ³ koñ³ avat achañ to² puṃ; bhurañ khaṃ nan³ sā³ krī³ tui¹ vat chañ mrai, pakati mañ³ sā³ kū³ tui vat chañ mrai, mañ³ sā³ lat tui¹ vat chañ mrai, mrañ³ mhū mañ³ sā³ tui¹ vat chañ mrai, poñ³ vat luṃ, calvay, nā³ toñ, bhvai¹ phrū pā 4 rap puṃ; aggamahāsenā-pati van³ rhañ to² cac sū krī³ mañ³ nhañ ta kva atvañ³ mahāsenāpati, prañ mahāsenāpati, mhū to² mat to² krī³ tui nhañ¹, thui 'ok to², dū³, canaññ, atvañ bhavo, prañ bhavo hū so ne rā 5 svay ne mhū³ lat mat lat, mhū³ ñay mat ñay tui vat chañ mrai, poñ³ vat luṃ, calvay, nā³ toñ³, bhvai¹ phrū puṃ; kyuiñ³ ruiñ krī³ ña saññ vibhvā³ achak chak tui kui sanā³ to mū saññ, poñ³ vat luṃ, calvay, nā³ toñ³ puṃ; Sinni Mui³ nai, Ññoñrvhe, Sipo, Laikhyā, Kyuiñ tuṃ, Mokmay, Muibrai ce so², arhe Mo Rhaṃ 9 praññ toñ co² bhvā³ krī³ tui nhañ¹, Banmo² Muikoñ³, Kale³, Soñsvap, Khanti³, Mui³ññhañ³, Muimit, Vansui³ ca so, aññā Rhaṃ³ praññ co² bhvā³ krī³ tui kui athuik alyok sanā³ to² mū saññ, vat chañ mrai, poñ³ vat luṃ, calvay, nā³ toñ³ puṃ; sabhañ pvai lam³ akhan anā krī³ myā³ tvañ akham pā saññ atuiñ³ vat chañ ra mrai, poñ³ krī³ ññvan³ svay puṃ nhañ¹, Taluiñ³ poñ³, Rhaṃ poñ³, Yvan poñ³, Kulā³ pyui acu poñ³, puññā³ 3 myui³ tui poñ³; Kasaññ³ mrañ³, Akkapat mrañ³, rhe¹ to² pre caññ to², vañ caññ to², pro¹ ne rā khyā, nagā³ lulañ, rvhe pañ³ pan yap cvai, mañ³ kham³ to² cuṃ, thī³ phrū to², yap mā to² amhū³ tham³ thui pon vat luṃ puṃ; thvak to² mū vañ to² mū mha ca rve¹ akham³ anā³ pā³, apā to² luik, sū ñay chaṃ caññ tui¹ avat achañ, poñ khyap aṅgyī puṃ; mhū³ to² nat to² krī³ tui nhañ¹ ne rā 5 svay ne, mhū to² mat to² tui¹ j kato² mayā³ tui¹ rhe¹ acaññ achak vat chañ mrai, chaṃ thum, mrit rac, mrit khaṃ, sui¹ rañ aṅgyī, pujun chī mrit chak, tabhak puṃ myā³ nhañ¹, pañcamasaṅgāyanā tañ mañ³ tarā³ krī³ bhurā³ lak thak to² tvañ, prañ chañ khyup lup sanā³ to² mū rve¹, kato² mayā tui vat chañ ra saññ. athū saddā to² mū sū, ame to² khaṃ katau krī³ ne rā, pakati katau krī³ ne rā, rhe svay ne rā, nok svay ne rā, pvai tak ne rā 5 rap ne mhū to² mat to² kato² mayā³ tui¹ vat chañ ra saññ, kuṃ³, mrit rac, mrit khaṃ, achañ tanchā puṃ; mhan³ nan to² tvañ acaññ thā³ mrai, Brahmā mañ³, Sikrā³ mañ³, catulokapāla nat mañ³, Visukamma, Javana, Mātali nat, Nātha Bhāvari nat rase¹ rup myā nhañ¹, Panāda nat ka ca rve¹, Cantī mukha nat tuiñ, sāsanā to² kyam³ gan tvak, aṭṭhāvisayakkhasenāpati hū so nat mhū³ mat 28 rup tui¹ puṃ; lokī kyam tvak, Sūrassati, Candī, Parami³svā, Mahābinnai, Goramanta nat krī³ 5 pā tui¹ nhañ¹ Agghaṃpati nat rase¹ rup tui puṃ; Rājamatthaṃ kyam tvak, nhac caññ pūjo² tañ krā³ mrai, Bahani nat ka ca rve¹ Mār nat rok, nat krī³ 15 pā tui rup puṃ; nat mi bhurā³ nhañ¹ takva, Citrabali amaññ ta pā³ pra so² mār nat mañ³ rup puṃ; Sattabhāga, Sūrassati, Lakkhamī ca so, lokī kyam³ thvak, kuiy coñ¹ nat 12 pā tui rup puṃ; rukka cui³, bhumma cui³, ākāsa cui³ nat tui³ rup puṃ; Aññ³ mañ³ tarā³ krī³ bhurā³ ka ca rve, Mantale³ Ratanā puṃ mruī³ taññ nan³ taññ³, pañcamasaṅgāyanā tañ mañ³ tarā³ krī³ bhurā³ tuiñ³, rvhe thī³ rvhe nan³ achak chak

ka svan³ lup kui³ kvay to² mū saññ, mañ³ rup thū to² 10 chū puṃ; Amarapūra paṭhama mrui¹ taññ nan taññ bhe³ to² mañ³ tarā³ kri³ bhurā³ lak thak to², arap rap nuiññam mrui¹ rvā myā³ ka sim³ ruṃ ra rhi pui rok chak sa saññ, sak rhi sak mai¹ asum³ achoñ, mañ³ i bhañdhā ratanā amyui³ myui³ myā³ anak, Sīrimallāmahāsabhaddā ratanā chañ phrū to² ma puṃ; nok thap maṃ 1168 khu nhac chak rok rve¹, 1219 khu nhac kaṃ ñrim saññ, Nibbānapaccayānāgarājā Chaddan chañ mañ³; rok ū³ rok ca chañ sū ñay puṃ; nok Chaddan chañ mañ³ sak rvay kri³ rañ¹ saññ tuiñ, ukkhoñ³, ū³kañ, khyvan³ khañ pan³ kuṃ³, laññ kuiy lak prañ pallañ mañ³ ne nhañ¹ takva, lyā³ nam luṃ³ rap, chañ mañ³ rup han saññhān kya na 'oñ khri³ mrhañ¹ to² mū rañ, chañ mañ³ achañ tanchā nhañ kva, thī phrū alaṃ, yap mā³, bhalā sandhe³, kvaṃ³ loñ³ kvaṃ³ khvat, pak kyaññ añ phyaññ³ ca so chañ nañ³ i achoñ aroñ akham anā³ myui³ cuṃ puṃ; Bhoñlañ mrui¹ cā kato² myok phrū ma puṃ; Mañ³kvan³ khoñ³ loñ³ to² kri³; khrañse¹ to² kri³ 2 cī nhañ¹ takva, Rankun mrui¹, Tikumbha cetī to² rañ prañ rhi khoñ³ loñ³ to²; Mahāmuni bhurā³ atvañ³ khoñ³ loñ³ to²; Amarapūra mrui¹, Mahāvijayaramsī, sarak to pu thui³ to² kri³ bhurā³ atvañ, khoñ³ loñ³ to² 4 rap puṃ; majjhima tuik Kapilavat praññ rok, alon³ to² Kapila rhañ rase¹ rup thu puṃ; Mahāvihika tuiñ³ Rakhuiñ Dhaññavatī praññ sim³ rā, Vajrāvudha amrok to² kri³ nhañ¹ buṃ³ to² kri³ 2, amrok ce¹ kri³ 2 pā rok rañ³ puṃ; ran puṃ khvañ³, ne lakrā, la cakrā, Toññū amrok ca so² thañ rhā so² amrok to² kri³ cu puṃ; tū le³ to² kri³ ññi noñ 2 cañ puṃ; Yui³dayā³ praññ ka Rakhuiñ praññ sui¹ rok rve¹, Rakhuiñ praññ ka amrok to² kri³ myā³ nhañ¹ atū rok saññ, Yui³dayā³ mañ³ chve cui³ myui³, Dobaññā³ mhū³ mat tui nhañ¹ Erāvañ chañ, Khrañse¹ tui¹ saññhān, Yui³dayā³ kre³ svan³ rup puṃ; majjhimadesa, Buddhagayā, Mahābodhi arap, Lañkādīpa sin³khui kyvan³ myā³ ka chak rok saññ Mahābodhi pañ to² cu puṃ; Majjhimadesa anok tuiñ praññ nuiññam myā³ ka chak rok saññ, añkola che pañ to² cu, akhrā³ sī myui³ pvañ¹ myui³ che³ myui³ sac pañ cu puṃ; Chaddan proñ kyo² chañ phrū to puṃ; avan³ 12 toñ, akhyañ³ 4 toñ rhi krā bhilū arvak; taññ sī³ khañ³ krā ce¹ kri³; caturan³ 4 toñ rhi lip kri³ myā³ nhañ¹, vaṃ, myok, kulā³ 'up, sañbho ñvā³, sañbho mrañ³, rvhe roñ tok mrañ³, cāmarī, sañbho chit kri³, nvā³ pū, siñganit, kraṃ, lū pro¹, kyā³, katui³, ñoñ³, khrañse¹, kinnarā, nagā³, gaḷuṃ, cāmarī ta myui³, karavik ñhak, atak khu nhac chañ¹ pā u doñ phrū, u doñ mañ³, rhaṃ, kri³ phyū, khre pvā³ nvā ma, pū, saṃ rhaññ krak, gyīrāphā³ kho tiricchān pā, taracchan³ amyui³ myui³, lak yā rac kharu sañ¹, ñā man naṃ rui³, piṭakat kyam³ gan amyui³ myui³ cā 'up, moñ³ cakrā, thā³, lhaṃ, san lyhak, cakrā ca so lokī lokuttarā ratanā amyui³ myui³, sī³ sa myha toñ ve³ to² rā pā so pinne pañ, ona. khyui bhū mrai³ khyui rve¹ sī³ so chī pañ, arvak 1 toñ praññ ññoñ pañ; jātā to² kyī³ khyī mha ca rve¹ athū³ achan³ sak rhi sak mai¹, rok pok chak sa lā so rup puṃ cu; Amarapūra paṭhama mrui¹ taññ nan³ taññ bhe³ to² mañ³ tarā kri³ bhurā³ rvhe cak to² 'ok, rok pok kha yam³ ra saññ, Yui³dayā³ mañ³, Rakhuiñ³ mañ³, Pai kū mañ³, āsaṃ mañ³, Kasaññ mañ³, Muiñ³ mo mañ³ ca so thī choñ nan³ ne mañ³ tui¹ nhañ¹ Kyuiñ³ruṃ³ kri³ ñasaññvi co² bhvā, Kyuiñtuṃ co² bhvā³ tui¹ rup puṃ; rāja saṃ rvhe pe chak cā taṃtā³, thaññ myui³ 'up myui³, rhi khui lak choñ myā³ nhañ¹ lā rok chak sa saññ Yui³dayā³ saṃ, Sui³ choñ³ saṃ, Tarup saṃ, Yvan³ kri³ saṃ ta man tui¹ nhañ¹, sū koñ pru to² mū saññ myui³ khyā³ kyvan to² myui³ mhū³ mat arā rhi tui¹ puṃ to²; anok tuiñ praññ rok atat paññā amyui³ myui³ tat mrok saññ jo² gī, puññā³, ku lā tui puṃ; arap amrañ¹ 7 toñ rhi, 6 toñ rhi, 5 toñ rhi, kyvan to² myui³ rok kyā min ma tui¹ puṃ; lū myok kyvan to² myui³ puṃ, thañ rhā kyo² co² sū arap 2 toñ rhi nhai mhut

akyo², myak ma myañ³ pattalā³ tī³ akyo², lak ma rhi rve¹ khre phrañ¹ chan capā¹ tī³ prā
 nhuiñ so² min ma akyo² tui¹ nhañ¹, ubhato² byaññ³ sū ñay tui¹ rup puṃ; Amarapūra
 paṭhama mruī¹ taññ³ nan³ taññ³ mañ³ tarā³ krī³ bhurā³ lak thak, paññā³ ññañ³ araññ³
 asvā³ alyok, sū koñ³ pru khaṃ ra rve¹ yakhu tuiñ kyo² co² thañ rhā lyak rhi³ so,
 paññā³ rhi mhū³ krī³ nat krī³, mhū³ lat mat lat tui¹ nhañ¹, bedañ tat mañ³ tuiñ pañ
 paññā³ rhi, mruī¹ cā rvā cā³ purohit akyo² puññā³ to² tui¹ puṃ; ekarāj mañ³ mrat
 achak chak mahā sañkran to krī³ kho², akhan anā³ tvañ, sañkran nan³ to² atvañ³
 thā³ mrai³ rhi mrai³, cā hoñ³ cā tam³, akham anā³ pā, re to² khu nhac maññ³ nhañ¹
 tankva, abhvay arā amyui³ myui³ puṃ; rvhe nan³ to² krī³ sim³, 'im rhe¹ 'im to² sim³,
 mañ³ ññī mañ³ sā tui 'im to² sim, mhū to² mat to² krī³ tui¹ 'im tak 'im sim akham
 anā³ myā tvañ, cā ton cā tam thvak, akham³ anā³ nim¹ mrañ¹ alyok khañ kyañ taññ
 thā³ mrai, athā³ amyui³ myui³ puṃ. bhe³ to² Ratanāpūra tatiya mruī¹ taññ³ nan
 taññ³ Chañ phrū rhañ mañ³ tarā³ krī³ bhurā³ lak thak ka ca rve¹, Mantale³
 Ratanā puṃ paṭhama mruī¹ taññ³ nan³ taññ³ pañcamasañgāyanā tañ mañ³ tarā³
 krī³ bhurā³ lak thak to² tuiñ, thī nan³ mruī¹ pra kariyā, achok aū³ myā³ nhañ¹
 takva, mre re koñ³ kañ, sac pañ, lū tiricchān ca saññ³ tui¹ nhuik ma phrac ca bhū³
 athū³ sa phrañ phrac pvā³ thañ pa lā³ so subhāsubha lakkhañā amyui³ myui³ puṃ.

Yañ³ sui¹ chu khai pra khai so aluṃ cuṃ puṃ caṃ myā³ kui Pañcamasañgāyanā tañ
 mañ³ tarā³ krī³ bhurā³ lak thak to², myui³ rui³ caññ³ chak ma pyak ma yvañ³ ce ra,
 rvhe thī³ rvhe nan³ achak chak, rhe³ phrac nhoñ³ phrac, achac apuiñ, tuiñ praññ³ caṃ
 thum³, mañ³ sum³ cui³ le¹, amve¹ asim, nak tim kroñ³ khyā, limmā krañ krvam³,
 mrañ nhuiñ svam³ sa phrañ¹ mañ³ kham³ mañ³ nā³, tuiñ re praññ³ mhu, arap rap tui¹
 nhuiñ, mhū³ kvap cui³ sī³, akrī³ akhyup kham¹ ap sū koñ³ pru to² mū saññ³ kui kham
 ra so Aggamahāsenāpati van rhañ to², asaññ³ van, Tuiñtā³ mruī¹ cā³ van krī³ mañ³,
 Mañ³ krī³ Mahāsilhasūra saññ³ nok sā³ noñ³ lā, mañ³ chañ³ rai³ sā³ amyui³ 4 pā³ tui¹ sī
 mhat ce ran, ma tip ma mrhup ce ra, koñ mvan cvā³ re³ sā³ thā³ khai¹ so Rvhe nan³
 lak sum³ puṃ caṃ mū rañ³ tvañ pā rhi so² aluṃ cuṃ puṃ caṃ myā³ mhā avat achañ
 nhañ¹ cap rve¹ pra thā³ khai sa myha puṃ caṃ myā³ tvañ, rhe³ kāla chañ yañ vat cā³
 rui³ puṃ caṃ myā³ kui sā aran paṭhāna pru rve¹ re³ sā³ khai¹ ra kā³ nok kāla pru prañ
 chañ yañ lup choñ saññ³ avat achañ myā³ kui kyan krvañ³ sa phrañ¹, athak kāla nok
 kāla 2 rap rhaññ³ pruiñ rve¹ sī nhuiñ mhat nhuiñ ran kañ lvat rhi saññ³ ta rap, athak re
 sā³ akhā Ratanā puṃ paṭhama mruī¹ taññ³ nan³ taññ³ pañcamasañgāyanā tañ mañ³
 tarā³ krī³ bhurā³ lak thak to² tvañ re³ sā³ khai rañ³ phrac rve¹, sā³ to² Ratanā puṃ
 dutiya nan³ caṃ Mār 'oñ ratanā ceti to² dāyakā phrac so asyhañ bhava rhañ mañ³
 tarā³ krī³ bhurā³ lak thak to² tvañ re³ sā³ sa myha puṃ caṃ myā³ kui krvañ³ kyan
 rhi saññ³ ta rap, re³ sā³ khai¹ rañ³ mū tvañ laññ³ kāla rhaññ³ ññhoñ³, nhac poñ myā³ cvā
 kran¹ krā khai¹ saññ³ phrac rve¹ yui yvañ³ pyak cī³ ran³ akhā kāla tuiñ rok phrañ¹
 nok nok so rhañ lū sū khap sim tui¹ akraññ¹ amhat khai kat ñrui ñrañ ran rhi saññ³ ta
 rap, 3 rap sum³ kroñ tui¹ kui koñ cvā chañ khrañ sa phrañ¹ van tok to² Vak<ma>cvat
 mruī¹ cā mañ³ Mañ³ krī³ Mañ³ thañ Mahācaññ³ saññ³ re³ sā³ rañ mū tvañ prañ chañ
 thaññ³ svañ ran rhi saññ³ myā³ kui phraññ¹ svañ³ prañ chañ sa phrañ¹ thap naṃ re³ sā³
 saññ³ Rvhe nan³ lak sum³ puṃ caṃ. ī kā³ nidān³ ca kā³ taññ.

End^a: ī sui¹ re³ sā³ mhā thā³ pra chui khai¹ so akham³ anā³, avat achañ acī arañ
 akhañ akyañ sak rhi sak mai¹ asuṃ³ achon myui³ cuṃ loka tvañ ma phrac ca bhū³
 athū³ akhrā³ mre re koñ³ kañ, sac pañ toñ to² rvhe nan rvhe 'im, lū tiracchan ca saññ³
 tui¹ nhuik athañ arhā³ phrac lā so myhui¹ mañgalā obhā nimit nhañ¹ cap so

iṭhakanta-subhalakkhaṇā, upād rhac pā³ ca saññ tui¹ tvañ akyuṃ vañ so aniṭhakanta-asubhalakkhaṇā myui³ cum tui¹ phrañ¹ prvam³ so, Rvhe nan³ lak suṃ³ puṃ caṃ kui, van thok to² Vakmacvat mruī¹ cā³ Mañ³ krī³ Mañthañ Mahācaññsū, ā³ thut kraññ¹ rhu cī maṃ khrañ phrañ¹, mū rañ pura puik mha, asac kū yū thap maṃ prañ chañ pri³ lyhañ, taṃchip van Mañ³lharājakyo²thañ, amin¹ to² re Mañthañjeyasū. mañ re cā re to² Sīrino²rathā tui¹ kui, akroñ arā, amhā³ mhan tap mañ cā re³ ce rve¹,

sāsanā to² 2438, gocā sakkarāj 1256 khu kachun la chan 15 rak 6 krā ne¹ mū rañ³ pura puik mha asac kū³ yū, aluṃ cum khyay lay re³ sā³ pri³ praññ¹ cum khrañ³ sui¹ ḷ. laññ³ koñ³ pura puik mha 1268 khu tanchoṇmun³ la chut 9 rak ne¹ thap maṃ re ku rve¹ pri ḷ.

The ms. contains the record of the Royal palace of the Kun³bhoñ kings. It describes different types of Royal costumes and equipments, different hair-styles and head-dresses, pictures of deities, brahmans, ministers, foreign officers etc. as well as the unusual incidents and omens which occurred from the time of king Chañphrūrhañ (1763–1776 A.D.) up to the reign of king Sīpo (1878–1885 A.D.).

The contents of the ms. are based on a text which was originally written by Aggasenāpati Mahāsīhasūra, the lord of Tuiñtā³ (Tuiñtā³ mruī¹ cā³ van krī³ mañ³) who flourished during the reign of king Mañ³tun³. This text describes only the forms of the Royal costumes of earlier ages. As adaptations and modifications were made in later periods, the minister of king Sīpo named Mañ³ krī³ Mañ³thañ Mahācaññsū, the lord of Vakmacvat (Vakmacvat mruī¹ cā³ mañ³), caused a revision of the text and the addition of new items and illustrations. The new form of the work was compiled under the responsibility of the following officers mentioned in the text: Mañ³lharājakyo²thañ (Taṃ chip van), Mañ³thañjeyasū (Amin¹ to² re³), Sīrino²rathā (Mañ re³ cā re³ to²). Reference to these officers and the lord of Vakmacvat can be found in Kbch III 196, 739, 189.

The contents of the ms. are given in the introductory portion which is quoted in full by us. A poem of a lady-poet, Rave Rhañ Thve³ (ca. 1568–1618 A.D.), describing the kinds of hair-styles used in the Pagan period, is also found in the ms.

The present ms. was copied in 1906 A.D. from an earlier copy dated 1894 A.D. which is said to have been copied from the original.

There exist other texts of similar contents, but we have not been able to trace another copy of this work. Some similar works are: Rvhe buṃ nidān³ by Jeyasañkhayā (ed. Lha Samin, Rankun 1963, 3rd edition); Rhe³ rui³ cañ lā Mranmā¹ achañ tanchā (or) Nan³ mhu nan³ rā achañ tanchā nhañ¹ si mhat phvay rā myā³, compiled by Rhe³ hoñ³ cā pe sutesī ta ū³, n.d. (cyclostyled copy).

^a See 242–247 note a.

427–429

Cod.Ms.Birm. 144. SuUB, Göttingen

Collection of 4 texts. Palm leaf. Foll. 21 : po–bu; 2 blank leaves, smaller in size, do not belong to the bundle. 427 foll. 5: po–pha v line 7: Paticecasamutpat anak (foll. po–po² r), Mruī¹ taññ atthuppatti (foll. po² v–pha v line 7); 428 foll. 9: pha v line 7–pho v line 2: Nan³ cañ pucchā;

429 foll. 9: pho v line 2-bu: Tarā³ cā. The 2 blank leaves are damaged. 50,3 × 6 cm. 40,9 × 5,2 cm. 9 lines. 2 punch holes. Partially gilded. Good handwriting. Short marginal notes on foll. pam v, pha v, phū r, phai v, pho v, phaṃ v, phā³ v, ba v, bā v, bi v. No date. Donor noted on one blank leaf: Rephrū ne cā takā Moṅ Mve, cā takā ma Mi 'Uiv koṅ mhu nibbān chu sādhu nat lū kho² ce so². 427 First text: Pāli and Burmese; second text: Burmese, with Pāli verses interspersed; 428, 429 Burmese. 427 First text: prose; second text: prose and Pāli verses; 428 prose; 429 prose and verse. The beginning fol. of Patīccasamuppāda anak is missing. The text written on one and a half foll. (foll. po² r) is not quoted here.

427 Cod.Ms.Birm. 144. SuUB, Göttingen

Description see above, 427–429.

Atula charā to² Rhañ Yasa: **Ratanāpūra mruiv¹ taññ atthuppatti**

Beg. (fol. po² v): namo tassa ti.

narādippo narāsabho bhumipālo sutādharo
kalyāṇamittanissito patiṭhito nagarimaṃ
dhammarājāyusata pi tatiyassānubhāvena
ra<ṭṭha>janā sadā sukhaṃ arogena abhayena

paṭhanā 2 gāthā. narādippo, lū apon kuiv laññ acuiv³ ra to² mū tha so, narāsabho, praññ thoñ thī choñ mañ apon tuiv¹ thak lvan so kye³ jū³ guṇ phrañ¹ laññ³ mrat tha so, bha(!)mmipālo, soñ khvañ kyvan thip jambhū rit nhuik mre apon kuiv laññ acuiv³ ra sa phrañ¹ coñ rhok to² mū tha so, sutādhay(!)ō, paññā rhi apon sū to² koñ tuiv i thum kuiv laññ choñ rvak so suta laññ rhi tha so, kalyāṇamittanissito, sū to² koñ taññ hū so mit khañ pvan kuiv mhī so ale¹ to² laññ rhi tha so, dhammarājā tarā³ nhañ¹ ññi saññ kuiv sā kyañ¹ choñ le¹ rhi so re mre sakhañ bhava rhañ mañ tarā³ saññ, tatiyaṃ, suṃ kyim mrok nhuik, id[h]jaṃ nagarāpūranagaraṃ, Ratanāpūra mraññ so i ne praññ to² kuiv, patiṭṭhito, taññ to² mū prī. assa dhammarājassa, thuiv mruiv¹ taññ mañ tarā³ ā³, ār(!)usatam pi, sak to² rā kyo² kāla pātluṃ[m] ārogena, āna ma rhi sa phrañ¹, abhayena, bhe ma rhi sa phrañ¹, sadō, akhā khat sin, sukhaṃ, khyam sā saññ, hotu, phrac ce sa taññ. assa dhammarājassa, thuiv mañ tarā³ i bhun taṃ khuiv ānubho² ā³ phrañ¹, raṭṭhajanā, tuiñ ne ñam sū apon tuiv saññ, sadō, akhā khat sim, sukhaṃ sukkena, khyam sā sa phrañ¹, āyukantaṃ, asak thak chuṃ, tiṭṭhanti, taññ ce kun sa taññ. i gāthā phrañ¹ Añva suṃ[m]kyim taññ tvañ nok suṃ kyim mrok taññ saññ mañ³ tarā³ kuiv krā³ rve¹ paṭhanā pru saññ.

yaṃ pūretiñajātino siharājassa nivāsaṃ
manōrammaṃ Himavantaṃ suvaṇṇapupphakalāpaṃ

yaṃ Ratanāpūranagaraṃ ṭhānaṃ, akrañ Ratanāpūra mruiv¹ to² taññ rap ṭhāna saññ, pūre, rhe kāla nhuik, tinajātiyo, tina amruiv mha phrac so, siharājassa, khyañ se mañ i, nivāsaṃ, ne rā phrac bhū so, suvaṇṇapupphakalāpaṃ, rvhe pan caññ nhañ¹ tū so, manorammaṃ, nhac luṃ[m] mve¹ lyo² phvay rhi so, Himavantaṃ, Himavanta to taññ. to suṃ toñ Himavanta āvañ, ma hut chī nhañ¹ tū so to 'ut krī³ chuiv luiv saññ.

ī gāthā kā³ mruiv¹ taññ rā mre sa nhac bhummi nak sam̄ rhi kroñ lakkhaṇā saṅghan̄ kuiv krā³ saññ.

End (fol. pha v): ī saññ kō³ tatiya mruiv taññ mañ tarā lak thak nuiñ ñam̄ apuiñ³ akhyā³ kuiv kyā³ saññ. Añva 726 thu tapon̄ la tvañ satuiv mañ phyā³ paṭhama mruiv taññ. 960 Ññoñran mañ tarā³ dutiya mruiv taññ. atthuppatti mho² kvan samuiñ taññ. praññ aṅgā kuiv pā¹, praññ coñ kuiv pā, kuiv mañ praññ rvā tuiñ ne ñam̄ ñ mham̄ kye muṃ chuiv saññ praññ rvā ñ atuiv achut chañ rai khyam sā ataññ arap kuiv maññ mham̄ puṃ mham̄ kraññ rve¹ paññō rhi tuiv¹ sī ap ñ chuiv saññ. 1128 khu natto² la Añva rvhe mruiv¹ to² ka pañ¹ rve¹ prāsuil la Añva rvhe mruiv¹ to² suiv¹ rok rve¹ Mahāmuni anok dutiya mruiv¹ taññ mañ tarā³ charā saṅghanā ve charā kyo^{2a} tuik le tat krī³ tvañ sī tañ suṃ ne caññ tapuivtvai la Mruiv taññ a<l>thuppatti kuiv cī rañ rve¹ 1128 khu tapon̄ la chan 2 rak ve¹ svañ saññ. namo tassa ~, kha maññ to² mañ tarā³ lak thak ame³ to² rhi bhū saññ akhyak kuiv nhac luṃ to² puik ce luiv rve¹ mettā jā chak saññ. takā to² mañ mrat.

The ms. contains the history of the foundation Ratanāpūra (Añ³va, Ava) in 1126 B.E./1764 A.D. by King Chañphrūrhañ (1125–1138 B.E./1763–1776 A.D.). The author Atula charā to² Rhañ Yasa (1076–1146 A.D./1714–1784 A.D.), who flourished during the reign of five successive kings, composed it in 1128 B.E./1766 A.D. and submitted it to the king. He was Saṅgharāja during the reign of King Aloñ³ bhurā³ who granted him the title Atulayasamahādhammarājādhirājaguru in 1115 B.E./1753 A.D., and wrote the work Nan³ cañ pucchā (see the text ms. 428 and above, 139). As the head of the Atañ sect he was forced to disrobe in 1146 B.E./1784 A.D. and sent to exile during the reign of king Bhui³to² bhurā³.

For his life and works see Ganthav 25, CMA XIII 96f., MÑM 302, 341, Sāl 187.

^a Some words are missing.

428

Cod.Ms.Birm. 144. SuUB, Göttingen

Description see above, 427-429.

Atula charā to² Rhañ Yasa: **Nan³ cañ pucchā** (Aloñ³ bhurā³ ame³ Atula charā to² aphre)

Beg. (fol. pha v): takā to² lyhok saññ charā to². sāsanañ coñ¹ nat chuiv saññ mruiv coñ, nan coñ, rāja pallañ ugañ thī kyak coñ nat kuiv chuiv saññ; akhyuiv laññ³ sotāpan sakadāgan phrac so nat kuiv sāsanañ coñ nat chuiv khye saññ. maññ saññ nat sāsanañ coñ¹ nat phrac saññ kuiv amin¹ to² rhi pā lyhok saññ. ame to².

charā to² mettā jā chak saññ takā to² mañ mrat. rahantā mather krī³ ta ū nhañ¹ ta praññ¹ nok pā sotāpan phrac prī³ so paññcañ ñay nhañ¹ rvā ta rvā tvañ chvam kham kyva saññ.

End (fol. pho r): alhū ta krim pe³ rve¹, sila ta kyim chok taññ saññ, ratanañ sumpā³ ā³ ta krim pūjo² rve¹ nibbān mag phuil ra bhā ce akyim kyim. kyui³ cā¹ rve¹ toñ so² ra rā maññ lo. ame³ pañ taññ.

ta rā taṃ so pattamrā³ kuiv ta krap nīve pe³ svañ rve¹ akrim ta thoñ pañ toñ laññ³ ma ra rā sa kai¹ suiv¹ ta la sā ace khaṃ rve¹ ta nhac kha toñ saññ kuiv ma ra rā taññ. aphre. Mahāatula Yas[s]a dhammarājaguru charā to² cī rañ to² mū saññ. niṭhitam.

This ms. contains five questions which are not found in the printed edition Nan³ cañ pucchā (ed. Ū³ So² Jañ, Mra nandā Press, Rankun 1970). In the references of another edition which has been published by the Hamsāvati Press in 1277 B.E./1915 A.D. (see PVA p. ba, TMA I p. kaṃ, BED p. XX) Toñtvañ³ charā to² Khañ Krī³ Phyō² is said to have written this work in 1130 B.E./1768 A.D. This statement, however, must be wrong, because this charā to² already died in 1124 B.E./1762 A.D. (see CMA 62). In the present ms. on fol. pho v (see above) the author's name is given as Mahāatulayasadhammarājaguru. King Aloñ³ bhurā³ raised the questions in 1115 B.E./ 1753 A.D. but they were only answered by the author in 1130 B.E./1768 A.D. during the reign of king Chanphūrhañ (see the printed edition by Ū³ So² Jañ, pp. 32, 209).

For the life of the author see 429.

429

Cod.Ms.Birm. 144. SuUB, Göttingen

Description see above, 427-429.

Atula charā to² Rhañ Yasa: Tarā³ cā

Beg. (fol. pho v): jeyyatu. 1113 khu Añva pyak; 1115 khu Kunbhoñ mruiv¹ taññ nan taññ. 1122 khu kachum la nat rvā cam. lañ koñ nayum la sā³ to² nan cam.

tarā³ to² nhañ¹ lyo² cvā mahākusuiṃ cit taṃ chā chañ rve¹ lū rhañ rahan tuiṃ¹ ā³ khyā³ nā³ si sā 'oñ pra am¹. lū tuiṃ¹ tvañ dāna sīla pru so khā mahākusuiṃ cit 8 khu tvañ ta khu khu 7 krim 7 krim jo phrac ì.

End (fol. bu v):

saddhā sīla viriya nhañ¹,
dāṇ(!)abhāvanā mettā ñrim che³,
lvat kroñ³ pe³ rve¹ pran mvhe nam khyay,
107 pā³ tarā³ pan cum,
mvhe mruin tum sā rvhe bhum ṭhāna,
praññ ma pahuiṃ se 'uiv jarā,
phyā³ nā ma rhi lvañ ti ti kuiv,
ra bhi kha luiv cvai mhat khiṃ mha,
ta chuiv khā khā paṭhanā phrañ¹,
saddhā rvhañ laṇ lū rahan tuiṃ¹,
kyuiv³ pan ne ye pru kun le hu,
sa pre ta choñ praññ Kunbhoñ vay,
guṇ roñ ma mran mra suiv¹ lam sā³,
kya nhañ lū pyā mañ tarā³ ì,
lak pā³ ma kvā ther charā lyhañ,

noñ lā sissa myui sakya ā³,
tarā³ kraññ mvan mruik raññ svan saññ,
choñ cvan si kra ce kuṃ sov.

ʼuṃ sī phrū cañ ta luṃ[m] taññ tvañ
suṃ pañ rok saññ, prok lim myā³ ma krā,
thuiv nok pū mañ, akhoñ khyañ,
mañ khyañ ma tū pā;

chuiṃ saññ mañ le³ yok tvañ 6 mañ 4 chak kra saññ kuiv raññ rve¹ to² le luṃ[n] chuiṃ saññ. cīraṃ tiṭhatu sāsanam. pu di ā nhañ¹ paññā cakkha(!) toñ saññ chu kuiv yakhu praññ¹ cuṃ pā ra luiv sov.

In the beginning of the ms. we find short historical notes as: “destruction of Añva in 1113 B.E. (1751 A.D.); foundation of Kun³bhoñ in 1115 B.E. (1753 A.D.); the king’s (Aloñ³ bhurā³) death in 1122 B.E. (1760 A.D.) in the month of kachum; his son’s accession to the throne in the month of nayuṃ in the same year”. The ms. contains religious instructions about the subjects mahākusala citta, nīvaraṇa, paramatthadhamma etc. The author’s name is noted on fol. bā v as Kun³bhoñ praññ thoñ ū³ mañ³ tarā³ kri³ charā to² Mahāatulayasadhammarājaguru. In Ganthav 25 it is stated that this charā to² had composed 72 desanā (religious instructions) for the king.

Mss.: cf. 246, 405, 406, 408, 409, 411, 415–417; for mss. in other catalogues see 246.

430

Hs-Birm 17. MIK, Berlin

Palm leaf. Foll. 2: no foliation. 42,8 × 2,5 cm. 35,6 × 2,4 cm. First fol. 2 lines, second fol. 1 line. Good handwriting. Dated 1206 B.E./1844 A.D. Burmese. Prose.

A letter from the Mrui¹ tañ mañ³ of Muttama (Martaban) to the Mrui¹ ʼup mañ³ of Bhañlhuiñ township.

Text: Muttama mrui¹ ti(!)ñ mañ³ mhā luik saññ, Bhañlhuiñ mrui¹ ʼup mañ³, Mo²lamruiñ mrui¹ ne kyanup mit chve kuṃ saññ, Builkale ka, Ko¹kvan, Bhā³kap arap mrā³ sui¹ alaññ apat, Bhurā³ aphū amro² svā pā ra maññ akroñ nhañ¹ aci rañ kham saññ phrac rve¹, 1206 khu tapon la chan³ 14 rak ne¹ cā pe ap thvak svā ce saññ: rok lyhañ mrui¹ ʼup mañ tui¹ ka achī atā ma rhi Bhurā bhū mro² laññ pat svā lā ce maññ akroñ kui mhā luik saññ.

The chief of Muttama (Martaban) sent this letter to the Mrui¹ ʼup mañ, i.e. administrative officer of Bhañlhuiñ-township referring to an application sent to him by a merchant living in Mo²lamruiñ (Moulmein) on the 14th day of the waxing moon of the month tapon³ 1206 B.E. (1845 A.D.). In this application he had explained his plan to go on a pilgrimage from Buikala to Ko¹kvan, Bhā³kap etc. The chief asked that his friend should be supported so that he can travel without difficulty.

V. GRAMMAR

For further works on Grammar, Metrics etc. see **162–168, 171, 199, 200, 208, 209, 211–213, 243, 248, 268–270, 272.**

431

Hs-Birm 22. MIK, Berlin

Palm leaf. Fol. 1: ko², tied together with some blank leaves. 48,3 × 5,5 cm. 14,4 × 4,7 cm. 10 lines. 2 punch holes. Good handwriting. Title on the obverse: Sandhi pāth; marginal title: Sandhi pāli to² pāth. No date. Pāli. Prose.

Kaccāyana: **Kaccāyanavutti**

This is a fragment of Kaccāyana's Pāli Grammar containing the beginning of the Sandhikappa. It corresponds to pp. 39–40 of the printed edition of the Buddha Sasana Council, and to pp. 8–9 of the edition of E. Senart, *Kaccāyana et la littérature grammaticale du pâli. 1^{re} partie. Grammaire pâlie de Kaccāyana*, Paris 1871.

Mss.: ¹125–¹129, **243, 248, 270.**

See CPD 5.1.

INDEXES

A. WORKS¹

- Abhidhammatthasaṅgaha 214, 216, 271, 342
 Abhidhammatthasaṅgaha nissaya 202, 220, 244, 253, 345, 347–350, 380
 Abhidhammattha saṅgruih adhippāy 383 (1)
 Abhidhammattha saṅgruih kyaṃ³ 380
 Abhidhammattha saṅgruih mhat cu mhat rā 381
 Abhidhammattha saṅgruih sarup arakok 253, 380
 Abhidhammatthavibhāvinī 172, 343, 344
 Abhidhammā vatthu (tarā³ cā) 206, 378
 Abhidhānappadīpikā 166
 Abhidhān pāṭh s. Abhidhānappadīpikā
 Adhimās kyaṃ³ 265
 Akhā to² 7 pā³ rhi khui³ 235
 Alaṅkā pāṭh s. Subodhālaṅkāra
 Aloṅ bhurā³ ame³ Atula charā to² aphre 428
 Am¹ bhvay thū³ chan³ vatthu kyaṃ³ 240, 241
 Ame³ to² phre 410
 Anamataggasamyutta 315
 Ānāpāna rhu phvay 391
 Anattalakkhaṇa sut s. A^o-sutta
 Anattalakkhaṇasutta pāṭh nissaya 178, 316
 Anumodanā 407
 Apādāna atthakathā (pāṭh) nissaya 354 (5)
 Apraṅ 'oṅ khraṅ³ nissaya 262
 Apraṅ 'oṅ khraṅ³ pāṭh 218
 Apraṅ 'oṅ khraṅ³ pāṭh anak/nissaya 184, 191, 229
 Araññadīpani 389
 Araññavāsi ratu 201
 Asubhabhāvanā mahākappa kyaṃ³ 180
 Asutavā rhu phvay 393
 Ativicitra desanā 404
 Atṭha-akkhaṇā (pāṭh) nissaya 354 (6)
 Atṭhajayamaṅgalagāthā 218
 Atṭhajayamaṅgalagāthā pāli/pāṭh nissaya 184, 191, 229, 262
 Atṭhasālini 331
 Atvaṅ³ 'oṅ khraṅ³ pāṭh nissaya 230
 Bhikkhuni pāciti pāli to² nissaya 302 (2)
 Bhikkhuni-pācittiya-vaṇṇanā s. Samantapāsādikā
 Bhikkhunipātimokkha 156, 282, 283
 Bhikkhunipātimokkha nissaya 158, 249
 Bhikkhunivibhaṅga nissaya 289
 Bhikkhu pāciti pāli to² nissaya 302 (1)
 Bhikkhupātimokkha 187, 277, 279–281
 Bhikkhupātimokkha nissaya 176, 188, 195, 247, 285 288
 Bhurā³ kri³ samuiṅ³ pyui¹ 421
 Bhurā³ rhi khui³ 358
 Buddhaghosuppatti 222
 Candakumārājātaka nissaya 323
 Catubhāṅavāra 352
 Chadisābhāgasutta 223
 Chadisāpālasutta 223
 Chanava kyaṃ¹ 204
 Chandosāratthavikāsanī 211
 Chan³ pāṭh s. Vuttodaya
 Chumma cā s. Chum³ ma cā
 Chum³ ma cā 251
 Cūlanirutti 199
 Cūlavagga-vaṇṇanā s. Samantapāsādikā
 Dānapakāsanī 390
 Dānaphaluppatti 221
 Dhammacakkapavattanasutta pāṭh nissaya 179
 Dhammadesanā 264
 Dhammapada pāli to² nissaya 317
 Dhammapāna rhu bhvay/phvay 392, 396
 Dharaṇaparitta 217
 Dhātukathā akok 255
 Dīghanikāya: Mahāvagga 304, 306
 Dīghanikāya: Pāṭikavagga 307
 Dīghanikāyattṭhakathāṭikā s. Linatthavaṇṇanā
 Gun to² bhvaṅ¹/pvaṅ¹ 402

¹ All references in the indexes are to the numbers of the manuscript descriptions.

Indexes

- Handbook of texts for recitation 358
 Hi ca pana niyaṃ aphre 171
 History of king Vijaya of Ceylon 361
 Hitasiddhikavatthu 386
 Hitasiddhimaṇiratanā kyam³ 386
 Homage to the 28 Buddhas 250
- Illuminated book on the history of king Vijaya of Ceylon 361
- Jayaṃgaḷagāthā 184, 191, 218, 229, 230, 262
 Jinālaṅkāra nissaya 161
 Jinālaṅkāra-tīkā nissaya 362
 Jinapañjaragāthā nissaya 263
 Jinapañjaragāthā pāli nissaya 192, 231, 263
- Kaccāyanavutti 243, 248, 270, 431
 Kaccāyanavutti nissaya 272
 Kammādivinicchaya 388
 Kammaṭṭhānadīpanī 371, 372
 Kammaṭṭhān³ cā bhāvanā 260
 Kammavācā 160, 290-293
 Kaṅkhāvitarāṇi gaṇṭhi/gaṇṭhiṭṭhāna 363
 Kan to² maṅ³ kyoṅ³ mettā cā aphre 423
 Kan to² maṅ³ kyoṅ³ mhat cu 423
 Kavisārapakaraṇa 209
 Kavisāra-tīkā, K^o sac 209
 Khuddasikkhā 169, 215, 333, 334 (1), 339
 Khuddasikkhā nissaya 159, 258, 334 (2), 335-337
 Khunhac ne¹ Bhurā³ rhi khui 235
- Lakkhaṇā re³ kammaṭṭhān³ laṅkā 257
 Lak sac toṅ tā chum³ ma cā 245
 Letter 430
 Linatthavaṇṇanā 207, 308-310
 Lokanīti nissaya 238
- Madhurarasaavāhinivatthu 359
 Mahāceti/°cetiya Bhurā³ rhi khui³ 228, 233
 Mahājanakajātaka-vaṇṇanā 318
 Mahājanaka jāt nissaya 320
 Mahāmaṅgalā khvai ame³ aphre 201
 Mahā mrat muni samuin³ pyui¹ 421
 Mahāmuni samuin³ pyui¹ 421
 Mahānāradakassapajātaka-vaṇṇanā nissaya 328
 Mahāsatiṭṭhān akok 177, 313
 Mahāsatiṭṭhānasutta 181, 311, 312, 314
 Mahāsatiṭṭhānasutta nissaya 177, 313
 Mahāvagga s. also Dīghanikāya
 Mahāvagga-aṭṭhakathā s. Sumaṅgalavilāsini
- Mahāvagga-tīkā 309
 Mahāvagga-vaṇṇanā s. Samantapāsādikā
 Mahāvā pāli to² nissaya 303
 Maho² jāt nissaya 327
 Maho² nissaya 319
 Maijā toṅ khre ratu 237
 Mālālaṅkāravatthu 252, 399
 Maṅgala sut s. Maṅgalasutta
 Maṅgala sut kabyā 261
 Maṅgalasutta pāṭh anak/nissaya 183, 190, 198, 201, 284
 Maṇimaṅjū nissaya 351
 Manisāramaṅjūsā-(tīkā) nissaya 351
 Maṅ³ Nan khyvat khan³ ho cā 259
 Maṅ³ oṅ laṅkā sucāraṇa 419
 Mātīkā ara kok 203
 Mhan nan³ mahārājavan³ to² kri³ 425
 Mhat cu mhat puṃ 403
 Mhat cu mhat rā gaṇan³ cā 275
 Mūgapakkhajātaka-vaṇṇanā nissaya 196, 325
 Mūgapakkha jāt nissaya 196, 325
 Mūlakammaṭṭhān³ 373
 Mūlasikkhā 157, 170, 173, 338
 Mūlasikkhā nissaya 256
- Namakkāra (pāṭh) 193, 227, 356 (1), 357 (1)
 Namakkāra nissaya 193, 227, 274, 356 (2), 357 (2)
 Namakkāra pāṭh anak nissaya 193, 227, 356, 357
 Nā³ maṅ³ pyui¹ 226
 Namo tassa gambhīra rhu bhvay/phvay 395, 398
 Namo tassa pāṭh nissaya 227
 Nan³ caṅ pucchā 428
 Nan³kyoṅ³ mū nissaya 272
 Naṅṅ³ caṃ phve rve¹ ratu 201
 Nārada jāt aṭṭhakathā nissaya 322, 328
 Nā raṃ¹ maṅ³ pyui¹ 226
 Netti-tīkā 207
 Nhac kyip rhac chū Bhurā³ rhi khui³ 250
 Nibbān chip ū³ rhu phvay 414
 Nibbān chip ū³ tarā³ cā 414
 Niyamadīpanī kyam³ 171
- Ovāda chum³ ma cā 236, 401
 Ovāda thū³ pyui¹ 236, 401
- Pacittiya-vaṇṇanā s. Samantapāsādikā
 Pādākulakavaṇṇanā 210
 Pakiṇṇaka anak/nissaya 175
 Pakiṇṇakagantha 174

Works

- Pāli gāthās for recitation 219
Pālimuttakavinayavinicchayasāṅgaha 340
Pañcapakruṇṇ s. Pañcappakaranatthakathā
Pañcappakaranatthakathā 332 (1)
Paramatthabhedanī 377, 383 (2)
Paramatthamañjūsā 379
Paramatthamedanī 377, 383 (2)
Paramattha saṅgruḥ 382
Pāramī to² khan³ pyui¹ 182, 422
Parit kri³ nissaya 353, 354 (1)
Parit [to²] kri³ nissaya sac 228, 355
Parit kri³ pāḷi 189, 194, 225
Paritta pāḷi 189, 194, 225
Parivāra-vaṇṇanā s. Samantapāsādikā
Paṭiccasamuppāda (pāṭh) nissaya 354 (3)
Pāṭikavagga s. Dīghanikāya
Pāṭikavagga-ṭikā 310
Pāṭimokkhuddesa 186
Pātimit paññat khañ pāḷi to² 278
Paṭṭhānappakaraṇa 330, 332 (2)
Paṭṭhānasāradīpanī 376
Petavatthu (burm.) 400
Phuiḷ ṭikā 205
Puik cuṃ 420
- Rājovāda 419
Rājovāda vatthu 419
Ratanamañjūsā vinaññ³ lak pan kyam³ 303
Ratanāpūra mruī¹ taññ atthuppatti 427
Ratanā rvhe khyui¹ nissaya 263
Ratanā rvhe khyui¹ pāṭh anak/nissaya 192, 231
Rhañ kyan¹ vat 242
Roñ khraññ 6 svay Bhurā³ rhi khui³ 234
Rvhe nan³ lak suṃ³ puṃ caṃ 426
- Saddabindu 200
Saddā kri³ 243, 248, 270, 431
Saddā kri³ nissaya 272
Saddā rhac coñ nissaya 272
Saddavutti 164
Samantapāsādikā 294–301
Sambandhacintā pāṭh 162
Sambuddhe gāthā 194, 227, 232, 358
Saṃyuttanikāya 315
Saṅgruḥ adhippāy kok 380, 383 (1)
Saṅgruḥ akok 253, 379
Saṅgruḥ akok mhat cu 220
Saṅgruḥ gaṇṭhi 384
Saṅgruḥ nissaya 202, 244, 345, 347–350
Saṅgruḥ pāṭh s. Abhidhammatthasaṅgaha
Saṅgruḥ sarup arakok 380
- Saṅkha-jātaka 354 (2)
Saṅkhārabhājani 374
Saṅkhepavaṇṇanā 346
Sārakathā 254, 385
Sārakathā saṃ pok 254, 385
Saraṇādivinichaya 387
Sāsanaḷaṅkāra cā tam³ 424
Se le³ pā³ rhañ le³ pā³ 418
Sihaḷavatthu amhi 360
Sihaḷavatthu nissaya 359, 360
Sihiḷ Bhurā³ kri³ rhi khui³ 233
Sihiḷ Sambuddhe pāṭh nissaya 232
Silakkhandhavagga-ṭikā 308
Sivijātaka-vaṇṇanā nissaya 197
Sivi jāt nissaya 197
Solasa gāthā 224
Subodhāḷaṅkāra 168, 208
Sucitra tarā³ cā 412
Sudhammā laṅkā 237
Sududdasavikāsanī 213
Sumaṅgalavilāsini 305
Suṃ³ (3) puṃ tam khyū 239
Sut cañ/caññ vibhat svay 165, 269
Suvannaśāma jāt nissaya 326
- Tarā³ cā 246, 405, 406, 408, 409, 411, 415, 429
Tarā³ ho 416
Tarā³ ho cā 417
Temi jāt nissaya 196, 325
Ṭikā kyo² s. Abhidhammatthavibhāvini
Tiloka hu cuṃ³ ma cā 245, 276
- Umaṅgajātaka-vaṇṇanā nissaya 319, 327
Upālivinichaya-ovāda 370
- Vācakopadesa 163
Vacanaḷoti 212
Vacanaṭṭhajoti/^mjotikā 212
Vā to² cañ bhurā³ rhi khui³ 185
Vatthu tarā³ cā 413
Vessantarajātaka-aṭṭhakathā nissaya 324, 329
Vibhañ mātikā naṃ prok 332 (3, 4)
Vibhatyattha nissaya 268
Vidhuraṇḍitajātaka nissaya 321
Vijaya of Ceylon, illuminated book on the history of king 361
Vinaññ³ kvan khra 367
Vinaññ³ lak pan kyam³ 303
Vinaññ³ mhat cu 273, 369
Vinaññ³ Pātimok cañ mhat cu 186
Vinaññ³ phrat puṃ 368
Vinayaṅgaha 340

Indexes

Vinayasāraṅganthi kyaṃ³ 364–366
Visayachakkacintā 267
Visuddhimagga nissaya 341
Vīthi lak rui³ 266, 375

Vuttodaya 167
Vuttodaya-navatikā 212
Yathābhūta rhu phvay/bhvay 394, 397

B. AUTHORS

- Ādiccaramsī, Rhañ 360
 Ādiccavaṃsa, Rhañ 351
 Aggadhamma, Rhañ 272, 317
 Aggadhamaññā, Rhañ 272
 Anantañña, Rhañ 388
 Anok phak Ivan 420 (5)
 Anuruddha 214, 216, 271, 342
 Ariyalañkāra, Rhañ 256, 258, 334 (2), 335, 336
 Atthama Ññonkan charā to² 177, 316, 317
 Atulacakka, Rhañ 237
 Atula charā to² 427-429

 Bā³karā charā to² 284, 285, 287
 Bā³karā charā to² (Paṭhama) 158, 176, 227, 247, 253, 268, 337, 345, 347-349, 380
 Bā³karā charā to² (Dutiya) 171, 205
 Buddhaghosa 294-301, 305, 318, 331, 332 (1)
 Budh, Ū³ 177, 316, 317

 Cakkinda, Rhañ 177, 316, 317
 Calan³ guin³ lup charā to² 371, 372
 Catugiri charā to² 391-398, 414
 Chantai charā to² 351
 Chantai charā to² (Paṭhama) 387
 Chitphrū charā to² 213
 Chitphrū charā to² (Dutiya) 351
 Chumthā³ charā to² 341
 Cinta kyo² sū Ū³ O 236, 401

 Dakkhināvan charā to² 256
 Dan¹tuiñ charā to² 320, 325-329
 Dhammābhinanda, Rhañ 158, 176, 227, 247, 253, 268, 285, 287, 337, 345, 347-349, 380
 Dhammananda, Rhañ 209, 419
 Dhammapāla 207, 308-310
 Dhammasiri 169, 215, 333, 334 (1), 339
 Dutiya Bā³karā charā to² 171, 205
 Dutiya Mumrve³ charā to² 360

 Guṇacāra, Rhañ 255
 Guṇacārī, Rhañ 255
 Guṇadhaja, Rhañ 404
 Guṇalañkāra, Rhañ 320, 325-327, 329

 Guṇaramsālañkāra, Rhañ 320, 325-327, 329
 Guṇavanta, Rhañ 371, 372

 Jambudīpadhaja, Rhañ 302, 303
 Janinda, Rhañ 351

 Kaccāyana 243, 248, 270, 431
 Kassapa 210
 Kavi, Rhañ 252, 399
 Khañ Kri³ Praññ¹ 254, 385
 Khañkri³pu 351
 Khyon³kok charā to² 363
 Kyacvā, King 200
 Kyo²oñcamthā³ charā to² (Paṭhama) 384

 Mahādhammasaṅkram 424
 Mahākassapa 210
 Mahāratthasāra, Rhañ 201, 245
 Mahāsāmi 157, 170, 173, 338
 Mahāsilavaṃsa, Rhañ 182, 245, 276, 422
 Mahāvijitāvī, Rhañ 163
 Maithi³ charā to² 252, 399
 Mañimañjūsa, Rhañ 285-287, 320, 325-329, 354 (1, 4)
 Mañiratanā charā to² 258, 334 (2), 335, 336
 Mañisāra, Rhañ 285-287, 320, 325-329, 354 (1, 4)
 Mañ³ kri³ Mahāsiriyejasu Ū³ Yaṃ 317
 Mañ³ kri³ Mañ³thañ Mahācaññsū 426
 Medhāvī, Rhañ 391-398, 414
 Mi Ññui 420 (14)
 Mi Phrū 420 (15)
 Moggallāna 166
 Moñ³thon charā to² (Paṭhama) 424
 Mruiñ charā to² 227
 Mrui¹prañkri³ charā to² 383 (1)
 Mui³koñ³ charā to² 351
 Mumrve³ charā to² (Dutiya) 360
 Munindaghosa 265
 Munindasāra, Rhañ 364-366
 Muntuiñpañ charā to² 239

 Nāginda, Rhañ 351

Indexes

- Nākhun charā to² 351
 Nāṇa, Rhañ 424
 Nāṇalañkā, Rhañ 387
 Nāṇalañkāra, Rhañ 266, 375
 Nāṇasaddhamma, Rhañ 387
 Nāṇavara, Rhañ 384
 Nandamālā, Rhañ 341
 Nandamedhā, Rhañ 285–287
 Nandasūriya 420 (4)
 Nandisāra, Rhañ 273
 Nan³kyon³ charā to² 272
 Natsyhaññoñ 420 (1, 2, 10–13, 16, 22, 41–55, 61–64)
 Navade³ (Paṭhama) 420 (7, 8, 23–25, 27–30, 39, 40, 58, 60, 65)
 Nissyaññ³ charā to² 377, 383 (2)
 Ññoñkan charā to² (Paṭhama) 364–366
 Ññoñkan charā to² (Aṭṭhama) 177, 316, 317
 Nui³, Moñ 421

 O, Ū³ 236, 241

 Paluiñ³ charā to² 256
 Pan³lvhā³ charā to² 371, 372
 Paññājota, Rhañ 171, 205
 Paññājotābhivamsa, Rhañ 205
 Paññāraṃsī (Toñtvañ³) 420 (31–35)
 Paññāsīha, Rhañ 351
 Pan³thū³ charā to² 180
 Paramakhemā, Rhañ 195
 Paṭhama Bā³karā charā to² 158, 176, 227, 247, 253, 268, 337, 345, 347–349, 380
 Paṭhama Chañtai charā to² 387
 Paṭhama Kyo²’oñcamthā³ charā to² 384
 Paṭhama Moñ³thon charā to² 424
 Paṭhama Ññoñkan charā to² 364–366
 Paṭhama Rvheton charā to² 255
 Paṭhama Toñle³lum³ charā to² 391–398, 414

 Rakhuiñ Narapati 420 (4)
 Rakhuiñ Ukāpyaṃ 420 (3, 17, 18)
 Raṭṭhasāra, Rhañ 201, 245, 420 (19–21, 38, 56)
 Rvhekyon³ charā to² 419
 Rvheton charā to² (Paṭhama) 255
 Rvhe-umañ charā to² 302, 303

 Saddhamma, Rhañ 389
 Saddhammajota, Rhañ 351

 Saddhammajotipāla 346
 Saddhammakitti 370
 Saddhammālañkāra 376
 Saddhammañña 211
 Saddhammanandi, Rhañ 363
 Saddhammapāla 164
 Saṃgharakkhita 162, 167, 168, 208
 Saṅgajā charā to² 317
 Sāradassī, Rhañ 379
 Sāriputta 340
 Sīlācāra, Rhañ 371, 372
 Sīlavamsa, Rhañ 182, 245, 276, 420 (20, 57), 422
 Sumaṅgalasāmi 172, 343, 344
 Sum³ thon mhū 420 (59)
 Sūra rvhe ton kyo² Ne myui³ Dhammasaṅkran 267

 Tejosāra, Rhañ 377, 383 (2)
 Than³tapañ charā to² 285–287
 Thonsaṅ³ s. Navade³ (Paṭhama)
 Tipetākālañkāra, Rhañ 407
 Toñbhilā charā to² 265
 Toñle³lum³ charā to² (Paṭhama) 391–398, 414
 Toññū mañ³ s. Natsyhaññoñ
 Toñphilā charā to² 265
 Toñtvañ³ charā to² Khañ Krī³ Phyo² 266, 375
 Toñtvañ³ Mañ³kyon³ charā to² 386, 423
 Toñtvañ³ Paññāraṃsī 420 (31–35)

 Upāli, Rhañ 321–323, 329
 Upāli, Rhañ (Toñphilā charā to²) 265

 Vajirapabhāsā, Rhañ 359
 Vak-khut charā to² 285–287, 320, 325–329, 354 (1, 4)
 Vakmacvat mrui¹ cā³ mañ³ 426
 Vamsa, Rhañ 239
 Vamsapāla, Rhañ 239
 Vantoñlay 420 (21)
 Vepulla 212
 Vimalācāra, Rhañ 226
 Visuddhācāra, Rhañ 171

 Yaṃ, Ū³ 317
 Yamaka Mahāthera 199
 Yasa, Rhañ 257, 427–429

C. SCRIBES, DONORS AND FORMER OWNERS

Abbreviations: S = scribe; D = donor; O = former owner

- Alay nan³ to² mi bhurā³ (D) 207–213, 294–298, 304, 305, 308–310, 330, 331
- Bhui³ Mui³ (D, O) 247–251
Bri, Ma (O) 254–256
- Caṃ, Kui (D) 377
Caṃ Lho², Moñ (D) 156
Candāvāra, Rhañ (instigator) 389
Cārīta, Ū³ (D, O) 183–189, 206, 253–256, (259–)264, 317, 341, 343, 353, 367, 371, 399
Chit, Moñ (S) 276
Chui, Kui (D) 370
- Davay charā to² (O) 302
Disāra, Ū³ (S) 314, 315
- Guṇa, Ū³ (O) 171, 408
Guṇābhīdhajamahārājaguru charā to² (O) 302
Guṇavanta (O) 206
- ’Inda, Ū³ (O) 316
’Indaka, Ū³ (O) 282, 338, 339
- Kalyāṇa, Ū³ (O) 381
Khā, Moñ (S) 311
Khan, Kui (O) 226
Khuiñ, Moñ (D) 342
Krā Vuiñ, Kui (D, O) 379
Kro² Sā, Kui (O, S) 374
Krvak Phrū, Ū³ (instigator) 386
Kū³, Ma (D) 396
Kuṃ rhi bhum³ to² krī³ (O) 369
Kyā³ (Kyā³) Krī³, Moñ (O) 381
Kyī, Ū³ (D) 287
- Lañkācāra (S) 225
Lha Mrat (S) 379
Lū Kale³, Moñ 180
- Mahā bhun kyo² tuik to² charā to² (O) 304, 305, 331
- Mahāsaman (official) (D) 355
Mai³ Rui³, Ma (D) 181
Mañ³ krī³ mahā mañ³ khoñ kyo² thañ (D) 306, 307
Mañ Lha Mañ Tañ (D) 363
May to² bhurā³ charā to² (O) 306, 307
Medhā, Ū³ (instigator) 206
Moñ Moñ, Kui (O?) 320
Mrui¹ lulañ mañ³ samī³ (D) 302
Mruiñgun bhum³ to² krī³ (S) 175
Munindasāra, Rhañ (instigator) 158, 176
Mvat, Kui (D) 335
Mve, Moñ (D) 427–429
Myhai¹, Charā (O) 357
- Najvan bhum³ to² krī³ (O) 398
Nanda, Ū³ (D, O) 183–189, 340
Nandaka, Ū³ (O) 340
Nandamālā, Ū³ (O) 357, 380
Nandamaññjū, Rhañ (O) 161
Nandiya, Ū³ (D) 417
Ñhak/Ñhat, Ū³ (O) 380
Nho, Kui (D) 403
Ññonpañ kyoñ³ charā (O) 340
Nu, Kui (D, O) 183–189, (259–)264
Nvā³prañ³ charā to² (instigator) 158, 176
Nve ’U, Ma (D) 271
- Pai, Moñ (D) 333
Paññā, Kui 377, 378
Paññācakka (instigator) 354
Paññājota (O) 389
Paññāsāra (D) 173
Pan Ññui, Moñ (O?) 320
Phai, Ū³ (O?) 375
Phrū, Ū³ (D) 299
Phuil Lha (D) 402
Pu Tuiv³, Moñ (D) 357
- Rāj, Ma (D) 371
Rañ ’Uṃ, Moñ (D) 421
Re³, Ma (D) 292

Indexes

- Rvhe Lū, Kui (D) 384
 Rvhe Moñ, Kui (D) 313
 Rvhe praññ rān `on mrañ³ van lay kuiñ³ mruī¹
 cā³ (D) 306, 307
 Rvhe Rui³, Ū³ (D) 181
 Rvhe U, Ma (D) 403
- Saddhamma, Rhañ (instigator) 404
 Saddhammasiri, Rhañ (instigator) 161
 Sā Jam, Kui (D) 371
 Sañ³, Ma (D) 341
 Sañkha/Sañkhā, Kui (D) 255, 256
 Sā Thvan `Oñ, Moñ Rhañ (O) 204
 Sīritilokaatularatanādevī, Queen (D) 207–213,
 294–298, 304, 305, 308–310, 330, 331
 Soma, Ū³/Rhañ (O) 165, 171
- Ta Lup/Lut, Kui/Ū³ (D) 340, 383
 Tejosārābhīghosapanditagunamahā-
 (dhamma)rājādhīrajaguru (O) 306, 307
 Thvan³ Ū³, Kui (D) 270
- Toññut charā (O, S) 215, 285, 286, 336, (354)
- Ū, Kui (D) 292
 `Ui(v), Kui(v)/Moñ (D) 303
 `Uiv, Mi (D) 427–429
 `Up, Kui (D) 348
 `Uttama, Ū³ (O) 246
- Valak charā (O) 340
 Vārāma s. Vāyāma
 Vāyāma, Ū³ (O) 205, 273
 Vicitta, Ū³ (O) 271, 359
 Vimala, Rhañ (O) 379, 380
 Vimalacāra, Ū³ (O, S) 215, 285, 286, 336, 354,
 404
 Vimalamālānkāra(cāra), Ū³ (O) 372
 Visuddhācāra, Rhañ (instigator) 171
 Vuiñ³, Charā (D) 387
- Yam, Ū³ (D) 389
 Yasa, Ū³ (O) 396

D. GEOGRAPHICAL NAMES

Names of monasteries are marked by (M)

- Abhayagiri (M) 163
 Alay nan³ (Mandalay) 207–213, 294–298, 304, 305, 308–310, 330, 331
 Aluṃ district 424
 Amarapura 226, 228, 267, 342, 363, 364, 404, 421
 Anurādhapura 228, 233
 Añ³va (M) 183–189, 206, 253–256, 264, 317, 341, 343, 353, 367, 371, 399
 Añ³va (town) 163, 182, 213, 228, 256, 265, 272, 419, 427, 429
 Arimaddanā (Pagan) 359
 Ava s. Añ³va
 Bhā³kap 430
 Bhañhūiñ township 430
 Buikala 430
 Cackuiñ³ s. Sagaing
 Caku mruī¹ 303, 377
 Calañ mruī¹ s. Salin
 Cale 213
 Cambāy dhāt (M?) 348
 Chitphrū village 213
 Dakkhiñāvana (M) 256
 Duiñton village 396
 Duiñ van kvan³ rhan³ cu 292
 Duiñ village 370
 Giñtucana village 254
 Haṃsāvati 209, 376
 Hañsāta 391
 Huipañ village 273
 Irrawaddy 213
 Jeyāpū(!)ra 163
 Kambhoja 404
 Kañpvan³toñ village 213
 Khaitonkrī³ (quarter, M) 303
 Khañmagam 268
 Khyoñ³kok village 171, 363
 Ko¹kvan 430
 Kū³khan³ 180
 Kuṃ rhī (M?) 369
 Kun³bhoñ 174, 426, 429
 Kye³mum village 421
 Kyokmroñ village 226
 Kyvan³lha village 387
 Lai³krā³ 273
 Lakkhu mum kuṃ³ (M) 380
 Lañ-ca-kyak village 354
 Laybho²/Laypo² (M) 403
 Laykuiñ³ district 404
 Lyhopru village 226
 Mahāceti, °cetiya 228
 Mahāmuni (image, pagoda) 421
 Mahā-Thūpa 228
 Mandalay 364, 421
 Mañgala bhum kyo² (M) 364
 Mañ³van hill 419
 Martaban 430
 Mo²lamruñ s. Moulmein
 Moñ³thoñ village 424
 Moulmein 183–189, 206, 253–256, 264, 317, 341, 343, 353, 367, 371, 399, 430
 Mrañ³khram district 337
 Mrethai 389
 Mruñ village 227
 Mruñgun/Mruñkun 173, 175
 Muṃrvā 364
 Muṃrve³ 421
 Muṃtuiñpañ (Muntuiñpañ) village 239
 Muttama 430
 Najvan 398
 Nāsarok district 195
 Navañ³ hill 265
 Nñonkan village 364

Indexes

- Nñonpañ (M) 340
 Nvā³prañ³ village 158, 176, 337
- Pagan 303, 359, 426
 Pan³lvhā³ village 371, 372
 Pañmruin village 340
 Pan³paitan³ 313
 Pan³thim village 377
 Pañ³ya 199
 Pokto (M) 225
 Poñkhyam village 388
 Praññ (Prome) 265
 Prāssād (M) 303
 Pukhan³kri³ district 171
 Pvatcu 226
 Pyañmañā³ (Pyinmana) district 180
- Rangoon 389
 Ratanā bimān (M) 182
 Ratanāpūra 427
 Ratanāsingha 174
 Rechañ³ 180
 Rephrū 427–429
 Rvhe bhum sā (M) 371
 Rvhekhvākri³ 276
 Rvhe kyoñ³ (M) 195, 226, 265, 407
 Rvheprok village 226
 Rvhetigum (Shwedagon) pagoda 389, 421
 Rvhetoñ 171
- Sācañ 388
 Sacchin (M) 405
 Sagaing 163, 419
 Sagu s. Caku
 Salin 265, 355
 Sarak-to village 357
 Sathum (Thaton) 222
- Shan states 404
 Shwedagon pagoda 389, 421
 Suvannabhūmivihāra 371
- Tamākhā³ village 195
 Tamtā³-ū³ village 267
 Thamañ¹ chuin village 379
 Than³tapañ village 388
 Thaton s. Sathum
 Thi³lhuin 404
 Tinduvana village 254
 Tin[mt]thuvana village 254
 Tintuvana village 254
 Toñbhilā s. Toñphilā
 Toñbho² 205
 Toñbho² alay (M) 205
 Toñcaññ 205
 Toñcvan 408
 Toñkut village 156
 Toññut (M) 215, 336, 354, 372
 Toñphilā valley 265
 Toñpho² s. Toñbho²
 Toñsā 337
 Toñtvañ³ 386
 Toñtvañ³kri³ district 182, 423
 Tuiñtā³ 426
- Usyhackye³ village 391
 'Ut sū kri³ pagoda 342
- Vak-khut mū toññut (M) 354
 Vakmacvat 426
 Valak 340
 Vañkasavan (Vañkasavanti?) village 363
- Yañ³ to² 237

E. DATES OF MANUSCRIPTS

1715: 376	1844: 216–219, 332 (1, 2), 430	1871: 204, 417
1751: 225	1845: 257, 261–263, 342	1872: 370, 374, 383 (1)
1765: 290	1845/46: 346	1873: 166–168, 254–256, 373, 413
1769: 368	1847: 418	1874: 160, 162–166, 227–241, 372
1773: 373	1848: 397, 402, 414	1875: 171, 343, 378, 390
1774: 303	1848/49: 401	1876: 199, 200, 252, 253, 322–324, 399
1786: 286	1849: 201, 206 (2, 5, 7)	1877: 321
1790: 279	1850: 209, 212, 213, 296, 298, 304, 305, 308, 310, 314, 315, 330, 391–395	1878: 275, 276, 326, 355
1791: 161	1851: 283	1879: 344
1793: 420	1852: 264	1880: 383 (2), 396
1802: 380	1853: 251, 265, 364, 386	1881: 345
1803: 419	1854: 266, 268, 320, 409	1882: 260
1806: 387	1855: 306, 379	1884: 156, 157, 183–189, 353
1811: 369	1856: 371	1888: 195
1813: 222–224	1857: 288, 403	1889: 196, 197
1823: 333	1858: 273, 335, 422	1891: 270 (Sandhi pāṭh, Nām pāṭh), 338
1827: 300, 301	1858/59: 159	1892: 339
1829: 173, 312, 347	1859: 158, 176, 198	1893: 270 (Kāraka pāṭh, Kit pāṭh, Uṇhāt pāṭh), 271
1830: 174, 175, 278	1860: 384, 408	1894: 354
1831: 365, 366	1861: 226, 341, 348, 421	1895: 242
1833: 325	1862: 280	1896: 328
1836: 349 (2, 3, 5, 6, 9), 375	1863: 215, 356, 357	1902: 181
1837: 221	1865: 349 (1), 367	1906: 293 (1), 426
1838: 272	1866: 205, 285, 381, 382, 415	
1838/39: 336	1867: 313, 421 (?)	
1841: 327, 406 (?)	1868: 406 (?)	
1842: 352	1869: 359	
1842/43: 340		
1843: 389		

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Cod.Ms.Birm. 3: 160, 161	Cod.Ms.Birm. 13: 319	Cod.Ms.Birm. 23: 254–256
Cod.Ms.Birm. 4: 162–172	Cod.Ms.Birm. 14: 207–213	Cod.Ms.Birm. 24: 257, 258
Cod.Ms.Birm. 5: 173–176	Cod.Ms.Birm. 15: 214, 215	Cod.Ms.Birm. 25: 405
Cod.Ms.Birm. 6: 177–180	Cod.Ms.Birm. 16: 216–219	Cod.Ms.Birm. 26: 259–264
Cod.Ms.Birm. 7: 181, 182	Cod.Ms.Birm. 17: 350	Cod.Ms.Birm. 27: 265–268
Cod.Ms.Birm. 8: 183–189	Cod.Ms.Birm. 18: 220, 221	Cod.Ms.Birm. 28: 269–271
Cod.Ms.Birm. 9: 190–197	Cod.Ms.Birm. 19: 222–224	Cod.Ms.Birm. 29: 272–274
Cod.Ms.Birm. 10: 198–202	Cod.Ms.Birm. 20: 225, 226	Cod.Ms.Birm. 30: 275, 276

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Cod.Ms.Birm. 32: 278	Cod.Ms.Birm. 71: 337	Cod.Ms.Birm. 110: 384
Cod.Ms.Birm. 33: 279	Cod.Ms.Birm. 72: 338, 339	Cod.Ms.Birm. 111: 385
Cod.Ms.Birm. 34: 280-282	Cod.Ms.Birm. 73: 340	Cod.Ms.Birm. 112: 386
Cod.Ms.Birm. 35: 283, 284	Cod.Ms.Birm. 74: 341	Cod.Ms.Birm. 113: 387
Cod.Ms.Birm. 36: 285	Cod.Ms.Birm. 75: 342	Cod.Ms.Birm. 114: 388
Cod.Ms.Birm. 37: 286	Cod.Ms.Birm. 76: 343	Cod.Ms.Birm. 115: 389
Cod.Ms.Birm. 38: 287	Cod.Ms.Birm. 77: 344, 345	Cod.Ms.Birm. 116: 390
Cod.Ms.Birm. 39: 288	Cod.Ms.Birm. 78: 346	Cod.Ms.Birm. 117: 391-395
Cod.Ms.Birm. 40: 289	Cod.Ms.Birm. 79: 347	Cod.Ms.Birm. 118: 396
Cod.Ms.Birm. 41: 290	Cod.Ms.Birm. 80: 348	Cod.Ms.Birm. 119: 397
Cod.Ms.Birm. 42: 291	Cod.Ms.Birm. 81: 349	Cod.Ms.Birm. 120: 398
Cod.Ms.Birm. 43: 292	Cod.Ms.Birm. 82: 351	Cod.Ms.Birm. 121: 399
Cod.Ms.Birm. 44: 294-298	Cod.Ms.Birm. 83: 352	Cod.Ms.Birm. 122: 400
Cod.Ms.Birm. 45: 299	Cod.Ms.Birm. 84: 353	Cod.Ms.Birm. 123: 401
Cod.Ms.Birm. 46: 300, 301	Cod.Ms.Birm. 85: 354	Cod.Ms.Birm. 124: 402
Cod.Ms.Birm. 47: 302	Cod.Ms.Birm. 86: 355	Cod.Ms.Birm. 125: 403
Cod.Ms.Birm. 48: 303	Cod.Ms.Birm. 87: 356	Cod.Ms.Birm. 126: 404
Cod.Ms.Birm. 49: 304, 305	Cod.Ms.Birm. 88: 357	Cod.Ms.Birm. 127: 406
Cod.Ms.Birm. 50: 306, 307	Cod.Ms.Birm. 89: 359	Cod.Ms.Birm. 128: 407
Cod.Ms.Birm. 51: 308	Cod.Ms.Birm. 90: 360	Cod.Ms.Birm. 129: 408
Cod.Ms.Birm. 52: 309, 310	Cod.Ms.Birm. 91: 363	Cod.Ms.Birm. 130: 409
Cod.Ms.Birm. 53: 311	Cod.Ms.Birm. 92: 364	Cod.Ms.Birm. 131: 410
Cod.Ms.Birm. 54: 314, 315	Cod.Ms.Birm. 93: 365, 366	Cod.Ms.Birm. 132: 411
Cod.Ms.Birm. 55: 316	Cod.Ms.Birm. 94: 367	Cod.Ms.Birm. 133: 412
Cod.Ms.Birm. 56: 317	Cod.Ms.Birm. 95: 368	Cod.Ms.Birm. 134: 413
Cod.Ms.Birm. 57: 320	Cod.Ms.Birm. 96: 369	Cod.Ms.Birm. 135: 414
Cod.Ms.Birm. 58: 321-324	Cod.Ms.Birm. 97: 370	Cod.Ms.Birm. 136: 415
Cod.Ms.Birm. 59: 325	Cod.Ms.Birm. 98: 371	Cod.Ms.Birm. 137: 416
Cod.Ms.Birm. 60: 326	Cod.Ms.Birm. 99: 372	Cod.Ms.Birm. 138: 417
Cod.Ms.Birm. 61: 327	Cod.Ms.Birm. 100: 373	Cod.Ms.Birm. 139: 418
Cod.Ms.Birm. 62: 328	Cod.Ms.Birm. 101: 374	Cod.Ms.Birm. 140: 424
Cod.Ms.Birm. 63: 329	Cod.Ms.Birm. 102: 375	Cod.Ms.Birm. 141: 420
Cod.Ms.Birm. 64: 330	Cod.Ms.Birm. 103: 376	Cod.Ms.Birm. 142: 422
Cod.Ms.Birm. 65: 331	Cod.Ms.Birm. 104: 377, 378	Cod.Ms.Birm. 143: 425
Cod.Ms.Birm. 66: 332	Cod.Ms.Birm. 105: 379	Cod.Ms.Birm. 144: 427-429
Cod.Ms.Birm. 67: 333	Cod.Ms.Birm. 106: 380	Cod.Ms.Birm. 174: 293
Cod.Ms.Birm. 68: 334	Cod.Ms.Birm. 107: 381	
Cod.Ms.Birm. 69: 335	Cod.Ms.Birm. 108: 382	

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P.St. IV 9a: **361**

P.St. C IV Annam.: **426**

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326 R 10: **362**

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