







VERZEICHNIS DER ORIENTALISCHEN HANDSCHRIFTEN
IN DEUTSCHLAND · BAND XXIII, 4

VERZEICHNIS DER ORIENTALISCHEN HANDSCHRIFTEN
IN DEUTSCHLAND

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FRANZ STEINER VERLAG STUTTGART
2000

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COMPILED BY

ANNE PETERS

EDITED BY

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PREFACE

The present fourth volume of Burmese Manuscripts has been compiled by the author largely along the same guidelines as applied in Parts 1–3. However, certain changes have been formulated in the Introduction on p. XIII.

The author and the undersigned editor appreciate the steady support of the cataloguing work by the director of the project, Dr. Hartmut-Ortwin Feistel (Berlin), and the “Akademie der Wissenschaften zu Göttingen”. We would also like to mention our gratitude for the cooperation of the library owning the manuscripts described here, viz. to Dr. Günter Grönbold of the “Bayerische Staatsbibliothek” in Munich, and of the manuscript department of the “Niedersächsische Staats- und Universitätsbibliothek” headed by Dr. Helmut Rohlfing, where the manuscripts were housed during the stage of preparation of this volume.

Göttingen, July 2000

Heinz Bechert

PREFACE

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Frankfurt

October, July 2000

INTRODUCTION

1. NOTE ON THE TEXTS DESCRIBED IN THIS VOLUME

The present volume of this catalogue series describes 105 Burmese codices housed in the “Bayerische Staatsbibliothek” (Bavarian State Library) in Munich. The description of this voluminous collection will be continued in Part 5 of this catalogue. Only one codex of this collection has already been catalogued in Part 1, viz. catalogue number **125**. During a visit to the Bavarian State Library, Munich, in 1987 Prof. Bechert prepared a provisional handlist of manuscripts including 38 of the codices described in this volume, viz. Cod.birm. 1, 5-9, 12-29, 33-46.

The codices in the Bavarian State Library bearing the siglum “Cod.birm.” not only contain texts in Burmese script and Pāli or Burmese language, but also in Shan, Mon and Northern Thai languages and scripts as well as mixed codices. These manuscripts are not included here, but will be described in separate volumes of our catalogue series.

Collections of texts

While 75 of the 105 codices contain only one text, the remaining codices consist of two or more texts. There are 16 codices with two texts, 8 with three, 3 with four, 1 with five, 1 with six, and 1 with nine texts.

Generally codices with several texts were copied as collections of texts with similar themes or subjects (see **737-738, 759-760, 788-789, 812-814, 876-878, 894-895, 896-898**), texts of common authorship (see **819-820**), or Pāli texts with their Burmese nissaya (see **884-885**). Codices also seem to have been compiled according to the special interests of their original owners (see **822-825, 835-836, 838-839, 841-842, 843-851, 852-854, 859-860, 861-864, 865-867, 868-869, 888-892**).

In some cases texts originally belonging to different MSS were put between the same covers by a former owner or by the seller (see **783-784, 871-874, 880-881**). The latter seems to be especially true for Kammavācā manuscripts. The decorative ornate gilt-lacquer folios are often randomly put between two covers irrespective of their contents (see **741-743, 761-762, 773-775, 792-797, 798-800, 801-802, 827-829**). Matching folios found dispersed in different codices have been reunited in the course of the cataloguing work.

Dates

98 of the 165 catalogue numbers in this volume have a copying date at the end of the text. The rather large number of undated texts - 67 in all - can be explained by the number of Kammavācā manuscripts (46) among the codices described here. Kammavācā manuscripts are usually undated. Four codices bear a date on the covers, but in two of these cases the covers do not belong to the leaves within (**807, 808**). Thus, only catalogue nos. **758** and

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762 allow us to infer the copying date of the text from the date on the cover, since folios and cover most probably originally belong together.

As in the preceding part of our catalogue describing Burmese manuscripts in the Berlin State Library collection, most of the manuscripts were written in the second half of the 19th century. Only seven manuscripts date from the 18th century. 21 date from the first half and 54 from the second half of the 19th century, while 16 were written between 1903 and 1941. The earliest date (1738 A.D.) is that on the cover of **807** which, however, does not originally belong to the manuscript. The earliest dated manuscript (**757**) was copied in the year 1767 A.D.

Writing support

More than two thirds of the texts are incised in the surface of palm leaves. The support of the lacquered manuscripts include palm leaves, stiffened textiles and metal. Three Kamma-vācā manuscripts (**805, 806, 817**) are written on ivory. These rare and precious pieces most likely once belonged to a royal library. **806** is of particular artistic interest because of its finely decorated covers. Finally there are one white paper parabaik (**744**), one black paper parabaik (**804**), one cardboard blockprint (**803**), and one paper manuscript in European binding (**736**).

Contents

Attention should be drawn to the Pāli translation of the Br̥hajjātaka (**884**) and its nissaya (**885**). This text on astrology by Varāhamihira is one of the rather rare manuscripts containing translations of Sanskrit works into Pāli. Also noteworthy is the Vinaññh̥ mhat cu (**857**), a compendium of Pātimokkha and Vinaya commentaries, which was used to memorize the contents of various texts, since among them is a *mhat cu* on the Saṅkhepa-atthakathā, a lost commentary on the Vinaya.

The texts listed below either could not be traced in any other manuscript catalogue (marked with two asterisks **), are mentioned in Burmese catalogues only (marked with one asterisk *), or can be found in very few western catalogues including the preceding parts of our own series (not marked):

- Abhidhammatthasarūpadīpaka kyaṃḥ (**819**)
- * Anusūrāvinicchaya (**847**)
- ** Bhayasena lyhok thunḥ (**851**)
- Bhūridat jāṭ poṅḥ (**850**)
- * Br̥hajjātaka (**884**)
- * Br̥hajjātaka nissaya (**885**)
- * Cariyāpitaka nissaya (**897**)
- ** Diṭṭhikaṅkhaviniccheti (**832**)
- ** Diṭṭhivinicchaya nḥaṅ Kukkavavinicchaya (**845**)
- Hī ca pana niyaṃ aphre: see Niyamadīpanī kyaṃḥ
- * Kaṅkhāvitaraṇī-abhinavaṭikā: see Vinayatthamañjūsa

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- ** Kukuccavinicchaya: see Diṭṭhivinicchaya
- * Mūlaṭīkādvāra nissaya (895)
- Niyamaḍipānī kyaṃḥ (Hi ca pana niyaṃ apha) (867)
- * Niyamaḍipānī kyaṃḥ (Toṅ-tvaṅḥ niyaṃ) (865)
- ** Ovādaḍipānī (831)
- ** Paḷaṭṭhānavinicchaya (844)
- * Paññattipakāsānī (846)
- * Pārājikaṃ gaṅḥi (839)
- * Paramattharatanāvali (823)
- * Paṭṭicasamuppāda (843)
- Pātimokkhapadattha-anuvaṇṇanā nissaya (875)
- * Paṭisambhidāmag nak (856)
- Sammohachedanī kyaṃḥ (820)
- * Saraṇādivinicchaya: see Saraṇagum achum apha
- * Saraṇagum achum apha (Saraṇādivinicchaya) (848)
- * Sāraṭṭhaḍipānī nissaya (858)
- Satipaṭṭhān sut akok (824)
- * Sekhiya (869)
- Somanassavinicchaya (849)
- * Sucittālaṅkāra nissaya (833)
- * Toṅ-tvaṅḥ niyaṃ: see Niyamaḍipānī kyaṃḥ
- * Vaccakuṭivatta nissaya (747)
- * Vajirabuddhi-ṭīkā nissaya (837)
- Vinaññḥ mhat cu (857)
- * Vinayatthamañjūsa (Kaṅkhāvitarāṇī-abhinavaṭīkā) (841)
- without title:
- ** Handbook for monks (804)

The considerable number of Kammavācā texts described here, viz. 46 texts or fragments thereof, provides good examples of the appearance and the contents of Burmese Kammavācā manuscripts. Catalogue number 777 has been published in Anne Peters, “Die birmanischen Kammavācā-Sammlungen mit neun Abschnitten”, *Untersuchungen zur buddhistischen Literatur II*, ed. H. Bechert, S. Bretfeld, P. Kieffer-Pülz, Göttingen, 1997 (Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden, Beiheft 8), pp. 273–284.

2. REFERENCE MATERIAL

In addition to those in the list of “Abbreviations” in Part 3, further catalogues of manuscripts belonging to foreign libraries are now at our disposal:

Introduction

Burmese

- Moñ Moñ Tañ, Ūḥ, *Amarapūra mruī - Bāḥ-ka-rā tuik, Pītakat tuik kyoñḥ mha *pe cā myāḥ cā rañḥ** [abbreviated Amarapura BP]
This typewritten and unpublished catalogue of the Bāḥ-ka-rā monastery library in Amarapura with more than 5500 entries is referred to only when no other reference could be found.
- *Rankun mruī, Bhānat pītakat tuik rhi, lak reḥ cā pe cā cā rañḥ nhañ Kanḥ van mañḥ krīḥ tham mha ra rhi sañḥ, lak reḥ cā pe cā cā rañḥ*, comp. and ed by Ūḥ Phre, Rankun: Praññ krīḥ mañḍuīn pītakat/Pyi Gyi Mundyne Pitaka Press, 1906 [abbreviated as BHP and KVMK]

European

- Extrait de la banque de données de l'École Française d'Extrême-Orient (EFEO DATA FILLIOZAT), Paris (unpublished print out 1996) [abbreviated EFEO DATA]
The list compiled by Jacqueline Filliozat contains the Kammavācā and Pātimokkha MSS in the Bodleian Library (Oxford), British Library (London), Wellcome Institute (London), Royal Asiatic Society (London) and Victoria and Albert Museum (London).
- Jacqueline Filliozat, "Survey of the Pāli manuscript collection in the Bodleian Library, Oxford", *JPTS* 24 (1998), pp. 1–80 [abbreviated BODL]
Since this is a list of the Pāli manuscripts in the Bodleian Library, it does not completely replace PMT II which includes manuscripts in Burmese language as well.
- William Pruitt, "Additions to the Burmese Manuscripts in the Library of Congress, Washington, D.C.", *JPTS* 24 (1998), pp. 171–183 [abbreviated LCP Add.]
- William Pruitt and Roger Bischoff, *Catalogue of the Burmese-Pāli and Burmese manuscripts in the library of the Wellcome Institute for the History of Medicine*, London 1998 [abbreviated WMS]
This new catalogue of the Wellcome Institute collection replaces Wms.
- Jacqueline Filliozat, "Survey of the Pāli Manuscript Collection in the Royal Asiatic Society", *JRAS*, series 3, vol. 9, Part 1 (1999), pp. 35–76 [abbreviated FilRAS]

In the *Catalogue of palm leaf manuscripts kept in the Otani University Library*, ed. by the Otani University Library, Kyoto 1995, some manuscripts are referred to as "Burm." (script). As all these codices are in Mon script, the catalogue can be neglected here.

We have also made use of the Chatṭha Saṅgāyana CD-ROM, published by the Vipassana Research Institute in Dhammagiri (India), which is especially helpful for the identification and description of fragmentary manuscripts.

Introduction

3. PRINCIPLES OF CATALOGUING

The only change with regard to the preceding volumes is that corrections are no longer made to the transliterated passages. The textual extracts, which are often rather corrupt, have been transliterated exactly as they were found in the manuscripts. Thus the information is still accessible, but the cataloguing process could be expedited.

One term in the technical description has been changed in this volume, viz. the “blank leaves”, i.e. those leaves of a manuscript without text mostly tied together with the first and last folios of a text or chapter. They often serve as title leaves and in some cases they also bear information on the number of leaves and their foliation, on the donor or owner, and the like. According to the meaning of the term used in Burmese, viz. *pe kham*, the “blank leaves” are now called “supporting leaves”.

References to Pāli texts are still to volume and page of the Pali Text Society as well as the Chaṭṭhasaṅgāyana editions, unless another edition is explicitly referred to. Abbreviations and editions are taken from the CPD Epilegomena (1948), the subsequent supplementary lists up to vol. III,1 (1992), and the “Additions and Corrections to the Numerical System of the Epilegomena to the CPD” in Oskar von Hinüber, *A Handbook of Pāli Literature*, Berlin 1996, pp. 256f. For abbreviations or editions not found there see the list of “Abbreviations” in this volume where the abbreviations used in all four parts are brought together.

ABBREVIATIONS

A.B.	of the Buddhist era ("Sāsana era", see Part 1, p. XIX).
ABL	<i>Anthology of Burmese Literature – Mramā cā ṅṅvaṅ poṅṅ kyamḥ</i> , ed. U Kyaw Dun, 2 vols., Rangoon 1953 (vol. 2), 1961 (vol. 1, rev. ed.).
acc.	accession number.
A.D.	of the Christian era ("anno domini").
Asgiriya	Jacqueline Filliozat, "Catalogue of the Pāli Manuscript Collection in Burmese & Siamese Characters kept in the Library of Vijayasundaramaya Asgiriya, A historical <i>bibliotheca sacra siamica</i> in Kandy, Sri Lanka", <i>JPTS</i> 21 (1995), pp. 135–191 [quoted according to number].
Amarapura BP	Moṅ Moṅ Taṅ, Ūḥ, <i>Amarapūra mruḥ - Bāḥ-ka-rā tuik. Piṭakat tuik kyoniḥ mha *pe cā myāḥ cā raṅḥ*</i> [quoted according to number].
ATP	Paṭhama Moṅḥ-thoṅ charā tō (Mahādhammasaṅkran), <i>Ameḥ tō phre</i> , Mantaleḥ 1961.
Barnett I	L. D. Barnett, <i>A Supplementary Catalogue of Sanskrit, Pāli, and Prakrit Books in the Library of the British Museum acquired during the years 1892–1905</i> , London 1908 [includes Pāli works in Burmese script].
Barnett II	L. D. Barnett, <i>A Supplementary Catalogue of the Sanskrit, Pāli, and Prakrit Books in the Library of the British Museum acquired during the years 1906–1928</i> , London 1928 [includes Pāli works in Burmese script].
Barnett MSS	L. D. Barnett, "Manuscripts from India and Burma", <i>The British Museum Quarterly</i> , vol. XVI, No. 3 (1951), pp. 68–69.
Baynes	Herbert Baynes, "A Collection of Kammavācās", <i>JRAS</i> 1892, pp. 53–75 and p. 380.
BB	L. D. Barnett, <i>A Catalogue of the Burmese Books in the British Museum</i> , London 1913.
BBHC	<i>Bulletin of the Burma Historical Commission</i> , Rangoon.
B.E.	of the Burmese era ("Sakkarāj" or "Dighasakkarāj era", see Part 1, p. XIX).
BED	J. A. Stewart and C. W. Dunn, <i>A Burmese-English Dictionary</i> , Parts 1–6, London 1940–1981 ["List of Books Cited": quoted according to number of q.v.part and abbreviation].
beg.	beginning.
BhCh	<i>Bhurāḥ rhi khui amyuiḥ myuiḥ (mū hoṅḥ)</i> , publ. Buddhahāsā praṅ pvāḥ reḥ aphvai, Rankun: Cheḥ roṅ cum Press, 1311 B.E./1949 A.D.
BhH	<i>Bhurāḥ rhi khuiḥ amyuiḥ myuiḥ (mū hoṅḥ)</i> , Rankun: Hamsāvati Press, 1956.
BhP	"Rankun mruḥ, Bhānat piṭakat tuik rhi, lak reḥ cā pe cā cā raṅḥ", first list in: <i>Rankun mruḥ, Bhānat piṭakat tuik rhi, lak reḥ cā pe cā cā raṅḥ nhaṅ Kanḥ van maṅḥ krīḥ tham mha ra rhi saṅḥ, lak reḥ cā pe cā cā raṅḥ</i> , comp. and ed. by Ūḥ Phre, Rankun: Praṅḥ krīḥ maṅḍuiṅ piṭakat/Pyi Gyi Mundyne Pitaka Press, 1906 [quoted according to number].
BL	British Library, London.

Abbreviations

BLV	<i>(Sudhammavāṭī) Brahmācariya lak cvai vat rvat cañ (nhañ sut poñh 33 sut pā vañ so Sirimāṅgalā parit tō)</i> , Rankun: Sudhammavāṭī Press, 1325 B.E./1953 A.D.
BMPāli	List of Pāli Manuscripts [excluding the Nevill Collection], British Museum [unpublished typewritten catalogue in the Oriental Reading Room, British Library, London].
BN	Bibliothèque Nationale, Paris.
BODL	Jacqueline Filliozat, "Survey of the Pāli manuscript collection in the Bodleian Library, Oxford", <i>JPTS</i> 24 (1998), pp. 1–80 [quoted according to page].
Bollée	W. B. Bollée, "Die Stellung der Vinaya-Ṭkās in der Pāli-Literatur", <i>XVII. Deutscher Orientalistentag, Vorträge, Teil 3</i> , Wiesbaden 1969 (<i>ZDMG</i> , Supplementa I), pp. 824–835.
Bollée, rev.	Review to the reprint of PLB by W. B. Bollée in <i>IJJ</i> 11 (1969), pp. 311–318.
Books BRS	U Thaw Kaung, "List of Books in English and other European Languages in the Burma Research Society Library", <i>JBR</i> 47 (1964), pp. 445–556.
Brown	Henry C. Warren, "Pāli MSS. in the Brown University Library at Providence, R.I.", <i>JPTS</i> 1885, pp. 1–4 [quoted according to number].
BRS	Burma Research Society, Rangoon.
BSB	Bayerische Staatsbibliothek, München.
BSC	Buddha Sasana Council, Rangoon (Buddha Sāsana Aphvai, Rankun).
BSOAS	<i>Bulletin of the School of Oriental and African Studies</i> , London.
BUCH	Paul Gerhard Dannhauer, Alfons Dufcy, Günter Grönbold, <i>Das Buch im Orient, Handschriften und kostbare Drucke aus zwei Jahrtausenden</i> , Bayerische Staatsbibliothek, Ausstellung 16. November 1982 bis 5. Februar 1983, Wiesbaden 1982 [exhibition catalogue; quoted according to catalogue no.].
Buddhadatta	Polvattē Buddhadatta, <i>Pālisāhityaya</i> , 2 parts, Ambalangoda 1956, Maradāna (Colombo) 1957.
Cab II	A. Cabaton, <i>Catalogue sommaire des manuscrits sanscrits et pâlis de la Bibliothèque Nationale</i> , fasc. 2: Manuscrits pâlis, Paris 1908 [quoted according to number].
Cab III	A. Cabaton, <i>Catalogue sommaire des manuscrits indiens, indochinois et malayo-polynésiens de la Bibliothèque Nationale</i> , Paris 1912 [Burmese manuscripts, pp. 149–166; quoted according to number].
Cambr	T. W. Rhys Davids, "List of Pāli Manuscripts in the Cambridge University Library", <i>JPTS</i> 1883, pp. 145–146 [quoted according to page].
CEACS	List of Microfilms Deposited in The Centre for East Asian Cultural Studies, c/o The Toyo Bunko, Part 8: Burma, Tokyo 1976 [quoted according to page].
ChS	Chatthasāṅgāyana edition (of canonical, postcanonical and noncanonical Pāli texts, publ. by the Buddha Sasana Council, Rangoon, since 1956).
CM	W. A. de Silva, <i>Catalogue of Palm Leaf Manuscripts in the Library of the Colombo Museum</i> , vol. 1, Colombo 1938 [Burmese manuscripts in section II, MSS no. 1744–1803; quoted according to number].

Abbreviations

CM (Zoysa)	L. de Zoysa, <i>Catalogue of Pāli, Sinhalese, and Sanskrit Manuscripts in the Ceylon Government Oriental Library</i> , Colombo 1882 [preface dated 1876]. Repr. in: <i>JPTS</i> 1882, pp. 46-58 [all Burmese manuscripts mentioned in this catalogue are described in CM].
CMA	Moñ Suta (Buiñ mhūh Bha Soñh), <i>Cā chui tō myāh atthuppatti</i> , 2nd ed., Rankun 1966; 3rd ed., 1968 [quoted according to number of the personalities as given in the mātikā].
CNTT	<i>Cānakya-Nīti-Text-Tradition</i> , ed. Ludwik Sternbach, 2 vols. in 5 parts, Hoshiarpur 1962-1970 (Vishveshvaranand Indological Series 27-29) [quoted according to verse number which is to be found in vol. II, Parts 2-3].
Coedès	George Coedès, <i>Catalogue des Manuscrits en Pāli, Laotien et Siamois provenant de la Thaïlande</i> , Copenhagen 1966 (Catalogue of Oriental Manuscripts, Xylographs etc. in Danish Collections II, 2).
Copenh	T. W. Rhys Davids, — List of Pali Manuscripts in the Copenhagen Royal Library [included, ... the additions made ... since the publication of that [Westergaard's] catalogue - Rh. D.] —, <i>JPTS</i> 1883, pp. 147-149 [quoted according to page].
CPD	<i>A Critical Pāli Dictionary</i> , begun by V. Trenckner, revised, continued, and ed. by Dines Anderson, Helmer Smith, and Hans Hendriksen, vol. I, Copenhagen 1924-1948; vol. II, 1960-1990 ed. by F. Møller-Kristensen, L. Alsdorf, K.R. Norman; vol. III, fasc. 1-6, Copenhagen 1992-1999 ed. by Oskar v. Hinüber, Ole Holten Pind [quotations refer to the bibliography in: Epilegomena to vol. I, by Helmer Smith, Copenhagen 1948, pp. 37*-69* and the additional abbreviations in the following vols. and fasc. resp.].
CPLM	Nandasena Mudiyanse, "A Catalogue of Palm Leaf Manuscripts Written in Burmese, Cambodian and Siamese Characters", <i>The Buddhist</i> 43 (1972/73), No. 2-5, pp. 145-147; No. 6-8, pp. 42-44; vol. 44 (1973/74), pp. 1-9 [quoted according to number].
Desai	W. S. Desai, "Burmese MSS in the Royal Asiatic Society Library", <i>Sir William Jones Bicentenary of his Birth Commemoration Volume 1746-1946</i> , Calcutta 1948, pp. 146-151.
Dhārp	(<i>Buddha mantan poñh khyup</i>) <i>Parit tō 31 sut — Dhāraṇa parit Mraṇmā pran pā saññ</i> , [ed.] Ūh Tañ Mrañ, 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", <i>JRAS</i> , N.S. 7,1 (1874), pp. 1-16.
DKB	Det Kongelige Bibliotek, Copenhagen.
EB	<i>Encyclopaedia of Buddhism</i> , ed. G. P. Malalasekera [from vol. I, 1961, to vol. III, fasc. 3, 1973] and J. Dhirasekera [vol. III, fasc. 4ff., 1977ff.], Colombo 1961ff.
ed(d).	edited, edition(s).
EdJ	<i>Erwerbungen aus drei Jahrzehnten — 1948-1978, Bayerische Staatsbibliothek, Ausstellung April-Juli 1978</i> , Wiesbaden 1978 [exhibition catalogue; quoted according to catalogue no.].

Abbreviations

Edmunds	Albert J. Edmunds, "A Buddhist Bibliography based upon the libraries of Philadelphia", <i>JPTS</i> 1902-1903, pp. 1-60.
EFEO	École Française d'Extrême-Orient, Hanoi, Saigon, Paris.
EFEO DATA	Extrait de la banque de données de l'École Française d'Extrême Orient (EFEO DATA FILLIOZAT), Paris [unpublished print out 1996].
EpBirm	<i>Epigraphia Birmanica, being Lithic and Other Inscriptions of Burma</i> , ed. Taw Sein Ko [vol. 1, Part 1] and Charles Duroiselle [vol. 1, Parts 1ff.], Archaeological Survey of Burma, Rangoon 1919ff. Repr. 1972ff.
Feer	Léon Feer, "List of Pāli MSS. in the Bibliothèque Nationale, Paris", <i>JPTS</i> 1882, pp. 32-37 [all manuscripts listed here are described in Cab II].
FilRAS	Jacqueline Filliozat, "Survey of the Pāli Manuscript Collection in the Royal Asiatic Society", <i>JRAS</i> , series 3, vol. 9, Part 1 (1999), pp. 35-76 [quoted according to page].
fn.	footnote.
fol(l).	folio(s).
Forch	E. Forchhammer, <i>Report on the Literary Work performed on behalf of Government during the year 1879-80</i> , Rangoon 1882 [quoted according to page: Appendix K, pp. II-XL; the report was also printed in Rangoon 1880 with different pagination].
Franke	R. Otto Franke, <i>Geschichte und Kritik der einheimischen Pāli-Grammatik und -Lexikographie</i> , Straßburg 1902.
Frankfurter	O. Frankfurter, <i>Handbook of Pāli, being an Elementary Grammar, a Chrestomathy, and a Glossary</i> , London/Edinburgh 1883 [esp. pp. 141-150: A Collection of Kammavācās].
Furnivall	J. S. Furnivall, "Manu in Burma: Some Burmese Dhammathats", <i>JBR</i> 30 (1940), pp. 351-370.
Gangoly	O. C. Gangoly, "Some Illustrated Manuscripts of Kamma-Vaca from Siam", <i>Ostasiatische Zeitschrift</i> , N.F. 13 (1937), pp. 207-214 [the manuscripts described are from Upper Burma].
Ganthav	Lha Sa Min, <i>Ganthavaṇ pugguīl kyō myāḥ athuppatti poṅḥ khyup</i> , Rankun 1961 [quoted according to page, and personality number as well as work number in brackets].
Gard	R. A. Gard, <i>Bibliography for the Study of Buddhism in Burma in Western Languages</i> , Tokyo 1957.
Geiger	Wilhelm Geiger, <i>Pāli Literature and Language</i> , authorised English translation by Batakrishna Ghosh, Calcutta 1943; 2nd ed., Delhi 1968 [quoted according to paragraph in the first section].
GL	C. E. Godakumbura, assisted by U Tin Lwin with Contributions by Heinz Bechert and Heinz Braun, <i>Catalogue of Cambodian and Burmese Pāli Manuscripts</i> , Copenhagen 1983 (Catalogue of Oriental Manuscripts, Xylographs etc. in Danish Collections, II,1) [quoted according to shelf mark of the manuscripts, e.g. GL 26 = GL PA (Burm.) 26].
GPC	<i>The Glass Palace Chronicle of the Kings of Burma</i> , translated by Pe Maung Tin and G. H. Luce, London 1923. Repr. Rangoon 1960 [incomplete translation of the <i>Mhan nanḥ mahārājavāṇi tō kriḥ</i> ; covers only Parts III-IV of the chronicle].
Gramm	Mabel Bode, "Early Pali Grammarians in Burma", <i>JPTS</i> 1908, pp. 81-101.

Abbreviations

Gv	“The Gandhavaṃsa”, ed. I. P. Minayeff, <i>JPTS</i> 1886, pp. 54–80 [see also Mabel Bode, “Index to the Gandhavaṃsa”, <i>JPTS</i> 1896, pp. 53–86].
HBL	Bhe Moṅ Taṅ [Pe Maung Tin], <i>Mranmā cā pe sa muinḥ</i> (<i>History of Burmese Literature</i>), Rankun 1947.
Hchp	<i>Hamsāvati chumḥ ma cā poṅḥ khyup</i> , ed. Nanḥ Ṇīvān Chve, Rankun: Hamsāvati Press, 1961.
Hist. Comm. Ia	List of palm leaf manuscripts formerly belonging to Ūḥ Moṅ Moṅ Kyō in the library of the Historical Commission in Rangoon [unpublished typescript; quoted according to number].
Hist. Comm. Ib	List of pura puiks formerly belonging to Ūḥ Moṅ Moṅ Kyō in the library of the Historical Commission in Rangoon [unpublished typescript; quoted according to number].
Hist. Comm. IIa	List of palm leaf manuscripts formerly belonging to Rvhe Praññ Ūḥ Bha Taṅ in the library of the Historical Commission in Rangoon [unpublished typescript; quoted according to number].
Hist. Comm. IIb	List of pura puiks formerly belonging to Rvhe Praññ Ūḥ Bha Taṅ in the library of the Historical Commission in Rangoon [unpublished typescript; quoted according to number].
Hoern I	K. J. R. Hoerning, “List of Manuscripts in the British Museum”, <i>JPTS</i> 1883, pp. 134–144 [all manuscripts listed here are included in PMT I].
Hoern II	K. J. R. Hoerning, “List of Pāli MSS in the British Museum, acquired since 1883”, <i>JPTS</i> 1888, pp. 108–111 [all manuscripts listed here are included in PMT I].
HPL	Oskar von Hinüber, <i>A Handbook of Pāli Literature</i> , Berlin 1996 [quoted according to number].
HSOA	Dieter George, <i>Handschriften aus Südostasien, Ausstellung der Orientabteilung der Staatsbibliothek Preußischer Kulturbesitz ... vom 8. Januar bis 13. Februar 1977</i> , Berlin 1976 [quoted according to number].
Hundius	Harald Hundius, Verzeichnis der auf Mikrofilm aufgenommenen Handschriften in Nordthailand [unpublished computer print-out; quoted according to reel number].
Hvrc	(<i>Chaṭṭhasaṃgāyanā taṅ cā tō mū</i>) <i>Hamsāvati vat rvat cañ</i> , Rankun: Hamsāvati Press, 1963.
IIABS	International Institute for Advanced Buddhistic Studies, Rangoon.
IIRS	International Institute of Religious Studies, Rangoon [formerly IIABS].
Inscr.Bod.	<i>Inscriptions Copied from the Stones Collected by King Bodawpaya and Placed near the Arakan Pagoda</i> , Mandalay, vol. II, printed by the Superintendent, Government Printing, Burma, Rangoon 1897.
IOL	India Office Library, London.
Janert	Klaus Ludwig Janert, <i>An Annotated Bibliography of the Catalogues of Indian Manuscripts</i> , Part 1, Wiesbaden 1965 (Verzeichnis der orientalischen Handschriften in Deutschland, Supplementband 1).
IJ	<i>Indo Iranian Journal</i> , Den Haag, Dordrecht.
JBRS	<i>Journal of the Burma Research Society</i> , Rangoon.
JPTS	<i>Journal of the Pāli Text Society</i> , London.
JRAS	<i>Journal of the Royal Asiatic Society of Great Britain and Northern Ireland</i> , London.

Abbreviations

JSS	<i>Journal of the Siam Society</i> , Bangkok.
Kammav(A)	<i>35-khanḥ Kammavācā</i> [by] Abhayārāma charā tō, Mantaleḥ n.d.
Kammav(Ñ)	Ññoṇ-leḥ-paṇ charā tō, <i>Kammavā kam choṇ - akhanḥ 20</i> , Rankun 1971.
Kammav(P)	Anne Peters, “Die birmanischen Kammavācā-Sammlungen mit neun Abschnitten”, <i>Untersuchungen zur buddhistischen Literatur II</i> , ed. H. Bechert, S. Bretfeld, P. Kieffer-Pülz, Göttingen 1997 (Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden, Beiheft 8), pp. 273–284 [no. 777 of this catalogue].
Kbch	Ūḥ Moṇ Moṇ Taṇ et al., <i>Kunḥ bhoṇ chak mahārājavan tō krīḥ</i> , 3 vols., Rankun 1967–1968 [continuation of the <i>Mhan nanḥ mahārājavan tō krīḥ</i> , the so-called “Glass Palace Chronicle”; cf. GPC].
KSKP	(Buddha sāsanā aphvaj) <i>Kaccaññḥ saddā krīḥ pāṭḥ nḥaṇ Susuhāraka Man-laññ niyaṃ, Cā cap niyaṃ nḥaṇ Samvañṇanā niyaṃ myāḥ</i> , Rankun 1967.
KVMK	“Kanḥ van mañḥ krīḥ tham mha ra rhi saññ, lak reḥ cā pe cā cā ranḥ”, second part in: <i>Rankun mruḥ, Bhānat pitakat tuik rhi, lak reḥ cā pe cā cā ranḥ nḥaṇ Kanḥ van mañḥ krīḥ tham mha ra rhi saññ, lak reḥ cā pe cā cā ranḥ</i> , comp. and ed. by Ūḥ Phre, Rankun: Praññ krīḥ maṇḍuiṇ pitakat/Pyi Gyi Mundyne Pitaka Press, 1906 [quoted according to number].
LCP	William Pruitt, “Burmese Manuscripts in the Library of Congress, Washington, D.C.”, <i>JPTS</i> 13 (1989), pp. 1–31 [quoted according to number, e.g. LCP 3 = LCP Burmese-Pāli 3].
LCP Add.	William Pruitt, “Additions to the Burmese Manuscripts in the Library of Congress, Washington, D.C.”, <i>JPTS</i> 24 (1998), pp. 171–183 [quoted according to number, e.g. LCP Add. 125 = LCP Burmese-Pāli 125].
LCR	<i>Lak-vai-nō-rathā cu saññ cā chui tō myāḥ ratu poñḥ khyup</i> , [ed.] Ūḥ 'Umḥ Rvhe, Rankun: Hamsāvati Press, 1966.
Liste EFEO	Liste des manuscrits du fonds pāli de l'École française d'Extrême-Orient, Paris [unpublished typescript without date].
Luce/Tin Htway	Gordon H. Luce and Tin Htway, “A 15th Century Inscription and Library at Pagán, Burma”, <i>Malalasekera Commemoration Volume</i> , ed. O. H. de A. Wijesekera, Colombo 1976, pp. 203–256.
Manch	N. A. Jayawickrama, <i>Pali Manuscripts in the John Rylands University Library of Manchester</i> , Manchester 1973 [also in: <i>Bulletin of the John Rylands University Library of Manchester</i> 55 (1972), pp. 146–176; quoted according to number].
Mand	V. Fausbøll, “Catalogue of the Mandalay MSS. in the India Office Library”, <i>JPTS</i> 1896, pp. 1–52 [quoted according to number].
m.c.	metri causa, because of metre.
MCK	<i>Mranmā cvay cum kyamḥ</i> , ed. Mranmā Nuiṇ nam Bhāsā Pran Cā Pe Asañḥ, Parts 1–15, Rankun 1954–77 [so-called “Burmese Encyclopaedia”].
MMOS	Ūḥ Taṇ, <i>Mranmā mañḥ 'up khyup puṇ cā tamḥ (Myamma Min Okchokpon Sadan)</i> , 5 vols., Rankun 1931–33 [administration documents of Burmese kings].
MÑM	Moṇ Ññvaṇ Moṇ, <i>Kunḥ bhoṇ khet Mranmā nissaya myāḥ cā cu cā ranḥ</i> , Rankun 1975 [cyclostyled thesis for Diploma of Library Science, University of Rangoon].

Abbreviations

MNR	(Mhan nanḥ tō) Ūḥ Tvañ, <i>Mhan nanḥ mahārājavāñ tō krīḥ</i> , 3 vols., Rankun: Ko Hla Maung R.G.N. M.D.Y. Book Depot, 1317-1329 B.E./1955-1967 A.D.
MNSA	Moñ Sō Koñḥ, "Mranmā Nuiñ ñaṃ Sutesana Asañḥ cā kraññ tuik rhi Mranmā cā 'up cā rañḥ", <i>JBR</i> 47 (1964), pp. 559-586 [list of Burmese books in the library of the Burma Research Society].
MRV	Bha Sañḥ, Ūḥ, (<i>Kyoñḥ suñḥ</i>) <i>Mranmā rājavāñ nḥaṇ nok chak tvai</i> , Mantaleḥ (1951) (Educational series 2).
MS(S) München	manuscript(s). <i>Verzeichnis der orientalischen Handschriften der K[öniglichen] Hof- und [Bayerischen] Staatsbibliothek in München mit Ausschluß der hebräischen, arabischen und persischen</i> , München 1875 (Catalogus codicum manuseriptorum Bibliothecae regiae Monacensis, I,4).
MVS Nat	Arhañ Kelāsa, <i>Mahāvisutārāmanikāya sāsanāvāñ</i> , Rankun 1970. <i>Nat-syhañ-nonḥ ratu poñḥ khyup</i> , [ed.] Ūḥ 'Unḥ Rvhe, Rankun: Hamsāvati Press, 1966.
Nav	<i>Navadeḥ ratu poñḥ khyup (Nawade Radu Baungchoke by Nawade I)</i> , 4th ed., Rankun: Hamsāvati Press, 1966.
NCC	V. Raghavan, <i>New Catalogus Catalogorum, An Alphabetical Register of Sanskrit and allied Works and Authors</i> , vols. 1-13, Madras 1949-1991. — Vol. 1, revised ed., Madras 1968.
n.d.	no date.
N.F.	Neue Folge (new series).
Nhac	<i>Rhañ Mahāraṭṭhasāra nhac 500 praññ cā tanḥ myāḥ</i> , Mantaleḥ: Lak ne lai Press, 1968.
Norman	K. R. Norman, <i>Pāli Literature, Including the Canonical Literature in Prakrit and Sanskrit of all the Hinayāna Schools of Buddhism</i> , Wiesbaden 1983 (A History of Indian Literature, ed. Jan Gonda, vol. VII, fasc. 2).
N.S.	New Series.
NSK	Oskar von Hinüber, "The Nigamanas of the Sumaṅgalavilāsini and the Kañkhāvitarāñ", <i>JPTS</i> 1995, pp. 129-133.
ns(s).	nissaya(s).
OBEP	Gordon H. Luce, <i>Old Burma — Early Pagán</i> , 3 vols., Locust Valley, New York 1969-1970 (Artibus Asiae, Supplementum 25).
Oldenb	Hermann Oldenberg, "Catalogue of the Pāli Manuscripts in the India Office Library", <i>JPTS</i> 1882, pp. 59-128 [quoted according to number].
Oxf	O. Frankfurter, "List of Pāli MSS. in the Bodleian Library, Oxford", <i>JPTS</i> 1882, pp. 30-31 [quoted according to page; from Part 4 onwards replaced by BODL].
Palace	<i>Catalogue of Pāli and Burmese Books and Manuscripts belonging to the Library of the late King of Burma and found in the Palace at Mandalay in 1886</i> , Rangoon 1910 [quoted according to page and number in brackets].
ParitB	(<i>Chaṭṭhasaṅgāyanā tañ mū</i>) <i>Paritta pāli tō</i> , [with] <i>Paritta-ṭīkā pāṭh</i> [by] Arhañ Tejodīpa [and] <i>Paritta-ṭīkā nissaya</i> [by Anonymous], Rankun: Buddha sāsanā aphvaj Press, 1973.
PBCOU	Paññānanda Keiki Higashimoto, <i>Pāli Buddhist Canon in Ordinary Use together with its Explanation</i> , Tokyo 1970.

Abbreviations

PCA	<i>Porāṇa ca kāḥ abhidhān</i> , [comp. by] Ūḥ Sā Mrat, Rankun: Hamsāvati Press, 1961.
Pertsch	Wilhelm Pertsch, "Über eine Pāli-Handschrift in der Herzogl. Bibliothek zu Gotha", <i>Gurupūjākaumudī, Festgabe zum fünfzigjährigen Doctorjubiläum Albrecht Weber</i> , Leipzig 1896, pp. 108–115.
Petr	N. D. Mironov, "Katalog indijskich rukopisej", fasc. 1: [section] Pāli, pp. 341–356, Petrograd 1914 [quoted according to number].
Piṭ-sm	Ūḥ Yam, <i>Pitakat tō sa muñḥ</i> , ed. Ūḥ Khañ Cuiḥ, Rankun: Hamsāvati Press, 1959 [quoted according to number].
Piṭ-st	"Lay tī vannita" Ūḥ Lha Tañ, (<i>Pitakat sa muñḥ khō</i>) <i>Pitakat sumḥ pum cā tamḥ</i> [catalogue of manuscripts and books in the Mahādhammaceti tuik tō krīḥ of Ūḥ Bhuiḥ Sīḥ in Sa-thum (Thaton)], Rankun 1940 [quoted according to page and "text" (<i>kyamḥ</i>) number in brackets].
PLB	Mabel Haynes Bode, <i>The Pali Literature of Burma</i> , London 1909 (Prize Publication Fund, 2). Repr. Rangoon 1965.
PLC	G. P. Malalasekera, <i>The Pali Literature of Ceylon</i> , London 1928. Repr. Colombo 1958.
PLP	John Guy, <i>Palm-leaf and Paper, Illustrated Manuscripts of India and Southeast Asia</i> , publ. by the National Gallery of Victoria, 1982 [exhibition catalogue; quoted according to catalogue no.].
PMT I	Pe Maung Tin, "Burma Manuscripts in the British Museum", <i>JBRS</i> 14 (1924), pp. 221–246 [quoted according to page and shelf number in brackets].
PMT II	Pe Maung Tin, "Burma MSS. in the Bodleian Library, Oxford", <i>JBRS</i> 15 (1925), pp. 145–147 [quoted according to page and shelf number in brackets; from Part 4 onwards partly replaced by BODL].
PNTB	Heinz Bechert and Heinz Braun, <i>Pāli Nīti Texts of Burma: Dhammanīti, Lokanīti, Mahārahanīti, Rājanīti</i> , London 1981 (PTS).
Pol	H. J. Poleman, <i>A Census of Indic Manuscripts in the United States and Canada</i> , New Haven (Conn.) 1938 [quoted according to number; from Part 3 of this catalogue onwards replaced by LCP].
Popov	G. P. Popov, <i>Birmanskaja literatura</i> , Moskva 1967.
PPN	G. P. Malalasekera, <i>Dictionary of Pāli Proper Names</i> , 2 vols., London 1937–38 (Indian Text Series).
Pruitt	William Pruitt, <i>Étude linguistiques de nissaya birman, Traduction commentée de textes bouddhiques</i> , Paris 1994.
PTS	Pali Text Society edition, (formerly London) Oxford.
PVA	Ūḥ Thvanḥ Mrañ, <i>Pāli sak vohāra abhidhān</i> , [Rangoon] 1968 [Pāli and Burmese books, quoted from list of references, with abbreviations].
Quigly	E. P. Quigly, <i>Some Observations on Libraries, Manuscripts and Books of Burma</i> , London 1956.
q.v.	quod vide, which see.
r	recto.
Ray	Niharanjan Ray, <i>An Introduction to the Study of Theravāda Buddhism in Burma, A Study in Indo-Burmese Historical and Cultural Relations from the Earliest Times to the British Conquest</i> , Calcutta 1946.

Abbreviations

Reg	C. Regamey, "Manuscrits sur feuilles de palmier, Les manuscrits indiens et indochinois de la section ethnographique du Musée historique de Berne, Catalogue descriptif", <i>Jahrbuch des Bernischen Historischen Museums in Bern</i> 28 (1948), pp. 40-62 [quoted according to number].
resp.	respectively.
RKS	Rvhe Kuiñh Sāh Ūh Sobhita, <i>Mantaleḥ — anhaç 100 praññ, 1221-1321</i> , Mantaleḥ: Krīḥ pvāḥ reḥ Press, 1959.
Rvhe sa.	Arhañ Pañḍita ther, <i>Rvhe kyañ nikāya sāsanaḥvañ</i> , Rankun 1963. Sanskrit.
SAD	<i>Saddā nay 15 con pāth</i> , ed. Ūh Thvanḥ Sinh, Ūh 'On Mrañ and Ūh Thvanḥ Rañ, Rankun 1954; new ed. 1964.
Sāl	Mahādhammasaṅkram, <i>Sāsanaḥlañkāra cā tamḥ</i> , Rankun: Hamsāvati Press, 1956 [history of Buddhism, written during the time of King Bagyidaw].
SAM	Arhañ Susuka, <i>Sambuddhe amyuiḥ myuiḥ nhañ tan khuiḥ siddhi myāḥ</i> , Rankun 1975.
Sās	Paññāsāmi, <i>Sāsanaḥvaṃsa</i> , ed. Mabel Bode, London 1897 (PTS).
Sbp	Arhañ Rājinda, <i>Sāsanaḥbahussutappakāsani</i> [title page is missing in our copy], Rankun 2469 A.B./1926 A.D.
s.d.	sine dato, without date.
Sen	Jean Filliozat, "État des manuscrits de la collection Émile Senart", <i>Journal Asiatique</i> 228 (1936), pp. 127-143.
SH	<i>Singhalesische Handschriften</i> , ed. Heinz Bechert, vols. 1ff., Wiesbaden 1969ff. (Verzeichnis der orientalischen Handschriften in Deutschland, XXII, 1ff.).
SHB	Simon Hewavitarne Bequest Series, Colombo.
SHBP	Simon Hewavitarne Bequest Pali Text Series, Colombo.
Smith	<i>Saddanāti</i> , ed. by Helmer Smith, see CPD 5.2.
SMP	<i>(Parit tō poñḥ 31 myuiḥ pā vañ so) Sīri[sic!] mañgalā parit tō (Sīriḥmañgalaparitta pāḥi)</i> , [ed.] Nuiñ naṃ tō Buddha Sāsana Aphvaj, Rankun 1962.
SSA	Asyhañ Obhāsābhivaṃsa, <i>Sutesana sarup pra abhidhān</i> , Rankun 1955; new ed. Rankun 1975.
s.v.	sub voce, under the word.
TAC	<i>Ta chai nāḥ con tvaḥ</i> , Rankun: Jambū mit chve Press, 1956.
TBV	<i>Tuḥ Bamā vat rvai cañ</i> [by] Sa khañ Kuyi tō Mhuiñh, Mantaleḥ: Krīḥ pvāḥ reḥ Press, 1976.
Tha Do Aung	Tha Do Aung, "Buddhistic Literature in Burmah", <i>The Maha-Bodhi and the United Buddhist World</i> 10, No. 6 (Oct. 1901), pp. 56-58.
Than Tun	Than Tun, "The Influence of Occultism in Burmese History with Special Reference to Bodawpaya's Reign 1782-1819", <i>BBHC</i> I, Part 2 (1960), pp. 117-145.
Tin Lwin	Tin Lwin, <i>A Study of Pali-Burmese Nissaya with Special Reference to the Mahāparinibbāna-Sutta</i> , London 1961 [unpublished M.A. thesis, University of London].
TMA	Ūh Van, <i>Takkasuḥl Mrañmā abhidhān</i> , Parts 1-5, Rankun 1952-1964 [Burmese books quoted from list of references, with number of fascicle and abbreviation].

Abbreviations

TPMA	<i>Praññ thoṅ cu Mraṇmā Nuṅṅ naṃ Buddha Sāsana Aphvaṅ Tipiṭaka Pāli Mraṇmā abhidhān</i> , Parts 1ff., Rankun 1964ff. [Pāli books quoted from list of references, with number of volume and page].
Trager	Frank N. Trager, <i>Burma, A Selected and Annotated Bibliography</i> , New Haven 1973 (Behaviour Science Bibliographies).
transl.	translated.
UCL	Universities' Central Library, Rangoon.
UCR	<i>University of Ceylon Review</i> , Peradeniya.
v	verso.
v.l.	varia lectio, various reading.
Vism(W)	Buddhaghosa, <i>Visuddhimagga</i> , ed. H. C. Warren, revised by Dharmananda Kosambi, Cambridge (Mass.) 1950 (Harvard Oriental Series 41).
West	N. L. Westergaard, <i>Codices Indici Bibliothecae Regiae Havniensis</i> , Havniae 1846.
Whitbread	Kenneth Whitbread, <i>Catalogue of Burmese Printed Books in the India Office Library</i> , London 1969.
Wms	Jacqueline Filliozat, "A survey of the Burmese and Siamese Pāli manuscript collections in the Wellcome Institute [for the History of Medicine, London]", <i>JPTS</i> 19 (1993), pp. 1-41 [quoted according to number, e.g. Wms 1 = Wms. Burmese-Pāli 1; from Part 4 of this catalogue onwards replaced by WMS].
WMS	William Pruitt and Roger Bischoff, <i>Catalogue of the Burmese-Pāli and Burmese manuscripts in the library of the Wellcome Institute for the History of Medicine</i> , London 1998 [quoted according to section and number, e.g. WMS B-P 1 = WMS. Burmese-Pāli 1; WMS B 1 = WMS. Burmese 1].
Wun	Maung Wun, "Notes on Burmese Manuscript Books", <i>JBRS</i> 33 (1950), pp. 224-229.
ZDMG	<i>Zeitschrift der Deutschen Morgenländischen Gesellschaft</i> , (formerly Leipzig, Wiesbaden) Stuttgart.

ADDENDA ET CORRIGENDA (PARTS 1–3)

Part 1:

- p. XVII, line 28: instead of leafs read leaves
- p. XXVII, line 26: after ta kyap add 1 tical
1 tical = 4 mats (see Judson's Burmese-English Dictionary, Rangoon 1966, p. 210 s.v. kyap); in **836** for 1 mat (weight) the same abbreviation is used as for 1 mat as a monetary unit.
- p. 58: **51** line 19: instead of **Hs-Birm 1**. MIK, Berlin read **MIK I 4187**. SB, Berlin
- p. 59: **52** line 5: under **Vinaya: Mahāvagga** add This ms. has been used by H. Oldenberg for his ed. of the Mahāvagga (Vin I [1879]).
- p. 59: **53** line 7: instead of **Wa 5**. SIB, Göttingen read **Cod.Ms.Sanscr. SIB Wa 5**. NSuUB, Göttingen
- p. 59 : **53** line 8: delete Acc. III A 162
- p. 61: **55** line 18: after Parivāra-vaṅṅā. add This ms. has been used by H. Oldenberg for his ed. of the Mahāvagga (Vin I [1879]).
- p. 72: **62** line 21: instead of margin title read marginal title
- p. 115: **87** line 8 from below: instead of **Hs-Birm 2**. MIK, Berlin read **MIK I 4188**. SB, Berlin
- p. 116: **88** line 12 from below: instead of **Hs-Birm 3**. MIK, Berlin read **MIK I 4189**. SB, Berlin
- p. 119: **90** line 5: instead of **Hs-Birm 4**. MIK, Berlin read **MIK I 4190**. SB, Berlin
- p. 120: **91** line 7 from below: instead of Piṭ-sm 832 read Piṭ-sm 833
- p. 120: **92** line 3 from below: instead of **Hs-Birm 5**. MIK, Berlin read **MIK I 4191**. SB, Berlin
- p. 134: **97** line 6 from below: instead of **Hs-Birm 6**. MIK, Berlin read **MIK I 4192**. SB, Berlin
- p. 155: **109** line 13: instead of 1873 A.D. read 1837 A.D.
- p. 155: **110** line 12 from below: instead of **Hs-Birm 7**. MIK, Berlin read **MIK I 4193**. SB, Berlin
- p. 170: **116** line 2: instead of **Hs-Birm 8**. MIK, Berlin read **MIK I 4194**. SB, Berlin
- p. 173: **117** line 3: instead of **Wa 20**. SIB, Göttingen read **Hs.or. 10750.**, SB, Berlin
- p. 173: **117** line 4: delete VI 22.
- p. 173: **118** line 11 from below: instead of **Hs-Birm 9**. MIK, Berlin read **MIK I 4195**. SB, Berlin

Addenda et Corrigenda

- p. 198: **146** line 3: instead of **Wa 40**. SIB, Göttingen read **Hs.or. 10751**. SB, Berlin
- p. 198: **146** line 4: delete Acc. Inv. VI 131.
- p. 205: **153** line 22: instead of **Hs-Birm 10**. MIK, Berlin read **MIK I 4196**. SB, Berlin
- p. 221: The MSS belonging to the Museum für Indische Kunst (MIK) in Berlin, viz. Hs-Birm 1–10, are now housed as a deposit in the Staatsbibliothek zu Berlin, Stiftung Preußischer Kulturbesitz with the shelf marks MIK I 4187–4196.
to the list of MSS belonging to the Staatsbibliothek Berlin, Preußischer Kulturbesitz add Hs.or. 10750: **117** and Hs.or. 10751: **146**
- p. 222, lines 6–8: instead of Seminar für Indologie [etc.] read Niedersächsische Staats- und Universitätsbibliothek (NSuUB) [next line:] 37070 Göttingen, Papendiek 14 [next line:] Cod.Ms.Sanscr. SIB Wa 5: **53**
delete Wa 20: **117** and Wa 40: **146**

Part 2:

- p. 73: **247** line 6 from below: instead of **Wa 64**. SIB, Göttingen read **10752 (a–e)**. SB, Berlin
- p. 74: **247** line 10: instead of **Wa 64**. SIB, Göttingen read **10752 (a)**. SB, Berlin
- p. 75: **248** line 1: instead of **Wa 64**. SIB, Göttingen read **10752 (b)**. SB, Berlin
- p. 75: **249** line 7: instead of **Wa 64**. SIB, Göttingen read **10752 (c)**. SB, Berlin
- p. 75: **250** line 12: instead of **Wa 64**. SIB, Göttingen read **10752 (d)**. SB, Berlin
- p. 76: **251** line 22: instead of **Wa 64**. SIB, Göttingen read **10752 (e)**. SB, Berlin
- p. 129: **313** line 19: instead of MIK, Berlin read SB, Berlin
- p. 137: **320** line 2 from below: instead of Forch XI (s.v. Zanakkat ...), XII read Forch XI, XII (s.v. Zanakkat ...)
- p. 200: **364** lines 5 and 19: instead of Paṭhama read Pañcama
- p. 201: **365** line 9: instead of Paṭhama read Pañcama
- p. 201: **366** line 23: instead of Paṭhama read Pañcama
- p. 294, column 1: instead of Ññoṅkan charā tō (Paṭhama) read Ññoṅkan charā tō (Pañcama) and instead of Paṭhama Ññoṅkan charā tō read Pañcama Ññoṅkan charā tō
- p. 297, column 1: instead of Calaṅ read Calaṅḥ
- p. 300, line 6: delete Hs.or. 3656: **313** and add it to the list of MSS be-

Addenda et Corrigenda

- p. 300, lines 16–18
p. 300, line 19
- longing to the Staatsbibliothek Preußischer Kulturbesitz (SB) in Berlin as well as Hs.or. 10752 (a–e): **247–251**
delete these lines
after Universitätsbibliothek add (SuUB)

Part 3:

- p. XX, line 7: instead of 1882 read 1883
p. 20: **445** line 4 from below: instead of rvhe ññoñ pañ read Rvhe-ññoñ-pañ
p. 27: **451** line 15: instead of Bāḥ-karā read Bāḥ-ka-rā
p. 31: **452** note 2–2: instead of note 1–1 read note 3–3 and 4–4 resp.
p. 124: **521** lines 16–17: For the complete verse see **823**.
p. 142: **534** lines 10–11: For the complete verse see **863**.
p. 143: **535** lines 5–6: For the complete verse see **863**.
p. 162: **547** line 28: instead of lenththy read lengthy
p. 212: **585** line 24: instead of dāyakā lha krā read dāyakā Lha Krā
p. 214: **585** line 14: instead of amreḥ read ameh
p. 238: **605** note 2–2: instead of ¹52 read ¹53
p. 266: **625** line 18: instead of Guñḥ-’up read Guñḥ-’up
p. 276: **630** line 2 from below: instead of KSK read KSKP
p. 286: **643** line 7: instead of Cambr 255 read Cambr 145
p. 350: **675** line 2 from below: The passage from sambuddhe up to asesato in the first line of p. 351 should be set as verses.
p. 414: **712** line 6: instead of Ca-lañ read Ca-lañḥ
p. 425: **721** line 17: instead of pyak le sp pud read pyak le so pud
p. 449: **735** line 9: instead of °vasse⁵ read °vasse⁶; and instead of khu⁻¹⁰ read khu⁻¹¹
p. 449: **735** line 10: instead of māsam⁶ read māsam⁷
p. 449: **735** line 14: instead of ⁸-diṭṭhe diṭṭhe⁻⁸ read ⁹-diṭṭhe diṭṭhe⁻⁹
p. 450: **735** note 12: instead of ṇāḥ read nāḥ
p. 457, line 18: instead of Parājikaṇ read Pārājikaṇ

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DESCRIPTION OF MANUSCRIPTS

DESCRIPTION OF MANUSCRIPTS

736

Cod.birm. 1. BSB, München

Former shelf marks: Cim. 102 and Cod.or.mixt. [61]/107. Paper in a double European binding: a paper binding and an extra cardboard binding. 33 pp. with page numbers in Arabic numerals; 7 blank pp. at the beginning and at the end. The spine is damaged. 20.2 × 31.2 cm. Title in German written in black ink on the cardboard cover: *Darstellungen aus der Birmanischen Götterlehre*. On a blank page between the cardboard and the paper cover is pasted a white paper label, which is partly cut off at the right side, bearing some lines written in black ink: *Geschenk des Hr. Prof. Dr. v. Liebig, 30.12.(18)56*, followed by an illegible signature underneath; beside these lines is written: *Mythologische und religiöse Darstellungen aus Birma. Was sie vorstellen steht darüber in birmanischer Schrift. Auch auf der (Rückseite des) Einbandes steht Birmanisch*. On the paper cover is written in black ink: *Figuren aus der Burmesischen Götterlehre*, and upside down on the paper cover at the end: *Rut puṃ, arhañ ma kui chak pāḥ mruī sū krīḥ ka ti*; on the inner side of the cardboard cover a yellow label is pasted bearing: *Justus Baro de Liebig, Liberaliter, D-D, Bibliothecae Regiae Monacensi. A 1857*. No date. Former owner: Justus Baro von Liebig. Burmese.

Rup puṃ [Drawings]

Although the German title means “Depictions from the Burmese teachings on the gods”, this is a thin book with coloured drawings not only of nats, nāgas, etc., but also of dignitaries, members of the royal family and monks. On the upper right side of the paintings we find the following descriptions in Burmese:

p. 1: Khyaṅḥ ma 'ui; p. 2: Khyaṅḥ ma pyui; p. 3: Khyaṅḥ ma ka leḥ; pp. 4, 5: nat sa mīḥ; pp. 6, 7: nat sāḥ; p. 8: rhañ bhu rañ; p. 9: mi phurāḥ; p. 10: mañ sa mīḥ; p. 11: mañ sāḥ; p. 12: puṃ naga; p. 13: bhīlūḥ; pp. 14–17: apyui tō; p. 18: amay 'ui; p. 19: mimma pyui; p. 20: mimma ṅay; p. 21: Masundare¹; p. 22: cac sū krīḥ; pp. 23–27: van krīḥ; p. 28: bhun krīḥ; p. 29: rahan; p. 30: sāmāne; p. 31: nagāḥ; p. 32: Gaḷuṃ; p. 33: Gumbhaṃ.

¹ Vasundare?

737–738

Cod.birm. 5. BSB, München

Collection of 2 texts. Palm leaf. Wooden covers, painted red and on the outer surface gilded; on the inner surface of both covers *bha* has been scratched in. Foll. 293: 737 foll. 131: ka-taṃ: Cūḷavā nissya; 738 foll. 162: ka-ḍhū: Mahāvā nissya; the last fol. of 737 and the first fol. of 738 are tied together with several supporting leaves; 9 supporting leaves at the beginning and end of the MS. 50.5 × 6 cm. 40.5–42 × 5.8 cm. 11 lines. 2 punch holes. Gilded. Very clear handwriting. Marginal titles: 737 Cūḷavā nissya/nissya; 738 Mahāvā nissya or — in a few cases — Mahāvā pāḷi tō nissya. On one supporting leaf, which was probably previously tied together with the first fol. of 737, is written on the left side in pencil *bha*, and in red ink *bha mō*; in the middle is written in red ink: *Cūḷavā*

nissya, cā sā 24 aṅgā 6 khyap [= 294 foll.] *kham 1 aṅgā 9 khyap* [= 21 supporting leaves], and underneath in black ink: *Cūlavā nissya, aṅgā 11(?)* [= 132 foll.?, the writing is blurred]; on the right side of this supporting leaf is written in red ink: *2 cu poñ 26 aṅgā 3 khyap* [= 315 foll. and supporting leaves]. On the first supporting leaf tied together with 738 fol. ka is written in black ink: *Mahāvā nissya aṅgā po 13 aṅgā 6 khyap* [= 162 foll.], and on another supporting leaf at the end of the text the title again in pencil: *Mahāvā nissya*. Dated sakkarāj 737 1233 khu (1871 A.D.); 738 123[0]4 khu (1872 A.D.). Pāli and Burmese. Prose.

737

Cod.birm. 5. BSB, München

Description see above, 737–738.

Rvhe-umañ charā tō Rhañ Jambudhaja or Jambudīpadhaja: **Ratanamañjūsa/Ratanā mañjū vinaññ lak pan/pam kyamh** (Cūlavā pāli tō nissaya)

Beg.: namo tassa –. tena samayena tena kālena, nhuik, bhagavā, bhagavā, phunh krīh so, Buddho, sañ, Sāvattthiyaṃ, nhuik, viharati, ÿ, tena kho pana samayena, nhuik, Maṇḍukalohitakā¹, Maṇḍukalohitakā¹ amañ rhi kun so, bhikkhu, chappaggi rahanh tuñ sañ, attanā pi, mi mi tuñ sañ lañh, bhaṇḍanakārakā, myak kvay nrañh khum khrañh kui pru tat kun ÿ, kalahakārakā, myak mhok nrañh khum khrañh pru tat kun ÿ, ...

End (fol. tam line 6): sañ lañh Vesālī, li prañ suñ, agamāsi, ÿ mettā mettā jhān vañ khrañh, sañghena, sañ, ubbāhitā, kammavā rvat sa phrañ, vupasameyya rā ÿ, Ratanāmañjūsa vinaññ lak panh kyam nhuik Cūlavā pāli ÿ anak adhibbāy kui chui so ca kāh acañ kāh ī tvañ rve pñ ÿ.

sakkarāj 1233 khu ta-choñ-mum la prañ kyō 1 chai 2 rak ne ne sumh kyak tih kyō akhyin tvañ, Cūlavā nissya kui re ku prīh prīh.

The name of the author is taken from the colophon of the second part of the MS [see 738]. For further information on Rvhe-umañ charā tō Rhañ Jambudīpadhaja see ¹57 and Piṭ-sm 531.

For another nissaya on this Vinaya text see 751.

MSS: ³680; for MSS of nissayas on the Cūlavagga of Vinaya and Samantapāsādikā in other catalogues see ³680 where KVMK 363 and WMS P-B 119.2 must be added.

¹ Paṇḍu°.

738

Cod.birm. 5. BSB, München

Description see above, 737-738.

Rvhe-umañ charā tō Rhañ Jambudhaja or Jambudīpadhaja: **Ratanamañjūsa/Ratanā mañjū vīnaññh lak pan/paṃ kyamḥ** (Mahāvā pāli tō nissaya)

The text of this nissaya is the same as that of ²303 and ³595, but has a lengthy colophon which is quoted below.

End (fol. dhu r line 5): vivittañ ca, senāsanam, chit ñam so kroñ kui laññh koñh, dātabbam, i, samakam pi ca, amyha so āmissam, chvam sañh kan kui, dātabbam, i. Mahāvaggam samattam. Ratanāmañjusa amaññ rhi so vīnaññ lak paṃ kyamḥ nhuik Mahāvā pāli tō i anak adhippāy tui kui akyaññ pra saññ prī i. sāsana tō ¹nhac thoñ ta rā kuiñ, chay nhac ¹nhac sui rok khā lyhañ, Kū-sañ krīñ mrok maññ asañkhayā pru so, Toñ-krī Rvhe-umaññ nhuik, si tañ suṃ so Jambuddhaja ther saññ, achak chak so, sotujanapugguñ tuiññ, pañā kui pvāñ cim so ñhā, mrū khai cvā so i kyamḥ kui, pru saññ.

Amarapūra mahānagare, Amara amaññ rhi so, rvhe prañ tō kri nhuik, rājantepūrassa, rvhe nan tō i, esanne, arve mrok toñ arap nhuik, vasantā, ne kun so, Kukhandhapura sāmīno, Kūh-khan prī cāñ prac so, sa thui Siri-mahā-ujanā amaññ rhi so van rhañ tō maññ krīñ i, ānubhāvam, bhun ānubhō kui, nissāya, mhi kun prañ, ubhinnaṃ, nhac pāñ kun so, tesam, thui mañ bhurāñ maññ tō tui i, veyāvaccam, amhu kicca rhi sa myha kui, ādayam, rhi se cvā, vahantā, rvak choñ le kun prī so, ubhayehi ca, nhac pāñ cum so maññ bhurāñ maññ tō tui saññ laññ, orasāpiya, rhañ nhuik phrac so sāñ sa mīñ tui kai sui, piyā, khyac nhac sak kun so, cañkamadāyakavhayā, cañkrakkā cañkrakkā, ma hu khō vō ap kun so, dve upāsakopāsakiyo, cañkrakkā cañkrakkā ma nhac uñ tui saññ, pañña su kusui koññ mhu tui nhuik, chanda ussāhā, koñ so chanda lulla, ussāha rhi kun saññ phac rve, tapageha patthākava, etambha, udapāna cātudisasāla sāmañerūpa, sampadādikam, cetī pa tui taññ thā khraññ ta khvan tuiñ cuiñ khrañ re tvañ tūñ khraññ arap le myak nhā, lā lā sa thū tuiñ, taññ khi rā ca rap choñ khraññ sāmañekkā kham khrañ pañcañkkā kham khrañ aca rhi so, koñ mhu sui kui, kātunam, pru prī rve, dhammakhandham pi dhammakhandhā kui laññ, paggayu, khyī mrañ rve, dhammāmisso hi, dhamma āmissa tui phrañ, sāsanaṃ, sāsana tō kui thu paggañhi tu kāmā ca, koñ cvā khyī mrañ lui kun saññ phrac sā lyhañ, okāsam, akhvañ kui, sandhā rhā mhī kun saññ rhi sō pubbe, rhe nhuik, Kukhantapurassa Kūh-khan mru i, Soñnumaṅgavāse, Rvhe-umañ kyoñ nhuik, vasantena, si tañ suṃ ne tō mū so, therena, mather mrat saññ, mrammatārā, mramabhāsā phrañ, sajjitam, ci rañ ap so pañcavenayapāliya, vīnaññ nā kyam pāli tō i, puppamūlam, mū rañ phrac so, nissayam, nissaya kui, uddarivā, rve, tassa mahāpūrassa, thui Amarapūra rvhe prañ mañ, aggīneye, arhe toñ toñ arap nhuik, ti bhummike, bhum suṃ chai rhi so, Soñna mahāvihāre, Rvhe-koñ krīñ nhuik, vasantassa, si tañ suṃ ne tō mū tha so, sūratassa, kusui mhu nhuik mve lyhō tō mū tha so, Paramasirivaṃsadhajamahādhammarājaguruno Paramasirivaṃsadhamma-

*rājāguru tam, chi nāmaṃ tō rhi tha so, ācariyassa, charā tō bhurāḥ āḥ niyādetvā ap nhaṅ
rve adhiraddham, ma khyvat ma yvaṅ, likhitum, reḥ aṃ so thā, samattehi, cvam nuiṅ kun
so, lekhakehi, cā re tui kui lekhāpetvā, reḥ ce rve, sudhammikenā tarāḥ nhaṅ lyhō cvā ra
ap so, paccayena, pacaññḥ phraṅ, bhaticāre lakkha kui, datvā, peḥ rve, anekakkhattu, atap
tap, samam katvā, taññḥ kyap rve, sakkarāje, kojā sakkarāj saññ, vimāyake², ³ta thon ta
rā chay leh³ khu mraṅ so migasirassa, na-tō laṅ, jaṅṅapakkhe, la praṅ ne phrac so,
budādhine, buddhahūḥ ne nhuik, ayaṃ gandho, ī kyam saññ, nittḥito, prīḥ ī. imassa puñña-
ssa, ī kroṅ mhu ī. phalena, acvamaḥ kroṅ, mayam, akyvan-nut tui saññ, aggamaṅ ca,
arahatta phuil kui laññḥ koṅḥ, nibbānaṅ ca, nibbān kui laññ koṅḥ, supaccakkham, ka-
reyyāma, myak mhok pru ra pā lui ī.*

*sakkarāj 123[0]4 khu, ka-chum la praṅ kyō 10 rak ne tvaṅ Mahāvā pāli tō nissya kui reḥ
kūḥ rve prī ī. nibbānapaccayo hotu. pū thi āḥ nhaṅ praṅ cum pā lui ī.*

The final passage of the nissaya confirms the date of composition of this work, viz. 2192 B.E. (1648 A.D.), which can also be found in ²303 and ³595.

For the author see ¹57 and Piṭ-sm 531.

MSS: ²303, ³595; for MSS in other catalogues see ³595, where WMS B-P 108 must be added; cf. also BODL 33 and FilRAS 41.

¹⁻¹ 2192 B.E. (1648 A.D.).

² 1154 B.E. (1792 A.D.) according to the *pitakat sankhye* system in reverse order.

³⁻³ 1114 B.E. (1752 A.D.); with regard to the preceding date (note 2) this one might be corrected to *ta thon ta rā (nāḥ) chay leh*, i.e. 1154 B.E.

739

Cod.birm. 6. BSB, München

Palm leaf. Wooden covers painted red. Foll. 345: ka-vō (foliation sign dhī is omitted); the first and last foll. are tied together with several supporting leaves. 51.8 × 6.4 cm. 41.5-43 × 5.5-6 cm. 9 lines. 2 punch holes. Gilded and partially painted red. Clear handwriting. Marginal title: Sut Mahāvā atṭhakathā nissya/nissya/ni/nak or sometimes Sut Mahāvā atṭhakathā only; fol. nāṃ bears the marginal title Sut Mahāvā atṭhakathā ca loṅ nissya khyap; no marginal title on foll. chi, dhī, phā, rī and vō. On fol. dhi underneath the foliation sign is written: *dhi khyap ma re mi sō cā cak mham ī*. Corrections/insertions on foll. kai v, kaṃ r, kāḥ v, ge v, gho v, ṅa r, ṅi v, ṅū r, ṅō v, cu v, chā r, chī r, che r, jū r, jhū v, jhai v, ṅñā r, ṅñāḥ r, ṅi r, ṅhi r, dam v, dhū r, nāṃ r, pi v, phāḥ v. No date. Pāli and Burmese. Prose.

Sut Mahāvā atṭhakathā nissaya

This text is a nissaya on part of the Mahāvagga-atthakathā, the second part of the Sumaṅgalavilāsini, viz. from the Mahāpadānasutta up to the end of the Mahāparinibbānasutta; for the Pāli text see “Sumaṅgalavilāsini” (PTS) II 407–615 or “Mahāvaggaatthakathā” (ChS) 1–202.

Beg.: namo tassa ~.

santaṃ santaṃ dadaṃ Buddhaṃ, taraṃ taraṃ tassaṃ guṇaṃ
dakkhaṃ dakkhaṃ gaṇa saṅghaṃ vandāmi sīrasā maḥaṃ.

ahaṃ, nā saññ, santaṃ, tha thoñ nāḥ rā kilesā mha ūrimḥ prīḥ tha so mag phuīl nibbān tarāḥ kuiv, dadaṃ, peḥ tō mū tat tha so, Buddhaṃ, mrat cvā bhurāḥ kuiv lañḥ koñḥ, tiraṃ, saṃsarā ogha tañḥ hū so ayaññ mha kūḥ mrok tat tha so, taraṃ, mrat cvā bhurāḥ sañ puḥjō tō mū ap sañ phrac rve mrat cvā dha so, tataṃ, ma khyvat ma yvañḥ mhaṃ tha so, guṇaṃ, āyuṇeyya guṇ tuiv phrañ khyiḥ mvañḥ ap so kyeḥ jūḥ rhi so tarāḥ tō apoñḥ kuiv laññḥ koñḥ, dakkhaṃ, nibbān tarāḥ kuiv rhu ḷe yhi ve so, dakkhaṃ, bhurāḥ rhañ achuṃḥ ama tō nhuik lañḥ limmā tō mū tha so, saṅghaṃ, tha thoñ nāḥ rā kilesā kuiv lañḥ sat prīḥ tha so, gaṇaṃ, rhac yok so paramatasaṅghā tō apoñḥ kui lañḥ koñḥ, sīrasā, ūḥ phrañ, vandāmi, rhi khuiḥ ḷ.

vatthutayaṃ namassitvā, hantā tass’ ānubhāvato,
padhānakam alaṅkāraṃ, rajissaṃ sattanissayaṃ.

ahaṃ, nā sañ, vatthutaye, ratanā suṃḥ pāḥ tuiv ḷ apoñḥ kuiv, namassitvā, rhi khuiḥ rve, tassa, thuiv rhi khuiḥ khrañḥ cetanā ḷ, ānubhāvato, ānubhō tō aḥ phrañ, hantā, phrok ap prīḥ so antarāy rhi sañ phrac rve, alaṅkāra mahāvat phrañ taṃ chā chañ tha so, padhānakam, karuṇā paññā rhac pāḥ pratthān so, suddhanissayaṃ, Sut Mahāvā nissayya kuiv, yathā phalaṃ, acvañḥ satti alyok, racissaṃ racissāmi, cī rañ pe aṃ.

sāsanam vuddhatam tumhe, sādhujanā abhijjātā
nisāmentu, avikkhittā, puññakammenasu pattitā.

sāsanam vuddhitam, pariyatti sāsanā paṭipatti sāsanā tō nhac pāḥ ḷ prañ pvāḥ khrañḥ kuiv abhijjātā, alvan alui yhi kun so, tumhe sādhujanā, sañ sū tō koñḥ tui sañ, puññakammesu, kusuil koñḥ mhu tuiv nhuik, pattitā, toñ ta ap kumñ so, avikkhittā, ma pyaṃ lvāṃ so cit rhi sañ, hutvā, phrac rve, nissāmentu, nā lañ kun lo.

evaṃ me sutam, la, Karerikuṭikāyan ti, suttam, evaṃ me sutam, pa, Karerikuṭikāya, nhuik sut sañ kāḥ, Mahāpadānasuttam, Mahāpadāna sut tañḥ tatra tasmimḥ sutte, thuiv Mahāpadāna sut nhuik, ayam, ī sui lattam sañ kāḥ, ānupappapadavaṇṇanā, acañ so pud aphvañ tañḥ, Karerikuṭikāyan ti pade, Karerikuṭikāya hū so puik nhuik, Kareri ti Kareri hū sañ kāḥ,

Varuṇaṃrukkhassa, re chok paṇ i, nāmaṃ adhivacanaṃ, amaṇ taṇḥ, Karerimaṇḍappo, Kareri maṇḍap saṇṇ, tassa kuṭikāya, Karerikuṭi i, ...

End (fol. vo r line 9): atha, thuiiv akhā nhuik, naṃ, thuiiv maṇḥ krīḥ kuiv, thero, ther thuiiv saṇṇ, āhaṇsum, chuiv kun i, mahārāja, mrat so maṇḥ krīḥ, idāni, ya khu akhā nhuik, sāsaṇā tō nhuik, dāyādo, amve khaṃ saṇṇ, asi, phrac i, iti, ī suiv, āha, suiv i, evaṃ etaṃ āyapu-ppan ti hū saṇṇ kāḥ, evaṃ, ī suiv, atite, lvan le prīḥ so akhā nhuik, etaṃ dhātunidānaṃ pi, ī dhāt tō dhāpanā, khyaṇḥ saṇṇ, laṇṇḥ, Jambūdīpatale, Jambūdīpā apran nhuik, bhūta-puppaṃ, phrac bhūḥ i, iti, ī suiv, tatiyasaṅgitikārā pi, tatiyasaṅgāyanā taṇ khyaṇ kuṃṇ so charā tuiiv saṇṇ laṇṇḥ, imaṃ padaṃ, ī pud kuiv, dhapayīṇsum, thāḥ pe kun i, athadoṇa caṇḍamatho¹ sariran ti ādi, ī suiv aca rhi kuṃ so, gāthāyo pana, gāthā tuiiv kuiv kāḥ, Tumpamaṇḍidipe², Singhuir kyvanḥ nhuik, therehi, ther tuiiv saṇṇ, akkharam ekaṇ ca buddharūpaṃ samaṃ siyā poso likkheyya.

ī cā kui ye ya so koṇ mhu kyoṇ apāy le pā kap sumpāḥ ma lā ma kap mrat so sugati bhava mha ca rve, nibbān kui sā akyvan-nup tui ta cu ī koṇ mhu kroṇ rok ra pā lui sov.

Neither the name of the author nor the date can be found in this MS. From Ganthav 18 (work no. 5) we learn that Maṇiratanā charā tō (also called Ne-raṇḥ charā tō) Rhaṇ Ariyālaṅkāra wrote a work called Sut Mahāvā aṭṭhakathā nīya. In Piṭ-sm 576 it is stated that Rhaṇ Guṇavaṭṭasaka wrote a nīya on this commentary, whereas, according to Piṭ-sm 579, Maṇiratanā charā tō Rhaṇ Ariyālaṅkāra was the author of a new nīya version (“nīya sac”) of this text as well as Dutiya Bāḥ-ka-rā charā tō Rhaṇ Paṇṇājota (Piṭ-sm 581).

MSS: cf. BhP 1233, FilRAS 43, Forch VII, LCP 2c.

¹ aṭṭhadona cakkhumato.

² Tambapaṇṇi°.

740

Cod.birm. 7. BSB, München

Lacquered textile. Wooden covers, gilded and painted red with ornaments in red on gold priming on the outer surfaces. A piece is broken off at the corner of one cover. Foll. 8: kha-khai. At the left margin of fol. khu a piece is broken off; the text in the last line of the recto and the first line of the verso resp. is slightly affected (1–2 syllables). 49.3 × 11.3 cm. 46.5 × 10.5 cm. 8 lines. 1 punch hole. In the margins gilded and in the text silvered lacquer foll.; ornaments and figures in black in the margins. Only the blank sides of the first and last foll. are completely gilded and decorated with ornaments in red. Usual Burmese characters written in black ink, which is in some cases smeared or rubbed off. No date. Pāli. Prose.

Kammavācā

At the end of each chapter the respective title is given, viz. Upasampadakhandaṃ etc. This MS contains the Kammavācā collection with nine chapters [see 777 = Kammav(P) 277–284]:

- fol. kha – khī v line 3: Upasampadā-kammavācā and Ovāda
 foll. khī v line 3 – khu r line 6: Kaṭṭhina-kammavācā
 foll. khu r line 7 – khū v line 4: Uposatha-kammavācā, here called *Simakhanda* (the
 Ticīvarena Avippavāsa [foll. khu r line 7 – khu v line 2] is not a separate section
 in the Burmese version)
 foll. khū v line 4 – khe r line 1: Therasammuti-kammavācā
 fol. khe r line 1–6: Nāmasammuti-kammavācā
 fol. khe r line 6 – v line 2: Vihāra-kammavācā
 foll. khe v line 2 – khai line 2: Kutivattthusammuti-kammavācā
 fol. khai line 2–8: Nissayamuttasammuti-kammavācā

End (fol. khai line 8): Nissayakhandaṃ. *sādhu, sādhu, sādhu, khō ce sō.*

The text has the same deviations from the texts of Frankfurter, Baynes and Kammav(A) as those listed in ³580 and 758. Cf. Frankfurter 141–150; Baynes 53–56; Kammav(A) 1–18.

For information on Kammavācā MSS see ¹45.

MSS: ¹45–¹48, ²293, ³577–³582, 741–743, 745, 758, 761–766, 768–778, 791–800, 803, 805–809, 828; for Kammavācā MSS in other catalogues see ²160 and ³577, where Bhp 173, CM 1757, 1758; BODL 10, 12–14, 23, 27, 30–33, 37, 40, 41, 44, 45, 48–50, 52; CPLM 4; FilRAS 39–41, 45, 48, 54; LCP Add. 158; WMS B-P 1–17, 19–21, 22–27, 35–45, 47, 50, 65.1, 73, 75–78, 80–88 must be added. See also EFEO DATA.

See CPD 1.2,16.

741–743**Cod.birm. 8. BSB, München**

Fragments of 3 texts. Lacquered textile. Wooden covers painted red, on the outer surface gilded and decorated with coloured glass-inlay and a relief-design made by threads and cords fixed onto the surface and then gilded. A piece is broken off of one cover at the edge. Foll. 9: 741 foll. 3: ki–ku: Kammavācā; in the left margins of foll. ki v–ku v the numerals 1–5 are written two or three times each in silver paint or black ink; 742 foll. 3: ki–ku: Kammavācā; 743 foll. 3: khi–khu: Kammavācā; in the left margins of foll. khi v–khu v the numerals 1–5 are written in yellow paint. 741

51.8 × 11.8 cm; 49.5 × 11 cm. 742, 743 51.8 × 12–12.2; 49 × 11.5 cm. 6 lines. 1 punch hole. In the margins gilded and in the text silvered lacquer foll.; ornaments in red in the margins and between the lines. Square script (Tamarind-seed script). No date. Pāli. Prose.

741

Cod.birm. 8. BSB, München

Description see above, 741–743.

Kammavācā

This fragmentary MS contains part of the text of the Upasampadā-kammavācā, i.e. from *(yā)cāmi, ullumpatu maṃ bhante saṅgho, anukampam upādāyā. dutiyam pi* (Frankfurter 142,16–18) up to *pāṭipadikam, āma bhante, paṃsukūlacīva(ram)* (Frankfurter 144,13f.). After *evam etaṃ dhārayāmi*. (Frankfurter 144,2f.) is written in red paint in the usual Burmese script *Upasampada khāṅḥ* (fol. ku v line 2).

This textual fragment is almost the same as that of 742 and 743.

For further details see ¹45.

MSS: ¹45–¹48, ²293, ³577–³582, 740, 742, 743, 745, 758, 761–766, 768–778, 791–800, 803, 805–809, 828; for Kammavācā MSS in other catalogues see ²160, ³577, and 740.

See CPD 1.2,16.

742

Cod.birm. 8. BSB, München

Description see above, 741–743.

Kammavācā

This fragmentary MS contains part of the text of the Upasampadā-kammavācā, i.e. from *saṅgham bhante upasampadam yācāmi* (Frankfurter 142,16) up to *saṅghabhāttam, udde-sabhāttam, nima(ṇtanam)* (Frankfurter 144,11f.). After *evam etaṃ dhārayāmi*. (Frankfurter 144,2f.) is written in red paint in the usual Burmese script *Upasampada khāṅḥ* (fol. ku v

line 2).

This textual fragment is almost the same as that of 741 and 743.

For further details see ¹45.

MSS: ¹45–¹48, ²293, ³577–³582, 740, 741, 743, 745, 758, 761–766, 768–778, 791–800, 803, 805–809, 828; for Kammavācā MSS in other catalogues see ²160, ³577, and 740.

See CPD 1.2,16.

743 **Cod.birm. 8.** BSB, München

Description see above, 741–743.

Kammavācā

This fragmentary MS contains part of the text of the Upasampadā-kammavācā, i.e. from (*upa*)*sampadam yācāmi, ullumpatu maṃ bhante saṅgho* (Frankfurter 142,16f.) up to *saṃghabhaddam, uddesabhaddam, nimantanam*, (Frankfurter 144,11f.). After *evam etam dhārayāmiti*. (Frankfurter 144,2f.) is written in red paint in the usual Burmese script *Upasampada khan* (fol. khu v line 3).

This textual fragment is almost the same as that of 741 and 742.

For further details see ¹45.

MSS: ¹45–¹48, ²293, ³577–³582, 740–742, 745, 758, 761–766, 768–778, 791–800, 803, 805–809, 828; for Kammavācā MSS in other catalogues see ²160, ³577, and 740.

See CPD 1.2,16.

744 **Cod.birm. 9.** BSB, München

Pura puik. White paper. Gilded cardboard covers, decorated with inlay consisting of green glass and little mirrors and with gilded cords glued onto the covers. 27 layers without pagination; 4 layers left

blank at the end. Margins and lines marked by pencil strokes. One layer: 45.4 × 20 cm. About 39 × 17 cm. 8 lines. Written in the Shan style, in black ink, sometimes smeared; the script is legible. Title on the title page written in pencil: *Suddhanta-kammavācā* [next line] *tā na me cakkā suiv koṇ mu nippan* [next line] *su ti khu kyō*. Dated sakkarāj 1303 khu (1941 A.D.). Pāli. Prose.

Kammavācā

This MS contains the Agghasamodhāna-kammavācā [see Kammav(A) 21,5 up to 28,5, and also Baynes 74,2–13 and 68–70,30] and then, starting on p. 14, follows the Suddhanta-kammavācā [see Kammav(A) 34,3 up to the end, and Baynes 57–66,21].

End (last but one layer, last line): *abbhito saṃghena Tisso bhikkhu khamati saṃghassa, tasmā tuṃhi, evam etaṃ dhārayāmi. Suddhanta-kammavācā niṭṭhitā. Vattakhaṇḍakam niṭṭhitam. sādhu sādhu.*

sakkarāj saññ kāh 1303 khu ta-choṇ-muṇḍa praññ kyo ta chay leh rak ta-naṇ-ka-nve ne tvañḥ prih i. sādhu sādhu sādhu nat lu khō ce so soḥ.

For information on Kammavācā MSS see ¹45.

MSS: ¹7, ¹113, ²160, ²290–²292, ³586, 767, 790, 817, 827, 892; for Kammavācā MSS in other catalogues see ²160, ³577, and 740.

See CPD 1.2,16.

745

Cod.birm. 12. BSB, München

Lacquerware. Wooden covers, gilded and painted red with ornaments and figures in red on gold priming on the outer surfaces; 1 punch hole. Foll. 16: ka-khī. 56 × 12.5 cm. 52.5 × 11.5 cm. 6 lines. 1 punch hole. Gilded lacquer foll. with ornaments and figures in red in the margins as well as on the blank sides of the first and last foll. Square script (Tamarind-seed script). Correction on fol. kū r. No date. Pāli. Prose.

Kammavācā

At the end of each chapter the respective title is written in red paint and the usual Burmese script. The MS contains a Kammavācā collection with nine chapters [see 777 = Kammav(P) 277–284]:

- foll. ka – kai r line 4: Upasampadā-kammavācā and Ovāda (ku v line 2: *Upasampada khaṅḥ*; at the end *Ovāda khaṅḥ*)
 foll. kai r v line 4 – ko v line 6: Kāṭhina-kammavācā (*Kathin khaṅḥ*)
 foll. ko v line 6 – kāḥ r line 6: Uposatha-kammavācā (*Sīma khaṅḥ*; the Ticīvarena Avip-pavāsa [foll. ko v line 6 – kaṃ r line 6] is not a separate section in the Burmese version)
 foll. kāḥ v line 1 – kha v line 3: Therasammuti-kammavācā (*Thera khaṅḥ*)
 foll. kha v line 3 – khā r line 5: Nāmasammuti-kammavācā (*Nāma khaṅḥ*)
 fol. khā r line 5 – v line 4: Vihāra-kammavācā (*Vihāra khaṅḥ*)
 foll. khā v line 4 – khi v line 3: Kuṭivattthusammuti-kammavācā (*Kuṭi khaṅḥ*)
 fol. khi v line 3 – end: Nissayamuttasammuti-kammavācā (*Nissaya khaṅḥ*)

The text has the same deviations from the texts of Frankfurter, Baynes and Kammav(A) as those listed in ³580 and 758. Cf. Frankfurter 141–150; Baynes 53–56; Kammav(A) 1–18.

For information on Kammavācā MSS see ¹45.

MSS: ¹45–¹48, ²293, ³577–³582, 740–743, 758, 761–766, 768–778, 791–800, 803, 805–809, 828; for MSS in other catalogues see ²160, ³577, and 740.

See CPD 1.2,16.

746

Cod.birm. 13. BSB, München

Palm leaf. Wooden covers, gilded and partially painted red on the edges; the covers are about 1–2 mm shorter than the leaves and the space between the punch holes is a little bit smaller than that of the leaves, thus they are originally not belonging to this MS; on one cover a paper-label is pasted bearing the title *Bedāṇṇa kyamḥ kṛīḥ* in blue ink. Foll. 241: ka–pa; 2 supporting leaves. 48.8–50 × 5.4 cm. 40.5 × 4.8–50 cm. 9 lines; fol. ṭu r 8 lines. 2 punch holes. Gilded and partially painted red. Good handwriting. Marginal title: Mahāvā pāḷi tō on all foll., and Vinaññ Mahāvā pāḷi tō on the first fol. In the right margin of foll. ki–ke, ko the title is written again in pencil. Corrections, also in pencil, on foll. ki, khu, ghaṃ, chu, jī, nāḥ. In the right margin of fol. kai v *idaṃ sabbakāra-jakaṃ(?)* is written with blue crayon. Dated sakkarāj 119[0]2 khu (1831 A.D.). Pāli. Prose.

Vinaya: Mahāvagga

The text is called Mahāvā pāḷi tō in the MS. It ends with the last verse to be found in the printed edd., i.e. in “Vinayapīṭaka” (PTS) I 360 or in “Mahāvaggapāḷi” (ChS) 511.

End (fol. pa line 5):

na kehi chando dātabbo, Upāli paripucchito,
anupavajjo sīlena, sāmaggi jinasāsane ti.

Mahāvaggam samattam nitthitam.

*sakkarāj 119[0]2 khu ta-puiñ-chvai¹ la praññ kyō 9 rak nam nak tak ne akhyim tvañ
Mahāvā pāli tō kuiv reh kūh rve prīh saññ. pu di āh nhañ praññ cun pā luiv i.*

MSS: ¹52, ¹53 (1), ³434, 754, 759, 821; for MSS in other catalogues see ³434, where BhP 1024; CM 1748; FilRAS 42, 51, 52; WMS B-P 33 must be added.

See CPD 1.2.

¹ ta-pui-tvai.

747

Cod.birm. 14. BSB, München

Palm leaf. Wooden covers without punch holes, painted red-brown. Wrapped in a sort of mat made of bamboo sticks interwoven with stripes of cotton cloth; embroidered. Foll. 59: ka-ñam; 7 supporting leaves. 51.5 × 6.9 cm. 43–43.5 × 6.7 cm. 11 lines. 2 punch holes. Gilded and partially painted red. Very good handwriting. Corrections on foll. ña and ñu. Dated sakkarāj 1180 khu (1819 A.D.). Pāli and Burmese. Prose.

Vaccakuṭivatta nissaya

Beg.: namo tassa ~. aham, ñā saññ, tilokaggam, lū sum ū tuiy thak athūh sa phrañ jātima-hatta puññamahatta guṇamahatta phrañ mrat tō mū tha so, vināyakam, lū sum ūh tuiy i kha rī ññvam phrac tō mū so mrat evā phurāh kuiv, pūre likkhite, ma re mhī, tīhi dvārehi, kāyadvāra, vacīdvāra, manodvāra taññ hū so sum pāh kun so dvāra tuiy phrañ, namāmi, rhi khuih pā i. ī kāh padānurūpa sampān taññ. simaññatti kammavācāvattuparisa sampattivasena, sim i praññ cum khrañ, ñat i praññ cum khrañ, kammavācā i praññ cum khrañ, paññcañ loñ i asak nhac chay praññ khyañ, kam pru sō kāraka sañghā i praññ cum khyañ acvam āh phrañ, laddha upasampanno, ra ap prīh so paññcañ aphañ rhi so, bhikkhu, rahan saññ, upajjhācariyo ca, upajjhāy charā kammavā charā kuiv laññ koñ, samgho ca, kam kui pru so samghā kuiv laññ koñ, ...

End (fol. ñō r line 10): avalekhanapītakō, sum choñ prīh so ka nu dañ thaññ so, khyañ toñ saññ, pūrito, prañ saññ, hoti, aṃ, phrac aṃ, adhalekhanattham, sum choñ prīh so ka nu

ḍaṃ hoṇ kuiv, chaṭṭetabbāṃ, cvaṇ ap i, sace, akay rve, kacavaram, amhuik saññ, atthi, rhi aṃ, vaccakuṭi, kuiv, samajjitabbā, ta myak lhaññ ap i, paribhaṇḍaṃ, thak kyaṇ re 'im akyaññ kuiv, samajjitabbāṃ, ta myak lhaññ ap i, pariveṇaṃ, kuiv, samajjitabbāṃ, i, koṭhako, kuiv, samajjitabbo, i, sace, akay rve, ācāmanakumbhiyā, saṃ sak re 'uivḥ nhuik, udakaṃ, re saññ, hoti, mha rhi saññ phraṇ aṃ, ācāmanakumbhiyā, saṃ sak 'uiv, nhuik, udakaṃ, re kuiv, āsiñcitabbāṃ, loṇ ap i, vaccakuṭi, suiv, pavīsantena, vaṇ so rahan saññ, āgatapaṭipāṭiyā, lā so acaññ phraṇ, pavīsitabbāṃ, vaṇ ap i, pasāvathāpi, kyaṇ ṇay svāḥ rā nhuik laññ koṇ, nahātitthepe, re khyuiv chit nhuik laññ koṇ, āgatapaṭipāṭiyā eva, lā so acaññ phraṇ sā lyhaṇ, pamāṇaṃ, atuiṇ arhaññ taññ. vaccakuṭivattaṃ, kyaṇ krīḥ 'im suiv svāḥ so rahan kyaṇ krīḥ 'im nhuik pru rā so vat saññ, niṭṭhitāṃ, prīḥ prī.

sakkarāj 1180 praññ ta-poṇ la chan 3 rak ne ne 2 khyak tī akhyim tvaṇ Vaccakuṭivattaṃ nissaya kui re kū rve prīḥ prañ cum saññ, nibbānapaccayo hotu, pu, di, ā, nhaṇ praññ cum pā lui i.

The author of this nissaya on a Vinaya commentary is not mentioned in the MS. The final portion of this text called Vaccakuṭivatta nissaya in the colophon is very similar to the end of the Upajjhayādivattavinicchayakathā, the 27th chapter of the Vinayaśāṅgha [cf. Vinayaśāṅghatṭhakathā (ChS) 242]. Thus *vaccakuṭivatta* most probably refers to the final section only.

748

Cod.birm. 15. BSB, München

Palm leaf. Wooden covers, on the outer surface painted black and on the edges painted red. One paper-cutter on which the title is written in black paint: *Vinaññ Saṅgruḥ pāt*. Foll. 264: ka-phāḥ; 11 extra foll. with the titles of the 11 chapters (*Vinaññ Saṅgruḥ pathama tvai, ° dutiya tvai*, etc.) are placed together at the beginning of the text; 10 supporting leaves; the foliation sign phāḥ is written on the recto. Both covers and most of the foll. look as though they have been gnawed at by a rodent; the writing is not affected. 49.8 × 5.5 cm. 42–43.5 × 5 cm. 8 lines. 2 punch holes. Gilded and partially painted red. Good handwriting. Marginal title only on a couple of foll. and carelessly written, sometimes hardly legible: Vinra¹ saṅkhyui² on foll. ga-gī, ŋu, ŋe, ṭu-ṭāḥ. Several Burmese notes in the margins of foll. ko, khi, khī, ghe, ŋī, ŋe, ci, ce, cai, chō, chāḥ, ju, ŋu and also between the lines. Corrections on foll. ki, ku, khe, cā, ṭa, phu. Dated sakkarāj 1158 khu (1797 A.D.). Pāli. Prose.

Sāriputta: Vinayaśāṅgha

End (fol. phāḥ v line 8): iti Pālimuttakavinicchayasaṅgahe pakinnakakathā samattā.

sakkrak³ 1158 ta-puiv-cvai⁴ la chan khyok rak bhadaḥ⁵ ne tvaṇ prīḥ saññ

niṭṭhito cāyaṃ Pālimuttakavinayavinicchayaśaṅgaho.

[There follow the same verses as given in ChS 468, only pāda c and d of the last verse are missing; the MS ends thus:]

disvāna tassa dhīrassa sutvā sadammadesanaṃ.

For further information and edd. see ²340 and ³529.

MSS: ²340, ³529, ³545; for MSS in other catalogues see ²340 and ³529, where FilRAS 44, 45 and WMS B-P 55.1 must be added.

See CPD 1.3.5; Piṭ-sm 260; Piṭ-st 123 (281).

¹ Variant spelling: *Vinrā, Vinañ, Vinrañ.*

² Variant spelling: *saṅgrui* or *saṅgui.*

³ *sakkarāj.*

⁴ *ta-pui-ivai.*

⁵ *buddhahūh.*

749

Cod.birm. 16. BSB, München

Palm leaf. Wooden covers without punch holes, on the outer surfaces painted black and on the edges painted red. Foll. 139, divided up into three bundles: (1) foll. 39: ka khū, ga gho (foll. khe–khāḥ are missing); 4 supporting leaves; (2) foll. 51: ghō–chāḥ; 7 supporting leaves; (3) foll. 49: ja–ṭha; 5 supporting leaves. 50.3 × 5.8 cm. 42–43 × 5–5.3 cm. 9 lines. 2 punch holes. Good handwriting. On the first and last supporting leaves of the first bundle *Vibhañ nissya paṭhama tvai*, of the second bundle *Vibhañ nissya* [on the last supporting leaf: *nissa*] *dutiya tvai*. *Kui Rvhe koñ mhu*, and on the first supporting leaf of the third bundle *Vibhañ nissya tatiya tvai* is written. Dated sakkarāj 1138(?) khu (1777 A.D.). Donor: Kui Rvhe Sīḥ and wife. Pāli and Burmese. Prose.

Rhañ Sāradhamma: **Vibhaṅgappakaraṇa nissaya**

The text is called Vibhañ(h) kyam(h) nissay[y]a in the MS.

End (fol. ṭāḥ r line 5): vuttamātikā, ho ap prīḥ so pud tuīv i mātikā pud tuiv tañ. Vibhaṅga pāli nissayaṃ, Vibhañ pāli tō i anak kuiv si khrañ ṅhā vedaneyya tuiv sañ mhī rā phrac so, gandham, kyam saññ, niṭṭhitam, prī prī.

*Jambūdhajassa dherassa pariyatti visārassa,
nayaḅalampa dinnam hi, amhākaḅ ketuno guru.*

*amhākaḅ na tuiv i, ketuno, mham kaḅ sa phvai laññ phrac tha so, guru, ale pru ap so
charā laññ phrac tha so, pariyatti visārassa, pariyat tañ hū so pitakat nhuik rai raḅ so
paññā laññ rhi tha so, Jambudhajassa, Jambadhaja amaḅ tō laññ rhi tha so, therassa
mahātherassa, mahāther mrat i, dinnam, pe tō mū so, nayam hi nayam eva, nai kuiv lyhaḅ,
ālanpanissayam katvā, amhī pru rve.*

*Sāradhammāti nāmena, gurusetṭhehi kahito,
bhikkhu sāsanakāmena, samuggahita mānasā.*

*nāmena, amaḅ phraḅ, Sāradhammo ti, Sāradhamma hū rve, gurusetṭhehi, charā mrat tuiv
saḅ, kahito, mhaḅ ap so amaḅ rhi so, bhikkhu, rahan saḅñ, sāsanakāmena, sāsanā tō, i
syhaḅ mraḅ cvā taḅ khraḅ kuiv aluiv rhi sa phraḅ, samuggahita mānasā, tuik tvan ap so
nha lum rhi saḅñ phrac rve.*

*Bya-si ti vhayha gāmamhi gāmasetṭhassa pūrato,
puññanippatta āvase, vasanto carito ayam.*

*nitṭhito tena puññena, sukhito hotu pāninam
mayā ca paḅḅite h' eva, samāse mi bhavo bhava.*

*Bya-si ti vhayha gāmamhi, phrac si amaḅ rhi so rvā nhuik, gāmasetṭhassa, rvā mrat i,
purato, arhe arap mha, puññanibbatta āvāse, bhūḅ kyammākaḅ kroḅ phrac so kyoḅ nhuik,
vasanto, ne lyak, carito, cī raḅ ap so ayam gandho, ī kyam saḅñ, nitṭhito, prī prī. tena
puññena, thuiv kyam pru so koḅ mhu phraḅ, pāninam khap sim so sattavā tuiv āh, sukhito,
khyam sā saḅñ, hotu, phrac ce khraḅ i, mayā ca, nā saḅñ laññ bhavābhava, bhava krīḅ
bhava nay phrac le tuiv, paḅḅit' eva, paññā rhi tuiv nhaḅ sā lyhaḅ, samāse mi, poḅ bhō ra
saḅñ phrac pā khraḅ i.*

*byākaraḅam lābhivāna, Mitteyyādi tathāgato,
tāreyyam sabbapāḅamnam, sabbabhāvisuddhiyā.*

*Mitteyyādi tathāgate, Mitteyya aca rhi so phurāḅ mrat cvā tuiv i, atham tō nhuik, byāka-
raḅam, byāḅhit amḅ tō kuiv, labhivāna, ra ūḅ rve, sabbapāḅinam, khap sim so sattavā tuiv
āh, sabbabhavavisuddhiyā khap sim so bhavamhi thvak mrok sa phraḅ caḅ so nibbān
khyam sā aluiv nhāt reyyam, kay pā khyaḅ i. akkharā -. nitṭhitam.*

*sakraj 1138' khu ta-poḅ la kvay tvaḅ Vibhaḅ kyam nissayya kui reḅ kūḅ rve prīḅ praḅ cum
saḅñ. khyoḅ kva ne Kui Rvhe Sīḅ khaḅ pvan koḅ mhu nibbān chu, reḅ kūḅ pru cu ra so*

*akyuiḥ gāḥ athag kuiv bha vak 'ok kui avīji nhañ bhi Cakravalā phī lā thup khyañ akyvañ
ma rhi sum chāi ta phum nhuik kyañ laññ kum so lū nat brahmā sattavā myha apon̄ kui
amyha ve pa ṭ amyha ra saññ phrac e²*

This nissaya is the same as that of the printed ed. quoted below, where the lengthy concluding portion with information on the author Rhañ Sāradhamma, a pupil of Rhañ Jambu-ḍīpadhaja, is missing.

For another nissaya of the same text see ³591.

Ed.: *Vibhañḥ pāli tō nissaya*, [publ. by] Piṭakat tō praṇ pvāḥ reḥ tṭhāna, Mantaleḥ: Haṃsā-vaṭī/The Hanthawaddy Press n.d.

MSS: Piṭ-st 188 (926); cf. Forch XIII; WMS B-P 95.

See MÑM 120; Piṭ-st 188 (926).

¹ Last numeral is uncertain.

² The MS ends here, but in the right margin next to the last line is written *ca so* in smaller characters.

750

Cod.birm. 17. BSB, München

Palm leaf. Wooden covers without punch holes, on the edges painted red and on the outer surfaces painted black; the MS is tied up by a ribbon. Foll. 315, divided up into six bundles, each tied together by a thin thread: (1) foll. 48: ka-ghāḥ, 2 supporting leaves; (2) foll. 44: ṇa-jai, 2 supporting leaves; (3) foll. 50: jo-ṭhō, 3 supporting leaves; (4) foll. 59: thaṃ-tho, 3 supporting leaves; (5) foll. 58: thō-phe, 2 supporting leaves; (6) foll. 56: phai-ri, 4 supporting leaves. 49.6 × 5.6–5.8 cm. 40 × 5.3–5.5 cm. First bundle 10 lines, bundles 2–6 9 lines. 2 punch holes. Gilded and partially painted red. Good handwriting. Marginal title: Dāthukathā on all foll. except foll. ke and khe. On the first supporting leaf of each bundle is written the title, i.e. *Dhātukathā nissaya* [or: *nissayya*] *paṭhama tvai*, ° *duṭṭiya tvai*, ° *tatiya tvai*, ° *catuttha tvai*, ° *pañca tvai*, ° *chaṭṭhama dvai*. Corrections/insertions on foll. ki, kū, chā, ji, jō, jhā, ṇṇu, ṭā, ṭi. Dated sakkarāj 1182 khu (1820 A.D.). Pāli and Burmese. Verse and prose.

Dhātukathā nissaya

Beg.: namo tassa –.

Sammāsambuddham athulaṃ, visuddham amakaṃ dhadaṃ
amalaṃ varasaddhammaṃ, abhinatvā gaṇuttamaṃ.

nissāyacariyāvādam, suddhasilādijotinam,
karissam brahmabhāsāya, nayadhātukathāgatam.

[Here follows the nissaya to these two introductory verses, and on fol. kā v line 1 starts the nissaya on the text proper:]

saṅghaho, atui myha lok so khandhā āyatana that tuiv phraṅ re thvak ap ñān, ī myha lok so khandhā āyatana dhāt tuiv phraṅ re thvak ap ñ, asaṅgho, atī myha lok so khandhā āyatana dhāt tuiv phraṅ ma re tvak ap ñān ī myha lok so khandhā āyatana dhāt tuiv phraṅ ma re tvak ap ñ, ...

End (fol. rā v line 4): samicchijjati etenāti samucchedo¹, saṅgha aca hi so acī araṅ ñ, pī khraṅ phraṅ rve phraṅ so, caddhasamanaya race. tasmī samucchede. moghapucchā etassāti, moghapucchako, aṭṭhamanaya race. tena moghapucchakena. saṅgha aca hi so ta chay leḥ na ya tuiv nuik limmā tō mū so mrat cvā bhurāḥ saññ ho tō mū ap so dhāt tuiv kuiv re tvak rā re tvak kroṅ phraṅ so Dhātukathā amaññ hi so kyan nhuik anak mraṃmā praṃ sotujanahi hitasukhavadhana amaññ rhi so lak pan kyan kāḥ cuddhasamanaya pīḥ praññ cum laṅ pī. iminā puññena aññā ca sappasattā arogo hontu. Dhātukathā kyan kuiv reḥ kūḥ rve pīḥ praññ cum laṅ pī.

akkharā ~.

sakraj 1182 khu ka-chum lan khrok rak ne ne sum khyat ti kyō akhyim tvañ Dhātukathā amaññ hi so kyan kuiv reḥ kūḥ rve pīḥ praññ cum bhā saññ bhurāḥ.

The author of this quite voluminous nissaya is unknown. For different nissayas on the same text see ¹9, ²255, ³658 and ³659.

MSS: for MSS of Dhātukathā nissayas in other catalogues see ²255 and ³658.

See Piṭ-sm 555–559.

¹ See Dhātukathā, Puggalapaññattipāḷi (ChS) 100,15. For these final verses, which are not quoted in PTS, see also ³659.

751

Cod.birm. 18. BSB, München

Palm leaf. Wooden covers, on the edges painted red and on the outer surfaces painted black. Foll. 199: ma-jye (the beginning of the text is missing); 13 supporting leaves, on one of which is written just one line (cvā, nikkhivittabam, ... rve, ekam antam). 48.5 × 5.2 cm. 38.5 × 4.6–4.8 cm. 8 lines, fol. chyū r 7 lines. 2 punch holes. Gilded and partially painted red. Very good handwriting. Dated

sakkarāj 1180(?) khu (1818 A.D.). Pāli and Burmese. Prose. Two leaves belonging to 756, which were erroneously included in this MS, have been correctly rearranged.

Cūlavā pāli tō nissaya

This fragmentary MS of a nissaya on the Cūlavagga section of the Vinaya starts in the seventh chapter [“Vinayapīṭaka” (PTS) II 187,20 or “Cūlavaggapāli” (ChS) 345,13] and ends with the uddānaṃ (PTS II 308; ChS 508).

Beg. (fol. ma line 1): ājivako¹, mha, sāvaka, tuiv saññ, na ca rakkhanti, kun, ahaṃ ca, laññ, sāvakehi, tuiv kuiv, ājivako¹, mha, rakkhaṃ, kuiv, na pacchāsi sāmī, mha rhi, ahaṃ kho, saññ sā Iyhañ, parisuddhadhammadesano samāno, cañ kray so tarā, ...

End (fol. jyū r line 5): Vesālīyaṃ sui, agamāsi, svāh le i, mettā, mettā jhān kuiv vañ rve gana i, saṃghena, saññ, upāhiko, ññat kammavācā rvaṭ sa prañ, vūpasameyya, ñrim ce ra i.

bhurāḥ sa khañ praññat thā tō mū sañ²-sāsanā tō saññ nhac thoñ suṃ rā nhac chay suṃ khu⁻² rhi prī, kyvañ so sāsanā tō saññ kāḥ³-nhac thoñ khrok rā khu nhac chay khu nhac khu⁻³ rhi pā se saññ, lokasamutī mañ tuiv i, kojā sakraj kāḥ 1141 khu vā-chuiv la praññ kyō ta chay leḥ rak ta mvam ma taññ mhī suṃ nārī akhyim tvañ Cūlavā pāli tō ruiv kuiv kyim puik arap tvañ reḥ kūḥ pru vu tō mū saññ aṅgā poñ kāḥ kuiḥ kroñ phe leḥ chay suṃ suṃ aṅgā rhi i saññ.

*yaṃ pattam kusalam tassa ānubhāvena pānino
sabbe saddhammarājassa ñatvā dhammam sukhāvaham⁴*

*pāpuṇantu visuddhāya sukhāya paṭipattiyā
asokam anupāyāsam nibbānasukham uttamam*

*cīram tiṭṭhatu sammo dhamme hontu sagāravā
sabbe pi sadā kālena samā devo passatu*

*yathā yakkiṃsu porāṇā surājāno tatthedh' imam
rājā rakkhaku attano va pajam pajam.*

mayam, nā saññ, yaṃ kusalam, akrañ ku kusuil saññ, nitṭhitam, prīḥ khrañ suiv, pattam, rok so prī, tassa kusalassa, dha khi kusuil i, ānubhāvena, ānubhō, āḥ prañ, sabbe, kham sim kun so, pānino, sattavā kuiv saññ, saddhammarājassa, su tō koñ tarāḥ, nhañ praññ cum tō mu so khap sim so loka i mañ phrac tō mū so mrat cvā bhurāḥ i, sikhāvaham lokīlokuttarā khyam sā kuiv rvaḥ choñ tō mū nuiñ so mrat cvā bhurāḥ i, dhammam, maṅgaleḥ tan phuil le tan nibbān paribbān pariyatti hu chuiv ap so chay pāḥ so tarāḥ tō

mrat kuiv ññatvā, si thī rve, sisuddhāya, kilesā tuiv tuiv mha cañ khrañ akyuiv ñhā, sukhāya, rāgadosamohajātījarāmarānasokaparidevadukkhadomanassupayāsa taññ hū so ta chay ta pāh so mīh tuiv ī ñrim khrañ mha.

sakraj 118 praññ⁵ vā-chui la chan nhac rak ne tvañ Cūlavā nissya kuiv reḥ kū rve pri dhā saññ bhurāh.

The author is not mentioned in the MS, but the date of the composition of this nissaya is given as 2323 A.B./1141 B.E., i.e. 1779 A.D.; therefore Dutiya Caṃ-kyoñḥ charā tō Rhañ Sudassana (1177–1250 B.E./1815–1888 A.D.) cannot be considered to be the author (Ganthav 96–97 [113, work no. 1]; Piṭ-sm 541; Piṭ-st 147 [477]; MNM 116 [completion of his nissaya: 1234 B.E./1872 A.D.]). As the nissaya of Rvhe-umañ charā tō Rhañ Jambudīpadhaja (³680 and ³737) is different from this text, he must also be ruled out. Therefore the author of this nissaya remains unknown.

MSS: for MSS of Cūlavagga nissayas cf. GL 16; LCP 19, 29; Oldenb 8; Palace 29 (9); Piṭ-st 187 (922).

¹ ājīvato.

²⁻² 2323 A.B.

³⁻³ 2677; i.e. the number of years which has to be added to 2323 to get 5000. It is calculated on the basis of the tradition concerning the disappearance of the Saddhamma.

⁴ For this and the following verses see BhH 74; cf. also ²339, ²344 and ³657.

⁵ Probably the year 1180 is indicated. The interpretation of it as 1108 is ruled out by the fact that the nissaya was composed later.

752

Cod.birm. 19. BSB, München

Palm leaf. Wooden covers the size of which is different from that of the leaves; originally not belonging to the MS; painted red and decorated with ornaments in black and yellow; one cover seems to have been gnawed at by a rodent. The MS is tied together with a worn cotton cord. Foll. 193: kaṃ–thaṃ (foll. ka–kō are missing). 2 supporting leaves. Most of the foll. have been slightly gnawed at, but the writing has been affected only on foll. ghaṃ–ña. 48.8 × 5.7 cm. 40 × 5 cm. 8 lines. 2 punch holes. Gilded and partially painted red. Rather cursive handwriting. Marginal title: Parivā pād/pad/pat on all foll. except last fol. thaṃ. It is written in the middle of the right margin and not as usual in the upper right corner of the verso. The marginal titles as well as the foliation signs are corrected in several cases. Corrections/insertions on foll. gī, gai, ghī, cā, chō, chāh, ja, jī, jhā, jhī, ññū, ññu, ññū (cancelled), ññe, ññam, ti, tha (several corrections in pencil in the text), thi (cancelled). Dated sakkarāj 125 khu¹. Pāli. Prose. One leaf belonging to 756, which was erroneously included in this MS, has been correctly rearranged.

Vinaya: Parivāra

The text is called Parivā pāli tō in the MS. As the first ten foll. are missing, the text starts with “Vinayapitaka” (PTS) V 10,30 or “Parivārapāli” (ChS) 18,4. It does not end with *nāma āpattikā tathā ti* (fol. thō v line 3) as ChS, but concludes with the final verses *Pubbācariyamaggañ ca ... Parivārena sobhatīti*, which are found in PTS V 226 and also in ³515, ³521, and 760.

Beg. (fol. kaṃ r line 1): -ggiyaṃ pācittiyaṃ katta paññattanti, Sāvattthiyā, paññattaṃ kaṃ ārabbhāti, sambahule bhikkhū ārabbhā, ...

End (fol. thaṃ line 4):

evaṃ saddhammavinayo Parivārena asobha ti.

sakkarāj 125² khu ka-chuṃ la praññ kyō 6 rak ne 2 khyak akhyin tvañ Parivā pāli thō chui vā re ku rve prī praññ cum prī. pu, di, ā, nhañ praññ cum pā lui ÿ. suddrare(?).

MSS: ¹54, ³515, ³521, 760; for MSS in other catalogues see ³515 where BODL 46; CM 1753; LCP Add. 144; WMS B-P 66.1, 89 must be added.

See CPD 1.2.

¹ The exact meaning of 125 remains unclear; for a similar case cf. ¹54 and Burmese Manuscripts, Part 3, Addenda et corrigenda (p. XXVII) under p. 60: 54 line 2 from below.

² Cf. note 1.

753

Cod.birm. 20. BSB, München

Palm leaf. Wooden covers, on the edges painted red, shorter and wider than the leaves and originally not belonging to the MS. The covers seem to have been gnawed at by a rodent. Foll. 210: ka-dū; 2 supporting leaves; on one is written the title *Cūlavā pāli tō dutiya tvañ*, but it does not belong to this MS, because the punch holes are in another place; on the other one is written the beginning of the first line with a date (*sakkaraj 121 khu ta-pui-tvañ la praññ ne prī praññ cumm pā saññ*). Fol. kaṃ is broken. 49–49.2 × 4.7 cm. 39.5–41 × 4.3 cm. 8 lines. 2 punch holes. Gilded. Very good handwriting. Corrections/insertions on foll. khā, khu, khū, ghā, nā, nō, nāḥ, chō, jjhū, ññū, ño. No date. Pāli. Prose.

Vinaya: Cūlavagga

The end of the MS is missing. The text ends with “Vinayapitaka” (PTS) II 174,31 or “Cūlavaggapāli” (ChS) 328,20.

End (fol. dū v line 8): tena kho pana samayena bhikkhunā adhotehi pādehi senāsanam akka-

MSS: ¹53, ¹54, ³514, ³701, 881; for MSS in other catalogues see ³514 where WMS B-P 49 must be added.

See CPD 1.2.

754

Cod.birm. 21. BSB, München

Palm leaf. Wooden covers, on the edges painted red. The MS is tied together by a woven ribbon (2 × 150 cm). Foll. 274; ka-bō; 3 supporting leaves. 49.8–50 × 5.1–5.3 cm. 41–42 × 4.5 cm. 8 lines. 2 punch holes. Gilded and partially painted red. Very careful handwriting. Corrections/insertions on foll. ko-kam, khi, khu, gū, ghe, ghai, nai, nō, cī, ce, bī, and also several corrections in pencil in the text. Dated sakkarāj 1156 (1795 A.D.). Pāli. Prose.

Vinaya: Mahāvagga

The text is called Mahāvā pāli tō in the MS. The last verse to be found in “Vinayapiṭaka” (PTS) I 360 or in “Mahāvaggapāli” (ChS) 511 is missing here.

End (fol. bō line 4):

senāsanam vivakañ ca amisam samakam dadanti.¹

Mahāvā pāli tō niṭṭhitā. Mahāvaggam samattam niṭṭhitam.

sakraj 1156 ta-poñ la chan 6 rak 2 ne tvañ Mahāvā pāli tō kuiv reḥ kūh rve prīḥ saññ. Rājamañicūḷa phurāḥ krīḥ dāyakā Asā-lvan mañ tarāḥ krīḥ charā tō aponḥ ñhi ñvhat rve thāḥ ap so mañ akkharā tvañ koñ mvan cvā reḥ kūh saññ jā, ayut alvan prañ tō ma mū pā kun nḥaṇ bhurāḥ. ī jā kuiv reḥ ra so koñ mhu kroṇ, pu, di ā, nḥaṇ praññ cumm sañ phrac pā luiv ī, ī koñ mhu akruiv kui bhumm summ pāḥ nhuik krañ laññ kumm so veneyya sattavā mrāḥ apon kuiv amyha ve pā ī amyha ra saññ phrac ce sov.

In the colophon it is mentioned that King Asā-lvan is the donor of the Rājamañicūḷa pagoda; therefore he must be identical with King Sā-lvan (Tha-lwun or Ukkamsika), during whose reign (1629–1648 A.D.) this pagoda was built at Sagaing (MRV 254; Piṭ-sm p. 147; PLB 55; see also ³608).

MSS: ¹52, ¹53 (1), ³434, 746, 759, 821; for MSS in other catalogues see ³434, where BhP 1024; CM 1748; FilRAS 42, 51, 52; WMS B-P 33 must be added.

See CPD 1.2.

¹ PTS and ChS: *senāsanam vivittaṃ ca, āmisam samakam pi ca.*

755

Cod.birm. 22. BSB, München

Palm leaf. Föll. 14: ka–khi; an additional foliation with Arabic numerals is written in the left margin of the verso in pencil (1–13). There are 2 foll. kī (4, 4a). The first 5 supporting leaves are foliated in pencil with Roman numerals (I–V); so also the last 3 supporting leaves (I, II, V), which did not originally belong to the MS; on one supporting leaf (I at the end of the MS) a couple of lines are written (*ti āpatti pariyaṅgam ... ārocetena pana*) which are not yet black with oil; the last supporting leaf (V) serves as title leaf: *Bhikkhunīpātimokkha nīsa pat, Rvan kyon cā*. 51 × 5.9 cm. 40.5 × 6.5 cm. 11 lines; fol. kī (4a) r 10 lines. 2 punch holes. Gilded and partially painted red. Very clear handwriting. Insertion on the first fol. kī (4a). Dated sakkarāj 1186 khu (1824 A.D.). Former owner: Rvan monastery. Pāli. Prose.

Bhikkhunīpātimokkha

The text is called *Bhikkhunī pāli tō* in the MS.

End (fol. kha r line 11): *vitthāruddeso catuttho. Bhikkhuniyā āṇā pātimokkham nitthitam.*

*iminā puññakammena, bhavābhava samsaranto,
Kassapena samo silo Moggalāno mahiddhiko*

*Sāriputto mahāpañño puñño Sivilīnā samo
Anuruddhena cāgo ca, cakkhuvanṇo Kaccāyano,*

*Milindena samo puccho, Nāgaseno visajjito
Vessantaro samo dānam, nānabalo mahāsatho
bhusuto Ānandena, arogābahulo.*

*yattha yattha bhava jāto puriso homi paṇḍito
ekam padakkharam, sabbam jānāmi so aham.*

*sakraj 1186 khu sa-taṅ-kyyat la chanḥ 2 rak na nak akhyim tvaṅ Bhikkhunī pāli tō kuiv reḥ
kūh rve prīḥ praññ cum saññ. akkharā -- nibbānapaccayo hotu, pu, di, ā nḥṅ praññ cum
pā luiv sov. Nvāḥ-praṅḥ rvā ṭhāna Rhaṅ Munindasāra Bhikkhū nissaya jā.*

Probably this Pāli text was previously followed by a nissaya. Rhañ Munindasāra from Nvāh-praṅṅ village, who is mentioned at the end of the colophon, committed to writing the orally taught nissayas of Pathama Bāh-ka-rā charā tō Rhañ Dhammābhinanda (see ²158, ²176, ²337, and MNM 291).

MSS: ¹5, ¹27, ²156, ²282, ²283, ³644; for MSS in other catalogues see ²156 and ³644 where CM 1756 and FilRAS 46 must be added.

See CPD 1.1; Piṭ-sm 48.

756

Cod.birm. 23. BSB, München

Palm leaf. Only one wooden cover; one surface is painted dark brown and the edges are gilded and partially painted red. The MS is tied together by a worn and faded ribbon (2 × 91 cm). Foll. 303: ka-yī; there is no fol. phi; 7 supporting leaves, four of which serve as title leaves. 50.7 × 5.3–5.5 cm. 41–42 × 4.8–5 cm. 8 lines. 2 punch holes. Gilded and partially painted red. Rather careless handwriting. On one supporting leaf is written *Saṅkhepavaṇṇanā nissya dutiya dvai*, on another one *Saṅkhepavaṇṇanā nissya tatiya dvai*, on the third one just one line of writing (*namo tassa ~ ...*) and also *Saṅkhepavaṇṇanā nissya pañcama dvai*, and on the fourth one *Saṅkhepavaṇṇanā nissya chaṭṭhama dvai*. *kā aca yī achuṇṇm, Yvan kyoñ khañ kyīḥ cā*. Corrections on foll. kō, gi, jai. Dated sakkarāj 1156 khu (1795 A.D.). Former owner: a monk of Yvan monastery. Pāli and Burmese. Prose. Two title leaves from this MS (*tatiya dvai* and *chaṭṭhama dvai*) were erroneously bound together with 751, and one title leaf (*pañcama dvai*) with 752; they have been rearranged.

Maṇiratanā charā tō Rhañ Ariyālaṅkāra: **Saṅkhepavaṇṇanā nissaya**

In ¹93 long passages from the beginning and end of this nissaya are transliterated.

End (fol. yi line 8): bhavissāmi, phrac ra luiv i.

so sā so sakraj 115[4 kha]6^l khuḥ prā-suiv la praññ kyō 5 rak 2 lā ne mvan taññ akhyin tvañ Ne-rañ rvā mrok kut lut le atā nāh rā rhi so arat nhuik Maṇiratanā amaññ hi so kyoñ nhuik si tañ suṃ e² so Ariyālaṅkāra amaññ rhi so mahāthar saññ cī rañ ap so Saṅkhepavaṇṇanā amaññ rhi so nissaya kāh prīḥ praññ cuṃ saññ sattavā apon āh amyha vo pā i sādhu anumodanā bhō kra ce saññ phrac ce so, di, pu, ā nhañ praññ cuṃ pā luiv i.

For the author, who is also known as Ne-raṅṅ charā tō after the name of the village where his monastery (Maṇiratanā kyoṅḥ) was situated, see ¹38. For the ed. of the Pāli text see ¹34.

MSS: ¹93, 852; and also Barnett MSS (Or. 11987); Forch XVII; Oldenb 54.2; cf. WMS B-P 115.1.

See Piṭ-sm 834; Ganthav 18 (no. 14); PLB 18, 54, 56.

¹ 4 *kha* is cancelled.

² For *ne*?

757

Cod.birm. 24. BSB, München

Palm leaf. Only one wooden cover; one surface is painted dark brown and the edges are gilded and partially painted red. Foll. 48: ka ña (foliation sign ku is omitted but the text is complete; on fol. kũ the foliation sign ku has been written in pencil). 2 supporting leaves, one of which serves as title leaf. 49.9 × 5.3 cm. 41–42 × 5 cm. 8 lines. 2 punch holes. Gilded and partially painted red. Rather careless handwriting. Marginal title only on last fol. ña: Saṅkhepavaṇṇanā pāṭh. Title on the title leaf: *Saṅkhepavaṇṇanā pat.* On the recto of the first fol. some illegible writing in pencil. Corrections/insertions on foll. kã, kũ, kaṃ, kãh, gō. Dated sakkarāj 1129 khu (1767 A.D.). Scribe: Rhañ Aggã(?). Pãli. Verse and prose.

Saddhammajotipãla (Chappaṭa): **Saṅkhepavaṇṇanã**

Contrary to ¹34 this MS has also the final verses found in the Sinhalese ed., 110f., ²346, ³589 and 825, ending with *ciraṃ tiṭṭhatu saddhammo,*

End (fol. ña line 2):

ciraṃ tiṭṭhatu saddhammo, dhammarãjassa, satthuno
sabbe pi pãñino, honti, saddhammehi tiṭṭhanti, sadã ti,

iti sasanavuḍḍhodayakãmeṇa, sãsanadharena mayã likhitto, so nibbãnapaccayo hotu.

*iminã puññatejena mã me bãlasamãgathe,
hotu dhirehi samvaso, yãva nibbãnapattiyã.*

*rũpasaddehi sampanno jãtito gayasehi ca,
dãnasilasutehi ca, akkharasasusibbesu,*

*<...>¹ kusalo ca bhavãbhava
sukhitvãna sabbasampatti lokuttarã sukham lale.*

1129 khu to-sa-lañ la cchan 8 rak 1 nve ne vañ khyin tvañ prĩ saññ. Rhañ Aggã².

For information on text and author see ¹34, and also Ganthav 192 (no. 84), TMPA I 40 fn. 1.

Ed.: see ¹34.

MSS: ¹34, ²346, ³589, 825, 853; for MSS in other catalogues see ²346, where BhP 1091 must be added.

See CPD 3.8.1,3.

¹ Pāda a missing?

² The scribe's name is cancelled out.

758

Cod.birm. 25. BSB, München

Lacquered textile. Wooden covers gilded and painted red with ornaments and illustrations in red on gold priming on the outer surfaces; 1 punch hole. Foll. 16: ka–khū (foll. ko and khi are missing). 57.5 × 14 cm. 53 × 12 cm. 6 lines. 1 punch hole. Ornaments in red on gold priming on all foll. and illustrations on the first and last two foll. like those on the outer surfaces of the covers. Square script (Tamarind-seed script). On the outer surfaces of both covers are 7 illustrations above which resp. is written: (1) -, (2) 1288 khu [and underneath] *Mitthīlā mruī Sāh-bhamḥ rvā*, (3) *kronḥ dāyakā Ūḥ Khyak*, (4) *kronḥ ama*, (5) *Dō Sañ sāḥ ta cu tui*, (6) *konḥ mhu kusuil* [and above the date] 1288 khu, (7) -. On the recto of the first fol. and also on the verso of the last fol. are 7 illustrations above which resp. is written: (1) *Mitthīlā mruī*, (2) *Sāh-bhamḥ rvā kyon*, (3) *dāyakā Ūḥ Khyak*, (4) *kyonḥ ama Dō Sañ*, (5) *sā sa mīḥ ta cu tui konḥ mhu*, (6) *nibbān chu*, (7) *nat lū sādhu kho che sov*. Dated on the cover sakkarāj 1288 khu (1926 A.D.). Donors according to the notes on the covers and the first and last foll. (see above): Ūḥ Khyak and Dō Sañ with family from Sāh-bhamḥ village near Mitthīlā. Pāli. Prose.

Kammavācā

At the end of each chapter the respective title is written in the usual Burmese script. The MS contains a Kammavācā collection with nine chapters [see 777 = Kammav(P) 277–284]:

foll. ka – kai v: Upasampadā-kammavācā

(fol. ko missing)

foll. kō – kaṃ v line 1: Kathina-kammavācā (*Kathin khaṅḥ*)

foll. kaṃ v line 1 – kāḥ v line 2: Uposatha-kammavācā, (*Sin khaṅḥ*; the Ticivarena Avippavāsa [foll. kaṃ v line 1 – kāḥ r line 1] is not a separate section in the Burmese version)

foll. kāḥ v line 2–6: Therasammuti-kammavācā

(fol. khi missing)

fol. khī r line 1–2: Nāmasammuti-kammavācā (*Nāma khaṅh*)

fol. khī r line 2 – v line 1: Vihāra-kammavācā (*Vihāra khāṅh*)

fol. khī v line 1 – khu v line 1: Kuṭivattthusammuti-kammavācā (*Kuṭi khāṅh*)

fol. khu v line 1 – khū: Nissayamuttasammuti-kammavācā

The text has the same deviations from the texts of Frankfurter, Baynes and Kammav(A) as those listed in ³580 [cf. Frankfurter 141–150; Baynes 53–56; Kammav(A) 1–18, and also (cf. 770 and 776):

fol. ko v line 1 and Kammav(A) 13,1f.: *suṅātu me bhante saṅgho, saṅgho kathinam*
Frankfurter 148,28f.: *suṅātu me bhante saṅgho. yadi saṅghassa pattakallam saṅgho kathinam*

The passages in the Upasampadā-kammavācā following *dutiyam pi etam attham vadāmi* and *tatiyam pi etam attham vadāmi* (fol. kī v, ku v and kū v; Frankfurter 143) are abbreviated with *nok pran* in the usual Burmese script. Between *dhārayāmi* and *tāvad eva* (Frankfurter 144,3–4) our MS (fol. ku r and v) repeats the preceding passage, viz. that of fol. kī r line 1/Frankfurter 143,8: *suṅātu me ...* up to fol. kī v line 6/Frankfurter 144,3: *... dhārayāmi*, two times, i.e. fol. ku and kū contain exactly the same text [cf. Kammav(A) 5,4 up to 6,4, there called *Upasampada-dvandakammavācā* and dealing with the Upasampadā of *Nāga* and *Datta*].

For information on Kammavācā MSS see ¹45.

MSS: ¹45–¹48, ²293, ³577–³582, 740–743, 745, 761–766, 768–778, 791–800, 803, 805–809, 828; for Kammavācā MSS in other catalogues see ²160, ³577, and 740.

See CPD 1.2,16.

759–760

Cod.birm. 26. BSB, München

Collection of 2 texts. Palm leaf. Wooden covers painted red. On the inner surface of one cover 6 and of the other 6 with the ā-grapheme (probably to mark the two covers as a pair) is embossed. A red cord is passed through the punch holes. One cover has been slightly damaged by a rodent. Foll. 322: ka-rō; 759 foll. 191: ka-taṃ: Vinaṅṅ Mahāvā pāli tō; 760 foll. 131: tāḥ-rō: Parivā pāli tō; the first and last foll. of both texts are tied together with several supporting leaves; there is one supporting leaf after every aṅga (12 foll.) bearing the foliation sign of the preceding fol. written in pencil, viz. *kāh*, *khāh*, etc., and at the end *rō*, corresponding to the foliation sign of the last fol. of the MS; at the end of the MS one single supporting leaf. The foll. are not yet blackened with oil.

51.5 × 6.2 cm. 40 × 5.6 cm. 11 lines. 2 punch holes. Gilded. Very good handwriting. Marginal titles: **759** Vinañh Mahāvā pāli tō on all foll. except foll. gu, nam, cō, jha, da, dham, on fol. kai erroneously Vinañh Mahāvā pāli tō nisyā; **760** Parivā pāli tō (twice Vinañh Parivā pāli tō) on all foll. except fol. mo. On foll. ka, tō, tam, tāh, ro, and rō underneath the marginal title is written: *Raṅ-sañh rvā ne kyonh ama¹ Ma Le/Leh koñh mhu.* On the first supporting leaf tied together with fol. ka *Mahāvā pāli tō pāth* is written in pencil. On the last supporting leaf tied together with fol. tam *Mahāvā pāli tō ka ca tam chumh* is written in pencil on the left side and on the right side: *cā sāh 15 aṅga 11 khyap* [= 191 foll.] *pe kham 8 khyap* [= 8 supporting leaves] *poñh 16 aṅgā 7 khyap* [= 200² foll. and supporting leaves]. On the last supporting leaf tied together with fol. rō is written in pencil on the left side: *Mahāvā Parivā pāli tō ka ca rō chumh*, and on the right side: *cā sāh 26 aṅgā 10 khyap* [= 322 foll.] *pe kham 1 aṅgā 4 khyap* [= 16 supporting leaves] *poñh 27³ aṅgā 2 khyap* [= 326⁴ foll. and supporting leaves]. On the very last single supporting leaf some illegible writing in pencil. Correction in pencil on fol. tāh. Dated sakkarāj 1264 khu (1903 A.D.). Donor: Ma Le/Leh from Raṅ-sañh village. Pāli. Prose.

¹ On fol. tō *taka* instead of *kyonh ama*.

² Should be 199.

³ Should be 28.

⁴ Should be 338.

759**Cod.birm. 26. BSB, München**

Description see above, **759–760**.

Vinaya: Mahāvagga

The text is called Vinaññh Mahāvā pāli tō in the MS. It ends with the last but one verse to be found in the printed edd. [“Vinayapitaka” (PTS) I 360; “Mahāvaggapāli” (ChS) 511]. There follows the colophon with the scribe’s *patthanā* [for these verses cf. ¹8, ¹30, ³451, ³452 (2), ³594, ³655, ³656, ³697–³699, ⁷82 (2), ⁸12, ⁸21]:

End (fol. tō v line 3):

Ānando Rāhulo c’ eva, Gotamī ca Sudattho ca,¹
senāsanam vivittañ ca, āmisam samakam pi ca.

Mahāvagga nitthitam.

*sāsanujjotike ramme, pūre Amaranāmake,
Jambūdīpassa ketumhi, ādimandiratthānake.*

*saddhammatthītikāmena, maññādhivāsa² Bā-kā-re,
parappavādaharanā, vihāre, sādhu pūjite.*

*sīlādigunayuttēna, Tipetakaalankāra-
mahādhammarājaguru, ti lañjinā vasantēna.*

*sammā akāṅkhamānēna, sāsanaṣṣa sucīraṭṭham,
pubbapottḥakapālīhi, samsandhitvāsisāṅkhatā³.*

*Mahāvagganayā tan ti, jinacakke balabbare⁴
sakkārāje dhavākappe⁵ citramāsamhi niṭṭhitā.*

*Vinañh Mahāvā pālī tō niṭṭhitam. idam me puññam, ī koñh mhu bhui kui, āsavakkhayam,
āsavo tarāḥ leḥ pāḥ ī kui, vaham, rvak choñ nhuiñ kun sañ, hontu, phrac ce sa kumñ sa
tañh.*

akkharā --.

*sakkarāj 1264 khu ta-pui-tvaiñ la prañ kyō 2 rak ne, ne sumḥ khyak tī akhyin tvañ Vinaññh
Mahāvā pālī tō kui reḥ kūñ rve prī 'on mrañ saññ. nibbānapaccayo hotu.*

Like the other MSS with a very similar colophon (see the catalogue numbers mentioned above, esp. 821) this MS has been copied from a text written down by a resident of the Bāḥ-ka-rā monastery in Amarapura during the time of Paṭhama Bāḥ-ka-rā charā tō Rhañ Dhammābhīnanda (1738–1800 A.D.).

MSS: ¹52, ¹53 (1), ³434, 746, 754, 821; for MSS in other catalogues see ³434, where BhP 1024; CM 1748; FilRAS 42, 51, 52; WMS B-P 33 must be added.

See CPD 1.2.

¹ PTS: Gotamī 'nāthapiṇḍiko, Visākhā Migāramāta ca; ChS: Gotamī 'nāthapiṇḍiko.

² dhaññādhivāsa.

³ samsanditvābhi°.

⁴ 2333 A.B. (1789 A.D.) according to the *pitakat sankhyā* system (see Part 1 of this catalogue, p. XX).

⁵ 1149 B.E. (1787 A.D.) according to the *pitakat sankhyā* system (see Part 1 of this catalogue, p. XX).

760

Cod.birm. 26. BSB, München

Description see above, 759–760.

Vinaya: Parivāra

The MS ends with the final stanzas *Pubbācariyamaggañ ca [...] Parivārena sobhatīti*, which are missing in “Parivārapāli” (ChS), but also found in “Vinayapīṭaka” (PTS) V 226 and in ³515, ³521, 752.

End (fol. rḡ v line 7):

evam saddhammavinayo, Parivārena sobhatīti.

Parivāro niṭṭhito.

siddhā bhavantu jinacakkavarātivuddhiyo. jinacakkārāsivuddhiyo, māṛ nāḥ pāḥ kui 'oṇ tō mū so bhurāḥ sa khañ, sumḥ lu rhañ i mraṭ so āṇā cak i pran pvāḥ khrañḥ tui sañ, siddhā, prīḥ cim 'oṇ mrañ kun sañ, bhavantu, phraḥ ce kun sa tañ. cīraṃ tiṭṭhatu saddhammo. saddhammo, sū tō koñḥ tui i tarāḥ sañ, cīraṃ, rhañ mrañ cvā so sāsanā tō nāḥ thoṇ pat lumḥ, tiṭṭhatu, tañ tō mū ce sa tañ.

sakkarāj 1264 khu ta-poñ la prañ kyō sumḥ rak ne, ne sumḥ khyak tī kyō akhyin tvañ, Parivā pāli tō kui reḥ kūḥ rve prī 'oṇ mrañ sañ. nibbānapaccayo hotu. pu di āḥ nhañ prañ cum pā lui i.

MSS: ¹54, ³515, ³521, 752; for MSS in other catalogues see ³515 and 760.

See CPD 1.2.

761–762**Cod.birm. 27. BSB, München**

Collection of 2 texts. Lacquered palm leaf. Wooden covers; on the outer surfaces painted brown and decorated with red paint between the punch holes; on the inner surfaces painted red-brown. The covers belong to 762 because of their size and the position of the punch holes. A red cord is passed through the punch holes. Foll. 16; belonging to two different MSS: 761 foll. 2: ka and kā: Kammavācā; 762 foll. 14: ka–khā (only the last fol. khi is missing): Kammavācā. On 761 fol. ka and 762 foll. ka and khā the foliation sign is not written. The leaves are slightly damaged at the margins; the lacquer is in some cases partly flaked off. 761 53.5 × 9 cm. 50 × 9 cm. 762 53 × 8.2 cm. 49.5 × 8.2 cm. 761 5 lines; 762 4 lines. 2 punch holes. Gilded lacquer foll. with ornaments in red in the margins and between the lines; illustrations (*hamsa*-pattern) in the margins as well as on the blank sides of the first and last foll. Square script (Tamarind-seed script). 761 No date; 762 dated on the outer surface of one cover written with brown paint on gold priming: *sakkarāj 1225 khu sa-taṅ-kyv(at)* (1863 A.D.). Pāli. Prose.

761 **Cod.birm. 27.** BSB, München

Description see above, 761–762.

Kammavācā

This fragmentary MS consists of the first two foll. and contains the beginning of the Upasampadā-kammavācā up to *na 'si rājabhaṭo, āma bhante, anuññā(to)* (Frankfurter 142,5f.).

For details on Kammavācā MSS see ¹45.

MSS: ¹45–¹48, ²293, ³577–³582, 740–743, 745, 758, 762–766, 768–778, 791–800, 803, 805–809, 828; for Kammavācā MSS in other catalogues see ²160, ³577, and 740.

See CPD 1.2,16.

762 **Cod.birm. 27.** BSB, München

Description see above, 761–762.

Kammavācā

The MS contains the Upasampadā-kammavācā with Ovāda (foll. ka – kāḥ v line 2 corresponding to Frankfurter 141–145) and the Kaṭhina-kammavācā up to *yassāyasmato khama(ti)* (Frankfurter 147–148,29).

For information on Kammavācā MSS see ¹45.

MSS: ¹45–¹48, ²293, ³577–³582, 740–743, 745, 758, 761, 763–766, 768–778, 791–800, 803, 805–809, 828; for Kammavācā MSS in other catalogues see ²160, ³577, and 740.

See CPD 1.2,16.

763

Cod.birm. 28. BSB, München

Lacquered palm leaf. Wooden covers, painted red on the inner surfaces and with ornaments in red on gold priming on the outer surfaces. One cover, larger than the other one and with a *hamṣa*-pattern, does not belong to the MS. A red cord is passed through the punch holes. Foll. 15; without foliation signs. 53 × 8 cm. 49.8 × 8 cm. 4 lines. 2 punch holes. Gilded lacquer foll. with red painted ornaments in the margins and on the blank sides of the first and last foll. Square script (Tamarind-seed script). No date. Pāli. Prose.

Kammavācā

The MS contains the Upasampadā-kammavācā with Ovāda (up to the eleventh fol. v line 1 corresponding to Frankfurter 141–145) and the Kaṭhina-kammavācā (Frankfurter 147f.). Probably because there is no space left on the last fol. the very end of the Kaṭhina-kammavācā [viz. (*eva*)m *etaṃ dhārayāmi*] is missing.

For this MS see BUCH 210.

For information on Kammavācā MSS see ¹45.

MSS: ¹45–¹48, ²293, ³577–³582, 740–743, 745, 758, 761, 762, 764–766, 768–778, 791–800, 803, 805–809, 828; for Kammavācā MSS in other catalogues see ²160, ³577, 740.

See CPD 1.2,16.

764

Cod.birm. 29. BSB, München

Lacquered palm leaf. Wooden covers, painted red on the inner surfaces and with ornaments in red on gold priming on the outer surfaces. On the inner surface of one cover 9 *khān* is written in ink. Because of their size and the position of the punch holes the covers do not belong to this MS. A red cord is passed through the punch holes. Foll. 12: ka–kāḥ (on foll. ka, kaṃ, kāḥ the foliation signs have not been written). The leaves are slightly damaged at the margins; the lacquer is in some cases partly flaked off. 54.2 × 9.5 cm. 50.5 × 9.5 cm. 5 lines. 2 punch holes. Gilded lacquer foll. with red ornaments in the margins and between the lines; the blank sides of the first and last foll. as well as the margins of foll. ka, kā r, kaṃ v and kāḥ are decorated with the *hamṣa*-pattern. Square script (Tamarind-seed script). No date. Pāli. Prose.

Kammavācā

The MS contains the Upasampadā-kammavācā with Ovāda (up to fol. kō r line 1, corresponding to Frankfurter 141–145) and the Kaṭhina-kammavācā (Frankfurter 147f.). The MS ends with *pu di ā*.

For information on Kammavācā MSS see ¹45.

MSS: ¹45–¹48, ²293, ³577–³582, 740–743, 745, 758, 761–763, 765, 766, 768–778, 791–800, 803, 805–809, 828; for MSS in other catalogues see ²160, ³577, and 740.

See CPD 1.2,16.

765

Cod.birm. 33. BSB, München

Lacquered textile. Wooden covers, painted red and on the outer surfaces carved and gilded; without punch holes. Foll. 10: ka–kō (on foll. ka, kā, ko and kō the foliation signs have not been written). Fol. kā is broken at the left margin. 48.2 × 8.2 cm. 44.5 × 8.2 cm. 5 lines. 2 punch holes. Silvered lacquer foll. with red ornaments in the margins; the blank sides of the first and last foll. as well as the margins of foll. ka, kā r, ko v and kō are decorated with red ornaments and the *hamsa*-pattern. Square script (Tamarind-seed script). No date. Pāli. Prose.

Kammavācā

The MS contains the Upasampadā-kammavācā (Frankfurter 141–145) and ends with *sādhu*.

For this MS see BUCH 210.

For information on Kammavācā MSS see ¹45.

MSS: ¹45–¹48, ²293, ³577–³582, 740–743, 745, 758, 761–764, 766, 768–778, 791–800, 803, 805–809, 828; for Kammavācā MSS in other catalogues see ²160, ³577, 740.

See CPD 1.2,16.

766

Cod.birm. 34. BSB, München

Lacquered palm leaf. Wooden covers; on the outer surfaces roughly carved and gilded; without

punch holes. Most probably the covers do not belong to this MS because they are smaller than the leaves. Foll. 13: ka–kha (there are three foliation signs ku, the signs kū and kō are omitted and the last two foliation signs kāḥ and kha are not written). Some of the foll. are slightly damaged at the edges; the lacquer is in some cases partly flaked off. 54–54.3 × 9–9.5 cm. 49–49.5 × 9–9.5 cm. 5 lines. 2 punch holes (fol. ka and the third fol. ku 1 punch hole). The foll. are lacquered red; the margins and the blank sides of the first and last foll. are gilded and decorated with ornaments and rosettes in red. Square script (Tamarind-seed script). No date. Pāli. Prose.

Kammavācā

The MS contains the Upasampadā-kammavācā with Ovāda (up to fol. ko v line 5 corresponding to Frankfurter 141–145) and the Kathina-kammavācā (Frankfurter 147f.). The portion *atthatam, bhante, saṅghassa kathinam dhammiko kathinatthāro, anumodatha* (Frankfurter 148,21f.) is missing.

For this MS see BUCH 210.

For information on Kammavācā MSS see ¹45.

MSS: ¹45–¹48, ²293, ³577–³582, 740–743, 745, 758, 761–765, 768–778, 791–800, 803, 805–809, 828; for Kammavācā MSS in other catalogues see ²160, ³577, and 740.

See CPD 1.2,16.

767

Cod.birm. 35. BSB, München

Lacquered textile. Wooden covers, painted red-brown and on the outer surfaces gilded and decorated in black paint with ornaments and rosettes; without punch holes. Red cotton cover. Foll. 14: (1) foll. 7: kha–khe; (2) foll. 7: ga–ge; on foll. khū, khe, gū and ge the foliation signs are not written. 51.2 × 8 cm. 44 × 8 cm. 6 lines. 1 punch holes. Gilded lacquer foll. with ornaments in red in the margins; the wider margins at the beginning and end of each part as well as the blank sides of the last foll. (khe and ge) are decorated with rosettes and the *ham.sa*-pattern. Written in black lacquer and in usual Burmese characters. No date. Pāli. Prose.

Kammavācā

The MS consists of two parts containing the same Kammavācā texts:

- (1) foll. kha – khū r line 5: Agghasamodhāna-kammavācā [Baynes 68–70; Kammav(A) 21–28]
foll. khū r line 5 – khe line 2: Vihāra-kammavācā [Frankfurter 150; Kammav(A) 17]

End of the first part (fol. khe line 2): *niṭṭhitā. suṇantu me āyasmanto, ajj' uposatho panna-rasso yadāyasmantā na pattakallaṃ, mayam aññamaññaṃ, parisuddhi uposathaṃ kareyāmi. parisuddho aham avuso parisuddho ti maṃ dhārehi.*

The Agghasamodhāna-kammavācā in this part has the following deviations from the printed edd.:

- fol. khi r line 2 and Kammav(A) 24,2: *so saṃghaṃ tāsam sambahulānaṃ āpattīnaṃ*
Baynes 69,6: *so saṃghaṃ tāsam āpattīnaṃ*
 - fol. khī r line 4: *dutiyam pi, etam atthaṃ vadāmi. tatiyam pi, etam atthaṃ vadāmi. dinnam*
Kammav(A) 26,3: *dutiyam pi, pa, tatiyam pi, pa, so bhāseyya. dinnam*
Baynes 69,28: *dutiyam etam atthaṃ vadāmi. dinno*
 - fol. khu v line 1f. and Kammav(A) 27,6f.: *dasāhapaticchannāyo* [Kammav(A): °ppa°], *so saṃghaṃ tāsam sambahulānaṃ āpattīnaṃ yā āpattiyo, dasāhapaticchannāyo* [Kammav(A): °ppa°], *tāsam*
Baynes 70,14f.: *dasāhapaticchanāyo, tāsam*
 - fol. khū v line 3f. and Baynes 70,28f.: *dutiyam pi etam atthaṃ vadāmi. tatiyam pi etam atthaṃ vadāmi. abbhito*
Kammav(A) 28,4f.: *dutiyam pi, pa, tatiyam pi, pa, so bhāseyya. abbhito*
- (2) foll. ga – gū r line 5: Agghasamodhāna-kammavācā
foll. gū r line 5 – ge line 2: Vihāra-kammavācā

For the corresponding passages in the printed edd. and the deviations see above, (1). The final portion of this part is the same as that of (1), quoted above.

End of the second part (fol. ge last line): *dutiyam mi. tatiyam pi. sādhu sādhu*

These two copies of the Agghasamodhāna- and Vihāra-kammavācā seem to be part of a collection of the same Kammavācā texts used for simultaneous recitation, where the first one, viz. foll. ka–ke, is missing and perhaps others followed (gha–ghe, etc.).

For information on Kammavācā MSS see ¹45.

MSS: ¹7, ¹45, ¹48, ²160, ²290, ²292, ²293, ³580–³582, ³586, 740, 744, 745, 758, 770, 773, 776–778, 791, 793, 796–798, 803, 805, 808, 809, 817, 827; for Kammavācā MSS in other catalogues see ²160, ³577, and 740.

See CPD 1.2,16.

768

Cod.birm. 36. BSB, München

Lacquered palm leaf. Wooden covers; painted red and on the outer surfaces gilded and decorated with red floral designs and rosettes; one punch hole. The pattern is different on the two covers, and most probably they previously did not belong to this MS because of the position of the punch hole and the quality of gilding and decoration. Foll. 10: ka-kō; on foll. kā and ko the foliation sign is not written. 54 × 9.6 cm. 50–50.5 × 9.6 cm. 4 lines. 2 punch holes. Gilded foll. with red ornaments in the margins and birds and floral designs between the lines; the margins and the blank sides of the first and last foll. are gilded and decorated with red painted ornaments and the *hamsa*-pattern. The painting has been executed in an extraordinarily careful and delicate way. Square script (Tamarind-seed script). In the right margin of the last fol. is written in square script: *kā ku sui saddhammarāja*. No date. Pāli. Prose.

Kammavācā

The MS starts with *namo tassa bhagavato araha* (and the e-grapheme of the following *to*) in the first line. The end of the formula is missing and in the second line begins the text of the Upasampadā-kammavācā corresponding to Frankfurter 141–144,3.

End (fol. ko v line 2): *evam etaṃ dhārayāmiti*.

cīraṃ tiṭṭhatu sammo dhamme honti sakāravā
sabbe pi sathā kālena sammā devo bhavisati¹

rācā rakkhesu ko 'rānaṃ pathadhehi maṃ dhammena pa²

For information on Kammavācā MSS see ¹45. For this MS see BUCH 210.

MSS: ¹45–¹48, ²293, ³577–³582, 740–743, 745, 758, 761–766, 769–778, 791–800, 803, 805–809, 828; for Kammavācā MSS in other catalogues see ²160, ³577, and 740.

See CPD 1.2,16.

¹ For the correct form of this verse see *Atthasālinī* (PTS) 430 or (ChS) 453, BbH 74, and also ²339, ²344, ³657.

² There follows the e-grapheme, thus the next vowel must be an e or an o, but the text ends here abruptly. The transliteration of this last line is rather difficult because the meaning remains unclear and the characters of this decorative kind of script are sometimes hard to distinguish.

769

Cod.birm. 37. BSB, München

Lacquered palm leaf. Wooden covers; painted red and on the outer surfaces gilded and decorated with ornaments and rosettes; one punch hole. Foll. 13: ka-kha (on the first fol. the foliation sign *kā* is written instead of ka; the foliation sign *kāḥ* is not written). Some of the foll. are damaged at the edges; the lacquer is in some cases partly flaked off. 54–54.5 × 9.5 cm. 51 × 9–9.5 cm. 5 lines. 2 punch holes. Gilded foll. with red ornaments in the margins and between the lines; the margins and the blank sides of the first and last foll. are decorated with red ornaments and the *hamsa*-pattern. Square script (Tamarind-seed script). No date. Pāli. Prose.

Kammavācā

The MS contains the *Upasampadā-kammavācā* with *Ovāda* (up to fol. *kaṃ* v line 2, corresponding to Frankfurter 141–145) and the *Kaṭhina-kammavācā* (Frankfurter 147f.). The text of the *Kaṭhina-kammavācā* is not complete, though the wider margins on fol. *kāḥ* v and *kha* indicate the end of the MS. It ends with *tena kathinatthārakena kkhu*¹. (Frankfurter 148,18f.).

For this MS see BUCH 210.

For information on *Kammavācā* MSS see ¹45.

MSS: ¹45–¹48, ²293, ³577–³582, 740–743, 745, 758, 761–766, 768, 770–778, 791–800, 803, 805–809, 828; for *Kammavācā* MSS in other catalogues see ²160, ³577, and 740.

See CPD 1.2,16.

¹ *bhikkhunā*.

770

Cod.birm. 38. BSB, München

Lacquered metal. Wooden covers, painted red-brown and on the outer surfaces gilded and decorated with red ornaments and rosettes; one punch hole. At the edge of one cover a small piece is broken

off. The covers do not belong to the MS because of the position of the punch hole. Foll. 10: kũ-khā, khī; foll. ka-ku and khi are missing. The lacquer is partly flaked off at the edges. 51.2 × 9.2 cm. 49 × 9.2 cm. 6 lines. 1 punch hole. Gilded foll. with red ornaments in the margins and between the lines; the margins and the blank side of the last fol. are decorated with red ornaments and figures. Square script (Tamarind-seed script). No date. Pāli. Prose.

Kammavācā

The fragmentary MS contains a Kammavācā collection with nine chapters [see 777 = Kammav(P) 277-284]:

- foll. kũ – kai r line 3: the end of the Upasampadā-kammavācā starting with *yā¹ atirekalābho, khomam* (Frankfurter 144,15)
- foll. kai r line 3 – ko v line 3: Kaṭhina-kammavācā
- foll. ko v line 5 – kō r line 5: Ticivarena-Avippavāsa-kammavācā
- foll. kō r line 5 – kāḥ v line 5: Uposatha-kammavācā
- foll. kāḥ v line 5 – kha v line 2: Therasammuti-kammavācā
- foll. kha v line 2 – khā r line 6: Nāmasammuti-kammavācā
- fol. khā r line 6 – v line 5: Vihāra-kammavācā
- fol. khā v line 5: the beginning of the Kuṭivattusammuti-kammavācā (fol. khi missing)
- fol. khī: Nissayamuttasammuti-kammavācā starting with *(ittha)nnāmam bhikkhum nissayamuttasammutim sammaneyya* (Baynes 56,2) up to the end

End (fol. khī line 6): *nibbānapaccayo hotu.*

The MS has some of the deviations from the texts of Frankfurter and Baynes as listed in ³580, viz. nos. 1, 4-6, [cf. Frankfurter 141-150; Baynes 53-56; Kammav(A) 1-18] and also:

- fol. ko v line 1: *suṇātu me bhante saṃgho, saṃghena² kathinam*
Kammav(A) 13,1f.: *suṇātu me bhante saṃgho, saṃgho kathinam*
Frankfurter 148,28: *suṇātu me bhante saṃgho. yadi saṃghassa pattakallam saṃgho kathinam*
- foll. kāḥ v line 6 and kha v line 3: *dutiyam pi tatiyam pi yācāpetvā.*
Frankfurter 149,5 and 149,24: *dutiyam pi yācāpetvā, tatiyam pi yācāpetvā*
- After the end of the Vihāra-kammavācā our MS adds *byattena bhikkhunā paṭibale³ saṃgho nāpetabbo.*

For information on Kammavācā MSS see ¹45.

MSS: ¹45-¹48, ²293, ³577-³582, 740-743, 745, 758, 761-766, 768, 769, 771-778,

791–800, 803, 805–809, 828; for Kammavācā MSS in other catalogues see ²160, ³577, and 740.

See CPD 1.2,16.

¹ There must be an e-grapheme at the end of the preceding fol. ku, which is missing, because we should read *yo*.

² Obviously a mistake in writing for *samgho*.

³ *paṭibalena*.

771 Cod.birm. 39. BSB, München

Lacquered palm leaf. Wooden covers, painted red and on the outer surfaces gilded and decorated with ornaments and rosettes in red; one punch hole. Foll. 15: ka-khi (the foliation signs are not written on foll. ka, khā and khi). 52.7 × 8 cm. 49–49.5 × 8 cm. 4 lines. 2 punch holes. Gilded foll. with ornaments in red paint in the margins and between the lines; the wider margins and the blank sides of the first and last foll. are decorated with ornaments and rosettes in red. Square script (Tamarind-seed script). No date. Pāli. Prose.

Kammavācā

The MS contains the Upasampadā-kammavācā with Ovāda (up to fol. kaḥ¹ v line 2, corresponding to Frankfurter 141–145) and the Kāṭhina-kammavācā (Frankfurter 147f.). The MS ends with *dī pu*.

For information on Kammavācā MSS see ¹45.

MSS: ¹45–¹48, ²293, ³577–³582, 740–743, 745, 758, 761–766, 768–770, 772–778, 791–800, 803, 805–809, 828; for Kammavācā MSS in other catalogues see ²160, ³577, and 740.

See CPD 1.2,16.

¹ The last foliation sign of the first aṅgā (ka-kāḥ) is here written as *kaḥ*.

772 Cod.birm. 40. BSB, München

Lacquered palm leaf. Wooden covers; on the inner surfaces painted black and on the outer surfaces gilded and decorated with ornaments and the *hamsa*-pattern in red. Foll. 12: ka-kāḥ (on foll. ka,

kam and kāḥ the foliation signs are not written). 54.1 × 9.6 cm. 51 × 9.6 cm. 5 lines. 2 punch holes. Gilded lacquer foll. with ornaments and floral designs in red paint in the margins and between the lines; the wider margins and the blank sides of the first and last foll. are decorated with red painted ornaments and rosettes. Square script (Tamarind-seed script). No date. Pāli. Prose.

Kammavācā

The MS contains the Upasampadā-kammavācā with Ovāda (up to fol. kō v line 1, corresponding to Frankfurter 141–145) and the Kaṭhina-kammavācā (Frankfurter 147f.). The portion *khomam*, *kappāsikam* up to *atirekalabho* (Frankfurter 144,15–144,19) is missing. The MS ends with *pu*, *di*.

For information on Kammavācā MSS see ¹45.

MSS: ¹45–¹48, ²293, ³577–³582, 740–743, 745, 758, 761–766, 768–771, 773–778, 791–800, 803, 805–809, 828; for Kammavācā MSS in other catalogues see ²160, ³577, and 740.

See CPD 1.2,16.

773–775

Cod.birm. 41. BSB, München

Fragments of 3 MSS. Lacquerware. Wooden covers; on the inner surfaces painted red and on the outer surfaces gilded and decorated with ornaments and anthropomorphous figures in red; one punch hole. Foll. 16: 773 foll. 13: kā, ki, kū–khī: Kammavācā; 774 foll. 2: kha, khi: Kammavācā; 775 fol. 1: ka: Kammavācā. Of 773 fol. khī one corner is broken off but the writing is not affected. 773 56 × 12 cm. 53 × 12 cm. 774 53.4 × 11.5 cm. 50.5 × 11.5 cm. 775 55 × 12.5 cm. 40.5 × 12.5 cm. 6 lines. 1 punch hole. Gilded lacquer foll. with ornaments in red paint in the margins and between the lines; the wider margins and the blank sides of the first and last foll. are decorated with ornaments and anthropomorphous figures in red on the gold priming. Square script (Tamarind-seed script). No date. Pāli. Prose.

773

Cod.birm. 41. BSB, München

Description see above, 773–775.

Kammavācā

The incomplete MS contains a Kammavācā collection with nine chapters [see 777 = Kammav(P) 277–284]:

fol. kā–ki, kū–kai r line 4: Upasampadā-kammavācā and Ovāda:

(*upasampa*)*dāpekho, yadī saṃghassa pattakallam, ... Tissathero nāma. sunā(tu)*
(Frankfurter 141,14–143,8) on fol. kā–kī and fol. kū starting with *pāṭipadikam, āma bhante*. (Frankfurter 144,13)

fol. kai r line 5 – ko v line 4: Kāṭhina-kammavācā

fol. ko v line 6 – kō r line 6: Ticivarena-Avippavāsa-kammavācā

fol. kō r line 6 – kāḥ v line 6: Uposatha-kammavācā

fol. kāḥ v line 6 – kha v line 2: Therasammuti-kammavācā

fol. kha v line 2 – khā r line 5: Nāmasammuti-kammavācā

fol. khā r line 5 – v line 4: Vihāra-kammavācā

fol. khā v line 4 – khi v line 2: Kuṭivattusammuti-kammavācā

fol. khi v line 2 – khī: Nissayamuttasammuti-kammavācā

This text has the same deviations from the texts of Frankfurter, Baynes and Kammav(A) as those listed in ³580 [cf. Frankfurter 141–150; Baynes 53–56; Kammav(A) 1–18], and also:

- fol. ko v line 2 and Kammav(A),13,1f.: *sunātu me bhante saṃgho, saṃgho kathinam*
Frankfurter 148,28f.: *sunātu me bhante saṃgho. yadī saṃghassa pattakallam saṃgho kathinam*

For information on Kammavācā MSS see ¹45.

MSS: ¹45–¹48, ²293, ³577–³582, 740–743, 745, 758, 761–766, 768–772, 774–778, 791–800, 803, 805–809, 828; for Kammavācā MSS in other catalogues see ²160, ³577, and 740.

See CPD 1.2,16.

774

Cod.birm. 41. BSB, München

Description see above, 773–775.

Kammavācā

Fol. kha starts with (*pādāra*)*haṃ vā atirekapādaṃ vā* and ends with *vimokkhaṃ vā samā-dhīm* (Frankfurter 144,33–145,18); fol. khi starts with (*u*)*llumpatu maṃ bhante saṅgho* and ends with *ayaṃ Nāgo āyasma*¹ (Frankfurter 142,16–143,8). Both foll. belong to the Upasampadā-kammavācā, but the textual passage on fol. khi precedes that of fol. kha, thus the foliation sign kha must be wrong and should be khu.

For information on Kammavācā MSS see ¹45.

MSS: ¹45–¹48, ²293, ³577–³582, 740–743, 745, 758, 761–766, 768–773, 775–778, 791–800, 803, 805–809, 828; for Kammavācā MSS in other catalogues see ²160, ³577, and 740.

See CPD 1.2,16.

¹ The line actually ends with the e-grapheme of the following *to*.

775 **Cod.birm. 41.** BSB, München

Description see above, 773–775.

Kammavācā

This first fol. of a MS contains the beginning of the Upasampadā-kammavācā, viz. up to *yadi saṃghassa pattakallam* (Frankfurter 141,14).

For information on Kammavācā MSS see ¹45.

MSS: ¹45–¹48, ²293, ³577–³582, 740–743, 745, 758, 761–766, 768–774, 776–778, 791–800, 803, 805–809, 828; for Kammavācā MSS in other catalogues see ²160, ³577, and 740.

See CPD 1.2,16.

776 **Cod.birm. 42.** BSB, München

Lacquered textile. Wooden covers; on the inner surfaces painted red and on the outer surfaces gilded and decorated with ornaments and anthropomorphous figures in red on the gold priming; one

punch hole. One of the covers does not belong to this MS because of its size, the position of the punch hole and another design of the painting. The MS is wrapped in a sort of mat made of bamboo sticks interwoven with red and black stripes of cotton cloth. Foll. 16: ka-khī. 57 × 12.7 cm. 51 × 12 cm. 6 lines. 1 punch hole. Gilded lacquer foll. with ornaments in red in the margins and between the lines; the wider margins and the blank sides of the first and last foll. are decorated with ornaments and anthropomorphous figures in red on the gold priming. Square script (Tamarind-seed script). No date. Pāli. Prose.

Kammavācā

The MS contains a Kammavācā collection with nine chapters [see 777 = Kammav(P) 277-284]:

foll. ka-kai r line 5: Upasampadā-kammavācā and Ovāda
foll. kai r line 5 – ko v line 6: Kāthina-kammavācā
foll. ko v line 6 – kō r line 6: Ticivarena-Avippavāsa-kammavācā
foll. kō r line 6 – kha r line line 1: Uposatha-kammavācā
fol. kha r line 1 – v line 3: Therasammuti-kammavācā
foll. kha v line 3 – khā r line 5: Nāmasammuti-kammavācā
fol. khā r line 5 – v line 4: Vihāra-kammavācā
foll. khā v line 4 – khi v line 3: Kuṭivatthusammuti-kammavācā
foll. khi v line 3 – khī: Nissayamuttasammuti-kammavācā

This text has the same deviations from the texts of Frankfurter, Baynes and Kammav(A) as those listed in ³580 (cf. Frankfurter 141-150; Baynes 53-56; Kammav(A) 1-18), and also:

fol. ko v line 2 and Kammav(A) 13,1f.: *suṇātu me bhante saṅgho, saṅgho kathinam*
Frankfurter 148,28f.: *suṇātu me bhante saṅgho. yadi saṅghassa pattakallam saṅgho kathinam*

For this MS see EdJ 196.

For information on Kammavācā MSS see ¹45.

MSS: ¹45-¹48, ²293, ³577-³582, 740-743, 745, 758, 761-766, 768-775, 777, 778, 791-800, 803, 805-809, 828; for Kammavācā MSS in other catalogues see ²160, ³577, and 740.

See CPD 1.2,16.

777

Cod.birm. 43. BSB, München

Lacquered textile. Wooden covers; on the inner surfaces painted red and on the outer surfaces gilded and decorated with coloured glass-inlay and a relief design made from cords glued onto the surface and then gilded; 1 punch hole. The MS is wrapped in a purple rather faded piece of velvet. Covers and foll. could belong together with regard to their size, the punch hole, however, is not in the same position. Foll. 16: ka-khī. 52.5 × 12 cm. 50 × 12 cm. 6 lines. 1 punch hole. Silvered lacquer foll. whereas the margins and the blank sides of the first and last foll. are gilded; red ornaments in the margins and between the lines; ornaments and anthropomorphic figures in red on the gold priming at the beginning and end of the MS. Square script (Tamarind-seed script). No date. Pāli. Prose.

Kammavācā

At the end of each chapter the respective title is written in red paint and the usual Burmese script. The MS contains the following Kammavācā texts:

foll. ka – kai r line 3: Upasampadā-kammavācā and Ovāda (fol. ku v line 1: *Upasampada khañh*, at the end *Ovāda khañh*)

foll. kai r line 3 – ko v line 5: Kathina-kammavācā (*Kathin khañh*)

foll. ko v line 5 – kāh v line 5: Uposatha-kammavācā (*Sīma khañh*; the Ticīvarena Avippavāsa [foll. ko v line 5 – kō r line 5] is not a separate section in the Burmese version)

foll. kāh v line 5 – kha v line 1: Therasammuti-kammavācā (*Thera khañh*)

foll. kha v line 1 – khā r line 3: Nāmasammuti-kammavācā (*Nāma khañh*)

fol. khā r line 3 – v line 2: Vihāra-kammavācā (*Vihāra khañh*)

foll. khā v line 2 – khi v line 3: Kutivatthusammuti-kammavācā (*Kuti khañh*)

foll. khi v line 1 – khī line 4: Nissayamuttasammuti-kammavācā

End (fol. khī line 4; still in square script): Nissayamuttasammutikhandam nithitam. *akkharā ~. aham vandāmi. sādhu.*

This text has the same deviations from the texts of Frankfurter, Baynes and Kammav(A) as those listed in ³580 [cf. Frankfurter 141–150; Baynes 53–56; Kammav(A) 1–18], and also:

fol. ko v line 2 and Kammav(A) 13,1f.: *sunātu me bhante samgho, samgho kathinam*
Frankfurter 148,28f.: *sunātu me bhante saṅgho. yadi saṅghassa pattakallam saṅgho kathinam*

This MS is published in Kammav(P) 277–284.

For information on Kammavācā MSS see ¹45.

MSS: ¹45–¹48, ²293, ³577–³582, 740–743, 745, 758, 761–766, 768–776, 778, 791–800, 803, 805–809, 828; for Kammavācā MSS in other catalogues see ²160, ³577, and 740.

See CPD 1.2,16.

778

Cod.birm. 44. BSB, München

Lacquered textile. Wooden covers; on the inner surfaces painted red and on the outer surfaces decorated with a relief design made out of mirrors, pieces of glass and cords glued onto the surface and then gilded. The MS has a wrapper made out of bamboo sticks and cotton cloth and also a ribbon (1.5 × 435 cm) with a *patthanā*. Foll. 18: ka–khū; the foliation signs are written on the rectos, what is rather unusual. 57 × 13.7 cm. 51–52 × 13.7 cm. 7 lines. 1 punch hole. Gilded lacquer foll. with ornaments in red paint in the margins, between the lines and also on the blank sides of the first and last foll. Square script (Tamarind-seed script). Corrections on foll. ko–kaṃ, khā, khi, khu. No date. Donors (on the ribbon): Kui Bhuiḥ Sinh, Ma Va Sāḥ and Ma Chay Ra. Pāli. Verse and prose.

Text on the ribbon:

jeyyatu.

*jambū sonḥ khvaṇ, kyō co thaṇ sāḥ,
maññ tvaṇ sa ññā, ri maddā i,
taññ khā aca, gāmasaṅkhyā,
chai kuiḥ rvā tvaṇ, sa ññā pyaṃ prūḥ,
ñoṇ ūḥ nigama, vohāra tvaṇ,
sa pre paṇ nhaṇ, re vaṇ chan tanḥ,
rvhaṇ lanḥ ne khā, takā mū,
sa ññā ma tinḥ, Kui Bhuiḥ Sinh maññ,
mahīpamsu, mre thu ma ka,
guṇa krīḥ cvā, mā pīṭā mū,
sa ññā ta khaṇḥ, ūḥ chaṇḥ may bhūḥ,
ta thūḥ 'im rhaṇ, khō tvaṇ nāmā,
Ma Va Sā i, orā ran nhac,
pu lai cac han, ma kyīḥ tan nhaṇ,
chui ran thui praṇ, Kui Bhuiḥ yaṇ taññ,
ta aṇ ja nīḥ, maññ sīḥ kho kra,
Ma Chay Ra i, oraputtam,
nāmam ma tin, kui bha cin maññ ñāḥ,*

rhac ūh sāh tui, cit tāh kraññ cvā,
 pi ti phrā rve, ji nā min ha,
 vinayadhammā, kam choñ rā hu,
 kammavā kuih khanh, thūh chanh lha cvā,
 suvannā phrañ, ju vā panh mrok,
 panh ññhok panh 'um, rup cum ma krvañh,
 prth lyhanh so khā, sa prā kam kyveh,
 thuik lyok pe rve, mrū mheh kanh kvā,
 katti pā hu, pu vā thup krih,
 chu toñh thuih rve, mrat khuih cetanā,
 mū jō pā ra, kusala kroñ,
 Amatapūram, praññ nibbān kui.

amran kyvan tui, rok ce sov.

Amatapūri, nibbū praññ sui,
 ma rok mhī krāh, kāla myāh nhuik,
 leh pāh apay, leh svay vippāt,
 sumpāh kap nhañ, rhac rap thāna,
 nāh va rān sū, ma pru van rhoñh,
 sū tō koñh nhañ, poñh mi sāh,
 phrac le rā nhuik, micchā ma kap,
 ukka nhuik tihit, patissandhe,
 cvai yū ne lyak, asak rhaññ cvā,
 chanh vā lha pa, bala krih māh,
 krih sah khyamh sā, krih cvā patibhān,
 i nāh tan saññ.

nibbān rok tha, bhava kya 'oñ,
 praññ ce sov.

ī saññ praññ, bhui bhāga kui,
 mi bha charā, chve ñā sāh khyañh,
 kha panh ussum, bhūm sumh chai tac,
 khet visaya, ananta nhuik,
 sabbasattā, veneyyā āh,
 76 pāh bhā ce, myha peh ve saññ.

ma sve nat lū, kraññ phrū sādhu sādhu khō ce sov.

Kui Bhuih Sinh, Ma Va Sāh, Ma Chay Ra tui koñh mhu.

Kammavācā and Pātimokkha

The MS contains the following texts:

foll. ka – kai r line 5: Upasampadā-kammavācā

[Between this and the following chapter is added:]

Upasampatta canumma khaṃ nitthitaṃ. Khandh Sim phvay luiv mhu tā rhe ū tva
nup ve ū

foll. kai r line 6 – kaṃ r line 3: Uposatha-kammavācā (the Ticivarena Avippavāsa [fol. kai
r line 6 – v line 6] is not a separate section in the Burmese version)

[Between this and the following chapter is added:]

Sim Upus kham nitthitaṃ. imaṃ kathinadusassaṃ saṃghassa dema, bhante saṃgha-
ssa kathinadussaṃ uppannaṃ imaṃ kathinadussaṃ ki puggalaṃ detha ti, ye te
bhikkhu, lukkhacivaraṃ dehitī, imaṃ saṃghamacche kukkhacivaraṃ natthiti tasmā
lukkhacivaraṃ natthi vuddhassa bhikkhuno dātabbo ti, imaṃ saṃghamacche ki
puggalaṃ vuddhā ti itthannāmassa bhikkhuno vuddhā ti, taṃ teraṃ civara paripo-
thaṃ, patipalotitī, bhante saṃghassa anuggahitaṃ sakketi, taṃ vuddhi thero añag
sammannassa atthiti pucciyatapo, bhante sammanno ti taṃ vuddhi thero dātabbo ti
vattatitī.

foll. kaṃ v line 2 – kāḥ v line 7: Kaṭhina-kammavācā (at the end of the chapter *Kathina-
ñattaṃ nitthitaṃ* is written)

foll. kāḥ v line 7 – kha r line 6: Vihāra-kammavācā

[Between this and the following chapter is added:]

Vihārañattaṃ niṭṭhidaṃ. ekabhikkhuuposathaṃ. ajja me uposatho, pannaraso athi-
tṭhāpi. dutiyam pi. ajja me uposatho, pannaraso athitṭhāpi. tatiyam pi. ajja me
uposatho, pannaraso athitṭhāpi. ajja me uposatho, catuttadesa athitṭhāpi dve bhiku.
parisuddho ahaṃ āvuso parisuddho ti maṃ dhārehi, parisuddho ahaṃ bhante pari-
suddho ti maṃ dhāretha. tikkhatuṃ vattabo. sumppāḥ mhu kāḥ, suṇantu me āyassa-
manto ajj' uposatho pannaraso, yasāyasamantānaṃ, pattakallaṃ, mayaṃ añāṃ-
mañāṃ pārisuddhā uposathaṃ kareya. parisuddho ahaṃ āvuso parisuddho ti maṃ
dhāretha du, ta, khaṃ le, nāthakenāpi, parisuddho ahaṃ bhante parisuddho ti maṃ
dhāretha. tikkhatuṃ. suṇantu me āyassamanto ajj' uposatho, catuttaso, yasāyassa-
mantānaṃ, pattakallaṃ mayaṃ añāmañāṃ, pārisuddhi uposathaṃ kareya. Uput kaṃ
niṭṭhitaṃ.

¹-samajjani padipo ca udakaṃ āsanena ca,
uposathassa etāni, puppakaraṇaṃ ti vuccati.

chandaparisuddha utukhānaṃ, bhikkhugaṇaṇā ca, ovādo
uposathassa etāni pañcakammāni puppakiccan ti vuccati.²

uposatho ca, yāvatikā ca, bhikkhu kammaṭṭhā,
 sabhāgāpattayo, na vijjanti
 vajjaniyā ca puggalā tasmi na honti
 pattakallan thi vuccati.

puppakaranapuppakiccāni samādapetvā desitāpattikassa magassa, ganassa, anumatīyā, ganaññatthi thapetum ārāthanam karoma.⁻¹

namo tassa ~ sunātu, me āvuso āyasmantā ajj' uposatho, pannaraso, āyasmantā pattakallam mayam aññamaññam pārisuddhiuposatham kareyya. i kā kuiñ Uput. samgha upup kā,

samajjani padipo ca,

[etc. see above]

pattakallan ti vuccati.

puppakaranapuppakiccāni, samādapetvā, desitāpattikassa sa[,]magassa bhikkhusagghassa, anumatiyā, Pātimokkham uddisitum ārāthanam karoma.

[Here (foll. khi r line 2 – khi r line 1) follows the Nidāna of the Pātimokkha, viz. *sunātu me* up to *Niddānuddeso nīhito* = Pāt (Dickson) 72, and then (fol. khi r line 1–6) with slight variations the passage *uddittham* up to *sikkhitabban ti* corresponding to Pāt (Dickson) 73,34–74,4.]

samghā ñat khan nitthitam.

ajja me pavāranā pannarasissa dhīthāmi. tikkhatum. dvebhikkhupavāranam aham āvuso, āyasmantam ³⁻pavāremi, dīthena vā, sutena vā, parisamānkāya vā, vadantu mam āyasamato, anukampam upādāya passanto patikarisāmi⁻³. navake pi. aham bhante āyassamantam, pavāremi vadantu mam, āyasamanato, anukampam upādāya, passanto patikarisāmi. sum yok⁴ pyañ ce, le yok phyac ce.

sunantu me āyassamantānam, ajja ma pavāranāya pannarasi, yasayassāmantānam, pattakallam, mayam, aññamaññam pavāreyāma. aham āvuso, āyasāyanto pavāremi, [... same as ³⁻³] patikarissāmi, aham bhante āyassamanto, pavāremi, [... same as ³⁻³] patikarisāmi. du, ta, tañ. i kāh sum yok le yog pavāranākam.

sunātu me bhante samgho, ajja pavāraṇa panarassi, yadi samghassa pattakallam, samgho pavāreya, samgham āvuso pavāremi, [... same as ³⁻³] patikarisāmi. du, ta, tañ

saṃghaṃ bhante pavāremi, [... same as ³⁻³] patikarisāmi. du ta, tañ. i kā Upup ñat ka.

fol. khu r line 7 – khū: Kuṭivattusammuti-kammavācā

For the Kammavācā-texts proper see Frankfurter 141–148, 150 and Baynes 54. Our MS has some deviations from the texts of Frankfurter and Baynes, viz. no. 4–6 of those listed in ³580.

For information on Kammavācā MSS see ¹45; for the inserted Pātimokkha passage cf. ²278, 801, 802.

This MS contains a compilation of Kammavācās as well as prose and verse passages which are to be recited in the context of the Pātimokkha ritual. A similar composition of texts is found in Ññōñ-leḥ-pañ charā tō, Kammavā kaṃ choñ akhanḥ 20, Rankun 1971.

MSS: (Kammavācā:) cf. ¹45–¹48, ²293, ³577–³582, 740–743, 745, 758, 761–766, 768–773, 775–778, 791–800, 803, 805–809, 828; for Kammavācā MSS in other catalogues see ²160, ³577, and 740. (Pātimokkha:) cf. ¹4, ¹24, ¹43, ¹114, ²187, ²277, ²279–²281, ³643, ³649, 801, 802; for Bhikkhupātimokkha MSS in other catalogues see ³643 where BhP 733, CM 1755, CPLM I and FilRAS 40, 44, 45 must be added.

See CPD 1.1 and 1.2,16.

¹⁻¹ Mūla-s 128,33 up to 129,7; cf. Pāt (Dickson) 71f. For this and the following almost identical textual portion cf. also SH II 234 (4) and Ññōñ-leḥ-pañ charā tō, *Kammavā kaṃ choñ akhanḥ 20*, Rankun 1971, pp. 59–64.

² For this and the preceding verse cf. also Kkh 11,4–7 and Mp II 155,10ff.

³⁻³ Vin I 159,31–33; cf. SH II 199 and 234 (4).

⁴ Hardly legible.

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Cod.birm. 45. BSB, München

Palm leaf. Wooden covers painted red; on the inner surfaces of both covers 24 is embossed. The MS has a woven ribbon (1.7 × 470 cm) with a *patthanā* and a wrapper made out of green velvet cloth. Foll. 386: ka–a (there are 2 foll. with the foliation sign su); the MS contains 7 chapters: (1) foll. 21: ka–khō; (2) foll. 58: khō–che; (3) foll. 106: chai–tu; (4) foll. 66: tū–pam; (5) foll. 40: pāḥ–mi; (6) foll. 332: mī–lai; (7) foll. 95: lo–a; the first and last foll. are tied together with some supporting leaves. 51.5 × 5.5 cm. 40.5–41.5 × 5 cm. 10 lines. 2 punch holes. Gilded. Very good handwriting. Marginal titles: (1) Paṭṭhān akok; (2) Paṭṭhān ara kok; (3) Paṭṭhān akok, Paṭṭhān ara kok or Paṭṭhān on all foll. except fol. chō; (4) Paṭṭhān; (5) Paṭṭhān (once Paṭṭhān nissaya); (6) Paṭṭhān (once Paṭṭhān akok) on all foll. except fol. le; (7) Rāsī eu on all foll. except fol. se. On foll.

ka, kho, khō, che, chai, tu, tū, paṃ, pāḥ, mi, mī, lai, lo, a underneath the marginal title is written: *moṅḥ may Muiṅḥ/Muiṅ-may co bhvā/bhvāḥ Kambhocārathamahāvamsasīhasudhammarājā nhac ma tō Sīrikañcanacandāyatanāmahādevī koṅ/koṅḥ mhu/mhuḥ tō*; on foll. khu, gī, ghi, ghō, ṅo, cā, cō, che, chāḥ, jū, jaṃ, jhī, jhū, jhō, ṅiṅ, ṭa, ṭā, te, taṃ, thu, ḍī, ḍhe, ṇa, ṇai, tō, thu, thō, dī, dāḥ, dhai, na, nū, nāḥ, pu, phū, ba, lī, vi, vaṃ, su, so, hī, la: *moṅḥ may/mar Muiṅḥ-may/mar co bhvā/bhvāḥ cā*. On the rectos of the first foll. and the versos of the last last foll. of the respective chapters is written in pencil: fol. kho v: *paṭṭhama*, foll. khō r and che v: *dutiya tvai*, fol. chai r: *tatiya tvai*. Dated sakkarāj 1256 khu (1895 A.D.). Donors/former owners: Kambhocārathamahāvamsasīhasudhammarājā, the prince from Muiṅḥ-may in the Shan states, and his wife Sīrikañcanacandāyatanāmahādevī. Pāli and Burmese. Prose.

Text on the ribbon:

namo tassa -.

*maṅgalā mān 'oṅ, mhō kvaṅḥ mron sāḥ,
bhunḥ roṅ ṅṅā kye, tarā je hu,
padesarāj, thvaṅḥ sac lyham phrā
cam rā thāna, maṅṅ nāma vay,
sā cva pro kray, moṅḥ may ve mui,
Muiṅḥ-may mruī hu, nat tui cī mān,
kū ṅṅī bhan rve, mhī cam ma ra,
mrāḥ ṅṅivat kha lyhak,
Kambojaratthamahāvamsasīhasudhammarājā,
maṅṅ tō sā sāḥ, tejā vhai khyī,
ja ṅṅh ṅṅā ran, nat han ta rhi,
Sīrikañcanacandāyatanāmahādevī,
rvhe bhvai khyī lyhak, rhai mhī cam mrō,
ṅṅī ma tō laṅṅ, la bhō tā nhay,
raṅ myuiḥ kyvay saṅṅ, may ca kvaṅḥ mruī cāḥ,
mrāt ta pāḥ i, pyam rhāḥ pe lha,
rvhe bhvai sa lyhak, kaṅṅcanasīrisūjā,
nat ka ṅṅā nḥaṅ, vai yā bhūṃ pran,
re svaṅḥ kham rve, moṅḥ nham ma khyāḥ,
sa dā pvāḥ lyhak, tarāḥ tō mhan,
dhamma kham kui, cū sam mrāt nuiḥ,
pūjō kyuiḥ kroṅ, taṃ khuiḥ thaṅ po,
rā kyō sak lumḥ, cam taṅṅ ruḥ rve,
nok chumḥ bhava, ama ta khe mān,
praṅṅ nibbān kui.*

ekam yok ra pā lui sov.

Toṅ-bhī-lū charā tō: **Paṭṭhāṅḥ nissaya**

The text contains seven chapters which are called Paṭṭhān nissaya (1, 4, 6), Paṭṭhān akok (2), and Rāsī cu (7) in the colophons.

(1) Beg.: namo tassa -. Yamuik kyamḥ kui ho tō mū saññ ÿ, akhyāḥ maḥ nhuik, Paṭṭhānḥ kyam kui ho tō mū ÿ, thuiv Paṭṭānḥ kyamḥ ÿ laññ, vibhaṅgavāramahāvāra āḥ phraṅ nhac pāḥ aprāḥ rhi ÿ, thuiv nhac pā tuiv tvañ vibhaṅgavāra kui rheḥ ū cvā ho tō mū ÿ, thuiv vibhaṅgavāra nhuik laññ, paccayuddesa, paccayaniddesa āḥ phraṅ nhac pāḥ aprāḥ rhi ÿ, tui nhac pā tui tvañ, ...

End (fol. kho line 4:): pūrejātatti 72 khyak saññ pūrejāta paccaññḥ pruiñ nhañ tū ÿ. avigata kui par, pūrejāta kui taññḥ. saḥajātatti, chay khyak saññ saḥajāta paccaññ pruiñ nhañ tū ÿ. avigata kui par, saḥajāta kui taññ. natthi vigata saññḥ, anantara nhañ tū ÿ. Paṭṭhān nissaya, paccaññḥ pruiñ prīḥ ÿ. *nibbānapaccayo hotu.*

sakkarāj 1256 khu nhac, ta-phuiv-jvai¹ la praññ kyō 4 rak ne tvañ, Paṭṭhān nissaya kui re kū rve prīḥ bhāḥ ÿ.

(2) The text of this chapter is the same as that of ³525 (2), but our MS does not have the final portion quoted there and in the printed ed.

End (fol. che line 1): natthi vigata vibhaññ akok ārammaṇa atuiññ kok leh, hit pāḥ kui anantara atuiññ kok leh, avigata laññḥ atthi nhañ tū ÿ. ime te vīsati paccayā, ī nhac chay sum paccaññ tui kui sajjāyandhena, sarachay sa praṅ, vittāretabbaṃ, khyay ap ÿ.

sakkarāj 1256 khu ta-poñ la chan 4 rak ne ne sumḥ khyak tañ kyō akhyimḥ tvañ, Paṭṭhānḥ akok kui reh kūḥ rve prīḥ 'oñ mrañ sañ. nibbānapaccayo hotu. pu di, āḥ, nhañ praṅ cum pā lui kum ÿ.

(3) The text of this chapter is the same as that of ³525 (3), but in the final portion of our MS the passage *Thanḥ-ta-pañ* up to *phrat ap so* is missing.

End (fol. tu line 4): paccañ Paccaniyānuloma prīḥ prīḥ. Sampayuttavāra saṃsaṭṭha nhañ tū prīḥ.

sāsanā tō cañ pan tvañ pa pvañ lañ khraññ kui aluiv rhi saññ phrac rve, nok nok so sū mrat tuiv ÿ, sañ krāḥ choñ rvak ce khraññ akyuiñ nhā achumḥ aphrat kui si so Toñ-bhilūḥ charā tō Anantadhajamahārājaguru athaṃ tō mha ra ap so Chavāra anak sarup ara kok kuiv reh kūḥ rve prīḥ prī.

(4) The text of this chapter is the same as that of ³525 (5), but the final portion is different.

End (fol. pō v line 4): natthi vigata ī 2 paccaññḥ tuiv saññ, anantara nhañ alumḥ tū kum ÿ. avigata saññ atthi nhañ tū ÿ.

sāsanā tō i, caññ pan tvañ pa pvañ lañ khyañ kuiv aluiv rhi saññ phrac rve nok nok so amyuihv koñh sāh tuiv i, sañ krāh le kyāk choñ rvak mhat sāh ce khrañ akyuivh ñhā Toñ-bhīh-lū charā tō Anantadajamahārājaguru atham tō mha ra ap so Puññāvāravibha-ñgavāra anak adhibbāy ara kok kuiv reh kūh rve prīh prīh.

nibbānapaccayo hotu, i, pu ti āh nhañ prañ cum bā luiv i.

sakkarāj 1256 khu ta-puiv-tvai la chan nāh rak ne tvañ Patthān nissaya kuiv reh kūh rve prīh i. pu ti ā nhañ praññ cum bhā lui i. nibbānapaccayo hotu, i. sappe sattā sattavā myha apoñh kuiv amyha ve pāh i, amyha ra kya saññ phrac ce so.

(5) The text of this chapter is the same as that of ³525 (4).

End (fol. mā v line 8): natthi vīgata ī nhac paccañ saññ, anantara nhañ tū prī. avigata lañh atthi nhañ tū prīh. Paññāvāraghatanāsañkhyā anak adhibbāy ara kok kui.

jinassa, arimateyyaloka thvat tan mrat khyac rhañ i. ²-byākaranam, phurāh phrac lattan so byādip ca kāh tō kuiv, laddho, ra saññ, hutvā, phrac rve, dhūvam, ma khyvat, buddho, phurāh saññ, bhavāmi, phrac pā luiv i ⁻². nibbān pre mrat suiv rok pā luiv i. nibbān chu. sahajāta chay khyak, sahajāta pacaññh ka atuiñ. atthi, prīh i.

(6) The text of this chapter is the same as that of ³525 (6). The text proper ends with *kusalahit prī, prī*. on fol. lū v line 7 (325,6 of the printed ed.). Here follows the nissaya on a couple of verses starting with *imina puññakammena* and ending with *santāressam, kay tañ ra pā luiv i*. (328,16–329 of the printed ed.), but the passage *sāsanantaradhāne ca* (328,27) up to *labhāmi i* (329,15) is missing in our MS.

End (fol. le r line 4): *nibbānapaccayo hotu. ī cā reh ra, mrat puñña kroñ, bhava proñ khā, ma krā khana, nibbān rvhe praññ mrat suil, rok pā ra luiv, kyvan chu chuiv saññ, akay ma lvai amrok rok ra pā luiv sō. pu di ā nhañ praññ cum pā luiv i. sabbe sattā sabbe pānā sabbe bhutā va pariyāpannā. thoñh nā rā tvañ ca saññ van lak sāh chay nhac pāh āh rhe sā khroñ krī, khuic caññ sih kuiv, phyak chīh le krim, tuik laññ nhim mha, 'oñ nrim tanta, rai chu ra nhañ, nhut kra va te, samucche taññ, hū rve laññh koñh, cit caññ muik myak, upācak hu, rān mak ma kra vañ, chay nhac sañ lyhañ, aprañ panh krū, tō sī lū kuiv, tat ū nā tvañ, akraññ mhu sañ mha, pruiv nhañ caññ phrak, ma pre phrac sat phrī, upād sim phrañ, mhoñ roñ kañ lyhak, kui tvañ areh, ññim che praññ nhuiñ, gun nham lhuin saññ, chvay pruiñ nhuiñ rhā, ther mrat phyāh tuiv hū rve laññ koñ, mhum prañ dosa cit nāga kuiv, ññāna khyvan kvan, mrai ce mañ mū rve laññ koñ, āh rup mrañ ka khañ khañ mvat, luik la na tat saññ, tū pvat ma bhuiñh cit chañ ruin kuiv, thumm vuiñ ma krā, yaññ cim nhā lyhañ. paññā thim rve mhan ce mhañ. hū rve laññ koñ vap le saññ. ta kroñ laññ. lobha tanhā avijjā, oghāvam kam thoñ. dosa issābyāpādā, pūchādukkha poñ. moha avijjā, uccā, sañkārūm mhā kroñ. lobha rān mak, ta vañ tvak, kvak vak mhā tim choñ. dosa amyak, lvan rak cak su sak sat ra kroñ. akkharā -. arahattha maggathān, ma krvat thuk so puthujjān*

pugguī laññ ra i. abyākata saññ, bhāvetabba laññ ma hut, pahātabba laññ ma hut, tuiv kroṇ ī vāra nhuik maho ra sa taññh. thuiv kroṇ aṭṭhakathā. tattha yasmā abyākato dhammo, n' eva bhāgavatabbo, na pahātabbo tasmā ta padam eva nhuik uddharam. ap i. Paṭṭhān nissaya kuiv pu di ā, nhaṇ praññ cum pā luiv i. nīṭṭhitam prīh prī.

sakkarāj 1256 khu ta-puiv-chvai¹ la pre kyō chay rak ne tvañ, Paṭṭhān nissaya kuiv re kū rve prañ cum pā luiv i.

(7) The text of this chapter is the same as that of ³525 (1), but it does not have the final portion *sāsanā tō* up to *kun sa taññ* given there as well as in the printed ed. (105,15–105,23).

End (fol. 14h v line 8): *Rāsī cu prīh i.*

³-*sabe sattā sabbe pāṇā sabbe bhūtā sabbe manussā sabbe atthabhāvāpariyāpānā sabba ittiyo sabbe pūrisa sabbe ariya sabbe anariya sabbe devā sabbe manussā sabbe honti pāṭikā aveyā hontu abyāpajjā hontu anikā hontu sukhiattānam parihārantu dukkhā mujjantu yathā lattāsampattito mā vigacchantu kammaśakā.*⁻³

sakkarāj 1256 khu ta-poñ la chanh 15 rak ne tvañ Rāsī cu kui reh kūh rve prī 'oñ mrañ saññ. nibbānapaccayo hotu, i. moñh may Muñh-may cō bhvā Kambhocārathamahāvamsa-sīhasudhammarājā nhac ma tō Sirikañcanacandāyatanamahādevī koñh mhu tō.

The first chapter called *Paccaññh pruiñ* is not mentioned in *Piṭ-sm* but in *Ganthav 54* where it is the second of a collection of three texts on *Paṭṭhāna*, viz. *Paṭṭhāñh suṃh khyak cu*, *Paṭṭhāñh paccaññh pruiñ*, and *Paṭṭhāñh rāsī cu*, composed by *Sai-añh charā tō Rhañ Sūriyavamsa*. The chapters (2)–(7) contain the same *nissaya* as ³525, ³526 and ³536 and as published in the edd. (see ³525), where *Thanh-ta-paṇ charā tō Rhañ Nandamedhā* is the author. In the final textual passages of chapters (3) and (4) those lines concerning *Rhañ Nandamedhā* are missing in our MS and only the name of his teacher *Toñ-bhī-lū charā tō Anantadhajamahārājaguru* is mentioned.

For other *nissayas* with the title *Paṭṭhāñh rāsī cu* see ¹10, and with the title *Paṭṭhāñh akok rāsī cu* see ¹76.

Edd.: see ³525.

MSS: ³525, ³526, ³536; for MSS in other catalogues see ³525 where BODL 55 and WMS B 4 must be added.

See *Piṭ-sm 571*, *MÑM 131*.

¹ *ta-pui-tvai.*

²⁻² Cf. the pādas b and c on p. 328 line 8 of the printed ed.

³⁻³ For this passage cf. ³656, ³723 (2), 860 (2) and (9), 870 (2).

780

Cod.birm. 46. BSB, München

Palm leaf. Wooden covers painted red; on the inner surfaces of both covers 65 is embossed. The woven ribbon and its *patthanā* are identical with those of 779 and 781; the MS is wrapped up in a green velvet cloth as well. Wooden paper-cutter. Foll. 292: ka-mu (foliation sign *dī* is omitted; on fol. di 1 and on fol. du 2 is written beside the foliation signs); the first and last foll. are tied together with many supporting leaves. 46.2 × 5.7 cm. 38–38.5 × 5–5.3 cm. 10 lines. 2 punch holes. Gilded. Very good handwriting. Marginal title: Pārājikaṇ, Pārājikaṃ, Pārājikaṇ/Pārājikaṃ aṭṭhakathā or Pārājikaṇ aṭṭhakathā pāṭh. On the first supporting leaf tied together with fol. ka is written in pencil in the left margin 65, in red ink (already rather faded) in the left margin *poṅḥ lai*, in the middle the title and information on the number of leaves: *Pārājikaṇ aṭṭhakathā pāṭh, ka ca mu achumḥ, 24 aṅgā 5 khyap* [= 293 foll.], *kham, 3 aṅgā* [= 36 supporting leaves] *poṅḥ 27 aṅgā 5 khyap* [= 329 foll. and supporting leaves], and also in red ink in the right margin *pi*. On the first and last foll. underneath the marginal titles the names of the donors are written: *moṅḥ may Muinḥ-may cō pvāḥ Kambhocāraṭṭhasihasudhammarājā nhac ma tō Kañcanacandāyatanāmahādevī koṅḥ mhu tō*. Title on the paper-cutter: Pārājikaṇ aṭṭhakathā pāṭh, and on the reverse the donors are mentioned: *moṅḥ may Muinḥ-may mruī cō bhvāḥ kriḥ moṅ tō nhac ma tō ku chui tō*. Corrections in the margins of fol. ghī, nū, cū, ṭhai, bha, and some minor corrections in pencil in the text. No date. Donors: Kambhocāraṭṭhasihasudhammarājā, the prince from Muinḥ-May in the Shan states, and his wife (Sri)Kañcanacandāyatanāmahādevī. Pāli and Burmese. Prose.

Buddhaghosa: Samantapāsādikā, Pārājika-vaṇṇanā

The text called Pārājikaṃ/Pārājikaṇ aṭṭhakathā pāṭh in the MS can be found in “Samantapāsādikā” (PTS) I–II or “Pārājikakaṇḍa-aṭṭhakathā” (ChS) I–II.

End (fol. mu line 5): Samantapāsādikāya vinayasamvaṇṇanāya, pariṇātasikkhāpadavaṇṇanā niṭṭhitā. niṭṭhito ca tatiyo vaggo.

idaṃ me puññaṃ āsavakkhayappattaṃ pahamaṃ hotu.

*yogavaṇṇaṃ na vijānāti, na so rakkhati gogaṇaṃ,
evaṃ sīlaṃ ajānanto, kiṃ so rakkheyyasaṃvaram.*

nibbānapaccayo hotu.

MSS (Pārājika-vaṇṇanā only): ³512, ³513, ³667, 826, 886; for Samantapāsādikā MSS in other catalogues see ²294 and ³435 where BhP 659; BODL 33, 42; LCP Add. 153; WMS B-P 22.2.1, 29.1 must be added.

See CPD 1.2,1.

781

Cod.birm. 47. BSB, München

Palm leaf. Wooden covers painted red; on the inner surfaces of both covers 56 is embossed. The woven ribbon and its *pathanā* are identical with those of 779 and 780; the MS is wrapped in a green velvet cloth as well. Wooden paper-cutter not belonging to this MS (title: Dhammasaṅgaṇī vibhaṇṇā pāli tō nissya; on the reverse: *moṇṇ may Muñṇ-may mruṇ cō krīṇ moṇ tō nhac ma tō kusuiṇ tō. sādhu*). Foll. 423: ka-gyā (there are two foll. with the foliation sign mam, two foll. with the foliation sign khya but no fol. khyā); foll. naiṇ-gyā have an additional foliation: ṭe-lā which is cancelled; foll. ḍaiṇ-naiṇ have an additional foliation in pencil: ka-ga; foll. pā-ra have an additional foliation in pencil: ka-cha; foll. vo-sō have an additional foliation in pencil: 1–14; foll. saṇ-ḷa have an additional foliation in pencil: 1, 1 with the ā-grapheme, 1 with the i-grapheme, ... up to 2 with the i-grapheme); foll. lā-gyā have an additional foliation in pencil and mostly written over the cancelled foliation: ka-ṇa; the first and last foll. are tied together with some supporting leaves. 51.5 × 5.5 cm. 40 × 5 cm. 10 lines; jhō r 9 lines. 2 punch holes. Good handwriting. Marginal title: Ṭikā kyō nissya on all foll. except foll. lū and kyō; on the first and last foll. and also on part of the other foll. *moṇṇ may Muñṇ-may cō bhvāḷ/pvāḷ cā* is written. No date. Donors/former owners: Kambhōcāraṭṭhasihasudhammarājā, the prince from Muñṇ-may in the Shan states, and his wife (Sīri)Kaṇṇacandāratanaṇmahādevī. Pāli and Burmese. Prose.

Chaṇ-tai charā tō Rhaṇ Janindābhisiri: **Abhidhammatthavibhāvinī nissaya** (Ṭikā kyō nissaya) and **Maṇisāramaṇjūsā-ṭikā nissaya** (Maṇimaṇjū nissaya)

The text is called Ṭikā kyō nissaya in the margins throughout the whole MS but it contains not only the nissaya on Ṭikā kyō corresponding to the Pāli text in “Abhidhammatthasaṅgaha/Abhidhammatthavibhāvinī-ṭikā” (PTS 53–212) or in “Ṭikā kyō pāṭṭh” (ChS 69–279) but also on the first part of the Maṇisāramaṇjūsā-ṭikā, a commentary on the Abhidhammatthavibhāvinī, corresponding to the Pāli text in ChS (paṭṭhamo bhāgo).

Beg.: namo tassa ~.

karissaṇṇ brahmabhāsāya¹, vanditvā ratanattayaṇṇ,
Abhidhammatthasaṅgaha,-saṇṇvaṇṇanāya nissayaṇṇ.

linattaṇāpanattho² 'yaṇṇ, gandho ti dhārito samā,
nissayo tv' assa saṅkhepo, tena saṅkhatayaṇṇ yathābalaṇṇ.

mahānissāya taṭṭikayaṇṇ, nāṭisaṅkhepavittāraṇṇ,
mandabuddhīnam attāya, suṇāta nissayaṇṇ sādhuṇṇ.

aham, nā saññ, ratanattayam, ratanā tu sumh pāh tui i apoñh kui, vanditvā, rhi khuih prih rve, Abhidhammasaṅgaha-samvannanāya, Abhidhammattha saṅgruih kyamh i aphvañ phrac so Abhidhammatthavibhāvanī amaññ rhi so tīkā kyamh i, nissayam, amhī kuiv, Mramma-bhāsāya, Mrammabhāsā phrañ, karissam, pru pe am. ayam gandho, ī Abhidhammatthavibhāvani amaññ rhi so tīkā kyamh sann, linattañāpanattho², Abhidhammattha saṅgruih kyamh nhuik kvay so pud tui i anak kui si ce khrañh akyuih rhi i, iti tasmā, thui kroñ, ayam gandho, ī Abhidhammatthavibhāvanī amaññ rhi so tīkā kyamh kuiv, sotūhi Abhidhammattha saṅgruih kyamh nhuik, kvay so pud tui i padatthavinicchayattha kui si ce khrañh ñhā alui rhi kun so jā sañ sāh tui sann, samā, koñh cvā ale alā pru rve, dhārito, choñ ap i, assa imassa gandhassa, ī Abhidhammatthavibhāvanī tīkā kyamh i, nissayo tu, rreh charā tui cī rañ ap so nissaya sann kāh, sañkhepo, kyaññ i, tena, thui sui kyaññh so kroñ, tattikam, thui tīkā kyamh i aphrac so Manisāramañjūsā kyamh kuiv, nissāya, mhī rve, mandabuddhinam, nhu so paññā rhi kun so jā sañ sāh tui i, attāya, akyuih ñhā, yathā-balam, acvamh āh lyō cvā, mayā, ñhā sann, sañkhatam, pru cī rañ ap so, nātisañkhepavittāram, ma kyaññh lvanh ma kyay lvanh so, imam nissayam, ī nissaya kui, sādavo, sū tō koñh phrac kun so, tumhe, sañ tui sann, sunāta, nā lañ kun i.

aham, nā saññ, visuddhakarunāñānam, vāsanañ nahañ ta kva phrac so alumh cum so kilesā tui v mha, athūh sa phrañ can kray so mrat cvā bhurāh sattan tō nhuik taññ so, mahākarunāsappaññu ta ññān rhi tō mū tha so, vā, vāsanañ nahañ ta kva phrac so alum cum so ññeyya ta rāh tui kui, ...

End (fol. gya v line 5): rreh kāh tadārum noñ cuti jo noñ cuti kui raññ rve sann, nok kāh tadārum noñ bhavañ jo noñ bhavañ bhavañ cuti kui raññ saññ. khap simh so sattavā tui āh ekanta āh phrañ chadvārikacitta cittapavatti saññ chui ap khai prih so apuiñh akhrāh rhi so kālapat lum ma phrat saññ phrac rve phrac sa lo cud rhi ra kāh abocchinnā pavattiti asati ca sann kui min so. akhyui so sattavā tui āh ram khā ī sui nirodha samāpat kui van cā khrañ taññh hū so akroñh rhi so prat rve laññ phrac i, hū lui. cuticittāvasānam bhavañ vesānam tui nhuik Manimañjū sui ma luik phai chui saññ. iti, suiv, Janindābhisiri-paramadhajamahādhammarājāguru ti laddhalañcena mahātherena racito Abhidhammatthavibhāvaniyā nāma Abhidhammasaṅgahavannanāya catutthaparicchedavannanāya nissayo nitthito. nitthitam, prī prih.

akkharā -. nibbānapaccayo hotu.

The author of this nissaya, who got the title Janindābhisiriparamadhajamahādhammarājādhirājaguru, completed this nissaya in the year 1204 B.E. (1842 A.D.) according to MNM 342 and GL 51. In LCP 111 it is said that the author of the text, there called Re ca krui charā-tō (Janinda), lived 1748–1822 A.D. Thus Rhañ Janindābhisiri has obviously been mistaken for Rhañ Janindābhi mentioned in Ganthav 47.

For this MS see BUCH 213 and plate 67.

For another nissaya on *Ṭikā kyō* see ¹91, and on *Maṇimañjū* see ²351.

Edd.: BB 203 s.v. *Sumaṅgala-sāmi*: *Ṭikā kyaw*; Whitbread 126 s.v. *Ṭikākyō nissya*.

MSS: GL 51, LCP 111; cf. BhP 370, 371; LCP 88; Palace 39 (39, 40); PMT I 228 (Add. 26660).

¹ Mramma°; cf. below, the nissaya to this stanza.

² līnattha°?

782

Cod.birm. 67. BSB, München

Palm leaf. Wooden covers. A woven ribbon (2.5 × 475 cm) with a *patthanā* is tied around the MS, and it is wrapped in a coloured mat. Foll. 182: ka-ta (there are 2 foll. with the foliation sign *nō*); the MS contains 5 chapters: (1) foll. 30: ka-gū; (2) foll. 27: ge-no; (3) foll. 46: *nō-jhe*; (4) foll. 37: *jhai-ṭho*; (5) foll. 41: *ṭhō-ta*; the first and last foll. of each chapter are tied together with some supporting leaves. 49.7 × 6 cm. 39–41 × 5.5 cm. 10 lines. 2 punch holes. Gilded and partially painted red. Good handwriting. Marginal title on fol. *khū*: *Mālālaṅkāra*, on fol. *ge*: *Mālālaṅsoya*¹. On the first outer supporting leaves tied together with the first foll. of the resp. chapters is written: fol. *ka*: *pathama tvai*, fol. *ge*: *dutiya tvai* (twice; viz. once in a good and a second time in rather clumsy handwriting), fol. *nō*: *tatiya tvai*, fol. *jhai*: *catuttha tvai*, fol. *ṭhō*: *paññacama tvai*. *Bhō Luiṅ cā/ca* is written in the right margin of foll. *gū* and *jhe*, and in the left margin of foll. *no* and *ta* (upside down); in the right margin of fol. *ṭhai ye khap(?)* is written. Corrections/insertions on foll. *kai*, *kāh*, *khā*, *khū*, *gū*, *nō*, *nāh*, *ca*, *jhā*, *ññam*, *tō*, *thā*, *thī*, *thū*, *ḍai*, *ḍhi*, *nu*, *nū*, *nai*, *no*, *ṇam*, *nāh*. Dated *sakkarāj* 1209 *khu* (1847 A.D.). Donor: *Moṅ Kā* and wife. Former owner: *Bhō Luiṅ*. Burmese. Prose.

Text on the ribbon:

jeyyatu,

kyak sa re proṅ rvhan ne suī thvan sañ toṅ kyvan la kyā maṅgalā hu mrat rā taṅ thā sun lu phyāḥ tui pvaṅ ṅāḥ mham cvā sāsanā nhuik saddā kraṅ ṅñui mag ṅhaṅ phuīl kui ma ṅui ra kroṅ chu yū toṅ rve phroṅ kroṅ saddhā cetanā ṅhaṅ saddā rvhan phyui ī cā kyui kui mrat nui kō rō pūjō su sū akyui mū kāḥ nat lū khyam sā ca prī khā mha non lā mi te sumḥ lu chve tvaṅ rhe ū taṅ sañ. alyañ kyvat ra pā ce so, ma kyvat khaṅ laṅ le khaṅ pāy rvā rhac byā arap sum pāḥ kap mha nā rap rān sū ma prū ve cvā ma ka pvā sañ, nat rvā amham rok ce so, lu rap bhum mhā phrac tum pā laṅ khyam sā caṅ puṅ pvāḥ ce so, ī suī koṅ cvā khyap kyui cā kui pru pā ra kyui lak mui thū tvaṅ acum taṅ rve mi khaṅ pha khaṅ chve raṅ myui khyā thak mhā bha vag 'ok mhā vī ji ṅham si thaṅ cvā ve mā ḍi ka ca sañ ca paṅ Yama maṅ laṅ ma krvaṅ ra ce amyha ve rve, Vasundre sak se laṅ pru tui koṅ mhu kui sādhu nat lū kho ce sov,

Dutiya Mai-thih charā tō Rhañ Kavi: **Mālālañkāvattu**

(1) End (fol. gī v line 10): ī tussitā nat praññ mha chañ tak tō mū rve may tō Sirimahā-māyā vam nhuik kin puik sandhe ne saññ ka ca rve bhurāh phrac saññ tuiñ 'oñ so Mālāñ-kāra kyam i pathama tvai kā ī tvañ re kū rve pñh i.

ho tō mū kroñ kāh Sāvatti praññ nhuik amyuihv ta yok saññ sādhu nhac yok sa mī khu nhac yok rhi sa tat, thuihv sāh sa mī tuiv saññ, arvay tuiv saññ, arvay suiv rok kun lyhañ 'im thoñ kra rve mi mī tuiv i, sabho alyok khyam sā suiv rok kun i, akhā ta pāh thuihv sū tuiv i, apha se khai rve i, ami laññ se sō laññ uccāh kuiv sā sa mī tuiv āh ma ve khyan so kroñ sāh sa mī tuiv saññ ami nā tuiv lvan khai pñh lyhañ ami āh thuihv uccāh phrañ bhay akyuivh rhi tō maññ naññh nā tuiv saññ mi khañh ta yok kui ma lup kyveh nhuñ cvam kun maññ lo hu chui i, ami saññ sā tuiv i, ca kāh kuiv krā rve chit chit pañ ne sō laññ aphan ta lai lai chuihv kun lyhañ sā tuiv saññ nā kuiv lup kyveh la kun am saññ kuiv kā nā tuiv uccāh asī akhyāh sā thāh rve, abhay akyuivh rhi tō maññ naññh uccāh alum cum kuiv pañ khvai ve rve pe le i, ta rak nhac rak lvam lyhañ, sāh krīh 'im suiv svāh le sō sāh krīh ma yāh saññ 'o nā tuiv arhañ pa saññ soh krī pe hu nhac cu pru rve uccāh kuiv khvai rve me le bhi sa kai suiv nā 'im suiv lā saññ takā, hū rve chuihv i, krvañ so sāh ñay tuiv ma yāh myāh laññ ī naññh atū laññ koñ sā chuihv le kun i, sa mī krīh ka ca rve sa mī ñay tuiv suiv svāh pā sō laññ thuihv atū laññ koñ, sā chuihv rve kra le kun i, thuihv dāyakā ma krīh saññ ma koñ so māñ suiv rok rve ī sah sa mī kuiv i atam nhuik nā ne pā rve bhay akyuivh rhi am naññ hu rahan mimma phrac rve asak mve to maññ kram rve rahan mimma tuiv i, kyoñ suiv svāh le rve rahan aphañ kuiv sā ton pan le rve, rahan pru rve paññcañ aphañ kuiv ra lyhañ bahuputtakā maññ so mathar ma hu than rhāh i, thuihv mathar ma saññ, asak arvay krīh rañ mha nā rahan pru ra khre saññ hu ma me ma lyo nā pru am hu rahan mimma tuiv āh vat krīh vat ñay kuiv pru lyak ta ññāññ pat lum rahan tarāh kui pru am hu prassad 'ok nhuik tuiñ ta khroñ kuiv lak kuiñ ra rve tuiv tuiñ kuiv lhaññ lyak rahan tarāh kuiv pru i, cañ kram svāh tum sō laññ muik rā arap nhuik ññoñ coñ nhuik laññ koñ, sac pañ nhuik laññ koñ, ukkhoñ thi lyak svāh i, sac pañ kuiv lak kuiñ rve thuihv sac pañ kuiv lhaññ lyak rahan tarāh kuiv pru i, bhurāh rhañ ho tō mū so tarāh kuiv sā nha lum pru am hu tarāh tō kuiv chañ khyañh rve tarāh tō kuiv acaññh 'ok me rve sā rahan tarāh kuiv pru i, rhañ co bhurāh laññ gandhakuti nhuik ne tō mū lyak pañ aroñ tō kuiv nhan ce tō mū rve, thuihv mathar ma rhe nhuik ne tō mū rve min tō mū sa kai suiv bahuputtikā nā ho tō mū so tarāh tō kuiv ma chañ ma khyañ ma mrañh sa sū i, anhac tarāh pat lum asak rhañ saññ thak nā ho tō mū so tarāh tō kuiv chañ khrañ mrañ sa sū saññ, ta khana myha sā asak rhañ khrañ saññ mrat sañ hu min tō mū rve anusandhe cap tō mū rve tarāh ho tō mū khrañ ñhā.

*yo ca vassa satam jīve apassam dhammam uttamam
ekāham jīvitam seyo passato dhammam uttamam*

hū so ī gāthā kuiv min tō mū i. bahuputtike, bahuputtika yo ca akrañ sū saññ mū laññ dhammam kui pā so lokuttarā tarāh kuiv, apassam, ma mrañ saññ rve vassa satam, anhac

tarāh pat luṃ jīve asak rhañ saññ thak, uttamam, mrat so dhammam tarāh kui, passato, mrañ so sū i, ekāham, ta rak myha, jīvitam asak rhañ khrañ saññ se yo, mrat i, adhibbāy kā, bahuputtika mag phuil nibbān tañ hū so kui pāh aprāh rhi so lokuttarā kui ma mrañ ma si hū so sū i, anhaç tarāh pat luṃ asak rhañ sañ thak thui mrat so lokuttarā tarāh kuiv krā mrañ si sa sū i, ta rak myha laññ koñ, asak rhañ khrañ sañ mrat sañ hū taññ, i gāthā i, achuṃ nhuik bahuputtikā mathar ma saññ patisambhītā² le pāh nhañ ta kva rahantā aphrac nhuik taññ le i.

sakkarāj 1209 khu vā-khoñ la praññ kyō 3 rak ne tvañ, Mālānkāra cāh kui prī i.

(2) End (fol. nai r line 10): Āditthapariyāya sut kui ho tō mū i desanā tō i achuṃ nhuik ta thoñ so rasse hoñ phrac kun so rahan tui saññ rahantā aphrac sui rok le kun i. Mālālañkāya dutiya tvai.

akkharā ~.

Mālālañkāya ra kuiv re kū rve prī 'oñ mrañ saññ nat lū sādhu khō ce so.

[For the following Pāli verses cf. ¹8, ¹30, ³451, ³452, ³594, ³656, ³697–³699, 759, 812 (2), 821:]

*sāsanujjotike rappe pūre Aparā-nāmake,
Jambūdīpassa ketumhi, ādipandiraṭṭhānanake.*

*saddhammatthitikāmena dhaññādhivāsa-Bā-ka-re
parappavādaharinā, vihāre sādhu pūjito.*

*Tipetaka-alāñkārasirivajamahādhamma-
rājaggarū ti nāmena, vasanten' eva therena va therena.*

*samā ākhañkamānena, sāsanassa suciraṭṭham,
pubbapotthakapāthehi, samsandivābhisāñkhaka.*

*Vibhaṅgaganvassa pāli ³-samsāne hidasāvike
dvesahassasatam tikke⁻³, ravivāramhī nitthitā.*

*sakkarāj- ⁴-eka paññāsāvike ekasahassake,
sate⁻⁴ makārahasassa, catutte juṅhapakkhake.*

*katapuññen' anenāham, mettacittena pūretvā
sabbākusalavigato, pāramīcariyācāge.*

*paññādhikam sukam patto, sabbapuññesa sarato,
tāremī oghadussannam, veneyyam thalanibbhayam.*

nitthitam. akkharā ~.

*sakkarāj 1209 khu vā-goṇ la prañ kyō 10 ta rak ne tvaṇ Mālālaṅkāra cāh kuiv re kū rve
prīh i. ī cā re ya so amyuihv mi khaṇ pha khaṇ charā samā buiv phvāh ca rve amhu ve pā
i. nat lū sādhu sādhu kho ce sov.*

(3) End (fol. jhū v line 10): ī sui mrat cvā bhurāh saññ, khrog vā alvam khu nhac vā mrok
so akhā, tam khuih byādīp hā kui pra prīh saññ i achummh nhuik Tāvātinsā nat prañ vay
vā kap tō mū rve vā tvaṇ sum la pat lum, abhidhammā khu nhac kyam kui hō tō mū i.
Mālālaṅkāya amanñ rhi so kyam i tatiya puññ kāh ī tvaṇ re prī i.

*mrat leh ga mum kyag rum ca so pan tuiv phrañ tam chā chañ ap sa kai suiv, sum pum so
pitakat ratanā tuiv phrañ tam chā chañ ap so Mālālaṅkāra kyam i tatiya tvai kā ī tvaṇ rve
prīh praññ cum i.*

*sakkarāj 125⁵ 08 chay ka 5⁹ khu tō sa lañ la prañ kyō 2 rak Mālālaṅkāya cā kui sokyā ne
tvaṇ re kūh rve prī praññ cum i kui kā koṇ mhu nibbān chu sādhu nat lū khō ce sō. pu di
ā nhañ praññ cum pā luiv i. tatira tvai.*

(4) End (fol. tho line 5): rve phrac so Mālālaṅkāya kyamh i catuttha puññ kāh ī tvaṇ prīh
ī.

*sakkarāj 129⁶ khu tō-sa-lañ la praññ kyō 304(?) rak buddhahūh ne tvaṇ Mālālaṅkāra cā
kui reh kūh rve prīh sañ catuttha tvai. Moṇ Kā sa mīh moṇ nham koṇ mhu nibbān chu
sādhu nat lū kho ce sō. pu di ā nhañ praññ cum pā luiv i.*

(5) End (fol. nāh v line 3): labhantam, labhantu, ra ce kun sa tann.

*nibbānapaccayo, hotu. idam puññam āsavakkhayam, vatam hotu. idam puññam, ī cā kuiv
pru cu ya so koṇ mhu saññ, āsavakkhayam, āsavo tarāh leh pāh kun tuññ 'oñ, sukhavaham,
lū nat nibbān sum tan so khyam sā kuiv choṇ nhuiñ saññ, hotu, phrac pā ce sa taññh.
nibbānanagaya, nibbān praññ mrat kuiv, pāpunissāma, yok ra pā luiv kun i. ī koṇ mhu
abhuihv kuiv laññ, gun kyeh athūh tan pe so mi khaṇ pha khaṇ phuivh phvah khañ tuiv āh
lañ amyha ve pā i, amyha ra kha saññ phrac pā ce sov.*

*sakkarāj 129⁷ khu sa-taṇ-kyvat la chanh 10 rak cane-ne tvaṇ Mālālaṅkāra pañcama tvai
reh kuh rve prī saññ, Moṇ Kā sa mīh moṇ nham koṇ mhu nibbān chu sādhu nat lū khō ce
sō. pu di ā nhañ praññ cum pā luiv i. hetupaccayo, ārāmapaccayo, adhipatipaccayo,
anandarapaccayo, samanandarapaccayo, saḥajātapaccayo, aññamaññapaccayo, nissaya-
paccayo, upanissapaccayo, pūrejātapaccayo, pacchājātapaccayo, āseva*

[The text stops here at the end of the tenth line.]

Like the other MSS with a very similar colophon to that of the second chapter (see the catalogue numbers mentioned there) this MS has been copied from a text written down by a resident of the Bāḥ-ka-rā monastery in Amarapura during the time of Paṭhama Bāḥ-ka-rā charā tō Rhañ Dhammābhīnanda (1738–1800 A.D.).

For details and edd. see ¹109 and ³600.

MSS: ¹109, ²252, ²399, ³600; and also BhP 837; Hundius 9; WMS B 6.

See Piṭ-sm 1047; Ganthav 40.

¹ Mistake in writing for *Mālāṅkāya*?

² *paṭisambhīdā*.

³⁻³ ... *tidasādhike* ...; for these unclear numerical data, which can also be found in ¹8, ³451, ³452, ³655, ³656, see the same date in ¹8 p. 12 (6th–7th stanza) and the corresponding nissaya on p. 13, line 24–27, where the Burmese explanation gives 2333 A.B. (1789 A.D.)

⁴⁻⁴ ... *paññāsādhike* ...; 1151 B.E. (1789 A.D.).

⁵⁻⁵ These figures and characters are cancelled except 8. As the date given at the end of the preceding chapters is 1209 B.E. the scribe most probably cancelled 0 by mistake instead of 8.

⁶ Considering the dates given in the preceding chapters we should most probably read 1209.

⁷ See above, note 6.

783–784

Cod.birm. 68. BSB, München

Collection of 2 texts. Palm leaf. Wooden covers, on the outer surfaces painted red; on the inner surfaces of both covers *ja* is scratched in; the covers belong to 783 due to their size. A woven ribbon (3 × 305 cm) with a *patthanā* is tied around the MS, and it is wrapped in a mat made out of bamboo sticks and cotton cloth. Foll. 98: 783 foll. 46: ka-ghō (and some supporting leaves tied together with the first and last foll.): Saddā rhac coñ pāṭh; 784 foll. 52: ka nī: Tarāḥ cā coñ. 783 47.6 × 5.9 cm; 39 × 5.5 cm. 784 48.5 × 5.5 cm; 38.5 × 4.5 cm. 783 10 lines; 784 7 or 8 lines. 2 punch holes. Gilded and partially painted red. 783 Very clear and 784 rather cursive handwriting. Marginal titles: 783 foll. ka-kī: Sandhī pāṭh, fol. kāḥ: Naṃ pāṭh. On the recto of 784 fol. ka the title is written: Tarāḥ cā coñ, and in the left margin of last fol. ghō in pencil: Saddā apat nissayya(!). In the left margin of several foll. in 783 the following subtitles are written: fol. ku v: Re kaṃ akyuiv, fol. kū v: Re 'in akyuiv, fol. kai r: Paccañ le pā akyuiv, fol. kaṃ r: Chvam akyuiv, fol. kha v: Paṃsakū saṅkan akyuiv, khī r: Kyoñ akyuiv, fol. khe v: Ma sā tarāḥ akyuiv, fol. khai v: Khandhā nā pā tarā; fol. khō v: Paṭiccasamuppada tarā, fol. gā v: Kusuil nhac pā akyuiv, fol. gī r: Abhidhammā akyuiv, fol. gu v: Abhidhammā tarā, fol. gai v: Saddā tarā, fol. gaṃ r: Abhidhammā tarā, fol. gha v: Bhurāḥ chañ dhu akyuiv, fol. ghā v, ghi v: Abhidhammā tarā, fol. ghu r: Cit puñ tarāḥ, fol. ghai v: Chvam akyuiv, fol. ghō v: Abhidhammā, fol. ghāḥ r: Sīla akyuiv, fol. ṇa r: Sakkaccadāna tarāḥ, fol. ṇā v: Rahan piṭakat akyuiv, fol. ṇi v: Chvam akyuiv. Corrections/insertions

on 783 foll. khū, gha and 784 fol. khai; several notes in pencil especially at the beginning of 783. Dated sakkarāj 783 1221 khu (1859 A.D.); 784 no date. Donor: Rhañ ...(?)linda. 783 Pāli; 784 Burmese with Pāli quotations. Prose.

Text on the ribbon:

*toṅ kyvan sa pye, kvan rvhan ve nhuik,
parame mrat, sum lu nat lyhañ,
mit lat desanā, kyam rve cā kui,
sekhyā sit saññ, ma lip laññ ra,
phyac pe cva lu, myāh lha cum ct,
ñra khyan cin vā, mhī kā khray san,
rvhe kyui pan phyañ, sinh myan thup puih,
pru ra kyuih kyoñ, mrat myui sandhe,
ti lit ne rve, leh thve saccā,
lvay kā si ññā, leh pāh Buddha,
tvañ tha ta cu, mrat saññ chu kui,
rvay mhu pam ññoñ, lañkā toñ saññ.*

ma proñ na mmya bha tū kyvam tui rok ra sov.

783

Cod.birm. 68. BSB, München

Description see above, 783–784.

Kaccāyana/Samghānandī: **Kaccāyanapakarana**

The text is called Saddā rhac con pāth in the MS which contains Kaccāyana's complete Pāli grammar corresponding to the edition of Senart 8–338 or "Kacaññh Saddā krīh pāth" (ChS) 39–315.

End (fol. ghō line 3): iti Kibbidhānakappe Unhādikappo chattho kando.

nibbānapaccayo hotu.

*i cā prīh lac sakkarāj kāh 1221 khu vā-chui la praññ kyō 6 rak ne ne 3 khyak tīh kyō
akhyim tvañ Saddā rhac con pāth kui reh kūh rve prīh saññ. reh ra so akyuih kāh, pu, di,
ā nhañ praññ cum pā lui i. tam, me, sa, di, ko, mam, su, re, so, a, pa, nā, pa, su, su, pi, a,
dham, si, ti, phu, vi, si, ve, ka, go, ka, go, namām 'aham. nat lū sādhu khō ce sov. sādhu.
sādhu*

[Here two more lines are added written in pencil with the name of the donor and the date of donation:]

sakkarāj 1239[9] khu ta-poñ la chan 8 rak ne ta rak Rhañ ...(?)linda¹ koñ mu nibbān chu nat lū sādhu sādhu khō ce so.

MSS: ¹126–¹129, ²243, ²248, ²270, ²431, ³479, ³484, ³587, ³630, ³650, ³660, ³663, ³677, ³685, ³692, ³723, ³871, ³872; for MSS in other catalogues see ³479, where BhP 1145, 1147; BODL 23, 47; CPLM 5; FilRAS 41, 47, 53; LCP Add. 125, 126; Palace 14 (119, 120), 25 (41), 58 (84); WMS B-P 30.4, 67.1 must be added.

See CPD 5.1.1 and the references in ³479.

¹ Unfortunately the first syllable of the donor's name is illegible.

784

Cod.birm. 68. BSB, München

Description see above, 783–784.

Tarāh cā coñ

Beg. (fol. ka): namo tassa –. taṃ panatthānaṃ, vipāgo ca, maggaṃ sabbatha, gāmināṃ, nānadhātuyo, lokā ca, adhimutta ca, pāṇinaṃ, pajānāti, indriyādināṃ, paropariyataṃ, munijhānādi, saṃkilesātīnāṃ, vijjatthayaṃ, tathā tida, adhidhaṃ. hū vṛe kyam kan lā sañ nhañ aññī, bhurāḥ sa khañ sañ kāḥ, chay pā so ñāṇ tō prañ cuṃ tō mū sañ, chay pā so ñāṇ tō hū sañ kā, akroñ hut sañ, ma hut sañ kuiv, si tō mū nuiñ so, tthānātthāna ñāṇ tō, kaṃ athū, vipak athū kuiv, si tō mū nuiñ so, vipāka ñāṇ tō, khap sin so bhava suiv, phrac ce tap so akroñ phrac so kaṃ apuiñ akhyāḥ kuiv si tō mū nuiñ so, ...

End (fol. nī v 3:) parittābhā, apamānābhā, abhassara bhuṃ tuiv nhuik, rhac kambhā tuiñ 'oñ ne prī mha, tatiyya jhān phrañ, parittāsubhā, apamāṇasubhā, supakiṇṇa bhuṃ tuiv nhuik, 64 kambhā tui kuiv lvaṃ ce vṛe, catuttha jhān phrañ, ve ha phuiv ca so catuttha jhān bhuṃ nhuik, kambhā ñā rā kuiv lvaṃ 'oñ caṃ prī tuṃ mha, catuttha jhān bhuṃ nhuik vipassanā kuiv pvāḥ ce vṛe, anāgāmi phuiv suiv rok vṛe, avihā bhuṃ nhuik phrac lattan, thuiiv avihā bhuṃ nhuik, asak atuiñ kuṃ ce vṛe rhā so suddhāvāsa bhuṃ tuiv nhuik, uddaṃ so ta aphaṃ phrañ, acañ atuiñ caṃ cāḥ vṛe agganiṭṭha bhuṃ nhuik, parinibbān pru lattan. hū vṛe chvam akyuiv kuiv ho tō mū sañ phrac so kroñ, Nāgadattha nat mañ krī kai suiv prañ cuṃ pā ce so hū vṛe, paṭṭhanā pru kuṃ rā sañ.

[The text ends here in the seventh line.]

The author of this treatise on Dhamma is not mentioned.

MSS: cf. ²246, ²405, ²406, ²408, ²409, ²411, ²415–²417, ²429, ³483; for MSS in other catalogues see ²246, where LCP 4 (B) must be added.

785

Cod.birm. 69. BSB, München

Palm leaf. Wooden covers, on the edges painted red. A woven ribbon (2 × 293 cm) is tied around the MS, and it is wrapped in a mat made out of bamboo sticks and cotton cloth. Foll. 239: dha-am (the beginning of the MS is missing), the last fol. is tied together with some supporting leaves and at the beginning of the MS is another bundle of supporting leaves (in the margin of the first one *tāh* and of the last one *tha* is scratched in). 50 × 6–6.4 cm. 39 × 5.5 cm. 10 lines (fol. 'ō r 9 lines). 2 punch holes. Painted red. Very clear handwriting. Marginal title: *Aṭṭhasālinī nissya*. In the right margin of fol. *ḷu v la kva* (?) is written in pencil or black paint and in the right margin of the last fol. the name of the former owner *Bhō Luinh jāh* is scratched in. In the middle of the outer surface of one cover the title *Aṭṭhasālinī nissya* is written in red paint and in the right margin the number 37. Corrections on foll. phi, mī, yā, lī, he. Dated sakkarāj 1193 khu (1832 A.D.) Former owner: Bhō Luinh. Pāli and Burmese. Prose and verse.

Praññ charā tō Rhañ Medhiyadhaja/Medhāvī: **Aṭṭhasālinī nissaya**

This incomplete MS contains the nissaya of the Dhammasaṅgaṇi commentary by Buddhaghosa. The corresponding Pāli text can be found in “*Aṭṭhasālinī*” (PTS) 65–162 or in “*Aṭṭhasālinī-aṭṭhakathā*” (ChS) 107–206.

Beg. (fol. dha): khattiyo, mañ myuivḥ saññ, bhavissāmi, i, brahmaṇo, saññ, bhavissāmi, i, iti evaṃ, suiv, ...

[The end of this text is the same as that of ³675, but the passage *rve, deses(!)i, ho tō mū i, paññāpeti, aprāḥ āḥ phraṇ si ce tō mū* (p. 350 line 19f.) is missing.]

End (fol. am line 6): *Aṭṭhasāliniyā, rhi so, Dhammasaṅgahaṭṭhathāya¹, Dhammasaṅgaṇī i, aṭṭhakathā nhuik, Kāmāvacarakusala niddeso, Kāmāvacara kusuil kuiv, akyay pra khrañ saññ, samatto, prī praññ cuṃ prīh.*

sakkarāj 1193 khu prā-sui la chan rhac rak aṅgā ne ñña ne akhyim tvañ Aṭṭhasālinī nissya kui reḥ kuḥ rve prī i rhañ. pu, di, ā.

For information on the author see ³675.

MSS: ³675; for MSS in other catalogues see ³675; cf. also BhP 22; FilRAS 43; KVMK 40; WMS B-P 52.

See Piṭ-sm 668, 669; Piṭ-st 158–159 (606), 189 (938); MÑM 252; Ganthav 17–18 (19, text no. 7), 79–80 (93, text no. 1).

¹ °aṭṭhakathāya.

786

Cod.birm. 70. BSB, München

Palm leaf. Wooden covers. A woven ribbon (3 × 315 cm) with a *patthanā* is tied around the MS, and it is wrapped in a mat made out of bamboo sticks and cotton cloth. Foll. 223: ṭī-vō, containing 5 chapters: (1) foll. 59: ṭī-tā: Saccayamuik nak; (2) foll. 43: ti-dho: Saṅkhārayamuik nak; (3) foll. 30: dhō-phi: Anusayayamuik nak; (4) foll. 38: phi-mu: Cittayamuik nak and Dhammayamuik nak; (5) foll. 53: mū-vō: Indriyayamuik nak; 13 supporting leaves. 51–51.3 × 6.7 cm. 41–42 × 5.5 cm. 10 lines. 2 punch holes. Gilded and partially painted red. Very clear handwriting. Marginal titles: (1) Saccayamuik nak, (2) Saṅkhārayamuik nak, (3) Anusayayamuik nak, (4) Cittayamuik nak, (5) Indriyayamuik nak. In the left margin of fol. vō the name of the former owner, viz. *Bhō Luiñ cā*, is written. Corrections on foll. ṭū, da, bhai. Dated sakkarāj 1193 khu (1832 A.D.). Former owner: Bhō Luiñ. Pāli and Burmese. Prose.

Text on the ribbon:

*pū pin re coṅ, ma gaṅ(?) phoṅ phraṅ,
pui choṅ ññi ññi, 'oṅ caññi tī rve,
praññi kyi nibbān, caṃ pā ya kroṅ,
chu paṃ ññoṅ rve, kroṅ cin sekhyā,
'bhidhammā kui, sāsanā myāḥ rhaññi,
taññi cin kroṅ mvaṃ, krui āḥ phaṃ rve,
Moṅ Rhe yaṃ khō tvaṅ, bhūn rhaṅ may khyak,
ma kvak dhun, sa mī ma sū cā,
ma kā saṃbhū, tya cuṃ ma pak phū,
rhaṅ mrū sa thā, pyu cu pā saññi.*

lui rā chu mrat praññi ce so.

Thanḥ-ta-paṅ charā tō Rhaṅ Nandamedhā: **Yamuik nissaya** (Yamaka nissaya)

The chapters are called Saccayamuik nak, Saṅkhārayamuik nak etc. in the MS. The missing foll. ka-ti (= 123 foll.) most probably contained the Mūla-, Khandha-, Āyatana- and Dhātuyamuik nissaya.

(1) Saccayamuik nissaya

This chapter has the same final passage as quoted in ³666 (3) (*Than(h)-ta-paṇ arap nhuik ... prīh prīh*) which is missing in ChS. Our MS continues:

End (fol. tā line 4): *paññā rhi so amyuihv koṇh soh tuiv saññ ruiv se cvā saṇ krāh kraññ rhu ce kum sa taññ.*

sakkarāj 1193 khu prā-sui la praññ kyō 13 rak 3 aṅgā ne ta khyak tīh kyō tvaṇ Sacca-yamuik nak akok kuiv reh kūh rve prīh praññ cum saññ. akkharā -. nibbānapaccayo hotu.

(2) Sankhārayamuik nissaya

This chapter has the same final passage as ³666 (4) and the printed edd. (*Than(h)-ta-paṇ arap nhuik ... prīh prīh*). Our MS continues:

End (fol. dho line 4): *paññā rhi sū mrat tuiv saññ saṇ krāh kraññ rhu choṇ rvak mhat sāh ce kum sa taññ.*

akkharā -.

sakkarāj 1193 khu ta-puiv-tvai lan chan 7 (?) rak 4-hū ne 1 khyak ma tī mhī akhyin tvaṇ Saṅkhārayamuik nak kuiv reh kūh rve prīh prīh.

(3) Anusayayamuik nissaya

This chapter has the same final passage as quoted in ³666 (5) and ChS 442 (*Than(h)-ta-paṇ arap nhuik ... prīh prīh*). Our MS continues:

End (fol. bi line 6): *sakkarāj 1193 khu ta-puiv-tvai la praññ kyō 2 rak 5 te ne 1 khyak tī tō akhyin tvaṇ Anusayayamuik akok kuiv reh kūh rve prīh i rhaṇ. akkharā -. nibbānapaccayo hotu.*

(4) Cittayamuik nissaya and Dhammayamuik nissaya

This chapter containing the Citta- and Dhammayamuik nissaya has the same final passage as the printed edd. (*Than(h)-ta-paṇ arap nhuik ... prīh prīh*). Our MS continues:

End (fol. mu line 7): *sakkarāj 1193 khu ta-puiv-tvai la praññ kyō 9 (?) rak 3 khyak tīh mhīh akhyin tvaṇ, Dhammayamuik adhibbāy ara kok kuiv reh kū rve prīh saññ rhaṇ.*

(5) Indriyayamuik nissaya, Nigumh gāthā myāh and Chu toṇh gāthā myāh

End (fol. vō line 3): santāresam, kay tañ ra pā luiv i.

akkharā –. nitthitam.

sakkarāj 1193 khu ta-poñ la chan khyok rak 4-hū ne nhac khyak tiḥ kyō akhyim tvañ Yamuik nissaya kuiv reḥ kūḥ vḥe prīḥ saññ, reḥ ra so akyuiḥ kuiv lū nat brahmā sattavā myāḥ apoñ kuiv amyha ve bhā i, amyha ra kya saññ phrac ce sov. nibbānapaccayo hotu. pu, di, ā, nḥaṇ praññ cum pā luiv i.

For further information on work and author see ³525 and ³666.

For a different nissaya with the title Yamuik akok see ¹76.

Edd.: see ³666.

MSS: ³666, 880; for Yamaka nissayas in other catalogues see ³666 where BhP 881 and WMS B 2 must be added.

787

Cod.birm. 71. BSB, München

Palm leaf. Wooden covers painted red. A ribbon (1.5 × 302 cm) bearing the following text: *jeyyatu. sumḥ lu myat cvā. cinte rā lyhañ. bā leḥ cha nāḥ. lo kyāḥ desanā.* and a mat made out of bamboo sticks and cotton cloth. Foll. 197: ka-cai, ḍu-bha (foll. cō-dī are missing), containing 3 chapters: (1) foll. 68: ka-cai: Taddhit nissya; (2) foll. 76: ḍu-dhai: Kit nissya; (3) foll. 53: dho-bha: Uṇād nissya; 2 supporting leaves. 48 × 5.7 cm. 39.5 × 5 cm. 9 lines. 2 punch holes. Gilded. Very clear handwriting. Marginal titles: (1) Taddhit nissya; (2) Kit nissya, and on fol. dhai: Kit nissya prīḥ i; (3) Uṇād nissya, and on foll. bāḥ and bha: Uṇād nissya prīḥ i. In the middle of one supporting leaf the title of the first chapter, viz. Tatit nissya, is written, and on the verso of the last fol. bha the title of the third chapter: Uṇhat nissya. In the left margin of fol. cai *Bhō Luiñ cāḥ* is written. Dated sakkarāj 1206 khu (1844/5 A.D.). Former owner: Bhō Luiñ. Pāli and Burmese. Prose.

Nanḥ-kyoñḥ charā tō Rhañ Aggadhama or Aggadhamañkāra: **Kaccāyanapakaraṇa nissaya** (Saddā krīḥ nissaya or Saddā rhac coñ nissaya)

The text contains the nissaya on three chapters (Taddhita-, Kita- and Uṇādikappa) of Kaccāyana's Pāli grammar (the missing foll. cō-dī most probably contained the nissaya on the Ākhyātakappa) and corresponds to that of the printed ed. (see Saddā krīḥ nissya, vol. II, 3rd ed., Sudhammavati/The Thudhamawadi Press, Rankun 1323 B.E./1961 A.D.).

(1) Taddhita nissaya

End (fol. ce v line 8): aham, nā sann, mahāsīlamahāpanno, mrat so sīla mrat so pannā rhi so, sūro, nat sañ, bhavāmi, phrac ce sa tannh.

Aggadhammālaṅkāra amaṅ rhi so ther sañ, cī raṅ ap so Taddhit nissaya prīh praṅ cun prīh.

akkharā -. [Here follows the nissaya on the *akkharā* - verse and finally the date on fol. cai line 6:]

sakkarāj 1206 khu prā-suiv la chanh sumh rak sokyā ne na nak ne tak akhyin tvañ, Taddhit nissaya kuiv reh kūh rve prīh praṅ cun i. reh ra so akyuih kuiv, pu di, āh nhañ praṅ cum pā luiv i.

(2) Kita nissaya

End (fol. dhe v line 9): Kippidhānakappe, Kit kyam nhuik, paṅcamo, nāh khu tui i, praṅ kroñh phrac so, kando paricchedo, apuiñh akhyāh sañ, iti samatto, praṅ cun prī,

uddhāritam idam Agga-dhammālaṅkāranāminā,
therena sādhu-kam nentu, sajjanā sāram esayo.

Aggadhammālaṅkāranāminā, Aggadhammālaṅkāra amaṅ rhi so, therena, ther sañ, sādhu-kam, koñh cvā, uddhāritam, thut ap so, idam rūpam, ī rup kuiv, sāram esayo, pariyatti mūla mrat sāra kuiv rhā kun so, sajjanā, sū tō koñh tuiv sañ, nentu choñ kun lo. arhañ Aggadhammālaṅkāra sañ ruihv Kit nissayya prīh i.

sakkarāj 1206 khu ta-poñ, la praṅ kyō 4 rag ne na nak ne tak akhyin tvañ Kit nissaya kuiv reh kūh rve prīh praṅ cun prī. nibbānapaccayo hotu. pu di ah nhañ praṅ cun pā luiv i.

(4) Unādi nissaya

End (fol. bāh r line 7): Unādikappo, Unādikappa maṅ so, kando paricchedo, sañ, iti samatto, prīh.

[Here follows the *nigumh* (cf. p. 663 of the printed ed.) ending on fol. bha line 3:] 'oñ me ce kun sa tañh.

arhañ Aggadhammālaṅkāra sañh ruihv Unān nissaya prīh praṅ cun prī.

akkharā -.

sakkarāj 1206 khu ta-kū la chanh sumh rak 2-nīlā ne ne nhac khyak tīh akhyin tvañ, Unād

nissaya kuiv reh kūh rve prīh 'on mrañ sañ. reh ra so akyuih kuiv pu di āh nhañ prañ cum pā luiv i. nibbānapaccayo hotu. me puññam labhantu.

For the author see ²272.

Edd.: see above and ²272.

MSS: ²272, ³614, ³615, ³669, ³678, ³679, ³721, 870, 879, 899; for nissayas on Kaccāyana's grammar in other catalogues see ³614 where BhP 1146; LCP 44; Piṭ-st 201 (1078, Kit nissaya only) must be added; cf. ¹130, ¹131, ³597 and also WMS B-P 92.2, 101.

788–789

Cod.birm. 72. BSB, München

Collection of 2 texts. Palm leaf. Wooden covers painted red; on the inner surface of one cover *ta* and of the other *tā* is scratched in. The MS is tied together with a cord and wrapped in a mat made out of bamboo sticks and cotton cloth and a ribbon. Foll. 293: 788 foll. 156: ka-ḍo (there is no fol. go, but 5 foll. chi bearing the numbers 1–5 next to the foliation sign): Sut Mahāvā atthakathā; 789 foll. 137: ḍō-mā: Sut Mahāvā tīkā; the first and last foll. of 788 are tied together with some supporting leaves, 10 loose supporting leaves. 48.5 × 5.6 cm. 39.5–41 × 5.2 cm. 10 lines. 2 punch holes. Gilded and partially painted red. Very good handwriting. Marginal titles: 788 Sut Mahāvā atthakathā on all foll. except foll. ki-kai, gha, ghū, caṃ, cha-chi 2, thō and ḍo; 789 Sut Mahāvā tīkā. On the first supporting leaf tied together with fol. ka the titles and information about the number of leaves are written in red paint: *Sut Mahāvā atthakathā, laññh koñh tīkā, ka aca, mā achumh 24 aṅgā 2 khyap [= 290 foll.], pe kham 1 aṅgā 8 khyap [= 20 supporting leaves], poñ 25 aṅgā 10 khyap [= 310 foll. and supporting leaves]*. No date. Pāli. Prose.

788

Cod.birm. 72. BSB, München

Description see above, 788–789.

Buddhaghosa: **Sumaṅgalavilāsini**, Mahāvagga-atthakathā

The text called Sut Mahāvā atthakathā in the MS can be found in “Sumaṅgalavilāsini” (PTS) II 407 up to III 815 or in “Mahāvaggaatthakathā” (ChS).

End (fol. ḍo line 9): *Sulaṅgalavilāsiniyā Dīghanikāyatthakathāya Pāyāsirājāññasuttavaṇṇanā niṭṭhitā. niṭṭhitā ca Mahāvaggassa atthavaṇṇanā ti.*

MSS: ²305, ³454; for Sumaṅgalavilāsini MSS in other catalogues see ³448.

See CPD 2.1,1.

789

Cod.birm. 72. BSB, München

Description see above, 788–789.

Dhammapāla: **Līnatthapakāsaṇī** (Sumaṅgalavilāsini-purānatikā)

The text is called Sut Mahāvā tikā in the MS.

End (fol. ma r line 10): Pāyāsisuttavannaṇāya Linattapakāsaṇā. nitthitā ca ma Mahāvagga-tthakathāya Linattapakāsaṇā.

*yasmā pana ayam tikā, paramparāya likkhitā,
vipallattakkharappāya, tathā appavalañcitā*

*atto tassā ca dunnāto, tato yathā va bodhanam,
na hoti dunnittattāya, tasmā suthum visodhitā. 2*

*paññāsihābhidhānena, anutereṇa dhimatā,
samsanditvā gandhantarā, attañ ca tadanurūpakam. 3*

*yathā balam vicāretvā, katussāhena sādhuḥkam,
saddhammattiti kāmena, sāsanodayakārinā. 4*

*yam pattam kusalam tam me, sammāsambodhi pādakam,
bhavatam sabbasattā ca, sukhitā hontu sabbadā. 5*

*tassa tejena rājāno, sampāpāletu medani,
sabbe devā ca pāletu, dhammarājassa sāsanam. 6*

nitthitam. cīram titthatu jinasāsanam.

*kambhā uka, ca rve noṇ khā,
mhat sā rā hu, paññā khoṇ tap
ra se mrat tui, mhat rac kum kya,
min myhak ha sañ, atthamukkhya,*

*dhāt kyam pra mhā, ca rve ni kum,
che pō sum ram, laṅkā pram am,
kyam gan phve thup, mrai kum sekhyā,
mhat sā pā to, nam sā mūla.
amaññ pra rve, apa 2 lum,
cheḥ ma sum nḥaṅ, 4 lum anak,
alay khyak ka, thvak rā nam tū,
che kum yū lo nam tū san si,
lumḥ krīḥ lumḥ ṇay, ma rve khyay nḥaṅ,
ta svay arvak, ta khyak apvaṅ,
ma bhay saṅ bhū, tūḥ rve amrac,
ra saññ phrac laññ, caṅ cac nā tū,
sumḥ le hū i, cā sū ma nraṅ,
rogā rhaṅ i, atvaṅ ka lvai,
praṅ ka cvai rve pe mrai ma hut,
cā bhum lup ka, ma chup sū nā,
tui tak rā saññ, ro kā mraṅ pra
kham pe ra i, samālimpā paṇḍitā ka,
mhā lo che khyā, rhoṅ ca rā mhā,
acānam tū, sī mū arvak,
tui tak akhok, paṅ 'ok aḥrac,
caṅ cac akum, lum cum ma saṅ,
cāḥ saṅ phraṅ lyhaṅ, rhaññ mraṅ rogā,
lvat khai cvā saññ,*

kyamh lā atthamukkha ca kāḥ taññḥ.

MSS: BhP 1234, 1262; LCP 82; Mand 81.

See CPD 2.1,11 and vol. III, fasc. 1.

790

Cod.birm. 76. BSB, München

Palm leaf. Wooden covers, on the inner surface painted red and on the outer surface gilded and decorated with coloured glass-inlay and a relief-design. Foll. 15: ka-khi; the foll. are decorated with red and black lines in the margins and flowers in red paint around the punch holes; the foliation signs are written with the Mon vowel signs except *kī*. 51.5 × 6.5 cm. 45 × 6.5 cm. 5 lines. 2 punch holes. Square script (Tamarind-seed script). No date. Pāli. Prose.

Kammavācā

This MS contains the Suddhanta-kammavācā [cf. Kammav(A) 34,3–42; Baynes 57–68]. It has inserted Burmese titles at the end of the resp. passages, viz. *Vat ton* on fol. ki r line 1, *Vat chok tañ* on fol. ku r line 1, *Vat krah* and *Vat thā* on fol. ku r line 4 and r line 1, *Mānat ton* on fol. kū v line 3–4, *Mānat ñat* on fol. ke r line 5, *Mānat krāh* and *Mānat thāh* on fol. kō r line 3, *Abbhān tot*¹ on fol. kam v line 4, *Abbhān ññat* on fol. kah v line 1.

The very end of the text is missing; the MS ends with *abbhito saṅghena Buddharakkhito bhikkhu, khamati samghassa tasmā tumñhi evam e* [cf. Kammav(A) 42,6f., Baynes 66,20f.] in the last line of fol. khi. Throughout the whole text the said monk is called Buddha-rakkhita.

For this MS see BUCH 210.

For information on Kammavācā MSS see ¹45.

MSS: ¹113, ²160, ²290–²292, ³586, 744, 892; for Kammavācā MSS in other catalogues see ²160, ³577, and 740.

See CPD 1.2.16.

¹ *tonh.*

791**Cod.birm. 82, BSB München**

Gilded sheet metal. Wooden covers painted red; on the outer surface decorated with green glass-inlay, small mirrors and a relief-design made by threads and cords fixed onto the cover and then gilded. Foll. 16: kha–gī. The gilding is partly flaked off in the margins. 49.8 × 9.5 cm. 47.5 × 9.5 cm. 1 punch hole. Red painted ornaments and anthropomorphous figures on the gold priming of the foll. Square script (Tamarind-seed script). No date. Pāli. Prose.

Kammavācā

The MS contains the Kammavācā-collection with nine chapters (Upasampadā, Ovāda, Kathina, Simā, Therasammuti, Nāmasammuti, Vihāra, Kutivatthusammuti, Nissayamuttasammuti) as 777 = Kammav(P) 277–284; cf. Frankfurter 141–150; Baynes 53–56; Kammav(A) 1–18.

The very end of the text is missing; the MS ends with *nissayamuttasammuti, khamati*

saṃghassa tasmā tunhi evam e at the end of the last line of fol. gī .

For further information on Kammavācā MSS see ¹45.

MSS: ¹45–¹48, ²293, ³577–³582, 740–743, 745, 758, 761–766, 768–778, 792–800, 803, 805–809, 828; for Kammavācā MSS in other catalogues see ²160, ³577, and 740.

See CPD 1.2,16.

792–797

Cod.birm. 83. BSB, München

Fragments of 6 different MSS. Lacquered textile. The foll. are wrapped in an orange cotton cloth and tied together with a ribbon (300 × 2 cm) bearing a *patthanā*. At first sight this bundle of foll. seems to be a complete set of 16 foll. containing the Kammavācā collection with 9 chapters (cf. 777). But what is supposed to be the first fol. of the MS is actually the last fol. of another one (fol. khī); the following 15 foll. correctly count from kā up to khī but the ornaments as well as the position of the punch holes show clearly that these foll. belong to five further MSS: 792 foll. 3: kā, kū, kam; 793 foll. 6: ki, ke, kāh, khā–khī; 794 fol. 1: kī; 795 fol. 1: ku; 796 foll. 4: kai–kō, khī; 797 fol. 1: khai. Of some foll. small pieces are broken off at the edges. 58 × 13.5 cm. 55 × 13 cm. 6 lines. 1 punch hole. The foll. are gilded and decorated with ornaments and anthropomorphic figures in red paint. Square script (Tamarind-seed script). No date. Donor according to the ribbon: Ūḥ Khum and his family. Pāli. Prose.

Text on the ribbon (partly almost illegible because of discolouration):

*saṃḥi lu mrat cvā, cindeyā lyhañ,
bā leḥ thaiḥ nāḥ, ho kyā desanā,
kyamḥ rvhe cā kui, pe mhāḥ reh ra,
kusala kroṇ, bhava ṇrim yā,*

nibbūtā sui. ca takā Ū Khum ca ama phumḥ sa mīḥ koṇ mhu.

792

Cod.birm. 83. BSB, München

Description see above, 792–797.

Kammavācā

These 3 foll. contain the following textual fragments:

fol. k̄a: -kallam, aham Nāgam [etc. up to] āgacchāhiti vatabbo. samgham bha- (Upasampadā-kammavācā; Frankfurter 141,14–142,16)

fol. k̄ū: -ttam, uddesabhattam, [etc. up to] antamaso tinasalākam upā- (Upasampadā-kammavācā; Frankfurter 144,11–144,32)

fol. kam: -posathā, khamati samghassa [etc. up to] yāvatā, samantā, nimittā kittitā (Sīmā-kammavācā; Frankfurter 146,16–147,4)

For further information on Kammavācā MSS see ¹45.

MSS: ¹45–¹48, ²293, ³577–³582, 740–743, 745, 758, 761–766, 768–778, 791, 793–800, 803, 805–809, 828; for Kammavācā MSS in other catalogues see ²160, ³577, and 740.

See CPD 1.2,16.

793

Cod.birm. 83. BSB, München

Description see above, 792–797.

Kammavācā

These 6 foll., originally belonging to a Kammavācā collection with nine chapters [see 777 = Kammav(P) 277–284], contain the following textual fragments:

fol. ki: -nte upasampadam yācāmi, [etc. up to] āyasmā Tissatthero nāma. sunā- (Upasampadā-kammavācā; Frankfurter 142,16–143,8)

fol. ke: -dāya, yo bhikkhu, [etc. up to] ullapati jhānam vā (Ovāda; Frankfurter 144,32–145,15)

fol. k̄āh: samgho etehi nimittehi [etc. up to] tasmā tunhi, eva- (Sīmā-kammavācā; Frankfurter 147,8–147,27)

fol. khā–khī: -nnāmam nāmasammūtim dadeyya, [etc. up to the end] evam etam dhārayāmiti. (Nāmasammuti-, Vihāra-, Kutivatthusammuti- and Nissayamuttasammuti-kammavācā; Frankfurter 149,28–150 and Baynes 53–56; at the end of the resp. chapters the titles are

written in round Burmese script, viz. *Nāma khaṅḥ* on fol. khā r line 5, *Vihāra khāṅḥ* on fol. khā v line 4, *Kuṭi khāṅḥ* on fol. khi v line 4 and *Nissayya khāṅḥ* at the end)

For further information on Kammavācā MSS see ¹45.

MSS: ¹45–¹48, ²293, ³577–³582, 740–743, 745, 758, 761–766, 768–778, 791, 792, 794–800, 803, 805–809, 828; for Kammavācā MSS in other catalogues see ²160, ³577, and 740.

See CPD 1.2,16.

794 **Cod.birm. 83, BSB, München**

Description see above, 792–797.

Kammavācā

This fol. contains a textual portion of the Upasampadā-kammavācā:

fol. kī: -tu me bhante saṃgho, ayaṃ Nāgo [etc. up to] āyasmatā Tissena u- (Frankfurter 143,8–143,27)

For further information on Kammavācā MSS see ¹45.

MSS: ¹45–¹48, ²293, ³577–³582, 740–743, 745, 758, 761–766, 768–778, 791–793, 795–800, 803, 805–809, 828; for Kammavācā MSS in other catalogues see ²160, ³577, and 740.

See CPD 1.2,16.

795 **Cod.birm. 83, BSB, München**

Description see above, 792–797.

Kammavācā

This fol. contains the end of the Upasampadā-kammavācā and the beginning of the Ovāda:

fol. ku: -yena, yassāyasmato khamati Nāgassa [etc.up to] atirekalābho, samghabhaddam uddesa (Frankfurter 143,27–144,12; at the end of the Upasampadā-kammavācā on the verso, line 3, the title is written in round Burmese script: *Upasampada khānh*)

For further information on Kammavācā MSS see ¹45.

MSS: ¹45–¹48, ²293, ³577–³582, 740–743, 745, 758, 761–766, 768–778, 791–794, 796–800, 803, 805–809, 828; for Kammavācā MSS in other catalogues see ²160, ³577, and 740.

See CPD 1.2,16.

796

Cod.birm. 83. BSB, München

Description see above, 792–797.

Kammavācā

These 4 foll. most probably belong to a Kammavācā collection with nine chapters [see 777 = Kammav(P) 277–284] and contain the following textual fragments:

fol. kai–kō: samādhim vā, samāpattim vā [etc. up to] samānasamvāsa ek’ upo- (end of Ovāda, Kathina- and beginning of Sīmā-kammavācā; Frankfurter 145,15–145,21, 147,30–148, and 145,25–146,16; at the end of the resp. chapters the title is written in round Burmese script, viz. *Ovāda khanh* on fol. kai r line 4 and *Kathin khanh* on fol. kō v line 6)

fol. khī: -gho itthannāmam bhikkhum [etc. up to] evam etam dhārayāmiti (Nissayamutta-sammuti-kammavācā; Baynes 56,2–56,10)

For further information on Kammavācā MSS see ¹45.

MSS: ¹45–¹48, ²293, ³577–³582, 740–743, 745, 758, 761–766, 768–778, 791–795, 797–800, 803, 805–809, 828; for Kammavācā MSS in other catalogues see ²160, ³577, and 740.

See CPD 1.2,16.

797

Cod.birm. 83. BSB, München

Description see above, 792–797.

Kammavācā

This fol. contains the very end of the *Sīmā-kammavācā*, the *Therasammuti-* and the beginning of the *Nāmasammuti-kammavācā*:

fol. khu: dhārayāmiti [etc. up to] *saṃgho ithannāmassa bhikkhuno i-* (Frankfurter 147,27 and 149,3–149,28; at the end of the resp. chapters the titles are written in red paint and round Burmese script, viz. *Sīmā khāṅḥ* on the recto, line 1, and *Thera khāṅḥ* on the verso, line 3)

For further information on Kammavācā MSS see ¹45.

MSS: ¹45–¹48, ²293, ³577–³582, 740–743, 745, 758, 761–766, 768–778, 791–796, 798–800, 803, 805–809, 828; for Kammavācā MSS in other catalogues see ²160, ³577, and 740.

See CPD 1.2,16.

798–800

Cod.birm. 84. BSB, München

Fragments of 3 MSS. Gilded sheet metal. Wooden covers painted red; on the outer surfaces gilded and decorated with ornaments and anthropomorphous figures in red paint; one punch hole. Foll. 12: 798 foll. 3: khā, khe, gī: Kammavācā; 799 foll. 8: kha, khi–khū, kho, khaṃ, khāḥ; 800 fol. 1: khe: Kammavācā. The gilding is partly flaked off, especially at the edges. 798 52.3 × 10.2 cm. 49.5 × 10.2 cm. 799 52 × 10.2 cm. 49.5 × 10.2 cm. 800 52.8 × 10.4 cm. 49.5 × 10.4 cm. 6 lines. 1 punch hole. The foll. are gilded and decorated with ornaments in the margins and between the lines in red paint; the wider margins and the blank sides of the first and last foll. are decorated with anthropomorphous figures in red paint. Square script (Tamarind-seed script). No date. Pāli. Prose.

798

Cod.birm. 84. BSB, München

Description see above, 798–800.

Kammavācā

These 3 foll. most probably belong to a Kammavācā collection with nine chapters [see 777 = Kammav(P) 277–284] and contain the following textual fragments:

fol. khā: ahaṃ Nāgaṃ anusāseyyaṃ. [etc. up to] saṃghaṃ bhante upasampa- (Upasampadā-kammavācā; Frankfurter 141,15–142,16)

fol. khe: -lākaṃ upādāya, yo bhikkhu pādaṃ vā, [etc. up to] asantaṃ abhūtaṃ, uttari- (Ovāda; Frankfurter 144,32–145,14)

fol. gī: -ghassa pattakallaṃ, saṃghaṃ [etc. up to] evaṃ etaṃ dhārayāmiti. sā (Nissayamut-tasammuti-kammavācā; Baynes 56,1–56,10)

For further information on Kammavācā MSS see ¹45.

MSS: ¹45–¹48, ²293, ³577–³582, 740–743, 745, 758, 761–766, 768–778, 791–797, 799, 800, 803, 805–809, 828; for Kammavācā MSS in other catalogues see ²160, ³577, and 740.

See CPD 1.2,16.

799

Cod.birm. 84. BSB, München

Description see above, 798–800.

Kammavācā

These 8 foll. contain the following textual fragments:

fol. kha: namo tassa -. paṭhamaṃ [etc. up to] yadi saṃghassa pattakallaṃ ahaṃ Nā- (Upasampadā-kammavācā; Frankfurter 141,6–141,14)

foll. khi–khū: saṃgho anukampaṃ upādāya. [etc. up to] yo bhikkhu pādaṃ vā, pādārahaṃ vā ati- (Upasampadā-kammavācā; Frankfurter 142,17–143,8)

fol. kho: -yuggamanasamaye vattaṃ [etc. up to] yo so saṃghena kicivareṇa (Kāṭhina-, Sīmā-kammavācā; Frankfurter 148,13–148,33 and 145,25)

foll. khaṃ and khāḥ: -k' uposathā, khamati saṃghassa [etc. up to] khamati saṃghassa

tasmā tu- (Sīmā-kammavācā; Frankfurter 146,16–147,26)

For further information on Kammavācā MSS see ¹45.

MSS: ¹45–¹48, ²293, ³577–³582, 740–743, 745, 758, 761–766, 768–778, 791–798, 800, 803, 805–809, 828; for Kammavācā MSS in other catalogues see ²160, ³577, and 740.

See CPD 1.2,16.

800 **Cod.birm. 84.** BSB, München

Description see above, 798–800.

Kammavācā

This fol. contains a textual portion of the Ovāda:

fol. khe: vā, atirekapādaṃ vā, [etc. up to] vimokkhaṃ vā, samādhiṃ vā, sa- (Frankfurter 144,36–145,15)

For further information on Kammavācā MSS see ¹45.

MSS: ¹45–¹48, ²293, ³577–³582, 740–743, 745, 758, 761–766, 768–778, 791–799, 803, 805–809, 828; for Kammavācā MSS in other catalogues see ²160, ³577, and 740.

See CPD 1.2,16.

801–802 **Cod.birm. 85.** BSB, München

Fragments of 2 MSS. Lacquered palm leaf. Wooden covers, painted brown and on the outer surfaces gilded and decorated with ornaments and the *haṃsa*-pattern in brown; 1 punch hole; the covers do belong to neither of the MSS. Foll. 9: **801** foll. 4: kha, khā, ki(!), khī: Kammavācā; the foliation signs on kha as the first and khī as the penultimate fol. are not written, the last fol. is missing; **802** foll. 5: gā-gu, ge: Kammavācā; the first and the penultimate fol. are missing. The foll. are slightly damaged at the edges; the lacquer is partly flaked off, especially on **802** fol. gu. **801** 52.8 × 8.3 cm. 49.5 × 8 cm. **802** 53.7 × 8.5 cm. 49 × 8 cm. **801** 6 lines; **802** 7 lines (fol. ge 6 lines).

2 punch holes. Silvered lacquer foll. decorated with black ornaments and rosettes. Good handwriting in black paint and round characters. No date. 801 Pāli; 802 Pāli and Burmese. Verse and prose.

801

Cod.birm. 85. BSB, München

Description see above, 801–802.

Bhikkhupātimokkha

Of the Pucchāvissajjana [Pāt (Dickson) 71–73] only the verses and the last sentence are given (foll. ka – kā r line 2), and after Nidāna and Pārājika [foll. kā r line 2 – kī r line 6 = Pāt (Dickson) 72–74] the MS ends with the same verses except having *pavāranā* instead of *uposathā*.

As the last fol. is missing the text ends (fol. khī v line 5): puppakaraṇapuppakiccāni samādapetvā desitārojitāpattikassa samaggassa bhikkhusaṃghassa

Cf. the resp. passage in 778, which is incorporated in a Kammavācā collection.

MSS: ¹4, ¹24, ¹43, ²187, ²277, ²279–²281, ³643, ³649, cf. ¹114, 778; for MSS in other catalogues see ³643 where BhP 733, CM 1755, CPLM 1, EFEO DATA - BL.Add.6779 and FilRAS 40 must be added.

See CPD 1.1.

802

Cod.birm. 85. BSB, München

Description see above, 801–802.

Bhikkhupātimokkha (nissaya)

Of the first part of this incomplete MS, viz. of the Pucchāvissajjana chapter [Pāt (Dickson) 70–72], a Burmese explanation is given, whereas Nidāna and Pārājika [Pāt (Dickson) 72–73,24] are only in Pāli.

Beg. (fol. gā line 1): samajjanī, uput 'im nhuik ta mrak lhañ khrañ lañ koñ, padīpo ca, muik so akhā nhuik chī mī ññhi khyañ lañ koñ, āsanena ca, uput 'im nhuik ne rā khañ khrañ nhañ saddhiṃ, akva, udakañ ca, sok re sun choñ re thāḥ khrañ lañ koñ, etāni, ī leḥ paḥ so vat tui kuiv, uposathassa, uput kam ḥ, puppakaraṇanti, saṅghā ma ce veḥ mī rhe ū cvā pru ap so amhu hū rve vuccati vuccante, chuiv ap kum ḥ.

[End of fol. gu (v line 7):] ajānam evaṃ āvuso avajam jānāmi, apassam passāmi, tuccham musā vi

End (fol. ge line 1): yā, uddiṭṭhapetum, ārādhanaṃ karomi ti. suṇātu me bhante saṃgho ajja pavāraṇā, pannarasī, yadi saṃghassa pattakallaṃ saṃgho, pavāreyya, pañca vā, atireka vā, imam ñattim ṭhapetvā thero, saṃgham āvuso, pavāremi, diṭhena vā, sutena vā, pari-saṃghāya vā, vadantu maṃ āyasmanto, anukampaṃ upādāya, passanto paṭikarisāmi ti. dutiyam pi vattabbaṃ. tatiyam pi vattabbaṃ. nibbānapaccayo hotu.

The author of the Burmese commentary in the beginning of the MS is unknown.

This text is very similar to the corresponding passage in 778, where it is incorporated in a Kammavācā collection.

MSS: for the nissaya portion cf. ²176, ²188, ²195, ²247, ²285–²288, ³569; for MSS of nissayas in other catalogues see ³569 where BhP 734 and EFEO DATA - BL.Add.4850 and 6779 must be added; for the Pāli text cf. ¹4, ¹24, ¹43, ¹114, ²187, ²277, ²279–²281, ³643, ³649, 801; for Bhikkhupātimokkha MSS in other catalogues see ³643 where BhP 733, CM 1755, CPLM 1, EFEO DATA - BL.Or.6779 and 12010.G as well as FilRAS 40 must be added.

See CPD 1.1.

803

Cod.birm. 86. BSB, München

Cardboard. Foll. 16: ka-khī (there are two identical foll. ki, fol. kī is missing); all foll. bear a second foliation underneath the foliation signs in Burmese figures, viz. 1–16. 56.5 × 12.5 cm. 54.5 × 12 cm. 6 lines. The foll. are gilded and decorated with ornaments and anthropomorphous figures in red the same way lacquer MSS usually are. Square script (Tamarind-seed script). Text and decoration are done by block printing. Corrections on fol. ko. No date. Pāli. Prose.

Kammavācā

This collection contains the text of chapters 1–7 of 777 [= Kammav(P) 277–283,30] in the same order but the division into chapters and the titles, which are written at the end of the resp. passages in round Burmese script, are partly different. The seven titles listed in the last two lines of the MS, however, correspond to those usually found in Kammavācā collections with nine chapters.

fol. ka – ku v line 6: Upasampadā-kammavācā (*Upasampada khaṅḥ*)

fol. ku v line 6 – kai v line 5: Ovāda

fol. kai v line 5 – kō v line 3: Kathina-kammavācā (*Kathina khaṅḥ*)

fol. kō v line 3 – kha v line 5: Sīmā-kammavācā (fol. kaṃ r line 4: *Avippavāsa khaṅḥ*,

fol. kaṃ v line 5: *Samānasavāsasamūha*, fol. kha r line 3: *Samānasamvāsasīma*,

fol. kha v line 5: *Avippavāsasīmasammuti sīm*)

fol. kha v line 5 – khā v line 4: Therasammuti-kammavācā (*Therasamuthi khaṅḥ*)

fol. khā v line 4 – khi v line 2: Nāmasammuti-kammavācā (*Nāmasamuthi khaṅḥ*)

fol. khi v line 2 – khī line 4: Vihāra-kammavācā (*Kappiyabhūmisammuti khaṅḥ*)

End (fol. khī line 5): Upasampadam Ovādam Kathim Simasammuti Theyya Nāma Kappiya-bhūmi Navakhaṅḍam niṭṭhitam.

Corresponding to Kammav(A) 14,6f. our MS has on fol. kaṃ v line 5 up to fol. khā v line 1 *udakaṃ bhante etaṃ udakaṃ nimittam* instead of *pāsāṇo bhante eso pāsāṇo nimittam* [Kammav(P) 281,21ff.], and like Frankfurter 149,5f. and 149,24f. it has *dutiyam pi yācāpetvā, tatiyam pi yācāpetvā byattena bhikkhunā paṭibalena saṃgho nāpetabbo* instead of *dutiyam pi tatiyam pi yācītabbam* [Kammav(P) 282,27f. and 283,11f.].

For further information on Kammavācā MSS see ¹45.

MSS: ¹45–¹48, ²293, ³577–³582, 740–743, 745, 758, 761–766, 768–778, 791–800, 805–809, 828; for Kammavācā MSS in other catalogues see ²160, ³577, and 740.

See CPD 1.2,16.

804

Cod.birm. 87. BSB, München

Pura puik. Black paper. Gilded cardboard covers, decorated with thin gilded cords glued onto the covers. 16 layers without pagination; the first layers of both sides are not written upon. Margins, lines and tables are marked by strokes. One layer: 43 × 32.3 cm. About 31 × 39 cm. 24 lines. Very clear handwriting, written with soapstone. On the first layer one line is written with red crayon in rather big letters, but almost illegible: *Piṭakat ... mhat chac(?)*. No date. Pāli terms with Burmese explanations. Prose and verse.

[Handbook for monks]

This manual contains several parts:

- Maraṇassati nhañ, Asubhakammaṭṭhānḥ bhurāḥ (meditation on death and impurity)
- Quotations of sermons held by the following abbots, with dates (1903 A.D.):
 - 1235 khu, vā-chui la praññ kyō 1 rak ne, Bheḥ-maj charā tō ho tō mū so tarāḥ bhurāḥ
 - 1235 khu, nat-tō la praññ kyō 6 rak ne, Vicittārāma charā tō ho tō mū saññ, tarāḥ bhurāḥ
 - 1235 khu, nat-to la praññ kyō 6 rak ne, Mahāvisuddhārāma charā tō ho so tarāḥ bhurāḥ
 - 1235 khu, satañḥ-kyvat la chanḥ 3 rak ne, Bhuṃ-kyō charā tō ho saññ tarāḥ bhurāḥ
 - 1235 khu, nattō la praññ kyō 6 rak ne, Ra-maññḥ-sañḥ tuik charā tō ho so tarāḥ bhurāḥ
 - 1235 khu, vā-khoñ la chanḥ 11 rak ne, Mahāvisuddhārāma charā tō ho tō mū saññ tarāḥ bhurāḥ
 - 1235 khu, vā-khoñḥ la chanḥ 13 rak ne, Mahāvisuddhārāma charā tō ho so tarāḥ bhurāḥ
 - 1235 khu, nat-tō la praññ kyō 6 rak ne, Mra-toñ tuik charā tō ho saññ tarāḥ bhurāḥ
 - Ññon-kan charā tō, ho tō mū saññ tarāḥ tō bhurāḥ
 - 1235 khu, na-yun la chanḥ 12 rak ne, Bheḥ-maj charā tō ho saññ tarāḥ tō bhurāḥ
- Kammatṭhānḥ saṃ pok bhurāḥ (poem on meditation, the verses having 12 syllables each, viz. 4-3-5)

[and turning the folding book around:]

- A systematical survey of the Abhidhamma (Khandhā 5 pāḥ bhurāḥ, Āyatana 12 pāḥ bhurāḥ, Dhāt 18 pāḥ bhurāḥ, Saccā 4 pāḥ bhurāḥ, Paṭṭicasamuppād bhurāḥ, Bodhi-pakkhiya tarāḥ 37 pāḥ bhurāḥ) with its Burmese definitions.

For this MS see BUCH 212.

For the Maraṇānussati- and Asubhakammaṭṭhāna see PBCOU 49 and 50; for MSS of these texts see Hist. Comm. Ia 116; Palace 42 (64, 67), 46 (97).

805

Cod.birm. 89. BSB, München

Ivory. Wooden covers, on the inner surfaces painted red and on the outer surfaces gilded and decorated with a relief-design, glass-inlay and little mirrors. Foll. 13: ka-kha. Some of the ivory

plates are cracked, some are repaired, and only of foll. kai and kâḥ part of the last line on the recto or first line on the verso resp. is actually broken off and missing; the writing is in some cases flaked off. 53.5–53.8 × 11 cm, 50 × 11 cm. 7 lines. 1 punch hole. The plates are gilded in the margins and decorated with anthropomorphous figures, animals and floral designs. Square script (Tamarind-seed script) in dark-brown lacquer; on fol. ka and kâ r short Burmese notes with pencil in very small letters. No date. Pāli. Prose.

Kammavācā

The MS contains a Kammavācā collection with nine chapters [see 777 = Kammav(P) 277–284]. Cf. Frankfurter 141–150; Baynes 53–56; Kammav(A) 1–18. At the end of the resp. chapters the titles are written in round Burmese script, viz. *Upasampada khaṅḥ* (fol. kī v line 4), *Ovāda khaṅḥ* (fol. kū v line 5), *Kathin khaṅḥ* (fol. kai r line 2), *Sima khaṅḥ* (fol. kō r line 6), *Thera khaṅḥ* (fol. kō v line 6), *Nāma khaṅḥ* (fol. kaṃ r line 6), *Vihāra khaṅḥ* (fol. kaṃ v line 5) and *Kuṭi khaṅḥ* (fol. kâḥ v line 2).

End (fol. kha line 6): Nissayamuttasammutikhaṇḍaṃ niṭṭhitam.

idaṃ me puññaṃ amhākaṃ nibbānassa paccayo hotu. sādhu, sādhu.

For this MS see BUCH 211.

For further information on Kammavācā MSS see ¹45.

MSS: ¹45–¹48, ²293, ³577–³582, 740–743, 745, 758, 761–766, 768–778, 791–800, 803, 806–809, 828; for Kammavācā MSS in other catalogues see ²160, ³577, and 740.

See CPD 1.2,16.

806

Cod.birm. 90. BSB, München

Ivory. Wooden covers to which ivory plates are attached on both surfaces and even on the edges; on the outer surfaces these plates are underlaid with green glass and delicately perforated showing floral ornaments and animals. The covers are about 1.5 cm shorter than the foll. Foll. 12: ka–kâḥ. Foll. khō and kâḥ are damaged at the edges and repaired. 58.5 × 9 cm, 49 × 9 cm, 5 lines. Square script (Tamarind-seed script) in dark-brown lacquer. No date. Pāli. Prose.

Kammavācā

Nos. 806 – 807

The MS contains the Upasampadā-kammavācā with Ovāda (foll. ka–ko v line 5; the Ovāda does not form a separate section in this MS) and the Kaṭhina-Kammavācā (foll. ko v line 5 – kā). This text corresponds to Frankfurter 141–145,21 and 147,30–148. The MS ends with the beginning of the *akkharā*-verse (fol. kāḥ line 5): *akkhara 'ekame*.

For this MS see BUCH 211.

For further information on Kammavācā MSS see ¹45.

MSS: ¹45–¹48, ²293, ³577–³582, 740–743, 745, 758, 761–766, 768–778, 791–800, 803, 805, 807–809, 828; for Kammavācā MSS in other catalogues see ²160, ³577, and 740.

See CPD 1.2,16.

807 Cod.birm. 91. BSB, München

Lacquered palm leaf. Wooden covers painted red-brown, on the outer surfaces gilded and decorated with rosettes in red-brown; only 1 punch hole; on the inner surface of one cover is scratched in: *sakkraj 1100 khu na-yuṇ la prañ ne piṭṭakad thuik sāthu kho lū saññ Kammavā rvhe cā takā tō rhañ co bhvā koṇ mhu*. The covers are originally not belonging to the foll. because of the position of the punch hole. Foll. 12: [ka]–[kāḥ] (the foliation signs on the first fol. and the last two foll. are not written). 54 × 9.5 cm. 50 × 9.5 cm. 5 lines. 2 (*sic!*) punch holes. Silvered foll.; the margins of the first and last two foll. as well as the blank sides of the first and last foll. are gilded and decorated with seated Buddhas (Sakyamuni with *bhūmisparśamudrā*). Square script (Tamarind-seed script) in dark-brown lacquer. Dated (only on the cover which does not belong to the MS) *sakkarāj 1100 khu* (1738 A.D.). Donor (only on the cover): a prince (*co bhvāḥ*) from the Shan states. Pāli. Prose.

Kammavācā

This MS contains the very same text as 806, viz. the Upasampadā-kammavācā with Ovāda (foll. ka–kaṃ r line 2) and the Kaṭhina-kammavācā (foll. kaṃ v line 2 – kāḥ).

For further information on Kammavācā MSS see ¹45.

MSS: ¹45–¹48, ²293, ³577–³582, 740–743, 745, 758, 761–766, 768–778, 791–800, 803, 805, 806, 808, 809, 828; for Kammavācā MSS in other catalogues see ²160, ³577, and 740.

See CPD 1.2,16.

808

Cod.birm. 92. BSB, München

Lacquered textile. Wooden covers painted red, with ornaments and panels with depictions of armed figures in red on gold priming on the outer surfaces. In the middle of the inner surface of one cover is written in red paint on gold priming in two lines: *1284 khu nhach Mhō-vanḥ kyonḥ 'Ut-kan rvā ne Kammavā dāyakā Kui Mvhaḥ dāyakā maḥ Ma Dvanḥ koṇḥ mhu nibbān chu sādhu*. As the covers are 0.5 cm shorter than the foll. they most probably do not originally belong to the MS. Foll. 16: ka–khī. 58.5 × 13.5 cm. 54–54.5 × 12.5 cm. 6 lines. 1 punch hole. Gilded foll. with ornaments in red paint in the margins and between the lines; in the margins of the first and last two foll. and the blank sides of the first and last foll. *devatā*- and *sīha*-motifs. Square script (Tamarind-seed script) in dark-brown lacquer. Dated (only on the cover) sakkarāj 1284 khu (1922 A.D.). Donors (only on the cover): Kui Mvhaḥ and Ma Dvanḥ from 'Ut-kan village. Former owner (only on the cover): Mhō-vanḥ monastery. Pāli. Prose.

Kammavācā

The MS contains the Kammavācā-collection with nine chapters [see 777 = Kammav(P) 277–284]. Cf. Frankfurter 141–150; Baynes 53–56; Kammav(A) 1–18. At the end of the chapters except the last one the resp. titles are written in round Burmese script, viz. *Upa(sa)mpadakhanda* on fol. ku v line 2, *Ovādashanda* on fol. kai r line 3, *Kathina-khanda* on fol. ko v line 5, *Sīmakhanda* on fol. kāḥ v line 6, *Therasammutikhandaṃ* on fol. kha v line 2, *Nāmasammutikhandaṃ* on fol. khā r line 5, *Kappiyasammutikhandaṃ* on fol. khā v line 4, *Sammutikhanda* (*sic!*) on fol. khi v line 2.

For this MS see BUCH 209.

For further information on Kammavācā MSS see ¹45.

MSS: ¹45–¹48, ²293, ³577–³582, 740–743, 745, 758, 761–766, 768–778, 791–800, 803, 805–807, 809, 828; for Kammavācā MSS in other catalogues see ²160, ³577, and 740.

See CPD 1.2,16.

809

Cod.birm. 99., BSB München

Gilded sheet metal. Relief-moulded wooden covers with black painted and then gilded floral ornaments on red priming; the gilding is partly rubbed off; the covers are about 0.5 cm shorter than the metal plates. Foll. 16: ka–khu, fol. ki is missing; the foliation signs *kai* and *kaḥ* (*kāḥ* in Burmese) are written as in the Mon alphabet. 57 × 10 cm. 53 × 10 cm. 5 lines. 1 punch hole.

Gilded foll. with ornaments in red paint in the margins and between the lines; in the wider margins of the first two foll. depictions of monks with the *añjali*-gesture; the respective panels at the end of the MS are left blank and the writing is done only in red and not again with black lacquer, thus the MS seems to be unfinished. Square script (Tamarind-seed script). No date. Pāli. Prose.

Kammavācā

The MS contains the Kammavācā-collection with nine chapters in the same order as 777 [= Kammav(P) 277–284], but unlike that and most of the Kammavācā texts in the German collections our MS does not have the various deviations listed in ³580 and 758. It agrees with Frankfurter in the wording, only at the end of the Kaṭhina chapter it adds *saṃgham sannipātā* ... [about three syllables illegible] *byattena bhikkhunā paṭibalena saṃgho ñāpetabbo* and again at the end of the Vihāra chapter *byattena bhikkhunā paṭibalena saṃgho ñāpetabbo*; [cf. Frankfurter 141–150; Baynes 53–56; Kammav(A) 1–18].

For further information on Kammavācā MSS see ¹45.

MSS: ¹45–¹48, ²293, ³577–³582, 740–743, 745, 758, 761–766, 768–778, 791–800, 803, 805–808, 828; for Kammavācā MSS in other catalogues see ²160, ³577, and 740.

See CPD 1.2,16.

810

Cod.birm. 93. BSB, München

Palm leaf. Wooden covers painted red and on the outer surfaces gilded. Foll. 389: ka-’ū (fol. kho is missing) consisting of two parts: (1) foll. 155: ka-ḍaṃ; (2) foll. 234: ḍāḥ-’ū; 20 supporting leaves. 9 lines (foll. ’i v – ’u r 8 lines; fol. ’ū 10 lines). 2 punch holes. Gilded. Very clear handwriting; unusual writing of the consonant jha. Marginal title: Maṇidīpa on all foll. except foll. ka, kai, khaṃ, ghu, nū, co, chū, jho, pi, phū, vi. Dated sakkarāj 1140 khu (1778 A.D.). Pāli. Prose and verse.

Rhañ Ariyavaṃsa Dhammasenāpati: Maṇidīpa

As there is no edition of this subcommentary to Buddhagosa’s *Atṭhasālinī* at hand beginning and end of both parts are quoted here. The textual tradition is evidently rather corrupt.

(1) Beg.: namāmi ratanattayaṃ.

ñāṇaṃ ñāṇaṃ navāññāṇaṃ, yassa yassa mahesino,
gataṃ gataṃ vānagataṃ vāna, taṃ taṃ taṃ taṃ ti vandiya.

mahodadhim atisanta, m ahitā ti mamāyitaṃ,
tālisādhisitadanta, sihagatisubhāsitaṃ.

cakkam.

surāsurasataṃ sitaṃ, sugataṃ tāsuraḡataṃ,
natvā mārājitaṃ, apaṭibhānakāraḡam,

cakkam.

battīsalaḡkhaṇāsīti, nubyañcānavirājitaṃ,
natvāṭṭhaṇḡasaraṃ siṅgi, nikkhavaṇṇaṃ tathāḡataṃ.

yo buddho sabbadhā yaññā, aññasi ñeyya pañcakaṃ,
ekakkaṇe 'pi ekaṃ va, taṃ taṃ natvā dayādhikaṃ.

buddhassa yassa dhinantā, dayācānantasambhavā,
ākaṅkhāpaṭibaddhātā, atulaṇ taṃ bhivādiya.

sāḡarakaruṇāññāṇaṃ, girirājasamādhikaṃ,
bhūkaṃamam paraṃ silaṃ, natvā tiṭṭhilaḡaṇcaṇaṃ.

saddhamabhāmahatamaṃ vināsiya, āruyha buddhayugandharācalaṃ,
te buddhahettā ḡhatalamhinantadhī, ālokaḡarajininaṃ bivādiya.

yo buddhino yena sudhamabhāṇunā, hantvāna mohatamaṃ timiraṃ vibodhayi,
saṅghaṃ bujaṃ yaṃ sukhalaḡkhi sandharaṃ, natvāna tānīti va dullabhāni 'haṃ.

dubbodhaṃ Mūlaṭṭikāyaṃ, taṃ taṃ ṭhānaṃ yathābalaṃ,
yāva Dvāraḡathā tāva, vaṇṇayissaṃ samāsato.

Abhidhammasaṃvaṇṇanā saṃvaṇṇanaṃ abhisāṅkhāritukāmo sudanta amanto bhadant-
Ānandācariyo Abhidhammasaṃvaṇṇanaṃ ...

End (fol. ḡaṃ line 8): vīsatiḡāthāvaṇṇanā iti samattā ti attho. iti Maṇidīpa nāṃikāya
Mūlaṭṭikāvaṇṇanāya vīsatiḡāthāvaṇṇanā samattā.

(2) Beg. (fol. ḡāḡ line 1): evaṃ bhaddantĀnandācariyo vīsatiḡāthānaṃ atthaṃ vaṇṇetvā
idāni kiñcāpi tabbaṇṇanānantaraṃ tattha ken' aṭṭhena abhidhammo ti vacanassa attho
vaṇṇetabbo ...

End (fol. 'ū line 6): tassā siddhi buddha, pe, siddhi, kāsā, yathāvutta cittuppā asa uppādo, itīti ayam yathāvuttā vuttā ti attho, etta hi ayam iti saddo evam saddo viya idam atthe pavattati. so ca atthayojanā ti imassa tulyādhikaraṇavisesanam eva hoti. keci pana iti sadassa nidassanatthaṃ gahetvā kātabbā ti iminā sambandhaṃ karonti. iti nidānakathāvaṇṇanā niṭṭhitā. niṭṭhitā ca Aṭṭhasālinīsannivesakathā, nibbānapaccayo hotu.

[In the margin underneath the marginal title:] *sakkarāj 1140 praññ sa-taṅ-kyvat la praññ kyō 2 rak ne ne 3 khyak tī kyō akhyin tvaṅ Maṇidīpa re rve prī saññ.*

The author lived and worked in Cac-kuiñḥ (Sagaing) and later on in Pañḥ-ya (Vijayapura) near Ava during the reign of king Narapati (1442–1468 A.D.) [see Ganthav 193 (no. 95); Geiger 42; PLB 42–43; PPN 181]. According to Piṭ-sm 348 and Piṭ-st 122 (269) he composed this work in 1442 A.D.

Ed.: for the Sudhammavāṭī Press edition see Bollée, rev. 313.

MSS: BhP 778; Forch XVIII; Mand 116; Palace 13 (105), 38 (33); Piṭ-st 122 (269, 901).

See CPD 3.1,13.

811

Cod.birm. 94. BSB, München

Palm leaf. Wooden covers. Foll. 174: ka-ññam, phu-bu, mai-ri, ru-vā; containing the following chapters or fragments thereof: (1) foll. 32: ka-gai; (2) foll. 44: go-chī; (3) foll. 37: chu-ññī; there are 2 foll. ññī with almost the same text (see below); (4) foll. 7: ññū-ññam; (6) foll. 12: phu-bī; (7) fol. 1: bu; (8) foll. 36: mai-lo; (9) foll. 5: lō-vā; the first and last foll. of the chapters are in some cases still tied together with some supporting leaves. 51 × 5.4 cm. 43 × 5 cm. 41–45 × 5 cm. 8 lines (fol. chī r and v 9 lines; fol. lai r 7 lines). 2 punch holes. Gilded and partially painted red. Fairly clear handwriting. On the title leaf of chapter (1) the title is written in the middle: *Abhidhammatthasaṅgruīḥ paṭhama tvai cit puīñḥ*, and in the left margin: *sū iō kam ne Ū Pan E, Ma Kyonḥ tuī konḥ mhu*, and on the outer supporting leaf tied together with fol. gai: *Abhidhammatthasaṅgruīḥ paṭhama tvai (pañcama tvai written underneath is cancelled)*. On the title leaf of chapter (2) and also on the outer supporting leaf tied together with fol. chī *Abhidhammatthasaṅgruīḥ dutiya puīñḥ* is written. On the title leaf of chapter (3) and also on a supporting leaf at the end of the chapter *Abhidhammatthasaṅgruīḥ tatiya puīñḥ* is written. On the title leaf of chapter (4) the title is written in the middle: *Abhidhammasaṅgruīḥ catuttha puīñḥ*, in the left margin the names of the donors: *Moñ 'Añḥ, Ma Buiḥ sa mīḥ moñ nham konḥ mhu*, and in the right margin: *Vithi puīñḥ*. In the middle of the outer supporting leaf tied together with fol. bī is written: *Abhidhammatthasaṅgruīḥ chaṭṭhama puīñḥ (chaṭṭhama tvai written underneath is cancelled)*; and in the right margin: *sū iō kam ne Moñ Rvhe Lup Ma Aya Nī tuī konḥ mhu*. On the title leaf of chapter (7) is written: *Abhidhammatthasaṅgruīḥ sattama puīñḥ*, and in the right margin of the first fol. bu: *Ū Pañā cā ra.*

On the title leaf of chapter (8) and on the outer supporting leaf tied together with fol. lo is written: *Abhidhammatthasaṅgruīh atthama puīnh*, and in the left margin of the last supporting leaf: *sū tō kam ne Moñ Sū, Ma Mheh sa mī moñ nham tui koñh mha, 54 khyap*. On the title leaf of chapter (9) *Abhidhammatthasaṅgruīh navama puīnh* is written. In the right margin of fol. gū r the number 36 is written four times with pencil. Corrections/insertions on foll. kā, kai, khu, kham, gu, ghō, nai, cō, cam, cha, cham, jā, jham, phū, phai, ba-bi, yi-yu, yāh, rū, re, rāh, lā. Dated sakkarāj 1206 khu (1844 A.D.); on the second fol. ñīī: 1127 khu (1765 A.D.). Donors: (1) Ū(h) Pan E and Ma Kyonh; (4) the couple Moñ 'Añh and Ma Buih; (6) Moñ Rvhe Lup and Ma Aya Nī; (8) the couple Moñ Sū and Ma Mheh. Former owner: Ū(h) Paña. Pāli and Burmese. Verse and prose.

Nanh-kyonh charā tō Rhañ Aggadhamma or Aggadhammāṅkārā: **Abhidhammatthasaṅgruīh nissaya**

The corresponding Pāli text to this fragmentary nissaya of Anuruddha's Abhidhammatthasaṅgaha can be found in "Abhidhammatthasaṅgaha and Abhidhammatthavibhāvinī-tīkā" (PTS) 1-51 or in "Tīkā kyō pāth" (ChS) 1-68. The beginning of the text and the extant final passages of the chapters are quoted:

(1) Beg.: namo tassa -. vaddhatu sabbamaṅgalam, sabbamaṅgalam, khap sin so maṅgalā sañ, vaddhatu, pran pvāh mrāh ce sa tañ.

vandām' aham vandaneyya varam so sivadāyakam,
rañcaham, pūjaneyyam, pātu mam siddham esakam.

cak gāthā. aham, nā sañ, vandaneyyam, rhi khuivh khyañ ñhā thuk so, varam, mrat so, sivadāyakam, nibbān kuiv peh nuiñ so, rañcaham, kilesā hū so mrū tuiv pay prih sov, pūjaneyyam, pujjō ap so, buddham, mrat cvā phurāh kuiv, vandāmi, rhi khuiv i, so buddho, thuiiv mrat cvā phurāh saññ, siddham esakam, aprīh kuiv rhā mhi khrañ kuiv pru le phrac so, mam, ña kuiv, pātu, coñ rhok niccama tō mū ce sa tañ.

sammāsambuddham atulam sasadhmagānuttama,
abhivādiya bhāsissam, Abhidhammatthasaṅgaham.

aham, nā saññ, sasadhmagānuttamam, sū tō koñ tui i rhi tarāh hi so tarāh mrat so guin nhañ ta kva phrac tō mu dha so, atulam, sīla aca rhi kun so gun tui kroñ ta cum ta yok nhañ tū tō ma mū dha so, ...

End (fol. ge r line 5): iti Abhidhammatthasaṅgahe cittasaṅgahavibhāgo nāma pathamo paricchedo. Abhidhammatthasaṅgahe, Abhidhammā gu nhac kyam nhuik yo tō mū ap kun so Abhidhammā i anak tuiv kuiv anak tuiv i akrañ āh phrañ yū rā yū kroñ phrac so kyam nhuik, cittasaṅgahavibhāgo nāma, cittasaṅgahavibhāga mañ so, ta nannh kāh, cit tuiv kuiv cit tuiv i akrañ āh phrañ yū rā yū kroñ vebhan rā vebhan kroñ manñ so, pathamo, rhe ūh cvā so, paricchedo, apuiñ akhrāh saññ, iti samattho, prih pran cum prī. iti Abhidhamma-

tthasaṅgahe, aca hi so pāṭh tuiv kui kāḥ, pathamapariccheda ṭ, parisamāpanākāra kuiv pra
aṃ so ṅhā thui sa tañ, thui pāṭh ṭ adhibbāy kaḥ Abhidhammā gu kyam nhuik ho tō mū
ap kun so Abhidhammāgu nhac kyam ṭ anak paramattha tarāḥ leḥ pāḥ tuiv kuiv leḥ pāḥ
tuiv ṭ saṅgruih rā saṅgruih kroṅ akrañ re tvak rve yū rā yū kroṅ phrac so kyam nhuik
cittasaṅgahavibhāga mañ so pathamapariccheda sañ aprīḥ suiv rok prī hū luiv so.

*jā sañ sāḥ tuiv āḥ anak sarup kuiv akraññḥ lvay cīn so ṅhā Aṅgadharmālakāra ther sañ
cī rañ ap so Abhidhammatthasaṅgruih nissayya pathama puññḥ kāḥ prīḥ praññ cum ṭ
burāḥ.*

*sakkraj 1206 khu sa-tañḥ-kyvat la prañ kyō 13 rak ta-nañlā ne tvañ. Abhidhammattha-
saṅgruih nissayya pathama puññḥ kui reḥ kūḥ rve prīḥ sañ. iminā puññakammena akkharā
~.*

(2) End (fol. chi v line 8): iti Abhidhammatthasaṅgahe, cetasikaṅgahavibhāgo nāma,
dutiyo paricchedo. Abhidhammatthasaṅgahe, Abhidhammatthasaṅgruih kyam nhuik ceta-
sikavibhāgo nāma dutiyo, paribhāga maññ so, ta naññḥ kāḥ cetasik tuiv kui cetasik tuiv ṭ
akraññḥ āḥ phrañ yū rā yū kroñḥ vebhan rā vebhan kroñ maññ so, dutiyo, nhac khu tuiv ṭ
praññ kroñḥ phrac so, paricchedo, apuiñḥ akhyāḥ saññ, itī samatto, prīḥ praññ cum prīḥ.

*jā sañ sāḥ tui āḥ anak sarup kui akraññḥ choñ lvay cīn so ṅhā, Aggadharmālakāra ther
saññ cī rañ ap so Abhidhammatthasaṅgruih nissayya dutiya puññḥ sañ prīḥ ṭ.*

*sakkraj 1206 khu ta-choñ-mun la chan 17 rak ne tvañḥ Abhidhammatthasaṅgruih nissayya
kuiv reḥ kūḥ rve prī prī.*

(3) End (fol. ṅñī r line 8): abhidhān anekattha nhuik, vokārolāmake khandhe hu suiv rā kāḥ,
vokārasaddā saññ yut mā so anak khandhā hū so anak ṭ anak nhac pāḥ kuiv yo ṭ, ṭ arā
nhuik vokārasaddā kāḥ khandhā kuiv ho sa taññ, vatthusaṅgaha prīḥ prañ cum ṭ. Abhi-
dhammatthasaṅgahe, Abhidhammatthasaṅgruih nhuik, pakiññakasaṅgahavibhāgo nāma,
pakiññakasaṅgahavibhāga maññ so, ta naññḥ kāḥ, vedanā aca hi so tarāḥ tuiv ṭ pruiḥ
prvan akraññ āḥ phrañ yū rā yū kroñ vebham rā vebham kroñ maññ so tatiyo, sum khu tuiv
ṭ, praññ kroñ phrac so, paricchedo, apuiñḥ akhrāḥ saññ, itī samattho, prīḥ praññ cum prīḥ.

*jā sañ sāḥ tuiv āḥ anak sarut kuiv akraññḥ choñ lvay cīn so ṅhā, Aggadharmālakāra ther
saññ cī rañ so Abhidhammatthasaṅgruih nissayya tatiya puññḥ prī ṭ. cīram tiṭṭhatu sāsane.
nibbānapaccayo hotu.*

[The second fol. ṅñī¹ contains the very same text but adds a date:] *sakkraj 1127 khu ta-
choñ-mun la praññ kyō ta rak*

(6) End (fol. bi v line 8): Abhidhammatthasaṅgahe, nhuik, rūpasāṅgahavibhāgo nāma,
rūpasāṅgahavibhāga mañ so, ta naññ kāḥ, rup ṭ akhyan mañ nhuik pra ap so nibbān

tarāḥ i, kuiv, nibbān tarāḥ i akyañ āḥ phrañ yū rā yū kroñ vebhan rā vebhan kroñ maññ so, chattho, khrok khu duiv i, prañ kroñ phrac so, paricchedo, saññ, iti samattho prī.

amyuivh sāḥ duiv āḥ akyañḥ sañ krāḥ cīm sō nhā Aggadhammālankāra ther saññ cī rañ ap so Abhidhammatthasaṅgruih nissaya chattha puññ kāḥ praññ cumm i. pu di, ā nḥaṇ praññ cum pā luiv i.

(8) End (fol. lai v line 4): thui vithi chui rā nhuik laññ paccuppannāruṃ sattarasāyuka nhuik sā atitabhavañ kui chui, paramatthasadda nhuik, atimahantāruṃ mahantarāruṃ nhac vithi kuiv pañ yū ap i, akhyuiv so sū dui kāḥ īkā nhuik, dveḥ dve javanavāra hu chui khrañ kroñ jo vāra phrac so mahantāruṃ sāyūkuṃ i javanavāra chui sa phrañ jo nḥaṇ cap rve cit i, acañ phrac so atimahantāruṃ mahantāruṃ nhac vithi tuñ kui yū khrañ saññ sañ i, jo mahiso paritthāruṃ atiparitthāruṃ kuiv sāma yū ap, thui kroñ Maṇisāramañjūsā nhuik dve dve javanapabandhāhu chui sa sa tañ. paṭṭhān nañ prīḥ i. Abhidhammatthasaṅgahe, Abhidhammā saṅgruih kyam nhuik, paccayasaṅgahavibhāgo nāma, paccayasaṅgahavibhāga maññ so, ta naññ kāḥ, paccaññ tuiv kui paccaññ duiv i akyañ āḥ phrañ yū rā yū kroñ vebhan rā vebhan kroñ mañ so, aṭṭhama, yhac khu tuiv i prañ kroñ phrac so, paricchedo, apuññ akhrāḥ saññ, iti samattho, prañ cum prīḥ.

jā sañ sāḥ tuñ āḥ anak sarup kuiv akyañ choñ lvay cīm sō nhā Aggadhammālankāra ther sañ cī ra cī rañ so Abhidhammatthasaṅgruih nissaya aṭṭhama puññ kāḥ prīḥ praññ cum i. nibbānapaccayo hotu.

For the author see ²272 and PLB 57.

For different nissayas see ¹8, ¹28, ¹92, ²202, ²220, ²244, ²380–²382, ³498, ³583, ³607, ³707, 822, 830, 834, 889, 894.

MSS: Palace 39 (41); PMT I 221 (Add. 6781B), 222 (Add. 10556, cf. 10557); Oldenb 52; cf. FilRAS 41; Pit-st 196 (1016); PMT I 227 [Add. 19957 (4)], 244 [Or. 6454 (2)]; cf. BHP 1096; KVMK 1191; LCP 41 (A), 96; Palace 14 (115, 116), 39 (43, 44), 40 (46–48), 42 (70), 43 (79), 44 (84), 45 (92); PMT I 222 (Add. 10557), 230 [Or. 2170 (1)]; WMS B-P 104, 118.

¹ Possibly a leaf of the MS from which our text has been copied.

812–814

Cod.birm. 98. BSB, München

Collection of 3 texts. Palm leaf. Wooden covers painted red; on the inner surface of both covers *ka* is scratched in. Foll. 309: 812 foll. 140: ka-ṭhai: Pārājikañ pāḷi tō; 813 foll. 98: thō-nam (foliation sign thō is omitted): Bhikkhu pācit pāḷi tō; 814 foll. 71: nāḥ-yō: Bhikkhunī pācit pāḷi tō; altogether

40 supporting leaves at the beginning and end of the MS and between the texts. Fol. yi is heavily damaged. 49.5 × 6.2 cm. 39–39.5 × 5.5 cm. 11 lines. 2 punch holes. Gilded; most of the leaves were still sticking together due to the gilding, so the MS has never been read. Very clear handwriting. Marginal titles: **812** *Pārājikaṃ pāli tō* (*Pārājikaṃ pāṭh* on fol. kam) on all foll. except fol. ni; in the right margin of last fol. *ṭhai Pārājikaṃ pāli tō prīḥ i* is written; **813** *Bhikkhu pācit pāli tō*; in the right margin of last fol. *nam Bhikkhu pācit pāli tō prīḥ prīḥ* is written; **814** *Bhikkhunī pācit pāli tō* (on fol. phi erroneously *Bhikkhu pācit pāli tō*); on fol. yo underneath the marginal title is written: *Chāh-ton rvā sū tṭheḥ kuṃḥ ne rap ne bhurāḥ dāyikāma Ma Suin koṃḥ mhu*, and in the right margin of last fol. yō: *Bhikkhunī pācit pāli tō prīḥ prīḥ*; the marginal title is in some cases partly cut off. On the first supporting leaf *ka* is written with pencil, and in red ink in the left margin: *kussinnārum tuik Ūḥ Rindama ap*, in the middle the first title and information about the number of leaves: *Pārājikaṃ pāli tō. ka ca. yō, achumḥ 25 aṅgā 10 khyap [= 310 foll.], kham, 3 aṅgā 4 khyap [= 40 supporting leaves], poṃḥ 29 aṅgā 2 khyap [= 350 foll. and supporting leaves]*, and in the right margin: ¹⁻¹*rvhe pinḥ*⁻¹ [and underneath] 5. On a second supporting leaf is written pencil in a rather careless handwriting: *taṃ-choṃ-muṃ la chan 8 rak 5 kyat(?) Ū Rindama*. On the verso of the last fol. yō is written pencil: *pe khamḥ ṭhai* and also some very faded writing: *kyat Ūḥ Rindama 5 (?)*. Corrections/insertions on foll. nā, che, ja, ḍo, ḍō, nā, tō, phi, pho, pham, mi, yu. Dated sakkarāj 1275 khu (1913 A.D.). Donor: Ma Suin from Chāh-ton village. Pāli. Prose.

¹⁻¹ Cf. ³438, ³460, ³513, ³523–³524; *rvhe pinḥ* probably means “completely closed with gold” = gilded.

812 Cod.birm. 98. BSB, München

Description see above, 812–814.

Vinaya: Suttavibhaṅga (Mahāvibhaṅga)

The text called *Pārājikaṃ pāli tō* in the MS can be found in “*Vinayapīṭaka*” (PTS) III 1–266 or in “*Pārājikapāli*” (ChS).

End (fol. ṭhai r line 2): *Nissaggiyaṃ niṭṭhitaṃ*.

[For the following Pāli verses cf. ¹8, ¹30, ³451, ³452, ³655, ³656, ³697–³699, 759, 782 (2), 821, and especially ³594:]

*sāsanujjotike ramme, pūre Amara-nāmake,
Jambūdiṭṭipassa ketumhi ādimandiraṭṭhānake.*

*saddhammatṭhitikāmena, dhaññādhivāsa-Bā-ka-re.
parappavādaharinā vihāre sādhu pujite.*

*sīlādiguṇayuttēna, Tipeta-alānkāra-
mahādhammarājaguru, ti lañjinā vasantēna.*

*sammā ākaṅkhamānēna, sāsanaṣṣa suciratṭham,
pubbapottṭhakapālihi, samsanditvābhisāṅkhatā.*

*Pārājīkakaṇḍan ti ¹-jinacakke balabbare,
sakkarāje khamākappe⁻¹, jetṭhamāsamhi nitṭhitā.*

*katapuññēna¹ anenāham, mettacittēna pūretvā,
sabbākusalavigato pāramicariyācāge.*

*paññādhika sukham patto, sabbapuññesu sūrato,
tāremi oghadussannam, veneyyam thalanibbhayam.*

*ī cā prī lac sakkarāj kāḥ 1275 khu na-yum la prañ kyō ta rak ne ne 10 nārī akhyin tvañ
Pārājīkaṇ pāli tō kui reh kūḥ rve prīḥ ī. pu, di, ā nḥaṇ praññi cum pā lui ī. nibbāna-
paccayo hotu.*

Like the other MSS with a very similar colophon (see the catalogue numbers mentioned above) this MS has been copied from a text written down by a resident of the Bāḥ-ka-rā monastery in Amarapura during the time of Paṭhama Bāḥ-ka-rā charā tō Rhañ Dhammā-bhinanda (1738–1800 A.D.).

MSS: ¹50, ³523, ³594, ³697, ³698, 883; for MSS in other catalogues see ³523, where BhP 657; BODL 26, 55; CM 1744; FilRAS 42, 53; WMS B-P 51, 53, 60, 64 must be added. Cf. also BhP 730 and PMT I 231 (Or. 2768).

See CPD 1.2.

¹ balabbare means 2333 A.B. (1789 A.D.) and khamākappe means 1152 B.E. (1789 A.D.) according to the *piṭakat sankhyā* system (see Part 1 of this catalogue, p. XX).

813

Cod.birm. 98. BSB, München

Description see above, 812–814.

Vinaya: Suttavibhaṅga (Mahāvibhaṅga)

The text called Bhikkhu pācīti pāli tō in the MS can be found in “Vinayaṭṭaka” (PTS) IV 1–207 or in “Pācītiyapāli” (ChS) 1–272.

End (fol. nam r line 3): Mahāvibhaṅgaṃ niṭṭhitam.

*ī cā prīh lac sakkarāj kāh 1275 khu nhac vā-chui la chanh 10 rak ne ne 10 nārī akhyin
tvañ Bhikkhu pācīti pāli tō kui reh kūh rve prīh i. nibbānapaccayo hotu. pu, di, ā nhañ prañ
cum pā lui i. idaṃ me puññaṃ āsavakkhayaṃ vahaṃ hotu.*

MSS: ¹51, ³524, ³537; for MSS in other catalogues see ³523 where BhP 634; BODL 46; CM 1745; Palace 21 (1); PMT I 229 (Egerton 1115); WMS B-P 64 must be added. Cf. also BhP 730 and PMT 231 (Or. 2768).

See CPD 1.2.

814

Cod.birm. 98. BSB, München

Description see above, **812–814**.

Vinaya: Suttavibhaṅga (Bhikkhūnīvibhaṅga)

The text called Bhikkhūnī pācīti pāli tō in the MS can be found in “Vinayaṭṭaka” (PTS) IV 211–351 or in “Pācītiyapāli” (ChS) 273–470.

End (fol. yo v line 9): Bhikkhūnīvibhaṅgaṃ niṭṭhitam.

idaṃ me puññaṃ āsavakkhayaṃ vahaṃ hotu. akkharā -. nibbānapaccayo hotu.

*¹-ī sui ya khu kyvan-up pru saññ,
koñh mhu thui thui, mrat kusuil kui,
Mrañ-mhuir toñ svañ, kyeñ jūh tañ saññ,
mi khañ mveñ bha, bhuih bheñ ca sāh,
puttadāyā, ññātakā nhañ,
charā sa māh, bumh sumh pāh tvañ
kreñ sāh re sū, nat lū brahmā,
prittā ma krvañh, Yama mañh ka,
ra lyhañ pā ce amyha ve i,*

*Vasundare, ī mre nat sāḥ
nā tuiṅ krāḥ saṅ, mhat sāḥ mraiḥ mraṅ pā ce sov.⁻¹*

*ī cā prīḥ lac sakkarāj kāḥ 1275 khu vā-chui la praṅṅ kyō 9 rak ne ne 4 nārī akhyin tvaṅ
Bhikkhūnī pācit pālī tō kui reh kūḥ rve prīḥ ī. pu, di, ā nḥaṅ praṅ cum pā lui ī.*

MSS: ³538, ³571, ³699; and also BhP 725, 732; Cab II 6; LCP 83; Mand 2, 3; Oldenb 1.1,2; Palace 2 (17), 29 (1 and 4 [Pācittiya]); PMT I 229 (Egerton 1115); WMS B-P 64; cf. PMT I 231 (Or. 2768).

See CPD 1.2.

¹⁻¹ Cf. ¹53, ³565, ³605, ³676, ³677.

815

Cod.birm. 100. BSB, München

Palm leaf. Foll. 20: ghu-nī, nō-c(ī) (the ī-grapheme of the last foliation sign cī is broken off). Of foll. ghō, nāḥ and c(ī) parts of the leaves are broken off and some of the text is missing. 50 × 5.6 cm. 41 × 5 cm. 10 lines. 2 punch holes. Gilded and partially painted red. Very good handwriting. Marginal title: Janakka jāt nissya; on fol. cā Temi jāt(?) is added underneath the marginal title. No date (fragment; end is missing). Pāli and Burmese. Verse and prose.

Mahājanakajātaka nissaya

The fragmentary MS contains a nissaya of the Mahājanakajātaka (no. 593). Beginning and end of the extant textual portions corresponding to the Pāli text in Fausbøll's ed. VI 30,26–39,26 and 43,3–48,22 or in Jātakatṭhakathā VI (ChS) 39,15–49,16 and 52,23–60,5 run as follows:

(Fol. ghu r line 1): vuttam, chui ap so, katham, ca kāḥ kui, sutvā, rve, kaniṭṭhassa, ū phrac so, Polajanak āḥ, sinneham, khyac khraṅḥ kui, bhinditvā, phyak rve, Polajanakkam, Polajanak kui, saṅkhalikāhi, sam khre khyāṅḥ tui phraṅ, bandhāpetvā, nḥoṅ phvaj ce rve, rājanivesanato, maṅḥ 'im mhe, ...

(fol. nī v line 10:) iti, sui, āha, ī, tāvad eva, thui chui so khaṅa nhuik lyhaṅ, anekasatāni, arāmaka kun so, tūriyāni, caṅ coṅḥ ṅhaṅḥ tui kui, paggaṅḥimsu, tīḥ mhut kun ī, tadā thui akhā nhuik, tūriya

(fol. nō r line 1:) kun so, nātakittiyo, ka khre saṅ mimma tui saṅ, nisīdiṃsum, ne kun ī, brahmaṅā pi puṅḥ tui saṅ laṅḥ, sotthikārena, khyamḥ sā am so akhraṅḥ arā phraṅ, mukha-

maṅgalikāni, nhut maṅgalā rhi so ca kāh tui kui, kathenti, chui pe kun i, ...

(fol. c(ī) v line 9:) kadā, nhuik, ahaṃ, sañ, sannaddhe, kun tha so, ussitaddhaje, kun tha so, dīpe, kun tha so, atho pi, lañh, veyagge, kun tha so, sabbālaṅkārahūsite, kun tha so, cāpahatthehi, kun tha so, vammihī, kun tha so, gāmaṇiyehi, tui sañ, aruḷhe, kun tha so, meṇḍarathe ca, chit

For authors of Mahājanakajātaka nissayas and for edd. see ²320.

MSS: cf. ²320; cf. also BhP 342; Cab II 149, 160; Forch XI, XII (s.v. Zanakkat); LCP 58; Palace 8 (71), 50 (22), 59 (98); PMT I 224 (Add. 12237).

816

Cod.birm. 103. BSB, München

Palm leaf. Wooden covers painted red, 1.5 cm shorter than the foll. and thus originally not belonging to the MS. Foll. 39: kā–kai, ghāḥ, ñe, nai, tā, ti, tū–tham, pū–pō, lī, lāḥ, va, vā. 50.2 × 5.6 cm. 40–40.5 × 4.5–5 cm. 8 lines (fol. vā v 9 lines). 2 punch holes. Gilded and partially painted red. Rather good handwriting; the script shows some similarities to the Mon script. Corrections on foll. ki, kū, ñai, thā, thū, pai, va. No date. Pāli and Burmese. Prose.

Vinayaśaṅgaha nissaya

The very fragmentary MS without any title contains a nissaya of Sāriputta's Vinayaśaṅgaha. The beginning of the first extant fol. is quoted below [cf. the Pāli text in Vinayaśaṅgahaṭṭhakathā (ChS) 1]. It is identical with the corresponding portion in **893**.

Fol. kā r line 1: nhuik krañ lañ kun so rahan tui āḥ, yogāvacara phrac kuṃ so lajjipesala rahan tui āḥ, sō laññh pe, kammaṭṭhān nhuik le kyak kuṃ so rahan tui āḥ sō lañ hū, vinaye, vinañ piṭakat nhuik, pāṭavathāya, limmā cīm ñra ñhā, kosalla ññāñ i akyui ñhā sō laññ hū, anekathā anekesu pakaraṇesu, myāḥ cvā so kyam tui nhuik, vippakiṇṇa, athūḥ thūḥ aprāḥ prāḥ so nañ tui phrañ pram tha so, Pālimuttavinicchayaṃ, pāli tō mha lvat so achuṃ aphrat kui.

As the end of the MS is missing we have no information on the author of this nissaya. Piṭ-sm 754 mentions a Vinayaśaṅgaha-aṭṭhakathā nissaya, the author of which is unknown, and in Piṭ-st 195 (1012) a Vinayaśaṅgaha-aṭṭhakathā nissaya can be found where Rhañ Paramakhemā is given as the author's name.

For the Pāli text see **748**.

MSS: 893; cf. BhP 1030; FilRAS 54, 59; Forch V; PMT I 240 (Or. 4803).

817

Cod.birm. 104. SB, Berlin

Ivory. Two different wooden covers, painted red and on the outer surfaces decorated with ornaments in red on gold priming, one is decorated with rosettes and the other one bears the *hamsa*-pattern; 1 punch hole. Foll. 7: ka-ku, kai-(ko); the foliation signs written in red paint in the lower left corner are hardly legible; there is an additional foliation with numbers in black in the same place; the last fol. (ko) has no foliation sign. The plates are in some cases cracked and pieces are broken off at the edges. 54 × 10.5 cm. 49–50 × 10.5 cm. 8 lines [fol. (ko) v 9 lines]. 2 punch holes. In the margins the ivory plates are gilded and decorated with ornaments in red. Square script (Tamarind-seed script). No date. Pāli. Prose.

Kammavācā

The fragmentary MS contains the Agghasamodhāna-kammavācā corresponding to Kammav(A) 21,5–23,10 [end of fol. ku v: *sambahulā āpattiyo sattāhapaticchannāyo*]; in Kammav(A) the resp. passage is abbreviated with *pa*] and 24,5–27,6 [beg. of fol. kai r: (*samba*)*hulā āpattiyo tihapaticchannāyo* and end of fol.(ko) v line 9: *sambahulā āpattiyo catuhapaticchannāyo, sambahulā āpa(ttiyo)*]; in Kammav(A) the resp. passages are abbreviated with *pa*]. Cf. Baynes 74 and 68–70.

For information on Kammavācā MSS see ¹45.

MSS: ¹7, ²160, ²290, ²292, ³586, 744, 767, 827; for Kammavācā MSS in other catalogues see ²160, ³577, and 740.

See CPD 1.2,16.

818

Cod.birm. 147. BSB, München

Palm leaf. Wooden covers, painted red and on the inner surfaces painted black. On the outer surface of one cover a label of lined paper is pasted bearing a number, the title of the text and the name of the monastery to which this MS formerly belonged: 101 [next line:] *Visuddhimag. Dakkhina van.* The MS is tied together with a ribbon (red and white; 2 × 466 cm) interwoven with a *pathanā* (see below). Foll. 410: ka-khyā; the first and last foll. are tied together with some supporting leaves. 47.5 × 6 cm. 38–39 × 5.5 cm. 11 lines. 2 punch holes. Gilded and partially painted red. Mostly

very clear, but sometimes rather careless handwriting. Marginal title: *Visuddhimag nak/nisya/nissya du* (= *dutiya*), and underneath the name of the owning monastery *Dakkhīnā van*; on foll. *ta, tu, sō, khya Dakkhīnā van* only, and on foll. *thū, phai, bhū, lu, a, kyū Visuddhimag nisya/nissya du* only is written; on the last fol. *khyā* the full title *Visuddhimag nissya dutiya thut* is given. Corrections on foll. *ki, kū, khā, cī*. Dated *sakkarāj 1229 khu* (1867 A.D.). Donor (on the ribbon): *Ma Cinḥ Rañ*. Former owner: *Dakkhīnā van*, i.e. the *Dakkhīnavana* monastery, viz. the monastery, which is located in the “southern grove”. Pāli and Burmese. Verse and prose.

Text on the ribbon:

*parame Sakya, sugata hu,
lu bha bhagavā, co mrat cvā saññ,
saṅkhyāsankhye, leḥ thve arā,
siṅh kambhāka, jarājāti,
prac bhi pyak ra, dukkha ca kan,
mu khya ran kui, amhan pāy rhāḥ,
lui so āḥ mraṅ, tarāḥ pāramī,
aññī ma yut, āḥ thut prīḥ khā,
buddhābuddha, mrat cui lu,
ta kva thaṅ rhāḥ, lū sumḥ pāḥ i,
nibbān rok kronḥ, chu pan tonḥ rve,
dāyaka yaṅḥ, pyaṅ saṅḥ kre ññā,
caṅ rā tṭhāna, nagara Hamsā,
cī raṅ pā sō, khō rā aññī,
mhō bhī Rvhe mruḥ, ma khyui kyū tō
va rvā ne, kui caṅ krō,
chak nvay pok pvāḥ, khō mhu sa ññā,
nā mā tvaṅ rhi, re cak mettā,
sve khvā ma timḥ, cā dāyaka ma,
Ma Cinḥ Rañ, Maniratanā,
Buttā panḥ khak, sāḥ Moṅ Thvanḥ mrat,
thin ññīḥ lyham kvan, ta kva ma kyan,
amhan lū rvā, nibbān kui,
lyhaṅ cvā poṅḥ cu, akroṅ pru sañ.
nat lū sādhu khō ce sov.*

Chuṅ-thāḥ (or Ca-laṅ) *charā tō Rhaṅ Nandamālā: Visuddhimag nissaya sac* (*dutiya thut*)

The text is called *Visuddhimag nissaya dutiya thut* (*dutiya thut/thup* = 2nd bundle) in the MS. It is the same “new” *nissaya* on *Buddhaghosa’s Visuddhimagga* as ³547, also containing the chapters X (*Āruppaniddesa*) – XVII (*Paññābhūminiddesa*) [*Visuddhimaggo* (PTS) 326–586, (ChS) I 320 – II 221, Warren’s ed. 271–502]. It has the same introduction and the same portion at the end of the text with information on the author (³547 p. 161), the following few lines, however, concerning the details about the size of the MS, are missing here, and the final portion is less detailed than in ³547 (p. 162).

End (fol. khyā line 3): petānaṃ, ta ma lvaṃ svāḥ so achve ññāti aponḥ tuḥ āḥ, pāpunātu, taññḥ.

sakkarāj 1227 khu tan-choṅ-mun la praññ kyō 4 rak ne ne suṃ khyak tī kyō akhyin tvaṃ Visuddhimag nissaya dutiya thut kui reh kūḥ rve prī saññ. nibbānapaccayo hotu. pu di āḥ, nhaṅ praññ cum pā lui i.

MSS: ³547, cf. ²341; for MSS in other catalogues see ³547, where PMT I 239 (Or. 4602), KVMK 1171, cf. WMS B-P 96.1 must be added.

819–820

Cod.birm. 148. BSB, München

Collection of 2 texts. Palm leaf. Wooden covers painted red. On the inner surface of both covers 11 is scratched in, and on the outer surface of one cover a label of lined paper is pasted bearing a number and the title of the text: 100 [next line:] *Abhi(dhamma)tthasarūpa kyamḥ*¹. The MS is tied together with a woven ribbon (red, yellow and green; 3 × 422 cm) without *patthanā*. Foll. 326: ka-rō (there are 2 foll. khe, cō, and thū bearing the very same text, and 2 foll. nā where 1 and 2 resp. is written underneath the foliation sign; 819 foll. 259: ka-phi: Nibbānasarūpadīpakakaṇḍa; 820 foll. 67: phī-rō: Sammohachedanī kyamḥ (these foll. are not yet completely blackened); the first and last foll. of both texts are tied together with some supporting leaves. 48.6 × 6.4 cm. 37–38 × 5.5 cm. 11 lines. 2 punch holes. Gilded and partially painted red. Good handwriting. Marginal titles: 819 Nidān/Nidāṅḥ on foll. ka-kī and Nibbānasarūpadīpakakaṇḍa on about every other of the following foll.; 820 Sammohachedanī kyamḥ on all foll. except fol. yū. On the last but one supporting leaf tied together with the last fol. rō is written in red ink: 42 *Monḥ-ma-kyāḥ kyonḥ bhun tō krīḥ cā, Nibbānasarūpadīpaṅkāṇḍa, Sammohachedanī kyamḥ, ka ca, rō achum, cā sāḥ, 26 aṅgā 10 khyap*. [= 322 foll.] *pe kham 2 aṅgā* [= 24 supporting leaves] *ponḥ 28 aṅgā 10 khyap* [= 346 foll. and supporting leaves] *nve saṅ 6 kyap 3 maṭ* [= 6¼ kyats]; and on the outer supporting leaf tied together with fol. rō: 12 *Monḥ-ma-kyāḥ kyonḥ bhun tō krīḥ cā, Abhidhammatthasarūpa kyamḥ, ka ca, sūḥ (sic!) achumḥ, cā sāḥ = 29 aṅgā 6 khyap* [= 354 foll.] *pe kham = 2 aṅgā 3 khyap*, [= 27 supporting leaves] *ponḥ 31 aṅgā 9 khyap* [= 375 foll. and supporting leaves] *nve saṅ 7 kyap 3 mūḥ* [= 7 kyats 6 annas]; as there are 322 foll. (ka-rō) the informations on the owner, the number of foll. and the price written on the last but one supporting leaf belong to this MS. Corrections/insertions on foll. ki, cō, jhe, thāḥ, baṃ, ma, mō, yaṃ. Dated sakkarāj 819 1267 khu (1905 A.D.), 820 1266 khu (1904 A.D.). Former owner: The abbot of the Monḥ-ma-kyāḥ monastery; the handwriting on the label as well as the number, however, indicate that this MS most probably once belonged to the same library as 818, viz. the Dakkhināvana monastery. Burmese with Pāli quotations. Prose.

¹ Due to a hole in the label *dhamma* is missing.

819

Cod.birm. 148. BSB, München

Description see above, **819–820**.

Dutiya Mruḥ-prañ-krīḥ charā tō Rhañ Candavaṃsālānkāra: **Abhidhammatthasarūpa-dīpaka kyaṃḥ**

The MS contains the Nibbānasarūpadīpakakaṇḍa, viz. the fourth part of this Burmese work on Abhidhamma.

Beg.: namo tassa -. Amaraṃpūra mruḥ prañ tuik prañ charā tō bhurāḥ krīḥ athaṃ vay khu nhac nhac pat luṃḥ mhī ne chañḥ kap kyaṃḥ gan sañ krāḥ sa phrañ, lañḥ koñḥ charāḥ tō bhurāḥ krīḥ nhañ ta kva Noñ-krīḥ-'uiñ charā tō Rvhe-gū charā tō aca rhi so charā mrat tui ḥ athaṃ mha ra ap so na yū padesa rhi so.

End (fol. phi line 3): nibbānaṃ, nibbān kui, viññāya ca, ma bhok ma pran hut mhan cvā si prīḥ rve lañḥ, tassa nibbānassa, ḥ, vā, kui, adhigamūpāyo, ra khrañḥ rok khrañḥ ḥ akroñḥ phrac so dānasīla aca rhi so vivaṭṭanissita kusuil kui, viññūnā, paññā rhi saññ, sadā, ne ññāñ ma khyāḥ akhā khap simḥ, kātabbo ca, kātabbo eva, Ivan cvā kyuiḥ kut āḥ thut pru krañ ap pru krañ sañ pru kyañ thuik saññ sā thañḥ. Nibbānasarūpadīpakakaṇḍa prīḥ ḥ.

nibbānapaccayo hotu.

sakkarāj 1267 khu ta-kūḥ la prañ kyō 2 rak sokyā ne ne 3 khyak ti kyō akhyimḥ tvañ reh kūḥ prīḥ 'on mrañ sañ. sādhu sādhu khō ce sov.

Edd.: The Sudhammavati Press ed. [Mruḥ-prañ-krīḥ guiñḥ 'up charā tō Arhañ Candavaṃsālānkāra, *Abhidhammatthasarūpadīpaka kyaṃḥ*, Rankun: Sudhammavati/The Thudhamawadi Press, 1302 (1940)] accessible to us only contains the Cittasarūpa-, Cetasikasarūpa- and Rūpasarūpadīpakakaṇḍa. — BB 47 s.v. Chanda-vaṃsālānkāra.

820

Cod.birm. 148. BSB, Berlin

Description see above, **819–820**.

Dutiya Mruḥ-prañ-krīḥ charā tō Rhañ Candavaṃsālānkāra: **Sammohachedanī kyaṃḥ**

As there is no edition of this Burmese work on Buddhist ethics at hand beginning and end

of the text are quoted:

Beg. (fol. phī line 1): namo tassa ~.

natvā mahādayam nātham, dhammam tamandanāsakam,
samgham sampiyasilāham, varam gāravabhājanam.

laddha lacche hi nekehi, sahatheravarehi va,
sajjhitto samgharājena, vakkham Sammohacchedanim.

aham, akyvan-nup sañ, mahādayam, krīh mrat kray vanh so mahākarunā rhi tō mū tha so, varam mrat lha cvā tha so, vā, sū tō koñh apoñh tui sañ toñh tha ap tha so, gāravabhājanam, rui se le mrat pru ap pru thuik sañ i aphrac tanh hū so, araham aca rhi so gun tō apoñh tui i tanh rā lañh phrac tō mū tha so, nātham, mrat cvā bhurāh kui, vā, lū nat brahmā sattavā khap simh tui i kuih kvay lañh lyoñ mhī khui rā phrac tō mū so mrat cvā bhurāh kui, vā, khap simh so sattavā tui āh koñh cvā kyañ cim so nhā samāpatipat kui toñh tō mū tat so mrat cvā bhurāh, kui, vā, kilesā kui lvan cvā pū pan ce tō mū tat so mrat cvā bhurāh kui, vā, nat nhañ ta kva so loka kui acuih ra tō mū so mrat cvā bhurāh kui, vā, khap simh so sattavā tui i, paccuppān samsarā lokilokuttarā cīh pvāh khyamh sā kui lvan cvā toñh ta tō mū tat so mrat cvā bhurāh kui, natvā namāmi, rhi khuih pā i.

End (fol. ro r line 1): lokadhamma nhac va nhac phrā nhuik ma kāralopa phrac rve myāh cvā pum yañ gun añ khap simh nhañ praññ cum sa phrañ ne la pa mā mrat cvā bhurāh sāsanā tō nhuik lvan cvā kyō cō than rhāh sō abhidhammā nñā vā arā nhuik atipātaka phrac tō mū so arhañ Candamāla amaññ tō rhi so Thut-lamh charā tō bhurāh krīh amhuih rhi so ūh rīh tō mather kyō sumh pāh tuih i anvay achak kuih kvay pyak timh mrup ma rhi ce ra chak lak pran pvāh cañ kāh, thvanh lañh 'oñ sāsanā tō tañ thvañh sa myha kāla mrañ krā tañ tay cvā tan chā chañ bhī sa kai sui phrac mañ kum mrhō khō toñh tha tō mū sa phrañ ūh rī tō alat phrac so arhañ Sutadhara amaññ tō rhi so upajjhāy charā mahāther mrat sañ tat mhat bhvaih khrañ amaññ pa ññap peh mhañ ap so Candavamsālañkāra amaññ tō rhi so, Ratanā-pum rvhe mrui tō chañ khre bhumh vanh kyañ arhe prañ ton prañ mha ca rve, Dutthāvatī, mrac nay vai yā mrui rvā tui nhuik sa tañh sumh ne so sañghā tō nhac thoñ kyō tui i ganācariya ganapāmokkha phrac so Mrui-prañ-krīh guiñh 'up charā tō saññ cī rañ ña chumh phrat reh pru ap so Sammohachedanī amaññ rhi so i samvāsādivinīcchaya phrac so saññ sāsanā tō ¹nhac thoñ leh rā sumh chay leh nhac⁻¹, gojā sakkarāj ²ta thoñ nhac rā ñāh chay nhac⁻² khu ta-poñh la prañ kyō leh rak ne nak ta khyak tīh khañ akhyin tvañ nhuik prīh cīh 'oñ mrañh khrañh sui rok saññ. Sammohachedanī kyamh prīh prīh.

etena punñena, ī sui mrat cvā bhurāh āh rhi khuih ra khrañh tañh hū so koñh mhu cetanā kroñ, so aham, thui ñā sañ, sampayāre, ta ma lvan bhava nhuik, nipunamati ca, sim mve so paññā rhi saññ laññh koñh, sato ca, sati nhañ prañ cum sañ laññh koñh, titttho ca, roñh rai lvay saññ laññh koñh, dakkho ca, limmā sañ laññh koñh, ditthijjhupaññho ca, phroñ mat so ayūpaññā rhi sañ laññh koñh, avikalaviriyo ca, ma khyui tai so lum la rhi sañ laññh koñh,

bhogavā ca, cañh cim uccā rhi sañ lañh koñh, samvibhāgī ca, khvaiḥ khramh, vebhan that saññ laññh koñh, sūro ca, raiḥ rañ sañ lañh koñh, dhithattho ca, tañ krañ so cit rhi sañ lañh koñh, saparahitacarō ca, mi mi akyuiḥ ciḥ pvāḥ, sū ta pāḥ akyuiḥ cīḥ pvāḥ kui kyañ choñ tat saññ laññh koñh, dīghajīvi, rhaññ so asak rhi saññ laññh koñh, arogo ca, anā ma rhi saññ laññh koñh, dhañño ca, bhunḥ rhi saññ laññh koñh, vaṇṇo ca, achanḥ lha saññ laññh koñh, yasassam ca, myāḥ so akhya aram rhi saññ laññh koñh, atibalavadharo ca, alvan so āḥ kui choñ nhuiñ saññ lañh koñh, kittimā ca, kyeḥ jūḥ sa tañḥ kyō khranḥ rhi saññ laññh koñh, bhavēyyam, phrac ra pā lui i.

naradevānam, nat lū tui āḥ, adhipo ca, acuiḥ ra so nat mañḥ krīḥ aḥrac saññ lañh koñh, catudipissaro pi vā, leḥ kyvanḥ lumḥ kui acuiḥ ra so Cakrāvatheḥ mañḥ i aḥrac saññ laññh koñh, bhavēyyam, phrac ra pā lui i. nibbānapaccayo hotu.

ī cā prīḥ lac sakkarāj kāḥ 1266 khu nhac prā-chui la-chanḥ nhac rak ne tvañ Sammoha-chedanī kyamḥ kui reḥ kūḥ rve prīḥ 'oñ mrañ sañ. pu di ā nḥaṇ prañ cum pā lui i.

In the final passage of the text is mentioned that Candavaṃsālaṅkāra completed his work in 2434 B.C. or 1252 B.E. (1891 A.D.).

Ed.: BB 48 s.v. Chanda-vaṃsālaṅkāra.

^{1 1} The last numeral of this date 24342 B.C. is superfluous.

^{2 2} 1252 B.E.

821

Cod.birm. 149. BSB, München

Palm leaf. Wooden covers painted red, bearing an orange loop made out of felt between the punch holes. Foll. 166: ka-dō; the first and last foll. are tied together with some supporting leaves. 47.8–48 × 5.6 cm, 38.5–39.5 × 5 cm. 10 lines. 2 punch holes. Gilded and partially painted red. Very clear handwriting. Marginal title: Vinañḥ/Vinaññiḥ mahāvā pāli tō. On the verso of the last supporting leaf tied together with fol. dō the title and information about the number of leaves are written in pencil: *Mahāvā pāli tō ka ca dō achuṃ cā sāḥ 17 aṅgā 10 khyap* [= 244 foll.] *pe kham 1 aṅgā* [= 12 supporting leaves], and on the first fol. tied together with fol. dō - now serving as supporting leaf - we actually find again the same foliation sign, viz. dō, and the very same text, the end of Mahāvagga, but another date (1238 B.E./1876 A.D.) and also the name and place of a donor written in both margins: *Raṃ-kañḥ-caṃ rā bhak rvā ne dāyakā Ūḥ Lū Nñuiv koñ mhu* (Ūḥ Lū Nñuiv from Raṃ-kañḥ-caṃ village). Corrections and notes written in pencil in the margins and between the lines on almost all foll. Dated sakkarāj 1260 khu (1898 A.D.). Pāli. Prose.

Vinaya: Mahāvagga

The text is called *Vinaññ Mahāvā pāli tō* in the MS. Like 759 it ends with the last but one verse to be found in the printed edd. [“Vinayapiṭaka” (PTS) I 360, “Mahāvaggapāli” (ChS) 511]. Then follows the colophon with the scribe’s *patthanā* [for these verses cf. ¹8, ¹30, ³451, ³452 (2), ³594, ³655, ³656, ³697–³699, 759, 782 (2), 812]:

End (fol. do v line 9):

Ānando Rāhulo c’ eva, Gotami ca Sudatto ca,¹
senāsanam vivittaṃ ca, āmisam samakam pi ca.

Mahāvagga niṭṭhitam.

*sāsanujjotike ramme, pūre Amaranāmake,
Jambūdīpassa ketumhi, ādimandiraṭṭhānake.*

*saddhammaṭṭhītikāmena, dhaññādhivāsa Bā-kā-re,
parappavādaharinā, vihāre sādhu pūjite.*

*sīlādiguṇayuttēna, Tipetakaalānkāra-
mahādhammarājaguru, ti lañjinā vasantēna.*

*sammā akaṅkhamānēna, sāsanassa suciraṭṭham,
pubbapothakapālihi, samsantivābhisankhatā.*

*Mahāvagganayā tan ti, jinacakke balabbare²
sakkārāje dhavākappe³ citramāsamhi niṭṭhitā.*

*sakkarāj 1260 praññ nhac, ka-chum la prañ kyō 3 rak 4 hū ne 2 khyak tī akhyin tvañ
Vinaññ Mahāvā pāli tō reḥ kūḥ vpe prīḥ ’on mrañ saññ.*

Like the other MSS with a very similar colophon (see the catalogue numbers mentioned above, esp. 759) this MS has been copied from a text written down by a resident of the Bāḥ-ka-rā monastery in Amarapura during the time of Paṭhama Bāḥ-ka-rā charā tō Rhañ Dhammābhinanda (1738–1800 A.D.).

MSS: ¹52, ¹53 (1), ³434, 746, 754, 759; for MSS in other catalogues see ³434, where BhP 1024; CM 1748; RAS 42, 51, 52; WMS B-P 33 must be added.

See CPD 1.2.

¹ PTS: Gotamī ’nāthapiṇḍiko, Visākhā Migāramāta ca; ChS: Gotamī ’nāthapiṇḍiko.

² 2333 A.B. (1789 A.D.) according to the *piṭakat saṅkhyā* system (see Part I of this catalogue, p. XX).

³ 1149 B.E. (1787 A.D.) according to the *pīṭakat saṅkhyā* system (see Part 1 of this catalogue, p. XX).

822–825

Cod.birm. 150. BSB, München

Collection of 4 texts. Palm leaf. Wooden covers painted red, with a cotton loop between the punch holes, on one loop *nok* and on the other *rhe* is written in pencil; on the inner surfaces of both covers *Ūh Lhuinḥ Phoḥ Kūḥ* is embossed. Foll. 230: ka-nā: **822** foll. 91: ka-je: Saṅgruīh nissya; **823** foll. 68: jai-dhi: Paramattharatanāvali; **824** foll. 46: dhī-da: Saṭipatṭhān akok; **825** foll. 25: dā-nā: Saṅkhepavaṇṇanā pāṭh; the first and last foll. of each text are tied together with some supporting leaves. Fol. dhō is completely broken at the right side. 47.9 × 5.3 cm. 40 × 4.5 cm. 9 lines. 2 punch holes. Gilded and partially painted red. Very clear handwriting. Marginal titles: **822** Saṅgruīh nissya, and on the last 2 foll. ju and je: Abhidhammatthasaṅgruīh nissya; **823** Paramattharatanāvali (Paramatthayatanāvali on first fol. jai); **824** Saṭipatṭhān akok; **825** Saṅkhepavaṇṇanā or Saṅkhepavaṇṇanā pāṭh. On the outer supporting leaf tied together with fol. nā the titles are written in black ink: *Saṅgruīh nissya, Paramattharatanāvali, Saṭipatṭhān akok, Saṅkhepavaṇṇanā*; also some illegible writing in pencil. Corrections/insertions on foll. kho and cam. Dated sakkarāj 1242 khu (1880 A.D.). Former owner (on the cover): Ūh Lhuinḥ Phoḥ Kūḥ. **822, 823, 824** Pāli and Burmese; **825** Pāli. Prose.

822

Cod.birm. 150. BSB, München

Description see above, **822–825**.

Paṭhama Bāḥ-ka-rā charā tō Rhañ Dhammābhinanda: **Abhidhammatthasaṅgruīh nissaya**

This MS contains the same text as ¹**8**, starting with *devāṭidevadevindo* (fol. ka), containing the verses with the information on the author and his disciple Puññasetṭha, who wrote down the orally taught work, as well as the nissaya of these verses (fol. ju r line 7 up to fol. jū r line 9; cf. ¹**8**, pp. 12f.) and ending with the portion *Bāḥ-ka-rā charā tō bhurāḥ* [etc. up to] *Abhidhammatthasaṅgruīh kyaṃḥ i niguṇ pāṭh kuiv puññ anak kāḥ, i tvañ rve aprīḥ sat saññ* (fol. jū r line 9 up to jū v line 5; cf. ¹**8**, p. 13). Then the colophon continues:

prīḥ i. 528 svay mettā yū naññḥ mhā, kyam lā sui mhat le. anodissa, puggala saññ, pañca nāḥ rok ne tañ, thū ta thve rañ mhat saḥ, odissa mhā puggalā sañ, mham cvā 7 pāḥ tañ, poñḥ ññāḥ ka yvañḥ ma sve, pugguil aprāḥ 12 pāḥ kui, ma mhāḥ ra tuḥ le sō, averā abyāpacchā sukhi anighā hu sukhi atthā 4 phrā mrhok lac 48 sañ, cañ cac ra tuḥ pā līn, aṭṭhakathā alui mū pīyasahāpacchāverī 4 lī mrhok le hū i. rap chai chū mhrok pram lyhañ 4 rāgava akay ra sañ pañ tañ, rañ sañ tvañ rap de sa, ma rañ mhat lac 48 kui, ta lhac nho

luik ka lyhañ mham mukkhya ma yvañh pā 502 chay 8 svay mettā sappe ariyā sappe anariyā sañ sā ti ti pvāh leḥ mhi ka, 'ip nuih khyamḥ sā, yut mā ma mak, nhac sak lū nat, coñ mhat nat mrāh, cit kāh ma prañ, ma nan tañ krañ, lha saññ mrak nhā, se khā ma thve, phrac le brahmā khrok khā cañ cañ, ānisañ kui, lyhañ lyhañ amrai ra i, ekanta mhat tui pā, rum mhāh kariḥ 'oñ, kyamḥ coñ coñ mha, choñ rve mìn luik pā sañ. sañ tuin sā mhat mi, kavi roñ phre. sappe sattā sappe pānā sappe puggalā sappe attabhāvapariyāpānā anodissa pugguī 5 pāh, sappā itthiyo, sappe purisā, sappe ariyā, sappe anariyā, sappe devā, sappe manussā sappe vinipātikā, odissa pugguī 7 pāh, anodissa odissa pugguī 2 pāh kui poñh sō, 12 pāh phrac i. ī 12 pāh kui pīyāsahāmajjattāverī ī pugguī leḥ pāh phrañ mrhok, 48 phrac i. nibbānapaccayo hotu.

sakkarāj 1242 khu dutiya vā-chui la prañ kyō 8 rak 5 teḥ ne ne 2 khyak tī kyō akhyim tvañ Abhidhammatthasaṅgruīh nissya prīh i.

For details on the author see ¹⁸.

Ed. (supplement to the list in ¹⁸): Bāh-ka-rā charā tō, *Abhidhammatthasaṅgruīh pāth nissya*, Rankun: Lay Tī Maṅḍuīn Press, 1337/1975.

For different nissayas see ¹⁹², ²⁰², ²²⁰, ²⁴⁴, ²⁵³, ³⁵⁰, ^{379–382}, ³⁸³ (1), ⁴⁹⁸, ⁷⁰⁷, ⁸¹¹, ⁸⁹⁴.

MSS: ¹⁸, ¹²⁸, ³⁴⁵, ^{347–349}, ⁵⁸³, ⁶⁰⁷, ⁸³⁰, ⁸³⁴, ⁸⁸⁹; and also Piṭ-st 196 (1016); PMT I 227 [Add. 19957 (4)], 244 [Or. 6454 (2)]; cf. BhP 1096; FūRAS 41; KVMK 1191; LCP 41 (A), 96; Palace 14 (115, 116), 39 (43, 44), 40 (46–48), 42 (70), 43 (79), 44 (84), 45 (92); PMT I 222 (Add. 10557), 230 [Or. 2170 (1)]; WMS B-P 118.

823

Cod.birm. 150. BSB, München

Description see above, 822–825.

Mahādhammasaṅkram (Paṭhama Moñh-thoñ charā tō Rhañ Nāṇa): **Paramattharatanāvali**

Beg.: namo tassa ~.

munindavadanam boja,-gabbhasambhavasundari
saraṇaṃ pāṇinaṃ vāni, mayhaṃ pinayatam panam.¹
patyāvattagāthā.

munindavadanam bhojagabbhasambhavasundari, mrat evā bhurāḥ khaṃ tvaṅḥ tō taṅḥ hū sokrā tuik mha phrac khraṅ kroṅ koṅḥ mvan evā tha so, pāṇinam, sattavā tui ḥ, saraṇaṃ saraṇabhūtā, kuiḥ kvay rā phrac rve phrac tha so, vāṇī, sū tō koṅḥ tarāḥ ratanā mrat piṭakat suṃḥ puṃ taṅḥ hū so Sūrassatī nat sa mīḥ saññ, mayhaṃ, nā ḥ, manam, cit kui, pinayatam pinayatu, myuḥ ce nhac sak ce sa taṅ.

ī sui lyhaṅ tho ma nā āsī sapubbaka, gandhārabba, aṅḥ araṅḥ thāḥ pīḥ rve, prassanā acaññ athuiṅḥ paramat tarāḥ tui ḥ vigruiḥ vacanattha ara adhippay kui athūḥ thūḥ sō kyan gan tui mha thup nhup sa phraṅ akyaññ amrvak myha sā pra rā pra kroṅḥ phrac so paramattha tarāḥ ratanā acaññ hū sā, Paramattharatanāvali ca kāḥ acaññ kui koṅḥ evā re sāḥ thāḥ pe aṃ sa taṅ.

sakkarāj 1190 prā-sui la chanḥ 12 rak ne, Cho mruḥ cāḥ atvaṅḥ van maṅḥ krīḥ Sīrimahānandasāṅkraṃ ka, byaḥ tuik sam tō chaṅ jeyya mran khi kyō kui ce rve, ditṭhasam-sandanā prassanā pru lā sañ.

End (fol. dhā r line 4): thui noṅ leḥ nhac mrok nhuik paññā rhi achak chak lak cvaiḥ mhat sāḥ kra so suik, ṅhak, dhāt chaṅḥ, kiṅḥ khamḥ, nimit, byādip rhi saññ nhaṅ aññī, Ratanāpūra rvhe va mruḥ krīḥ sui, mahārājathānī maṅḥ ne prañ krīḥ ḥ phvay rā aṅḥ krīḥ ḥay nhaṅ prañ cum evā taṅ thoṅ pru cu tō mū pīḥ lyhaṅ, athūḥ thūḥ so sāsanaḥ kyanḥ lokī kyanḥ cā tamḥ thumḥ cam rhi sañ atuiṅḥ maṅḥ kyaṅ cī raṅ tō mū rve re sa bhan maṅḍap atvaṅḥ khaṅḥ thāḥ so re sa bhanḥ aṅ prañ thak arhaṅ mi bhurāḥ khoṅ krīḥ nhaṅ ta kva, amyuiḥ suṃ ūḥ tui kha ru saṅḥ suṃḥ lumḥ phraṅ ḥa thip nhuik cuik rve svanḥ so muddhābhiseka rājabhisik, kui kham tō mū sañ, bhisik kham chuṃḥ nhuik asyhaṅ bhava rhaṅ maṅḥ tarāḥ krīḥ bhurāḥ mhā, Sīritribhavanādityādīpatipavarapaṇḍitamahādhammarājādhirājā, arhaṅ mi bhurāḥ khoṅ krīḥ bhurāḥ mhā, Sīripavaramahāmaṅgalārārājintāratanaḍevī tam chip nāmaṃ tō phraṅ pran nhaṃ kyō co tō mū saññ. thui nok suṃḥ nhac mrok nhuik, Nayapati jarajariya kyanḥ tvaṅ lā so jeyyābhiseka acī araṅ kui kyan lā tuiṅḥ cī raṅ khaṅḥ kyaṅḥ tō mū rve, arhaṅ mi bhurāḥ khoṅ krīḥ nhaṅ ta kva, jeyyābhisek kui laṅḥ kham tō mū sañ.

ī sui chui khai pīḥ so guṅ kych jūḥ apoṅḥ nhaṅ, abhvay sa raiḥ prañ cum tō mū so catuttha Ratanāpūra mruḥ taññ, nanḥ taññ chaddhan maṅḥ sa khaṅ Chaṅ-phrū-myāḥ-rhaṅ asyhaṅ bhava rhaṅ maṅḥ tarāḥ krīḥ bhurāḥ rvhe lak thak tō, kyvan tō raṅḥ atvaṅ senāpati phrac so, Cho mruḥ cā atvaṅ van maṅ krīḥ Sīrimahānandasāṅkraṃ sañ, bhurā rhaṅ lak thak tō ka citta sū krvay kaḥ sui, bhurāḥ ma rhi nok Pāṭaliputta sū krvay kaḥ sui, cit, cetasik, rup nibbān, paramat tarāḥ leḥ pāḥ kui nhac rhaṅ la myāḥ, saṅ aṃ, meḥ mranḥ, nā kham, rvak choṅ chaṅ khraṅ le lā sañ phrac rve vigruiḥ vacanattha ara adhippay kui si sā khiyāḥ nāḥ mhat sāḥ le lā lui kyoṅḥ nhaṅ prassanā pru lā so kroṅ prassanā cañ atuiṅḥ thaṅ rhāḥ so paramat tarāḥ thui ḥ amaṅ nāma vigruiḥ vacanattha, arā adhippay kui, athūḥ thūḥ so kyan gan tui mha akyaññ amyvak myha thut nut rve, athak ka Netti tīkā sac, Sīlakkhan tīkā sac, sāsanaḥ kyanḥ, Saṅsakaruiḥ kyanḥ, cheḥ kyanḥ bhedaṅ kyanḥ, dhammavat lokavat kyanḥ myāḥ kui pru cu cī raṅ so maṅḥ tuiṅ paṅ amat Mahādhammasāṅkraṃ cī raṅ reḥ

sāḥ phvaj thāḥ so, Paramattharatanāvali ca kāḥ sañ, sakkarāj 1190 ta-kūḥ la prañ kyō sumḥ rak ta-naṅga-nve ne sumḥ khyak tīḥ akhyin tvañ prīḥ cīḥ prīḥ prañ cum khrañḥ sui rok sa tañ.

akkharā –. tasmā hi tasmā eva, thui kroṇ lyhañ, paṇḍito, paññā rhi so, poso, yok yāḥ saññ, pitakattayam, pitakat sumḥ pum taññḥ hū so cā pe kyam gan kui, likkheyya, reh vve pru cu tañ thoñ rā i, ekamekam, ta lumḥ ta lumḥ so, akkharā, akkharā sañ, buddharūpam, ta chū ta chū so bhurāḥ sa khañ rup thu chañ tu tō kui kuiḥ kvay ra so akyuivḥ nhañ, samam, tū myha kya sañ, siyā, phrac rā i, nibbānapaccayo hotu. sakkarāj 1242 khu vā-khoṇ la chanḥ 6 rak buddhahū ne ne 3 khyak tī kyō akhyim tvañ Paramattharatanāvali kui reh kūḥ vve prīḥ 'oñ mrañ sañ. pu, di, ā nhañ praññ cum pā lui i.

At the beginning and end of the text it is mentioned that Mahādhammasaṅkraṃ composed the text in the year 1190 B.E. (1828/29 A.D.), i.e. in the reign of king Sirītribhavanādityā-dhipatipavarapaṇḍitamahādhammarājādhirājā² (Bagyidaw, 1819–37 A.D.) and queen Sirīpavaramahāmaṅgalārājintāratanādevī, on the request of the general Sirīmahānandasāṅkraṃ, who was living on the revenues from Cho, a town in the Ma-kveḥ province. It deals with the essential four divisions of the Abhidhamma, viz. *citta*, *cetasika*, *rūpa* and *nibbāna*, subjoined by a *vigruḥ* (explanation in the same language as the text, viz. Pāli) and a *vacanat* (explanation in the vernacular).

For information on the author see ²424.

MSS: BhP 621; Piṭ-sm 1042.

¹ For the same verse see ³502 (p. 96 last 2 lines) and ³521.

² See a variant reading of this name in Sās 142 note 10: Sirītribhavanādityapavaramaṇḍita°.

824

Cod.birm. 150. BSB, München

Description see above, 822–825.

Satipaṭṭhān sut akok

The MS contains a Burmese interpretation of the Mahāsatiṭṭhānasutta of the Dīghanikāya [PTS II 290–315 or “Mahāvaggapāḷi” (ChS) 231–252] different from that of ²313.

Beg.: namo tassa –. mrat cvā bhurāḥ saññ khap simḥ so veneyya sattavā apoñḥ tui kui sa nāḥ tō mū lha so kroṇ, mahākaruṇasamāpat kui vañ cāḥ tō mū vve, Mahāsatiṭṭhānasut kui

ho tō mū i, abhay arap nhuik ho tō mū sa naññh, gururāj tuiñh, Kammāsaddhamma amaññ rhi so niguñh nhuik ho tō mū i. abhay kroñ gururāj tuiñh maññ sa naññh hū mū kāh, cakrā maññ saññ leh kyvanh lumh kui lhaññ pāt tō mū so akhā, mrok utu guru kyvanh suj rok tō mū rve mrok utu guru kyvanh sū tuj saññ cakrā maññ kui lyhok kra kum i, arhañ maññ krīh, arhañ maññ krīh i Jambūdīpā toñ kyvanh nhañ akyvan-nup tuj i mrok utu guru kyvanh saññ, ...

End (fol. thāh v line 8): ī kāh saccā leh pāh satipatthān tarāh i ānisañ tañh, thui mha ta pāh laññh Mahāsati patthān sut kui bhurāh ho tō mū so akhā kyvat so rahanh yok yāh rahanh minh ma tuj sañ ma re tvak nhuiñ myāh lha le i, bhurāh nibbān yū prīh so nok sañ krāh mhat sāh rvat am sarajjhāy rve kyvat le so sattavā tuj saññ laññh amyāh pañ ī suj ānisañ nhañ prañ cum tō mū so Mahāsati patthān sut i adhibbāy nhañ ta kva vatthu sak se tuj kui na lumh thāh rve kammaṭṭhānñ nhuik alui rhi sū tuj kui krañ rhu chañ khyāñ ce khrañh thā cī rañ pru cu ra so akyuiñ kroñ bhava myāh cvā samsarā nhuik tihit duggatthapaṭisandhe ne ra sañ phrac rve nak naiñ so paññā khak khaiñ so paññā, lyhañ so paññā thvanh tok pa so paññā, rvhañ so paññā, mre krīh athū nhañ tū so paññā, tuj nhañ prañ cum saññ phrac rve kilesāvat, kammavat, vipākavat, summpāh so samsarāvat tuj mhai ma khyvat ma rvañh rhañh rhañh lvat lvay pā lui sō. Satipatthānapabbam niṭṭhitam.

sakkarāj 1242 khu vā-khoñ la prañ kyō 2 rak ta-nañga-nve ne ne 1 khyak tī kyō akhyim tvañ Satipatthān sut kui reh kūh rve prīh 'oñ mrañ sañ. nibbānapaccayo hotu.

The author of this work is unknown.

MSS: cf. ²313; and also BhP 1118; KVMK 1207.

825

Cod.birm. 150. BSB, München

Description see above, 822–825.

Saddhammajotipāla (Chappaṭa): Sañkhepavannanā

The Sinhalese ed. as well as ²346 and ³589 end with the first verse quoted below. Our MS adds the following verses:

End (fol. naṃ v line 2):

cīram tiṭṭhatu saddhammo¹, dhammarājassa sattuno,
sabbe pi pāṇino hontu, saddhamme tiṭṭhantā satīti.

sabbaññūtaññāṇassatthaṃ likkhā Saṅkhepavaṇṇanā,
mātāpitādayo sabbe, labhitvā saggamodino.

sabbe ca ññātakā mama labhitvāna paramparā,
sampatti anubhutvānaṃ kabbonti varam uttaṃ,

sabbe sattā pi anantā, sabbe va bhavaggantikā,
sabbe sukhaṃ bhuñjitvāna sabbe jantu paraṃ padaṃ.

Saṅkhepavaṇṇanā kyamḥ prīḥ prañ cum i. prīḥ i.

puppe puññe susaṃbuddho, sammādānena daḷako,
suppaditṭhi ca pādo, akappiyo ca taṃ name.

sasambhāarakatathāgato, pūrebhave
cakkena 'gghitapādo, akappiyo ca taṃ name.

nibbānapaccayo hotu.

piṭakattayaṃ dhāre hi, mātāpitūhi pesito,
sabbasippaṃ sampāde, ācariyaṃ namāṃ' ahaṃ,

dasamāse ure katvā, posito vuddhi kāraṇaṃ,
vassasataṃ āyudīghaṃ, mātu pāde namāṃ' ahaṃ.

vuddhikāyo ālingetvā, cumpitvā piyaputtakaṃ,
rājamajjaṃ supatṭhitaṃ, pitu pāde namāṃ' ahaṃ.

akkharā ~.

*sakkarāj 1242 khu vā-khoñ la prañ kyō khu nhac rak sokrā ne ne 2 khyak tī kyō akhyim
tvañ Saṅkhepavaṇṇanā pāṭh kui reh kūh rve prīḥ 'oñ mrañ saññ. pu, di, āḥ nḥaṇ prañ cum
pā luiv i.*

For the author see ¹34, and Ganthav 192 (no. 84), TPMA I 40 fn. 1.

Ed.: see ¹34.

MSS: ¹34, ²346, ³589, 757, 853; for MSS in other catalogues see ²346, where BhP 1091
must be added.

See CPD 3.8.1,3.

¹ For this pāda see ³441.

826

Cod.birm. 151. BSB, München

Palm leaf. Wooden covers painted red, both bearing a narrow cotton loop. Foll. 210: ka-dū; the first and last foll. are tied together with some supporting leaves. 51 × 7.3 cm. 41 × 6.5 cm. 13 lines. 2 punch holes. Gilded. Very good handwriting. Marginal title: Pārājikaṃ aṭṭhakathā or Pārājikaṃ aṭṭhakathā pāṭh (fol. khi and ge). On fol. ka underneath the marginal title the name of the donor is mentioned: *Moṅ Tuiḥ ja nī moṅ nham koṅ mhu nibbān chu*. On the outer supporting leaf tied together with fol. ka the title is written with blue crayon: *Pārājikaṃ aṭṭhakathā pāṭh*, and also *kham 7 khyap* [= 7 supporting leaves] once with pencil and once with blue crayon. On the outer supporting leaf tied together with fol. dū is written with pencil: *kham 11 khyap* [= 11 supporting leaves] *cā sāḥ 17 aṅgā 6 khyap* [= 210 foll.] *poṅ 19 aṅgā*¹ [= 228 foll. and supporting leaves]. Corrections/insertions on foll. kaiḥ, khū, khāḥ, gā, gi, gho, gham, nā, ne, naiḥ, nō, cu, cha, chi, cho, cham, jo, jāḥ, jham, nāi, te, tō, thī, ḍe, dāḥ, and with pencil on foll. khī, khu, gu, ci, tū, dhaiḥ, dhāḥ, nā, ni, no-nāḥ, tā, ti, dī; notes in pencil on foll. cō, naiḥ, ṇō, dā, and with ink on fol. da. Dated sakkarāj 1231 khu (1869 A.D.). Donor: Moṅ Tuiḥ and his wife. Pāli. Prose.

Buddhaghosa: **Samantapāsādikā**, Pārājika-vaṇṇanā

The text is called Pārājikaṃ aṭṭhakathā in the MS and can be found in “Samantapāsādikā” (PTS) I–II or in “Pārājikakaṇḍa-aṭṭhakathā” (ChS) I–II.

End (fol. dū line 9): *Samantapāsādikāya vinayasamvaṇṇanāya pariṇatasikkhāpadavaṇṇanāya pariṇatasikkhāpadavaṇṇanā nīṭṭhitā*.

ī cā prīḥ lac sakkarāj kāḥ 1231 khu ka-chun la chanḥ 7 rak ne ne 2 khyak tīḥ kyō akhyin tvaṅ, Pārājikaṃ aṭṭhakathā kui reḥ kūḥ rve prīḥ ’oṅ mraṅ saṅṅ. nibbānapaccayo hotu.

MSS (Pārājika-vaṇṇanā only): ³512, ³513, ³667, 780, 886; for Samantapāsādikā MSS in other catalogues see ²294 and ³435, where BhP 659; BODL 33; WMS B-P 22.2.1, 29.1 must be added.

See CPD 1.2,1.

¹ Should be: *18 aṅgā 5 khyap* [= 221 foll. and supporting leaves].

827-829

Cod.birm. 156. BSB, München

Collection of 3 texts (1 complete text and 2 fragments of texts). Lacquered palm leaf. Wooden covers painted reddish-brown, with one punch hole each; both are gilded and decorated on the outer surfaces, but they are different in size and pattern, viz. one with the *hamsa*-pattern in reddish-brown on the gold priming and the other one with a reddish-brown floral design. Foll. 18: 827 foll. 5: gā-(gū) (the foliation sign on fol. gu is changed into khū with a blue pen and the foliation sign on fol. gū is not written): Kammavācā; 828 foll. 5: khā-(khū) (on fol. khū the foliation sign is not written): Kammavācā; 829 foll. 8: ⟨ka⟩-⟨kai⟩ (on foll. ka, ke and kai the foliation sign is not written): Kammavācā. The foll. are slightly damaged at the edges; the silver paint is partly flaked off, especially of 829. 52.5-52.8 × 8.5 cm. 827, 828 49 × 8 cm. 829 49.5-50 × 8 cm. 6 lines. 2 punch holes. Silvered lacquer foll. decorated with black ornaments and rosettes. Good handwriting in black paint and round large characters. No date. 827, 828 Pāli; 829 Pāli and Burmese. Prose.

827

Cod.birm. 156. BSB, München

Description see above, 827-829.

Kammavācā

Beginning and end of this incomplete MS containing the Agghasamodhāna-kammavācā are missing. The text corresponds to Kammav(A) 21,8-28,3; cf. Baynes 68-70 and 74 where the portions *aham bhante* ... at the beginning and end of the Parivā and Mānatta and at the beginning of the Abbhāna section are missing.

(Fol. gā r line 1:) -cchanāyo, la, sambahulā āpattiyo, dasāhapaṭicchannāyo [etc. up to fol. ⟨gū⟩ v line 6] chārattaṃ mānattaṃ adāsi, so ciṇṇamāna-

At the end of the sections the resp. Burmese titles are written, viz. *Vat khya* at the end of the Parivāsa section (fol. gi r line 3), *Mānat ton* at the end of the first Mānatta paragraph (fol. gi v line 2), *Mānat khya* at the end of the Mānatta section (fol. gu r line 5), and *Abbham ton* at the end of the first Abbhāna paragraph (fol. gu v line 4).

For information on Kammavācā MSS see ¹45.

MSS: ¹7, ²160, ²290, ²292, ³586, 744, 767, 817; for Kammavācā MSS in other catalogues see ²160, ³577, and 740.

See CPD 1.2,16.

828 **Cod.birm. 156.** BSB, München

Description see above, 827–829.

Kammavācā

As the first and last foll. are missing the MS contains the Upasampadā-kammavācā except the very beginning, the complete Ovāda and the Kaṭhina-kammavācā with the end missing. The text corresponds to Kammav(P) 277,7–280,21; cf. Frankfurter 141,16–145,21 and 147,30–148,24].

(Fol. khā r line 1): -lo, bhūtakālo, yaṃ jātaṃ [etc. up to fol. (khū) v line 6]
atthataṃ bhante saṃghassa kathinaṃ dhammiko, kathina-

At the end of the sections the resp. Burmese titles are written, viz. *Kaṃ choṅ kham* at the end of the Upasampadā-kammavācā (fol. khī r line 5) and *Chumma khan* at the end of the Ovāda (fol. (khū) r line 1).

For information on Kammavācā MSS see ¹45.

MSS: ¹45–¹48, ²293, ³577–³582, 740–743, 745, 758, 761–766, 768–778, 791, 803, 805–809; for Kammavācā MSS in other catalogues see ²160, ³577, and 740.

See CPD 1.2,16.

829 **Cod.birm. 156.** BSB, München

Description see above, 827–829.

Kammavācā nissaya

The MS contains a nissaya on the Ovāda chapter.

Beg.: namo tassa –, tāvad eva, thui pañcaṅ ṅ aphrac kui ra saññ ṅ akhyāḥ maṅ so kāla nhuik lyhañ, chāyā, bha vāḥ nārī nakkhad tui kui, metabbam, nuiñ rhañ ap ṅ, utupamāna, mui utu, choṅ utu, nve utu, tui ṅ atuiñ arhañ kui laññ, ...

End (fol. (kai) line 1): asantaṃ, mi mi kui nhuik thañ rhāḥ ma rhi so, abhūtaṃ, mi mi ma

ra bhū so, uttarimanussadhammaṃ, uttarimanussadhamma kui, ullapitvā, pro ho mi so kroṇ, asaṃaṇo, rahan ma hut saññi hoti, phrac i, asakyaputtiyo, sākivañ mañ sāḥ ma hut saññi laññi, hoti, phrac i, taṃ, thui jhān ma rai pa kui ra i hū rveḥ pro ho khrañ, te tayā, pañcañ sañ laññi, yāvajīvam, asak atuiñ, akaraṇiyam ma pru ap, bhante, sa khañ phurāḥ, āma, koñ pri. Chumma khan, niṭṭhitam.

The author of this nissaya is not mentioned. The text of our MS is different from both nissayas available to us, viz. the nissaya by Mahācaññi charā tō in: *Upasampada-kammavācā*, Rankun 1343 (1981), pp. 22–25, and that one by Jāgarābhikavidhaja in *Kammav(A)* 8–11.

MSS: cf. ¹49; and also BhP 174 (Chumḥ ma khañḥ); BODL 37; FilRAS 47; Palace 32 (36) (*Upasampadākammavācā pāṭh anak*); WMS B-P 65.2.2, 65.2.4.

830

Cod.birm. 157/1. BSB, München

Palm leaf. Wooden covers, gilded and painted red on the edges. Foll. 119: ka-ññaṃ; 5 supporting leaves. 50.5 × 5.5 cm. 39–40 × 5 cm. 8 lines. 2 punch holes. Gilded and partially painted red; the red part in the middle is flanked by a floral pattern also in red. Rather cursive handwriting. Corrections on foll. kī, kāḥ, khā, khū, khe, khai, kham, gī, gu, ge, ṇo, ṇam, chū, chō, jhā. Dated sakkaraḥ 1179 khu (1817 A.D.). Pāli and Burmese. Prose.

Paṭhama Bāḥ-ka-rā charā tō Rhañ Dhammābhinanda: **Abhidhammatthasaṅgruḥiḥ nissaya**

This MS contains the same text as ¹8, starting with *devātidēvadevindo* (fol. ka), containing the final verses with the information on the author and his disciple Puññasetṭha, who wrote down the orally taught work, as well as the nissaya of these verses (fol. ñño r line 7 up to fol. ññaṃ line 1; cf. ¹8, pp. 12f.), and ending with the portion *Bāḥ-ka-rā charā tō phurāḥ* [etc. up to] *Abhidhammatthasaṅgruḥiḥ kyamḥ i nigum pā kuiv puik kāḥ rveḥ tvañ aprīḥ sat i tañ*. (fol. ññaṃ line 1–5; cf. ¹8, p. 13). Then the colophon continues:

sādhu sādhu. sakkraj 1179[0] prañ kim mantañcatu na-yuṃ la prañ kyō ṇā rak ta-nañ-ga-lā¹ saññi atī kyō tvañ Abhidhammatthasaṅgruḥiḥ nissya kuiv re kū pri pri. Nhoñ-tuiv rvā kroṇ tuiḥ phrac pā i bhurā.

For details on the author see ¹8.

Ed. (supplement to the list in ¹8): Bāḥ-ka-rā charā tō, *Abhidhammatthasaṅgruḥiḥ pāṭh nissya*, Rankun: Lay Tī Maṇḍuiñ Press, 1337/1975.

For different nissayas see ¹92, ²202, ²220, ²244, ²253, ²350, ²379–²382, ²383 (1), ³498, ³707, 811, 894.

MSS: ¹8, ¹28, ²345, ²347–²349, ³583, ³607, 822, 834, 889; for MSS in other catalogues see 822.

¹ *ta-naṅga-nve* (Sunday) or *ta-nan-lā* (Monday)?

831–832

Cod.birm. 157/2. BSB, München

Collection of 2 texts. Palm leaf. Wooden covers, gilded and painted red on the edges. Foll. 89: 831 foll. 52: ka-nī: Ovādadīpaṇī; 832 foll. 37: ka-gha: Dīṭṭhikaṅkhāviniccheya. 48 × 6 cm. 37–37.5 × 5.5 cm. 10 lines. 2 punch holes. Gilded and partially painted red. Clear handwriting. Marginal titles: 832 Dīṭṭhikaṅkhāviniccheya (even twice on foll. ka and kū) and Vimaladīṭṭhikaṅkhāviniccheya on last fol. ga. In the right margin of 831 fol. nī the name of the day and month when the MS has been finished is written, viz. *prā-chui la chanḥ 13 rak ne 5 sāpadeḥ ne*. Corrections on 832 foll. ka (with pencil), kā (with pencil) and kai. 831 no date; 832 dated sakkarāj 1244 khu (1882 A.D.). Burmese with Pāli quotations. Prose.

831

Cod.birm. 157/2. BSB, München

Description see above, 831–832.

Dutiya Maṅgalā-rvhe-bhuṃ charā tō: **Ovādadīpaṇī**

Beg.: namo tassa ~. ājīvapārisuddhi, sīla pyak cīḥ khyañḥ i akroṅḥ phrac so, anesana nhac pāḥ kui, ī chui la taṅ so Khuddakapāṭḥ atihā pāṭḥ phraṅ si ap i. pāṭḥ kāḥ. anesanānī nāma, ekavīsati vidhaṃ, seyyatidaṃ, dārūdānaṃ veludānaṃ pattadānaṃ pupphadānaṃ phala-dānaṃ, cuṇṇadānaṃ nānadānaṃ mukhodakadānaṃ, mattikadānaṃ dantakaṭṭhadānaṃ, pāri-bhakathā.

End (fol. nī r line 1): tehi kāraṇehi uppannapaccayā akappiyā, apare pi rūpiyasamvohārena asantasambhāvanāya vā uppannapaccayā akappiyā, apaccavekkhaṇārahā cā ti veditabbam. vinaṅḥ atṭhakathā tīkā tui mha thup nhut rvē pra so Ovādadīpaṇī pīṭḥ i.

tehi kāraṇehi thui anesana 21 pāḥ kum so akroṅ tui phraṅ, uppannapaccayā, thui sañ, akappiyā, kap kum, aparepi, thui mha ta pāḥ lañḥ, rūpiyasamvohārena vā, rvhe nve phraṅ kum ca lay svay khyañḥ phraṅ lañḥ koṅḥ, asantasambhāvanāya vā, mi mi nhuik thaṅ rhā

ma rhi so jhān mag phuil tarāh kui pro ho sa phrañ laññh koñh, uppannapaccayā, tui saññ, akappīyā, kap kun, apaccavekkhanārahā ca, paccavekkhanā chañ khyañ khyaññ nhā ma thuih kun saññ laññh, honti, kun ì, iti, suiv, veditabbam, ì. anesana saññ Suttanipāt Mettasut nhuik lā ì. dīpanī chui.

¹-sāsanā 2 thoñ 3 rā 26 nhac⁻¹, ²-kojā sakkarāj 1144 khu nhac⁻² nhuik Odadīpanī³ kui Maṅgalā-rvhe-bhum dutiya charā tō arap rap sui peh sañ. kuṭī leh pāh tui tvañ, ussāvanantīkakuṭī kāh, saññ tuiñ ca sañ kui, kappīyakuṭī karoma, hū rve chui rve khya sañ, saññ tuiñ ca sañ alumh cum kui pāy mha pyak saññ. gonisādīkakuṭī kāh, paravun aram, kyoñh aram ma rhi, paravun kui ram kui mha pyak saññ. kahapatikuṭī kāh, kappīyakuṭī dema, hū rve chui rve lhū saññ, amuih cum mha pyak sañ. samutikuṭī kāh, ñattiyadutyakammavācā phrañ samut saññ, ì kuṭī laññh amhuih cum mha pyak saññ. laññh koñh dīpanī cakāh. vikappanā pru rā nhuik, dukut ca so sañkanh tui ì amañ phrañ, vikappanā ma pru ap, imam cīvaram hu amaññ phrañ sā pru ra mañ, vikappanā pru prīh so sañkanh kui, adhitthān tañ rve laññh koñh, ma tañ mū rve laññh koñh, sumh choñ ap ì. theyyaparibhoga, khuih rve sumh choñ khyañh, sīla ma rhi so rahanh tui ì sumh choñ khyañh. inaparibhoga, mrī khyeh rve sumh choñ khyañh, tarāh nhañ lyhō cvā so paccañh kui paccavekkhanā ma chañ khyañ paih sumh choñ khyañh, dāyajjaparibhoga, amve kham aphrac phrañ, sumh choñ khyañh, tarāh nhañ lyhō so paccañh kui paccavekkhanā chañ khyañ rve sum choñ khyañh, sāmiparibhoga, acuih ra sa phrañ sumh choñ khyañh, rahantā tui ì sumh choñ khyañh. pātimokkhasamvarasīla, āpāt 7 bhum kui cōñ khyañh, sīla, indriyasamvarasīla, cakkhu ca so indre kui cōñ khyañh, sīla, ājīvapārisuddhisīla, asak mveh khyañh cañ so sīla, paccayasaniissitasīla, paccavekkhanā chañ khyañ so sīla. ì kāh sīla leh pāh. desanāsuddhi, desanā krāh sa phrañ, cañ khyañh samvarasuddhi, indre kui cōñ sa phrañ cañ khyañh pariyeṭthisuddhi, tarāh nhañ lyhō cvā paccaññh kui rhā mhīh sa phrañ cañ khyañh, paccavekkhanasuddhi, paccavekkhanā chañ khyañ sa phrañ cañ khyañh. suddhi leh pāh. laññh koñh dīpanī ka pañ.

41 lumh kum so akkharā tui ì phrac rā arap saññ thān maññ ì. 41 lumh kumñ so akkharā tui ì phrac kroñh kāh, karuiñ maññ ì. laññ khyoñh, ācok, lyhā thip, svāh arap, nhup khamh arap, ì 5 lumh ka tthān, lyhā lay arap saññ, jīvhāmajjha, lyhā phyāh anīh ì arap saññ jīvhopagga, lyhā phyāh arap saññ jīvhagga, mi mi tui ì tthān saññ, sa ka tthāna, karuiñ leh pāh. a vañ 2 lumh, ka vag 5 lumh, ha akkharā, ì 8 lumh kāh, kanthaja. ì vag 2 lumh, ca vag 5 lumh, ya akkharā, ì 8 lumh kāh, tāluja. ta vag 5 lumh, ra la krīh, ì 7 lumh kāh, muddhaja. ta vag 5 lumh, la sa, ì 7 lumh kāh, dantaja. u vañ 2 lumh pa vag 5 lumh, ì 7 lumh kāh, otthaja. e saññ, kanthataļuja. o saññ, kanthottthaja. va saññ, dandottthaja. 8 lumh 2 lī, 7 lumh sumh lī 12 rap poñh 37 lumh, e o va niggahit ì 4 lumh nhañ ta kva, alumh cum poñh 41 lumh. jīvhāmajjha saññ, tāluja 8 lumh tui ì karuiñ, jīvhopagga saññ, muddhaja 7 lumh tui ì karuiñ, jīvhagga saññ, dantaja 7 lumh tui ì karuiñ. sa ka tthāna saññ, niggahit nhañ ta kva krvañh so akkharā kuih lumh tui ì karuiñ. 41 lumh kumñ so akkharā tui ì rvañ khyañh nhā, āh thup khyañh hu chui ap so payatana tui sañ nhup khamh tui ì pit khyañh saññ samvuta, phvañh khyañh saññ vivata, thi khyañh saññ, phutttha, nhut khamh tui ì jaññh nay thi khyañh saññ, ì samphutttha. samvuta saññ asara ì payatana,

vivata sañ āca so sa ra 7 lumh, sa akkharā ta akkharā, ī 9 lumh tui i payatana, phuttha saññ vag akkharā 25 lumh i payatana, ī samphuttha sañ ya ra la va ī 4 lumh tui i payatana. thui mha ta pāh lañh. dukkacariyañ ca, Jīñja-mānavikā⁴, a akkhānañ ca, munaparam, a akkhānam, sīlāpato, sakkhalikāvedanam, Nālāgīri, satthacchedo, sīsadukkhā, yāvakhādanam, pitthidukkhā, abhisāro ca. bhagavato, i, vipākāni, tui kāh, dukkacariyañ ca, dukkacariyā so nhac kyañ ra khyañh laññh koñh, Jīñja-mānavikā⁴, Jīñja-māna cvat chvai kham ra khyañh laññh koñh, a akkhānañ ca, Sundarī ma cvat chvaiñh khyañh laññh koñh, puna, ta phan, aparam, ta pāh lañh, a akkhānañ ca, Sundarī ma cvat chvaiñh khyañh laññh koñh, sīlāpato ca, Devadār⁵ kyok phrañ khyā rve, thi pāh ra khyañh laññh koñh, sakkhalikāvedanā ca, khre ma tō nhuik kyok phrañ thi rve sveh cimh tañ ra khyañh laññh koñh. 6 khyak. Nālāgīri ca, Nālāgīri chañ phrañ tuik khyañh laññh koñh, satthacchedo ca, Jīvaka dhāñ phrañ khvaiñh rve kham ra khyañh laññh koñh, sisadukkhāñ ca, ram phan khoñh tō khaiñh ra khyañh laññh koñh, yāvakhādanāñ ca, vā tvañh 3 la pāt lumh, mayo chvamh kui bhumh peh ra khyañh laññh koñh, pitthidukkhāñ ca, ram phan khāñ tō e ra khyañh laññh koñh, abhisāro ca, parinibbān pru khā nīñh nhuik, vamh tō lāñh ra khyañh laññh koñh, iti ime dasa vipākāni, ī 12 pāh kum so vipāk tō tui sañ, honti phrac kun i. 13 rak ne prīñh i

The text deals with various Vinaya rules and the Kammavācā rituals considering also the atthakathās and tīkās. According to the colophon this work has been orally taught by Dutiya Mañgalā-rvhe-bhum charā tō in the year 1782 A.D.

¹⁻¹ The year 2326 A.B. (1782 A.D.).

²⁻² The year 1144 B.E. (1782 A.D.).

³ *Ovadadīpanī*.

⁴ *Ciñcā-mānavikā*.

⁵ *Devadatta*.

832

Cod.birm. 157/2. BSB, München

Description see above, 831 – 832.

Rhañ Dhammasāra: **Diṭṭhikañkhāviniccheti**

Beg.: namo tassa –.

sabbaññu mukkhaamboje pāñi, me dātu nicchayake,
Diṭṭhikañkhavinicchedi ññāñindavajīravudham.

sabbaññu mukkhaamboje, khap simh so ññeyyadhamma phrac so tarāñ tui kui si tō mū tat so kroñ, sabaññu amaññ tō rhi so mrat evā bhurāñ i. kham tvaññh tō taññh hū sokrā tuik

nhuik phrac so, pāṇi, sū tō tarāḥ mrat piṭakat suṃḥ puṃ taññiḥ hū so, Sūrasadī nat sa mīḥ, bhavaṃ, svaṇ nat sa mīḥ saññi, me, nāḥ i, nicchayake, achuṃḥ aphrat phrac so amhu nhuik, Diṭṭhikaṅkhāvinicchedi, mhāḥ so ayū rhi sa phraṇ, micchādiṭṭhi phrac so sū yuṃ mhāḥ sāṅkā rhi sa phraṇ, vīcīkicchā rhi so sū tui i, ayū kui phrak chīḥ khraṇḥ nhuik cvaṇ nhuiṇ so, ññāṇindavajiravudhaṃ, ññāṇ taññiḥ hū so si krāḥ maṇḥ i varajin lak nak kui, dātu, 'oḥ lyhaṇ cho hut mhaṃ tuiṇḥ kui peḥ ce so.

duccajaṃ vajji 'saṅkheyaṃ, lokaggamaṃ lokattesiṇā,
sampatto dhammo lokatthāya madamaṃ dado.

tena tanurūpacīraṃ, āṇācakkam pi tiṭṭhātu,
mama vinicchayo tatha, icchatu tantinugato.

lokattesiṇā, loka i acīḥ apvāḥ kui, alui tō rhi saññi phrac rve, asaṅkheyaṃ, ma re thvak nuiṇ so, leḥ saṅkheyaṃ nāḥ kambhā ta simḥ vāt luṃḥ, duccajaṃ, alvan pru khai cvā so, cvaṇ khraṇḥ krīḥ nāḥ pāḥ aca rhi saññi kui, avajji, cvaṇ tō mū prī, tena, thui sui loki acīḥ apvāḥ kui alui tō rhi saññi phrac rve, cvaṇ khraṇḥ krīḥ nāḥ pāḥ aca rhi saññi kui cvaṇ tō mū so kroṇ, tanurūpaṃ, thui alui tō nāḥ lyhok pāt cvā, lokaggamaṃ, loka sumpāḥ thak mrat so aphrac sui, sampatto, rok tō mū prīḥ, tena, thui sui loka sumpāḥ thak mrat so aphrac sui, rok tō mū so kroṇ, tanurūpaṃ, thui sui rok tō mū saññi nāḥ lyhok pat cvā, lokatthāya, loka sumpāḥ tui i acīḥ apvāḥ alui nāḥ, amadamaṃ dado, nibbāṇ kui peḥ tat so, dhammo, piṭakat suṃḥ puṃ taññiḥ hū so tarāḥ tō kui, desito, ho tō mū ap prīḥ, tena, thui sui loka sumpāḥ tui i acīḥ apvāḥ nāḥ, nibbāṇ kui peḥ tat so, piṭakat suṃḥ puṃ taññiḥ hū so, tarāḥ tō kui ho tō mū so kroṇ, anurūpaṃ, thui ho tō mū saññi nāḥ lyhok pat cvā, āṇācakkam pi, bhurāḥ rhaṇ i paññat tō taññiḥ hū so āṇācak saññi laññiḥ, cīraṃ, mraṇ rhaññi cvā, sāsanā nāḥ thon pāt luṃḥ, tiṭṭhātu, taññi ce sa taññiḥ, tena, thui bhurāḥ rhaṇ i paññat tō taññiḥ hū so āṇācak saññi, mraṇ rhaññi cvā sāsanā nāḥ thon pat luṃḥ taññi, ce sa taññiḥ hu āsī sa aca rhi so kroṇ, anurūpaṃ, thui āsī sa nāḥ lyok pat cvā, mama, nā i, vinicchayo, achuṃḥ aphrat saññi, tantinugato, pāḥi tō sui acaññi luik saññi phrac rve, tathaṃ, ma khyvat ma yvaṇḥ hut mhaṃ tuiṇḥ, icchatu, praṇṇi cum saññi phrac ce sa taññiḥ.

sabbaññu rhaṇ tō bhurāḥ saññi, alvan khai lha cvā so cvaṇ khraṇḥ krīḥ aca rhi saññi kui phraññi rve ra so tarāḥ tō i, alvan sin mve saññi kui nha luṃḥ svaṇḥ so sū tō mrat kui, ...

End (fol. gha line 3): lobha dosa moha māna akroṇḥ sā taññi, alobha adosa amoha nimaṃdana sā lyhaṇ, paññā rhi tui i sabho phrac saññi hu, ce ce nha luṃḥ svaṇḥ pā kum. i sui khap sinḥ so sattavā tui āḥ, khyamḥ sā khraṇḥ i, akroṇḥ kui alui rhi so kroṇ, Lay-caṇ arap nhuik, si taññi suṃḥ so sū mrat Dhammasāra thar saññi, cī raṇ ap so sīla ca saññi phraṇ, pyāḥ so anak tui kui, ahut ahāt akyaññi si sā 'oṇ, pra rā pra kroṇḥ phrac so apuiṇḥ kāḥ prīḥ prīḥ. Dhammasāro tathā so ti therena rajitaṃ, idamaṃ Diṭṭhikaṅkhaviniccheti, niṭṭhitaṃ, sādhanandaṃ. yassa vaññuno, akraṇ paññā rhi āḥ, dhammo, pariyattidhamma hu chui ap so, sāro, mrat kyeḥ jūḥ saññi, atthi, rhi i, iti tasmā, thui sui so satti kroṇ, so viññu thui paññā rhi saññi kāḥ, Dhammasāro nāma, Dhammasāra amaṇ rhi i, iti iminā nāmena, i Dhammasāra

amañ rhi so, therena, thor sañ, sādhanandanam, sū tō koñh tui i, nhac lumh kui, nhac sak ce lyhak, rajitam, cī rañ ap so Diṭṭhikañkhaviniccheti, mhāḥ so ayū rhi sa phrañ, micchā-diṭṭhi phrac so, sū yuṃ mhāḥ so sañkā rhi sa phrañ, vicikicchā phrac so, sū tui i ayū kui phrak chīḥ khrañḥ nhuik, cvañ nhuiñ so, idam pakāranam, ī kyamḥ saññ, niṭṭhitam, pīḥ pī.

sakraj 1244 khu sokrā ne pīḥ i

At the end of the text it is mentioned that Dhammasāra from Lay-cañ is the author of this treatise on religious topics. He also wrote a text called *Nāṇavaḍḍhanadīpanī* (¹106), but our reference works do not provide his name.

833

Cod.birm. 157/3. BSB, München

Palm leaf. Wooden covers; gilded and partially painted red on the edges. Foll. 189: ghe-ni; containing 5 sections: (1) foll. 28: ghe-cō; (2) foll. 44: caṃ-ññū; (3) foll. 49: ññe-ḍhe; (4) foll. 41: ḍhai-thāḥ; (5) foll. 27: da-ni. 50 × 6 cm. 41 × 5.5 cm. 9 lines (fol. nā v 8 lines). 2 punch holes. Gilded and partially painted red. Very clear handwriting; the script shows some similarities to the Mon script, e.g. the ligatures with *va* as second consonant, or *kkha*. There is one supporting leaf bearing the title *Abhidhammā Sucittālañkāra nissaya paṭhama tvaī* and another one *Abhidhammā Sucittālañkāra nissaya catuttha tvaī*. Dated sakkarāj 1164 khu (1802 A.D.). Pāli and Burmese. Prose.

Rhañ Obhāsa: **Sucittālañkāra nissaya**

The beginning of the MS and the end of each section as well as the lengthy colophon are quoted (the verses, especially the final ones, are rather corrupt):

(1) Beg. (fol. ghe v line 1): namo tassa –.

sucittagunabhūtehi alañkārehi sobhitam,
sambhuddhañ cābhivanditvā, dhammamalam gaṇuttamam.

porāṇācariye cayehi upasammādito, aham
dhamma ya yamha ca janāmi sammā arana vandiya.

Abhidhānapūragge¹, Nigrodhārāma-ārāme
Sīrinoraṭṭhamattena kārapito vihāro yo.

etasmim vassatā Aggasari² nāmena bhikkhunā,
saddhācāgādiyuttena sakkaccaṃ abhiyācito.

Cittālaṅkāragandhassa nissāyā, ha likhissāmi
sahassen' appapaññānaṃ sunuggahanadhāratam.

aham, nā sañ, succittagunabhūtehi, alvan chan kyay cvā kuṃn so, nāmakāya rūpakāya kye jūh tō phrac rve phrac kun so, alaṅkārehi, taṃ chā tuiv phrañ sobhītam ativiya, sobhitam, alvaṃn tañ tay tō mū tha so, sambuddham, bhurāḥ rhañ kuiv, abhivanditvā, abhivandāmi, athūḥ sa phrañ rhi kuiv ḥ, abhivanditvā, athūḥ sa phrañ rhi kuivḥ rve, amalam, aññac akye mha kañ tha so, ta nañ kāḥ, amalam, aññac akye ḥ, chan kyañ bhak phrac so, dhammañ ca, maṅgale taṃ phuil le taṃ nibbān pariyatti hu chuiv ap so chay pā, so tarāḥ tō kuiv lañ, abhivanditvā, abhivandāmi, athūḥ sa phrañ rhi kuivḥ ḥ, abhivanditvā, athūḥ sa phrañ rhi kuivḥ rve.

End (fol. cō r line 7): Sucittālaṅkāra kyam ḥ, adhibbay kuiv chuiv rā chuiv kroñ phrac so nissaya kyam nhuik puggalabheda ḥ, anak adhibbāy kuiv chuiv rā chuiv kroñ phrac so paṭhama puñ kāḥ pīḥ prañ cuṃm ḥ.

reḥ kūḥ ra so akyuiv āḥ phrañ, pu, di, āḥ, nhañ prañ cuṃ pā luiv ḥ. nibbānapaccayo hotu. akkharā ~ aham vandāmi, sabbadā. sādhu sādhu sādhu sādhu sādhu.

(2) End (fol. ññū r line 6): Sucittālaṅkāra nissaya kyam nhuik ārammaṇabheda ḥ, anak adhibbāy kui chui rā chui kroñ phrac so dutiya puñ kāḥ ī tvañ rve pīḥ prañ cuṃm pī.

sādhu.

(3) End (fol. ḍhe v³ line 2): Sucittālaṅkāra kyam nhuik manodvāravithibheda ḥ, anak adhibbāy kuiv chuiv rā chuiv kroñ phrac so dasama puñ kāḥ ī tvañ rve pīḥ pī.

sādhu sādhu. akkharā ~, aham vandāmi sadā. ī suiv reḥ kūḥ ra so koñ myha ḥ, akyuiv āḥ phrañ, di pu ā nhañ ma kyā lyhañ cho, kyvan-nut toñ sañ prañ ce so.

(4) End (fol. thāḥ v³ line 7): Sucittālaṅkāra kyam nhuik āyubheda ḥ, anak adhibbāy kuiv chuiv rā chuiv kroñ phrac so terasama puñ kāḥ nhuik ī tvañ rve pīḥ pīḥ.

Sucittālaṅkāra kyam kuiv re kū ra so akyuiv, di pu ā nhañ prañ cuṃ pā lui ḥ.

(5) End (fol. dhāḥ v line 6): lajjī, āpat suiv rok khrañ mha, rhak le rhi kun so, kukkuccakā, ma ap hu amhat rhi kun so, sikkhānakāmā, sikkhā suṃm pāḥ tuiv ḥ, aca rhi kun so, vinayācārasampannā, vinañ nhañ ññī so akyañ nhañ prañ cuṃ kun so, bhikkhu, rahan sañ, mayā, nā sañ, kataṃ, pru ap so, gandham, Sucittālaṅkāra kyam kuiv, diṭṭhe diṭṭhe, rhu tuiñ rhu tuiñ, mrañ tuiñ mrañ tuiñ lañ hū, sute sute, krāḥ tuiñ krāḥ tuiñ, nā tuiñ nā tuiñ lañ hū,

modana, vam mrok ce kun sañ, nandantu, nhac sak ce kun sañ, so maraṇa, le kyak khrañ
kuiv, karonte, pru ce kun sa tañ, manasā, cit phrañ, dhārentu, coñ ce kuṃṇ sa tañ, imassa
gandhassāpi, ī Sucittālaṅkāra kyam nhuik lañ koñ, kārassa, kyam kuiv pru so ther sāmi
Kalyāṇasāra ther āh lañ koñ, kuiv so lañ pe, āyuna gantaṃ, asak rhi so akhā pat lum, 'ok
me kun sa tañ, itī evaṃ yathā vuttana, akrañ akrañ chuiv ap khai prīḥ so saddā i, acañ
anak i, acañ phrañ, Sucittālaṅkāragandho, Sucittālaṅkāra kyam sañ, niṭṭhito, prīḥ prī.

Sucittālaṅkāra nissaya kyam nhuik uyojanā ti tathā i, anak adhibbāy tuiv kuiv chuiv rā
chuiv kroñ phrac so, aṭṭhārasama puññ kāḥ ī tvañ rvhe prīḥ prī.

namo tassa ti. navayassa Pana nnamassa mudumassa, puppattapadesa jatta araññakañ,
sampanne sitodakena vārito. tassappūjehi sugandhena ca khāsiddhoyatena, kate araññakāla
re caṃ tvaṃ koñ mhanti vā, mantesu katesu ca

vasatā dvāsu vārena Obhāso iti nāminā,
likkhito, esa therena Cittālaṅkāra nissayo, 5,

³-tisadaṃ diyasahassañ ca, sodhigamāvate,³
sāsane sattarāc' eva, catutvatatikasataṃ, 6,

sahassañ c' eva pathamā ñña upuñṇam agandhina
dassame vā vāṭipadatore suniṭṭhito, 7,

vatthunā 'mena pūjemi 'massa ca ya siddhi,
tath' eva hotu, sattassa yathā rūpā, 8,

uppajjhācariyā bhissā sappe bhi sahadhammikā
mātāpītādayo kulā upaṭṭhākādidāyaka, 9,

ārakkhadevatā vāsambhe sūrāsura ca,
brahmaṇo rājādayo manubhā camhādayo

apāyikā apatti labhantu te tassā
anenaññena dutiyā attabhāmāyāva aggatā, 11,

lobhāditanuko hesi saddādīhi danehi ca,
sammāvivena sampunno niyāpe sugatiṭṭhito. du,

la,bhe jāṭisaraññāṇa sappesaṃ candanaṃ āsaṃ
duvaññeyyattañ ca paññañ ca sakkonto jāṭitaṃ khiṭṭa, 14,

Sumejāti Mahāsattā vidūraṃ, uttamā ratā,
tathā ahaṃ pi sappesaṃ, pāmokkho, uttabhāvena, 14,

Metteyya pādamūlamhi, laddhā byākaraṇaṃ varam
pūretvāna ti, sabbore buddho hesaṃ sadevako, 12,

Pa-du nāmasā, Pa-du amaṇ rhi so, nagarassa, mrujv i, pupputtarāpadesake, arḥe mrat toṇ arap nhuik, araṇṇakaṅgasampanne, to kyoṇ i, aṅgā nhaṇ praṇ cum rā phrac tha so, sīto-dakena ca, khyam mra cvā re saṇ laṇ, vārito, thak van kyaṇ mha khyam ram ap tha so, talampūjehi, kye re tuiv nhuik rok kun so, upalācīhi, kyā ṇṇuiv kyā nī aca rhi kun so, vidhidhehi ti, athūḥ thūḥ aprāḥ rhi kun so, puppehi ca, pan tuiv saṇ laṇ, sugandhena, koṇ so anham phraṇ, vāsīte, bhūm ap tha so, sitacchāyadumehi ca khyam so arit rhi kun so sac paṇ tuiv nhaṇ laṇ, sampanne, praṇ cum tha so, atimanoramme ca, alvan nha lum mve lyō pyō phvay rhi tha so, ratu pe ca nac, mrat so ceṭī tō nhuik, dhvan mraṇ nāma dāyakena, cam pvaṇ amaṇ rhi so dāyakā saṇ, kate, pru ap so, araṇṇakāye ca, to kyoṇḥ nhuik laṇ koṇḥ, ca tvaṃ koṇḥ mhanti vayehi takā, ca tvaṃ takā koṇ mhan amaṇ rhi kun so, dāyako hi, dāyakā tuiv saṇ, katesu, pru ap kun so, gāmantesu, rvā ma nigumṇ aca rhi so, dvīsu, nhac khu kun so, ālayesu ca, kyoṇ tuiv nhuik laṇ koṇ, vārepana, alvan alaṇ phraṇ, tātā vasa-ntena, ne tha so, Obhāsā sa hu so amaṇ rhi so, therena, ther saṇ, likkhito, re ap so, esa esā Cittālaṅkāra nissayo, ī suiv Sucittālaṅkāra nissya kyam nhuik, sāsane ca, sāsana tō sakkarāj saṇ laṇ ⁴-soḷasādhika, ta chay khrok khu alvan rhi so, dvisahassaṇ ca, nhac thoṇ suiv laṇ koṇḥ, tissataṇ ca, suṃm rā suiv laṇ koṇ, ⁴ āgato, rok saṇ rhi sō, paṭhamā sapuṇṇaṃ, paṭhama va-chuiv la praṇ ne suiv, pāṭithātā, athvak ta rak ne mha, dasame, chay khu mrok so, buddhavāre, buddhahūḥ ne nhuik, santūṭhito, koṇ cvā prī i, aham, nā saṇṇ, anena kappena, ī suiv kyamḥ kuiv reḥ sāḥ khraṇ taṇ hū so koṇ mhu phraṇ, vatthuna, bhurāḥ aca rhi so ratanā suṃm pāḥ tuiv āḥ, pūjemi, pūjō i, imassa ca nissyassa ca, ī Sucittālaṅkāra nissya i, laṇ, siddhi, praṇ cum khraṇ saṇ, hoti yathā, phrac sa kaj suiv, tath' eva, thuiv atū lyhaṇ, sattānaṃ, khap sim so sattavā tuiv āḥ, iṭṭhattassa, rha mī ap so koṇ so akyuiv hu chuiv ap so lokī lokuttarā cīḥ pvāḥ khyam sā i, yathā rūci, aluiv rhi tuiṇ, siddhi, prīḥ cīḥ khraṇ saṇ, hotu, phrac ce sa taṇ, uppajjhācariyā ca, upajjhā charā tuiv laṇ koṇ, sissā ca, lū rahan phrac kun so ta paṇ tuiv laṇ koṇ, sabbe pi, aluṃm cum laṇ phrac kun so, saha-dhammi ca, si taṇ suṃm bhō tuiv laṇ koṇ, mātāpitaro ca, ami abha aca rhi kun so, kūlā ca, chve myuiv tuiv laṇ koṇ, upaṭṭhakādidāyakā ca, alut akyve dāyakā aca rhi kun so anaṇ amrāḥ lhū dān kun so nat tuiv laṇ koṇ, ārakkhadevatā ca, thuiv coṇ so nat aca rhi saṇ tuiv laṇ koṇ, pe kun so nat tuiv laṇ koṇ, pālā ca, lū tuiv kuiv coṇ so nat, sāsana tō kuiv coṇ so nat laṇ koṇ, sūrā ca, nat praṇ khrok thap tuiv nhuik phrac kun so nat tuiv laṇ, asūrā ca, vepacitta asūrā vinipātika asūrā laṇ koṇ, brahmaṇo ca, brahmā tuiv laṇ koṇ, rājādayo, maṇ aca hhi kun so, manussā ca, lū tuiv laṇ koṇ, Yamādiyo, Yama maṇ aca hhi kun so, apāyikā ca, apāy sattavā tuiv laṇ koṇ, te sabbe, thuiv aluṃm cum kuṃm so sū tuiv saṇṇ, etassa puṇṇassa, ī Sucittālaṅkāra nissya reḥ ra so koṇ mhu i, patti, abhuiv kuiv, labhantu, ra ce kuṃm sa taṇ, aham, nā saṇ, anena, ī suiv sabho hhi so, puṇṇena, Sucittālaṅkāra nissya kuiv reḥ ra so koṇ mhu kroṇ, laṇ koṇ, aṇṇena, ta pāḥ kuṃm so, puṇṇena, koṇ mhu kroṇ laṇ koṇ, dutiyā, nhac khu mrok so, satabhāvamhā, kuiy i, aphaṇ mha, paṭṭhāya, ca rve, pabhava akkalappattā, arahattha phuiv suiv rok saṇṇ, lābhassaditanuko, lobha aca hhi kun so akusuil tuiv i, khoṇ pāḥ khraṇ aca rhi saṇ, saddādīhi, saddā aca rhi kun so, saddhammehi ca, sū tō koṇ uccā tui nhaṇ laṇ koṇ, sammājīvanā, koṇ so asak mve khraṇ nhaṇ laṇ koṇ, sampanno,

praṇ cum sañ, niyame, mrai so āḥ phraṇ, sugatiṭṭhito, sugati bhava nhuik sā tañ saññ, hotu, phrac pā ce sa tañ, jātisaraññaṇ ca, jātisaraññāṇ kui laññ, labhe thalā pi, ra ce sa taññ, sabbesaṃ, khap sim kun so ta ra ta pāḥ so lū aca rhi kun so sattavā tui ṛ, cintanañ ca, cit akraṃ kui laññ koṇ, bhāsañ ca, cakāḥ kui laññ koṇ, dupaṇeyattañ ca, si nuiñ khai so akroṇ akyuivḥ anak adhibbāy kuiv lañ koṇ, pañca, si nuiñ khai so ame prassanā kui lañ koṇ, khippaṃ, lyhañ, jānitum, si khrañ ṇhā, sakkonto, cvan nuiñ saññ, hessaṃ, phrac pā ce sa tañ, Sumedhā ti, Mahōsattā Sumedhā aca rhi saññ phrac kuṃ so, phurāḥ loṇ tuiv sañ, sabbesaṃ, khap sim kun so, viñūnaṃ, pañā rhi tui thak, uttamā, mrat kuṃ saññ, honti yathā, phrac kun sa kaṇ suj, jātā, thui atū, ahaṃ pi, nā saññ laññ, sabbesaṃ, khap sim kun so, vidūnaṃ, pañā rhi tui thak, uttamo, mrat so, pāmokkho, akrīḥ saññ, bhava bhavāmi, phrac pā ce sa taññ. Metteyya pādāmūlamhi, Metteyya amhā tō rhi so, phurāḥ si khañ khre tō rañ nhuik, varam, mrat lha cvā so, byākaraṃ, byādip tō kui, laddhā, ra ṛ, tisu, suṃ chay aprō rhi kuṃ so, sampāre, pāramī tui kui, pūretvā, praṇ ce rve, sadevake, nat nhañ ta kva so loka nhuik, buddho, sabaññu arāḥ saññ, hesa hesāmi, phrac pā ce sa tañ. sādhu sādhu.

sakkarāj 1164 khu pathama va-chuiv la praṇ kyō 2 rak krāsappate ne tvañ reḥ kūḥ rve prī prī.

The *Sucittālaṅkāra* is a treatise on *Abhidhamma* by Rhañ Kalyāṇasāra. Rhañ Obhāsa, the author of the *nissaya*, completed his work in the year 2316 A.B./1134 B.E./1772 A.D. From the introductory verses and the colophon we also learn that he stayed in a forest monastery near the city of Pa-dū (north-west of Mandalay) and that he wrote this *nissaya* at the request of Aggasīri, a monk residing in a monastery in the Nigrodha grove in Ava, built by Sīrinorattā.

MSS: Piṭ-st 274 (646); cf. BhP 1222; Palace 41 (55), 111 (35).

¹ Ava according to the *nissaya*.

² Ns.: Aggasīri.

³ It is quite unusual that a text ends on the verso.

⁴⁻⁴ The year 2316 A.B.

834

Cod.birm. 157/4. BSB, München

Palm leaf. Rather thick wooden covers; gilded and partially painted red on the edges. Foll. 133: ka-the; there are 2 foll. with the foliation sign khō; foliation signs jhū and thī are omitted; foll. go, gō, ghū-ghai are missing; 8 supporting leaves. The MS contains 9 sections: (1) foll. 17: ka-khu; (2) foll. 15: khū-gai; (3) foll. 7: gaṃ-ghu; (4) foll. 13: gho-ño; (5) foll. 15: nō-cāḥ; (6) foll. 12: cha-chāḥ; (7) foll. 9: ja-jo; (8) foll. 17: jō-jhu, jhe-ññi; (9) foll. 27: ññī-thi, thu-the. 49.5 × 5.4 cm. 40 × 5 cm. 8 lines. 2 punch holes. Gilded and partially painted red. Good handwriting. Marginal subtitles: (4) fol. ño: Saṅgruih vithi puñ; (9) fol. the: Saṅgruih kammatṭhāṇḥ puñ. Corrections on fol. ki, kī, kāḥ, khō, khaṃ, gī, gū, ge, gha, ghū, cō, chai, ju. Dated (5) sakkarāj khu

1170 (1808 A.D.) and (9) sakkarāj khu 1198 (1836 A.D.) (*sic!*). Pāli and Burmese. Prose.

Pathama Bāh-ka-rā charā tō Rhañ Dhammabhinanda: **Abhidhammatthasaṅgruih nissaya**

The text is called Saṅgruih nissaya in this MS. It is the same as ¹8, starting with *devāti-devadevindo* (fol. ka), containing the final verses with informations on the author and his disciple Puññaseththa, who wrote down the orally taught work, as well as the nissaya of these verses (fol. thi v line 3 up to fol. thū r line 2; cf. ¹8, pp. 12–13), and ending with the portion *Bāh-ka-rā charā tō bhurāh* [etc. up to] *Abhidhammatthasaṅgruih kyamh i nigum pā kuih puik kāh ī tvañ aprīh sat i taññ*. (fol. thū r line 2–4; cf. ¹8, p. 13). As our MS is divided into 9 sections, each one has its own final portion, viz.:

(1) End (fol. khu r line 8): *rhut lvhanh rve chak reh luik saññ o*.

(2) End (fol. gai r line 4): Saṅgruih cetasik pruiñ.

[For the nissaya of the following 3 Pāli verses see below, the end of (4).]

*puññen' eten' ito cuto, samsaranto, ucce kule,
uppajjitvā, parisuddho, suvannavanno saro.*

*patirūpasavāso ca, tikkhapañño hāsapañño,
javanagambhirapañño mudupañño puthupañño.*

*parappavādapañño ca, imehi samannākato
sabba,ttha pitake kovidō, bhavām' aham jātijātiyam.*

Saṅgruih nissyha kuiv reh kūh rve prīh praññ cum pā lui i rhañ, re kūh ra so akyhuiv kāh.

*Tāvatiñsesu devānam yathā rūpam, dassaniyam,
evam evam mama rūpam, jātijāti lābham' aham.*

akkharā ~. pu di ā rhañ praññ cum pā lui i. bhurā.

(3) End is missing.

(4) End (fol. nai r line 8): Vithi pruiñ.

[The following passage is the nissaya of the Pāli verses above, at the end of (2).]

*jātijātiyam, phrac tuiñ phrac tuiñ so bhava nhuik, samsāranto, krañ lañ le so, aham, saññ,
ucce kūle, mrañ mrāt so amyuihv nhuik, uppajjitvā, phrac rve, parisuddho ca, san rhañ can*

kray sīla nhañ, praññ cum saññ laññ koñ, suvaṇṇavaṇṇo ca, rvhe achañ nhañ tū so achañ rhi saññ laññ koñ, susaro ca, sāyānā pro phvay so asam nhañ praññ cum saññ laññ koñ. paṭirūpadesavāso ca, sañ tañ lyhok pat so arap nhuik, ne ra khrañ saññ laññ koñ, tikkha-pañño ca, thak mrat so paññā nhañ praññ cum saññ laññ koñ, hāsapañño ca, rvhañ so paññā nhañ praññ cum saññ laññ koñ, javanapañño ca, lyhañ so paññā nhañ praññ cum saññ laññ koñ, gambhīrapañño ca, nak nai so, paññā nhañ praññ cum khrañ saññ laññ koñ, mudupañño ca, nu ññam so paññā nhañ praññ cum khrañ saññ laññ koñ, puthupañño ca, krīh khrañ thūh pro so paññā nhañ praññ cum khrañ saññ laññ koñ. parappavādapañño ca, sū ta pāh tui i ayūvāda kui tarāh sa phrañ nhit nhuiñ so paññā nhañ praññ cum khrañ saññ laññ koñ, iti, ī suiv, imehi atthahi, ī rhac pāh so paññā tuiñ nhañ. samannāgato, praññ cum saññ, hutvā, phrac rve, sabbattha pītaka, khap simh so pītakat sum pum nhuik, kovido, limmā tat mvam saññ, bhāvāmi, phrac pā ra luiv i. sāhu sādhu, pu di ā nhañ praññ cum pā luiv i.

(5) End (fol. cāh r line 3): *Saṅgruīh bhūm puīñ kui, reḥ kū rve prī praññ cum pā luiv re kūh ra so akyui kāh.*

*Tāvātimsesu devānam, yathā rūpam dassaniyam,
evam evam mama rūpam, jātijāti labhām' ayam.*

akkharā – nibbānapaccayo hotu. pu di ā nhañ praññ cum pā lui i. sakraj 1170 vā-chuiv la praññ kyō 6 yak ne buddhahūh ne phrac pā saññ phurāh Saṅgruīh nissaya bhūm puīñ kui reḥ kūh rve prīh praññ cum pā lui i bhurāh. sādhu sādhu nat lū khō ce sov.

(6) End (fol. chāh r line 5): *Saṅgruīh rup puīñ nissaya pa kāh prī prī. sādhu sādhu, pu di āh nhañ praññ cum pā luiv i. akkharā –.*

(7) End (fol. jō r line 7): *Saṅgruīh samucaññ puīñ prīh i. sādhu sādhu. pu ti*

(8) End (fol. ññi r line 4): *Paccaññ puīñ.*

ī tvañ rve Saṅgruīh nissaya paccaññ puīñ kāh prī prīh.

(9) After the end of the nissaya our MS continues (fol. thū r line 4):

*bāhu saḥassam abhinimmitasāvudhan taṃ,
grīmegalaṃ uditaghoram sasesamāram,
dānāsiddhamavidhinā, jītavā munindo,
tan tejasā bhavatu me jayyamaṅgalaggaṃ. 1*

mārāṭirekam abhiyujjhita sabbarattim,
ghoram panālavakamagga mathaddhayakkham,
khanti sudantavidhinā, jitavā munindo,
tan tejasā bhavatu me jayyamangalaggam. 2¹

Nālāgīrī gajavaram atimaddabhūtam
dāvaggicakkamasanivasudhārunan tam,
mettam bhusekavidhinā jitavā munindo,
tan tejasā bhavatu me jayyamangalaggam. 3

ukkhittakhagga,m abhihatthasudhārunan tam,
dhāvan ti ghojanapathAngulimālavantam,
iddhibhisānkhatamano, jitavā munindo,
tan tejasā bhavatu me jayyamangalaggam. 4

katvāna kattham udaram iva gabbhiniyam,
Cīncāya dutthavacanam Janakāyakamajjhe,
santena somavidhinā, jitavā munindo,
tan tejasā bhavatu me jayyamangalam. 5

saccam vihāya atisaccam kavādaketu,
vādābhiropitamanam atiantabhūtam,
paññāpati pajālito jitavā munindo,
tan tejasā bhatu me jayyamangalaggam. 6

Nandopanando bhūjakam vividham mahiddhi,
puttena therabhūjakena, dhunāpayanto,
iddhupadesavidhinā, jitavā munindo,
tan tejasā bhavatu me jayyamangalaggam. 7

duggāhaditthibhūjakena sutahattham,
brahmam visūtijutim iddhipakābhidānam,
ññānāgadhena vidhinā jitavā munindo,
tan tejasā bhavatu me jayyamangalaggam. 8

yam pattam kusalam tassa, ānubhāvena pānino
saddhammarājassa ññatvā dhammam, sukhāvaham.

pāpunanti visuddhāya, sukhāya, patipattiyā,
asokam anupāyāsam nibbānasukham uttamam,

cīram titthatu saddhammo dhamme hontu sagāravā
sabbe pi sadā kālena, samma devo pavassatu.

yathā rakkhiṃsum porānā, sūrājāne tath' ev' imaṃ
rājā rakkhantu, dhammena attano va pajam pajam.²

*aṭṭhamaṅgalāni. cīraṃ tiṭṭhatu buddhasāsane. cīraṃ. krā mraṇ cvā, buddhasāsane, mrat
cvā bhurāḥ sāsana tō saññ, tiṭṭhatu, taññ ce sa taññ. akkharā ~. pu di ā nḥaṇ praññ cum
pā luiv i. sādhu sādhu khō ce sov. sakraj 1198 khu vā-khoṇ la chan 6 rak 2 ne phrac pā
sañ sum khyak tī kyō akhyim tvaṇ Saṅgruīh nissayya kuiv reḥ kūḥ vḥe pri 'oṇ mraṇ saññ.
reḥ kūḥ ra so akyuiḥ kāḥ mveh saññ mi khaṇ bha khaṇ charā samā a-* [the text stops here
at the end of the seventh line but the last sentence is not complete].

For details on the author see ¹8.

Ed. (supplement to the list in ¹8): Bāh-ka-rā charā tō, *Abhidhammatthasaṅgruīh pāṭh nisya*,
Rankun: Lay Ti Maṅḍuiṇ Press, 1337/1975.

For different nissayas see ¹92, ²202, ²220, ²244, ²253, ²350, ²379–²382, ²383 (1), ³498, ³707,
⁸11, ⁸94.

MSS: ¹8, ¹28, ²345, ²347–²349, ³583, ³607, ⁸22, ⁸30, ⁸89; for MSS in other catalogues see
⁸22.

¹ For the first two verses see ³630 (4).

² For the last four verses see ³657 (p. 309).

835–836

Cod.birm. 158. BSB, München

Collection of 2 texts. Palm leaf. Wooden covers, painted red on the edges. The MS is wrapped in
a cotton cloth and tied up by a ribbon (black and white; 3 × 360 cm) with a *patthanā* (see below).
Foll. 217: ka - phāḥ-phāḥ (there are 2 foll. with the foliation sign phe but foliation sign phai is
omitted; the last fol., which should bear the foliation sign ba, has phāḥ-phāḥ); foll. de-ḍḥi and
di-pī are missing; ⁸35 foll. 196: ka-dā; containing 11 chapters: (1) foll. 21: ka-kho: Pātikasut
nissya; (2) foll. 16: khō-gha: Udumbarasut nissya; (3) foll. 18: ghā-ṇe: Cakkavattisut nissya; (4)
foll. 15: ṇai-cō: Aḡaṇṇasut nissya; (5) foll. 15: caṃ-ja: Sampasādaniyasut nissya; (6) foll. 18:
jā-jhe: Pāsādikasut nissya; (7) foll. 12: jhai-ññe: Lakkhaṇasut; (8) foll. 26: ṇṇai-tho: Lakkhaṇasut
nissya; (9) foll. 9: thō-dū: Siṅgalasut nissya; (10) foll. 31: dhu-taṃ: Saṅgītisut nissya; (11) foll.
15: tāḥ-dā: Dasuttarasut nissya; ⁸36 foll. 21: pu-phāḥ-phāḥ: Saṅgruīh pāṭh; 12 supporting leaves.
47.8 × 5.6 cm. 39–41 × 4.5–5 cm. 9 lines (foll. co, chā r 10 lines; foll. chā v and phaṃ v 8 lines).
2 punch holes. Painted red. Good handwriting. Marginal titles: ⁸35 Sut Pādeyya nisya, Suppādeyya
nisya/nissya, Sut Pādeyyavānaṃ or Suppādeyyavānaṃ on most of the foll.; on fol. khō: Pātikasut
pāṭh i; on fol. gha: Udumbarasut; on fol. ṇṇai: Lakkhaṇasut nissya; on fol. ṭā: Lakkhaṇasut; on foll.
ti and taṃ: Siṅgītisut; ⁸36 Saṅgruīh pāṭh or Abhidhammatthasaṅgruīh pāṭh on all foll. except foll.
phe (both), phāḥ and phāḥ-phāḥ; in the right margin of fol. pe v beside the line where the chapter

ends, viz. line 7, is also written: Cīṭ puiṅḥ pīṅḥ ī, in the right margin of fol. po v beside line 6: Cetasik puiṅḥ pīṅḥ ī, in the right margin of fol. paṃ v beside line 1: Pakiṅ puiṅ, in the right margin of fol. pha r beside line 6: Vithi puiṅḥ, in the right margin of fol. phaṃ v beside line 6: Bhun puiṅ, in the right margin of fol. phu v beside line 4: Rup puiṅ, in the right margin of first fol. phe r beside line 7: Samuccaṅḥ puiṅ, in the right margin of fol. pho r: Pacaṅḥ puiṅ, in the right margin of fol. phaṃ v line 7: Kammatṭhān puiṅḥ pri. On the recto of the first foll. of the chapters in **835** or on an extra supporting leaf the title of the text or the chapter is written in black ink together with the resp. number of foll. in some cases including supporting leaves, viz. (1) wiped off; (2) Suppādeyya nissāya 1 aṅgā 6 khyap [= 18 foll.]; (3) Suppādeyya nissāya 1 aṅgā 6 khyap [= 18 foll.]; (4) Suppādeyya nissāya 1 aṅgā 3 khyap [= 15 foll.]; (5) Suppādeyya nissāya 1 aṅgā 3 khyap [= 15 foll.]; (6) Suppādeyya nissāya 1 aṅgā 5 khyap [= 17 foll.; should be 18]; (7) 32 pāḥ so Lakkhaṅā tō pāli 1 aṅgā [= 12 foll.]; (8) 32 pāḥ so Lak-kkhaṅā anak 2 aṅgā 4 khyap [= 28 foll.]; (9) Suppādeyya anak 10 khyap [= 10 foll.] Siṅgālasut; (10) wiped off; (11) Dasuttara phvaṅ 1 aṅgā 5 khyap [= 17 foll.]; on an extra supporting leaf at the beginning of **836** Abhidhammatthasaṅgaha 1 aṅgā 8 khyap [= 20 foll.]. On the recto of the first fol. and on a supporting leaf at the end of the MS *lak sac rap Rvhe-mraṅ-mi tuik guiṅ thok charā tō Ūḥ Uttama jā* is written in pencil and the same information on the owner is written in the right margin of fol. ka and kā r. Corrections/insertions on foll. gho, cū, tō, thaṃ. Dated sakkarāj 1216 khu (1854 A.D.). Donor: Maṅ Na Rā Yai Lha and his wife from Tam-bhak-chvai village. Former owners: the archdeacon (*guiṅ thok*) Ūḥ Uttama; Ūḥ Khemā [mentioned at the end of **835** (8)]. **835** (1)–(6), (8)–(11) Pāli and Burmese; (7) Pāli; **836** Pāli. **835** Prose; **836** prose and verse.

Text on the ribbon:

jeyatu.

*anantaññāna, guṃṇ kuiḥ va nḥaṅ,
loka ta choṅ, nā mān āṅ ī,
nā thoṅ sāsana, taññ ce nā lu,
rvhe cā kyamḥ myat pitakat kuiḥ,
re lat, pyī khā kruiḥ rvhe cā nḥaṅ,
caññ gā lhū ra, myat pumḥ ñña kroṅ,
ava ñña chaṃ, praññ nibbān suiv.*

lyhaṅ myan rok ya āluiv sov.

835

Cod.birm. 158. BSB, München

Description see above, **835–836**.

Sut Pātheyya nissaya

This nissaya of the third part of the Dīghanikāya is the same as ³612, but our MS has eleven chapters because the Pāli text proper of the seventh chapter (Lakkhaṇasutta) is also given (7) with the nissaya following (8). The colophon of each chapter is quoted here:

(1) End (fol. kho r line 3): paṭhamam, so, Pātikasuttam, saññ, samattam, praññ cumm prī.

sakkarāj 1216 khu, ta-pui-tvai la praññ kyō 9 rak ne nam nak ta khyak tīh kyō akhyim tvañ. Suppādeyya nissya kuiv reḥ kūh vḥe prīh praññ cum prī. pu di āh nhañ praññ cum pā lui i.

(2) End (fol. gha r line 8): Udumbarikāsuttantam dutiyam.

1216 khu ta-pui-tvai la prañ kyō 13 rak ne nam nak ta khyak tī kyō akhyim tvañ Suppādeyya nissya kui reḥ kū vḥe prīh 'on mrañ saññ. pu, di, āh. nibbānapaccayo hotu.

(3) End (fol. nū v line 4): Cakkavattisuttantam tatiyam.

sakkarāj 1216 khu ta-poñh la chanḥ 2 rak nñā ne 3 khyak tīh akhyim tvañ Cakkavattisut kuiv ma pañ ma yaññh reḥ kū vḥe prīh 'on mrañ saññ. akkharā ~.

lū se khañ rhi so kāla laññ lū se koñ kui kyaññ vḥe asubha kui rha sañ sū kāh, naññh lattañ, lū se koñ kui ma kyaññ vañ sa sū, ma kuin vañ sa sū, ma kuin ap chui sa sū, kyok sañ chui sa sū, dandārī ca kāh, ray bhvay ca kāh, kyvaiḥ ca kāh, roñh vay ca kāh, pin phrañh so ca kāh, ra ka cu ca kāh. athve thve ca kāh, ca kā, cu rhi kui sā nāh nha lum, svañh vḥe thoñh sū myāh lattañ, nā i, amin tō dhammakhandā tui kui, vam goñ kram 'on sañ sū ho krā, sō laññ nā sū, ma nā kham sa sū myāh lattañ, hū vḥe ālup thāh tō mū saññ. khyac yāh Ānandā.

(4) End (fol. cō r line 7): Aggaññasuttam catuttham.

1216 khu ta-poñh la chan 7 rak ne tvañ Aggaññasut kui reḥ kūh prīh 'on mrañ saññ. pu, di, āh. nibbānapaccayo hotu.

(5) End (fol. ja r line 10): Sampasādaniyasuttantam pañcamam.

1216 khu ta-poñh la prañ kyō 8 rak ne tvañ Suppādeyya nissya kui reḥ kūh vḥe prīh saññ. pu, di, āh.

(6) End (fol. jhe r line 7): Pāsādikasuttam chaṭṭham.

1216 khu ta-poñh la praññ kyō 14 rak ne mvañh lvaiḥ krīh akhyim kui Sut Pādeyya nissya kyamḥ kui reḥ kū vḥe prīh 'on mrañ saññ.

(7) End (fol. ñīe r line 6): Lakkhanasuttam sattamam samattam. Lakkhanasut pāli ī tvañ prī i.

1216 nattō la praññ kyō 1 rak ne ñña 4 khyak tī akhyim tvañ Lakkhanasut pāli kuiv reh kūh rve prī pā saññ bhurā.

(8) End (fol. tho r line 4): Lakkhanasuntattam sattamam.

1216 khu nat-tō la praññ kyō 7 rak ne tvañ Lakkhanasut kuiv reh kūh rve prīh pā saññ bhurāh. reh ra so akhyuih kuiv, pu, di, ā nhañ praññ cumm pā luiv i. Ūh Khemā cā phrac saññ.

(9) End (fol. dū r line 8): Singālasuttam atthamam.

1216 khu ta-kū la chanh ta rak ne mvanh taññh akhyim kui Sut Pādeyya kyamh kui kūh rve prīh 'on mrañ sañ. pu, di, ā, nhañ prañ cum i.

(10) End (fol. tam r line 7): Saṅgītisuttantam dasamam.

Saṅgītisut kuiv sakkarāj 1216 khu ta-pui-tvai la chanh 8 rag ne tvañ prī reh kūh rve prīh 'on mrañ sañ. pu, di, ā, nhañ prañ cum pā lui i.

(11) End (fol. dā r line 5): Pātikavag prīh i.

sakkarāj 1216 khu ta-puiv-tvai la praññ kyō 1 rak ne nam nak kui Sut Pādeyya kyamh kuiv reh kūh rve prīh 'on mrañ sañ, pu, di, ā, nhañ prañ cum pā lui i. Tam-bhak-chvai rvā ne Mañ Na Rā Yai Lha ja nīh sa mīh moñ nham koñ mhu nibbān chu sādhu nat lū khō ce sov.

The author of this nissaya is unknown. For another nissaya on the same text see ¹65.

MSS: ³612; for nissayas on the Pātikavagga see ³612 where BhP 1227 must be added.

836

Cod.birm. 158. BSB, München

Description see above, 835–836.

Anuruddha: **Abhidhammatthasaṅgaha** (Saṅgruih pāth)

At the end of the text called Abhidhammatthasaṅgruḥi pāli in the MS the following final passage is added:

End (fol. phā r line 1): iti Anuruddhācariyena rajita Abhidhammatthasaṅgahaṃ nāma pakaraṇaṃ.

*iminā mama puññaena
yattha yattha bhava jāto pūriso homi paṇḍito
abhirūpo mahāpuñño dhāremi piṭakattayaṃ.¹*

asavaṇī, 1, rohaṇī, 2, punṇapūsyhū, 3, māga, 4, hasada, 5, mūla, 6, saravaṃ, 7, pruppā para puik, 8, utarā pura puik, 9, saññ kuiḥ lumḥ saññ, lu nakkhat.² araṇī, 1, mighasī, 2, phusya, 3, pruppā paraguṇ-nī, 4, citra, 5, anurāda, 6, pruppā saṃ, 7, dhanasiddha, 8, uttatra para puik, 9, saññ kuiḥ lumḥ saññ, nat nakkhat.³ kyattikā, 1, adra, 2, assalissa, 3, utarā paraguṇī, 4, svādi, 5, jettha, 6, uttarā saṃ, 7, sattabhisiya, 8, revatī, 9, saññ kuiḥ lumḥ saññ, bhīlū nakkhat.⁴ nakkhat 27 lumḥ.

*gavaṃ lak rhak, ne lyak ma rveh,
rasse thīḥ choṇ, lā rhoṇ akhā,
lū mhā 2 rok, khre kyok lak kaṃ,
mi mhān ne rā, uccā ra mrok,
2 rok tuiṇ paṇ, pallaṇ thag ne,
mraṇ rvhe kuiṇ kā, lā saññ yok yāḥ,
nvāḥ na phāḥ thuiḥ, āḥ kruiḥ praṇḥ cvā,
Mahājanakka, re vay kra,
ma rve ne mraiḥ, rvhe kū tai saññ.*

amraiḥ mhat pā ho puṃ taññ.

sūrajja, 1, sokkya, 6, buddha, 4, candaro, 2, so, 0, guru, 5, bhoma, 3, sac, 6, rā, 4, e, 1, ke, 2, kyammā dveḥ 'up chī, 3, no, 7, ta ro dandā, udoṇḥ chaṇ prā, lak rā khaiḥ mraiḥ mhat. candabuddhāḥ, rak sokyā, mhat, pā tō lak vaiḥ, saññ ka lvaiḥ mū, si krāḥ paṇ kuḥ tō ma rhaṇ prī, 'oṇ, 1, caṃ, 3, phrū, 5, aphui rū. kyō, 2, sā, 6, thvaṇḥ, 7, lha, 4, itthiya. mvre ma rū. le cheḥ phō naññḥ kāḥ, chaṇ rveḥ phrū, laññ koṇ an, anak, che pu laiḥ, paññā, laṅkāḥ, na phumḥ cheḥ, bhummārājā, laññḥ koṇḥ cheḥ jha 2 mat cī, ca muṃ nak. 3 kyap 2 mat, mut, 5 kyap, sīdo, 5 kyap, chāḥ lhō 10 kyap, chaṇ rveḥ nhaṇ ca muṃ nak kui mīḥ saṇḥ rve thaññ. le myuiv gava kui nhuiṇ ce tat so cheḥ naññḥ prīḥ i.

'ui, kyaṇ, rā, kyā, khaṃ, sū, cittū, 'i, lha, ti, sā, pyō, rā mhi, si, i, moṇ, tui choṇ panḥ. lak sa kyvay raṇ nu, kha ru tai, rāj lhā khre, kyeḥ kyvan ññāti po pō tai charā, lak saṇḥ mhā. pī yā sa nāḥ, khyac saññ nō Jambūdiḥ mā, vuiṇḥ sū ka myāḥ. lak vāḥ tai hatthe, lak ma ne rhaññ asak kay, ho thvak ma sve, lak ññhuiḥ mhā ne rān pve ne kra, lak laññ mhā uccā mraiḥ khai luiḥ ho pa. ta-kū, sā, kyō, thvan pō, ka-chum, na-yun, ññvaṇ ja, 'oṇ lha,

vā-chui, sā lui vā-khoñ, mra ton tō-sa-lañh, sa-tañh-kyvat chi, so rī ta-chon-mumh, khyamh nat-tō, ma nō prā prā-suih, mi nñuiv ta-puih-tvai thai van ta-poñh sumh choñ koñ saññ. rak koñh rak mra rājā taññ. rak rājā rveh nanñh prīh i.

ta-kū va-khoñh tim thoñ thvanh pō la nat-tō ma lyvō mvre nhañ kyvak. ka-chumh tō-sa-lañh prā-sui tvañh cvay rañh phrū chañ phūh nhañ chañ. na-yum sa-tañh-kyvat khyamh chvat nhañ phvaih ta-pui-tvaih pram vaih ton hum, kalum kyāh kui rhoñh. pyā-sui ta-chon-mumh pū tum khyamh proñh la ta-poñh ma koñh khyañ sse huiñh kui rhoñh. prassadāh rvheh nanñh prīh i.

1216 khu ta-kū la praññ kyō 4 rak ne tvañ Abhidhammatthasaṅgruīh pāli kuiv reh kūh rve prīh saññ.

*iminā mama punñena
yattha yattha bhava jāto pūriso homi pandito
abhirūpo mahāpuñño dhāremi pitakattayam.*

nibbānapaccayo hotu. pu, di, āh.

For Burmese edd. besides the PTS see ²342.

MSS: ²214, ²216, ²271, ²342, ³488, ³682, ³724, 888; and also BhP 46, 1095; BODL 28; Cab II 265; FilRAS 45; LCP 41 (B), 51, 72, 73 (C)–(G); Mand 145, 146, 147.4, 148.2; Oldenb 50–52; Palace 38 (35), 41 (56), 44 (81), 59 (97); Pit-st 124 (283), 196 (1015); PMT I 222 (Add. 10553), 225 (Add. 12246), 231 (Or. 2247), 240 (Or. 4808), 244 [Or. 6454B (1)]; WMS B-P 30.2.

See CPD 3.8.1.

¹ For this verse, which is repeated below at the very end of the MS, cf. ³444 (1), ³445, ³450, ³669 (4).

² Enumeration of nine of the twenty-seven lunar mansions (*nakkhat*), viz. those of the humans.

³ Enumeration of the nine lunar mansions of the demigods (*nat*).

⁴ Enumeration of the nine lunar mansions of the man-eaters (*bhīlūh*).

837

Cod.birm. 291. BSB, München

Palm leaf. Wooden covers painted red. On the outer surfaces of both covers the title *Vacīrabuddhi-tīkā nisya dutiya/dutiya* is written in black ink, and on the left margin of one of them some illegible handwriting in pencil; on the inner surfaces of both covers *ko* is embossed. Foll. 259: ka-phe; the first and last foll. are tied together with some supporting leaves; 4 extra bundles of 6 supporting leaves each. 52 × 6.2 cm. 42 × 5.5 cm. 11 lines. 2 punch holes. Gilded. Very good handwriting.

Marginal title: Vacirabuddhi-/Vacīrabuddhi-/Vajirabuddhi-/Vajīrabuddhi-ṭikā nak/nissya/nissya du'. In the right margin of fol. phe underneath the marginal title is written in a calligraphic way: *Sāyavati sumḥ chay mruī, jheḥ rap ne kyonḥ dāyakā Ūḥ Koṅḥ, kyonḥ ama Dō 'Um, sāḥ, sa mīḥ, mreḥ, mrac ta cu tui koṅḥ mhu, nibbān chu, nat lū sādhu khō ce sov.* On the outer supporting leaf tied together with the first fol. is written in black ink: [left margin:] *Rankun mruī khrok thap bhurāḥ krīḥ lamḥ* [underneath:] *charā tō Dō Dō Co,* [right margin:] *kyonḥ charā krīḥ Ūḥ Lha Phe,* [underneath:] *tui kusuil.* Dated sakkarāj 1278 khu (1916 A.D.). Donors: Ūḥ Koṅḥ and Dō 'Um with sons, daughters, grandchildren and great-grandchildren, and also: Dō Dō Co and Ūḥ Lha Phe from Rankun. Pāli and Burmese. Prose.

Paṭhama Chaṅ-tai charā tō Rhaṅ Nāṇasaddhamma (Nāṇālankāra): **Vajirabuddhi-ṭikā nissaya**

This MS is the second volume of a nissaya on the Vajirabuddhi-ṭikā corresponding to the Pāli text in ChS 267–585. It starts with the Pattavagga, the third part of the Nissaggiyakaṇḍa. The final portion, where the name of the author and the date of composition are mentioned, corresponds to that of the Nyāsa nissaya sac (¹133) and of the Nāmarūpaparicheda lak sanḥ aṭṭhakathā nissaya (³695) written by the same author.

Beg.: namo tassa ~. bahupatte sannicayanti ettha, nhuik, sannicayanti padaṃ, pud saññ, bhāvanapumsakaṃ, kriyā na puṃ phrac so pud taññ, vā, bahupatte, myāḥ cvā so sa pit tui kui, gahetvā, rve, sannicayaṃ, apoṅ kui, karissantī, pru kun bhi sa naññ, iti attho, ī kāḥ anak taññ, addhaterisapalamāsā, ta chai sumḥ ma la khvai atuiṅ arhaññ rhi so māsa kui, gāhikā, chaṅ ṭi iti, suiv, likhitam, reḥ ap ṭi, ettha,

End (fol. phu r line 5:) Samantapāsādikāya, gāthā nhuik, gaṅṭhipadādhippāyappakāsana, gaṅṭhi pud addhippāy tuiṅ kuiv pra so aphvaṅ kyamḥ saññ, samatthā, prīḥ ṭi.

suddhacittassa, caṅ kray so cit rhi tō mū so, tādino, tādi kyeḥ jūḥ nhaṅ praññ cumḥ tō mū so, lokajetṭhassa, loka sumḥ pāḥ thak mra tō mū so, mahesino, mrat cvā bhurāḥ ṭi, Buddho ti nāmaṃ pi, bhurāḥ hū so amaññ tō saññ laññḥ, lokamhi, loka nhuik, pavattati, ṭi,² tāva, thui rve lok, lokanittaraṇesinaṃ, lokamha thvak mrok khrañḥ kui rha le rhi kun so, kula-puttānaṃ, amruīḥ sāḥ tui ṭi, sīlavissuddhiyā, sīla caṅ kray khrañḥ phraṅ, vā, sīla ṭi khaṅ kray khrañḥ dhā, nayaṃ, vinicchayya naññḥ kui, dassenti, pru lyak, lokasmim, loka nhuik, titṭhatu, taññ ce sa taññ.³

Parivā ṭikā ni nissaya prīḥ ṭi.

Nāṇālankārābhisaddhammadhajamahādhammarājaguru amaññ rhi so Chaṅ-tai charā tō saññ pru cu cī raṅ ap so Vacirabuddhi hū so amaññ, Vinayagaṅṭhi hū so amaññ nhac pāḥ rhi so vinaññḥ nāḥ kyamḥ ṭi aphvaṅ phrac so ṭikā kyamḥ ṭi amhī nissaya saññ, koḍḍa sakkarāj 1166 khu sāsanā tō sakkarāj 2348 khu na-yumḥ la praññ kyō 13 rak ne 4 rak ne nhac pha vāḥ akhyim tvaṅ prīḥ ṭi. nibbānapaccayo hotu.

rañño Amarapūrassa mahiddhikassa kārino,
antepūrikajēṭṭhena, Mahādīghāyunāminā. 1

sukārite manoramme, vihāre atiyobhite
bhikkhūsamūhanissite, vasantena satāsane. 2

Chañ-tai ityābhigāmake nibbedhasūrañānena,
sāsane jotitaṃ, niccaṃ patitamānassa. 3

bahuvācakarammena, visuddhācārakañkhinā,
garuhi Ññāṇasaddhammo ti, katanāmena bhikkhunā. 4

cakkānuggahakāmānaṃ, varachandanadhārīnaṃ,
ññāṇapāṭa va buddhāya, nissayo 'pi sulikkhito. 5

Vacīrabuddhi nāmassa, gañṭhikappassa kovidha,
janakassa vinayesu sucitranicchayino ca. 6

suvanṇito manāpo ca, yo nissaya yathā phalaṃ,
varācariyupadesaṃ, pekkhante ca gandhantare, 7

jinacakke jaghalakkhe⁴, sakkarāje catāsake⁵,
jēṭṭhamāse kālapakkhe, terasame budhaddīne. 8

Amarapūrassa, Amarapūra rhi so rvhe mrui tō krīḥ kui, kārino, pru tō mū ūḥ phrac so,
mahiddhikassa, krīḥ mrat so mañḥ i tan khuḥ ānubhō rhi thō mū tha so, rañño,

(fol. phū r line 4:) so nissayo, thui Vacīrabuddhiṭkā nissaya saññ, jinacakke, mrat cvā
bhurāḥ sāsanā tō saññ, jaghalakkhe, ⁶nhac thoñ suṃ rā le chay rhac nhac⁶ saññ, sampat-
tte, rok lat so, sakkarāje, kojā sakkarāj saññ, catāyake, ⁷ta tho ta rā khrok chay khrok⁷
khu saññ, sampatte, rok lat so, jēṭṭhamāse, na-yuṃ la nhuik, kālapakkhe, la chut pakkha
nhuik, terasame, ta chay suṃḥ rak mrok phrac so, budhaddhine, buddhahūḥ ne nhuik,
suṭṭhu anārāsena, anhoñ arhak ma rhi sa phrañ, niṭṭhito, prīḥ prī, mayā, nā saññ, likhito,
reḥ ap so, so nissayo, thui Vacīrabuddhiṭkā nissaya saññ, pañcacakkasahassaṃ vā, sāsanā
tō nāḥ thoñ pat luṃḥ, mahājanahitaṃ, myāḥ cvā so lū rhañ aponḥ tui i acīḥ apvāḥ kui,
vahaṃ vahanto, rvak choñ saññ phrac rve, sādhuṃ, koñḥ cvā, jotetu, tvañḥ pa ce sa taññ.

[Here follow the same verses as quoted in ¹133 and ³695, viz. *iminā katapuññena, ... samā
rakkhatu medaniṃ*, and their nissaya. The MS ends:]

(fol. phe line 9:) dhammarājā ca, tarāḥ mañḥ mrat saññ laññḥ, dhammena, tarāḥ nhañ,
samā, ū cvā, medaniṃ, mre apraṇ kui, rakkhatu, çoñ ce sa taññ.

1278 khu nhac nat-tō la chanh 11 rak ta-nanlā ne ne ta khyak tīh akhyim tvañ Vacīra-buddhi kui reh kūh rve prīh i. nibbānapaccayo hotu.

For the author, who finished his work in 2348 A.B./1166 B.E./1804 A.D., see ¹97.

MS: Piṭ-st 160 (616).

See Ganthav 38–39 (44; work no. 3); MÑM 261; Piṭ-sm 729.

¹ Abbreviated for *dutiya*.

² For the Pāli verse cf. ³469, ³528, ³530, ³606, ³657, ³705, ³708.

³ For the Pāli verse cf. ³528, ³657.

⁴ 2348 A.B. (1804 A.D.) according to the *pitakat sankhyā* system (see Part I of this catalogue, p. XX).

⁵ According to the *pitakat sankhyā* system this means 1766 B.E., but it should be *catdyake* = 1166 B.E. (1804 A.D.) like in the ns. below.

⁶⁻⁶ 2348[2] B.E. (1804 A.D.).

⁷⁻⁷ 1166 B.E. (1804 A.D.).

838–839

Cod.birm. 292. BSB, München

Collection of 2 texts. Palm leaf. Wooden covers of different size, painted red; one cover is bearing a 7 cm wide loop made of cotton cloth on which the title *Vinayasāra ganṭhi* is written in pencil (hardly legible); on the inner surface of the same cover 55 is embossed. The MS is tied up by a coloured ribbon (red, yellow and white; 2 × 550 cm) with *patthanā* (see below). Foll. 295: **838** foll. 207: containing 5 sections: (1) foll. 68: ka-cai; (2) foll. 47: co-ññe; (3) foll. 69: ññai-ḍhaiḥ; (4) foll. 30: ḍho-thā; (5) foll. 13: thi-di; **839** foll. 88: dī-me; the first and last foll. of both texts and sections thereof are tied together with some supporting leaves; 1 single supporting leaf. 49 × 6.5 cm. 38–38.5 × 6 cm. 12 lines. 2 punch holes. Gilded and partially painted red. Good handwriting. Marginal titles: **838** *Vinayasāraganṭhi* on all foll. except foll. khe, ghi, ña, nā, ñe, ci, chu, chaṃ, ji, jāh, jhaṃ, jhāḥ, ññā, ññāḥ, tu, to, thū, thaiḥ, ḍa, ḍi, ḍu, ḍo, dhō, ḍhaṃ, ṇū, ñe, ta, tu, te, thu, tho, thāḥ; **839** *Pārājikān ganṭhi* on all foll. except foll. dhi, dhai, dho, bi, bhaṃ. On the outer supporting leaf tied together with the last fol. me the title and information on the number of leaves, the former owner and the price are written [in pencil:] 55 [in red ink:] *Vinayasāraganṭhi, Pārājikān ganṭhi, ka ca, me chumḥ, 24 aṅgā 7 khyap* [= 295 foll.], *khaṃ, 4 aṅgā* [= 48 supporting leaves], *2 cu, 28 aṅgā 7 khyap* [= 343 foll. and supporting leaves], *Ññon-paṇ rvā arhe kyonḥ cā nve saṇ 6 kyap 8 mū* [= 6 kyats and 4 annas; and again in pencil:] *nve saṇ 6 kyap = 3 maṭ*. Corrections on fol. gī, ña, ji, ṇō, phī, phū. Dated sakkarāj 1260 (1898 A.D.). Donor according to the ribbon: Ma 'Umḥ May from Ññon-ni village. Former owner: Ññon-paṇ rvā arhe kyonḥ, i.e. the monastery east of Ññon-paṇ village. Pāli and Burmese. Prose.

Text on the ribbon: *Ññon-ni rvā ne, kuiv sū tō, Ma 'Umḥ May konḥ mhu, nibbān chu.*

838

Cod.birm. 292. BSB, München

Description see above, 838–839.

Pañcama Nnoñ-kan charā tō Rhañ Munindasāra: **Vinayasāraganthi**

The MS contains 5 sections corresponding to the text of the printed edition: (1) = 1–155,17; (2) = 155–268; (3) = 269–379; (4) = 381–448; (5) = 449–476.

(1) End (fol. ce v line 1): racito, cī rañ ap i.

[Our MS adds the following passage:] pathamam pañcavagginā Isipadane migadāye Sahampati, brahmunā Assinā āyācīto mahāviyo desesi yam anuttaram suvisuddhi mahātejam, dhammacakkam, bhanāma. bhikkhūnām pañcavagginam Isipadanāmake migadāre dhammavaram santanibbānam pāpakam Sahampatināmake mahābrahmena yācīto catu-sacca pakāsanto lokanātho adesayi sabbadevehi nanditam sabbam sampattisādhakam sabbalokahitathā dhammacakkam, bhanāmahe.

etena, puññakammena, Mīteras' eva,
ehi bhikkhum, labhitvāna bhava, pakatisāvako.

etena puññakammena, ī sui ya khu kyvan-nup tuiv pru sann, Mīteras' eva, Mīteyya bhurāh sa khañ i sā lyhañ, santike, than tō rañh nhuik, ehi bhikkhū, ehi bhikkhū rahantā aphrac kuiv, labhitvāna, ra prī rve, pakatisāvako, pakatisāvaka sann, bhava, bhavyeyam, phrac ra pā lui i.

iminā dīpapūjena, ī chī mīh taññ hū so pūjō sakkāra kroñ, kilesa-antakārakam, kilesā taññ hū so amuik mhoñ kuiv, agga-m-aggapadīpena, arahattha mag taññ hū so chī mīh roñ phrañ, asesato, akyvañh mai, vine mi phrok nhuiñ ra pā luiv i.

sakkarāj 1260 praññ nattō la praññ kyō khu nhac rak ne nak chvamh kham pran akhyim tvañ Vinayasāraganthi kui, reh kūh rve prih 'oñ mrañ saññ. nibbānapaccayo hotu. pu, di, āh nhañ praññ cum pā lui i.

(2) End (fol. nñū v line 6): racito, cī rañ ap i.

[Here follows the same passage as quoted above from *pathamam pañcavagginā* up to *bhanāmahe*.]

(fol. nñū v line 12:) evam me sutam ekam samayam, bhagavā Bārānasīyam vihārati Isipadane migadāye tatra kho bhagavā pañcavaggiye bhikkhu āmantesi dveh me bhikkhave antā pappajjitena sevitabbā.

nibbānapaccayo hotu. pu, di, āh nhañ praññ cum pā luiv i.

*sakkarāj 1260 praññ prā-sui la chanh rhac rak ta-nañlā ne nak ta khyak tih kyō akhyim
tvañ Vinayasāraganṭhi kyaṃh kui reh kūh rve prīh 'oñ mrañ saññ. niṭṭhitam, prīh, prīh.*

(3) End (fol. ḍhū v line 7): ī khak chac khak rap aphvañ sañ, niṭṭhitā, prīh prīh.

[Our MS adds the following passage:] idaṃ me puññaṃ, āsavakkhayaṃ, vahaṃ hotu.

ī koñh mhu kroñ leh khu āsavo,
kun cañ lyō rve, saṃyojana,
oghayoga, nivarana,
upādān, gandhama kyan
praññ nibbān suiv, ekaṃ ma ññuiv,
rok pā luiv i, thuiv nibbān chī,
ma rok mhī kyāḥ, bhumaṃ suṃḥ pāḥ tvañ,
kraññ laññ sa myhaṃ, bhava phrac nak,
achak chak vay, asak rhaññ khrañh,
mandhāt mañh suiv, achanh lha cvā,
Asaṅkhā nhañ, Ummādandhī,
talī Kaccaññh, puṃ naññh pa mā,
khyamḥ sā krīh khrañh, cakrā mañh suiv,
ma yvañh ekaṃ, āh aṃ krīh bhi,
Aṅgulika, Bandhula nhañ,
puṃ khya chaddān, paññā an laññh,
thak mrañ mrañ mrō, Mahōsenaka,
Ādāsa nhañ, vi thuiv ra ti,
Sāriputtarā, taṃ khuiḥ mhā laññh,
vhan vā phrañh tan, Moggalān ka,
Sumana nhañ, Piṇḍola ther,
krā mrañ raññ nhañ, rvat khrañ lyhañ mrañ,
rhañ Ānan sui, ma kyan tū cvā,
lap mhā myāḥ bhi, Sīvali suiv,
nhuiñh rhi puṃ sve, ameh aphre,
khvaiḥ ve ññā khyim, Nāgasin nhañ,
Mālin tū cvā, minh ma mha laññh,
Khemā raññ nu, Upalavan,
minḥ ma mvān sui, nibbān mrhō mrañ,
kañh cañ rogā, bheḥ myuiḥ kvā saññ,
rhañ Bākūla, nhuiñh cha ma lvaiḥ,
alhū mraiḥ saññ, co kaiḥ rājā,
Vesandhā suiv, saddā kraññ bhi,
Vaggali nhañ, puṃ rhi ma tat,

amyuivḥ mrat saññ, Bhaddhiya maññ,
 mather alāḥ, ca kāḥ arā,
 tat limmā saññ, Kumāra-Kassapa,
 ta myha nhuiṅḥ rā, saddā mhā laññḥ,
 rhañ Mahākaccaññḥ, tuṃ naññḥ puṃ prañ,
 kabyā chañ laññḥ, Vañkhissa khō,
 ther kyō ta sveḥ, cheḥ charā chī,
 sū ma mhī saññ, rhañ Jīvaka,
 nhuiṅḥ cha tha rhi, leḥ tat phi saññ,
 Jotipāla, asati sō,
 lyok pat kyō nhañ, tū lyō puṃ caṃ,
 asaṃsā khyañḥ, he vañ tvañḥ mhā,
 ñhak mañḥ thit thit, to luṃḥ ññip saññ,
 Karavit haṃ, saṇḍān sā rā,
 tat myuiḥ mhā laññḥ, Aḷāra sa,
 sippa cuṃ lañ, lañḥ lañḥ mrañ rve,
 koñḥ kañ thit cvaiḥ, la ne vañḥ saññ,
 pra ññvanḥ saññ tū, khap simḥ lū kuiv,
 lvay kū puñ puñ, pra nhuiṅḥ pā ce,
 acinteyya mrat, mīn ho lap saññ,
 piṭakap suṃḥ 'añ, kyamḥ bedañ lañḥ,
 svañ svañ rva rva, krāḥ khā mrañ khā,
 ma kra kha na, sippa chuṃḥ tuiṅ,
 sabho pruiṅḥ rve, cuiṅḥ bhuṃḥ sāḥ,
 lū nat myāḥ ka, sāḥ kuiv mi khañ,
 khyac saññ svañ suiv, puṃ prañ ma prāḥ,
 mettā pvāḥ rve, 'oḥ krañ nā,
 khyac pā kya ce, ñāḥ tve sīla,
 dāna ma kvā, bhāvanā laññḥ,
 ma khyāḥ ne ñña, rvat lulla nhañ,
 lobha dosa moha pāy khvā,
 sū tō cvā nhañ, ma kvā poñḥ pō,
 sū ma tō kuiv, mrañ sō phaiḥ kyaññ,
 poñḥ rhaññ mi ññāḥ, sū mrat āḥ laññḥ,
 prac mhāḥ ma rhi, hiriottap,
 coñ kyap mraiḥ pañ, cak leḥ 'añ nhañ,
 cuṃ lañ lha bhī, sampatti laññḥ,
 ta ci ma khyō, sū tō uccā,
 khu nhac phrā nhañ, raṃ khā ma kañḥ,
 pay tvañḥ leḥ tap, ma kap le ññāḥ,
 koñḥ so lāḥ phrañ, ñāḥ pāḥ rān sū,
 ma pru vañ lac, kap suṃḥ chac nhañ,
 rat phrac ma cat, pay lat tarāḥ,

pay nhuiñ ññāḥ rve, pvāḥ ce ap saññ,
tarāḥ raññ nhuik, cit kraññ khuiñ khuiñ,
pvāḥ nhuiñ ra luiv, mrat kusuil kroñ,
toñḥ chuiv sa myha nibbān kuiv,
ma ra mhī krāḥ, sumpāḥ bhava,
saṃsara nhuik, mu khya kraññ lañ,
praññ pā krañ laññḥ, phrū cañ mok muivḥ,
ī kusuil kroñ, ma 'uiv ma se
amraiḥ ne saññ, khemāpūra,
ama ta mhan, nibbān praññ suiv.

ekaṃ rok pā ra ce sov. niṭṭhito. prīḥ ḷ.

[The following passage (fol. dhe r line 12 up to dhe v line 11) is a nissaya of some of the Pāli verses rendered at the end of section (5) and can be found on pp. 474–475 (verses 10–14) of the printed ed. The MS continues:]

ī cā prīḥ lak sakkarāj kāḥ 1260 praññ nhac prā-suiv la praññ kyō 3 rak 5 ne nak 1 khyak tīḥ kyō akhyim tvañ Vinayasāraṅgañḥi kuiv reḥ kū rve prīḥ 'oñ mrañ saññ. nibbānapaccayo hotu. pu, di, āḥ nhañ praññ cum pā luiv ḷ. niṭṭhitam, prīḥ prīḥ.

(4) End (fol. thā r line 5): racito, ḷ.

ī cā prīḥ lac sakkarāj kāḥ 1260 praññ nhac prā-suiv la praññ kyō 11 rak ñña ne sumḥ khyak tīḥ kyō akhyim tvañ Vinayasāra catuttha tvañḥi kuiv mū mhā reḥ kūḥ rve prīḥ 'oñ mrañ saññ. nibbānapaccayo hotu.

(5) End (fol. dā v line 12): khippaṃ, lyhañ cvā, homi, phrac ra pā luiv ḷ.

akkharā –. idam me puññam āsavakkhayaṃ vahaṃ hotu.

ī cā prīḥ lac sakkarāj kāḥ 1260 praññ nhac prā-suiv la praññ 14 rak 2 ñlā¹ ne ñña ne sumḥ khyak tīḥ kyō akhyim tvañ Vinayasāraṅgañḥi kyamḥ kuiv reḥ kūḥ rve prīḥ 'oñ mrañ saññ. nat lū sādhu khō ce sov. nibbānapaccayo hotu. pu, di, āḥ nhañ praññ cum pā luiv ḷ.

For the author and ed. see ²364.

MSS: ²364–²366; and also BhP 1035, 1036; GL 26; Piṭ-st 165 (652); cf. PMT I 241 (Or. 4939) and WMS B-P 54.

¹ *ta-nān-lā?*

839 Cod.birm. 292. BSB, München

Description see above, 838–839.

Pārājikan ganthi

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

paññā pa yassa dhammesu, dayā sattesu yā gatā,
sabbesu tāya saññuto, vinayam yo adesayi.

sadā ussukkam āpannam, vineyya vinayāya tam,
natvānā tam saddhamma, ganam gāravabhājanam.

yo 'nekathetanāgindo, nānārājunam uttamo,
sāsanassodhane dalam, sadā ussāhamānaso.

tam nissāya mam' eso pi, satthu sāsanajotane,
app' eva nām' upattambho, bhavyeyā ti vicintayyam.

sedhayissam ganthitthānam, vinayatthakathāya tam,
tīkāttayam samānento, aññañ cāpi yathārahan ti.

yassa nā tassa, akrañ mrat cvā bhurāh i, paññā, sappaññu ta ñān tō sann, sabbesu, khap simh kun so, dhammesu, nñeyyadham tarāh tuiv i, [etc. up to fol. du v line 2:] atthakathā nhuik, ganthitthāna, khak rā khak chac kui, somayissa somayissāmi, sut san la am. vinannh atthakathā kuiv cī rañ lui so asyhañ Buddhaghosa charā saññ atthakathā i aca nhuik antarāya visosana phrac rve, yatādhippeta akyuiyh prīh ce khrañh thā panama kui pru lui ra kāh, yo kappakotihi ca so gātā kui min sa taññh.

End (fol. me r line 3): haritakam cheh phrac so kra cu, āmalakam, cheh phrac so rha rhā sarirapalaso dhana ca saññ kuiv rhoñ ta khañ prīh ce tat saññ hū i, velanam ni rac, ūh boñh sārāpāmagām, mrat so ca lvay, vajira. vā, mrat so ratanā phrañ prīh so ca lvay sārāttha. Pārājikan ganthi prīh i.

sakkarāj 1260 praññ nhac ta-poñh la praññ kyō ta chay sumh rak ne ne sumh khyak tīh kyō akhyin tvañ Pārājikan ganthi kuiv reh kūh rve prīh 'oñ mrañ saññ. nibbānapaccayo hotu.

The author of this treatise on the Pārājika section of Buddhaghosa's Samantapāsādikā is not mentioned.

MS: BhP 661.

840

Cod.birm. 293. BSB, München

Palm leaf. Wooden covers painted red; on the outer surface of one cover a label of lined paper is pasted and partly torn off bearing the title *Sandhi sam(?) pyañ nissya*, thus they formerly did not belong to the MS. The MS is tied up by a coloured ribbon (red, yellow and white; 2.5 × 430 cm) without *patthanā*. Foll. 234: chai-ra; the first and last foll. are tied together with some supporting leaves. 48 × 5.5 cm. 38–38.5 × 5 cm. 10 lines. 2 punch holes. Gilded and partially painted red. Very good handwriting. Marginal title: foll. chai-tā: *Ṭikā kyō nissya (pathama tvai)*, foll. ṭi thō: *Ṭikā kyō nissya dutiya tvai*, foll. tham-ḍhā: *Ṭikā kyō nissya tatiya tvai*, foll. dhā-tā: *Ṭikā kyō nissya catuttha (tvai)*, foll. ti-dhu: *Ṭikā kyō nissya pañcama (tvai)*, foll. dhū-pe: *Ṭikā kyo nissya chaṭṭhama (tvai)*, foll. pai-bī: *Ṭikā kyō nissya sattama tvai*, foll. bu-mū: *Ṭikā kyō nissya aṭṭhama (tvai)*, foll. me-yāh: *Ṭikā kyō nissya navama (tvai)*, and on fol. ra: *Ṭikā kyō nissya navama tvai pī i*. On fol. ṭa underneath the marginal title *akhre pru ap so jhān* is written, and in the right margin of fol. ṭi r *Ṭikā kyō nissya pathama tvai pī i*. Corrections on foll. jā, jhāh, nāh, thā, ti, ti, mo. Dated sakkarāj 1241 khu (1879 A.D.). Pāli and Burmese. Prose.

Abhidhammatthavibhāvinī nissaya

The text is called *Ṭikā kyō nissya* in the MS.

Beg. (fol. chai line 1): namo tassa ~.

visuddhakarunāñāṇaṃ Buddhaṃ sambuddhapūjitaṃ
dhammaṃ saddhammapūjitaṃ, natvā saṃghā niraṅgaṇaṃ.

Sāriputtaṃ mahātheraṃ, pariyattivīsāraḍaṃ,
vanditvā sīrasā dhiraṃ guraṃ gāravabhājanaṃ.

ahaṃ, nā saññ, visuddhakarunāñāṇaṃ, athūh saḥ phraṇ kilesā tuṃ mha cañ kray so karu-
ṇāpañā rhi tha so, Buddhañ ca, mrat cvā bhurāḥ kuiv lañḥ koñḥ, sambuddhapūjitaṃ,
sabbaññu bhurāḥ saññḥ koñ cvā pūjō tō mū ap tha so, dhammañ ca, chay pāḥ so tarāḥ tō
mrat kuiv lañḥ koñḥ, saddhammasambhūtaṃ, sū tō koñḥ tarāḥ kroñ koñḥ cvā phrac tō mū
tha so, niraṅgaṇaṃ, koñḥ so kilesā aṅgaṇa rhi tō mū tha so, saṃghañ ca, paramatthasaṅghā
tō kui lañḥ koñḥ, natvāḥ namāmi, rhi khuiḥ i, natvā, rhi khuiḥ pīḥ rve, Sāriputtaṃ,
Sāriputtarā amaññ rhi so, mahātheraṃ, mahāther phrac so, pariyattivīsāraḍaṃ, pariyat nhuik

kanh so rvam rhā khrañh rhi tha so, vā, [etc.; after the nissaya to the five introductory verses, only two of which are quoted at the beginning of our MS, the text continues:]

(fol. cho v line 4:) paramavicittanayasamanāgatam, thūh mrat lvan kaih chanh kraññ so nañh nhañh prañ cum tha so, sakasamayam antaragahanavipāhanasamattam, mi mi ayū tañh hū so tō 'up sū ta pāh ayū taññh hū so tō 'up sui sak van khrañh ñhā cvamh nhuñ tha so, suvimalavipulapaññaveyyattiyajanam, koñ cvā kanh so aññac akreh rhi so pyan pyō so pañā acvamh kui phrac ce tat tha so, ...

End (fol. yāh v line 5): adhittheyyādhikan ti, hū sañ kāh, kāyapatibaddham, kuiy nhañ cap so vatthu kui, upetvā, rve, visum visum, sī, thapitacīvarādi parikkhāragehādinam, thāh ap so sañkanh aca rhi so parikkharā aca rhi sañ tui i, aggiādina mī 'i aca rhi so rān sū kroh, vināsanādhittānam, pyak khrañh kui dhittān khrañh saṅgāmānasattupakkosanānam, saṅghā saññ myhō lañ khrañ bhurāh khō khrañh tui i, pūretaram, rheh ū cvā, vuttānam, tha ra khrañh sann, sattā thambhantarena āyusañkhārappavattiolokanam, āyusañkhāra i phrac khrañh kui yū khrañh, iti, suiv, catubbidham, so, adhitthādik dhittān khrañh aca rhi so, puppakiccam, kui, katvā, rve,

iti iminā vuttappakārena, ī sui chui ap prih so, ito paccayaniddesato, param aca samatha-vipassanā patipattirasassādam achumh rhi so saddā acaññ anak acañ aprāh phrañ, Abhidhammavibhāvanīyā nāma, Abhidhammatthavibhāvanī amanñ rhi so, Abhidhammatthasaṅgahavannanāya, Abhidhammatthasaṅgaha maññ rhi so kyam i, aphvañ nhuik, navapari-cchedavannanāya, nava puiñh i, aphvañ sañ, nitthitā, prih prī.

1241 khu navama tvai prī i.

The author of this nissaya is not mentioned. The text is different from ¹⁹¹ and ⁷⁸¹ as well as from the nissaya by Medinī charā tō Rhañ Ālāra (*Tīkā kyō nissaya*, Rankun: Hamsāvati/The Hanthawaddy Press, 1957) and from that one by Ne-rañh charā tō Rhañ Ariyālañkāra (*Tīkā kyō nissaya*, Rankun: Sudhammavati/The Thudhamawadi Press, 1954), but it shows some similarities to the latter, especially at the end, and the last paragraph is even identical. For further references to the various nissayas on *Tīkā kyō* see ¹⁹¹.

MSS: cf. GL 51; LCP 88, 97, 111; Oldenb 53; Palace 39 (39, 40); PMT I 228 (Add. 26660).

841–842

Cod.birm. 294. BSB, München

Collection of 2 texts. Palm leaf. Wooden covers painted red; on the inner surface of one cover *12* and of the other *20* is embossed. Cover *20* bears a green but rather faded loop of velvet and on the

outer surface the titles *Kaṅkhā ṭikā sac - Khuddasikkhā ṭikā sac* and underneath 18 are written in black ink. The MS is tied up by a coloured ribbon (mainly red and yellow; 2 × 425 cm) without *patthanā*. Foll. 220: ka-dhaiḥ (foll. nā-nu are missing): 841 foll. 163: ka-ḍam, containing 2 sections: (1) foll. 138: ka-ṭhō: Kaṅkhā ṭikā sac, (2) foll. 13: ṭham-ḍam: Bhikkhunī kaṅkhā ṭikā; 842 foll. 69: dāḥ-dhaiḥ: Khuddāsikkhā ṭikā sac; the first and last foll. of both texts and sections thereof are tied together with some supporting leaves. 48.7 × 6.3 cm. 841 37-37.5 × 5.5 cm. 842 38-39 × 5.5 cm. 11 lines. 2 punch holes. Gilded and partially painted red. Very clear handwriting. Marginal titles: 841 (1) Kaṅkhā ṭikā sac, (2) Bhikkhunī kaṅkhā ṭikā sac (Khuddasikkhā ṭikā pāṭh on fol. ḍhā, Khuddasikkhā ṭikā on fol. nai, and no marginal title on foll. ṇō, ti, and tai). On the outer supporting leaf tied together with the last fol. 63 is written in pencil, and in black ink the titles, the number of foll. and the owner, viz. *Khaṅkhā ṭikā sac*, *Bhikkhūnī khaṅkhā ṭikā sac*, *Khuddasikkhā ṭikā sac*, *ka ca dhai chumḥ*, *18 aṅgā 8 khyap* [= 224 foll.], *kham*, *3 aṅgā* [= 36 supporting leaves], *2 cu*, *21 aṅgā 8 khyap* [= 260 foll. and supporting leaves], *Ññoṅ-pan rvā arḥe kyoṅḥ cā*. Correction on fol. do. Dated 841 (1) no date, (2) sakkarāj 1270 (1909 A.D.); 842 sakkarāj 1271 (1910 A.D.). Former owner: Ññoṅ-pan rvā arḥe kyoṅḥ, i.e. the monastery east of Ññoṅ-pan village. Pāli. Prose.

841

Cod.birm. 294. BSB, München

Description see above, 841-842.

Buddhanāga: Vinayatthamañjūsā, Kaṅkhāvitarāṇī-abhinavaṭikā

The text called Kaṅkhā ṭikā sac in the MS can be found in Kaṅkhāvitarāṇī-purāṇaṭikā/Kaṅkhāvitarāṇī-abhinavaṭikā (ChS) 119-489.

(1) End (fol. ṭho r line 10): iti Kaṅkhāvitarāṇiyā Pātimokkhavaṅṇanāya Vinayatthamañjūsāya Linatthappakāsaniyam Bhikkhupātimokkhavaṅṇanā niṭṭhitā.

¹-bhagavato, mrat cvā bhurāḥ saññ, svakkhāto, koṅḥ cvā ho tō mū ap so, dhammo, chay pāḥ so tarāḥ tō sañ, samditṭhiko, khyiḥ mvamḥ ap so mag paññā phraṅ kilesā kui 'oṅ tat i, akāliko, akhā ma laṅ akyuiḥ kui peḥ tat i, ehipassiko, lā lhaññ rhu lhañ hū so acī araṅ kui kham thuik i, opānāyiko, mi mi i cit nhuik kap rve choṅ khrañḥ kui thuik i, viññūhi, paññā rhi tui saññ, paccattam, mi mi i cit nhuik, vedītabbo, si ap kham cāḥ ap i,¹ iti, i sui, cha gunehi, khrok pāḥ so guṅ tui phraṅ, tilokamhi, loka sumḥ pāḥ nhuik, pākaṭam, thaṅ rhāḥ so, tividhasampattidāyakam, lū nat nibbān, sumḥ tan so caññḥ cim kui peḥ tat so, sammāsambuddhapūjitaṃ, mrat cvā bhurāḥ tui sañ, pūjō ap tō mū ta so, saddhammam, sū tō koṅḥ tui i, tarāḥ chay pāḥ kui, aham, kyvan-nup saññ, tihi dvārehi, kāyadvāra, vacīdvāra, manodvāra hu chui ap so, sumḥ pāḥ so dvāra tui phraṅ, ādaram, rui se cvā, namāmi, rhi khuiḥ pā i. akkharā -. pu, di, ā nḥaṅ praññ cum pā lui i. nibbānapaccayo

hotu. nat lū sādhu sādhu khō ce sov.

(2) End (fol. đō v line 10): Vinayatthamañjūsā Linatthappakāsani nāmakā tīkā niṭṭhitā.

*iti pī so bhagavā araham sammāsambuddho, vijjācaraanāsampanno, sugato lokavidū, anuttaro pūrisadhammasārathi satthā devamanussānaṃ Buddho bhagavā ti.*²

ī cā prīḥ lac sakkarāj kāḥ 1270 praññ prā-sui la praññ kyō 8 rak ne ta khyak tīḥ kyō akhyin tvañ Kañkhā tīkā sac kui reh kūḥ rve prīḥ praññ cum saññ. pu, di, ā nhañ praññ cum pā luiv i. nibbānapaccayo hotu.

MSS: Mand 28; Palace 2 (12).

See CPD 1.1,12.

¹⁻¹ Nissaya on *dhammānussati* (PBCOU 13).

² *buddhānussati* (PCBOU 13).

842

Cod.birm. 294. BSB, München

Description see above, 841–842.

Samgharakkhita: **Sumaṅgalappasādanī**, Khuddasikkhābhinavaṭīkā

The text is called Khuddasikkhā tīkā sac in the MS. It can be found in Khuddasikkhā/Mūlasikkhā (ChS) 237–441. It ends with the same verse as in ChS (cf. ³716).

End (fol. dhaiḥ line 3): niṭṭhitam ciraṃ tiṭṭhatu saddhammo.

Khuddasikkhā tīkā sac prīḥ i. akkharā ~.

sakkarāj 1271 khu ta-pui-tvai la chanh nhac rak aṅgā ne ne ta khyat tīḥ kyō akhyin tvañ Khuddasikkhā tīkā sac kui reh kūḥ rve prīḥ 'oñ mrañ sañ. nibbānapaccayo hotu.

For edd. see ³716.

MSS: ³716; for MSS in other catalogues see ³716 where BhP 223 must be added.

See CPD 1.3.1,2.

843–851

Cod.birm. 295. BSB, München

Collection of 9 texts. Palm leaf. Wooden covers painted red; on the inner surface of one cover *ka* 32 and of the other one *ka* 3 is embossed. Foll. 252: *ka-yī* (foll. *cō-ja*, *nīṃaṃ-tō*, *thō-di*, *phāh-bhi* are missing); **843** foll. 28: *ka-gī*: *Paṭiccasamuppād*; **844** foll. 51: *gu-jaṃ*: *Phalaṭṭhānavinicchaya*; **845** foll. 21: *jāh-nāṃ*: *Diṭṭhivinicchaya* *ṇhaṅ Kukkuccavinicchaya*; **846** foll. 36: *taṃ-ḍhō*: *Paññattipakāsānī*; **847** foll. 18: *ḍhaṃ-ī*: *Anusūrānicchaya*; **848** foll. 29: *tu-dhi*: *Saraṇādivinicchaya*; **849** foll. 11: *dhī-nā*: *Somanassavinicchāra*; **850** foll. 33: *ni-phāṃ*: *Bhūridat jāt poṅh*; **851** foll. 25: *bhī-yī*: *Bhayasena* *lyhok thunḥ*; 14 supporting leaves; fol. *tu* is tied together with some supporting leaves. The MS shows signs of old mould, especially on the left side. 47 × 5.6 cm. 38 × 5 cm. 10 lines. 2 punch holes. Gilded. Clear handwriting. Marginal titles: **843** *Paṭiccasamuppād* on foll. *ka*, *kā* and *gī*; **844** *Phalaṭṭhānavinicchaya* on foll. *gu*, *gū*, *jō* and *jaṃ*; **845** *Diṭṭhivinicchaya* *ṇhaṅ Kukkuccavinicchaya* on fol. *jāh* and *Kukkuccavinicchaya* only on every other of the following foll.; **846** *Paññattipakāsānī* on foll. *ṭhi*, *thī*, *thaiḥ*, *ṭhō*, *ṭhāh-ḍā*, *ḍu-ḍe*, *ḍo*, *ḍāh*, *ḍha*, *dhī-ḍhō*; **847** *Anusūrānicchaya*; **848** *Saraṇādivinicchaya* on all foll. except foll. *tō*, *tāh*, *thā* and *dō*; **849** *Somanassavinicchāra*; **850** *Bhūridat jāt poṅh/poṅ*; **851** *Bhayasena* *lyhok thun/thunḥ*. On the verso of fol. *ḍhō* *ton kyon* and on the recto of fol. *ḍhaṃ* *ton kron* is written with pencil. Corrections/insertions on foll. *kō*, *khi*, *khī*, *taṃ*. Dated *sakkarāj* 1246 *khu* (1884 A.D.). Burmese. **843–849**, **851** Prose; **850** verse.

843

Cod.birm. 295. BSB, München

Description see above, 843–851.

Paṭiccasamuppāda

Beg. (fol *ka* line 1): *namo tassa ~*.

*vibhajjuvādiṃ sambuddhaṃ, dhammaṃ mohavidhamsakaṃ,
natvāhaṃ anaghaṃ saṃghaṃ, varaṃ gāravabhājanaṃ.*

*karo ca mātule there, kirasīle dhibhākare,
sāsane ravisīva, yesaṃ te cerapuṅgave.*

*gato nissāya kosallaṃ, sugambhīraṃ sududdasaṃ,
samādā yeva Paṭicca,samuppādanayaṃ nayaṃ.*

*pūrasa navapūrasa, bāhire pacchimuttare,
saṅghito yo mabhāgāmo, bahinagaranāmakō.*

vasante potthasādhūhi, upāsakehi yācito,
dipayissam samāsenā, tam nisāmeta sādhavo.

aham, sañ, vibhajjvādīm, khap sim ussūm kum 'on cum so tarāh tui kui, paccañ, pacca-
yuppān ca sañ tui phrañ khvaih khyam vebhan rve ho tō mū tat tha so, varam, ton ta ap
mrāt cvā tha so, gāravabhājanam, rui se le mrāt pru ap pru tuik sañ i aphrac tañ hū so
araham ca so gun tō aponh tui i tañ rā phrac tō mū tha so, sambuddhañ ca, mrāt cvā
bhurāh kui lañh, natvā namāmi, i, natvā, rve, mohavidhasakam, moha kui athūh sa phrañ
phyak chīh tat tha so, varam, so, gāravabhājanam, rui se leh mrāt pru ap pru tuik sañ i
aphrac taññh hū so svakkhā tathā ca so gun tō aponh tui i, tañ rā phrac tō mū tha so,
dhamman ca, kui lañh, natvā namāmi, i, natvā, rve, anagham, rāga ca so kilesā ma rhi tha
so, varam, so, gāravabhājanam, rui se le mrāt pru ap pru tuik sañ i aphrac taññh hū so
suppatippanna tā ca so gun tō apon i taññ rā phrac tō mū tha so, samghañ ca, sañghā tō kui
laññh, natvā namāmi, i, natvā, rve. mātule mi khañ moñ krīh ū rī nhañ nhañ phrac kun so,
thirasīle, mraih mrañ khuiñ khañ tañ tan so sila rhi kun so, ravisasī, ne la sañ, akāse, koñh
kañ nhuik, bhākaro iva, aroñ alañh kui phru sa kai sui, sāsane, mrāt cvā bhurāh sāsana tō
nhuik, dhibhākare, paññā tañ hū so aroñ alañh kui pru kun so, tarothera ca, Tup-lham cetī
tō i anīh kyoñ tuik krīh nhuik, sa tañ sum ne tō mū saññ phrac rve, Tup-lham charā tō hu
kyō co thañ rhāh so Candamālā amañ rhi so noñ tō mather, Dutthāvatī mrañ kamh rān vay
Mutto cetī tō i anī kroñ tuik krīh nhuik sa tañ sum ne so Sutadhara mañ so ññī tō ther,
Mañh-taiñ arap vay Ratanā-mañjū cetī tō i anīh kyoñh tuik krīh nhuik sa tañ sum ne tō
mū saññ phrac rve Mañh-taiñ charā tō hū rve laññh koñh, Ratanā-mañjū charā tō hū rve
laññh koñh, kyō co thañ rhañ so Ariyavamsa maññ so ññī tō añay mather hū kun so ta mi
vam pyō ther kyō 3 pāh tui kui lañh, natvā namāmi, i, natvā, rve, yesam ācariyapuñga-
vānam, akrañ charā mrāt tui kui, nissāya, amhī pru rve, aham, sañ, sāsane, nhuik, kosallam,
sī krā limmā sañ i, aphrac sui, gato, rok i, ravisasī, sañ, akāse, nhuik, bhākaro iva, kai sui,
sāsane, nhuik, dhibhākare, kun so, thirasīle, kun so, te ācerapupuñgave ca, thui charā mrāt
tui kui lañh, natvā namāmi, i, natvā, rve, navapūrassa, mruih sac mañ so, pūrassa, mruī i,
vā, navapūrassa pūrassa, mruī sac mruī i, bāhire, prañ nhuik, vā, prañ phrac so, macchi-
muttare, anok mrok thoñ arap nhuik, santhito, tañ so, vā, tañ sañ phrac rve, Bahinagara-
nāmako, Mruī-prañ mañ so, yo mahāgāmo, akrañ rvā krīh sañ, atthi, rhi i, ettha, ī, Mruī-
prañ mañ so rvā krīh nhuik, vā, Mruī-prañ-krīh rvā nhuik, vasantehi, ne kun so, sādhūhi,
sū tō koñh phrac kun so, upāsakehi, dāyakā tui sañ, ta nañ, upāsakehi, ratanā 3 pāh sui ma
prat chanh kap le rhi kun so, sādhūhi, sū tō koñh tui sañ, yācito, lyhok thāh toñ pan ap
saññ phrac rve sugambhiyam, alvhan nak naiñ cvā ta so, sududdassam, alvan mrañ nhuiñ
khak tha so, Paticcāsamuppā nayam, Paticcāsamuppād nañh kui, nayam, tui thui kyam kam
nhuik lā so athūh thū so nañh kui samādā yeva, koñ cvā yū rve sā lyhañ, samāsenā, akrañh
āh phrañ, diparissam, pra chui pe am, tam, thui pra chui am la tañ so Paticcāsamuppād
nañh kui sādhavo, sū tō koñh phrac kun so, tumhe, sañ tui sañ, nisāmetha, krañ rhu nā
kham kyam cañ mhat sāh kra kun lo.¹

ī Paticcāsamuppād nhuik, āngā 12 pāh, vattamūla 2 pāh vat 3 pāh acap 3 pāh sañgaha 4
pāh, akhrañh arā 20 tui tvañ, avijjhāsañkhāra ca so 12 pāh so āngā tui i sa rut ca sañ kuin

rheḥ ūḥ cvā asīḥ asīḥ kok rhu vebhan pra chui aṃ.

End (fol. gī line 7): domanassam, saññ, anitṭhānubhavanalakkhaṇam, yathā vā tathā vā anitṭhākāyasambhogarasam, cetasikabādhapaccupaṭṭhānam. upāyāso, saññ, byāsattilakkhaṇā, chve myuiḥ sāḥ khraṇḥ ca saññ tui ḥ pyak cī khraṇḥ nhuik phok pran so kap nīi khraṇḥ lakkhaṇā rhi ḥ, nitṭhunanaso, nīiḥ tvāḥ khraṇḥ kicca rhi ḥ, visādapaccupaṭṭhāno, krīḥ cvā so paṇ pan khraṇḥ rhi saññ ḥ aphrac lyhaṇ nīn āḥ thaṇ khraṇḥ rhi ḥ. pīḥ ḥ.

The author, who does not reveal his name, wrote this work on request of the laity of Mrui-praṇ-krīḥ village, according to the colophon.

MSS: cf. ²354 (3); and also Hist. Comm. Ia 28; Palace 14 (114), 17 (142); PMT I 227 (Add. 21612).

¹ For this nissaya on the introductory verses cf. the final portion of 820 and also the nissaya on the introductory verses of the following text 844.

844

Cod.birm. 295. BSB, München

Description see above, 843–851.

Phalaṭṭhānavinichaya

The first two introductory verses are the same as those in the preceding text (843). Our text continues (fol. gu line 3):

gato nissāya kosallam, nānāsathāgatam nayam,
pakāsetvā nānāvadam, samsandetvā ca samsayam.

chenattham palaṭṭhānam, dīpayissam paḍīpane,
vinichayam samāsenā, tam nissāmetha sādhamo.

ahaṃ, sañ, vibhajjuvādīṃ, puggaladhamma ca saññ, ussum, aluṃ cuṃ kui, kun caṇ san rhaṇ, thaṇ laṇḥ si sā 'oṇ, myāḥ cvā so nañḥ tui phraṇ, vebhan khvaṃḥ cit rve ho tō mū le rhi so, varam, mrat so, vā, sū tō koṇḥ tui sañ, koṇ ta ap so, gāravabhājanam, rui se leḥ mrat, pru ap phru tuik sañ ḥ, aphrac tañḥ hū so arahatā ca so guṇ tō apoṇḥ tui ḥ tañ rā phrac tō mū so, sambuddhaṇ ca, kui lañḥ, natvā namāmi, ḥ, natvā, rve, mohavidhamsakam, moha kui athūḥ sa phraṇ pay phyak tat tha so, varam, so, gāravabhājanam, rui se leḥ mrat pru ap pru tuik sañ ḥ aphrac tañḥ hū so, svākkhā tathā ca so guṇ tō apoṇḥ tui ḥ, tañḥ rā phrac tō mū so, dhammaṇ ca, kui lañḥ, natvā namāmi, ḥ, natvā, rve, anagham, rāga ca so kilesā nīnac kyū ma koṇḥ mhu akusuil rhi tō ma mū so, varam, so, gāravabhājanam, rui se le mrat

pru ap pru tuik sañ i ahrac tañh hū so sampatippannatā ca so gun tō apoñ tuiv i, tañ rā phrac tō mū so, samghañ ca, kui lañh, natvā namāmi, i, natvā, rve, mātule mi khañ moñ krīh u rīh nhañ nhañ phrac kun so, thirasīle, mraih mram khiñ kram tañ tam so sīla rhi kun so, ākāse, koñh kañ nhuik, ravisasī, ne la sañ, bhākaro iva, aroñ alañh kui phru sa kai sui, sāsane, mrat cvā bhurāh sāsanā tō nhuik, dhibhākaro, paññā tañ hū so aroñ alañh kui pru tat kun so, tarothere ca, Ratanāpūra mrui kye Tup-lham cetī tō i, anīh kroñh tuik krīh nhuik, sa tan sum ne sañ phrac rve Tup-lham charā tō hu kyō co tan rhāh so Candamālā amañ rhi so noñ tō mather, Amarapūra mrui kye mruī sac Mrui-prañ-krīh rvā Dutthāvātī mrac kamh lam vay Dhammāsoka mañh i koñh mhu hu sa mut ap so Rvhe-muttho cetī tō i anī kyoñh tuik krīh nhuik sa tan sum ne le rhi so Sutadhara amañ rhi so mather, Ratanā pum ne prañ tō anok prañ Mañh-tai kun arap Ratanā-mañjū cetī tō i anīh kroñh tuik krīh nhuik sa tañ sum ne le rhi sañ phrac rve Mañh-tai charā tō hū rve laññh koñh, Ratanā-mañjū charā tō hū rve laññh koñh, kyō co thañ rhāh so Ariyāvamsa amañ rhi so ññī tō aṇay hū kun so, ta mi vam pyō ther kyō 3 pāh tui kui lañh, natvā namāmi, i, natvā, rve, yesam ācariyānam, tui kui, nissāya, rve, aham, sañ, sāsane, nhuik, kosallam, si krāh limmā sañ i ahrac sui, gato, rok i, thirasīle, kun so, ravisasī, sañ, ākāse, nhuik, bhākaro iva, sui, sāsane, nhuik, dhibhākare, kun so, te ācerapuṅgave ca, thui charā mrat tui kui laññh, natvā namāmi, i, natvā, rve, phalattānam, phalattān pugguil tui kui, padīpane, ho pa rāh pāli atthakathā tīkā cakāh rap nhuik, samsayam samsayassa, phyui myac so tu ññā rañ nu so sū tui i, ī kāh hut mhan, ī ma mhan hu ekan ma si, dviham akañh, yuṃ mhā khrañh kum, chedanattham, pāy phrat khrañh ṅhā, pay phrat ra khrañh akyuiṅ ṅhā, nānāsattāgatam, athūh thūh so pāli atthakathā tīkā ca so kyamh gan tui nhuik, lā so, nayañ ca, naññh kui laññh koñh, nānāvādañ ca, athūh thūh so charā tui i vāda kui laññh koñh, pakāsetvā, pra rve, samsandetvā, nhuiñ ññi nī nho rve, phalattānam, tui kui, padīpane, nhuik, vinicchayam, achum ahrat kui, samāseṇa, akyaññh āh phrañ, dīpayissam, pra chui pe am, tam, thui pra chui ap la tam so, Phalattavinicchaya kui, sādhave, sū tō koñh tui saññ, nisāmetha, krañ rhu nā kham kram cañ mhat sāh kra kun lo.¹

sattavā pugguil hū rve paramattha āh phrañ, thañ rhāh ma rhi, thui paramattha phrac so rup nām khandhā acañ kui cvai rve sattavā pugguil hū rve khō vo khrañh vohārapaññāt myha sā phrac sañ.

End (fol. jō line 7): vinicchaya 3 rap tvañ ī tatiya vinicchaya saññ, mahāpadesa leh pāh tvañ attano matī myha phrac rve, sutta suttānuloma ācariyavāda hū so mahāpadesa 3 pāh 'ok alvan āh naññh sō laññh.

attano matī kiñcāpi, katī tā sabbadubbālā,
tathā pi nayam ādāya, kathitattā akopiya,

hū saññ nhañ aññī, atthakathā tīkā tui nhañ pañ ma ññī sō lañh, pāli tō nañ kui mhī rve chui ra kāh, ma phyak ma pay sañ. bhui sō laññh atthakathā charā tui saññ mrat cvā bhurāh alui tō kui si so buddhamataññu pugguil tui khrañh phrac pe so kroñ, thui atthakathā charā tui kui leh mrat rum kraññ so āh phrañ atthakathā charā tui alui āh lyō cvā pra chui ap so

dutiya vinicchaya kui laññh sañ mrat so vinicchaya pañ phrac saññ hu yū ap i. Tikā kyō charā Mañimañjū charā tuḥ cakāh mū kāh pāli aṭṭhakathā tuḥ nhañ ma ññī so krōñ, thui charā tuḥ alui āh lyō cvā pra chui ap so pathamavinicchaya kui ma mhat ap. prñ i.

nibbānapaccayo hotu. pu, di, āh, nhañ praññ cum pā lui i.

¹ For this nissaya on the introductory verses cf. the final portion of 820 and also the nissaya to the introductory verses of the preceding text 843.

845

Cod.birm. 295. BSB, München

Description see above, 843–851.

Ditthivinicchaya nhañ Kukkavinicchaya

This text has the same introductory verses as 843 except the third one, and pāda c and d of the fifth verse are missing. The third verse runs as follows (fol. jāh line 3):

gato nissāya kosallaṃ, ditthijālavimocanaṃ,
dīpissaṃ nayam ādāya, saṃpheapaṃ ditthibhedakaṃ.

[The nissaya portion of the introductory verses is almost the same as that in 843, except at the end, where it refers to this special text, viz. on fol. jha v line 9:]

yācito, lyhok thāh toñ pan ap saññ phrac rve, ditthijālavimocanaṃ, ditthijālavimocarattaṃ, ditthi taññh hū so puik kvan guṇ mha, phre phrac chut phok thvak mrok kaṃ lvat ce khrañh akyuih nhā, nayam, athūh thūh so kyamh gan tuḥ nhuik, lā so naññ kui ādāya, yū rve, ditthibhedakaṃ, ditthi aprāh kui, vā, ditthi aprāh kui pra chui rājā ñay ī kyamh kui, saṃkhepaṃ saṃkhepena, akrañh āh phrañ, dīpissaṃ, re sā pra chui pe aṃ.

[Beginning of the text proper:] ī kāh lahuka āpāt tañ, ī kāh garuka āpāt taññh, ī kāh satekiccha, ī kāh atekiccha, ī kāh āpatthi, ī kāh anāpatti, ī kā chijjagāmini, ī kāh vuttānagāmini, ī kāh desanāgāmini, ī kāh lokavajja ī kāh paṇṇattivajjahu, saṅgha poñ suḥ vatthu sak saññ rhi sō ī suḥ so vatthu nhuik ī suḥ so sikkhāpud kui paññat ap i, ī suḥ vinaññh sikkhāpud kui paññat khrañh nhā laññh koñh.

[As foll. ññam–tō are missing, the end of this text is not extant; it stops on fol. ññō v line 9 with:] pru ap prī so ducarui ma pru luik ra ma pru luik mi so sucaruik kui āruṃ pru rve rheḥ rhu 'ok me khrañh kui abhay krōñ ma phvay rā ma tañ tay kai rai cak chut phvay so 'ok me khrañh hu chui ra le sa nañ, hū mū. yasmā panasokataṃ vā pādama akataṃ na karoti, akataṃ vā kalyā-

846

Cod.birm. 295. BSB, München

Description see above, 843–851.

'Oñ-mre-rvhe-bhum charā tō: **Paññattipakāsānī**

As foll. ññam–tō are missing, the beginning of this text is not extant; it starts on fol. tam r line 1 with:

nhā phrañ kram khrañh sañ, abhijjā mañ i, hu adhibbāy ara phrac so kroñ, lobha i mhī rā ārum khrok pāh tui tvañ dhammārum hū so parasampatti kui abhay sui kram sañ phrac kai abhijjhāh phrac maññ, ...

End (fol. dho line 5): ī suiv pāli atthakathā tīkā anugantantara tuiv nhuik lā so vini-ccharam tui nhañ ññhi nhuiñh rve yojanā, ap so anak, chumh phrat ap so vinicchayattha tuijv kui sā mhat sāh rā i, Maniratanā charā tō bhurāh Rvhe-toñ charā tō bhurāh, thuijv yojanā ap so anak mhā mū kāh satimamūguma mrañ hu bhi i sui, ya khañ pra chui ap prīh so pāli atthakathā tīkā anugandhantara tui nhuik lā so vinicchayattha tui kui, nhac lum ma svañh ma thāh mi mū rve saddā rhi tuinh, athañ āh phrañ yojanā ap so anak phrac ra kāh, thui charā mrat tui yojanā ap so anak kui cvaih rve anantariyakam ma thuik hu yū khrañh sañ, ma chañ so ayūvāda phrac sañ, anantariyakam, thuik i hū rve sā ekantanisamsaya mhat yū sañ sañ. 'Oñ-mre-rvhe-bhum charā tō achum aphrat phrac sañ. nitthitam, prīh i.

sakkarāj 1246 khu tō-sa-lañ la chan 10 rak ne ne 2 khyak tīh akhyim tvañ Paññattipa-kāsānī kui reh kūh rve prīh 'oñ mrañ sañ. nibbānapaccayo hotu. prīh i.

MS: PMT I 238 (Or. 3675).

847

Cod.birm. 295. BSB, München

Description see above, 843–851.

Atula charā tō Rhañ Yasa: **Anusūrā vinicchaya**

Beg. (fol. dham line 1): namo tassa ~.

budhasasaranam¹ natvā, kāvāmā² ukunādaram³,
visesampadhānalakkham, vakkham 'nusūranicchayam.

ahaṃ, nā sañ, saraṇaṃ, loka sum pāḥ kui si tō mū that so, budhasaṃ¹, bhurāḥ tarāḥ saṅghā ratanā sumṃ pāḥ kui, kāvāmā², kāyadvāra, vacīdvāra, manodvā phraṇ, natvā namāmi, rhi khuiḥ i, natvā, rhi khuiḥ pīḥ rve, visesappadhānalakkhaṃ, thūḥ so thaṇ so kyeḥ jūḥ phraṇ, mhat ap so, ukunā³, arhaṇ Ūpakut arhaṇ Kumāra-Kassapa arhaṇ Nāgasin mather mrat sumḥ pāḥ kui lañḥ, ādaraṃ, rui se cvā, natvā namāmi, rhi khuiḥ i, natvā, rhi khui pīḥ i, Anurānicchaya, Anusūrā vinicchaya kui, vakkhaṃ vakkhāmi, chui pe aṃ.

bandha tuḥ i sabho sañ, aca akkharā phraṇ mhat ap sañ lañḥ rhi sañḥ, achumḥ akkharā phraṇ mhat ap sañ, lañ rhi sañ, aca achumḥ nhac pāḥ phraṇ mhat ap sañ lañḥ rhi sañḥ.

End (fol. ti line 2): ī sañḥ kāḥ pāḥi aṭṭhakathā khyāṇ naṇ rve ma sañ bhū sañḥ sū sañ bhūḥ sō lañḥ charā rui ma ra rve ma khvaiḥ ma ve ma yū nhuiṇ sañḥ achak chak so ta paṇ tuḥ mhat yū lvay cim so nhā kyam gan nhaṇ aṇṇī Mramma bhāsā khyāḥ nā 'oṇ rahanḥ se amve ca kāḥ kui amīn tō rhi pā ce khraṇ sañḥ, charā ruiḥ ma ra kyan gan ruiḥ ma kya rhi sū tuḥ mhā pō pō lyō lyō haṇ rvak sac sīḥ ve sa kaī sui, sā lak lī lak cha aruiḥ ma kya arā ma rok rhi khai sañḥ, lay tvaṇ kuiḥ kha ruiṇ sāsanā tō akhyut, Atulavaṃsa viriyārambha pugguil lyhok thāḥ toṇ pan rve Mahā-atula charā tō sakkarāj 1124 khu prā-sui la tvaṇ cī raṇ sañ rahan amve khaṃ. dvesaṅgahāni dvetonti tatiyaṃ catusaṅgahaṃ catuttha nava-koṭṭhaṃ vasaṃ pañcamāṃ aṭṭhabhedanaṃ. iti pañcarāsīhi pañcanimalovano pañcavīsa-vidhina sogarubhaṇḍaṃ pakāsitaṃ. pīḥ i.

nibbānapaccayo hotu. pu di āḥ nhaṇ prañ cum pā lui i.

For the author see ²427.

The date of the compilation of this work, viz. 1124 B.E./1762 A.D., is mentioned in the colophon. The work is not listed in any of the published reference works known to us, but a nissaya of a text with this title can be found in the catalogue Amarapura BP 660.

¹ *bhuddhasa*^o is the abbreviation for Buddha, Dhamma and Saṅgha.

² Abbreviation for *kāyadvāra*, *vacīdvāra*, and *manodvāra*.

³ *ukunā*^o is the abbreviation for the monks Upagutta, Kumāra-Kassapa and Nāgasena.

848

Cod.birm. 295. BSB, München

Description see above, 843–851.

Paṭhama Moṇḥ-thon charā tō Rhaṇ Ñāṇa: **Saraṇagum achum aphrat**

The text is called Saraṇādivinicchaya in the marginal title.

Beg. (fol. tu line 1): namo tassa –.

dullabhañ ca manussattham, buddhuppādo ca dullabho,
dullabhā saddāsampatti, saddhammo paramadullabho.

manussattañ ca, lū aphaṛac kui lañh, dullabham, ra khai ÿ, buddhuppādo ca, bhurāh pvañ so akhā kui lañh, dullabho, ra khai ÿ, saddāsampatti ca, saddā tarāh nhañ prañ cum khrañh kui kañ, dullabhā, ra khai ÿ, saddhammo ca, maṅgale tañ phuil le tan nibbān pariyatti hū so sū tō koñh tarāh kui lañh, paramadullabho, alvan ra khai ÿ.

ī suï ho tō mū so dullabha tarāh leḥ pāh kui nhac lum thāh rve, Saraṇā gum, pañcasī, aṭṭhadasī, chok tañ kyañ choñ kun so sū tō koñh tui āh, Saraṇagum pañcasī, aṭṭhadasī phrak cī rā prañ cum rā sañ si ce khrañh nhā Saraṇā gum achum aphrat pañcasī achum aphrat aṭṭhadasī achum aphrat kui, Silakkhan aṭṭhakathā, Pārājikañ aṭṭhakathā, Khuddakapaṭṭha aṭṭhakathā, Itivuttaka aṭṭhakathā, Suttasaṅgaha aṭṭhakathā, Silakkhañ ṭikā Sāratthadīpanī ṭikā ca so kyam gan, Upāsakālañkāra, Maṅgaladīpanī ṭikā ca so rheḥ charā tui achum aphrat myāh nhañ aññī, akrañ amrak myha pra pe am.

End (fol. dhā r line 10): hū rve Aṅguttara pañcanipāt nhuik, ho tō mū so muddhābhisit kham so mañh tui sāh krīh ratanā ÿ 'im rhe arā nhañ thuik tum rā so aṅgā 5 pāh nhañ laññh koñh, ma khyvat ma rvañ cañ cac prañ cum tō mū saññ phrac rve alvan so bhum lak rum āṇā saddāsīlasutacāgapaññā ca so kyeḥ jūh kyak re tui ÿ amraiñ taññ rā phrac tō mū so Sīrimahādhammābhijayasīhasū nāmā bhvaï tō rhi so 'im rhe mañh mahāuparājā saññ, may tō mrok mi bhurā khoñ krīh ÿ amat kyvañ tō rañ phrac so saddāsīlasutajāga ca so sū tō koñh tarāh kui rhā mhīh le rhi so akriñ tō Sīrijeyya kyō cvā kui ce tō mū sa phrañ Saraṇagum pañcasī, aṭṭhasī upus akhyañ arā achum aphrat kui lyhok thāh toñ pan ap sañ phrac rve tam tuiñ nhac thap mhī thā pvat ram tui phrañ khyam ram ap so bhojanasālā, aggisālā, bhaṇḍagāra ca so achok a ū tui phrañ tham chā chañ rañ ap so, bhum le chañ rhi so 'im rhe mañh mi bhurā nhac pāh koñh mhu tō Maṅgalā-ve-yan mañ so kyoñh nhuik sī tañ sum ne so sum krim tuiñ 'oñ ra so tam chit nāmañ rhi so Nñāṇabhivaṃsadhama-senāpati ma tañ saññ, athūh thū so pāli aṭṭhakathā ṭikā kyam gan athūh thū so rhe charā tui vāda myaḥ kui ññī ññivat nhuiñ khuiñh rve nāh rak akhan kāla myha phrañ thut nhut cī rañ ap so kusuil koñh mhu kui alui rhi so sū tō koñh tui ÿ anhac sā ra sa phvay phrac so Saraṇā gum pañcasī, aṭṭhasī upus achum aphrat kāh, 2343 khu kojā sakkarāj 1161 khu dutiya vā-chui la praññ kyō rhac rak buddhahūh ne ta khyak tī kyō sum nārī akhā tvañ prañ cum cvā aprīh suï rok ÿ.

yāva Buddho ti nāmañ pi, loke tiṭṭhati, sattuno,
tāva tiṭṭhatu ayañ pi, dassento dhammanicchayañ.

loke, loka nhuik, sattuno, mrat cvā bhurāh ÿ, Buddho ti nāmañ pi, Bhurāh hū so amañ sañ lañ, yāva, akrañ myha lok kāla pat lum, tiṭṭhatu, taññ ÿ, tāva, thui myha lok, kāla pat lum, ayañ pi, ī Saraṇā gum pañcasī aṭṭhasī achum aphrat sañ lañh, dhammanicchayañ, tarāh

achuṃ aphrat kui, dassento, pra lyak, tiṭṭhatu, tañ pā ce sa tañh. pñh i. nibbānapaccayo hotu. pu, di, ā nḥaṇ prañ cuṃ pā lui i.

This text on Buddhist worship has been composed in the year 2343 A.B./1161 B.E./1799 A.D., according to the final passage. For the author, whose title Nānabhivamsadhammanēpati is mentioned in the colophon, see ²424. In Ganthav 45–46 this work is not listed.

MSS: cf. Bhp 1167; KVMK 1221, 1222; Manch 69; Palace 90 (171).

849

Cod.birm. 295. BSB, München

Description see above, 843–851.

Somanassavinicchaya

Beg.: namo tassa ~. imesu pana aṭṭhasu lobhamūlacittesu somanassasahagatatō upekkhā-sahagataṃ balavataraṃ, diṭṭhigatavippayuttatō diṭṭhigatasampayuttaṃ, sasaṅkhārikatō pi asaṅkhārikaṃ balavataraṃ, yadi pana vedanādiṭṭhiyogavasena balavaṃ dubbalañ ca yotī, somanassadiṭṭhigatasampayutta asaṅkhārikatō upekkhāsahagatasampayuttasasaṅkhārikaṃ balavataraṃ, upekkhāsahagata diṭṭhigatavappayuttaṃ asaṅkhārikatō somanassasahagatasampayutta asaṅkhārikaṃ balavataraṃ iti catutthacittatō tatiya cittaṃ balavataraṃ, tato aṭṭhamacittaṃ, tato sattamacittaṃ, tato dutiyacittaṃ, tato paṭhamacittaṃ, tato chaṭṭhamacittaṃ, tato pañcamacittān ti evaṃ imesaṃ balavatarabhāvo veditabbo,¹ hū so ī Maṇisāramañjūsā charā vakya ca kāh rap prañ alvaṃ cuṃ somanassa thak alvaṃ chuṃ upekkhā balavatara phrac kroñh, diṭṭhigatavippayut cit diṭṭhigatasampayut cit balavatara phrac koñh sasaṅkhārika cit thak asaṅkhārika cit balavatara phrac koñh kui tuik ruik nitta pra chui rañh atuiñh pāli aṭṭhakathā, tīkā bhava kui kya kya mi mi si rhi kun so paññā rhi kavisukha min tuj saññ lobha mū cit rhac khu nhuik sā ī Maṇisāramañjū charā i achuṃ aphrat vinicchaya ca kāh rap kui mhat ap van khan ap i, akhrāñ cit tuj nhuik mū kāh, Maṇisāramañjū charā sañ, ī nañh achuṃ aphrat atuiñh ma chuṃ ma phrat sañ phrac rve, akhrāñ cit tuj nhuik ī Maṇisāramañjū charā ca kāh phrañ ma chuṃ ma phrat ma mhat ap vaṃ ma khaṃ ap.

End (fol. na line 9): sādhu, koñh pñh, suṭṭhu, koñh pñh cvā, tassa, thuiv Munindaparamadhammasīrimahādhammarājādhirājaguru amañ tō rhi so charā tō āh, saṃghena, saṃghā saññ, dātabbaṃ, ñattidutiyakammavācā phrañ, kathin lyā saṅghan kui peḥ ap i. dvādasama. pñh i.

idam me puññam āsavakkhayaṃ, vahaṃ hotu, mama puññabhāge, sabbe sattā, samālabantu. nibbānapaccayo hotu.

ī cā prīḥ lac sakkarāj kāḥ 1246 khu tō-sa-laṅ la praññ kyō 15 rak ne namk ta khyak ma tīḥ mhī akhyin tvaṅ re kūḥ rve prīḥ 'oṅ mraṅ saññ. pu, dī, ā, nḥaṅ, prañ cum pā lui i, i.

This treatise on the “gladmindedness” called Somanassavinicchāra(!) in the marginal title could not be traced in the accessible reference works.

¹ For this Pāli passage in the beginning cf. Vism 654, Moh 39.

850 **Cod.birm. 295. BSB, München**

Description see above, 843–851.

Praññ charā tō Rhaṅ (Mahā-)Raṭṭhasāra: Bhūridat jāṭ poṅḥ

Our text corresponds to the only printed edition (1–66,4) accessible to us, which, unfortunately, has not got a title page.

End (fol. phaṃ line 4): phavāḥ phraṅ chut nac ce so. tā tan. nigumḥ prīḥ i.

pu di āḥ nḥaṅ praññ cum pā lui i. nibbān chu sādhu, sādhu nat lū khō ce sov.

sakkarāj 1246 khu, sa-taṅḥ-kyvat la prañ kyō 7 rak ne nam nak 1 khyak ma tī mhī akhyin tvaṅ Bhūridat jāṭ poṅḥ kui reḥ kūḥ rve prīḥ prīḥ cum saññ. nibbānapaccayo hotu. prīḥ i.

For life and works of Rhaṅ Raṭṭhasāra from Ava (830–892 B.E./1468–1530 A.D.), the author of this poem on the Jātaka legend of Bhūridatta, see Ganthav 8–9 (7) and PLB 44.

Edd.: BB 178–179 s.v. Raṭṭha-sāra; Whitbread 14.

MSS: BhP 747; KVMK 755; Piṭ-st 204 (1120).

See Piṭ-sm 1711; Ganthav 8–9 (7, work no. 3).

851 **Cod.birm. 295. BSB, München**

Description see above, 843–851.

Bhayasena lyhok thunh

Beg. (fol. bhī line 1): namo tassa -. mettā odissa ne ñā ma prat puī rok ap so, Bharasena, ma ra nhuiñ kañh tarāh mañh i, krim khrañh krim khaih lha cvā so sāsanā tō nhuik ra tō ra tuik lha cvā so lū sū tō koñh i, aphaac kui, ra sañ nhañ aññī, ta chay leḥ lī so pucchā kui lyhok tā tvañ. ratanākara kyamḥ tvañ Devadat kui mre mruiv rve avīji ña raiḥ mhā kham ra kroñh kui chui saññ, avīji ña raiḥ saññ Jambūḍīpā kyvanḥ mre nhuik rhi saññ, mahāpathavī mre taiḥ mhā rhi sañ kui lañh si khrañh pā saññ lyhok rā mhā.

End (fol. yi v line 5): ye parinibbūte tathāgate cetiyam, bhindanti bodhirukkham chindanti dhātumhi upakkamanti tesam ki hoti ti, bhāriyam kammaḥ, anantariyasadisam. hu Samohavinodanī khu nhac kroñh cā, pu aṅgā thvañ lā saññ. mrammā kāh, ye, akrañ sū tui saññ, tathāgate, bhurāh rhañ saññ, parinibbūte, parinibbān pru prīh saññ rhi sō, cetiyam, cetī kui, bhindanti, phyak kun i, bodhirukkham, bodhi pañ kui, chindanti, phrat kun i, dhātumhi, dhāt tō nhuik, upakkamanti, phyak khrañh nhā, lulla pru kun i, tesam, thui sū tui āh, ki hoti, abhay suī phrac sa naññh, iti, suī, ce puccheyya, akay rve meḥ ññāh am, kammaḥ, ma koñh mhu kam sañ, bhāriyam, vam leḥ saññ, hoti, prac i, anantariyasadisam, pañcānantaris nhañ kam tū i. ī suī kyamḥ gan bhe so tarāh tō mrat kui amraiḥ mhat rve kuiḥ kvay so bodhi pañ phrac ce, ma kuiḥ kvay so bodhi pañ phrac ce, bodhi pañ hū sa myha saññ, mre ka pok lyhañ paribhogacetū phrac so kroñ khut so tui āh aprac krīh kroñh kui sannitṭhān kha rve si mhat ra maññ. niṭṭhitam. prīh i.

ī cā prīh lac sakkarāj kāh 1246 khu sa-taṅ-kyvat la praññ kyō 15 rak tam-choñ-mum la chanh 1 rak ne ññāñ 3 khyak tī kyō akhyimḥ tvañ Bhayisena, lyhok thunh kui mū mha reh kūh rve aprīh sat saññ, nibbānapaccayo hotu. prīh i.

852–854

Cod.birm. 296. BSB, München

Collection of 3 texts. Palm leaf. Wooden covers painted red; bothe bearing well-worn cotton loops. On the inner surfaces of both covers 58 is embossed, and on the outer surface of one cover the titles are written in black ink, viz. *Saṅkhepavaṇṇanā nissya, laññh koñh pāth, Kammatṭhānadīpanī*. The MS is tied up by a ribbon (red, white, and green; 480 × 2 cm), into which the names of the donors are worked, viz. *Ññon-pañ rvā ne, Kui Rvhe Sāh, Ma Vuiñh koñh mhu, nibbān chu*; these names are different from those mentioned in the margins of the MS; thus the ribbon does not originally belong to the MS. Foll. 258: ke-phāh (ka-kū are missing); **852** foll. 174: ke-ñāh: Saṅkhepavaṇṇanā nissya; **853** foll. 31: ta-de: Saṅkhepavaṇṇanā pāth; **854** foll. 53: dai-phāh: Kammatṭhānadīpanī; the first and last foll. are tied together with some supporting leaves. 49 × 6 cm. 37.5–38 × 5.5 cm. 11 lines. 2 punch holes. Gilded and partially painted red. Very clear handwriting. Marginal titles: **852** Saṅkhepavaṇṇanā nissya on foll. ke-ko, Saṅkhepavaṇṇanā nissya/nissya on the other foll. except gāh, nāh, chāh, and jāh; **853** Saṅkhepavaṇṇanā pāth on all foll. except ta-thī, and di; **854** Kammatṭhānadīpanī on all foll. except phī-phāh. In the right margin of foll. kāh, khāh, gāh,

nāḥ, chāḥ, jāḥ, de, dai, and phāḥ *Ññoṇ-paṇ rvā ne Kui Sā Re Ma Gvaṃḥ/Gvam Puṃ koṇ/koṇḥ mhu* is written, and on the last supporting leaf tied together with the last fol. phāḥ 58 (in pencil) and *Saṅkhepavaṇṇanā nissya, laññḥ koṇḥ pāṭh, Kammatthānadīpanī, ka ca, phāḥ chumḥ, 22 aṅgā*, [= 264 foll.] *khaṃ 3 aṅgā*, [= 36 supporting leaves] *2 cu, 25 aṅgā* [= 300 foll. and supporting leaves] *Ññoṇ-paṇ rvā arḥe kyoṇḥ cā* (in red ink). Correction on fol. ṇī v. Dated sakkarāj 1258 khu (1897 A.D.). Donors: Kui Sā Re and Ma Gvaṃḥ/Gvam Puṃ from Ññoṇ-paṇ village. Former owner: Ññoṇ-paṇ rvā arḥe kyoṇḥ, i.e. the monastery east of Ññoṇ-paṇ village. **852, 854** Pāli and Burmese; **853** Pāli. **852, 853** Prose. **854** Pāli verse and Burmese prose.

852**Cod.birm. 296.** BSB, MünchenDescription see above, **852–854**.Maṇiratanā charā tō Rhaṇ Ariyālaṅkāra: **Saṅkhepavaṇṇanā nissaya**

In ¹93 long passages from the beginning and end of this nissaya are transliterated. Since foll. ka–kū are missing our MS starts on 2,3 of the Sinhalese ed. of the Pāli text (see ¹34).

Beg. (fol. ke r line 1): *ṅkā mha yū ap ṇ. piṇayatam hū rve āsīsa kriyā phraṇ chui so kroṇ, ī munindavadanam boja aca rhi so gandhārambha kui āsīsapuppakagandhārambha hu chui ap sa taññ vadanam bhodanaja hu catutthakkharābha nḥaṇ pāṭh akhyui rhi ṇ. vadanam boja hu tatiyakkharāba nḥaṇ rhi so pāṭh saññ saṇ mrat ṇ. abhay kroṇ naññḥ hū mū kāḥ, ...*

End (fol. ṇāḥ line 11): *bhavissāmi, phrac ra luiv ṇ. Saṅkhepavaṇṇanā nissayya pī prāṇ cum pīḥ.*

sakkarāj 1258 khu

For the author, who is also known as Ne-raṇḥ charā tō after the name of the village where his monastery (Maṇiratanā kyoṇḥ) was situated, see ¹38.

MSS: ¹93, **756**; for MSS in other catalogues see **756**.

See Piṭ-sm 834; Ganthav 18 (no. 14); PLB 18, 54, 56.

Description see above, 852-854.

Saddhammajotipāla (Chappata): Saṅkhepavaṇṇanā

After the final verse (*cīram tiṭṭhatu saddhammo, ...*; Sinhalese ed. 111) our MS adds the following passage:

End (fol. dū r line 10): sāsanavuddodayakāmena somadīpatherena laddhanāmena ya Saṅkhepavaṇṇanā maṃ likkhitvā paripuṇṇo. akkharā ~.

¹-*yaṃ patam kusalam tassa ānubhāvena pāṇino
sappe saddhammarājassa ñāitvā dhammam sukhavaham.*

*pāpuṇantu visuddhāra sukhāya patipattiyā
asokam anubhāyāsam nibbānasukham uttamam.*

*cīram ditṭhatu saddhammo, dhamme hontu sagāravā,
sabbe pi saddhā kālena sammā devo pavassatu.*

*yatha yakkhimsu porānā surājāno, tath' ev' imam
rājā rakkhatu dhammena attano va pajam pajam.*⁻¹

*sattarājasahassasatabacchā dasagimmānamāsesu ādidimāsādikāmāsantare māśacittaresu
ekādasadāvesu aṅgāre dhivāmajjhantikāle, imam Saṅkhepavaṇṇanāṭīkāya mānam paka-
raṇam varāvāriyena thero. caramañjūsakena laddhanāmena saṃvarasuddhisīlena sam-
pānnāgatena bhikkhunā likkhitvā paripuṇṇo samatto. imam Saṅkhepavaṇṇanagandham,
likkhitapuṇṇena ito paṭṭhāya bhavābhava saṃsaranto apāyādihi vimutto jinasāsane anilo
dipajālo va ducanena anilito tam cakka vasodhonto tattha tam māmakko dhammā missa-
dvayena bhavābhava akāle taruṇo eva sabbakiccamam chekajano sayamjāto sāvakuttamam
sambhāram pūretvāna sappaññātibhi saḥuttamāya atikhippasukhāy' eva patipādāya
bhavakantāram kāremi.*

²-*tikkhagambhīrapañño ca hāsātijavanapaññavā
bhūminibbedhapañño, so sabbapañña visajjano.*

ante solasavassassa tipetakadharo bhava.⁻²
sabbakammesu sibbesu, nitthaṅgo ve pāragū.

*sakim dasanamattena ditthe ditthe sute sute
aticheko pamuttho ca yāva bhavantu rūpagā.*

**puññiss' imassa tejena yathā cittam samicchatu,
sabbhicchā sabbhacittā ca, khīppa me jātijātiyam.*³*

*kāye kāya gandha gandho ca mukhapuppalagantikam,
atthaṅgiko karavikamaññjūghoso ca hetu me.*

akkharā ~.

*ī cā pri lac sakkarāj kā, 1258 khu prā-suil la praññ kyō 8 rak ne Saṅkhepavannanā pāth
kui re kūh rve prīh 'oñ mrañ sañ. nat lū sādhu khō ce sō.*

For information on text and author see ¹34, and Ganthav 192 (no. 84), TMPA I 40 fn. 1.

Ed.: see ¹34.

MSS: ¹34, ²346, ³589, 757, 825; for MSS in other catalogues see ²346, where BhP 1091 must be added.

See CPD 3.8.1,3.

¹⁻¹ For these four verses cf. ³657.

²⁻² For these six pādas cf. ¹68 (p. 87).

³⁻³ For this verse cf. ¹68 and ³524.

854

Cod.birm. 296. BSB, München

Description see above, 852–854.

Panh-lhvāh charā tō Rhañ Gunavanta: **Kammatthānadīpani**

Beginning and end of this work on meditation are quoted in ²371. In our MS the text proper ends on fol. pha r line 10:

*Kammatthānadīpani nāma gandham, Kammatthānadīpani amaññ rhi so kyamh sañ,
sukhena, khyam sā sa phrañ, nitthitam, prīh prīh.*

*Kammatthānadīpani amaññ rhi so kyamh kui reh kūh rve prīh praññ cum le i. cīram
titthatu sāsane.*

[Here follows a lengthy textual passage with an enumeration of monk names starting with:]

Sāriputto mahāpañño, Pañcavaggi ca Nālako, ...

[and ending with (fol. phī r line 2):] *tesam nāgānam, thui lak vai ram phrac kun so rahantā arhañ mrat tui āh, aham, saññ, sakkaccam, rui se cvā, sirasā, ū phrañ, nāmāmi, i. lak vai ram etadak ra ta chai rhac pāh. ma ra saññ pugguil nhac chai nāh pāh, nhac cu poñh le kyit. Kammatthānadīpanīgandham niṭṭhitam. prīh prīh.*

Finally another textual portion is added to the Kammatthānadīpanī, which is called Dānasīlabhāvanānibbānakathā at the end of the MS. It is also mentioned that Mañh-khañh charā tō, who got the title Vimalācārābhīdhammahādhammarājādhīrājaguru, composed this text in the year 1256 BE./2438 A.B. (1894 A.D.). He was a resident of a monastery called Manta-leḥ in the city of Mō-la-mruin (Moulmein).

End (fol. phaṃ v line 1): *ī kāh dānasīlabhāvanā, thui dānasīlabhāvanā tui phrañ rok ap so nibbān tuiñ 'oñ so ca kāh rap tui kui chuṃh phrat tarāh chuṃh phrat kroñ phrac so Dānasīlabhāvanānibbānakathā kyaṃh kāh, sakkarāj 1256 khu nattō la chanḥ sa rak 6 ne 3 khyak tīh kyō akhyin, sāsanā tō 2438 khu tvañ, Vimalācārābhīdhammahādhammarājādhīrājaguru taṃ chip nāmam tō rhi so Mañh-khañh charā tō bhurāh saññ pru cu cī rañ rve prīh 'oñ mrañ saññ, nat lū sādhu kho ce sō.*

Moraramme¹ manovaṭṭe, uyyānehi, alaṅkate,
cetīhi ca vaṇṇehi, vihārehi sukhasotite.

vihāre Manta-leḥ nāme, vasantena yathicchitaṃ,
Vādirunta² lañcitena, ayam gandho mayā kato,

³-chapaññāsādhike koje, saḥassadvisate⁻³ ṭṭhite,
māgasīrajuṇhe sutte, tipahāyādhike khane.

cakka⁴-jaggaghapphe⁻⁴ patte, niṭṭhito so pakāsako,
satānaṃ visuddhatthāya, nate cando va tiṭṭhatu.

iminā puññakammena, sigham sijjhatu ttitaṃ,⁵
sabbe sattā sammāpathaṃ, ujum yantu yathā tathaṃ.

uyyānehi, uyyān tui phrañ, alaṅkate, taṃ chā chañ ap tha so, suvaṇṇehi cetīhi ca, rve phrañ lip kyan ap kun so cetī thui phrañ laññh koñh, suvaṇṇehi vihārehi ca, rve phrañ mvanḥ maṃ khrañh lay ap kun so kyoñh tui phrañ laññh sobhite, kusuil pvāh bhvay tañ tay cvā tha so manovaṭṭe, 'imḥ jhe sa bhañ cī caññ kyañh padhana rha sū myāh buil lū tui i ne rā phrac rve cit nhac lumḥ kui pvāh, ce tat tha so, Moraramme, Mō-la-mruin amaññ rhi so myuiñ nhuik, Manta-le nāme, Manta-le amaññh rhi so, vihāre, kyoñh tuik nhuik, yathicchatam, akrañ akrañ alui rhi sa myha kāla pat lumḥ, vasantena, sīh thañ sumḥ ne so, Vādirunta² lañcitena, Vi aca, ru achuṃh rhi so ap so tvai maññh taṃ chip khap nhip ap so,

mayā, Vimalācārābhīdhammahādharmarājādhirājaguru amaññ rhi so nā saññ, ayam gandho, dānasīlabhāvanānibbān tuiñ 'oñ so achumh aphrat kui chui rā chui kroñh phrac so ī kyamh kui, kato, pru cu cī rañ ap prīh, so gandho, thui kyamh saññ, koje, koje, kojā sakkarāj saññ, chapaññāsādhike, nāh chaj khrok khu alvan rhi so, sahassadvisate, ta toñ nhac rā saññ, tthite, taññ lap sō, māgasīrajuñhe, na-tō la chanh ta chaj ta rak mrok so ne, sutte, sok-krā ne, tipahārādhike, sumh khyak tih kyō phrac so, khañe, khyin khā akhvañ sañ so akhā sui, cakke, mrat cvā bhurāh sāsanā tō saññ, jaggaghappe, nhac toñ leh rā sumh chay rhac khu sui, patte, rok lap so, nitthito, prīh chumh khrañh sui rok prīh, so gandho, thui kyamh saññ, nabhe, koñh nhuik, cando vā la kaj sui, satānañ, sū tō koñh tui āh, visuddhatthāya, kilesā thui ī caññh rā nibbān sui rok khrañh akyuiñ nhā, pakāsako, nibbān lamh kui pra lyak, cīrañ, krā mrañ cvā so, kāla pat lumh, tithatu, taññ ce kha lui, iminā puñña-kammaena, ī kyamh kui pru ca ra so koñh mhu kroñ, pattitañ, toñ ta ap so chu saññ, sīgham lyhañ cvañ, sijjhatu, prī ce sa ta saññh, sabbe, alumh cum kum so, sattā, sattavā tui saññ, yathā tatañ, ma chok ma pran hut mhan saññ athuiñh, ujum, prōñ khvā, sammā-pathañ, sū tō koñh tui saññ, svāh ap so achañ lamh kroñh kui, yantu, svāh nhuiñ kra ce kum sa taññh.

sakkarāj 1258 khu ta-pui-tvai la prañ kyō 5 rak ne, ne 9 na rih akhyin tvañ reh kūh rve prīh 'oñ mrañ sañ. sattavā amyha aponh tui, sādhu sādhu khō ce sov. prīh pri.

For the author of the *Kammaṭṭhānadīpanī* see ¹1, ²371.

MSS: ²371, ²372; cf. LCP 100.

¹ Another name for Moravatī = Mō-la-mruin (Moulmein)? Cf. the nissaya below.

² *V-ādi-ru-nta* obviously means *V* is the beginning and *ru* the end, viz. beginning and end of the author's title *Vimalācārābhīdhammahādharmarājādhirājaguru*; see also the Burmese explanation in the nissaya.

³⁻³ The year 1256 B.E. (1894 A.D.); cf. the nissaya below.

⁴⁻⁴ In reverse order the year 2438 A.B. (1894 A.D.) according to the *pitakat sankhyā* system; cf. the nissaya below.

⁵ For this pāda cf. the Sanskrit MS ³733, last verse, pāda d.

855

Cod.birm. 297. BSB, München

Palm leaf. Wooden covers painted red. On the inner surface of one cover *sū* is embossed. Foll. 237: ka-no; the first and last foll. are tied together with some supporting leaves, 5 single supporting leaves. 46.5 × 5.8 cm. 37–38 × 5 cm. 10 lines. 2 punch holes. Gilded. Good handwriting. Marginal title: *Parivā nissya/nissya*. No date. Pāli and Burmese. Prose.

Parivāra nissaya

The Pāli text to this nissaya can be found in “Vinayaṭṭakā” (PTS) V 1–107,10 or in “Pari-vārapāli” (ChS) 1–194.

Beg.: namo tassa ~. yo so bhagavā, akraṇ mrat cvā bhurāḥ saṇ, dhammusenāpatinā, arhaṇ Sāriputtārā saṇ, yācito, thoṇ pan ap saṇ phrac rve, dasa atthavase, chay pā so akyuivḥ thūḥ tuiv kuiv, akroṇ thū tuiv kuiv sō laṇ pe, paṭicchakāraṇaṃ katvā, akroṇḥ pru rve, vinaya-pañṇatti, vinayā pañṇat kui, pañṇāpesi, pañṇāt tō mū i. ī kāḥ akyaṇṇ sā, akay kāḥ, atha-kathā atuiṇ paṇ. arahatā, lū nat tuiv i, pūjō sakā athūḥ kui kham tō mū tuik so, sammā-sambuddhena, saccā leḥ pāḥ tarāḥ tuiv kuiv koṇḥ cvā aprā phraṇ, aluiv luiv si tō mū pri tha so, ñṇeyyadham tarāḥ nāḥ pāḥ kuiv sō laṇ pe, tena bhagavātā, thui mrat cvā bhurāḥ saṇ, jānatā jānāntena, pañṇat khraṇḥ i, akhā kui si tō mū sa phraṇ, passatā passantena, pañṇat khraṇḥ i, akyui chay pāḥ thuiḥ kuiv mraṇ tō mū sa phraṇ, yaṃ paṭṭhama pārājikaṃ, akraṇ paṭṭhama pārājika kuiv, pañṇattam, pañṇat tō mū i, taṃ paṭṭhama pārājikaṃ, thuiḥ paṭṭhama pārājika kuiv, katthasmim nagare, abhay maṇṇi rhi sā praṇ nhuik, pañṇattam, pañṇāt tō mū sa naṇṇḥ.

End (fol. no line 4): tiṇavatthārakena ca, koṇ, adhikaraṇa saṇṇ, vūpasamati, ṇriṃ i, yattha yasmim samaye, nhuik, tiṇavatthārako, ra ka kuiv, labbhati, i, tattha tasmim samaye, nhuik, samukkhāvinayo, kuiv, labbhati, i, yattha yasmim samaye, nhuik, samukkhāvinayo, kuiv, labbhati, i, tattha tasmim samaye, nhuik, tiṇavatthāyako, ra ka kuiv, labbhati, i, tattha tasmim samaye, nhuik, yebhūyasikā, yebhūyasika kuiv, na labbhati, ma ra ap, tattha tasmim samaye, nhuik, sativinayo, kuiv, na labbhati, ap, tattha tasmim samaye, nhuik, amuḷavinayo, kuiv, na labbhati, ap, tattha tasmim samaye, nhuik, paṭiṇṇātakaraṇaṃ, karaṇa kuiv, na labbhati, ma ra ap, tattha tasmim samaye, nhuik, tassa pāpiyasikā, sika kuiv, na labbhati, ap. samathavāraṃ niṭṭhitam, pannarasamam.

The author is not mentioned in the MS. There are two authors who have written a nissaya on Parivāra: Rvhe-umaṇ charā tō Rhaṇ Jambudīpadhaja wrote the “old” nissaya (*nissaya honh*) [see Ganthav 185 (no. 18); Piṭ-sm 536; Piṭ-st 178 (780)] and Dutiya Sac-chim charā tō Rhaṇ Pañṇāsīha, who got the title Pañṇāsīhābhisiṇisadhammadhammahādharmarājādhiraḥ jaguru, wrote the “new” nissaya (*nissaya sac*) [see MṆM 117; Piṭ-sm 542; Piṭ-st 147 (478)]. We are, however, not in a position to ascribe our text to one of them.

MSS: cf. BhP 638; Forch III; GL 20; LCP 11; Palace 30 (16); Piṭ-st 147 (478), 178 (780), 194 (994).

856

Cod.birm. 298. BSB, München

Palm leaf. Wooden covers painted red; on the inner surface of one cover *kai* and of the other *kha* and *Gve-pan*¹ is embossed; on the outer surface of the latter *Khuddasikkhādīpanī* is written in

pencil. The MS is tied up by a coloured ribbon (red, green, yellow and white; 410 × 2.5 cm) without *patthanā*. Foll. 391: *kāh*, *ghai-lāh*, *vā-gyī* (foll. *ka-kam*, *kha-ghe*, *va* and the end of the MS are missing). Fol. *ghai* is slightly damaged in the first line of the recto or the last line of the verso resp. 47 × 5.5 cm. 38–39 × 5 cm. 10 lines. 2 punch holes. Gilded and partially painted red. Clear handwriting. Marginal title: *Patisambhidāmag nak* on a few foll. only. No date. Pāli and Burmese. Prose.

Patisambhidāmag nak

This fragmentary MS contains a nissaya on the *Patisambhidāmagga*. The text on fol. *kāh* corresponds to the Pāli text in “*Patisambhidāmagga*” (PTS) I 9,20–10,8 or in “*Patisambhidāmagga-pāli*” (ChS) 10,29–11,18:

Beg. of fol. *kāh* (r line 1): *nñān phrañ si ap i, dukkham, dukkha kui, abhiññeyyam, thūh so nñān phrañ si ap i, dukkhasamudayo, dukkha i phrac kroñh kui, abhinneyyo, ...*

End of fol. *kāh* (v line 10): *rūpassa, rup i, nissaranam, thvak mrok khrañh kui, abhinneyyam, thūh so nñān phrañ si ap i, vedanā, vedanā kui, abhiññeyyā, thūh so nñān phrañ si ap i, saññā,*

The text on foll. *ghai-lāh* corresponds to the Pāli text in PTS I 38,7 – II 84,35 or in ChS 37,9–277,5:

Beg. of fol. *ghai* (r line 1): [at the beginning of the line about 2 cm are broken off] *mū lañh, phutthassa, nhip cak so sū āh, rogabyasanena vā, anā hū so pyak cih khrañ phrañ mū lan, putthassa, ...*

End of fol. *lāh* (v line 10): *uddacce, pyam lvan khrañh nhuik, akampiyamaggo, ma thui lhup so mag saññ, samādhibalam, samādhibala maññ ī, avijjāya, avijjā nhuik, akampiyamaggo,*

The text on foll. *vā-gyī* corresponds to the Pāli text in PTS II 86,5–175,11 or in ChS 277,23–357,5:

Beg. of fol. *vā* (r line 1): *-mukhibhūte, myak mhok phrac rve phrac caññ, desanamando, desanāmanda laññ koñ, paṭiggahamando, ...*

End of fol. *gyī* (v line 10): *tathāgatabalam, mrat cvā bhurāh āh tō sañ, hoti, phrac i, yam balam, akrañ āh kui, āgamma, cvaih rve, la, brahmacakkam, mrat so tarāh tañh hū so cakrā kui, pavatteti, phrac ce i, idam pī, ī suiv*

From our reference works we know about two monk scholars who have written a nissaya on the *Patisambhidāmagga*, viz. Chañ-tai charā tō Rhañ Nānasaddhamma [see MNM 80,

Pit-st 145 (462)] and Pañḥ charā tō Rhañ Kavinda or Kavindābhi (see ¹33, MÑM 81, Ganthav 98). Since the end of our MS, where the name of the author might have been mentioned, is not extant, we cannot ascribe this text to one of these two authors.

MS: cf. Palace 54 (57).

¹ Gveḥ-pañ is the name of a town in the Ma-kveḥ province.

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Cod.birm. 299. BSB, München

Palm leaf. Wooden covers painted red; on the inner surface of both covers 3 is embossed. The MS is tied up by a coloured ribbon (yellow, blue, red; 515 × 1.5 cm) without *patthanā*. Foll. 255, containing 9 sections, partly with provisional foliation signs written in pencil only, or even without: (1) foll. 4: ja, jā (written in pencil) and 2 foll. without foliation signs: Kañkhā-aṭṭhakathā; (2) foll. 35 (written in pencil): ñña-ṭham: Pātimokkhapadattha-anuvaṇṇanā; (3) foll. 23: kha-gaṃ (written in pencil): Khuddasikkhā-ṭṭkā; (4) foll. 28: ñña-ṭhī (written in pencil): Vinayāṅkāra-ṭṭkā; (5) foll. 22: na-pō (written in pencil): Vinayasāṅkhepa-aṭṭhakathā; (6) foll. 61: ññū-nū: Pācityādi-aṭṭhakathā; (7) foll. 20: ṇe-thā: Vajirabuddhi-ṭṭkā; (8) foll. 33: thū-dham: Sāratthadīpanī-ṭṭkā (not complete; final foll. are missing); (9) foll. 29: bi-me: Vimativinodanī-ṭṭkā (not complete; initial foll. are missing); 50 supporting leaves. Of (7) fol. ti a small piece is broken off. 49.8–50 × 5.7 cm. 44–46 × 4.5 cm. 10 lines. 2 punch holes. Gilded. Rather cursive handwriting. Marginal titles: (1) Kañkhā-aṭṭhakathā or Kañkhā-aṭṭha (in pencil); (2) dattha (abbreviation for Pātimokkhapadattha-anuvaṇṇanā) on all foll. except the first fol. and the last 2 foll.; (3) Khuddasikkhā-ṭṭkā (in pencil) on the first fol. and the abbreviation kkhā-ṭṭ on the following foll. except the last 2 foll.; (4) Vinayāṅkāra on the first fol. (in pencil) and on fol. ññū, the abbreviation āṅkā on all other foll. except the last 2 foll.; (5) Vinayasāṅkhepa-aṭṭhakathā nak (in pencil) on the first fol. and the abbreviation ṅkhepa on all other foll. except the last 2 foll.; (6) Vinyalakkhaṇarāsī aṭṭhakathā pāṭh dutiya tvai Pācityādi on the first fol. and the last two foll., the abbreviation ci-kathā on all other foll.; (7) Vinyalakkhaṇarāsī-ṭṭkā nisya pathama tvai on the first fol. and the last 2 foll., the abbreviation Vajī (for Vajirabuddhi-ṭṭkā) on all other foll.; (8) Vinyalakkhaṇarāsī-ṭṭkā nisya dutiya tvai 'ok puñ on the first fol. and the abbreviation Sā (for Sāratthadīpanī-ṭṭkā) on all other foll.; (9) Vinyalakkhaṇarāsī-ṭṭkā nisya tatiya tvai achumḥ on the last 2 foll. and the abbreviation Vima/Vimati (for Vimativinodanī-ṭṭkā) on all other foll. On the recto of (1) fol. ja the title Kañkhā-aṭṭhakathā pāt is written in pencil. On the recto of (2) fol. ñña and on the verso of the last fol. ṭham the title Pātimokkhapadattha-anuvaṇṇanā is written in pencil; the recto of fol. ñña also bears 5 lines of writing from another text, viz. the end of Pārājikā-vaṇṇanā. On the recto of (3) fol. kha the title Khuddasikkhā-ṭṭkā sac and on the verso of the last fol. gaṃ Khuddasikkhā-ṭṭkā is written in pencil; the recto of fol. kha also bears 5 lines of writing from another text. On the recto of (4) fol. ñña and on the verso of the last fol. ṭhī the title Vinayāṅkāra is written in pencil; the recto of fol. ñña also bears 2 lines of writing from another text. On the recto of (5) fol. na and on the verso of the last fol. pō the title Vinayasāṅkhepa-aṭṭhakathā is written in pencil; the recto of fol. na also bears 6 lines of writing from another text. On the recto of (6) fol. ññū the title Pācityādi anak and on the verso

of the last fol. nū Pācityādi is written in pencil; the recto of fol. ññū also bears 1 line of writing from another text. On the recto of (7) fol. ne the title Vajīrabuddhi and on the verso of the last fol. thā Vajira is written in pencil; the recto of fol. ne also bears 1 line of writing from another text. On the recto of (8) fol. thi the title Sārattha is written in pencil. On the verso of (9) fol. me the title Vimati is written in pencil. Corrections on (3) foll. gā, gī; (4) foll. ññū, ññai; (5) foll. pa, po; (6) foll. thā, thō, tham, da-di; (6) fol. tā; (8) foll. do, dhō; (9) fol. bhāi. No date. Pāli and Burmese. Prose.

Rhañ Nāninda: **Vinaññh mhat cu**

This collection of compendia of various commentaries and subcommentaries to Pātimokkha and Vinaya is also called Vinayalakkhanarāsī in the incomplete MS. One of the nine sections [i.e. (5)] deals with the Saṅkhepa-atthakathā (see CPD 1.2,00), a commentary to the Vinaya which is considered as lost.

(1) Kaṅkhāvitarañ-atthakathā

Beg.: namo tassa -. ratanatyam, ratanā sumh pāh apoñh kui, aham, sañ, nāma namāmi, i, tena, kroñ, hatantrāyo, phrok ap prīh so antarāy rhi sañ, hotu, tanh. avasesam sutena sāvetabbān ti, bbam hu rve, vacanato pana, kroñ kāh, pārājikuddesādisu, sañ tui tvañ, yasmim, akrañ uddesa sañ, vippakate, ma prīh mī, antarāyo, saññ uppajjati, i, tena, thui ma prīh seh so uddesa nhañ, saddhim, kva, avasesam, kui, sutena, sutasaddhā phrañ, sāvetabbam, krāh ce ap i.

End (without foliation sign, r line 3): samudde, nhuik, pa, osarivā, sak rve, pa, ap so mre tañ. tattha, nhuik, pa, ap i. dupputthikāle vā, khā nhuik lañh koñh, pa, kappīyabhūmi, tañ. sukkhe, khyok so, jātassare, nhuik, vāpi vā, tvañh kui mū lañh, sace khananti, am, vappam vā, bhūh pha rum ca sañ cuik pruih khrañh kui mū lañh, pa, i. dve samghā, nhac cu, so samghā sañ, pa, thapetabbo, thāh ap i. hitadevasaccam, i, ayam sattabbhantarasimā ca, kui lañh koñh, pa, labbhati, i. paricchadabbhantare, sattabbhantara-udakukkhepa apuiñh akhyāh atvañh nhuik, pa, tañ so rahanh sañ lañh koñh, paricchadato, mha, bahi, aññam, tatthakam yeva, thui sattabbhantara-udakukkhepa atuiñh arhañ rhi sañ sā lyhañ phrac so, pa, kopeti, i. idam, ī sui chui ap prīh so ca kāh sañ lyhañ, pa, achunh aphrat tanh.

(2) Pātimokkhapadatta-anuvannañ

Beg.: namo tassa -. ratanatyam, ratanā sumh pāh apoñh kui, aham, sañ, name namāmi, i, tena, kroñ, hatantrāyo, phrok ap prīh so antarāy rhi sañ, hotu, tañh. tattha, tāsū gāthāsū, thui gāthā tui nhuik, yasmim Pātimokkhe, nhuik, padattham, kui, vakkhāmi, min pe am, iti, suiv, mayā, nā sañ, patinñātam, vam kham ap prī, tam Pātimokkham, sañ, ken' atthena, abhay kroñ, Pātimokkham, mañ sa nañh, atisetthathena ati-uttamatthena, alvan mrat so anak kroñ, Pātimokkham, mañ i.

End (fol. thō r line 9): anuppādāparinibbānan ti, hū sañ kāh, apaccayaparinibbānam, kam cit utu-āhāra tañh hū so akroñh ma rhi so parinibbān pru khrañh tañh. pañcamo, nāh khu tui i prañ kroñh phrac so, vittāruddeso, vittāruddesa sañ, niṭṭhito, prī, iti ayam, lyhañ, attho, tañh. Bhikkhupātimokkhapadattha-anuvañṇanā, niṭṭhitā. Vinayalakkhaṇarāsīyā, Vinañh mhat cu kyamh nhuik, Pātimokkhapadattha-anuvañṇanato, Pātimokkhapadattha amañ rhi so anuvañṇanā mha, sugaṇhitvā, koñh cvā thut yū rve, likhitā, reh cī rañ ap so, navakaṇḍā, Nidānavañṇanākaṇḍa, Pārājikavañṇanākaṇḍa, Saṃghādisesavañṇanākaṇḍa, Aniyatavañṇanākaṇḍa, Nisaggiyavañṇanākaṇḍa, Suddhapācittiyavañṇanākaṇḍa, Pāṭidesanīvañṇanākaṇḍa, Sekhiyavañṇanākaṇḍa, Adhikaraṇavañṇanākaṇḍa āh phrañ, kuih khu so apuiñh akhyāh tui sañ, niṭṭhitā, kun prī.

vāyantānagarantassa, lhuin mruī i atvañh phrac so, itṭhapokkharagāmassa, 'ut kam rvā krīh i, uttare, uttaradīsābhāge, mrok myak nhā aphui phrac so, Sākavanārāme, kyvanh to phrañ khyam rām ap sañ phrac rve Sākavanārāma tuik hu khō vō samut ap so, Manoramme, nhac lui rvhañ prumh nhac lumh mve lyō phvay rhi so, araññake, vivekajā charā rip koñh to ra kyoñh nhuik, vasanto, leh lī yā pa tha myha ta mve nunh si tvañh sumh ne le rhi so, dhūra āradḍho, gandhavipassanā nhac phyā so dhūra kui ne ñña ma yut āh thut le rhi so, Nānindābhi nāmatthiko, Nāninda amañ rhi so, tevīsativassathero, nhac chai sumh vā mrok prī mahāther sañ, sāsana nāmābhīyācīto, sāsana hu nāma khō chui, pañjanh pyui sañ rui se kruih nvan alvan toñh pan ap sañ phrac rve, kāmo, sikkhā sumh pāh kui alui rhi so, sotunam, gandhandrakilitha chui, nañh thui thui nhuik, lui tuiñh ma rok, cit nok ma pā, paññānu nay, sak rvay pyui tvāh, jā sañ sāh tui i, hitāya, akyuih cīh pvāh myāh ce khrañh nhā, racito, reh cī rañ ap so, sanisyo, mhī rā nīya nhañ ta kva so, Vinayatṭhakathā-lakkhaṇarāsī nāmako, Vinayatṭhakathā mhat cu amañ rhi so, gandho, asac phrac so kyamh sañ, niṭṭhito, ito, gato, patto, aprīh sui rok prī

(3) Khuddasikkhā-abhinavaṭṭikā

Beg.: namo tassa -. ratanatyam, ratanā sumh pāh aponh kui, aham, sañ, name namāmi, i, tena, kroñ, hatantrāyo, phrok ap prīh so antarāy rhi sañ, hotu, tañh. yā dhammajātiyo, akrañ sabho tarāh tui kui, bhikkhuhi, tui sañ, sikkhitabbā, kyañ ap kun i, iti tasmā, kroñ, sā dhammajātiyo, tui sañ, sikkhā, sikkhā mañ kun i.

End (fol. gō r line 8): Vipassanāniddeso. Vinayalakkhaṇarāsīyā, Vinañh mhat cu kyamh nhuik, Sumaṅgalapasādanīṭṭikato, Sumaṅgalapasādanī amañ rhi so Khuddasikkhāṭṭikā mha, sugaṇhitvā, koñh cvā thut yū rve, likhitā, reh cī rañ ap so, paññāsakaṇḍā, [here follows the enumeration of the 50 chapters of the Khuddasikkhā, viz. from Pārājikaniddesakaṇḍa up to Vipassanāniddesakaṇḍa; the MS continues on fol. gō v line 5:] āh phrañ, nāh chay so apuiñh akhyāh tui sañ, niṭṭhitā, kun prī.

vāyantānagarantassa, [etc., see above, the same passage quoted at the end of (2), up to fol. gam line 4:] racito, reh cī rañ ap so, Vinayaṭṭikā-lakkhaṇarāsī nāmako, Vinañh ṭṭikā mhat

cu amañ rhi so, gandho, asac phrac so kyamh sañ, nitthito, ito, gato, patto, aprīh sui rok prī.

(4) Vinayālaṅkāra-tīkā

Beg.: namo tassa -. ratanatyam, ratanā sumh pāh aponh kui, aham, sañ, name namāmi, i, tena, kroñ, hatantrāyo, phrok ap prīh so antarāy rhi sañ, hotu, tañh. tatthā, thui Vinaye pātavattāya aca rhi so pāth nhuik, samabhinivīthassa, koñh cvā taññ so, Vinaye ti padassa, hū so pud i, vacanatto, kui, evam, suiv, kātabbo, i, ettha, rve, Vinañh pitakat nhuik, vividhā, myāh so aprāh rhi kun so, ...

End (fol. thi r line 7): Pakinnavinicchayo pañcatimsatimo. Vinayalakkhanarāsīyā, Vinañh mhat cu kyamh nhuik, Vinayālaṅkāratīkāto, Vinayālaṅkāra amañ rhi so tīkā mha, suganhitvā, koñh cvā thut yū rve, likhitā, reh cī rañ ap so, pañcatimsakandā, [here follows the enumeration of the 35 chapters¹ of the Vinayālaṅkāra-tīkā, viz. from *Divāseyyavinicchaya-kanda* up to *Pakinnakavinicchayakanda*; the MS continues on fol. thi v line 3:] āh phrañ, sumh chai nāh khu so apuiñh akhyāh tui sañ, nitthitā, kun prī.

vāyantānagarantassa, [etc., see above, the same passage quoted at the end of (2), up to fol. thi line 2:] *racito, reh cī rañ ap so, sanisyo, mhl rā nisya nhañ ta kva so, Vinaya-tīkālakhanarāsī nāmako, Vinañh tīkā mhat cu amañ rhi so, gandho, asac phrac so kyamh sañ, nitthito, ito, gato, patto, aprīh sui rok prī.*

(5) Vinayasāṅkhepa-atthakathā

Beg.: namo tassa -. ratanatyam, ratanā sumh pāh aponh kui, aham, sañ, name namāmi, i, tena, kroñ, hatantrāyo, phrok ap prīh so antarāy rhi sañ, hotu, tañh. cattāri, leh pāh kun so, pārājikāni, tui lañh koñh, terasa, kun so, samghādisesā, tui lañh koñh, dve, kun so, aniyatāni, tui lañh koñh, timsa, kun so, nisaggiyāni, tui lañh koñh, dvānavuti, kuih chai nhac pāh kun so, khuddakā, khuddakapācit, tui sañ lañ koñh, cattāri, kun so, pātidēsaniyā, tui lañh koñh, pañcasattati, kun so, sekhiyā, tui lañh koñh, iti iminā pabhedena, phrañ, dve, satāni ca vīsati sikkhāpadāni, nhac rā nhac chay so sikkhāpud tui sañ, bhikkhunam, tui i, uposathe, upus prū ra nhuik, uddesam, sui, āgacchanti, kun i.

End (fol. po r line 9): Pakinnakakathā. Vinayalakkhanarāsīyā, Vinañh mhat cu kyamh nhuik, Vinayasāṅkhepatthakathato, Vinayasāṅkhepa amañ rhi so atthakathā mha, suganhitvā, koñh cvā thut yū rve, likhitā, reh cī rañ ap so, ekanavīsaticandā, Samkinnakathā-kanda, Pabbajjakathā-kanda, Upasampadakathā-kanda, Simakathā-kanda, Uposathakathā-kanda, Pavāranakathā-kanda, Vassavāsakathā-kanda, Kathinakathā-kanda, Āpattivīsodhanakathā-kanda, Vattakathā-kanda, Kulasaṅgahakathā-kanda, Garubhandakathā-kanda, Uddissakathā-kanda, Sambhogakathā-kanda, Akappīyakathā-kanda, Visāsagāhakathā-kanda, Codanākathā-kanda, Catupaccayabhājanakathā-kanda, Pakinnakakathā-kanda āh phrañ, ta chai kuih khu so apuiñh akhyāh tui sañ, nitthitā, kun prī.

vāyantānagarantassa, [etc., see above, the same passage quoted at the end of (2), up to fol. pō line 3:] *racito, reḥ cī raṇ ap so, sanisyo, mhī yā nissya nhaṇ ta kva so, Vinayatṭha-kathalakkhaṇarāsī nāmako, Vinaṇḥ atṭhakathā mhat cu amaṇ rhi so, gandho, asac phrac so kyamḥ saṇ. nitṭhito, ito, gato, patto, aprīḥ sui rok prī.*

(6) Samantapāsādikā (Pācittiya-vaṇṇanā up to Parivāra-vaṇṇanā)

Beg.: namo tassa -. ratanatyam, ratanā sumḥ pāḥ apoṇḥ kui, aham, saṇ, name namāmi, i, tena, kroṇ, hatantrāyo, phrok ap prīḥ so antarāy rhi saṇ, hotu, taṇḥ. aṇṇā, mrūḥ dhūḥ myak ray, myha pru lui rve chui saṇ chui mhāḥ saṇ ma prī rve chui mi saṇ mha ta pāḥ si lyak chui so ca kāḥ saṇ, Musākathā nāma, Musāḥ chui so maṇ saṇ, hoti i.

End (fol. ṇu r line 9): Kammavaggavaṇṇanā. Parivāravaṇṇanā nitṭhitā. Vinayalakkhaṇarāsīyā, Vinaṇḥ mhat cu kyamḥ nhuik, Samantapāsādikanāmako, thak vanḥ kraṇ mha kraṇ ṇṇui phvay rhi saṇ i, aphaṇ kroṇ Samantapāsādika amaṇ rhi so, Pācitiyādiṭṭhakathato, ṭṭhakathā mha, sugaṇhitvā, koṇḥ cvā thut yū rve, likhitā, reḥ cī raṇ ap so, paṇcakaṇḍā, Bhikkhu-, Bhikkhūni-, pācittiyakaṇḍa, Mahāvaggakaṇḍa, Cūlavaggakaṇḍa, Parivārikaṇḍa, hu chui ap so, ṇāḥ khu so apuiṇḥ akhyāḥ tui saṇ, nitṭhitā, prīḥ kun prī.

vāyantānagarantassa, [etc., see above, the same passage quoted at the end of (2), up to fol. ṇū line 1:] *carato, reḥ cī raṇ ap so, sanisyo, mhī rā nissya nhaṇ ta kva so, Vinayatṭha-kathalakkhaṇarāsīnāmako, Vinaṇḥ atṭhakathā mhat cu amaṇ rhi so, gandho, asac phrac so kyamḥ saṇ. nitṭhato, ito, gato, patto, aprīḥ sui rok prī.*

(7) Vajirabuddhi-ṭīkā

Beg.: namo tassa -. ratanatyam, ratanā sumḥ pāḥ apoṇḥ kui, aham, saṇ, name namāmi, i, tena, kroṇ, hatantrāyo, phrok ap prīḥ so antarāy rhi saṇ, hotu, taṇḥ. namo ti ettha, nhuik, paramatthato, paramattha āḥ phraṇ, buddhagūṇabahumāṇapabbhārā, bhurāḥ kyeḥ jūḥ tō kui myāḥ cvā mrat nuiḥ sa phraṇ rhuinḥ khraṇḥ rheḥ rhi so, cittanati, cit i ṇṇvat khraṇḥ taṇḥ, ...

End (fol. tha r line 9): Pārivāravaṇṇanā nitṭhitā. Vinayalakkhaṇarāsīyā, Vinaṇḥ mhat cu kyamḥ nhuik, Vajirabuddhi nāma ṭīkāto, Vajirabuddhi amaṇ rhi so ṭīkā mha, sugaṇhitvā, koṇḥ cvā thut yū rve, likhitā, reḥ cī raṇ ap so, terasakaṇḍā, Pathamasāṅgitivaṇṇanākaṇḍa, Tatiyasaṅgitivaṇṇanākaṇḍa, Bāhīranidānavāṇṇanākaṇḍa, Veraṇjanidānavāṇṇanākaṇḍa, Pārājikavaṇṇanākaṇḍa, Saṃghādisesaṇṇanākaṇḍa, Aniyatavaṇṇanākaṇḍa, Nisaggiyavaṇṇanākaṇḍa, Khuddakabhikkhuvibhaṅgavaṇṇanākaṇḍa, Bhikkhūnivibhaṅgavaṇṇanākaṇḍa, Mahāvaggavaṇṇanākaṇḍa, Cūlavaggavaṇṇanākaṇḍa, Pārivārikaṇḍa, āḥ phraṇ, ta chai sumḥ khu so apuiṇḥ akhyāḥ tui saṇ, nitṭhitā, kun prī.

vāyantānagarantassa, [etc., see above, the same passage quoted at the end of (2), up to fol. thā line 3:] *racito, reḥ cī raṇ ap so, sanisyo, mhī rā nissya nhaṇ ta kva so, Vinaya-*

tīkalakkhanarāsīnāmako, Vinaññh tīkā mhat cu amañ rhi so, gandho, asac phrac so kyamh saññ, nitthito, ito, gato, patto, aprīh sui rok pri.

(8) Sāratthadīpanī-tīkā

Beg.: namo tassa ~. ratanatyam, ratanā sumh pāh apoñh kui, aham, sañ, name namāmi, i, tena, kroñ, hatantrāyo, phyok ap prih so antarāy rhi sañ, hotu, tañh. tattha, thui vijjā tui tvañ, dibbacakkhuñānam, lañh koñh, puppenivāsañānam, lañh koñh, āsavakkhayañānañ ca, lañh koñh, itī, suiv, vijjā, vijjā tui sañ, imā tisso, rve sumh pāh tui tanh.

End of the text on the last extant fol. in part 2 of the Sāratthadīpanī-tīkā, viz. in the Vattukāmaṅgala-kathā-vannanā (ChS II 289; fol. dham v line 10): atikkamivā, lvañ rve, tthito, taññ so, koci, ta cum ta yok so, sū sañ, di

(9) Vimativinodanī-tīkā

The text on the first extant fol. bi starts in the Bhūmatthakathā-vannanā (ChS I 175): -ñkō, nī bho achañh rhi so patta mrāh, masārakallam, prok prok krāh krāh achañh rhi so patta mrāh, iti evam, suiv, āgatam, so, ...

End (fol. mū v line 6): Saṅgahavaggavannanā. Parivāravannanā nitthitā. Vinayalakkhanarāsīyā, kyamh, Vimativinodanī nāma tīkato, Vimativinodanī amañ rhi so tīkā mha, suganhitvā, koñh evā thut yū rve, likhitā, kun so, navakandā, Pathamasāṅgitivannanākanda, Dutiyasāṅgitivannanākanda, Bāhiranidānavannanākanda, Ajjhattikavannanākanda, Bhikkhuvibhaṅgavannanākanda, Bhikkhūnivibhaṅgavannanākanda, Mahāvaggavannanākanda, Cūlavaggavannanākanda, Pārivāravannanākanda āh phrañ kuih khu so apuiñh akhyāh tui sañ, nitthitā, prih kun prih.

The name of the author, Rhañ Nāninda, is mentioned in the colophons.

For different texts with the same title see ²273, ²369.

MSS: cf. BhP 1028; KVMK 1152, 1153; LCP Add. 134 (B); Palace 2 (14), 21 (6); Pit-st 166 (655); 194 (998).

¹ ChS counts 34 chapters whereas in our MS the Vihāravnicchayakanda is a separate chapter.

Palm leaf. Wooden covers painted red; both covers have an additional third punch-hole, on the inner surfaces of both covers *ta* is embossed, and both bear a cotton loop; on one of them *rheḥ* is written in pencil, and on the other one *nok*. On the inner surface of the first cover (*rheḥ*) as well as on the inner side of its loop *Sāratthaṭṭikā nissya* (on the loop: *Sārattha nissya*) and underneath *ū kosalla* is written in pencil. Foll. 309: ka-(*yaṃ*); the last 2 foll., viz. (*yō*) and (*yaṃ*), have no foliation sign; foll. *ti* and *dho* are missing; the MS contains 2 sections: (1) foll. 195: ka-*thī*: Terasakaṇ ṭikā nissya; (2) foll. 114: *thu*-(*yaṃ*): Pācī ṭikā nissya; the first and last foll. of both sections are tied together with some supporting leaves. 50 × 6 cm. 39–40 × 5.5 cm. 9 lines. 2 punch holes. Gilded. Rather good handwriting. Marginal titles: (1) Terasakaṇ nissa/nissayya/nissaya/nissya, Terasakaṇ ṭikā, Terasakaṇ ṭikā nak or Terasakaṇ ṭikā nissya on most of the foll.; (2) Pācī ṭikā nissya or Pācī ṭikā only on about 2/3 of the foll., mainly at the beginning. On a couple of foll. the name of the former owner is written instead of the marginal title, viz. on fol. ghāḥ: *Khram-kri-kve charā tō cā*, on foll. *na, nī, nai, co, jhū, nīnāḥ*: *Khram-kri-kve/kve kyonḥ charā jā*, on fol. *naṃ*: *Khram-kri-kve charā jā*, on foll. *ca, cai*: *Khram-kri-kve kyonḥ charā bhurā jā*, on foll. *caṃ, ṭo, ṭō, ṭāḥ, ṭhō, dū, ḍhai*: *Khram-kri-kve/kve kyonḥ charā tō jā/cā*, on fol. *nīṇu*: *Khram-kri-kve charā bhurā jā*, on fol. *ḍha*: *Khram-kri-kve kyonḥ cā*, and also the name of the donor on fol. *dhā*: *Mui-kon bhurāḥ takā Ū Mrat Phru ja nī mon nham cā*, on fol. *ḍhi*: *Mui-kon bhurā takā*, on fol. *ḍhī*: *ja nīḥ mon nham konḥ mhu*, on fol. *nō*: *Mui-konḥ bhurā takā Ū Mrat Phrū*, on fol. *naṃ*: *ja nī mon nham kon mhu*. Corrections on foll. *ki, kham, bō*. Dated sakkarāj 1218 khu (1857 A.D.). Donors: Ūh/Phuiḥ Mrat Phrū, the donor of the pagoda of Muiḥ-konḥ in the Kachin state, and his wife. Former owner: an abbot of the *Khram-kri-kve/kve* monastery. Pāli and Burmese. Prose.

Paṭhama Chaṅ-tai charā tō Rhaṅ Nāṇasaddhamma (Nāṇālaṅkāra): Sāratthadīpanī nissaya

This MS contains the nissaya on Sāriputta's Sāratthadīpanī covering the Pāli text in Sāratthadīpanī-ṭikā (ChS) II 300–448 and III 1–129. The first part is called Terasakaṇ ṭikā nissya and the second part Pācī ṭikā nissya.

(1) Terasakaṇ ṭikā nissya

Beg.: namo tassa ~.

narānarahitaṃ nāthaṃ, dhammaṃ mohavidhamsakaṃ,
namassitvāna sambuddhaṃ, desantaṃ pi narāsabhaṃ.
patyāvattagāthā.

nibbānapāpakaṃ dhammaṃ, ekantasukhadāyakaṃ,
sududdasaṃ vitamalaṃ, tathāgatehi pūjitaṃ.
tasiyanakāravipulā.

naraṅgaṇaṃ puññakkhettaṃ, vantaśamsāragāmināṃ,
munindorasasambhūtaṃ gataṃ saṃghaṃ gaṇuttamaṃ.
pathyāvatta.

aṇṇave bahupakāre hitāhite 'nusiṭṭhake,
attānatte ca sakkaccaṃ, garavo mama guruno.
pathamasakāravipulāgāthā.

Terasakaṇḍaṭikāyaṃ nissayaṃ n' atthi ti no suttaṃ,
maṇḍapaññānaṃ sattāya nānāgandhehi pekkhiya.
pathyāvatta.

yaṃ no vāceti sissānaṃ, likkhissāhaṃ yathāphalaṃ,
tathāvukaṃ, mahāpetvā, vippasanna cetasā.
pathyāvatta.

narānarahitaṃ, lū nat brahmā sattavā aponṅ tui ḷ aciḥ apvāḥ kui rvak choṅ tō mū tat ta so, nāthaṃ, lū sumpāḥ tui ḷ kuiḥ kvay rā laññḥ phrac tō mū tha so, mohavidhaṃsakam, moha kui phyak sīḥ tat ta so, dhammaṃ, tarāḥ kui desentaṃ, ho tō mū tat tha so, narāsabhaṃ, lū suṃ ū tui ḷ amhu phrac tō mū tha so, sambuddhaṃ api, mrat cvā bhurāḥ kui laññ, namassitvā namāmi, rhi khuiḥ ḷ, namassitvāna rhi khuiḥ pī rve. nibbānapāpakam, nibbān suj rok ce tat tha so, ekantasukhadāyakaṃ, caṅ cac mrat so nibbān khyam sā kui pe tō mū tat tha so, sududdhasaṃ, alvan mraṅ nhuiḥ khai ta so, vitamalaṃ, kaṅḥ so aññac akre rhi tha so, tathāgatehi, mrat cvā bhurāḥ tui saññ, pujitaṃ, pūjō ap tha so, dhammaṃ api, chay pāḥ so tarāḥ tō mrat kui laññḥ, namassitvā namāmi, rhi khuiḥ ḷ, namassitvāna, rhi khuiḥ pī rve. niraṅgaṇaṃ, kilesā saññ hū so aṅgaṇa ma rhi pīr tha so, puññakkhettaṃ, koṅḥ mhu taññḥ hū so myuiḥ ce tui ḷ cuik pyui rā lay mre koṅḥ sa phvay laññḥ phrac tha so, vantaśamsāragāmināṃ, saṃsarā taññḥ hū so svāḥ khrañḥ kui aṃ tō mū pīr tha so, munindorasasambhūtaṃ, mrat cvā bhurāḥ ḷ raṅ nhuik phrac so sāḥ tō aḥrac sui, gataṃ, rok tō mū pīr tha so, paṇuttamaṃ, guiṅ takā tui thak mrat so rhac yok so ariyāpugguil tui ḷ aponṅ phrac tha so, saṃghaṃ api, saṃghā tō kui laññ, namassitvā namāmi, ḷ, namassitvāna, rve. aṇṇace ca, samuddarā nhaṅ tū so piṭakap suṃ puṃ nhuik laññ koṅḥ, hitāhite ca, ci pvāḥ rhi saññ ma rhi saññ nhuik laññḥ koṅḥ, atthānatthe ca, akyuiḥ rhi saññ ma rhi saññ nhuik laññḥ koṅḥ, bahupakāre, myāḥ so kyeḥ jūḥ rhi kun ta so, anusitṭhake, svan saṅ pra sa chumma tat kun tha so, garavo, arui ase aleḥ amrat pru ap kun tha so, mama, nāḥ ḷ, guruno, charā mrat tui kui, sakkaccaṃ, rui se cvāḥ namassitvā namāmi, ḷ, namassitvāna, rhi khuiḥ pīr rve. Terasakaṇḍaṭikāya, Terasakaṇ ṭikā ḷ, nissāya, amhī nissaya saññ, atthi ti, rhi ḷ hū rve, no amhehi, nā tui saññ, na suttaṃ, ma krāḥ ca phūḥ, atha, tuiḥ thui sui ma krāḥ ca phū so kroṅ, no, nā tui ḷ, guru Nāṅalaṅkārabhisaddhammadhajamahādhammarājaguru hū so taṃ chit nāmaṃ tō rhi so charā mrat saññ, maṇḍapaññānaṃ, nu so paññā rhi kun so amyuiḥ sāḥ tui ḷ, sattā, akyuiḥ nāḥ, nānāgandhehi, acoṅ coṅ so ṭikā kyaṃḥ tui ḷ nhaṅ, pekkhiya, tuik khuik kraññ rhu rve, yaṃ atthaṃ, akraṅ ṭikā anak kui, sissānaṃ, ta paññ apon tui āḥ, vāceti, khya tō mū ḷ, taṃ, thui khya tō mū ap so ṭikā anak kui, sādhuḥkaṃ, koṅḥ cvā, ahāpetvā, ma yut

ce mū rve, vip̄pasannena, athūḥ sa phraṇ kraṇṇ ṇṇui evā so, cetasā, cit phraṇ, yathāphalam, acvaṃ alyhok, aham, Dhammasiri amaṇṇ rhi so ṇā saṇṇ, likkhissam, re taṇ pe aṃ.

idāni, ya khu akhā nhuik, Pārājikasamvaṇṇanāsamanantarāya, Pārājikakaṇḍa kui phvaṇ saṇṇ ṇ, akhyāḥ maṇ nhuik, vā, Pārājikakaṇḍa ṇ aphvaṇ phrac so atthakathā ṇ akhyāḥ maṇ nhuik, ...

Between the last 2 foll. of this section, viz. thi and thī, is a textual gap, i.e. fol. thi ends in the Vassikasāṭīkasikkhāpadavaṇṇanā of the Pattavagga (ChS II 438 line 9 in the Pāli text):

End (fol. thi v line 9): vassikasāṭīkā, kui, ekāhānākathāya vassupanāyikāya laddhā c' eva niṭṭhito cā ti, hū rve, vuccati, ṇ, eten' eva na yena, ṇ saṇ phraṇ

Fol. thī: ttha, nhuik, dātum, ṇhā, labbhati, ṇ, pāḷiyam, nhuik, āgatanayenā ti, hū saṇṇ kāḥ, yattha tumhākaṃ deyyadhammo ti ādinā, so, na yena, phraṇ, saṅghe, nhuik, pariṇatabhāvo, afrac, taṃ, thui ṇṇvat so bhō kui, ṇṇatvā, si lyak, attano, suṇ, pariṇhāmanam, ṇṇvat ce khraṇḥ, paṭilābho, ra khraṇḥ, iti imāni tui saṇ, ettha, nhuik, aṅgāni, tui taṇṇ. dasamaṃ, so, pariṇatasikkhāpadam, saṇ, niṭṭhitam, pṛī. Pattavaggo tatiyo. iti imā anuggamena, ṇ myha atuiṇḥ arhaṇ rhi so saddhā ṇ acaṇ anak ṇ acaṇ phraṇ. Samantapāsādikāya, Samantapāsādika amaṇṇ rhi so, Vinayaṭṭhakathāya, Vinaṇḥ atthakathā nhuik, Sārattadipaniyam, Sārattadipani amaṇṇ rhi so ṭīkā nhuik, Tisakavaṇṇanā, Tisakapācit aphvaṇ saṇ, niṭṭhitā, pṛī pṛī.

pu ti ā nhaṇ praṇṇ cum pā lui ṇ. Muḥ-koṇḥ bhurā takā Phuiḥ Mrat Phrū ja nī moṇ nham koṇḥ mhu nibbān chu.

(2) Pācit ṭīkā nisya

Beg. (fol. thu line 1): namo tassa –. Musāvādavaggassa, Musāvādavag ṇ, pathama-sikkhāpade, nhuik, khuddakānanti ettha, ṇ pud nhuik, khuddakasaddo, khuddakasaddā saṇṇ, bahusaddapariyāyo, bahusaddā ṇ pariyaṇ taṇṇḥ, ...

End (fol. (yo) r line 7): sabbāsavāpahaṃ maggan ti, hu saṇ kāḥ, sabbāsavavigātakaṃ, sat tat so, arahattamaggam, mag suṇ, patvā, rok rve, sasantāne, mimi santān nhuik, uppādetvā, phrac ce rve, passanta nibbūtin ti, hū saṇṇ kāḥ, maggaṇṇāṇālocanena, cī phraṇ, nibbānam, kui, sacchikarontu, myhak mhok pru kun lo, pappontu ti vā, pappontu hū rve laṇṇ, pāṭho pāṭh rhi ṇ, tattha thui gātha nhuik, nibbūtin ti ettha, nhuik, khandhapariniḥḥānam, khandhapariniḥḥān kui, gahetabbam, ṇ. iti iminā anuggamena, phraṇ, Samantapāsādikāya, so, Vinayaṭṭhakathāya nhuik, Sārattadipaniyam, nhuik, Bhikkhūnivibhaṅgavaṇṇanā, saṇṇ, niṭṭhitā, pṛī.

sāsanā tō ṇāḥ toṇ pat lumḥ taṇṇḥ ce khraṇḥ ṇhā laṇṇḥ koṇ, anak mramma nuṇ kun so amyuiḥ sāḥ aponḥ tui ṇ akyuiḥ ṇhā laṇḥ koṇ, ṇṇāṇāṇkārahhisaddhammadhajamahā-

dhammarājaguru taṃ chit nāmaṃ tō rhi sō nā tuīṅ kye jū rhaṅ phrac tō mū so Chaṅ-tai charā tō bhurāḥ krīḥ saññ, ta paññ sāḥ tuī āḥ saṅ krāḥ pui sa khya tō mū so Sāratthadīpanī amaññ rhi so Pācit ṭikā nissya kāḥ prī i.

sakkarāj 1218 khu ta-pui-tvai la praññ kyō 5 rak 6 kyā ne ne suṃ khyak tī akhyin tvaṅ Sāratthadīpanī amaññ rhi so Pācit ṭi nissya kui reḥ kūḥ rve prī saññ.

For the author, whose name is mentioned in the introduction and the colophon of the second part, see ¹97.

MS (Terasakaṅ ṭikā nissya only): Pit-st 161 (618).

859–860**Cod.birm. 301. BSB, München**

Collection of 2 texts. Palm leaf. Wooden covers painted red; on the outer surface of one cover the titles are written in black ink: *Saṅgruīḥ adhippāy, Mahāvaṅ vatthu*. The MS is tied up by a short piece of a ribbon, the *patthanā* of which is not legible any more, because the ribbon is too dirty and faded out. Foll. 275: **859** foll. 158: ka-ḍhā: Mahāvaṅ vatthu; **860** foll. 117: ka-ññō (foliation sign *jai* is omitted): Saṅgruīḥ adhippāy, containing 9 sections: (1) foll. 14: ka-khā: Cit puiṅḥ adhippāy, (2) foll. 11: khi-ga: Cetasik puiṅḥ adhippāy, (3) foll. 9: gā-gō: Pakiṅ puiṅḥ adhippāy, (4) foll. 10: gaṃ-ghai: Vīthi puiṅḥ adhippāy, (5) foll. 13: gho-ṅo: Vīthimut puiṅḥ adhippāy, (6) foll. 7: ṅō-cī: Rup puiṅḥ adhippāy, (7) foll. 9: cu-cha: Samuccaññ puiṅḥ adhippāy, (8) foll. 23: chā-jhā: Paccaññ puiṅḥ adhippāy, (9) foll. 20: jhi-ññō: Kammaṭṭhāṅḥ puiṅḥ adhippāy; the first and last foll. of each text or section resp. are tied together with some supporting leaves. 46.2–46.4 × 5.6 cm. 38–39 × 5 cm. 10 lines. 2 punch holes. Gilded and partially painted red. Very clear handwriting. Marginal titles: **859** Mātikā caññ on foll. kā-kī and Mahāvaṅ vatthu on the other foll. except foll. ka, ghī, che, jā; **860** (1) Cit puiṅḥ/puiṅ on foll. ka-ki, ku, and Cit puiṅḥ adhibbāy on foll. ko-khā; (2) Cetasik puiṅḥ adhibbāy on foll. ka, ga, and Cetasik puiṅḥ/puiṅḥ on foll. kā-khō, kham, khā; (3) Pakiṅ puiṅḥ adhibbāy on foll. ka and go, and Pakiṅ puiṅḥ/puiṅ on foll. gi-gai and gō; (4) Vīthi puiṅḥ adhibbāy/adhippāy; (5) Vīthimut puiṅḥ adhippāy; (6) Rup puiṅḥ adhippāy; (7) Samuccaññ/Samuccaññ puiṅḥ adhippāy/adhibbāy; (8) Paccaññ/Paccaññ puiṅḥ adhibbāy on all foll. except foll. chū and jhā; (9) Kammaṭṭhāṅḥ puiṅḥ adhippāy. On the outer supporting leaf tied together with the last fol. of the MS *ve* is written in pencil in the left margin, and in the middle between the punch holes the titles and information on the number of foll. also in pencil: *Ññōn-pa¹ rvā mā Mahāvaṅ vatthu, ka aca ghā achumḥ, Saṅgruīḥ adhibbāy, ka aca ññō achumḥ, pe kham 5 aṅgā* [= 60 supporting leaves], *cā sāḥ pe kham poṅ 28 aṅgā* [336 foll. and supporting leaves].² Corrections on **860** fol. gu. Dated sakkarāj **859** no date; **860** (1) 1249 khu (1887 A.D.). Burmese. Prose.

¹ Probably Nñoiñ-pan village.

² Actually there are only 335 foll. and supporting leaves, because foliation sign jai is omitted (see above).

859

Cod.birm. 301. BSB, München

Description see above, 859–860.

Kyīh-sai-leḥ-thap charā tō Rhañ Munindābhidhaja: **Mahāvañ vatthu**

Like the printed editions the text of our MS starts with the introductory verses (*Mahāvamsam mahāñāṇaṃ* ...) and their nissaya, but then follow the contents of the text (*mātikā*) which are missing in the printed edd. The text proper starts on fol. ku r line 3.

End (fol. dhā line 10): pīḥ cuṃḥ khrañḥ sui rok i.

nibbānapaccayo hotu.

In the final passage is mentioned that Kyīh-sai-leḥ-thap charā tō from Rvhe-toñ wrote this Burmese paraphrase of the Mahāvamsa or history of Ceylon in the year 1240 kojā (1878 A.D.). For his life and works see Ganthav 112–113 (116).

Edd.: Kyīh-sai-leḥ-thap charā tō, *Mahāvañ vatthu Jambudīpa cā tamḥ*, Rankun: Lay Tī Mañḍuin Press 1328/1966, pp. 31–379. – Kyī-sai-leḥ-thap charā tō, *Mahāvañ vatthu tō krīh*, Rankun: Gandhamā Press s.d., pp. 33–380. – Whitbread 69 s.v. Mahāvañ wattu – BB 142 s.v. Munindābhi-dhaja.

MSS: BhP 823; KVMK 858; Palace 68 (171, 173).

860

Cod.birm. 301. BSB, München

Description see above, 859–860.

Chañ-tai charā tō Rhañ Sāgara(?): **Saṅgruīh adhippāy**

The beginning of the MS and the end of each chapter are quoted:

(1) Cit puiñh

Beg. (fol. ka line 1): namo tassa ~. sabbaññu mrat cvā bhurāh saññ, Sāvatti prañ tam khāh aññ kanda amaññ rhi so uyañ mhūh saññ cuik ap so sa rak pañ ranh nhuik, arhe anok Cakrāvalā tam tuiñh thi 'oñ ratanā cañkra krīh kui pham chañh tō mū prīh lyhañ, atu ma rhi so bhurāh i tan tay ca mvāy khrañh phrañ cañkram krva svāh tō mū rve, athak phrac so kuiy tō abhui mha mīh alyham, 'ok phrac so kuiy tō abhui ye araññ, 1, 'ok phrac so kuiy tō abhui mha mīh lyham, athak phrac so kuiy abhui mha re araññ, 1, rhe tō ka mīh lyham, nok kuiy tō ka re ayaññ, 1, nok kuiy tō ka mīh lyham, rhe kuiy tō ka re ayaññ, 1, lakyā myak lumh tō ka mīh lyham, lak vaih myak lumh tō ka re ayaññ, 1, lak vaih myak lumh tō ma mīh lyham, lakyā myak lumh tō ka re ayaññ, 1, lakyā nāh tō ka mīh lyham, lak vaih nāh tō ka re ayaññ, 1, ...

End (fol. kha v line 10): Cit puiñh prīh i.

*uddham yāva pavakkhā ca adho yāva avicito¹
samtā Cakkavālesu ye sattā, pathavīcarā
abyāpacchā nivarā ca nidukkhā ca nuppatvā.*

*uddham yāva pavakkhā ca adho yāva avicito
samtā Cakkavālesu ye sattā, ākāse carā
abyāpacchā niverā ca nidukkhā ca nuppatvā.*

*uddham yāva pavakkhā ca adho yāva avicito
samtā Cakkavālesu ye sattā. udake carā
abyāpacchā nivarā ca nidukkhā ca nuppatvā.*

nibbānapaccayo hotu.

*sakkarāj 1249 khu ka-chum la praññ kyō chai ta rak aṅgā ne na nak so na ri akhyin tvañ
Cīt puiñh adhibbāy kui reh kūh rve prīh 'oñ mrañ saññ. pu, di, ā.*

(2) Cetasik puiñh

End (fol. khāh v line 9): Cetasik puiñh prīh i.

*nibbānapaccayo hotu. nat lū sādhu khō ce sov. pu di ā nhañ prañ cum pā lui i. ²-sabbe,
sattā sabbe pānā, sabbe bhūtā, sabbe puggalā, sabbe atthabhāvapariyāpannā sabbā
itthiyo sabbe purisā sabbe ariyā, sabbe anariyā, sabbe devā, sabbe manusā, sabbe vini-
pātikā aveyā hontu, abyāpacchā hontu anīkā hontu sukhi attānam parihārantu dukkhā
muñcantu yathā laddhasampattito mā vigacchantu kammāsakā. ² ī tvañh Cetasik puiñh
adhibbāy prīh i.*

(3) Pakiṇ puiṇḥ

End (fol. gō line 7): Pakiṇ puiṇḥ prīḥ i.

(4) Vīthi puiṇḥ

End (fol. ghai line 7): Vīthi puiṇḥ adhibbāy prīḥ i.

(5) Vīthimut puiṇḥ

End (fol. nō line 5): ī tvaṇḥ Vīthimut puiṇḥ prīḥ i.

(6) Rup puiṇḥ

End (fol. cī line 3): *Sāgaradhajasīriparamamahādhammarājādhirājāguru ti laddhalaṅgi-tena therena likkhito vinicchayo. nibbānapaccayo hotu. ī tvaṇḥ Rup puiṇḥ adhibbāy prīḥ i.*

(7) Samuccaṇṇḥ puiṇḥ

End (fol. cāḥ v line 4): Samuccaṇṇḥ puiṇḥ prīḥ i.

Ratanāpūra, catuttha jambū, cuiḥ muiḥ yū saṇṇ, chaṇ phrū sa khaṇ. nat rhaṇ bhūm rhi. bhūpati phyā, maṇḥ tarāḥ krīḥ lak thak lhū tō mū ap so, Sāgaravamsābhidhajamahādhammarājaguru, pathama taṇ chit tō. Ratanā pumm, Rvhe-bhūm mruī taṇṇ nanḥ taṇṇ, sāsanaḍāyakā, mahādhammarāj maṇḥ khoṇ maṇḥ phyāḥ maṇḥ tarāḥ krīḥ lak thak lhū tō mū ap so, Sāgaradhajasīriparamamahādhammarājādhirājaguru, dutiya taṇ chit tō. ī sui maṇḥ nhac chak mrok, ta khvan chok sui, lyham tok kyak sa re, mrū te chaṇ chaṇ, pvāḥ laṇ ta mū, lhū tō mū ap so, taṇ chip nāma, sukhisallekhasīlasamādhiguṇ chī nam sā myuiḥ tui phraṇ kye ṇṇā si taṇḥ kyō co khraṇḥ rhi tō mū so charā tō bhurāḥ saṇ, likhito, reḥ ap so, vinicchayo, achumḥ aphrat saṇ, nitthito, prīḥ praṇ cum prīḥ.

(8) Paccaṇṇḥ puiṇḥ

End (fol. jhā line 5): ī tvaṇ Paccaṇṇḥ puiṇḥ prīḥ prīḥ. pu, di, ā.

(9) Kammatṭhāṇḥ puiṇḥ

End (fol. ṇṇō v line 7): Kammatṭhāṇḥ puiṇḥ prīḥ i.

Abhidhammatthasaṅgaha kyamḥ kui leh lā choṇ rvak sō laṇṇḥ adhippāy sabho kui athak 'ok nhīḥ nhoḥ rve ma yū cha nhuiṇ pā, athak 'ok nhīḥ nhoḥ rve yū cha nhuiṇ 'oṇ ma kyāṇṇḥ ma kyay reḥ sāḥ rve peḥ pā maṇṇ akroṇḥ nhaṇ, Amaraḍūra mruī, mrok myak nhā

kyeḥ thuiḥ rap ne upāsakā takā akok cā reḥ Rvhe-toṅ narāka, akrim krim aphan phan lyok toṅḥ pan so kroṅ nhut tak āguṃ choṅ lvay ruṃ reḥ sāḥ cī raṅ ap so paramatthasabho adhibbāy prīḥ i. Sāgarajarasīripamamahādhammarājādhīrājaguru ti laddhalañjītena therena likkhito paramatthavinicchayo.

²-*sabbe sattā, sabbe pāṇā, sabbe bhūtā, sabbe puggalā, sabbe attabhāvapariyāpannā, sabbā ittiyo, sabbe purisā, sabbe ariyā, sabbe ana-ariyā, sabbe devā, sabbe manussā sabbe vinipātikā, averā hontu byāpacchā hontu, anighā hontī sukhi attānam, yatha laddhasampattito mā vigacchantu kammaśakā.*⁻²

From the colophons we learn that the author of this treatise on the Abhidhammatthasaṅgaha got two titles, Sāgaravaṃsābhīdhajamahādhammarājaguru and also Sāgaradhajasīripamamahādhammarājādhīrājaguru, so he is most probably identical with Chañ-tai charā tō Rhañ Sāgara (see ¹42 and the references there). This work, however, is not mentioned in the available reference works. We hitherto know about two different texts called Saṅgruiḥ adhippāy, one by Mrui-praṅ-krīḥ charā tō [²383 (1), 890], and one by Bāḥ-ka-rā charā tō (ed.: *Saṅgruiḥ adhippāy kok*, Rankun: Sudhamāvati/The Thudhamavadi Press 1326 B.E./1964 A.D.). In both works the fifth chapter bears the subtitle Bhuṃ puiṅḥ, whereas our MS calls it Vīthimut puiṅḥ.

MSS: cf. BhP 1100; LCP 6c (B), 41 (C); Palace 41 (57), 46 (100).

¹ For pāda a and b of this and the following two verses cf. ³433.

²⁻² For this final passage cf. ³656, ³723 (2), ³779 (7), ³870 (2).

861–864

Cod.birm. 302. BSB, München

Incomplete collection of 4 texts. Palm leaf. Wooden covers; on the edges gilded and painted red. On the outer surface of one cover *Dhammapada* is scratched in; on the inner and outer surfaces of the other one some illegible writing in pencil. Foll. 229: chāḥ-yāḥ: 861 foll. 99: chāḥ-tā: Khuddasikkhā nissya sac; 862 foll. 49: ti-ni: Mūlasikkhā nissya; 863 foll. 17: nī-pai: Bhikkhūnī pātimok; 864 foll. 64: po-yāḥ: Dhammapada; 5 supporting leaves, on one of which the beginning of the *namo tassa*-formula is scratched in. Damage due to mould. 49 × 5.6 cm. 39 × 4.5 cm. 9 lines. 2 punch holes. Gilded and partially painted red. Clear handwriting. Marginal titles: 861 Khuddasikkhā nissya on all foll. except foll. jam, jhi, jhai, jhāḥ, ṅña, ṅño, ṅñāḥ, ṭa, ṭi, ṭī, ṭhu, thō, ḍai; 862 Mūlasikkhā nissya on all foll. except foll. tho, thāḥ, dō, dhā, dhū, dham; 863 Bhikkhūnīpātimok on fol. nī and Bhikkhūnīpādimok on fol. pe; 864 Dhammapadavatthu on fol. bhī-maṃ, ya-yō, yāḥ, and Dhammapadavatthu phrac saṅ on fol. yaṃ. Corrections on foll. ṭa, ḍāḥ, ṅai, ṅo, ṅō, pō, bhaṃ, mō, ya, yā. On the recto of fol. ti *Mūlasikkhā nissya* is written in pencil, on the recto of fol. nī *Bhikkhūnīpātimok* and on the verso of fol. yāḥ *Dhammapatha* also in pencil. Dated sakkarāj 861–863 1230 khu (1868 A.D.); 864 no date. Donor: Moñ Ca and his wife from Toṅ-sū-ju village. Pāli and Burmese. 861, 862 Prose and verse; 863, 864 prose.

Description see above, 861-864.

Maṇiratanā charā tō Rhañ Ariyālaṅkāra: **Khuddasikkhā nissaya**

The beginning of this text is missing. It starts on fol. chāḥ r line 1: gāthābandhavasena rassaṃ katvā pārājika ti vuttaṃ hu chuiv ap sa taññ.

End (fol. ṇaṃ v line 4): ayaṃ Khuddasikkhā, ī Khuddasikkhā sañ, etthāvatā etthakā gātakamato, ī suiv chui ap prī so, Pārājikā cattāro aca, sabbasamyojanakkhayaṃ achuṃ rhi so gāthā acañ rhi so, parimāṇato, kyaṃḥ atuiñ arhañ āḥ phrañ, gāthānaṃ, gāthā tuiṃ i, pañcamatthehi, nāḥ khu sañkhyā atuiñ arhaññ rhi kun so, satehi, arā tuiṃ phrañ, nitthānaṃ, prīḥ khrañḥ, su upāgatā, rok i, ī anak kāḥ nā tuiṃ i aluiv taññḥ, ī suiv chuiv ap prīḥ so anak yojanā khrañḥ nhuik, etthāvatā saññ aluṃ cuṃ so Khuddasikkhā kyaṃḥ kuiv nai i parimāṇato nhañ visesanavisesya phrac i, tīkā aluiv kāḥ yojanā sañ i, arañ anak tū prīḥ, ayaṃ Khuddasikkhā, saññ, parimāṇato, phrañ, gāthānaṃ, suiv i, paññcamatthehi, kun so, satehi, suiv phrañ, etthāvatā, ī myha nā rā so gāthā are atvak phrañ, nitthānaṃ, suiv, upagatā, i. tīkā charā aluiv anak yojanā khrañḥ nhuik, etthāvatā, saññ, pañcamatthehi gātāhi i satehi kuiv nai i. Kkuddhasikkhā nissaya sac prīḥ i.

[Here follow the very same verses as quoted in '80 and Oldenb 105.2 from *Kusannāmassa* up to *munisāsanabuddhiyā* and their nissaya, then the portion from *yathā anantarāyena* up to *bhavissāmi*, *phrac ra luiv i*. (see '93 p. 126 line 21 up to p. 127 line 8; cf. the corresponding passages in '38, '64, '80), and finally the MS continues:]

(fol. ta r line 3:) *kyamḥ pru charā pru toñ so chu apuiñ kāḥ nitthitam.*

*ī jā Khuddaka-, sikkhāya kuiv,
poṭṭhaka tvañ, pe pō tañ rve,
prī khrañḥ tum lac, sakkarāj kojā,
nhac sañkhyā kuiv, laṅgā phrañ āḥ,
sakā pyāḥ suiv, prāñ krāḥ maññ mhā,
mhat sāḥ nā lo, kojā phrañ sō,
ta thoñ kyō rve, pō saññ nhac rā,
cvañḥ pā nāḥ khu, utu vasanta,
mā sa khō rañ, tō-sa-lañ i,
praññ khrañḥ pō tak, kyō sum rak tvañ,
nhak Gaḷum ran, khyañse khaṃ lyak,
thuiṃ saññ rak tvañ, cak sūriyā,
mvañḥ praññ khā nhuik, sāsanā nāḥ thoñ,
nhac myāḥ mroñ tvañ, taññ 'oñ tai sam,*

cit phrañ kran rve, aham mama,
 kusala kuiv, phrac ra ce so,
 manorammā, koñ 'oñ sā phrañ,
 sammāsambud, pitakat kuiv,
 mrat so ratanā, asa pyā phrañ,
 saddhādeyya, rhi sa myha tuiñ,
 ma chuiñ ma tva, jā likkha kuiv,
 lak kha ka krveh, pre 'oñ peh rve,
 re pā saññ sā, i saññ cā kāh,
 sa ññā khō hut Khuddasikkhā,
 kyamh rvhe jā taññh, sammāchanda,
 kusala kuiv, ra pā cim nhā,
 jā takā kāh, sa ññā nāma,
 Moñ Sā Rva hu, khō kya lū buil,
 amyāh chuiñ i, thuiñ sū sak nham,
 kyan bhak mhān saññ, koñh mvanh itthiya,
 bhariya kāh, rūpanikay,
 tan tvay thvāh mvhat, prac lvat veh kvāh
 sū nāmā kāh, sa ññā khō tum,
 Ma Mañh Gum hu, lū pu takā,
 paññāt pā i, i jā puñña,
 kusala kroñ, praññ ma khemā,
 amatā suiv, rok khō tuiñh 'oñ,
 leh bhoñ pāy mha, kañ lvat ra rve,
 manussadevā, phrac luiv pā i,
 khemā amatam, rok khyim mhān ka,
 sum tan chu mrat, luiv ap rā rā,
 yathā ra ha, thuiñ rā ya rve,
 amata khemā, praññ 'oñ khyā suiv,
 lvay kā rok kroñ, chu sā ton saññ.

卐 koñh puñña akyuivh taññh.

ī jā kusala, ī bhāga kuiv,
 mātā pītā, ññātakā ka,
 charā ma krvañh, mañh laññh ma lvat,
 mūh mat punnāh, mañh sāh mañh mre,
 sattheh sū krvay, kun svay lay lut,
 yut yut mrat mrat, lu rap rhā cāh,
 lvha samāh lhe thuiñ, khō ruivh gan thanh,
 lū svay chuiñ rā, ta nā mu chuiñ,
 amyuiv kuiv sā, aca phrā rve,
 ānājāti, visayakhet,

*ma lac ma krvaṅḥ, phrac raṅ phrak tum,
ta mhun mvhāḥ mvhāḥ, ri rāḥ pū pān,
chay ta taṃ kuiv, ma chaṃ ma nraṅḥ,
pū praṅḥ lha cvā, khaṃ ra yhā saṅḥ,
ekāṭimsa, bhava sumḥ chay,
cvaṅḥ kay ta bhūṃ, akūṃ ananta,
veṇeyya kuiv, sukha phrac ce,
nā tuiv ve i, khō thve sādhu,
koṅḥ khyī pru lo, ya khu nā tuiv,
noṅ khā bhuiv sā, pru rā amhān,
kusalam kuiv, jātam bhava,
myāḥ lha rve sā, kambhā rhaṅḥ lyāḥ,
me lyo nrāḥ rve, mhat sāḥ ma ra,
rhi ka lyhaṅ, si ra 'oṅ sā,
saṅkhyā tvak kin, nhac simḥ le soṅḥ,
apoṅḥ yū jā, thūḥ pro cvā sāḥ,
mahāpathavī, ī mreḥ coṅ tat,
nat Vasundrī, si ṅṅīḥ thaṅ cvā,
pō thvak lāḥ rve, ma krāḥ māṭ māṭ,
thuiv rhe rat mha, sakkhiya kuiv,
phrac kya ce mhu, dhitthān pru saṅḥ,*

*sādhu sādhu khō ce sov. akkharā –. cīram tiṭṭhatu sāsane. sāsane, mrat cvā bhurāḥ sāsana
tō nhuik, cīram, mraṅ rhaṅḥ cvā, tiṭṭhatu, taṅḥ pā ce sa taṅḥ. niṭṭhitam. pu, di, ā, nraṅ
praṅḥ cum pā luiv i. nibbānapaccayo hotu. taṅḥ. sakkarāj 1230 praṅḥ na-tō lāchan le rak
ne ne mvanḥ taṅḥ akhyin tvaṅ Khuddasikkhā nissya kuiv re kū rve prīḥ 'oṅ mraṅ saṅḥ.
niṭṭhito, i.*

Maṅiratanā charā tō Rhaṅ Ariyālaṅkāra, who is also known as Ne-raṅḥ charā tō, wrote this nissaya on Khuddasikkhā in the year 2263 B.E. (1719 A.D.), according to the final verses in this MS and also in ¹⁸⁰ (quoted there). The last passage of the text proper, however, is not identical with the corresponding portion quoted in ¹⁸⁰, and our text is called Khuddasikkhā nissya sac, i.e. the “new” nissaya, at the end of the text proper quoted above.

For the author see ¹³⁸.

MSS: cf. ¹⁸⁰; and also FilRAS 59, Oldenb 105.2.

862

Cod.birm. 302. BSB, Berlin

Description see above, 861-864.

Mūlasikkhā nissaya

Beg. (fol. ti v line 1): namo tassa -.

natvā nāthaṃ pavakkhāmi Mūlasikkhaṃ samāsato,
bhikkhunā navakenādo, mūlabhāsāya sikkhituṃ.

ahaṃ, nā saññī, nāthaṃ, sattavā tujv i, kuiv kvay rā phrac so ratanā sumpāḥ tujv i apoñ tujv kuiv, natvā, rhi khiuvḥ ū rve, navakena, asac phrac so, bhikkhunā, rahan tujv saññī, ādo, aca nhuik, mūlabhāsāya, Māgathabhāsā phrañ, sikkhituṃ, sañ khrañḥ ṇhā, Mūlasikkhaṃ, Mūlasikkhā maññī so kyamḥ kuiv, samāsato, akyañḥ āḥ phrañ, pavakkhāmi, ho pe lattan.

End (fol. nā r line 1): tikkhattuṃ, sumṃḥ kyim, vatvā, rve, pavāretabbam, i. ññat anak pavāraṇā anak, kuiv nok kuiv mha ca rve yojanā le. attataṃ bhante saṃghassa kathinaṃ dhammiko kathinatthāro, anumodāmi ti, tikkhattuṃ vatvā kathinaṃ anumodhātabbam. atthataṃ, la, anumodāmi ti hū rve, tikkhattuṃ, sumṃḥ kyim, vatvā, rve, kathinaṃ, kuiv, anumodhātabbam, anumodanā pru rā i, bhante, arhañ bhurāḥ tujv, saṃghassa, āḥ, kathinaṃ, kuiv, attataṃ, khañḥ saññī, hoti, i, kathinatthāro, kathin khañḥ khrañḥ saññī, hoti, i, kathinatthāro, kathin khañḥ khrañḥ saññī, dhammiko, tarāḥ nhañ lyhō saññī, hoti, i, taṃ, thuiv kathin khañḥ khrañḥ kuiv, anumodhāmi, vamḥ mrok i. akrīḥ mū kāḥ āvuso hu chuiv rā i, kathin khañḥ so pugguil sō kāḥ anumodatha hu chuiv. Mūlasikkhā samattā.

*imasmim vihāre, imam temāsam vassam upemi ti¹,
tikkhattuṃ vatvā vasitabbam.*

imasmim, la, upemiti, hū rve, vassam, vā kuiv, vassitabbam, chuiv ap i. imasmim vihāre, i kyoñḥ nhuik, imam temāsam, i sumḥ la pāt lumḥ, vassam, vā kuiv, upemi, kap i,

*methunādinnānañ ca manussaviggahuttari,
pārājikāni cattāri cajavatthu asamsayā.²*

methunādinnānañ ca, metun pārājika adinnadān pārājika laññḥ koñḥ, manussaviggahuttari, manussaviggahapārājika uttarimanussadhammapārājika laññḥ koñḥ, cattāri, leḥ pāḥ kun so, pārājikāni, pārājika tujv saññī kāḥ, asamsayā, yuṃ mhāḥ pai lyak, cajavatthu, cvan ap so pugguil saññī, hoti, i.

³-*visatthi kāyasamsaggaṃ, duṭṭhullaṃ, attakāmā ca,
sañcarittam kuṭi c' eva vihāro ca amūlakam.*

*kiñcilesañ ca bhedo ca tad' eva anuvattakam,
duppacca kŭladŭsañ ca samghādisesañ ca terasa.*⁻³

*visatthi ca sukka, visatthi saṅghādisis laññh koṅh, kāyasamsaggañ ca, kāyasamsagga-
saṅghādisis laññh koṅh, dutthullam, dutthullasaṅghādisis laññh koṅh, attakāmā ca, atta-
kāmāsaṅghādisis laññh koṅh, sañcarittañ ca, sañcarittasaṅghādisis laññh koṅh, kuti c' eva,
kutikārasaṅghādisis laññh koṅh, vihāro ca, vihārasaṅghādisis laññh koṅh, amŭlakam,
amŭlakasaṅghādisis laññh koṅh, kiñcidesañ ca, kiñcidesasaṅghādisis laññh koṅh, bhedo ca,
saṅghabhedakasaṅghādisis laññh koṅh, tad' eva anuvattakam, ukkhittānuvattakasaṅghādisis
laññh koṅh, duppacca kŭladŭsañ ca, duppaccaṅghādisis laññh koṅh, kŭladŭsakasaṅghā-
disis laññh koṅh, iti, ī suiv so aprāḥ āḥ phraṅ, saṅghādisesañ ca, saṅghādisis āpat aponḥ
saññ kāḥ, terasa, ta chay sumḥ pāḥ tuiv saññ, honti, kun i.*

*⁴⁻pārājikāni cattāri saṅghādisesā terasa
aniyata duve vuttā tiṃsa nisaggiyā, pana*

*khuddakā navuti dve ca cattāro pātidesa
nippaṇṇeva, nidditthā pañcasattati sekhiyā.*⁻⁴

*pārājikānic kui, cattāri, 3 pāḥ tuiv hū rve, vuttā, ho tō mŭ ap kum i, samghādisesā, sam-
ghādisis āpāt tuiv kuiv, terasa, 13 pāḥ tui hū rve, vuttā, kun i, aniyatā, aniyatasikkhāpud
tuiv kuiv, duve, nhac pāḥ tuiv hū rve, vuttā, kum i, nisaggiyā pana, nissaggipācit āpat suiv
kui kāḥ, tiṃsa, 30 tui hū rve, vuttā, kun i, khuddakā, khuddakapācit āpāt tui kui kāḥ,
dvenavuti, 92 pāḥ tui hū rve, nippaṇṇeva, kaṅ prī so kilesā rhi so bhurāḥ sa khañ saññ,
niddittho, pra tō mŭ pe i, pātidesanī, pātidesanī āpāt tuiv kuiv kāḥ, cattāro, leḥ pāḥ tuiv
hū rve, nidditthā, pra tō mŭ pe i, sekhiyā, sekhiya tarāḥ tuiv kuiv kāḥ, pañcasattati, 75 pāḥ
hū rve, nidditthā, pra tō mŭ pe i, nitthitam.*

*pu, di, ā, nhañ, praññ cum pā luiv i. sakkarāj 1230 praññ na-tō la chan 5 rak ne ne sum
khyak tī akhyim tvañ Mŭlasikkhā nissya kuiv re kŭ rve prīḥ 'on mrañ i.*

The author of this nissaya on Mŭlasikkhā is not mentioned in the colophon. The text is different from ²256.

MSS: cf. BhP 862; Cab II 547; FilRAS 53; Mand 23, 24; Palace 31 (24, 26), 33 (45).

¹ For pāda a and b see e.g. “Khuddasikkhā/Mŭlasikkhā” (ChS) 34.

² For this verse see e.g. “Vinayapitaka” (PTS) III 109 or “Pārājikapāli” (ChS) 150.

³⁻³ For these two verses see “Vinayapitaka” (PTS) III 186 or “Pārājikapāli” (ChS) 283.

⁴⁻⁴ For these two verses see “Vinayavinicchayo/Uttaravinicchayo” (ChS) 380, verses 805 and 806.

anena buddhena, thuiv mrat cvā bhurāḥ saññ, pūjitam, pūjō tō mū ap so, saddhammañ ca, mag leh tan phuil leh tan nibbān pariyatti taññh hū so chay pāḥ so tarāḥ tō mrat kuiv laññh, natvā namāmi, rhi khuivh pā i, natvā, rve, niraṅganam, kilesā taññ hū so aññac akreḥ ma rhi so, samghaññ ca, maggatthānh leh yok, phalatthān leh yok hu chuiv ap so rhac so paramattha ariyāpugguīl tuiv i aponḥ kuiv laññh, natvā namāmi, rhi khuivh rve, natvā, rve, bālasotūnam, jā sañ myuivh tuiv i, atthāya, akyuivh nhā, Dhammasaṅgaha-gandhino, Dhammasaṅganī amaññ rhi so kyamḥ i, kiññci rūpam, juivh jaññh myha so anak juivh jaññh myha so sarup kuiv, saṅkhepācariyo yathā Saṅkhepavaṇṇanātīkā charā kai suiv, samāsenā, akyaññh āḥ phrañ, uddharitvā, thup rve, likkham likkhāmi, reḥ pā i.

¹- etena puññakammena, paññādikam bhavām' aham,
buddhattham pāramī timsa pūretvāna anāgate.

buddhattham pāpunivāna ti bhava janatam bahum,
dhammanāvāra tāremi, ogham chetvā sukham padam.⁻¹

icchitam paṭitam mayham, khippam eva samijjatu,
sappe pūrentu saṅkappa, cando pannaraso yathā.²

icchitam paṭitam mayham, khippam eva samijjatu,
sabbe pūrentu saṅkappā, maṇi jotaraso yathā.³

catusambhīdāhi saha Mettheyyajinasantike,
ehibhikkhūpasampadam, patvā sobheyya sāsanam.

yattha yatthā ve jāto pūriso homi paṇḍito
abhirūpo mahāpuñño varemi pitakatayam.⁴

etena puññakammena, ī suiv pru ra so koñḥ i akyuivh āḥ phrañ, samatinsam, pārami chay pāḥ aprāḥ sumḥ chay tuiv kuiv, pūretvāna, praññ prīḥ rve, anāgate, anāgat hu chuiv ap so noñ akhā nhuik, paññādikam, paññādika hū chuiv ap so, buddhattham, sabbaññuta bhurāḥ aphaḥ suiv, aham, akyvan-nut saññ, bhavāmi, phrac ra pā luiv i, buddhattham, sabbaññuta bhurāḥ aphaḥ suiv, pāpunivā, yok lāt rve, ti bhava, sumpāḥ so bhava nhuik, bahum, myāḥ cvā kun so, janakam, lū apon tuiv āḥ, ogham, kāmogha, bhavogha ditthogha avijjogha taññh hū so leh pāḥ so ogha tuiv kuiv, chetvā, phrat rve, sukham padam, nibbānh taññ hū so kamḥ ta bhak suiv, dhammanāvā, ya, tarāḥ taññh hū so sañbho lre krīḥ phrañ, tāremi, puiv choñ kay tañ ra pā luiv i.

akkharā -. nibbānapaccayo hoti. cīram tiṭṭhatu sāsanā. sāsanā, nāḥ thve mār 'on thvat bhunḥ khoñ i nāḥ thoñ sañkhyā sāsanā nhuik, cīram, tā rhaññ sa phrañ krāḥ mrañ lha cvā, tiṭṭhatu, taññ saññ phrac pā ce sa taññh, pu, di, ā, nhañ praññ cum pā luiv i. Bhikkhū-nīpātimokkham nitthitam. i, sakkarāj 123⁵ prañ na-tō la praññ kyō 9 rak ne nam nak chvam kham praṇ akhyi tvañ Bhikkhūnīpātimok amaññ rhi so kyamḥ kuiv, re kū rve prīḥ

'on mrañ saññ, nitthitam, prīh i.

Unfortunately the author's name is not mentioned in the MS. The text is, however, different from ²158 written by Pathama Bāh-ka-rā charā tō Rhañ Dhammābhinanda (for ed. see there), and also from the nissaya written by Nñoñ-kan charā tō Ūh Budh (*Vinaññh nay leh coñ nissaya*, Rankun: Hamsāvātī 1957, pp. 107–164). From Pit-sm 543–546 and Pit-st 148 (485) we learn, that Ūh Put (= Ūh Budh) wrote the “new” nissaya, whereas Thanh-ta-pañ charā tō Rhañ Nandamedhā wrote the “old” one.

MSS: cf. ²249; and also BhP 736; BODL 50; FilRAS 53; GL 61; Mand 23; Oldenb 18.2; Palace 110 (24), 111 (34).

¹⁻¹ For these two verses see ³534, ³535, ³698 (p. 390; only the first verse), ³699 (p. 392; only the first verse), ⁸63; for their nissaya only see ³734 (p. 446), ⁸70.

² For this verse see ¹68; cf. also the references in the following note below.

³ For this and the preceding verse cf. Dhammapadatthakathā (PTS) I 198, III 92 and 371 (note 3) or (ChS) I 127, II 58 and 236.

⁴ For this verse cf. ³444, ³445, ³450, ⁸36.

⁵ According to the colophons of the other texts of this MS this date must also be 1230 B.E.

864

Cod.birm. 302. BSB, München

Description see above, ⁸61–⁸64.

Dhammapadavatthu

This MS contains a Burmese paraphrase of parts of Buddhaghosa's Dhammapadatthakathā.

Beg. (fol. po v line 1): namo tassa ~. ¹⁻mahāpohano nande, krīh cvā so avijjā tuiv phrañ mhe tha so, loke sattaloka nhuik, loke param dasino, loka i achum phrac tha so, nibbān kuiv mrañ ta so, elatindino, thvan pa so tam khuiv laññ rhi tha so, yena, akrañ mrat cvā bhurāh saññ, da, saddhammapajjo, sū tō tarāh taññ hū so chī mīh kuiv, jalato, thvan tō mū prīh. ⁻¹

manopuppaṅgamā manosettho manomayā
manassa ce, padutthena bhāsati vā, karoti vā,
tato dukkham anteti, cakka vāhato padam.

dhammā, nāmakkhandhā tarāh sumpāh tuiv saññ, manopuppaṅgamā, cit lyhañ pratthān khyañh rhi i. manomayā, cit lyhañ aprīh choñ i, padutthena, cit lyhañ prac mhā luiv so,

manassā, na luṃ phraṇ, ce, akay rve, bhāsi vā, chuiv mhī saññī mū laññh chuiv mhī aṃ, karoti vā, pru mi saññī mū laññh pru mi aṃ, tato, thuiv sumpāḥ aprāḥ rhi so ducaruik kroṇ, naṃ, thuiv sū sujv, dukkhaṃ, chaṇ rai saññī, andheti, acaññī luik i, kim iva, abhay kai sujv naññh hū mū kāḥ, vātaro, vaṃ kuiv rvak choṇ nvāḥ i, padaṃ, khye rā kuiv, cakkam, lhaññī bhi saññī, anteti, acaññī ta cuik luik bhi sa kai suiv lyhañ taññī.

yaṃ dhammadesanaṃ, ī manopuppaṅgamā hū so tarāḥ ho khyañḥ kuiv, Sāvatti praññī nhuik Jetavan kroṇ tō tvañ, ho tō mu i, abhay sū kuiv akroṇ pru rve ho tō mūḥ sa naññh hū mū kāḥ, Cakkhupāla ther kuiv, akroṇ pru rve ho tō mū i.

End (fol. yaṃ r line 7):

yathā tumhe sobheya mama vattena, paṇḍito,
tathā pi homi, rūpe dassaniyā Mano,ramma, tante.

bhante, arhañ bhurāḥ, mama, nā i, vattena, pu chuiv phraṇ, paṇḍito, taṃ chā chaṇ so, tumhe, arhañ bhurāḥ saññī, sobheye vathā, tañ tay sa kai sujv, tathā, thuiv atū laññh koṇḥ, aham pi, akyvan-nut saññī, laññī, dassaniyā, rhu khrañ bhvay so, Manoramā, bhū tuiv nhac luṃ kuiv choṇ saññī, homi, phrac le luiv i. Upalavaṇ ther vatthu. Upalavaṇ rahan mimma tvañ le i.

jaleṇa vasati, paṅga jalen' e ti, succhati
cittena bhavati, pāpaṃ citten' a, pa visucchati.

yaṃ paṅgaṃ, akrañ nīvan saññī, jalena, re kroṇ, bhavati, phrac tat i, taṃ paṅgaṃ, thuiv re kroṇ, phrac so nīvan kuiv, jalen' eva, re phrañ laññh koṇḥ, choṇ saññī rhi sō laññh, visucchati, yathā, cañ sa kai sujv, tathā, thuiv athū laññh koṇḥ, yaṃ pāpaṃ, akrañ ma koṇḥ mhu saññī, cittena, cit kroṇ, bhavati, phrac ce tat i, taṃ pāpaṃ, thuiv ma koṇ mhu kroṇ phrac so, ma ma koṇḥ mhu kuiv kāḥ, citten' eva, cit phrañ laññh koṇḥ, visucchati, cañ saññī phrac rā i.

²-hetupaccayo, āraṃapaccayo, atipatipaccayo, anantarapaccayo, samanantarapaccayo, sahaṇatipaccayo, aññaṃaññaṃapaccayo, nissyaṃpaccayo, upanissyaṃpaccayo, atthipaccayo, natthipaccayo, vigatapaccayo, avigatapaccayo⁻². hoti. ³-avijjāpaccayā sañkhāyā, sañkhārapaccayā viññāṇā, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā salāratanaṃ, salāyatanapaccayā, nāmarūpaṃ, nāmayūpapaccayā salāyatanam, salāyatanapaccayā phasso, phassapaccayā viññāṇā, viññāṇavedanā, vedanāpaccayā, upadānapaccayā, bhavo, bhavapaccayā jāti, jātipaccayā, jayāmaranasokaparidevadukkhadomassa sambhavanti, evam etassa kevalassa dukkakkhantassa samudayo hoti.⁻³

iminā puññenānena nibbānaṃ sattaṃ pappopi,
nāgate bhavābhava saṃsarāto bhavayasati paññā vā.

akkharā –. nibbānapaccayo hotu. niṭṭhito pāpotti.

The name of the author is not mentioned in the MS.

For the English translation see Rogers (*Buddhagosa's Parables*: Translated from Burmese by Captain T. Rogers, R.E., With an introduction, containing Buddha's Dhammapada or "Path of Virtue", translated from Pāli by F. Max Müller, M.A., London 1870).

Edd.: Whitbread 33 s.v. Dhammapada watthu.

MSS: BhP 471; Piṭ-st 197 (1024); PMT I 243 (Or. 6451E).

¹⁻¹ For the Pāli verse to this nissaya passage cf. Dhammapadattakathā (PTS) I 1, and also ³655 (p. 303, 10th verse).

^{2 2} Cf. "Tikapaṭṭhāna" (PTS) 1 or "Paṭṭhānapāli" (ChS) I 1.

³⁻³ Cf. "Vinayapīṭaka" (PTS) I 1 or "Mahāvaggapāli" (ChS) 1.

865–867

Cod.birm. 303. BSB, München

Collection of 3 texts. Palm leaf. Wooden covers painted red. A cotton band is fixed onto one of the covers. Foll. 201: **865** foll. 27: ka-gi: Niyamadīpanī; **866** foll. 149: jhō-phā: Abhidhān nissya; **867** foll. 25: bhā-yī: Niyamadīpanī; foliation sign yi is omitted; foll. gu-jho, phi-bha, me, mai are missing; the first and last foll. of each text are tied together with some supporting leaves. The foll. are slightly damaged due to humidity and mould, especially on the right side, where in some cases small pieces are broken off. 49 × 6 cm. 39 × 5.5 cm. 11 lines. 2 punch holes. Gilded and partially painted red. Very clear handwriting. Marginal titles: **865** Niyamadīpanī (in pencil) only on fol. ka; **866** Abhidhān nissya/nissya; **867** Niyamadīpanī. On the outer leaf tied together with fol. ka the name of the former owner is written in pencil: *Ūh Ne Min cā rān tuik*; and on the outer leaf tied together with fol. yī information on the number of foll. also in pencil: *cā sāh 25 aṅgā 3 khyap* [= 301 foll.] *kham 6 aṅgā* [= 72 supporting leaves] *pon 31 aṅgā 3 khyap* [= 372 foll. and supporting leaves]. Corrections/insertions on foll. kaṃ, khā, khu, kho, ga, ṇṇu, ṭhe, ḍi, tha, thā, the, bhī, bhō. Dated **866**, **867** sakkarāj 1234 khu (1872 A.D.); **865** no date. Former owner: Ūh Ne Min. Pāli and Burmese. **865**, **867** Prose and verse; **866** prose.

865

Cod.birm. 303. BSB, München

Description see above, **865–867**.

Niyamadīpanī kyamḥ (Toñ-tvañḥ niyaṃ)

Beg. (fol. ka v line 1):

niyamatta vibhajjantaṃ, buddhaṃ natvā (kusotuhi,
yā)¹cito tesam attāya, kassaṃ Niyamadīpanī.

ahaṃ, nā sañ, niyamattaṃ, mrañḥ so cap khrañḥ rhi so niyama pud i, anak kui, vā, kriyā-kāraka aca rhi sañ tui i, acap kui mhat kroñḥ phrac so sambandha aca rhi so put thui i, anak kui, vibhajjantaṃ, khvaiḥ khyamḥ vebhan tō mū tat so, buddhaṃ, mrat cvā bhurāḥ kui, natvā namāmi, bhayaḷābhakulacārā micchādīṭṭhi ma rhi moha kañḥ ve pa lyhak lo ku van khyok guṇ ta lyhak kui, 'ok me rve sā saddhā mrat nuiḥ rhi khuiḥ pā i, natvā, pñḥ rve, kusotuhi amyuiḥ koñḥ myāḥ nok sāḥ pyui prac jā sañ sac tui saññ, yācito, toñ pan ap saññ phrac rve, vā, toñ pan ap so kroñ, tesam, tui i, attāya, alui ñhā, Niyamadīpani, ākhyāt sā mi niyama vay adhibbāy pra yug tui kuj thañ cvā pra rā pra kroñḥ phrac so Niyamadīpadini amañ rhi so, pakaraṇaṃ, kyamḥ kui, kassa, karisāmi, pru pe aṃ.

ratanā suṃ, nilākumḥ kui, thip lumḥ pan svañ pan yū chañ rve mrac pañ lay vaiḥ, ogha tai mha, ...

End (fol. gā v line 11): amyāḥ si ce kun sa taññḥ hū so lañkā puik kui, nhac khyuik lhac phvañ kyūḥ rañ tō mū i.

rheḥ saṃsarā chak myāḥ cvā nhuik, pāramī yūḥ phrañ chañḥ bhūḥ so kroñ, Ivan krūḥ mrañḥ prat guṇ satti thañ rvhāḥ so Bāḥ-ka-rā charā tō bhurāḥ i laññḥ koñḥ Ññōñ-kan charā tō bhurāḥ i laññḥ koñḥ paññā yañ nu, ma prat cui so Mre-dūḥ mruḥ 'ok tuik Kyvan-to-krīḥ rvā jāti Devindābhidhajamahādharmarājaguru hū so taṃ chip nāmaṃ rhi so nā sañ, bahusutagandhantara arā nhuik, limmā khrañḥ ñhā alui rhi kun so guṇākara aca rhi kun so jā sañ myuiḥ tui sañ rui se leh mrat toñ pañ ap so kroñ ākhyāt sā mi niyam lañkā vay adhibbāy nhañ ta kva so udā prun pra yug tui kui thut choñ rve thañ cvā pra rā pra kroñḥ phrac so Niyamadīpanī amañ rhi so kyam kuiv niṭṭhitaṃ, pñḥ pñi.

This text explains the grammatical treatise called Toñ-tvañḥ niyaṃ (see Niyam cā kuiy poñḥ khyup 31 coñ tvai, ed. charā Ññā, charā Lhuin etc., Rankun: Sudhamavati Press n.d., pp. 6-16). The author, a native of Kyvan-to-krīḥ village in the district of the city of Mre-dūḥ, only mentions his title Devindābhidhajamahādharmarājaguru, but not his name. In Piṭ-st 266 (421) a text called Toñ-tvañḥ niyaṃ aphre is listed and the author's name is given as Rhañ Ukkamsamālā. For a different text called Niyamadīpanī kyamḥ see 867.

¹ Broken off; restored according to the nissaya.

866

Cod.birm. 803. BSB, München

Description see above, 865–867.

Paṭhama Kyō-'oṅ-caṃ-thāḥ charā tō Rhañ Ñāṇavara: **Abhidhān nissaya** (Abhidhānappa-
dīpikā nissaya)

End (fol. phā r line 4): Kyō-'oṅ-caṃ-tāḥ charā tō cī rañ ap so Abhidhān kyamḥ ṭ nissaya
kāḥ akrvañḥ maj prīḥ prīḥ rhañ.

*sakkarāj 1234 khu nat-tō la chan chay rak ne ne sumḥ khyak tīḥ akhyim tvañ Abhidhān
kyamḥ mrat ṭ nissaya kui reh kūḥ rve prīḥ 'oṅ mrañ saññ. nibbānapaccayo hotu.*

For edd., information on text and author and further references see ¹40.

MSS: ¹40, 887; cf. also Bhp 55; Cab II 492; KVMK 78; Palace 58 (87); PMT I 232 (Or.
3373).

867

Cod.birm. 303. BSB, München

Description see above, 865–867.

Dutiya Bāḥ-ka-rā charā tō Rhañ Paññājota: **Niyamadīpanī kyamḥ** (Hi ca pana niyaṃ
aphre)

The text of this MS is the same as that of ²171.

End (fol. ya r line 1): arap ta pāḥ nhuik phrac khrañḥ akroñḥ phrac saññ kui pañ pa ha lañ
chui lui saññ hu calana sarup kuiv kāḥ vak vutti āḥ phrañ pra ṭ hu si ap mhat ap ṭ. ṭ nok
nañḥ kāḥ, nā ṭ charā mrat achuṃḥ aphrat ayū taññḥ. iti Tipīṭakaniyamadīpanī nāma kāraṇa
niṭṭhitam.

[Here follows a lengthy colophon starting with the verses:]

*ratanā pahuir rve, Mrañmhuir lañkyā,
Dipājambū, kyvanḥ Toñ-nū nhuik
paccū cvañ cvañ, nvāḥ nvāḥ mrañ lyak,
lañḥ pvañ thvan proñ, prañ Kun-bhoñ kui,*

*tañ thon 'up cuih, bhavak kyuih maññ,
tam khuih vhan sim, ruik sam ñrim lyak,
cip cip thvanh tañ, thui nat rhan i
rvhe ran tō phvāh muigh tip phyāh vay,
pattha mrāh kra thvan so nhay sui,
tañ tay tō mū, rhac chuiñ tū lyak,
rip phrū kā lvhāh, sāh mrat mrāh tvañ,
bhu ran nok nat, sui mañh mrat i,
lvhan pat kyō tañ, bhun añ tejā,
...*

[and ending on fol. yā v line 10 with:]

*ī nakkhat kuiv mrañ sa phrañ rāsī kui si ra i, nakkhat ta lumh kuiv leh pāth hū vpe mhat.
thuiv kroñ. caturā caturā ekā trinni caturā dveh dveh caturā trinni ekā caturā caturā. yū
vpe caturā pād nākkhat khya han kuiv bedañ kyamh nhuik, chui sañ tañh.*

[followed by the date:]

*akkharā -. sakkarāj 1234 khu prā-suil la chan ta rak ne ne nhac khyak tih kyō akhyin tvañ
Niyamadīpanī kuiv reh kūh vpe prīh 'on mrañ saññ. nibbānapaccayo hotu. pu di, ah nhañ
prañ cum lui pā i.*

This text explains Rhañ Tipiṭakanāga's grammatical treatise called Niyam (see *Niyam cā
kuiy poñh khyup 31 con tvañ*, ed. charā Nāñ, charā Lhuiñ etc., Rankun: Sudhammavātī
Press n.d., pp. 1–6). For edd. and information on text and author see ²171. For a different
text called Niyamadīpanī kyamh see 865.

MSS: ²171; cf. also Forch XXI.

868–869

Cod.birm. 304. BSB, München

Collection of 2 texts. Palm leaf. Wooden covers painted red; on the inner surface of one cover *rā*
and of the other *ra va kam* is embossed. The MS is tied up by two ribbons: a short piece of a
ribbon (113 × 2.5 cm; red, yellow and white) and a complete one (450 × 2 cm; red, yellow and
white) with *patthanā*. Foll. 255: ka–phi: 868 foll. 244: ka–pī: Ekanipāt; 869 foll. 11: pu–phi:
Sekhiya; 14 supporting leaves. 47.5 × 6 cm. 38–38.5 × 5.2 cm. 11 lines. 2 punch holes. Gilded.
Very good handwriting. Marginal titles: 868 Ekanipāt; 869 Sekhiya. On one of the supporting
leaves 70 is written in pencil, and information on the former owner and the number of leaves in red
ink, viz. *kyoñh Rā-kam cā, ka ca phi chumh cā sāh 21 aṅgā 3 khyap [= 255 foll.] pe kham 1 aṅgā*

2 *khyap* [= 14 supporting leaves] *poi* 22 *aṅgā* 5 *khyap* [= 269 foll. and supporting leaves] *kyam*; and the same information again in red ink on another supporting leaf (*kyon Rā-kan* ...). Correction on fol. pha. Dated sakkarāj 1252 khu (1891 A.D.). Former owner: Rā-kaṃ monastery. 868 Burmese; 869 Pāli and Burmese. Prose and verse.

Text on the ribbon:

sumḥ bhum su panḥ, thvaṭ kya nanḥ lyhañ,
pvañ lanḥ sāsanā, thui akhā tvañ,
pa vā thup kyuiḥ, aphuiḥ 'nagga,
pūjō sa rve, lhū ra bā sāḥ,
kusui āḥ kroṇ, lyhañ lyāḥ lvay kāḥ,
nibbūtā sui.¹

mram cvā rok ra bā lui so.

¹ For these verses cf. the *patthanā* on the ribbons of 153 and 888–892.

868

Cod.birm. 304. BSB, München

Description see above, 868–869.

Dutiya Ññoṇ-kan charā tō Rhañ Saddhammaraṃsī: **Ekanipāt jāt vatthu**

The MS contains a Burmese paraphrase of the first part of the Jātaka-atthakathā.

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

asaṅkhyeyyāsu jātisu, pūretvā pārami sabbā,
pattaṃ sambodhīm ukkaṭṭhaṃ, vanditvā dhammaṃ saṃghaṇ ca.

setisassāmino rañño, jeṭṭhaputtana bhupālā,
uparājena vuttehi, dvih' āmañcehi yācito.

Mranmābhāsāya bhāsissaṃ, nippānavahajātakam,

ahaṃ nā sañ, asaṅkhyeyyāsu, re tvak khrañḥ ṇhā ma tat koṇḥ kun so jātisu, kuiy tō i phrac
tui nhuik, sabbā, khap simḥ kuṃ so, pāramī, pāramī tui kui, pūretvā, phrañ tō mū kun rve,
ukkaṭṭhaṃ, paccekabuddhā aggasāvaka tui i ṇāñ tō tak thūḥ mrat so, sammodhi, sabbaññu-
tañāñ tō i nī cvā so akroṇḥ phrac so arahattha mag ṇñāñ tō kui, pattañ ca, ra tō mū prīḥ
so mrat cvā bhurāḥ kui laññḥ koṇḥ, dhammañ ca, chay pāḥ so tarāḥ tō kui laññḥ koṇḥ,

dhammañ ca, chay pāḥ so tarāḥ tō kui laññḥ koñḥ, saṃghañ ca, rhac yok so, saṅghā tō kui laññḥ koñḥ, vanditvāḥ vandāmi, rhi khuiḥ ḥ, vanditvā, rhi khuiḥ pṛīḥ rve setibhassāmino rañño, chañ phrū myā rhañ tarāḥ mañḥ mrat ḥ, jeṭṭhaputtēna, sāḥ tō krīḥ phrac so, bhūpālā, tuiñ nhuiñ gaṃ sū rhañ lū aponḥ kui coñ rhok tat so, uparājēna, 'im rhe mañḥ mrat sañ, vuttehi, amin tō rhi ap kun so, dvihi amaccehi, nhac yok so amat tui sañ, yācīto, toñḥ pan ap sañ phrac rve, nibbānavahajātakaṃ, nibbān rvhe prañ sui puḥ choñ tat so nāḥ rā nāḥ chay jāt tay choñ so Mahānipāt kui, Mramabhāsāya, Mranma tuiñḥ sū tui ḥ, bhāsā phrañ, bhāsissam kathessāmi, chui pe aṃ.

nat nhañ ta kva so loka kui chumma tō mū tat so sabbaññu mrat cvā bhurāḥ sañ, rheḥ ūḥ cvā ḥ Apaṇṇakadhammedesanā kui Sāvatti prañ Jetavañ kyoñḥ tō nhuik si tañḥ suḃḥ ne tō mū cañ ho tō mū sañ, ...

End (fol. pi v line 10): bhurāḥ loñḥ sañ, ḥ gāthā phrañ luñ tui āḥ tarāḥ ho rve, alhū aca rhi so koñḥ mhu tui kui pru rve kaṃ āḥ lyō cvāḥ lāḥ ḥ, mrat cvā bhurāḥ sañ, ḥ dhammedesanā kui choñ tō mū rve, ya khu akhā ajāta sat sañ tui akhā kyāḥ se kui tha ce so Sañjiva luñ phrac pṛī ya khu akhā nā bhurāḥ sañ sā lyhañ thui akhā di sā pāmokkha charā phrac pṛī hu jāt kui ponoḥ tō mū ḥ. chay khu tui ḥ prañ kroñḥ phrac so Sañjivajāt sañ pṛī ḥ.

bhun tō alvan krīḥ tō mū so Chañ-phrūḥ-myāḥ-rhañ tarāḥ mañḥ mrat ḥ sāḥ tō akrīḥ mahā-uparāj sañ alvan tarā khaiḥ rañḥ cvā so Rakhuiñ prañ krīḥ kui mañḥ nhañ ta kva simḥ hū tō mū pṛīḥ rve rahanḥ lū prañ sū aponḥ tui ḥ, cīḥ pvāḥ khyamḥ sā akyuiḥ nhā pañ choñ tō mū khai so Mahāmūni bhurāḥ rhañ ḥ, arhe myak nhā arap nhuik mahā-uparāj may tō asyhañ mi bhurāḥ mrat sañ chok ap so Maṅgalā-bhum-kyō kyoñḥ tō ne Nñōñ-kan charā tō sa sañ Mramā pran chui ap so Ekanipāt nhuik ta chay nāḥ khu tui ḥ prañ kroñḥ phrac so Kaṇḍakavag sañ, ḥ myha saddā ḥ acañ anak ḥ acañ āḥ phrañ aprīḥ sui rok ḥ.

sakkarāj 1252 khu nhac ta-pui-tvai la chan 11 rak ne ma nak ta khyak tī akhyim tvañ, Ekanipāt jāt vatthu sañ pṛīḥ. nibbānapaccayo hotu.

In the colophon of this MS the author is called Nñōñ-kan charā tō who lived in the Maṅgala-bhum-kyō monastery. Piṭ-st 271f., in addition, provides the information that it was the second, viz. Dutiya Nñōñ-kan charā tō from the Maṅgalā-bhum-kyō monastery in Amarapura, who composed a work with this title, and that he got the title Dhammacārindadhajamahādhammarājaguru. From ³477 we finally learn that Dutiya Nñōñ-kan charā tō bore the monk's name Rhañ Saddhammaramsī and that he received the title Sirisaddhammābhiparamadhajamahādhammarājādhirājaguru. For further information on the author see ³477.

For edd. see Whitbread 39 s.v. Ekanipāt jātwatthu; Piṭ-st 272 (453).

MSS: BhP 132; Palace 49 (17), 55 (65).

869

Cod.birm. 304. BSB, München

Description see above, 868–869.

Sekhiya

Beg. (fol. pu v line 1): namo tassa ~. ¹-sabbadukkhanissarananibbānasacchikaranatthāya, imam kāsāvam gahetvā, pabbājetha mam bhante, anukammam upādāya. ¹ pāli sumh krim chui, bhante, arhan bhurāh, sabbadukkhanissarananibbānasacchikaranatthāya, alumh cum so samsarā vat chañh raih mha thvak mrok pā ra khrañh nibbān kui myak mhok pru pā ra khrañh akyuih nhā, imam kāsāvam, ī akyvan-nut i lak nhuik rhi so sañkanh kui, gahetvā, yū tō mū rve, mam, akyvan-nut kui, anukampam, a acañ sa nāh sañ kui, upādāya, akroñh pru rve, pabbājetha, sāmāne pru tō mū pā kun so. anak ta krim chui.

(fol. pai r line 1:) bhikkhum, rahanh kui, bhikkhūhi, rahan tui nhañ, bhedehi, gun tuik sa phrañ, kvaih ce i, iti, sui, veditabbāni, si ap kun i. dān chay pāh anak pāth prīh i.

²-cuddhasakhandhakavattāni nāma khandhake vuttāni katham āgantukavattam, āvāsikavattam, gamikavattam, anumodanavattam, bhattaggavattam, pindācārīkavattam, araññakavattam, senāsanavattam, jandhāgharavattam, vaccakutivattam, upajjhāyavattam, saddhivihārikavattam, ācariyavattam, antevāsikavattañ cāti, imāni cuddhasakhandhakavattāni, etāni ca sabbesam sabbadā ca yathāraham caritabbāni. ² cuddhasakhandhakavattāni nāma, ta chai leh pāh so Khandhakavat mañ sañ tui kui, khandhake, mahāvākhandhaka cūlavākhandhaka nhuik, bhagavato, mrat cvā bhurāh sañ, vuttāni, ho tō mū ap kun i, katham vuttāni, abhay sui ho tō mū ap kun sa nañh hū mū kāh, āgantukavattañ ca, aram tvañh sui ma vañ mhī bhī nap khyvat khrañh thī rup khrañh ukkhoñh khrom kui phvañ khrañh ukkhoñh nhuik tañ so sañkanh kui pa khum sui khra khrañ, [etc. up to fol. pai v line 8:] yathāraham, kyañ tuik sañ āh lyhō cvā, caritabbāni, kyañ ap kun i, Khandhakavat laññ koñh anak pāth prīh i.

vattam aparipūronto, silam na paripūراتي,
asuddhasīlo duppañño, cittekaggam nivindati.

(fol. pō v line 10:) ujjhaggikavaggo, ujjhaggikavak sañ, nitthito. prī prīh.

(fol. pam r line 6:) khambhakavatavaggo, sañ, nitthito, prī prī.

(fol. pam v line 2:) sakkaccavaggo sañ, nitthito, prī prīh.

(fol. pam v line 8:) kabalavaggo, sañ, nitthito, prīh prīh.

(fol. pāh r line 3:) surusuruvaggo, sañ, nitthito, prī prīh.

(fol. pāh v line 3:) pādukavaggo, sañ, niṭṭhito, pīṭh pīṭh. Sekhiya anak pīṭh i.

te bhikkhu vā sāmaṇe vā piṇḍapātaṃ, carantā upāsakehi dannā yāgubhattādayo pari-
bhuñjantā, suttam vā vinayam vā abhidhammam vā,

(fol. pha v line 10:) nibbānasukham, ma 'ui ma se amraiḥ ya ne so nibbān khyamḥ sā kui,
paṭlabhissanti, ra kun la tanḥ. pabbajjovādam. pabbajjovāda sañ, niṭṭhitam, pīṭh pīṭh.
nibbānapaccayo hotu. sādhu sādhu, pabbajjovādasut, pī i.

paccayapariyesane ekavīsati anesanāni³ nāma veditabbāni, katham, veḷudānam, pattadānam,
puppadānam, ...

End (fol. phā v line 7): uppapaccayā phrac so paccanñḥ tui saññ, akappiyā, ma sum choñ
ap kun, apaccavekkhanārahā ca, paccavekkhaṇā laññ ma thuik kuṃ, iti, ī sui, veditabbāni,
si ap kun i. Sekhiyā, pī i.

*ī sui ya khu akyvan-nup pru sañ koñ mhu kusuil aphuil kui lañ Mrañ-muir Meru nuiñ tu
ma mhī pathavi ma myha mrac ma kray cvā samuddarā pa mā khvak ñay nuiñ chvay ma
myha mi bha bhuiḥ bhvāḥ thvaṭ thāḥ charā khuiñḥ rā puiñ sa bhava sa khañ re mre rhañ
nhañ, toñ tañ ññā thāḥ mi bhurāḥ ka sāḥ tō sa mī chve myuiḥ nañḥ cap mū mat buil pā
sāsanañ nāḥ thoñ kun 'oñ coñ tat nat mrat ma krvañḥ mrac kriḥ nāḥ svay mrac ñay nā rā
leḥ phrā kyvan ma Anandacakravalā myāḥ cvā acum bhum sum chay tac phrac phrac sa
myha Yama lha Yama mañḥ ma krvañ ra ce Indre āḥ sak se ññvan krāḥ si ce sāḥ hu tuiñ
thāḥ kyō ññā ve tṭha bhā i, brahmā nat lū sun bhun sū tui krañ phrū rhe rhu rve koñ mhu
kui nibbān sādhu nat lū khō ce sov.*

*kojā sakkarāj 1252 khu nhac ta-pui-tvai la chan 12 rak ne ne ta khyak tī kyō akhyim tvañ,
Sekhiyā pāth pī i.*

The name of the author is not mentionend in the MS. For a similar but shorter text with the
same title see ³487.

MSS: cf. BHP 1275.

¹⁻¹ Cf. Vimativinodanī-ṭikā (ChS) II 95,4–6; Vinayālaṅkāra-ṭikā (ChS) I 259,4–6.

²⁻² Cf. Vimativinodanī-ṭikā (ChS) I 105,24–27.

³ See “Paramatthajotikā II” (PTS) I 193 or “Suttanipātaṭṭhakathā” (ChS) I 178.

870

Cod.birm. 305. BSB, München

Palm leaf. Wooden covers painted red. The MS is tied up by a ribbon (472 × 2 cm: red, yellow and

white) with the donors' names (see below). Foll. 323: ghaṃ-ho (foll. ka-ghō are missing); containing 5 sections: (1) foll. 46: ghaṃ-jaiḥ: Samās nissya; (2) foll. 71: jō-dhe: Taddhit nissya; (3) foll. 85: ḍhai-pai: Ākhyāt nak; (4) foll. 71: pō-re: Kit nissya; (5) foll. 50: rai-ho: Uṇhād nissya; the first and last foll. of each section are tied together with some supporting leaves. 47 × 5.5 cm; 38-39 × 4.5 cm. 9 lines. 2 punch holes. Gilded and partially painted red. Very good handwriting. Marginal titles: (1) Samās nissya; (2) Taddhit nissya nak, Taddhit nissya or Taddhit nak on all foll. except foll. ṇīā and ḍhū; (3) Ākhyāt nak; (4) Kit nissya; (5) Uṇhāt/Uṇhād nissya. On the last supporting leaf tied together with fol. to *khā* is written in pencil in the left margin, and in the middle between the punch holes the owner's name and information on the number of foll. and supporting leaves: *Ññoṇ-paṇ rvā cakkā Ūḥ 'Oṇ Mrat cā, ka aca ho achuṃ ...* [one illegible character], *pe khaṃ 2 aṅgā* [= 24 supporting leaves] *cā sāḥ pe khaṃ poṇ 32 aṅgā 8 khyap* [= 392 foll. and supporting leaves]. Dated sakkarāj (2) 1248 khu (1886 A.D.), (5) 1249 khu (1887 A.D.). Donors (on the ribbon): Kui Rvhe Sāḥ and Ma Vuinh from Ññoṇ-paṇ village. Former owner: Ūḥ 'Oṇ Mrat from Ññoṇ-paṇ village. Pāli and Burmese. Prose.

Text on the ribbon: *Ññoṇ-paṇ rvā ne, Kui Rvhe Sāḥ, Ma Vuinh koṇḥ mhu, nibbān chu.*

Nanḥ-kyoṇḥ charā tō Rhañ Aggadhamma or Aggadhammālaṅkāra: **Kaccāyanapakaraṇa nissaya** (Saddā krīḥ nissaya or Saddā rhac coṇ nissaya)

The text of this incomplete MS contains the nissaya on five chapters (Samāsa-, Taddhita-, Ākhyāta-, Kita- and Uṇādikappa) of Kaccāyana's Pāli grammar and corresponds to that of the printed ed. (see 787) vol. I, pp. 559-672, and vol. II.

(1) Samāsa nissaya

End (fol. jaiḥ r line 9): Nāmakappe, nhuik, Samāsakappo, so, sattamo, so, kaṇḍo, saññ, iti, samatto, prīḥ prañ cuṃ prīḥ.

(2) Taddhita nissaya

End (fol. ḍhū r line 8): ahaṃ, nā saññ, mahāsimahāpañño, mrat so sīla mrat so paññā rhi so, sūro, nat saññ, bhavāmi, phrac ce ta saññ. Aggadhammālaṅkāra amañ rhi so ther sañ, cī rañḥ ap so Taddhit nissaya prīḥ prañ cuṃ prīḥ.

¹-yo nātho, akraṇ mrat cvā bhurāḥ sañ, kappakoṭṭhi pi, kambhā tuiv i, akute tui phrañ laññḥ, appameyyaṃ, ma re tvak nhuin so, kālaṃ, leḥ asaṅkhye, kāla pat lumḥ, atidukka-rāni, alvan pru khai lha cvā so cvaṇ khrañḥ krīḥ nāḥ pāḥ ca so amhu tui kuiv, karonto, pru tō mū sañ phrac rve, khevañ kāraparitampaṃ, kuiv tō i, pañ pan khrañḥ suiv, gato, rok tō mū le prīḥ, tassa mahākāruṇikassa, krīḥ mrat so mahākāruṇā tō nhañ yhaññ tō mū so, nāthassa, veneyya sattavā tuiv i, kuivḥ kvay rā phrac tō mū so mrat cvā bhurāḥ āḥ, me mama, nā i, namo namakāro, rhi khuivḥ khrañḥ saññ, attha bhavatu, phrac ce sa taññḥ.⁻¹ cīraṃ tiṭṭhatu, cīraṃ, krā mrañ cvā kāla pat lumḥ, tiṭṭhatu, ma prok ma prak amraiḥ tañ

ce sa tañ. nibbānapaccayo hotu. ²-*sabbe sattā, sabba pāṇā, sabbe bhūtā, sabba puggalā, sabbe atthabhāvaparipapannā, sabbā itthiyo, sabbe devā, sabba manussā, aveyā hontu, abrāpacchā hontu, anīghā hontu, sukhi attānaṃ, parihāharantu, yathā yathasampattiko mā vigacchantu kammaśakā.* ²-*sabbe, khap sim kun so, averā, rān ma rhi kuṃ sañ, hontu, phrac ce kun sa tañh.*

ī cāḥ prīḥ lac sakkarāj kāḥ 1248 khu ta-kū la chan 7 rak ne ne nhac khyak tīḥ kyō akhyimḥ tvañ, Taddhit nissya kuiv reh kūḥ rve prīḥ ī. nibbānapaccayo hotu. pu di āḥ nḥañ prañ cuṃ pā lui ī. nat lū sādhu khō ce sov. hontu, phrac ce kun ī. namo rhi khuivḥ khraiḥ sañ, bhavatu, phrac ce sa tañh.

(3) Ākhyāta nissaya

End (fol. pai r line 9): *idaṃ rūpaṃ, ī Ākhyāt kyamḥ ī rup kui, sajjanā, sū tō koṅḥ tuj sañ, sikkhantu, sañ kun lo. niṭṭhitam, prīḥ prīḥ.*

(4) Kita nissaya

End (fol. rū v line 6): *jā kui thui nhuik udāharuṃ tuj sañ, ayut alvan sā rhi kuṃṇ ī, vākya lañḥ ma ññī rhi kuṃṇ ī, thui kroṇ nyāsa charā thut ap so udāharuṃ kui sā pāḥ hoñ hu nhac luṃḥ svañḥ rā ī, nyāsa niddesa kui amhī pru rve sañ ruiḥ pru kuṃṇ rā ī, nyāsa niddesa nḥañ aññī, sañ ruiḥ pru nhuiḥ so sū sañ, pariyattisāsanā tō nhuik, purisavisesa phrac sa tañḥ.*

Kibbidhānakappe, Kit kyam nhuik, pañcamo, nāḥ khu tuj ī prañ kroṅḥ phrac so, kaṇḍo paricchedo, apuiṅḥ akhyāḥ sañ, iti samattho, prīḥ prañ cuṃ prīḥ.

*uddhāritam idaṃ Agga-dhammālaṅkāranāminā,
therena sādhuḥ nentu, sajjanā sāram esayo.*

Aggadhammālaṅkāranāminā, Aggadhammālaṅkāra amañ rhi so, therena, ther sañ, sādhu-kam, koṅḥ cvā, uddhāritam, thut ap so, idaṃ rūpaṃ, ī rup kui, sāram esayo, pariyattimūla, mrat sāra kui rhā kuṃṇ so, sajjanā, sū tō koṅḥ tuj sañ, nentu, choṅ kuṃṇ lo.

*acinteyyaguna buddham, aham yācāmi 'nāgate,
tithetukapaṭisandhiko, Arimetteyya samukkho,*

*dhammābhisamayo hutvā, ehibhikkhu sappāpune
bhavābhavē upapanno pūriso.* ³

nibbānapaccayo hotu.

(5) Uṇādi nissaya

End (fol. he v line 4): sabbadā sabbakālam, akhā khap simh pāt lumh, maññantu, 'oñh meḥ ce kun sa tañh. arhañ Aggadhammālaṅkāra sañh ruih Uṇhād nissaya pñi prañ cum i.

⁴- aham, nā sañ, etena, thui Uṇhād nissaya kui reh kūh ra so, puññakammena, koñh mhu kroñ, timsapāramī, sumh chay ce so pāramī tui kui, pūretvāna, prañ cum ce rve, anāgate, noñ so akhā nhuik, paññādhikam, paññā phrañ Ivan mrat so, buddhattam, bhurāh phrac sui, pattam, rok sañ, bhavāmi, phrac ra lui i. buddhattam, bhurāh phrac sui, pāpunitvā, rok pñi rve, ti bhava, sumh pāh so bhava nhuik, bahum, myāh cvā so, janatam, lū aponh kui, dhammanāvāya, ogham, samsarā tañ hū so ayañ kui, chetvā, phrat rve, sukham, khyamh sā cvā so, padam, nibbān sui, tāremi, tay ra lui i.⁻⁴

acinteyyagunam, buddham, aham yācāmi 'nāgate,
tīhetukapatisandhiko, Arimatera samukkho,

dhammābhisamayo hutvā, ehibhikkhu sammāpune,
bhavābhava upapanno, pūriso homi paṇḍito,

rūpalakkhanasampanno, dānasīlesu abhirammiko,
cittasaro, sammāchanno, icchā samicchantu.

muninda, bhurāh rhañ, acinteyyagunam, lū takā tui sañ ma kram ap toñh pan pā i, anāgate, noñ te la tah so akhā nhuik, tīhetukapatisandhiko, tīhit patīsandhe ne sañ phrac rve, Arimathera samukho, Arimatañh arhañ bhurāh tham tō pāh nhuik, dhammāsamayo, akyvat tarāh ra saññ, hutvā, rve, ehibhikkhū, ehibhikkhu rahantā chu kui, sampāpune, prañ cum pā lui i.

evam acintiyā buddhā, buddhadhammā acintiyā,
acintīye pasannānam vipāko hoti, acintīyo.⁵

evam, ī sui so akhyañ arā phrañ, buddhā, bhurāh mrat cvā kui, acintiyā, ma kram ap, buddhammā, bhurāh mrat cvā ho tō mū so tarāh tō kui lañh, acintiyā, ma kram ap, acintīye, ma kram ap so bhurāh mrat cvā nhuik, pasannānam, krañ ññui cvā so, vipāko, akyuih sañ, acintīyo, atuiñh ma si sañ, hoti, i.

akkharā --.

ī cā re ra, kusala kroñ,
bhava noñ khā, samsarā vay,
prañ sā nibbān, ma tuiñh ma khrañh
pāy leh tvañh nhañ, kap lyhañ sumh svay,
rhac vay thāna, nāh va rān mruih,

kuiḥ chay khrok phyā, pañcāvīsati,
ma ti bheḥ byan, chay khrok khaṇḥ mha,
upād ca sāḥ, dasadandā,
atthādosa, myāḥ lha bheḥ rān,
amhan kaṇḥ veh, re tve sokrā,
kai pa mā sui, khyāṃḥ svā sū chak
tuiḥ ra rve, mohatanhā,
avijjā ññac, chui amrac kui,
ma khyac ra lui, ī ña kuiy hu,
toṇḥ chu kō rō, kuiy tō mrat lha
Gotama i, thvanḥ pa sāsana,
kvay so khā nhuik, devā nat tuiv,
khrok rap mruī mhā, nhac lui vam sā,
cam prīḥ khā mha, mrat cvā bhun mō,
mī te kyō i, kan kō rvhe nan,
leḥ khaṇḥ saccā pvaṇ so khā tum,
nat tui bhumn ka, cu ti kra rve,
bhava ta phan, lū tui tham tvaṇ,
amhan tihit, sandhecit phraṇ,
ma chit paññā, lhū dā puñña
kusala kroṇ, lu bha bhurāḥ,
ññāṇ āḥ cakkhu, myhō rhu chaṇ khyāṇ,
mraṇ lyhaṇ krup kuiv, ehi chuiv saññ.

saṃ khyui ya khu mrvak ce sov. Unhād nissya kyamḥ kui reh kūḥ rve nūtthitam, prīḥ prīḥ.
saññ cā prīḥ lhac sakkarāj 1249 khu ka-chum la chan leḥ rak ne ne sumḥ khyak tīḥ
akhyim kyō akhyim tvaṇ Unhād nissya kui reh kūḥ rve prīḥ laṇ i prīḥ prīḥ. nat lū sādhu
khō apru nhaṇ, 'oṇ chu nibbān amhan rok ce sov. pu, di āḥ nhaṇ praṇ cum pā lui i.
nibbānapaccayo hotu.

For the author and further edd. see ²272.

MSS: ²272, ³614, ³615, ³669, ³678, ³679, ³721, 787, 879, 899; for nissayas on Kaccāyana's
grammar in other catalogues see ³614 where BhP 1146; LCP 44; Piṭ-st 201 (1078, Kit
nissaya only) must be added; cf. ¹130, ¹131, ³597, and also WMS B-P 92.2, 101.

¹⁻¹ For this passage cf. ³521 (p. 124, Pāli verse only), ³665 (p. 326, nissaya only), ³700 (p. 395, Pāli
verse and nissaya).

²⁻² For this passage cf. ³656, ³723 (2), 779 (7), 860 (2) and (9).

³ For the complete verse see below, (5).

⁴⁻⁴ For the two Pāli verses to this nissaya passage see ³534, ³535, and ³698 (p. 390; only the first
verse), ³699 (p. 392; only the first verse), 863; for other nissayas to these verses see ³734 (p. 446), 863.

⁵ For the same verse see TBV 116 (verse 134); cf. similar verses in ³519, ³610, 880.

871–874

Cod.birm. 306. BSB, München

Fragments of 4 different MSS. Palm leaf. Wooden covers painted red; on the inner surface of one cover *sū* is embossed. The MS is tied up by a woven ribbon (yellow, green and pink; 492 × 2 cm) with a short *patthanā*, which is hardly legible due to dirt. Foll. 113: **871** foll. 103, containing 14 partly incomplete chapters: (1) foll. 7: ko, kam–khī (kō is missing): Sut caññ; (2) foll. 7: ghī–ghō: Kāraka pāth; (3) foll. 6: gham–nī (ñu is missing): Samās pāth; (4) foll. 8: ñū–ca: Taddhit pāth; (5) foll. 8: cā–co: Ākhyāt pāth; (6) foll. 8: cō–chu: Kit pāth; (7) foll. 8: chū–ja: Unhāt pāth; (8) foll. 11: ññā–ññam, tā (ññāh and ta are missing): Nām pāth; (9) foll. 2: ti and to (tī–tai are missing): Kāraka pāth; (10) foll. 7: tō–thī: Samās pāth; (11) foll. 8: thu–thāh: Taddhit pāth; (12) foll. 6: da–dī, dū, de (du and dai are missing): Akhyāt pāth; (13) foll. 8: do–dhu: Kit pāth; (14) foll. 8: dhu–dhāh: Unhāt pāth; **872** foll. 2, belonging to 2 different chapters: (1) fol. 1: ñī: Kāraka pāth; (2) fol. 1: chū: Kit pāth; **873** foll. 8: ghī–gham: Suvannasyham; **874** fol. 1, without foliation sign; the first and last foll. of the texts or chapters thereof are tied together with some supporting leaves; of one extra leaf the edges are partly broken off and only *Sandhi* is written on it in pencil. **871, 874** 47.3 × 5.5 cm. 38–40 × 5 cm. **872** 47.5 × 5.4 cm. 39.5 × 4.5 cm. **873** 47.5 × 5.6 cm. **871** 10 lines; **872, 873** 9 lines; **874** 3 lines (being the end of a text). 2 punch holes. **871, 874** Gilded and partially painted red; **872, 873** gilded. Clear handwriting, especially in **871**. Marginal titles: **871** (1) Sut can on fol. kha; (2) Kāraka pāth on fol. gheh; (3) Samad on fol. gham; (4) Taddhit pāth on foll. ñū and ñe; (5) Akhyāt pāth on foll. cā, ci and co; (6) Kit pāth on foll. cō–cāh; (7) Unhāt pāth on all foll. except the last one; (8) Sandhī pāth on fol. ññā; (10) Samās pāth on foll. tō–tāh; (12) Ākhyāt pāth on fol. da; (13) Kit pāth; (14) Unhāt pāth; **872** (1) Kāraka pāth; (2) Kit pāth; **873** Suvannasyham. Titles on some of the outer supporting leaves tied together with the first and last foll. of the chapters mostly in pencil, viz. on **871** fol. ko: *Sut caññ*, fol. khī: *Sut caññ* (scratched in), fol. cā: *Ākhyāt pāth*, fol. cō: *Kit pāth*, fol. chū: *Unhāt pāth*, foll. ññā and tā: *Nām pāth*, fol. ti: *Kāraka pāth*, fol. tō: *Samāt pāth*, fol. thū: *Taddhit pāth*, fol. da: *Ākhyāt*, fol. do: *Kit pāth*; fol. dhī (upside down): *Saddā Kit pāth*, fol. dhu: *Unhāt pāth*, and on **873** fol. gham: *Suvannasyam*. On the outer supporting leaf tied together with **872** fol. ñī information on the former owner and the number of leaves is written in brown almost faded paint, which is, however, not understandable: *Sañ-pañ anok kyoñ ka cāh sā 14 aṅgā* [= 168 foll.] *pe kham 9 aṅgā* [= 108 (sic!) supporting leaves] *cāh sā pe kham poñ 25 aṅgā* [= 300(?) foll. and supporting leaves]. Notes in pencil in the right margin of **871** fol. gham and **872** fol. chū. Corrections on **871** fol. ñō (in pencil). Dated sakkarāj **871** (1)–(11) 1225 khu; (13), (14) 1226 khu (1864 A.D.); **872** 1235 khu (1874 A.D.); **873** 1223 khu (1862 A.D.); **874** no date. Former owner: **872** Sañ-pañ anok kyoñh, i.e. the monastery in the western part of Sañ-pañ. **871, 873** Pāli and Burmese; **872** Pāli; **874** Burmese (colophon). **871, 872, 874** Prose; **873** Pāli verse and prose, Burmese prose.

871

Cod.birm. 306. BSB, München

Description see above, 871–874.

Sut cañ vibhat svay and Kaccāyana/Saṃghānandī: Kaccāyanapakaraṇa

The text is called *Saddā rhac coñ* in the MS, which contains two incomplete copies of Kaccāyana's Pāli grammar. The first extant chapter contains the suttas (Sut cañ; foll. ko-khā r line 2) and the explanation or *vibhatti* (Vibhat svay; foll. khā r line 2-khī). They can be found in Kaccaññh Saddā krīh pāṭh (ChS) 1-38 and 395-399. The chapters (2)-(7), viz. the Kāraka-, Samāsa-, Taddhita-, Ākhyāta-, Kita- and Uṇādikappa, can be found in ChS 136-315 or the ed. of Senart 125-338, and the chapters (8)-(14), viz. the Nāma-, Kāraka-, Samāsa-, Taddhita-, Ākhyāta-, Kita- and Uṇādikappa, in ChS 60-315 or the ed. of Senart 33-338.

(1) Sut cañ vibhat svay

As fol. ko ends with *niggahitañ ca* and fol. kaṃ starts with *smiṃ nānami ā* the missing fol. kō must contain the textual portion from *kva ci lopam* (ChS 3,9) up to *manogaṇādito* (ChS 11,6). The wording and the sequence of paragraphs in the Vibhat svay does not always agree with the printed edition, and the last paragraph in ChS 399 (§ 20) is missing in this MS.

End (fol. khī r line 1): visesana anak nhuik tatiyā vibhat ekavuc nā sak, bahuvuc hi sak.

ī kāh akoñh nhañ nhañ tañh, tatiya arā kuiv hetu, pañcamīh arā kuiv karaṇa, sattamī arā kuiv nimit hū rve chuiv saññ sā tū sañ. Vibhat svay niṭṭhitam.

nibbānapaccayo hotu.

sakkarāj 1225 khu ta-poñ la chan suṃ rak buddhahū ne ne suṃ khyak tiḥ kyō akhyim tvañ Vibhat svay kuiv re kūh rve prīh 'oñ mrañh saññ, la, pu, di, āh, nhañ praññ cum pā luiv i. Sut ca

(2) Kārakakappa

End (fol. gho v line 8): iti Nāmakappe Kārakakappo chaṭṭho kaṇḍo. Kāraka pāli niṭṭhitam.

akkharā -. ¹iti pi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro pūrisadhammasārathi satthā devamanussānam Buddho bhagavā ti. ¹

ī cā prīh laj sakkarāj kāh 1225 khu ta-poñ la chan kuiyḥ rak aṅgā ne ne thvak akhyim tvañ Kāraka pāṭh kuiv re kūh rve prīh 'oñ mrañh saññ. nibbānapaccayo hotu. pu, di, ā nhañ praññ cum pā luiv i.

(3) Samāsakappa

End (fol. nī r line 7): iti Nāmakappe Samāsakappo sattamo kaṇḍo. Samāsakappo niṭṭhito.

akkharā -. imina puññakammena, so ahaṃ likkheyya kusalaṃ santaṃ nibbānaṃ pabboti.
iminā puññakammena, ī suiv Kaccaññh charā cī rañ ap so kyam kuiv Saddā rhac coñ
nhiuk catuttha mrok so Samās kyamḥ kuiv reḥ kū ra so koñḥ mhu kaṃ kroñḥ, so ahaṃ,
thuiiv akyvan-nup saññ, likkheyya kusalaṃ, reḥ kū ra so kusuil kaṃ kroñ, santaṃ, sū tō
koñḥ tuiv lāḥ rā phrac so, nibbānaṃ, nibbān prañ kyō nā kyvan phō suiv, pappoti, rok ra
pā luiv i. ¹-iti pi so bhagavā arahaṃ samāsabbuddho vijjācaraṇasampanno, sugato
lokavidū anuttaro pūrisadhammasārathi satthā devamanussānaṃ Buddho bhagavā ti.⁻¹
²-svakkhāto bhagavato sāvakasaṃgho, āhūṇeyyo pātuṇeyyo, dakkhiṇeyyo, accalīkaraṇiyyo,
anuttaraṃ puññakhettaṃ, lokasāti.⁻²

sabuddhe aṭṭhavisāṇ ca, dvādasaṇ ca, sahasake,
pañcasatasahattāni namāmi sirasaṃ namāmi.³

nibbānapaccayo hotu.

ī cā prīḥ laj sakkarāj kāḥ 1225 khu ta-poñ cha lvan ta chay ta rak krāsapade ne ne ta
khyak ma tī mhī akhyim tvañ sa Samās pāli tō kuiv mū mha re kūḥ rve prīḥ 'oñ mrañḥ sa
saññ. re kūḥ ra so aphuiiv āḥ phrañ guñ añ krī lha mveh bha mātā charā sa māḥ, chveh
myuivḥ myāḥ nhañ ta kva sum chay ta bhūṃ kyaññ lhaññ kun so veṇeyya sattavā myāḥ
apohñ nat samuti maññ rhi apohñ, moñ [the following last fol. nu is missing]

(4) Taddhitakappa

End (fol. nāḥ r line 9): iti Nāmakappe Taddhitakappo aṭṭhamo kaṇḍo. Taddhit pāli niṭṭhitā.

akkharā -.

⁴-ī cā kuiv re kū ra so akyuivḥ āḥ phrañ kusuil chay pāḥ tarā ducaruiḥ, kuiy nhiuk mhī
krīḥ phyak chīḥ tat ññā, ī sum pāḥ kuiv rhoñ rhāḥ phrac khvā nuiñ ce sō. kusuil chay pāḥ
tarā sucariṭa satta akyō khu nhac phō nhañ sū tō uccā mham cvā ma lvai mrai pañ cvai
ne. ma sve ūpai, sum chay nhac phrāḥ maṅgalā ma kvā kuiy nhiuk mrai ce sō.

apāy
chañḥ raiḥ ta cī, ma rhi rogā
rhañḥ rhañḥ kva rve, aṭṭharasa-,
sippa ma lvat, kyvañḥ mai tat rve,
pitakat behdañ kuiv
krāḥ kāḥ mrañḥ kāḥ, ma krāḥ khana
tat ce sō.

amyuivh koñh sã yok yãh koñh cañ cac chak tuñ phrac rve, ahrac myãh cvã nãh pãh ran sũ, ma pru van rhoñh, sũ tã koñh tuiv aloñh takãh toñ kun rã saññ patthãna chũ aruvanna-sukhabala, patibãna, bhava ma khyãh cak le pãh nhañ ñããh ce sã.⁻⁴ ĩ cã reh yyha mrat puññatthãnanibbũtã. nibbãn ma ra se sa myha mrat lha jãti mhã. jãti mrat lha phrac pã ra, bhava chak tuñh sã. nibbãnapaccayo hotu.

ĩ cã prĩh lac sakkarãj kã 1225 khu ta-kũ la praññ kyõ khu nhac rak ta-nañ-lã ne ne sum khyak ma tĩh mhĩh akhyim tvañ Taddhit pãth kuiv mũ rve reh kũ rve prĩh 'oñh mrañh saññ. pu, di, ã nhañ praññ cum pã luiv ĩ.

(5) Ākhyātakappa

End (fol. caĳ v line 1): iti Ākhyātakappe catuttho kaṇḍo.

nibbãnapaccayo hotu. akkharã ~. akkhara ekamekañ ca, akkharã ta lum ta lum kui, buddharũpam, bhurãh ta chũh ta chũh nhañ, samam, amyha, siyã, phrac rã ĩ, tasmã hi tasmã eva, thui kroñh sã lyhañ, paññito, paññã rhi so, poso, yok yãh mrat sañ, pitakattayam, pitakat sumh bhum sui, likkheyya, re kum rã ĩ. aham, ñã saññ, etena puññakammena, ĩ Ākhyãt kyamh kuiv reh kũh pru cu ra so koñh mhu kroñh, addhã, ma khyvat, Metteyya satthuno, Miteyya bhurãh sa khañh ĩ, sãsanadãyãdo, kuih pãh so lokuttarã tarãh hu chuiv ap so uccã amveh kham rhi so sañ, hessam, phrac ra pã luiv ĩ, yãva, akrañ myha lok so kãla pat lum, sãsanadãyãdo, kuih pãh so lokuttarã tarãh hu chui ap so uccã amveh kham rhi so sũ saññ, na hessam, ma phrac ra seh, tãva, thui myha lok so kãla pat lum, catuhi apãyehi, leh pãh so apãy tui mha lañh koñh tĩhi kappehi, rogantara kap aca rhi so sumh kap tuiv mha lañh koñh, atthahi paccantarehi, arap prac rhac pãh tuiv mha lañh koñh, mutto, lvat sañ, bhavãmi, phrac ra pã luiv ĩ.

sakkarãj 1225 khu ta-kũ la prañ kyõ 9 rak 4 hũ ne ne ta khyak tĩ kyõ akhim tvañ Ākhyat pãth kuiv reh kũ rve prĩ 'oñ mrañh sañ. pu, di, ã, ĩ.

(6) Kitakappa

End (fol. chĩ r line 5): iti Kippidhãnakappe pañcamo kaṇḍo.

akkharã ~. [followed by the nissaya of the akkharã ~ verse; see above, (5); the MS continues on fol. chĩ r line 7:] idam me puññam āsavakkhayapattam vham hotu.¹ -iti pi so bhagavã araham sammãsbuddho vijãsarãnasampanno sugato lokavidũ anuttaro purisadhammasãrathĩ satthã devãmanussãnam Buddhõ bhagavã ti.^{-1 2} -svakkhãto bhagavato sãvakasamgho sanditthiko akãliko ehipassiko opañãriko paccattam veditabbo viññũhi ti.^{-2 5} -suppatipanno bhagavato sãvakasamgho ucchupaṭippanno bhagavato sãvakasamgho ñãyapaṭippãno bhagavato sãvakasamgho sãmicchipatipanno bhagavato sãvakasamgho yadidam cattãri purisayuggãniatthapurisapuggalã bhagavato sãvakasamgho ayuñeyyo bhãhunayyo dakkhiñeyyo añcalikarãniyo anuttaram puññakhetam lokasã ti.⁻⁵

⁶- *sambuddhe atthavisañ ca dvādasañ ca sahasake
pañcasatasahassāni namāmi siyasam am*

*sesam dhammañ ca samghañ ca ādayena namam ahā
namakārānubhāvena vināsamentu.*⁻⁶

*arahato, atonh tarā saṅkhyāh mrañ mrok bodhi 'ok vay pok saññ chan kyay ta chay le tonh
aron khrok phyāh charā sa na pallañ ma thak devaputta ca saññ sa phrañ mān nāh 'on
kuiv 'onh mrañh tō mū prīh tha so. arahato, mahābuddha he cin ññuiv veh saññ, Rvhe-
ññon-paṅ 'ok pok saññ thūh chan pallañ nanh thak sañghan rvhe ron ta proñ proñh nhañ
bhunh goñ parame ññin tak ne rve kilesā cak sumh ton vak kuiv ññān mag varajin cak
bhum rhin phrañ kvan tuiñh chumma tō mū prīh tha so.*

*i cā prīh lac sakkarāj kāh 1225 khu ta-kū la praññ kyō chay rak krāsapade ne ne sum
khyak tīh kyō akhyim Kit pāth kuiv reh kū rve prīh 'on mrañh sañ. ī cā reh ya mrat puñña
kroñh bhava chunh cvan praññ nibbān suiv sampān thut rhok yok pā leh ce Vasundre i mre
co mhat va sum nat āh tuiñ kyāh saññ mhat reh cak svamh sañ. pat van nat lū kraññ phrū
sādhu khō ce sō.*

(7) Unādikappa

End (fol. chāh v line 8): iti Kippidhānakappe Unnādikappo chattho kando.

nibbānapaccayo hotu. akkharā ~. idam me puññam āsavakkhayapattam vaham hotu.

*ī cā prī lac sakkarāj kāh 1225 khu ta-kū la prañ kyō ta chay nhac rak ta-naṅga-lvhe ne
ne sum khyak tī kyō akhyim tvañ Unhāt pāth kui reh kū rve prī 'on mrañh sañ. pu, di, ā
nhañ prañ cum pā luiv i.*

(8) Nāmakappa

As fol. ññam ends with *api, apa, upa, pahā-* and fol. tā starts with *byañjanānamiti* the missing foll. ññāh and ta must contain the textual portion from *-ro, parābhavo, nihāro*, [ChS 121,14 or the ed. of Senart 106,13] up to *ālasyam, ārogyam* [ChS 134 last line or the ed. of Senart 123,15].

End (fol. ṭā r line 5): iti Nāmakappe pañcamo kando. Nāma niṭṭhitam.

*sakkarāj 1225 khu ka-chum la chan 10 rak ne ne ta khyak ma tī mhī akhyim tvañ Nām
pāth kui reh kū rve prī 'on mrañh sañ. nibbānapaccayo hotu.*

(9) Kāarakakappa

Only the first and last foll. of this chapter are extant. Fol. 1i ends with *taṃ yathā uyasmā jā-* [ChS 137,7 or the ed. of Senart 126,12]. The last fol. 1o contains the following text:

-ṇḍo. Kāarakakappam niṭṭhitam.

akkharā ~. nibbānapaccayo hotu.

sakkarāj 1225 khu ka-chum la chan ta chay 11 rak ne ne ta khyak ma tī mhī akhyim tvañ Kārika pāṭh kui reḥ kū vḥe prīḥ 'oñ mrañ sañ. pu, di, ā nhañ prañ cum pā lui i.

(10) Samāsakappa

End (fol. 1hi r line 9): iti Nāmakappe Samāsakappo sattamo kaṇḍo. Samāsakappo niṭṭhito.

akkharā ~. [followed by the nissaya of the *akkharā ~* verse; see above, (5); the MS continues on fol. 1hi v line 3:] *iminā puññakammena, so ahaṃ likkheyya kusalam santam nibbānam pappoti. iminā puññakammena, ī suiv Kaccaññ charā cī rañ ap so Saddā rhac coñ nhuik catuttha leḥ coñḥ mrok so Samās kyam kuiv reḥ kūḥ pru cu ra so koñḥ mhu kam kroñḥ, so aham, thuiv akyvan-nup saññ, likkheyya kusalam, reḥ kūḥ pru cu ra so kusuil kam cetanā kroñ, santam, sū tō koñḥ tuiv, lā rā phrac so, nibbānam, nibbān praññ kyō ññā kyvan pō suiv, pappomi, rok ra pā luiv i.* ¹⁻ *iti pi so bhagavā arahaṃ samāsambuddho vijjācaranasampanno sugato lokavidū anuttaro pūrisadhammasārathi satthā devamānussānam Buddho bhagavā ti.* ^{-1 5-} *svākkhāto bhagavato sāvakasamgho ujūpatippāno bhagavato sāvakasamgho āhuneyyo bāhuneyyo dakkhiṇeyyo accalīkarāṇiyyo anuttaram puññakhetam lokassati.* ⁻⁵ *nibbānapaccayo hotu.*

ī jā prī lac sakkarāj kā 1225 khu ka-chum la chan ta chay nhac rak ne ta khyak ma tī mhī akhyim tvañ Samās pāṭh kuiv reḥ kūḥ vḥe prīḥ 'oñ mrañ sañ. pu, di, ā nhañ prañ cum pā luiv i.

(11) Taddhitakappa

End (fol. 1ḥam r line 9): iti Namakappe catuttho kaṇḍo Taddhitakappo aṭṭhamo kaṇḍo. Taddhitakappam niṭṭhitam.

akkharā ~. [followed by the nissaya of the *akkharā ~* verse; see above, (5); the MS continues on fol. 1ḥam v line 3:] *iminā puññakammena, so ahaṃ likkheyya kusalam santam nibbānam pappoti. puññakammena, ī suiv Kaccaññ charā cī rañ ap so Saddhā rhac coñ nhuik pañcama nā coñḥ mrok so Taddhit kyamḥ kuiv reḥ kūḥ pru cu ra so koñḥ mhu kam kroñḥ, so aham, thuiv akyvan-nup saññ, likkheyya kusalam, reḥ kūḥ ra so kusuil kam kroñ,*

santam, sū tō konh tuiv, lā rā phrac so, nibbānam, nibbān prañ kyō ñā kyvan pō suiv, pappomi, rok ra pā luiv i. ī cā raḥ yya, mrat puññāthānanibbūtā. nibbān ma ra se sa myha mrat lha jāti mhā. jāti mrat lha phrac pā ra, bhava chak tuinh sā. ¹-ni iti so bhagavā araham samāsambuddho vijjācaranasampanno sugato lokavidū anuttaro pūrisadhammasārathi satthā devamanussānam Buddho bhagavā ti. ¹- nibbānapaccayo hotu.

ī cā prīḥ lac sakkarāj kāḥ 1225 khu ka-chum la chan ta chay suṃ ne ne ta khyak ī ta moñḥ kyō akhyim tvañ Taddhit pāḥ kuiv mū mha reḥ kū rve prī 'oñḥ mrañḥ saññ. pu, di, ā nḥaṇ prañ cum pā luiv i.

(12) Ākhyātakappa

As fol. ḍī ends with *ādibhūtā*- and fol. ḍū starts with *-rayati, kārayanti*, the missing fol. ḍu must contain the textual portion from *-nam vannānam ekassarānam* [ChS 233,15 or the ed. of Senart 241,16] up to *kāreti, kārenti, kā-* [ChS 241,8 or the ed. of Senart 251,2].

End (fol. ḍe v line 3): *iti Ākhyātakappe catuttho kaṇḍo. Ākhyātakappaṃ niṭṭhitā.*

akkharā -. [followed by the nissaya of the *akkharā* ~ verse, see above, (5); the MS continues on fol. ḍe v line 9:] *ī cā kuiv reḥ kūḥ pru cu ra so akyuivḥ āḥ phrañ, kusuil chay pāḥ tarāḥ ducaruiḥ, kuiy rve mī krīḥ, phyak chīḥ tat ṇāḥ*, [the last fol. ḍai is missing]

(13) Kitakappa

End (fol. ḍhi r line 6): *iti Kippidhānakappe pañcame kaṇḍo. Kitakappaṃ niṭṭhitam.*

akkharā -. [followed by the nissaya of the *akkharā* ~ verse, see above, (5), and the same passage as quoted above, (4), starting with *ī cā kuiv reḥ* and ending with *ññā ce sō.*; the MS continues on fol. ḍhi v line 5:] *¹-iti pi so bhagavā araham sammāsambuddho vijjācaranasampanno sugato lokavidū anuttaro pūrisadhammasārathi satthā devamanussānam Buddho bhagavā ti. ¹ ²-svakkhāto bhagavatā samo saditthiko akāliko ehipattiko opaneyyiko paccatam veditabbo viññūhi ti. ² ⁵-summatippanno bhagavato sāvakasamgho ujūpaṭippāno bhagavato sāvakasamgho ññāyapaṭippāno bhagavato sāvakasamgho sāmāññacci bhagavato sāvakasamgho anuttayam puññakhetam lokasā ti. ⁵*

⁶-sabuddhe atthavitañ ca dvādasatañ ca sahatake pañcasatasahassāni namāni

tesam dhammañ ca samgham ca ādharena namā namakāraṃnubhāvena vinatthamaññantu. ⁶

nibbānapaccayo hotu. ī cā prī lac sakkarāj kā 1226 khu ka-chum la praññ buddhahū ne

ne nhac khyak tī kyō suṃ khyak ma tīh mhī akhyim tvaṅ Kit pāṭh kuiv reḥ kū rve prīh 'on mraṅh saññ. pu, di, ā nḥaṅ praññ cuṃ pā luiv i.

(14) Uṇhādikappa

End (fol. ḍhaṃ v line 5): iti Kippidhānakappe Uṇhādikappo chaṭṭho kaṇḍo. Uṇhādikappam niṭṭhitam.

akkharā –. [followed by the nissaya of the *akkharā* – verse, see above, (5), and the same passage as quoted above, (4), starting with *tī cā kuiv reḥ* and ending with *mraṅ cē sō.*; the MS continues on fol. ḍhāḥ r line 5:] *nibbānapaccayo hotu.*

sakkarāj 1226 khu ka-chuṃ la praññ kyō 2 rak sokrāḥ ne ne suṃ khyak tī kyō akhyim tvaṅ prī i. pu, di, ā i.

MSS of Sut caṅ vibhat svay: ¹125, ²165, ²269, ³629; and also BhP 1045, 1224; Oldenb 55.3; Palace 14 (119), 25 (41), 63 (134), 64 (138); Piṭ-st 131 (348). MSS of Kaccāyana-pakarāṇa: ¹126–¹129, ²243, ²248, ²270, ²431, ³479, ³484, ³587, ³630, ³650, ³660, ³663, ³677, ³685, ³692, ³723, **783**, **872**; for MSS in other catalogues see ³479 and **783**.

See CPD 5.1 and the references in ³479.

¹⁻¹ *buddhānussati* (PBCOU 13).

²⁻² Cf. *dhammānussati* (PBCOU 13).

³ For this verse see below (6) and (13).

⁴⁻⁴ For this passage cf. the colophons in ³519 (2) and ³614 (3).

⁵ Cf. *saṃghānussati* (PBCOU 13f.).

⁶⁻⁶ For these so-called “Sambuddhe gāthā” see ³472 (4), ³505, ³519, ³675, chapters (3) and (13) of this MS, and also TBV 93.

872

Cod.birm. 306. BSB, München

Description see above, **871–874**.

Kaccāyana/Saṃghānandī: **Kaccāyanapakarāṇa**

These two extant foll. belong to two different chapters of Kaccāyana’s Pāli grammar:

(1) Kāarakakappa

Fol. nī is the last fol. of the Kāarakakappa and contains the last few lines of the chapter

[see *Kaccaññh Saddā krīh pāth* (ChS) 161,13–17 or the ed. of Senart 159,3–10] and a short colophon with the date:

-sīdito, ññāṇasmim vā, pasīdito, ññāṇena, ussuko, ññāṇasmim vā ussukko, tathāgato vā, tathāgatagotto vā. iti Nāmakappe Kārakakappo chaṭṭho kaṇḍo. Kārakasuttaṃ niṭṭhitam.

nibbānapaccayo hotu. akkharā --.

sakkarāj 1235 khu ta-pui-tvai la chan nhac rak ne tvañ Kāraka kui prī 'oñ mrañ sañ.

(2) Kitakappa

Fol. chū is the second fol. of the Kitakappa and contains the text from *-ro. saññāyamanu*. ... up to *jotano, vaddhano. pā-* (see ChS 254,2–257,11 or the ed. of Senart 266,10–271,12).

MSS: ¹126–¹129, ²243, ²248, ²270, ²431, ³479, ³484, ³587, ³630, ³650, ³660, ³663, ³677, ³685, ³692, ³723, 783, 871; for MSS in other catalogues see ³479 and 783.

873

Cod.birm. 306. BSB, München

Description see above, 871–874.

Suvaṇṇasāmajātaka nissaya

The text is called *Suvaṇṇasyhaṃ* in the MS. Only the last 8 foll. of this nissaya on the *Suvaṇṇasāmajātaka* (no. 540) are extant covering the Pāli text in Fausbøll's ed. VI 91,4–95,11 or in *Jātakatṭhakathā* (ChS) VI 111,18–117.

Beg. (fol. ghī r line 1): pamatto ti, hū saññ kāh, tikhiṇasuraṃ, tak evā so sū kui, ...

End (fol. ghō r line 6): sattā, saññ, imaṃ dhammadesanaṃ, ī suj so tarāh ho khrañh kuiv, āharitvā, rve, evaṃ, suiv, mātāpitunaṃ, tui kui, posanaṃ nāma, mve khrañ maññ saññ kāh, porāṇapaṇḍitānaṃ, tui j, rhe nhuik phrac kun so paññā rhi tui j, vaṃso, taññ, iti, suiv, vatvā, rve, saccāni, tui kui, pakāsetvā, rve, jātakam, kuiv, samodhānesi, j, saccapariyosāne, saccā kui pra tō mū saññ j achunh nhuik, so mātuposakabhikkhu, thui ami apha kui mve so rahan saññ, sātāpattiphalam, sotāpattiphul suiv, pāpuṇi, rok le j, tadā, thui ro akhā nhuik, rājā, Piliyakkha mañh saññ, Ānando, Ānandā ther saññ, ahosi, phrac j, devadhitā, Bahusundarī nat sa mīh saññ, Upalavaṇṇo, Upalavaṇ ther saññ, ahosi, j, Sakko, Sikrāh mañh

saññ, Anuruddho, Anuruddhā saññ, ahosi, phrac i, pitā, apha phrac so Dukūla ra sse saññ, Mahākassapo, Mahākassapa mather saññ, ahosi, phrac i, mātā, ami phrac so Pārika ra sse ma saññ, Bhaddakappilāni nāma, Bhaddakappilāni amaññ rhi so, bhikkhū rahanḥ mimma saññ, ahosi, i, Suvanṇasāmapaṇḍito pana, Suvanṇasyhaṃ paññā ahinne kulesu byajjesu, apāresu, catūsu, micchājivesu, diṭṭhisu, kudācanaṃ na savāmi.

*kulasetṭhā, mahādhano, pūriso paññavā, bhava
angabajjaṅga sampanno, sūro ca veramaddhano.¹*

*kusalo c' eva kammesu, paracittavijānako,
sabbabhāsuññāto ca, bhāsito ca, asesato.*

²-*javanatikkagambhīrapajjosahassapaññavā
pitakāni ca, bhedāni paṇḍito dhammato bhava.*

*nānāvidhā anekā ca, sabbāsippāni dhārayam,
ekasatena dhittena, cintitam, cintitena ca sabbaso.⁻²*

*sakkarāj 1223 khu, ta-poñ la praññ kyō 1 rak buddhahū ne 3 khyak tih akhyin tvañ,
Suvanṇasyhaṃ jāt kuī re kūḥ rve prī 'oñ mrañ saññ. nat lū sādhu khō ce sov.*

This text is different from the other two nissayas on the same Jātaka story in our catalogue (²326, ³494). As in the case of these two catalogue numbers the author is not mentioned in our MS, thus we are not in a position to ascribe the work to one of the three authors who have written a nissaya on the Suvanṇasāmajātaka-aṭṭhakathā, viz.

- (1) Daṇ-tuin charā tō Rhañ Guṇaraṃsālaṅkāra (or Guṇālaṅkāra; see ¹74, and MÑM 217, Piṭ-sm 644, Petr 440)
- (2) Vak-khut charā tō Rhañ Mañimañjūsa (MÑM 218) or Mañisāra (Ganthav 188 [45], Piṭ-sm 631), who completed his work in 1143 B.E./1781 A.D. (MÑM 218)
- (3) an anonymous monk quoted in Piṭ-sm 634.

MSS: cf. Cab II 149, 165; BhP 1264; FilRAS 44, 47; Palace 8 (70, 71), 50 (22), 59 (98); Petr 440; Piṭ-st 156 (587).

¹ For this verse see ¹64.

²⁻² For these two verses see ¹116.

874

Cod.birm. 306. BSB. München

Description see above, 871–874.

[Colophon of an unknown text]

This last fol. of a text without foliation sign and without marginal title as well contains only the last few lines of the colophon in which the title of the text is not mentioned:

*ma missam, khyveh ram mū mat,
parissat ka, ca saññ lum cum
ma kyam, ma kyvañh phrac phrac sa myha,
veneyya āh, ra nrāh pā ce,
amyha peh ve saññ*

nat lū sādhu khō ce sañ. pu, di, ā nḥañ praññ cum pā luiv i.

875**Cod.birm. 307. BSB, München**

Palm leaf. Two different wooden covers, one is completely painted red, the other one is painted red on the inner surface and the edges and black on the outside. The MS is tied up by two yellow-brown felt ribbons. Foll. 245: ka-pu (the end of the MS is missing); 7 supporting leaves. 49 × 6.2 cm. 38–39 × 5.5 cm. 10 lines. 2 punch holes. Gilded and partially painted red. Good handwriting. Marginal title: Pātimokkhapadatta-anuvaṇṇanā nissya/nissya on fol. ka, kā, kū, kha, ga, gha, ṇa, ṇāḥ, ca, ci, cha, chāḥ, ja, jha, ṇā, ṇā, ṇā, ṇā, ṇā, ṇā. Corrections on foll. gu, gū, cu, cū, ṭo. No date (end of the text missing). Pāli and Burmese. Pāli verse and prose, Burmese prose.

Pātimokkhapadatta-anuvaṇṇanā nissaya

Beg. (fol. ka v line 1): cīram tiṭṭhatu saddhammo. aham, nā sañ, dayātidayapassantam, paccekabuddhā sāvaka tuj i, karuṇā thak lvaṃ mrat so mahākaruṇā tō phrañ bodhetabba-sattavā aponḥ kui rhu tō mū tat tha so, āṇāti-āṇacakkindam, lū mañḥ nat mañḥ brahmā mañḥ tuj i āṇā thak lvan mrat so vinañḥ paññāt hu chui ap so āṇācak kui acuiḥ ra tō mū tha so, buddhañ ca, sappaññutaññān nḥañ prañ cum tō mū so mrat cvā bhurāḥ kui lañḥ koñḥ, saddhammañ ca, mag leḥ tan phuil leḥ tan nibbān pariyatti hū chui ap so chay pāḥ so sū tō koñḥ tarāḥ kui lañḥ koñḥ, ariyasamḥgañ ca, maggaṭṭhān leḥ yok phalaṭṭhān leḥ yok hu chui ap so ariyāpugguil tuj i aponḥ kui lañḥ koñḥ, namāmi, rhi khui i, natvā, rhi khuiḥ prīḥ rve.

End (fol. pu v line 9): uppalapadummāḍini, krā ṇñui krā nī krā padummā aca rhi kum so, jalajavallitiṇāni, re nhuik phrac so nvay myak tuj kui, udakato, re mha, uddharantassa vā, nhut phō so rahan āḥ lañḥ koñḥ, tatth' eva, thui re nhuik pañ lyhañ, vikopentassa vā, āḥ lañḥ koñḥ, pācittiyam, saññ, ho-¹

The author's name and the date of the MS are not mentioned in the extant textual portion of our MS. In Piṭ-st 163 (637), PMT II 145f. (MS. Burm. 3a) and MÑM 293 Rhañ Vicittā-laṅkāra is given as the author of a nissaya on the Pātimokkhapadattha-anuvaṇṇanā, and in Piṭ-sm 184 (772) we find the name of Rhañ Ariyālaṅkāra. We are not in a position to ascribe our text to one of them. Rhañ Vicittālaṅkāra from Cā-laṅḥ (Salin), however, is the author of the Pāli text (see ³712 and GL 21, 22).

MSS: cf. BhP 645, 646; GL 22; Piṭ-st 163 (637); PMT II 145f. (MS. Burm. 3a).

¹ Cf. Sp IV 763,15–17.

876–878

Cod.birm. 308. BSB, München

Collection of 3 texts. Palm leaf. Wooden covers painted red; on the inner surfaces of both covers 6 is embossed. The MS is tied up by a cotton band and a thin cord attached to one of the covers. Foll. 237: ka-no: 876 foll. 134: ka-thā: Pārājikaṅ pāli tō nissya; 877 foll. 68: thī-thō: Bhikkhu pācit nissya; 878 foll. 35: thaṃ-no: Bhikkhunī pācit nissya; foll. thā, thaṃ and no are tied together with some supporting leaves; 12 single supporting leaves. 48.6 × 5.5 cm. 39–40 × 5 cm. 10 lines. 2 punch holes. Gilded and partially painted red. Very good handwriting. Marginal titles: 876 Pārājikaṅ/Pārājikaṅ pāli/pāli tō nissya/nissya; 877 Bhikkhu/Bhikkhū pācit nissya/nissya on all foll. except thī (on fol. ḍa Bhikkhu pācit and on fol. nai Pācit nissya only); 878 Bhikkhunī/ Bhikkhūnī pācit nissya on all foll. with the exception of fol. thaṃ. On some of the foll. *mre tuñ/tuñḥ amat cā re/reḥ tō krīḥ Mañ/Mañḥ Lha Kyō Khoñ konḥ/konḥ mhu* is written underneath the marginal title, viz. on foll. ka, ḍa-ni, ṇu-ṇe, ṇo-thaṃ, nai, no. On the first supporting leaf the title *Pārājikaṅ pāli tō nissya* is written in black ink, and on the recto of the first fol. ka in pencil all titles and information on the number of leaves: *Pārājikaṅ, Pācit Bhikkhūnī pācit nissya ka ca, no chum, 19 aṅgā 10 kyak* [= 238 foll.; foll. ka-no, however, only come to 237 foll.] *lañḥ konḥ rvañ Bhikkhūnī nissya pō tañ re 2 aṅgā 11 khyap* [= 35 foll. containing Bhikkhunī pācit nissya only]; on the last supporting leaf tied together with the last fol. no *Bhikkhunī pācit nissya ka, ca no 19 aṅgā 9 khyap* [= 237 foll.], *khaṃ 2 aṅgā 10 khyap* [= 34 supporting leaves] is written in pencil. Corrections on foll. ki, khu, cō (cancelled), ḍa, nai. Dated sakkarāj 878 1229 khu (1868 A.D.), 876 and 877 1230 khu (1868 A.D. as well). Donor: the revenue surveyor Mañḥ Lha Kyō Khoñ. Pāli and Burmese. Prose.

876

Cod.birm. 308. BSB, München

Description see above, 876–878.

Rvhe-umañ charā tō Rhañ Jambudhaja or Jambudīpadhaja: **Ratanamañjūsa/Ratanā mañjū vinaññh lak pan/paṃ kyamh** (Pārājikañ pāli tō nissaya)

The MS contains a nissaya on the Pārājikakaṇḍa covering the Pāli text in “Vinayapīṭaka” (PTS) III 1-266 or in “Pārājikapāli” (ChS).

The introductory verses of this MS and their resp. nissayas are the same as those in ³700 (pp. 393-395,8) with the exception of the second one with its nissaya, which run as follows (fol. ka v line 7):

Mahā-aggabudhin nāmaṃ, sabbarājūna pūjitaṃ,
bahūsutama mahāpuññaṃ, saṅghassa parināyakaṃ.¹

bahusutaṃ, myāḥ so akrāḥ amrañ laññh rhi ta so, mahāpuññaṃ, krīḥ so phunḥ tō laññh rhi tha so, saṃghassa, arap thak vanḥ kyañ nhuik ne so saṅghā ñ, parināyakaṃ, akrīḥ laññh phrac tō mū tha so, sabbarājūnaṃ, khap simḥ so achak chak so maññh tui ñ, pūjitaṃ, pūjjō rā laññh phrac tha so, Mahā-aggabudin nānaṃ, Mahā-aggabuddhi amañ tō hi so, me, nā ñ, garuṃ, charā tō kui laññ, natvā, rhi khui ūḥ rve.

Beginning of the text proper (fol. kā v line 6): yena samayena āyasmāto Sāriputtassa vinayapaññattiyācanahetubhūto parivitaṃ udapādi, tena samayena Buddhō bhagavā Verañcāyaṃ viharati Naḥerupucimandamūle mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusattehi. yena samayena yena kālena, akrañ akhā nhuik, āyasmato, rhañ so sak tō hi so, Sāriputtassa, asyañ Sāriputtarā ñ, vinayapaññattiyācanahetubhūto, vinaññh paññat kui toññh pan khraññ ñ, akroññ phrac so, parivitaṃ, sañ, udapādi, ñ,

End (fol. tha r line 9): attano, sui, pariñāmeti, ce aṃ, payoge, ññvat tuiññ, dukkaṃ, ñ, paṭilābhena, ra sa phrañ, nissaggiyaṃ, cvañ ap sañ, hoti, ñ, saṅghassa vā, āḥ laññ koññ, gaṇassa vā, āḥ laññ koññ, puggalassa vā, āḥ laññ koññ, nissajjitaṃ, ap ñ, bhikkhave, tui, evañ ca pana nissajjitaṃ, ñ sui kaññ cvañ ap ñ, ca saddā phrañ kāḥ desanā laññ krāḥ ap ñ, hū so anak kui, chaññ pāḥ, bhante, asyañ phurañ tui, me mayā, saññ, pariñataṃ, saṅghā sui ññvat le pññ, saññ kui, jānaṃ jānanto, si lyak, idaṃ saṅghikaḥ, ñ saṅghika lat kui, attano, sui, pariñāmitaṃ, ññvat ce ñ, nissaggiyaṃ, cvañ ap ñ, imaṃ lābhaṃ, kui, ahaṃ, saññ, saṅghassa, āḥ, nissajjāmi, ñ, iti, sui, nissajjitaṃ, ñ, guññ āḥ cvañ sō kāḥ, āyasmantānaṃ nissajjāmi chui, pugguñ āḥ cvañ sō kāḥ, āyasmato nissajjāmi chui, la, āyasmato, rhañ so asak rhi so si khañ āḥ, dammi, peḥ ñ, iti, sui, dadeyyuṃ, peḥ pran kun rā asak rhi so si khañ āḥ, dammi, peḥ ñ, iti, sui, dadeyyuṃ, cvañ peḥ hanḥ kāḥ pathamanissaggiya-sikhāpud nhañ atū chui ap ñ, ñ mha krvaññ sa myha kāḥ, suviññeyya, phrac sañ khaññ.

athūḥ thūḥ aprāḥ prāḥ myāḥ so anak rhi so kroñ laññ koññ, thūḥ so anak rhi so kroñ laññ koññ, kui nhut nhac pāḥ, tui kui chumḥ ma tat so kroñ laññ koññ Vinaya laññ maññ so pārājika leḥ pāḥ tui ñ, ho rā phrac so kroñ ādi āḥ phrañ Pārājikañ laññ maññ so Vinaññh pārājikañ pāli tō ñ anak adhibbāy tui kui, Mrammā bhāsā pran sa phrañ pra so Ratana-

mañjūsa amañ rhi so Vinay lak paṃ kyamḥ kāḥ, ī myha lok so ca kāḥ acī acañ tuj phrañ
prīḥ khrañḥ suj rok i. niṭṭhitam prīḥ.

*ī cā prī lac sakkarāj kāḥ, 1230 prañ ka-chumḥ la chanḥ 5 rak ne ne 4 khyak tīḥ kyō
akhyimḥ tvañḥ reḥ kū rve prī prīḥ khumḥ i. nibbānapaccayo hotu.*

For information on the author see ¹57 and also Piṭ-sm 531. Although his name is not mentioned in this text the ascription to Rvhe-umañ charā tō Rhañ Jambudīpadhaja from Pagan (Pu-khanḥ or Pugaṃ) is most probably correct because of the introductory verses, which are almost the same as those of ³700 (see above), a text written by the same author, and also because of the fact that his name can be found at the end of the last text of this codex (878). From Piṭ-sm 531 we learn that Rvhe-umañ charā tō wrote the old nissaya to this text, viz. the Pārājikaṃ pāli tō nisya hoñḥ. The final portion of our MS (*athūḥ thūḥ aprāḥ prāḥ* up to *prīḥ khrañḥ suj rok i*) can also be found nearly word-for-word in ¹60 (p. 70), and in ³477, both nissayas on the same Pāli text, but written by different authors.

For different nissayas on the same Pāli text see ¹56, ¹60, ³477, ³516 and ³527.

MSS: Forch II; Oldenb 2; cf. BhP 658; BODL 29; Cab II 280; LCP 5b, 56, 66 (B); Palace 30 (10); Piṭ-st 187 (920), 193 (991); PMT I 231 (Or. 2446), 244 (Or. 6458 B); PMT II 147 (MS. Burm. b2).

¹ See Oldenb 2, where the same verse can also be found.

877

Cod.birm. 308. BSB, München

Description see above, 876–878.

Rvhe-umañ charā tō Rhañ Jambudhaja or Jambudīpadhaja: **Ratanamañjūsa/Ratanā mañjū
vinañḥ lak paṃ/paṃ kyamḥ** (Bhikkhu pācit pāli tō nissaya)

The text also called Bhikkhu pācit nisya in the MS is the same as that of ³549.

End (fol. tho v line 10): pādukavaggo sattamo. āyasmanto, tuj, adhikaraṇasamathā, adhi-
karuṇ leḥ pāḥ kui ṇrimḥ ce tat kun so, ime satta dhammā, tuj sañ, uddesaṃ, pra khrañḥ suj,
āgacchanti, rok kun i, uppanānaṃ, kun so, adhikaraṇānaṃ, tuj i, samathāya, ṇrimḥ khrañḥ
ñhā, upasamāya, cai khrañḥ ñhā, samvattanti, kun i, samukhāvinayo, cā vinañḥ kui, dāta-
bbo, i, pa, patiññāya, van kham saññ phrañ, kāretabbaṃ, i, yebhūyyasikā, ka kui, kāretabbā,
i, tiṇavatthārako, ka kui, kāretabbo, i, uddiṭṭhā kho caññ atū, ettakā, ī myha so sikkhāpud
acañ sañ, tassa bhagavato, i, suttāgatam, vinañḥ pāli nhuik lā i, suttapariyāpannaṃ, vinañḥ

pāli nhuik akyumḥ vaṅ ḥ, anvaddhamāsaṃ, la khvai ta krim, uposadhadine, upud ne nhuik, uddesaṃ, pra khraṅḥ suj, āgacchati, rok ḥ. Mahāvibhaṅgaṃ niṭṭhitam.

ī cā prī lhaç sakkarāj kāḥ, 1230 preḥ vā-chuivḥ la chanḥ chay rak ne ne 3 khyak tīḥ kyō akhyimḥ tvaṅ re kū rve prī prī 'oṅḥ mraṅ saṅḥ, prīḥ ḥ.

For information on the author see ¹57 and Piṭ-sm 531. In Piṭ-sm 532 his nissaya on this Vinaya text is referred to as the old one (“nissaya hoṅḥ”).

MSS: ²302 (1), ³549; cf. ³653; and also Forch II; cf. BhP 722; Cab II 7; GL 19; LCP 33; Oldenb 3; PMT I 239 (Or. 4715); WMS B-P 98.

878**Cod.birm. 308. BSB, München**

Description see above, 876–878.

Rvhe-umaṅ charā tō Rhaṅ Jambudhaja or Jambudīpadhaja: **Ratanamañjūsa/Ratanā mañjū vinaṅḥ lak pan/paṃ kyamḥ** (Bhikkhunī pācit pāli tō nissaya)

The text is same as that of ²302 (2) where the first fol. is missing. Thus we quote here the beginning as well as the final passage.

Beg. (fol. thaṃ v line 1): namo tassa ~. tena samayena, nhuik, bhagavā, phunḥ krīḥ so, Buddho, saṅḥ, Sāvattḥiyam, tḥi praṅḥ ḥ anīḥ nhuik, Anāthapiṇḍikassa, ḥ, ārāme, araṃ phrac so, Jetavane, nhuik, viharati, ḥ, tena kho pana samayena, nhuik, Sālho, Sālha amaṅḥ rhi so, Migāranatthā, Visākhā dāyakā ma ḥ mreḥ saṅḥ, bhikkhunisaṅghassa, āḥ, vihāraṃ, kui, kattukāmo, saṅḥ, hoti, ḥ,

End (fol. nai v line 7): ayyāyo, tuḥ, nidānaṃ, kui, uddiṭṭhaṃ, pra ap prīḥ, la, etthakaṃ, ī myha so sikkhāpuḍ apoṅḥ saṅḥ, tassa bhagavato, ḥ, sutthāgataṃ, vinaṅḥ pāli nhuik lā ḥ, suttapariyāpannaṃ, Vinaṅḥ piṭakat nhuik akyumḥ vaṅ ḥ, anvaddhamāsaṃ, la khvai ta krim, uddesaṃ, pāṭimut pra khraṅḥ suj, āgacchati, rok ḥ, tattha tesu sikkhāpadesu, tuḥ nhuik, samaggāhi, samagga phrac kun so, samodamānāhi, aṅḥiḥ vamḥ mrok kun so, avivadamānāhi, aṅraṅḥ akhun ma rhi kun so, sabbāḥ' eva, khap simḥ so, arhaṅ koṅḥ ma tuḥ saṅḥi lyhaṅ, sikkhitabbaṃ, saṅ ap kyaṅ ap ḥ.

tarā khrok pāḥ so pācit ḥ, sarup kui aṭṭhakathā nhuik chui aṃ saṅḥ, samatha khu nhac pāḥ kui kāḥ khandaka rok mha chui aṃ saṅ. ¹-sakkraj ta thoṅ nāḥ khu⁻¹, ²-sāsana tō nhac thoṅ ta rā rhac chay 7 nhac⁻² suj rok so khā lyhaṅ, Kūḥ-saṅḥ krīḥ mrok, maṅḥ krīḥ

asaṅkhaṃ prū so Toṅ-krīḥ Rvhe-umhaṅ nhuik sī taṅḥ suṃḥ so Jambudhaja thera saṅ, sāsanā tō ḥ cī pvāḥ kui raṅ rve achak chak so, sotujanapugguḥ tui ḥ paññā kui pvāḥ cīm so ṅhā, tatiya rvhe nanḥ si khaṅ maṅḥ tarāḥ lak thak ī kyamḥ kui pru saṅ. Kūḥ-saṅḥ Rvhe-umhaṅ tu rāḥ cī raṅ tō mū saṅ Vinhaṅḥ pāḥi tō nissya saṅ achaṅ achaṅ reḥ rā tvaṅ timḥ yimḥ pyak cī laṅ myāḥ so kroṅ mū raṅḥ kui rhā sō Rvhe-umhaṅ kyoṅḥ cā dutiya mū ka mhan kan sekhyā reḥ kūḥ taṅḥ prat saṅ tatiya mū kui ra rve mū rhi tuiṅḥ reḥ kūḥ taṅḥ prat saṅḥ, mū mhan mū koṅḥ taṅḥ.

sakkarāj 1229 khu ta-poṅḥ la praṅ kyō khyok rak 6 [the MS stops here at the end of the last fol., but the sentence is not complete].

For information on the author see ¹57 and Piṭ-sm 531. In Piṭ-sm 533 his nissaya on this text is called the old one (“nissya hoṅḥ”). As is the case in ²302 (2), the date of composition is given as 1005 B.E./2187 A.B. (1643 A.D.) in the final passage.

MSS: ²302 (2); cf. Bhp 727.

¹⁻¹ 1005 B.E. (1643 A.D.).

²⁻² 2187 A.B. (1643 A.D.).

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Cod.birm. 309. BSB, München

Palm leaf. Wooden covers painted red; the inner surfaces of both covers are painted black. Foll. 226: bāḥ-jhyo; containing 4 sections: (1) foll. 43: bāḥ-rū: Taddhit nissya; (2) foll. 73: re-’e: Ākhyāt nissya; (3) foll. 66: ’ai-cya: Kit nissya; (4) foll. 44: cyā-jhyo: Uṅhād nissya; the first and last foll. of each section are tied together with some supporting leaves. Fol. se damaged, i.e. the last line of the recto or the first line of the verso resp. is partly broken off; the missing text is written in pencil in the left margins on the recto and verso. Damage due to old mould, especially on the left side of the MS. The left margins of foll. āḥ, khyāḥ and nyam are repaired with small pieces of palm leaf and thread. 48.6 × 5.9 cm. 40 × 5 cm. 10 lines. 2 punch holes. Gilded and partially painted red. Very good handwriting. Marginal titles: (1) Taddhit nissya on all foll. except fol. bhu; (2) Ākhyāt nissya; (3) Kit nissya; (4) Uṅhāt/Uṅhād nissya. On fol. re underneath the marginal title the donor’s name is written: *cā dāyakā tai mhūḥ krī Kui Lū Moṅ ma tup*. On the outer supporting leaves tied together with the first and last foll. of the four sections the titles of the resp. chapters are written in pencil and on those tied together with foll. re, cya and cyā the former owner is added, viz. *Chāṅ rvā bhunḥ krīḥ cā* (foll. re and cya) and *Cu-laṅḥ-kvai kyoṅḥ cā* (fol. cyā). Corrections on foll. yū (in pencil), la, lī. Dated sakkarāj 1212 khu (1850 A.D.). Donor: Kui Lū Moṅ. Former owners: an anonymous monk from Chaṅ village and the Cu-laṅḥ-kvai monastery (see above). Pāli and Burmese. Prose.

Nanh-kyonh chara tō Rhañ Aggadhamma or Aggadhammalañkāra: **Kaccāyanapakarana nissaya** (Saddā krīh nissaya or Saddā rhac coñ nissaya)

The text called Taddhit (etc.) nissaya in the MS contains the nissaya on four chapters of Kaccāyana's Pāli grammar (Taddhita-, Ākhyāta-, Kita- and Unādikappa) corresponding to the text of the printed ed. (see 787).

(1) Taddhita nissaya

End (fol. rī v line 7): aham, ñā saññ, mahāsīlamahāpañño, mrat so sīla mrat so paññā, hhi so, sūro, nat sāh saññ, bhavāmi, phrac ce sa taññ.

aham, akyvan-nup saññ, jātijātiyam, bhava tuiñ bhava tuiñ, subhalakkhanasampanno, koñh mrat so lakkhanā nhañ praññ cum saññ laññ koñh, sutasampanno, koñ mrat so akrāh amrañ nhañ praññ cum saññ laññ koñh, sabbapañcaverino, khap simh so ran sū nāh pāh saññ ma lu ma rak ma phyak chui nhuiñ saññ laññ koñ, catucakkena, cak leh pāh nhañ praññ cum saññ laññ koñ, catusampattiyā, leh pāh so satti nhañ praññ cum saññ laññ koñ, sattahi saddhammehi ca, sū tō koñh tarāh khu nhac pāh nhañ praññ cum saññ laññ koñ, putupañño, mre krīh athu nhañ tū so paññā rhi saññ laññ koñ, tikkhapanno, khū ra cak nhañ tū so tak mrat so paññā nhañ praññ cum saññ laññ koñh, hāsapañño, rvhañ so paññā nhañ praññ cum saññ laññ koñ, javanapañño, lyhañ mran so paññā nhañ praññ cum saññ laññ koñh, samāditthisupete, koñh so samā ayū mrāh mrat so uccā nhañ praññ cum so, sabbasakkata-samsuddhe, khap simh so sū tuiv saññ pūjō ap so, koñh cvā can kray so, kulesv eva, kusalesu ja 'va, amyuih thuiv nhuik sā lyhañ laññ koñ, ditthe ditthe, mrañ tuiñ mrañ tuiñ, sute, krāh tuiñ krāh tuiñ, sabbasibbasampanno, khap simh so atat myuih nhañ, sampanno, praññ cum saññ, bhavēyya, phrac ra pā luiv i.

abhaj kroñ Taddhit maññ sa nannh hū mū kā, tesam nāmānam hitam Taddhitam, hū so vacanatta nhañ aññī, thuiv Nām pud tuiv i akyuih cī pvāh phrac so kroñ, Taddhit mann i, yam paccayapadam, akrañ paccayapada saññ, tesam nāmānam, tuijv Nām pud tuiv i, hitam, akyuih cīh pvāh saññ, hoti, i, iti, kroñ, tam paccayapadam, saññ, Taddhitam, Taddhit maññ i. Taddhit kramh kāh nitthitam prīh prīh.

nibbānapaccayo hotu, nibbānapaccayo. nibbān i akroñ saññ, hotu phrac ce sa taññ, sa pit aprāh kuiv reh luik pe am. sa pit laññ kāh mre sa pit, sam sa pit hū rve jat āh phrañ nhac pāh taññ, ukkattha ukkatthukkattha ukkattho pha ka hu sum pāh majjhima, majjhimukkattha, majjhimomaka hu sum pāh, omaka omakukkattha, omakomaka, hu sum pāh prāh sa taññ, ī alum cum kuiv poñh so sa pit kāh 9 lum phrac sa taññ, ī 9 lum so sa pit tui tvañ, akrīh phrac so, ukkatthukkattha sa pit, añay cum phrac so omakoma sa pit ī nhac lum so sa pit saññ, pamāna ma rhi so kroñ, sa pit ma mann, adhitthan vikappanā kicca phrañ, ma sum choñ ap, khvak amhat phrañ sā, sum choñ ap sa taññ, thui kuivh lum so sa pit tuiv tvañ, ukkattha sa pit saññ kāh, sum nhac hoñ leh prīh so na ma sa leh chan kuiv Magadharāj nhac kvamh cā phrañ ma chat ma nai 'oñ sañ khve ma leh ñum achāñ kai suiv

pva pva rva rva khvak rve, thuiṅ chvam ṅ leh bhuiṅ ta phuiṅ myha lok so ma pṛo ma nai so lak pṛaṅ, yū koṅ so pai nok han lut tuiṅ lut tuiṅ cāḅ saṅṅ rhi sō, achuṅ cvan so chvamḅ lut tuiṅ 'oṅ cāḅ lok ruṅ so, nāḅ amaḅ ṅ aluṅ cuṅ tuiv kuiv, thaṅṅ saṅṅ rhi sō, sa pit 'ok anāḅ re nhaṅ amyha, ta thup kyam sa kai suiv taṅṅ so sa pit saṅṅ, ukkaṅṅṅa sa pit maṅṅ ṅ, anāḅ re kuiv Ivan rve athak suiv phruivḅ phruivḅ tak rve taṅṅ so sa pit saṅṅ ukkaṅṅṅomaka sa pit maṅṅ ṅ, anāḅ reḅ 'ok sak rve taṅṅ so sa pit saṅṅ, ukkaṅṅṅhukkaṅṅṅa sa pit maṅṅ ṅ, Magadharaj ta khvam cāḅ khyak so chvam kuiv laṅṅḅ koṅḅ, thuiṅ chvam ṅ le bhuiṅ tha bhuiṅ myha lok so lak pṛaṅ yū so pai nok han kuiv laṅṅḅ koṅḅ, thuiṅ chvamḅ kuiv cāḅ so sū āḅ lup tuiṅ lup tuiṅ achuṅ cvan so chvamḅ lut tuiṅ 'oṅ cāḅ lok ruṅ so nāḅ amaḅ kuiv laṅṅḅ koṅ taṅṅ saṅṅ rhi sō sa pit anāḅ re nhaṅ amyha tham thup kyam sa kai suiv taṅṅ so sa pit saṅṅ majjhima sa pit maṅṅ ṅ. akkharā –.

ī cā re lac sakkarāj kāḅ 1212 khu pathama vā-chuiv la praṅṅ kyō chay rak ne, ne 2 khyak tīḅ kyō akhyim tvaṅ Taddhit nissya kuiv re kū rve pṛīḅ 'oṅ mraṅ saṅṅ. pū, di, ā, nhaṅ, praṅṅ cum pā luiv ṅ. nitṅṅitam pṛīḅ pṛīḅ.

(2) Ākhyāta nissaya

For the first two lines at the beginning of this chapter, which are missing in the printed ed., see ³615 (2).

End (fol. 'ū v line 6): idaṅ rūpaṅ, ī Ākhyāt kyamḅ ṅ rup kuiv, sajjanā, sū tō koṅḅ tuiṅ saṅṅ, sikkhantu, saṅ kun lo, Ākhyātakappaṅ nitṅṅitam. Ākhyātakappaṅ, Ākhyāt kyamḅ saṅṅ, nitṅṅitam, pṛīḅ pṛīḅ. nibbānapaccayo hotu, nibbānapaccayo, nibbān ṅ akroṅ saṅṅ, hotu, phrac ce sa taṅṅ. akkharā –.

ī cā reḅ lac sakkarāj kāḅ 1212 khu vā-chui la praṅṅ kyō 3 rak ne, ne nhac khyak ma tīḅ mhī akhyim tvaṅ, Ākhyāt nissya kuiv reḅ kūḅ rve pṛīḅ saṅṅ. pū, di, ā, nhaṅ, praṅṅ cum pā luiv ṅ. ī cā reḅ ra so akyuiḅ kuiv mveḅ saṅṅ mi khaṅ mveḅ saṅṅ pha khaṅ charā sa māḅ suivḅ bhvāḅ mha ca rve suṅ chay ta bhumn nhuik kraṅṅ laṅṅ kun so veneyya sattavā myha apoṅḅ kuiv akyvan-nup amyha ve bhā ṅ bhyā. nitṅṅitam, pṛīḅ pṛīḅ. ī 1212¹

(3) Kita nissaya

End (fol. nyāḅ r line 3): Kibbidhānakappe, nhuik, paṅcamo, nāḅ khu thuiṅ ṅ praṅṅ kroṅ phrac so, kaṅḅo paricchedo, saṅṅ, iti samatto, praṅṅ cuṅ pṛīḅ.

uddhārita idaṅ Aggadhammālaṅkāranāminā,
therena sādhuḅ nentu sajjanā, sāram esayo.

Aggadhammālaṅkāranāminā, Aggadhammālaṅkāra amaṅṅ rhi so, therena, ther saṅṅ, sādhuḅ koṅḅ cvāḅ uddhāritaṅ, thup ap so, idaṅ rūpaṅ, ī rup kuiv, sāram evasayo, pariyattimūla mrat so sāra kui yhā kuṅ so, sajja, sū tō koṅḅ tuiṅ saṅṅ, nentu, choṅ kun lo.

niṭṭhitam pīṭh pīṭh.

Kit nissya kuiv reh kūh pru cu kuivh kvay pūjō pā ra so akyuih āh kroñ, vaṭ dukkhamha, kañ verā phrac so, nibbān khyamh sā mrat kuiv, ra pā luiṽ i. nibbān khyamh sā kuiv, ma ra mhī, saṃsarā parampara, bhava chak chak nhuik, kraññ laññ saññ rhi sō laññ. thak so paññā, lyhañ so paññā, thvanḥ tok pa so paññā, ta khai nak tuiḥ tvañ rve, sū ta thūh thui i, ameh pucchā prassanā kuiv pre nhuiñ so paññā, ī suiv paññā aponḥ nhañ praññ cum rve, asak rhaññ khrañḥ achanḥ lha khrañḥ, khyamh sā krīḥ khrañḥ, khvan āh krīḥ khrañḥ, nhañ praññ cum saññ, phrac ra pā lui i. ī suiv reh kūh pru cu kuivh kvay pūjō ra so koñḥ mhu apuiṽ acu tui kuiv laññ kyeḥ jūh athūh thañ pe ap so, mveh saññ mi khañ, mveh saññ pha khañ, charā mha ca rve amyha pe ve pā i. athū āh phrañ re mre sa nañ mañḥ kuiv laññḥ amyha peḥ veh pā i. sum chay ta bhūm nhuik, kraññ laññ kun so sattavā mrā aponḥ kui laññ, amyha peḥ veh pāh i, Yama mañḥ āh laññ athūh āh phrañ amyha peḥ ve pā i. noñ so akhā, ī cā pru cu, pūjō ra so abhui acu kuiv, akyvan-nup pañ me lyo sō laññ, ma me ma lyo, noñ so akhā, akyvan-nut i sak se amrai taññ ce sov. pu di ā nhañ, praññ cum saññ, phrac ce sov. ī suiv reh kūh rve pīṭh lac sakkarāj kāh 1212 khu tutiya vā-chuiv la praññ kyō 1 rak ne, nam nak ta khyak tīḥ akhyimḥ tvañ Kit nissya kuiv reh kūh rve pīṭh 'oñ mrañ saññ.

popoye mānave deve khyādo, nyāññesu, lāriye kāsāññe jhāñña, pūpejā, arūpe, bhūmyāsu vākarā. apāyere, taricchān, prittā asūra kay taññ hū so apāy leh bhun nhuik, puggalā, pugguīl thuiṽ saññ, po, ta rok cī, mānave ca, lū praññ nhuik laññḥ koñḥ, ado deve ca, Catumahārāj nhuik laññḥ koñḥ, kyā, ta krit yok cī, aññesu Catumahārāj mha ta pāh so, Tāvathiñsā, Yāmā Tussītā, Nimmānarati, Paranimmitavassavattī taññ hū so, nat praññ nāh thap nhuik, nyā, ta kyit cī, ariye, Aviahā Ātabbā, Sudassā, Sudassī, Akkanittha taññḥ hū so, Suddhāvāsa nāh bhūm nhuik, lā, sum rok cī, añño, Asaññasat kāh, kā, ta yok, aññārūpe, Suddhāvāsa nāh bhūm Asaññasat bhūm mha ta pāh kun sō, pathamajhan sum bhūm, dutiyajhan sum bhūm, tatiyajhan sum bhūm, vehabbuīl, ī chay bhūm nhuik, jhā kuiv yok cī, arūpe, arūpa leh bhūm nhuik, jā, rhac rok cī, bhūmyāsu, bhūm thuiṽ nhuik, vākarā, nhac rā ta kyit leh rok tuiṽ taññ.

(4) Uṇādi nissaya

End [of the *nigumḥ* (p. 663 of the printed ed.) on fol. jhyai r line 9]: sabbadā sabbakālam, akhā khap simḥ pan lum, maññantu, 'oñ me ce kun sa taññ.

abhai kroñ Uṇād mañ sa naññḥ hū mū kāh, uṇā-ādiye samte ti uṇādayo, hū so vacanattha nhañ aññī unapaccaññḥ apuiñḥ akhrāḥ rhi so kroñ, Uṇādi maññ kun i, yesam paccayānam, thuiṽ i, ādimayiyādā, apuiñḥ akhrāḥ kāh, unāpaccayā, unapaccaññḥ thuiṽ lyhañ, iti tasmā, thuiṽ suiv unapaccaññḥ lyhañ apuiñḥ akhrāḥ rhi kun so satti kroñ. te paccayā thuiṽ saññ, Uṇādayo nāma, Uṇādi maññ kun i. Uṇādayo ettasanti ti Uṇādi, ettaparicchede, ī chaṭṭhapariccheda nhuik, Uṇādayo, Uṇā apuiñḥ akhrā rhi kun so paccaññḥ thuiṽ saññ, santi, kun i, iti tasmā, tui suiv rhi rā phrac so satti kroñ, ettātipadena, etta hū so pud

phrañ, niddittho, pra ap so, so paricchedo, thuiv chatthapariccheda saññ, Unādi nāma, Unādi maññ i, assatti Taddhit vigruih pud, Unādi pud, na paccaññh, Unādi hū so Taddhit pud i, ara kāh Una aca rhi so na paccaññh ra i, assatti anak nhuik sak so na paccaññh i ara kāh Una aca rhi so paccaññh i taññ rā chatthapariccheda ra i, ī suiv so vacanattha kroṇ, chatthapariccheda phrac so Kit kyamḥ saññ, Unādi maññ sa taññ, ī suiv khō vō so amaññ saññ, yhuiv kap i, abhai kroṇ naññh hū mū kāh ṇupaccaññh nhuik, na anubān kuiv khre lyhañ, usā krvañ saññ, na paccaññh laññ, asā krvañ saññ, thuiv akrvañ saññ, paccaññh taññ, thuiv paccaññh kuiv thok sō, Unādi hū rve sā chuiv ap saññ.

sakkarāj 1212 khu vā-chuiv la praññ kyō 14 rak ne, ne tak akhyim tvañ Uñhād kyamḥ kui reḥ kūh rve prīh saññ. nibbānapaccayo hotu.

For the author and further edd. see ²272.

MSS: ²272, ³614, ³615, ³669, ³678, ³679, ³721, 787, 870, 899; for nissayas on Kaccāyana's grammar in other catalogues see ³614 where BhP 1146; LCP 44; Pit-st 201 (1078, Kit nissaya only) must be added; cf. ¹130, ¹131, ³597, and also WMS B-P 92.2, 101.

¹ The date is written in Arabic figures.

880–881

Cod.birm. 310. BSB, München

Fragments of 2 MSS. Palm leaf. Different wooden covers: one is painted red and on the inner surface *lī* is embossed; the other one, more roughly made, is painted red only on the edges and on one side *Saṅgruih pāl nīsa - 8* is written in pencil. The MS is tied up with a short coloured woven ribbon (blue, red, yellow and white) without *patthanā*. Foll. 162: **880** foll. 156: *dā-hō* (foll. *du, dū, dha-dhi, dhu, nam, nāh*, and *hai* are missing); Yamuik nissaya, containing 5 partly incomplete sections: (1) foll. 24: *dā-ne*: Saṅkhārayamuik; (2) foll. 32: *nai-bu*: Anusayayamuik; (3) foll. 15: *bū-bhai*: Cittayamuik; (4) foll. 25: *bho-yo*: Dhammayamuik; (5) foll. 60: *yō-hō*: Indriyayamuik; **881** foll. 6: *kā, dai, tha-thī*: Cūlavā pāli tō; foll. *bhai, bho* and *yo* are still tied together with some supporting leaves, 16 single supporting leaves. **880** 50.4 × 5.7 cm, 40.5–41 × 5 cm. **881** 50 × 6 cm, 41 × 5–5.5 cm. **880** 9 lines (foll. *yo* and *yō* 8 lines); **881** 10 lines. 2 punch holes. **880** Gilded and partially painted red. **881** Gilded. Clear handwriting. Marginal titles: **880** Yamuik/Yamuig (*nīsa*) Pvat-tan ne Moñ Re/Reḥ koñ mhu; on fol. *yo*: Yamuik Pvat-tan ne Moñ Re sa miḥ moñ nham koñ mhu, and on fol. *hō*: Yamuik Pvat-tan ne Moñ koñ mhu; **881** Cūlavā pāli tō. On some of the supporting leaves the titles of the resp. chapters are written in pencil, viz. *Mūlayamuik akok, Anusayayamuik akok, Cittayamuik akok, Dhammayamuik akok, Indriyayamuik akok*. Corrections on **880** foll. *dho, nī, mō, māḥ, ya, yū, lu, lāḥ*. Dated **880** 1191 khu (1829 A.D.); **881** no date. Donor: **880** Moñ Re/Reḥ and wife from Pvat-tan village. **880** Pāli and Burmese; **881** Pāli. Prose.

880

Cod.birm. 310. BSB, München

Description see above, 880–881.

Thanh-ta-pañ charā tō Rhañ Nandamedhā: **Yamuik nissaya** (Yamaka nissaya)

The missing foll. at the beginning of the MS (ka–da = 205 foll.) probably contained the Mūla-, Khandha-, Āyatana-, Dhātu-, Saccayamuik and the beginning of the Sañkhārayamuik chapter.

(1) Sañkhārayamuik nissaya

The first extant fol. of this chapter starts on p. 41 line 13 of the Hamsāvati ed.:

Beg. (fol. dā r line 1): rūpāvacara arahatthaphalathhān pugguil tuiv āh, kāmasugati khu nhac bhum Ābhassarā tuiñ 'oñ rūpāvacara khrok bhum hu chuiv ap so, bhummokāsā, ...

End (fol. ne r line 5): ī pariññāvāra kāh, khandha aca rhi so Yamuik pariññāvāra tui nhañ ma thūh prīh, krvañ so vāra tui kui laññ nañ tū ho le, Sañkhārayamuik prīh prīh.

nibbānapaccayo hotu. sakkarāj 1191 khu dutiya vā-chuiv la chan 6 rak 2 ne ne sum khyak tih atvañ re kū rve prīh prīh.

(2) Anusayayamuik nissaya

End (fol. bī v line 9): ī nañ kui mhi rve ho le. Yamuik akok prīh i.

Buddhaguno anandho, dhammaguno anandho, samghaguno anando, mātāpītuguno anandho, ācariyaguno anandho. Buddho me saranam, aññam n' atthi, dhammo me saranam aññam n' atthi, samgho me saranam aññam n' atthi.

*evam acindiyā buddhā buddhaguna acindiyā
acindiye passānānam vipakkho hotu acindiyo,*

*evam acindiyā dhammā dhammaguna acindiyā
acindiye passānānam vipakkho hotu acindiyo,*

*evam acindiyā samghā samghaguna acindiyā
acindiye passānānam vipāko hotu acindiyo.¹*

*sakkarāj 1191 khu dutiya vā-chui la praññ 3 rak Yamuik kyam kuiv re kū rve prīh saññ.
nibbānapaccayo hotu.*

(3) Cittayamuik nissaya

End (fol. bhe v line 7): ī Cittayamuik nhuik, uddhesa nhuik, bhañ yassa kusalaṃ cittaṃ uppajjati na nirujjhati aca rhi so pāli pañ rhi so kroñ taññ, thuiv kroñ nidde nhuik, laññ koñ, ho sañ maññ ma thañ vṛe thup pe saññ.

(4) Dhammayamuik

End (fol. yo r line 7): thuiv kroñ aṭṭhakathā nhuik tattha yaha abyāgato dhammo evaṃ bhāvetabbo na mahātabbo, tasmā taṃ padam eva uddhaṭṭaṃ hu min ap i.

sakkarāj 1191 khu dutiya vā-chui la praññ kyō 14 rak na ne Yamuik akok kuiv reḥ kūḥ vṛe prī saññ. pu di ā nhañ praññ cum pā lui i.

(5) Indriyayamuik nissaya

End (fol. ho r line 2): nibbānaṃ, nibbān praññ kyō ññā kyvan mō suiv, santāressaṃ, kay tañ ra pā luiv i.

*ī cā re ra, mrat puñña kroñ,
paññādhikabuddha acac
phrac vṛe nok khā, sattavā amyāḥ,
bhum sum pāḥ nhuik, pyō puik sa myha,
veṇeyya kuiv, maggañ rhac phyā,
poñ nā vā nhañ, khemā 'oñ pruiḥ,
ta phak suiv lyhañ, puiv nhuiñ saññ sā,
phrac pā ce so, rhañ jo mrat cvā,
Mideyyā i, pā dā khre rañ,
vat cañ kha ra, tut kva ruiv se,
ne prī vṛe sā, byādit hā kuiv,
ñā lyhañ khaṃ ra, phrac pā ra luiv,
ī kusuil kroñ thuiv thuiv bhava,
phrac sa myha vay, dukkha lvat tim,
khyam sā ññim vṛe.*

khap sim ran man rhañ ce sov. khap sim nat lū sādhu khō ce sov. sā ññim nibbān rok ce sov.

*ī suiv ya khu, pru pā ra sāḥ,
akyuiv āḥ kuiv, koñ kañ Cakrāvalā,
Mrañ-mhuir mahāpathavī,
alī lī nhuiñ cha, khuiñ ma myha saññ,
krīḥ lha kyeh jūḥ, athūḥ thañ bhe,*

*mveh ma 'e ka, mve bha nhac phō,
 tō saññ ññā ti, rhi rhi sa myha,
 bhummm summ va nhuik, kyaññ laññ kumn kra,
 venyeyya āh, nā kāh amyha,
 pe ve tha i, saddhā pāli
 itthi liñ sā, anak mha kāh
 pulliñ 'āh phrañ, amyāh khō kumn,
 Vasundre, mre kuiv coñ tat,
 rhañ nat mrat 'āh, sak se thāh saññ.*

'oh noñ khā yhu rhu ce sov.

*ī cā prī lac, sakkarāj kuiv,
 cac rve re sō, ta thoñ kyō rve,
 rā pō kuivh chay, ta khu vay nhuik,
 leh svay gimma, udu la hu,
 kho kra vo hā, mā sā āsam,
 amham nakkhat, amhat tvañ tha,
 vā-chui la hu, chan tha khrok rak,
 nam nak cane, tak saññ ne tvañ,
 tim khre mrū mhum, muiv va sum laññ,
 svan khyumm khyim khya, ñhak ka cuivh caññ,
 rvhe laññ rhak khā, sam vā mra mra,
 maññ kumn kra lyak, khyac phak mrūh khā,
 Pvat-tanh rvā hu, samsarā thūh lha,
 gāmahā, Rvhe kyoñ sā nhuik,
 le puik indre, leh thve suddhi,
 sāmī sa khañ, arhañ mrat cvā,
 Cantimā hu, vohā tvañ tha,
 mrat lha charā, sū i cā taññ,
 takā Moñ Re, nū se lha cvā,
 pathamā ka, dāna chaññ bhū,
 sumh ūh lū kuiv, mag phuil nibbān,
 sum tan maññ rhi, sampatti suiv,
 puiv am kyam caññ, cit ka raññ rve,
 lhū saññ dāna, pru tha cā pe,
 re kūh pe saññ.*

*mag khre taññ are noñ puiv le. pa nhe su cenā saddhā thaññ pa rvañ phroñ can can.
 amyhāh nat nhañ lū, kraññ phrū taññ cit nu khō sāthu. nibbānapaccayo hotu. pu di ā nhañ
 praññ cum pā luiv sō. akkharā ~.*

sakkarāj 1191 khu vā-khoṇ la praññ kyō 3 rak u ne Yamuik nissayya kyam kuiv re kūh rve prīh prī.

For further information on work and author see ³525 and ³666.

For a different nissaya with the title Yamuik akok see ¹76.

Edd.: see ³666.

MSS: ³666, 786; for Yamaka nissayas in other catalogues see ³666 where BhP 881 and WMS B 2 must be added.

¹ For these three verses see ³519, ³610; cf. 870 (last Pāli verse), and TBV 115f.

881 **Cod.birm. 310.** BSB, München

Description see above, 880–881.

Vinaya: Cūlavagga

The text is called Cūlavā pāli tō in the marginal title. Only 6 foll. of this MS are extant:

fol. kā: -ghe adhikaraṇakārakā, ... uppannāni ca bhaṇḍanāni bhīyyobhāvā (PTS 1,18–2,27 or ChS 1,18–3,18)

fol. ḍai: ekamantaṃ nikkhīpitabbaṃ, ... kattaradaṇḍo ācikkhitabbo, santassa kattika- (PTS 209,1–210 last but one line or ChS 375,7–377,18)

foll. tha-thī: -khippaṃ sugato parinibbūto ... imamhi khandhake vatthum tevisati, tass 'uddhā- (PTS 284,16–292,34 or ChS 479,14–489 last line)

MSS: ¹53, ¹54, ³514, ³701, 753; for MSS in other catalogues see ³514 where WMS B-P 49 must be added.

See CPD 1.2.

882 **Cod.birm. 311.** BSB, München

Palm leaf. Wooden covers painted red. The MS is tied up with a cord. Foll. 162: ka-ḍhū; 24

supporting leaves. Mould especially on the right side of the MS. 49.8 × 6.1 cm. 40.5 × 6 cm. 11 lines. 2 punch holes. Gilded. Very clear handwriting. Marginal title: *Aṭṭhasālīnī/Aṭṭhasālīni* (pāṭh). In the middle of the first supporting leaf *Aṭṭhasālī pāṭh* is written in pencil. Corrections/insertions on foll. ko, kaṃ, kāḥ, kha (in pencil), gī (in pencil), gai, gaṃ, ghā, ghe, gho, gha, nō, nāṃ, jai, fīṃ, ṭaṃ, dō (in pencil). Notes in pencil in the margins of foll. khu, ga, gā, gī, ge, gāḥ, ghe, nū. Dated sakkarāj 1236 (1875 A.D.). Pāli. Prose and verse.

Buddhaghosa: *Aṭṭhasālīnī*

The beginning of the final portion (*nigamana*) from *cittam rūpaṃ ca nikkhepaṃ* up to *niṭṭhapentena taṃ mayā* [*“Aṭṭhasālīnī”* (PTS) 430 or *“Aṭṭhasālīnī-aṭṭhakathā”* (ChS) 453] is repeated at the very end of the text.

End (fol. ḍhu v line 9):

yāva Buddhō ti nāmam pi, suddhacittassa tādino,
lokamhi lokajetthassa, pavattati mahesino ti.¹

Aṭṭhasālīnī pāṭh niṭṭhitā.

²-cittam rūpaṃ ca nikkhepaṃ, atthuddhāraṃ manoramam,
yaṃ lokenātho bhajanto, desesi Dhammasaṅgaṇiṃ.

Abhidhammassa saṅgayha, dhamme anavasesato,
ṭṭhitāya tassa āradhā, yā mayā atthavaṇṇanā.²

anākulānaṃ attānaṃ, sambhavā Aṭṭhasālīni,
iti nāmena sā esā, sannitṭhānam upāgatā,
ekunacattālisāya, pāliyā bhāṇavārato,
cīratthitatha dhammassa, niṭṭhapentena taṃ mayā.

*ī cā prīḥ lac sakkarāj kāḥ 1236 khu ta-poṇḥ la praṇ kyō 15 pāḥ rak ne ne ta khyak tīḥ
akhyin tvaṇ reḥ kūḥ rve prīḥ 'oṇ mraṇ saṇ. nibbānapaccayo hotu.*

For a further ed. see ³708.

MSS: ²331, ³708; for MSS in other catalogues see ³708, where BhP 21; BODL 34, 42; CM 1800; FilRAS 50; WMS B-P 69.2 must be added.

See CPD 3.1.1.

¹ The ChS ends here, the PTS has two more verses.

²⁻² For these two verses see also ³657 (p. 309).

883

Cod.birm. 312. BSB, München

Palm leaf. Different wooden covers: one is decorated on the outer surface with a floral ornament in red, yellow and black, on the inner surface *gī* is written in red paint; on the outer surface of the other cover *Saddā nissya - 5* is written in pencil. Foll. 174: *ka-ñū*; the first and last foll. are tied together with some supporting leaves. A piece of about 5.5 cm on the left side of fol. *ṭe* is broken off. 50 × 6 cm. 42 × 5.5 cm. 9 lines; foll. *ñī-ñū* 8 lines. 2 punch holes. Gilded and partially painted red. Rather good handwriting. Marginal title: *Pārājikaṃ, Pārājikaṃ pāli* or *Pārājikaṃ pāli tō* on about 2/3 of the foll. Corrections/insertions on foll. *kī, ku, ko, kaṃ-kha, khi-khū, gā, gī-gai, gāh, ghā, ghi, ghū-gho, ni, nu, ñe, ñai-ñō, cī, caṃ, che, cho, ju, je, jaṃ-jhā, jhu-jho, jhaṃ, jhāḥ, ññī, ññū, ññī, ṭa, tu, tū, taṃ, the, dā, ḍi, ḍe, dho, ḍham, ṇa, ṇī*, and some minor corrections between the lines throughout the whole text. Several corrections in pencil in the margins and between the lines, especially in the first half of the MS. Dated *sakkarāj 1132 khu (1770 A.D.)*; in the right margin of the first fol. *tō-sa-laṅ la chan ta rak* is written in pencil, probably indicating the day the scribe started his work. If this assumption holds true, it took the scribe three weeks to finish the MS (see below, the date in the colophon). Scribe of the text our MS has been copied from: the monk Aggadhamma. Pāli. Prose.

Vinaya: Suttavibhaṅga (Mahāvibhaṅga)

The text called *Pārājikaṃ pāli tō* in the MS can be found in “Vinayapīṭaka” (PTS) III 1-266 or in “*Pārājikapāli*” (ChS).

End (fol. *ñū* r line 3): *Nissaggiyaṃ Pācittiyaṃ niṭṭhitaṃ.*

satādhisakatassa¹ sakkarāje sammattakāle kattikamāsassa atṭhamiyaṃ Apatṭhyavhaya gā-massa īsamnissite uttaradisābhāge santānam āvāse Suvanṇacetīye vihāre santena Agga-dhammena bhikkhunā likkhitam imam Vibhaṅgapakaranam niṭṭhitam.

sakraj 1132 khu tō-sa-laṅ la praṅ kyō 7 rak aṅgā ne tvaṅ Pārājikaṃ pāli tō kuiv re kū rve prī praṅ cum ī.

The scribe copied the text from a MS written down by a monk called Aggadhamma, a resident of the Suvanṇacetīya monastery. If the interpretation of the numerical data in the colophon (see note 1) is correct he finished his work in the year 1100 B.E. (1738 A.D.).

MSS: ¹50, ³523, ³594, ³697, ³698, 812; for MSS in other catalogues see ³523, where Bhp 57; BODL 26, 55; CM 1744; FilRAS 42, 53; WMS B-P 51, 53, 60, 64 must be added; cf.

also Bhp 730 and PMT I 231 (Or. 2768).

See CPD 1.2.

¹ Probably misspelt for *satadhisahassa*.

884–885

Cod.birm. 313. BSB, München

Collection of 2 texts. Palm leaf. Wooden covers painted red. On the inner surface of one cover *ye* and of the other *yai* is embossed. Foll. 145: ka–da: **884** foll. 15: ka–khi: Brihac; **885** foll. 130: khī–da: Brihaj kyam nak; 18 supporting leaves. Foll. kū, kai, gi and nam are broken into two pieces. 49.5 × 6 cm. 40–40.5 × 5.5 cm. 11 lines (foll. gu v, thu r 10 lines). 2 punch holes. Rectangular and round diagrams of different size on **885** foll. khāh, ga, gi, gū, ge, gha, nū, nō, ca–cū, chu, chai–ja, jai, jam, tam, thā, thi, thu. Gilded and partially painted red. Very good handwriting. Marginal titles: **884** Brihaj, Brihac or Brīhac on all foll. with the exception of khā and khi; **885** Brīhac/Brihac/Brīhaj kyam(h) nak on about 1/3 of the foll. mainly at the beginning. On the left side of one supporting leaf *Brihaj kyamh pād ka ca khi chumh 1 aṅgā 3 khyap* [= 15 foll.] is written in pencil; in the middle of the same leaf between the punch holes *Brihaj kyam, cā sāh, 21 aṅgā 1 khyap* [= 253 foll.], *kham 4 aṅgā* [= 48 supporting leaves], *poñ 25 aṅgā 1 khyap* [= 301 foll. and supporting leaves] is written in red ink;¹ on the right side of the same leaf *poñ lai tuiv ū sūriya* is written in red ink. On another supporting leaf *Brihac ka ca khi chumh 1 aṅgā 3 khyap* [= 15 foll.] *kham 3 khyap* [= 3 supporting leaves] is written in pencil. On a further supporting leaf *Brihac nisya khi ca da chumh 10 aṅgā 10 khyap* [= 130 foll.] *kham 6* [= 6 supporting (leaves)] is written in pencil and again the same information on another one, viz. *Brihac kyamh nisya khī ca da chumh 10 aṅgā 10 khyap* [= 130 foll.] *kham 6 khyap* [= 6 supporting leaves]. Corrections on foll. ga, gu, cam and che. Dated **884** sakkarāj 1245 khu (1883 A.D.); **885** date missing (see below). **884** Pāli; **885** Pāli and Burmese. **884** Verse; **885** Pāli verse and Burmese prose.

¹ As our MS of this text has 145 foll. only, this information must refer to another MS.

884

Cod.birm. 313. BSB, München

Description see above, **884–885**.

Varāhamihira: **Brhajjātaka** (Pāli translation)

The text is also called Brihaj in the MS.

Beg.: namo tassa ~.

muttitve parikallito sasibhito vatāpunajjānaṃ,
attety ātavidam̐ krithū ca yajataṃ bhattāmarajjotisaṃ.

End (fol. khā v line 7):

Ādiccādāsatanayo tadayatthabodhi, Kāpiṭṭhate Satipiladdhavarappasādo,
Āvantako munimatāny abalokya sammā, ghoram̐ Varāhamihiro ruciram̐ akāsi.

akkharā ~.

*imināham̐ sīvam̐ rātu caturanto sudāso ca
dipo dhitti kulācāro dukkhamutto sūro hāno.*

*nānāvidhā anekā ca sabbasabbāni dhārayyam̐
ekasutena ditṭhena cintena sabbaso bhava.*

*sakkarāj 1245 khu na-ttō la praññ kyō ta chay le rak aṅgā ne ne chvam cāḥ prīḥ akhyin
tvañ Brihaj cā kuiv re kū rve prīḥ 'oñ mrañ saññ. pu di āḥ nhañ praññ cum pā luiv i. nat
lū sādhu khō ce sō. āyuvanṇam̐ sukham̐ balaṃ.*

This treatise on astrology is a translation into Pāli of Varāhamihira's Sanskrit work *Bṛhaj-jātaka*. The text of our MS ends with the last but one verse of the Sanskrit edition with English translation called *The Brihajjātakam* of Varāha Mihira, translated by Swami Vijnanananda, alias Hari Prasanna Chatterjee, Allahabad 1912 (Sacred Books of the Hindus, 12), p. 399.

Edd. (Pāli text with nissaya): cf. BB 238 s.v. Varāha-mihira (here the work is called *Bedatthadīpanī kyaṃḥ*); Piṭ-st 296 (715), 297 (715), 299 (715) (here the work is called *Brujhad kyaṃḥ rañḥ krīḥ*).

MSS: cf. BhP 717 (here the work is called *Brujhat kyaṃḥ*); Piṭ-sm 1591.

For the Sanskrit text with Sinhalese sannaya and various references see also SH ¹182.

885

Cod.birm. 313. BSB, München

Description see above, 884–885.

Ācariya Dhammasenāpati: **Brhajjātaka nissaya** (nissaya on the Pāli translation)

Beg. (fol. khī v line 1): namo tassa –.

sabbandhakāraviddham so, vidvambujapabhodhako,
 sammāletu jinasuro, lokadhammahitāvahe.
 nakāravipulāmissakapatyāvattagāthā.

sabbandhakāraviddham so, avijjā taññh hū so aluṃḥ cuṃ amuik kui phyak chīh tō mū tat so, vidvambujapabodhako, paññā rhi apoñh taññh hū so krā kui pvañ ce tō mū tat so, jinasuro, bhurāh taññh hū so ne mañh saññ, lokadhammahitāvahe, loka cīh pvāh dhamma cīh pvāh kui rvak choñ khrañ nhuik, sammāletu, koñh cvā ma ca tō mū ce sa tañh.

sāsane c' eva loke ca, yathābhūtavisoḍhayā,
 mahopakārako yo taṃ, upakāram anussaraṃ.
 patyāvatta.

Suddhasakkaṭabhāsāya, racitaṃ Brihajātakaṃ,
 aññabhāsinam attāya, sañkharitvā kva ci kva ci.
 patyāvatta.

pātham Māgadhabhāsāya, vinicchayam ahāpayam,
 gātañ cāpi karissāmi, tassa attham anākulaṃ.
 patyāvatta.

yo mahādhammarājā, akrañ mañh tarāh krīh sañ, sāsane c' eva, sāsana tō reḥ nhuik lañh koñh, loke ca, loka reḥ nhuik lañh koñh, yathābhūtavisoḍhayā, hut mhan tuiñh sut sañh sañ rhañ tō mū khrañh phrañ, mahopakārako, krīh so kyeḥ jūh rhi tō mū i, taṃ, tassa mahādhammarājassa, thui mañh tarāh krīh i, upakāram, kyeḥ jūh tō kui, anussaraṃ anussaranto, acañ 'oñ me lyak, Suddhasakkaṭabhāsāyaṃ, Sañsaruik bhāsā sak sak phrañ, racitaṃ, Varāhamihira charā cī rañ so, Brahajātakaṃ pātham, Brīhaj kyamḥ pāli pāth sañh kui, aññabhāsinam, Sakkaruiñ bhāsā mha ta pāh so Māgadhabhāsā Mranmabhāsā tat kyamḥ kun so sū tui i atthāya, akuyiñ nhā, Māgadhabhāsāya, Māgadhabhāsā phrañ, kva ci kva ci, akhyuñ akhyuñ arā nhuik, sañkharitvā, prañ chañ rve, vinicchayañ ca, achumḥ aphrat kui lañh koñh, gātañ cāpi, gāthābandha kui lañh koñh, ahāpayam ahāpayanto, ma yui ma yvañh ce bhāñh, tassa Brihajātakassa, thui Brīhac kyamḥ i, attham, Mranmabhāsā phrac so anak kui, anākulaṃ, ma nhon ma rhak, karissāmi, pru la am.

ī gāthā tui phrañ thomanā pañāma āsī sa pru prīh vṛe sāsanā tō reḥ loka reḥ nhac pāḥ kui sut sañ sañ rhañ tō mū so Amrapūra mruī tañ nanḥ tañ Chañ-phrū-myāḥ-sa-khañ bhava rhañ mañḥ tarāḥ krīḥ ī kyeḥ jūḥ tō kui nha lumḥ mū lyak Sañsaruiṇ sak sak sā phrac so gāthābandha āḥ phrañ ta bhānavāra ma ka, sumḥ rā kui chay gāthā are atvak rhi so Brihaj kyamḥ kui, sut sañ prañ chañ, lataṃ, tui sui sut sañ prañ chañ rā nhuik lañḥ, mū hoñḥ mū khrāḥ ma nīha ma nhuiñ sō achumḥ aphrat yui yvañḥ khrañḥ phrac rā ī, garu, lahu akkharā ane athāḥ ma cī ma cac pāḥ pāḥ sac phrañ svañḥ sō gāthābandha yui yvañḥ khrañḥ phrac rā ī, thui kroṇ ra kāḥ Chañ-phrū-myāḥ-sa-khañ bhava rhañ mañḥ tarāḥ krīḥ lak thak tō Kāsika rāj tuiñḥ mha rok so Brihaj mū hoñḥ mū khrāḥ nhañ nīñ nuiñḥ chañ khrañ vṛe achumḥ aphrat kui lañḥ ma yui ma yvañḥ ce bhāñḥ, garu, lahu akkharā ane athāḥ kui cī cac lyak akhyui arā nhuik pāḥ pāḥ sac phrañ svañḥ vṛe gāthābandha kui lañḥ ma yui ma yvañḥ ce bhāñḥ, Māgadhabhāsā, Mramābhāsā tat kyamḥ sa sū tui akyuiñ nhā re sāḥ prañ chañ la aṃ hū vṛe pañā rhi tui āḥ anak achumḥ aphrat nhuik yuṃ mhāḥ sañkā kañḥ ce lui vṛe chui sa tañḥ.

muttitve parikallito sasisito vattāpunajjānanam,
attety āttavidam kritū ca yajatam bhattāmarajjotisam,

lokānam pralayobbhavaṭṭhivivibhū cānekathā yo sute,
vācam no sa dadātu 'nekakiraṇo trelokadipo ravi.

19 lumḥ bhvaj saddullavikkīṭigāthā.

ī gāthā tvañ, sa, re pha, ri akkharā myāḥ kui prañ chañ vṛe, garu, lahu, akkharā ma pyak ce bhāñḥ, gāthā rañḥ mhān kan 'oñ thāḥ sañ arac apañ akkharā myāḥ mhā rvat phat sā bhō kroṇ ma prañ chañ sañ, vibhat, lin, an mhā Sakkata nañḥ Māgadha nañḥ sañ rā yū ra maññ. yo ravi, akrañ ne mañḥ sañ, kiṃ bhūto, asuj phrac sa naññḥ hū mū kāḥ, sasibhito, paramesvarā nat mañḥ ī, muttitve, kuiy khandhā aphrac nhuik, parikallito, chok tañ ap ī, ...

End (fol. ṭhaṃ r line 11):

Ādiccāsanayo tadayatthabodhi, Kāpiṭṭhake Sapitiladdhavarappasādo,
Āvantako munimatāny abalokya sammā, ghoram Varāhamihiro rucīram ākāsi.

14 lumḥ phvaj vasantatilakagāthā.

Ādiccasatanayo, Ādiccadāsa mañ sa sū ī, sāḥ phrac so, tadayatthabodhi, tui sui so chañḥ kap khrañḥ phrañ, cap so bodhi rhi so, ta nañḥ kāḥ, thui sui so bedañ kyamḥ gan nhañ cap so si mrañ khrañḥ rhi so, Kāpiṭṭhake, Sapitiladdhavarappasādo, Kāpiṭṭhake sa mañ so charā kui nhac sak ce sa phrañ ra ap so mrat so paññā ī krañ khrañḥ rhi so, Bhāvantako, aphrac ī achumḥ kui mrañ tat so, Varāhamiro, Varāhamihira charā sañ, munimatāni, ra se tui ī, ayūvāda tui kui, sammā, koñḥ cvā, avalokya, krañ rhu vṛe, ghoram, alvan, ghoram, prañ cvā, rucīram, nhac sak phvay so, Brihajjātakaṃ, Brihajjātaka mañ so kyamḥ kui, akāsi, cī rañ prī.

adhibbāy kāḥ Ādiccadāsa mañ sa sū i sāḥ phrac so mahābodhi sui chañḥ kap khrañḥ bedaṇ kyamḥ gan nhuik si mrañ khrañḥ rhi so Kāpiṭṭhake sa mañ so charā i ta pañ sāḥ phrac so paccuppān bhava achumḥ kui mrañ nhuin so Varāhamihira mañ so charā sañ, ra se tui i arūvāda hū sa myha kui koñḥ cvā krañ rhu chañ khrañ rve alvan prañḥ than cvā rhi so su rā kui, chay ta gāthā kui pamāṇa nhac chai nāḥ puiñḥ pariccheda tui phrañ tam chā chañ ap so i sañ Brihaj kyamḥ kui cī rañḥ sañ hū lui sa tañḥ. i achumḥ gāthā kāḥ rhi rañḥ mū tvañḥ ma pā, Kāsi mū tvañ sā pā sa tañ. i Brihaj kyamḥ tvañ khap simḥ so rāsī gruih tui i koñḥ kyuih ma koñḥ kyuih kui pra so ca kāḥ nhuik, rāsī gruih tui kroñ, i sui so koñḥ kyuih ma koñḥ kyuih kui phrac sañ hū rve ma yū ap, koñḥ khyuih kui ma koñḥ kyuih mhu kāḥ, kusuil akusuil kam kroñ sā phrac sañ rāsī gruih tui mū kāḥ koñḥ kyuih ma koñḥ khyuih phrac prīḥ, phrac chaih phrac la tañ, sañ kui si rā so akroñḥ na mit sā phrac sañ hū rve yū ap sa tañḥ, yañḥ sui sō, micchā ayū ma phrac, sammā ayū sā phrac i, yañḥ sui ma yū sō kāḥ, sammā ayū ma phrac, micchā ayū sā phrac i, yañḥ sui micchā ayū kuiy rve sammā ayū nhuik tañ kuṃ lyak, lokī bedaṇ phrañ bhurāḥ loñḥ tui pāramī phrañ kroñḥ kui titthirajāt aca rhi so jāt nipād kyamḥ gan myāḥ nhuik lā sa tañḥ, bhurāḥ loñḥ tui byādit kham ūḥ kāla visākhā nakkhat nḥaṇ ta-nañ-lā phū rhañ sañ kui krañ rhu rve ma khyvat bhurāḥ phrac la tam sañ hu brahmā krīḥ tui nimit phat yū kroñḥ kui lañḥ, Buddhavañḥ aca rhi so pāli kyamḥ gan myāḥ nhuik lā sa tañḥ, bhurāḥ loñḥ tui phvāḥ ca kā la mrok sui khu nhac pha vāḥ krva lamḥ khrañḥ kāḥ, loka sumḥ pāḥ tvañ atu ma rhi mrañ mrok aṃ so akroñḥ nimit phrac sañ hū rve lañḥ Sumaṅgalavilāsini aca rhi so aṭṭhakathā kyamḥ gan myāḥ nhuik lā sa tañḥ, yañḥ sui nimit i aphaṛac phrañ sā yū mhat rā nhuik micchā ayū ma phrac, sammā ayū sā phrac kroñḥ kui lañḥ, Abhidhammatavikāsinī ṭikā ca so kyamḥ gan myāḥ nhuik tuik ruik lā sa tañḥ, lokī bedaṇ nañḥ kui pra sa pro chui rve sāsana tō nhuik krañ ññui 'oñ rahantā rhañ mrat tui pañ mro ho kroñḥ kui lañḥ Vinañḥ aṭṭhakathā aca rhi so kyamḥ gan myāḥ nhuik lā sa tañḥ, nā tui sañ lañḥ, ma chva ka pañ sammāvāda kui na lumḥ mū lyak, lokī bedaṇ cvaiḥ mhat sa sū tui kui sāsana tō nhuik krañ ññui ce khrañḥ nhā alvan nak nai khaih yañḥ cvā sa tat hu samut ap so Brihaj kyamḥ nhuik Arimaddhanā Kra-cvā mañḥ krīḥ lak thak tu rañ toñ khre rañ ma la rāj mañ so sa tañḥ sañ sāḥ Dhamma-sīri mahāther ci rañ khai so Mrañmā nissarañḥ sañ kāla rhañ lyhāḥ khai ra kāḥ, areḥ asāḥ myak prāḥ le rve ma si sā ma yū sā rhi sañ kui Amarapūra mruj tañ nanḥ tañ Cañ-phrū-mrāḥ-sa-khañ bhava rhañ mañḥ tarāḥ krīḥ lak thak Kāsi tuiñḥ navadīpa mha rok so Brihaj kyamḥ mū nḥaṇ ta kva Jotitatta Jotipikā ca so bedaṇ kyamḥ leh chay nhac coñ tui nḥaṇ nhuin rhañ tuik khuik rve yañḥ sui cañ chui khak chui khai so ca kāḥ tui kui lañḥ paññā pāramīḥ praṭṭhān so cit phrañ chui lyak ma si sā ma yū sā sañ arā ma rhi, si sā yū sā lha 'oñ reḥ sāḥ cī rañ sa tañḥ. yañḥ sui cañ nak naññḥ khaḥ khak cvā so Brihaj kyamḥ i anak Mrañmā nissarañḥ saññ atu ma rhi so bhunḥ paññā nḥaṇ prañ cuṃ kuṃ so tō mū sō Chañ-phrū-mrāḥ-sa-khañ bhava rhañ mañḥ tarāḥ krīḥ i bhunḥ paññā tō kroñ ase akhyāḥ amhan akan phrac tvañḥ prīḥ cīḥ so aphaṛac kui acañ udāñḥ phrac ce khrañ nhā, i niguṇ sumḥ gāthā tui kui chui sa tañ.

yo Jambusiri vatale paṭṭhānaṃ katvākhilaṅgaṃ Amarābhidhānaṃ,
nadyācatuyyānasamantasobhaṃ, cakkāñ ca lokaṃ tathaso visodhaṃ.

11 lumḥ phvaj indavajrāgāthā.

akāsim atthaṃ janasaññutaṃ so visesarājho gavibhūsito ca
samuddhacakkaṅgayuto sudhimā anekasītibhavabhū asambī.

11 luṃḥ phvaj upendavajirāgāthā.

atulacheke ca chaḷaṅgagandhake anantapuñño ca subodhisiddhiyā
kato 'yam assĀcariyena sīladhiguṇāgarena 'tta paṭiccam uttamam.

11 luṃḥ phvaj vaṃsaṭṭhagāthā.

yo mahādhammarājā, akrañḥ mañḥ tarāḥ krīḥ sañ, Jambūsīri vhatāle, Jambūsīri mañ so
yañḥ sañ kyañḥ apraṇḥ nhuik, paṭṭhānaṃ, akrīḥ akaiḥ phrac so, akhilaṅgaṃ, akrvañḥ mañ
aṅgā nḥaṇḥ prañ cum so, nadyācaluyyānasamantasochaṃ, mrac krīḥ mrac ḥay to toñ uyañ
tuj phrañ, thak vanḥ kyañḥ tañ tay so, Amarābhiddhānaṃ, nat nḥaṇḥ cap so amañ rhi so
Amara prañ krīḥ kui, katvā, tañ toñ pru cu tō mū rve, cakkañ ca, sāsanā tō reḥ kui lañḥ
koñḥ, lokañ ca, loka reḥ kui lañḥ koñḥ, tathato, hut mhān tuiñḥ, visodhaṃ, visodhayanto,
athūḥ thūḥ aprāḥ aprāḥ sut sañ tō mū lyak, janasaññutaṃ, lū apoñ nḥaṇḥ cap so, atthaṃ,
akyuiḥ cīḥ pvāḥ kui, akāsi, pru cu tō mū i, so dhammamahārājā, thui mañḥ tarāḥ krīḥ sañ,
visesarājo, gavibhūsito ca, thūḥ so mañḥ i kyeḥ jūḥ nḥaṇḥ rhañ sa phrañ lhaḥ tañ tay tō mū
i, samuddhacakkaṅgayuto ca, mahāsamudrā cakra mañḥ tuj rve kyeḥ jūḥ aṅgā nḥaṇḥ lañḥ
rhañ tō mū i, ta naññḥ kāḥ, visesarājho gavibhūsito ca, visesarājayut nḥaṇḥ rhañ sa phrañ
laññḥ tañ taj tō mū i, samuddhacakkayuto ca, samudrāyut cakraṇḥ nḥaṇḥ laññḥ rhañ tō mū
i, sudhimā ca, koñḥ cvā chañ khrañḥ nuñ so paññā laññḥ rhi tō mū i, anekasītibhappabhū
ca, Chañ-phrūḥ-myāḥ-sa-khañ laññḥ phrac tō mū i, asambhi ca, raiḥ rañ khrañḥ nḥaṇḥ laññḥ
prañ cum tō mū i, chaḷaṅgagandhake, aṅgā khrok pāḥ rhi so bedañ kyamḥ gan nhuik,
atulyacheke ca, sūmatū nuñ 'oñ laññḥ limmā tō mū i, subodhisiddhirā, sammāsabmodhi
chu i prīḥ cīḥ prañ cum khrañḥ ḥhā, anantapuñño ca, atuiñḥ ma si so kusuil koñḥ mhu
laññḥ rhi tō mū i, sīladhiguṇā,karena, sīlapaññā kyeḥ jū i taññ rā phrac so, assa mahā-
dhammarājassa, thui mañḥ tarāḥ krīḥ i, Ācariyena, charā phrac so, Dhammasenāpatī mather
saññ, uttamam, mrat so, atthaṃ, akyuiḥ cīḥ pvāḥ kui, paṭicca, cvaiḥ rve, aya nissayo, ī
Bīḥaj kyamḥ i, nissarañḥ kui, kato racito, pru cu cī rañ sa taññḥ.

adhibbāy kāḥ, Arimaddhanapugaṃ Kya-cvā mañḥ krīḥ la thak Saddatthabhedacintā kyamḥ
kui cī rañ so Dhammasīri mather pru cu khai so, Brihajjātakanissarañḥ saññ, kāla rhañ
lyāḥ sa phrañ yui yvañḥ pyag cīḥ khai ra kāḥ ma si sā ma yū sā rhi saññ kui chui khai
prīḥ so guṇ apoñ nḥaṇḥ prañ tō mū so Amarapūra mruj taññ nanḥ taññ Chañ-phyū-myāḥ-sa-
khañ bhava rhañ mañḥ tarāḥ krī la thag Kāsi tuiñḥ navadīpa mha rok so Brihajjāta
Jotitatta Jotidapik laññḥ Jotidīpikāṭīkā, Jotinaṇṇara, Jotisārasaṅgaha, Jotiratana, Jāta-
candimā Jātaṇṇava, Jātakapadamati Dinasaṅgaha, Mattantaradasaphala, Antayoga,
Surajjhasiddhanta, Thithisarūpa, Thithitatta Saṅkhetakomudi, Āyudāsa Āyubheda Sarodaya
laññḥ Sarodayaṭīkā, Dippacūlāmaṇi, Dippatatta Malāmāsataṭṭha, Samisitatta, Malimpalu-
tatta Supinadhyāya, Dhaññapūjā Chaṭṭhapañcāsikā Bhāsuti laññḥ Bhāsutiṭīkā, Vitti-
nirūpaṇa Dipakacakra, Samayapadipa, Sipañña Grahasanti Tantasāra, Jalāsara, Pañcapakkhi,
Bhāvapakaraṇa Rājamattaṇḍa, ī leḥ chai nhac kyamḥ, so pāṭh pada phvaiḥ cī lyag so

bedaṅ kyamḥ tuḥ ṇhaṅ tuik khuig nhuinh rhaṅ lyag si sā yū sā lha 'oṅ Dhammasenāpati mather pru cu cī raṅ saññī hū lui ta taññī.

sakkarāj [The MS ends at the end of this fol., so the copying date is missing.]

From the colophon we learn that the Sanskrit work *Bṛhajjātaka* (for the Pāli translation see above, 884) was brought from Kāsi (Benares, India) to Amarapura as one of 42 books on horoscopy. The titles of these works are listed at the end of the colophon (cf. Piṭ-sm 1549ff.).

886

Cod.birm. 314. BSB, München

Palm leaf. Wooden covers painted red. Foll. 251: ka-paṃ; 10 supporting leaves. 48.5 × 6-6.2 cm. 36.5-40 cm. 11 lines. 2 punch holes. Gilded and partially painted red. Very good handwriting; fol. ghō is written by another scribe. Marginal title: *Pārājikaṃ/Pārājikaṃ aṭṭhakathā* (pāṭh) on all foll. with the exception of khī, ṇai, co, pe. Names and place of donors and former owner in the right margin of the first and last two foll. are cancelled (*Kyuik-pi-myok rvā Ū Muiḥ May Khveḥ tuḥ koṅḥ mhu Ū Paṇḍi cā*). On the last supporting leaf *Pārājikaṃ aṭṭhakathā pāṭh* is written in pencil. Corrections/insertions on foll. kū, kāḥ, khū, kho, gai, go, gāḥ, gha, ghi, chu, che, cho, chō, chāḥ, jā-jī, jai, jo, jhī, jho, jhāḥ, ṇña, ṇñi-ṇñe, ṭhu. Some further corrections in pencil on several foll. Dated *sakkarāj* 1248 khu (1886 A.D.). Donor (mentioned in the colophon): May Nvay from Nvāḥ-praṅ village. The cancelled information: Ūḥ Muiḥ and May Khveḥ from Kyuik-pi-myok village (donors); Ūḥ Paṇḍi (former owner). Pāli. Prose.

Buddhaghosa: *Samantapāsādikā*, *Pārājika-vaṇṇanā*

The text is called *Pārājikaṃ aṭṭhakathā* in the MS and can be found in “*Samantapāsādikā*” (PTS) I-II or in “*Pārājikakaṇḍa-aṭṭhakathā*” (ChS) I-II.

End (fol. paṃ line 5): *Samantapāsādikāya vinayasamvaṇṇanāya pariṇatasikkhāpadavaṇṇanā nitṭhitā.*

ī cā prīḥ lyhaḥ sakkarāj kā 1248 khu nhac tvaṅ Pārājikaṃ aṭṭhakathā kui re kū rve prī pā sañ. Nvāḥ-praṅ rvā ne kroṅḥ ama May Nvay koṅḥ mhu nibbān chu, nat lū sādhu khō ce sov.

MSS (*Pārājika-vaṇṇanā* only): ³512, ³513, ³667, 780, 826; for *Samantapāsādikā* MSS in other catalogues see ²294 and ³435, where Bhp 659; BODL 33; WMS B-P 22.2.1, 29.1 must be added.

See CPD 1.2.1.

887 **Cod.birm. 315.** BSB, München

Palm leaf. Wooden covers painted red; the outer surfaces are decorated with ornaments in gold. The covers are 2.5 cm longer than the foll. and the position of the punch holes is not the same, i.e., they did not originally belong to the MS. Foll. 206: ghā-(pi) (the foliation sign is not written on the last fol.); one extra fol. chi, 5 cm shorter than the other foll. with 6 lines of writing on the recto and 2 lines on the verso, has possibly been used as a bookmark (containing an unidentified passage of a nissaya of Pāli verses; beg.: *Simavinicchaya, sim achuṃḥ aphrat ca sañ tuṃ nhuik ...*; end: *Jetuttarā prañ, Saṃkassam, Saṃkassanaguir prañ*). The left side of almost all foll. and also of one cover are damaged by a rodent, but the writing is not affected; of fol. no a piece is broken off. 53 × 5.5 cm. 44.5 × 5 cm. 8 lines. 2 punch holes. Gilded and partially painted red. Cursive handwriting. Marginal title: Abhidhān nissaya/nissya/nisya on all foll. with the with the exception of fol. thāḥ, nī, ni. Corrections/insertions on foll. ghaṃ, na, nāḥ, ca, caṃ, jam, jha, jho, tho, dho, ni, nū, nai, tā, tu. In the right margin of the last but one fol. name and place of the donor is given, viz. *Ññon-cañ rvā ne bhurā takā Moṅ Pe sa mī moṅ nham sāḥ sa mī ta cu koṅ mhu nibbān chu sādhu nat lū khō ce so*. Dated sakkarāj 1189 khu (1827 A.D.). Donor: the donor of a pagoda Moṅ Pe, his wife, sons and daughters from Ññon-cañ village. Pāli and Burmese. Prose.

Paṭhama Kyō-'oñ-caṃ-thāḥ charā tō Rhañ Ññavara: **Abhidhān nissaya** (Abhidhānappa-
ḍḍipikā nissaya)

End (fol. pi r line 4): gurudine krāsapateḥ ne nhuik, niṭṭhito, prīḥ i.

*sakkarāj 1189 khu tan-khūḥ la praññ kyō khrok rak aṅgā ne tvañ kyoṅ tarā Kyō-khoñ-caṃ-
thāḥ charā cī rañ tō mū so Abhidhān nissaya kui reḥ kūḥ rve prīḥ praññ cum saññ.*

For edd., information on text and author and further references see ¹40.

MSS: ¹40, 866; cf. also BHP 55; Cab II 492; KVMK 78; Palace 58 (87); PMT I 232 (Or. 3373).

888–892 **Cod.birm. 316.** BSB, München

Collection of 5 texts. Palm leaf. Wooden covers painted red; on the inner surface of one cover *cha* and of the other *chā* is embossed. The MS is tied up by 2 ribbons: a short piece of a ribbon (64 × 1.5 cm; red, green, yellow and white; rather faint; of the *parthanā* only *jeyyatu* is extant) and a

complete one (345 × 2.5 cm; red, yellow and white) with *patthanā*. Foll. 259: ka-phe (there are 2 foll. khō and fol. ni is missing); **888** foll. 22: ka-khō: Abhidhammatthasaṅgruih; **889** foll. 86: khō-jham: Abhidhammatthasaṅgaha nissaya; **890** foll. 101: jhāh-dī: Saṅgruih adhippāy; **891** foll. 35: du-pī: Abhidhān pāth; **892** foll. 15: pu-phe, containing 2 sections: (1) foll. 7: pu-pam: Suddhanta-kammavācā; (2) foll. 8: pāh-phe: Suddhanta-kammavācā; 35 supporting leaves. The MS has obviously once been exposed to humidity and is therefore rather fragile, especially on the right side. 50 × 5.6 cm. 39.5 × 5 cm. **888-891** 9 lines; **892** 5 lines. 2 punch holes. Gilded and partially painted red. Rather clumsy handwriting; in the Kammavācā text (**892**) the script is larger than in the other texts. Marginal titles: **888** Abhidhammatthasaṅgruih on all foll. with the exception of fol. kā; **890** Saṅgruih adhippāy; **891** Abhidhān/Abhidhān/Abhidhān pāth on all foll. with the exception of fol. dhāi. In the right margin of fol. khō (last fol. of **888**) the names of the donors, viz. *re gyan takā U Kam Sā re gyan ama Ma Myhañ koñ nibbān sū nat lū sādhu khō ce sō* are given underneath the marginal title. On one of the supporting leaves *cha* is written in pencil and information on the owner and the number of leaves, viz. *Chañ rvā krīh Sin kyonh bhunh krīh cā Saṅgruih ka kha phe chumh, cā sāh 21 aṅgā 7 khyap* [= 259 foll.], *pe kham 3 aṅgā* [= 36 supporting leaves], *24 aṅgā 7 khyap* [= 295 foll. and supporting leaves] *kyam chac* is written in red paint. Correction on fol. dhi. Dated **889-892** sakkarāj 1267 khu (1905 A.D.); **888** no date. Donors: Ūh Kam Sā and Ma Myhañ. Former owner: a monk of the Sin monastery in Chañ village. **888, 891, 892** Pāli; **889** Pāli and Burmese; **890** Burmese. **888** Prose and verse; **889, 890, 892** prose; **891** verse.

Text on the ribbon:

jeyatu.

*3 bhum sū panh, thvat kya ṅanh i,
pvañ lanh sāsanā, rvhe cā kyamh mrat,
pītakat kui, reh lap prīh khā,
pa vā thup kruih, abhuih 'naggha,
pūjō sa rve, lhū pā ra sāh,
kusui āh kroñ.*

lyhañ lyāh lvay kā, nibbūtā sui.¹

myam cvā kūh ra pā lui so.

¹ For these verses cf. the *patthanā* on the ribbons of ¹53 and **868-869**.

888

Cod.birm. 316. BSB, München

Description see above, **888-892**.

Anuruddha: **Abhidhammatthasaṅgaha** (Saṅgruīh pāṭh)

The text is called Abhidhammatthasaṅgruīh in the MS and has no colophon.

For Burmese edd. besides the PTS see ²342.

MSS: ²214, ²216, ²271, ²342, ³488, ³682, ³724, 836; for MSS in other catalogues see 836.

See CPD 3.8.1.

889

Cod.birm. 316. BSB, München

Description see above, 888–892.

Paṭhama Bāḥ-ka-rā charā tō Rhañ Dhammābhinanda: **Abhidhammatthasaṅgruīh nissaya**

This MS does not have the final portion (*nigumh*) quoted in ¹8.

End (fol. jhō v line 9): Kammatṭhāñḥ puiñḥ prīḥ i. Abhidhammatthasaṅgaha nissaya, prīḥ i.

akusalasaṅgaho ca, akusalasaṅgaha laññḥ koñḥ, missakasaṅgaho ca, laññḥ koñḥ bodhi-pakkhiyasaṅgaho ca, laññḥ koñḥ, sabbasaṅgaho ca, sabbasaṅgaha laññḥ koñḥ, iti, sui, catubbidho, so, samuccayasaṅgaho, samuccayasaṅgaha kui, veditabbo, ap i. nibbāna-paccayo hotu.

sakkarāj 1267 khu vā-chui la chan chay rak ne ma nak 8 nā rī akhyin kui Abhidhammatthasaṅgruīh nissya kui re kū rve prīḥ i. nibbān chū sādhu khō ce sō. pu di ā nhañ praññ cum pā lui i.

For details on the author see ¹8.

Ed. (supplement to the list in ¹8): Bāḥ-ka-rā charā tō, *Abhidhammatthasaṅgruīh pāṭh nissya*, Rankun: Lay Tī Maṅḍuiñ Press 1337/1975.

For different nissayas see ¹92, ²202, ²220, ²244, ²253, ²350, ²379–²382, ²383 (1), ³498, ³707, 811, 894.

MSS: ¹8, ¹28, ²345, ²347–²349, ³583, ³607, 822, 830, 834; for MSS in other catalogues see 822.

890

Cod.birm. 316. BSB, München

Description see above, 888–892.

Dutiya Mruj-praṇ-krīḥ charā tō Rhaṇ Candavaṃsālankāra: **Saṅgruīh adhippāy**

Our MS ends in the eighth chapter (Paccāññiḥ puiñḥ; p. 238 line 7 of the printed ed. quoted in ²383) of this Burmese exposition of Anuruddha's Abhidhammatthasaṅgaha.

End (fol. di r line 7): avijjā aca rhi so paṭiccasamuppād tarāḥ tui saññi phrac kun i, paṭiccasamuppād aca kāḥ, āsavo tarāḥ tañḥ, i kāḥ paṭiccasamuppād mhat khanḥ ta rap aprīḥ sat taññi. niṭṭhitam.

nibbānapaccayo hotu. dunnam, dussuniddhu, nibba, niso, tui kāḥ, guṇ kroṇḥ samyut, sabbatam sā saṇ saññ, phrac khrañḥ ho kai suiv sambhūtam rhi tat i, ma saṇ, arahantānaḥ ca tejena, asiseke sappabuddhānaḥ tui nhuik tī lumḥ sā, bhavatu hu chanḥ kroṇḥ udigha, evam evam evam saṇ saññ nañḥ, vipukkale, asadisa dveḥ bhō saṇ saññ, vipukkale rhi tat i, ma saṇ. sunakkatta, la, ññātibhi, hū so achumḥ sumḥ gāthā kui sā, puppanhasut chui luiv lyak, ahitā pana ya na mettā kuiv pra so. yam dunnī pamodati, i ta chai khyok gāthā nḥaṇ ta kva ekkaniṭṭhitam ca saññ kai sui achumḥ i akhvamḥ phraṇ puppanhasut amaññ ra saññ.

hetupaccayo, ārammaṇapaccayo, adhipatipaccayo, anantarapaccayo, samantarapaccayo, saḥajātāpaccayo, aññapaññapaccayo, nissayapaccayo, upanissayapaccayo, pūrejātāpaccayo, pacchājātāpaccayo, āsevanapaccayo, kammaṇapaccayo, vipākaṇapaccayo, āhārapaccayo, indriyapaccayo, maggaṇapaccayo, jhānaṇapaccayo, maggaṇapaccayo, sammayuttapaccayo, vippayuttapaccayo, attipaccayo, natipaccayo, vigatāpaccayo, avigatāpaccayo hoti.

akkharā –. akkharā ekamekaṇ ca, ta lumḥ ta lumḥ so akkharā saññ lañ, buddharūpam, bhurāḥ chanḥ ta chū ta chū nḥaṇ, samam, thū saññ, siyā, phrac rā i, tasmā hi tasmā eva, tui kroṇ sā lyhaṇ, paṇḍito, paññā rhi so, poso yok yāḥ saññ, pitakattayam, pitakap sumḥ puṇ kui, likkheyya, re rā mhat rā i.

sakkarāj 1267 khu sa-taṇ-kyvan la chan 1 rak ne 3 nāri akhyin kui Saṅgruīh adhippāy re kū rve, prī i.

Edd.: see ²383; and also BB 147 s.v. Myobyngyi Hsaya (2 editions) – Whitbread 113 (4 editions).

MSS: ²383; and also KVMK 1193; cf. BhP 1100; LCP 6c (B), 41 (C); LCP Add. 143 (B); Palace 46 (100).

891 **Cod.birm. 316.** BSB, München

Description see above, 888–892.

Moggallāna: **Abhidhānappadīpikā** (Abhidhān pāṭh)

End (fol. pī r line): Abhidhān pāṭh ḷi tō.

sakkarāj 1267 khu.

MSS: ¹18, ²166, ³662, ³726; for MSS in other catalogues see ²166 and ³662, where BhP 54; FilRAS 53; KVMK 77 must be added.

See CPD 5.6.1.

892 **Cod.birm. 316.** BSB, München

Description see above, 888–892.

Kammavācā

This MS contains two copies of the same text, viz. the Suddhanta-kammavācā [cf. Kammav(A) 34,3–42 and Baynes 57–68]. Both are dated: (1) fol. paṃ r line 9: *sakkarāj 1267 khu nhac.*; (2) fol. phe r line 3: *sakkarāj 1267 khu.*

For information on Kammavācā MSS see ¹45.

MSS: ¹113, ²160, ²290–²292, ³586, **744, 790**; for Kammavācā MSS in other catalogues see ²160, ³577, and **740**.

See CPD 1.2,16.

893

Cod.birm. 317. BSB, München

Palm leaf. Wooden covers. Foll. 334: ka-lam (fol. na is missing); the first fol. is tied together with some supporting leaves. Damage due to humidity, especially on the left side. 49.5–50 × 6 cm. 39–40.5 × 5 cm. 9 lines (fol. mi r 8 lines). 2 punch holes. Gilded and partially painted red. Very clear handwriting. Marginal title: Vinanñ/Vinañ/Vinai saṅgruīh/saṅgruī on all foll. with the exception of kā, kī-khāh, go, ghi, gham, ñe, nai, ññā, ññe, de, dai, nai, thai, nāh. Corrections/insertions on foll. kū, kai, khai-khō, ga, gāh, gham, ño, cā, cam, cha, chu, chū, cho, jo, jam, jhi, ññī, tū, tai. Dated sakkarāj 1204 khu (1842 A.D.). Pāli and Burmese. Prose.

Vinayaśaṅgaha nissaya

The textual portion quoted in **816** can also be found in the beginning of this MS, which ends with the Uposathapavāraṇāvinicchayakathā [Vinayaśaṅgahatthakathā (ChS) 214].

Beg.: namo tassa -. namāmi ratanattayam. siddhā bhavantu jinacakkavarābhivuddiyo.

vatthuttayam namassitvā saranam sappapāninam,
vinaye pātavattāya, yogāvacarabhikkhunam.

vippakinnam anekattha Pālimuttavinicchayam,
samāharitvā ekatthā, dassayissām' anākulam.

aham, ñā saññ, sappapāninam, khap simh so sattavā tui i, saranam saranasutam, kuih kvay rā phrac so, vatthuttayam, ratanā tui i sum pāh tui i apoñh kui, namassāmi, rhi khuih i, namassitvā, rhi khuih ūh rve yogāvacarabhikkhunam, kammatthān kui nhac lunh svañh khyañh nhuik krañ laññ kun so rahanh tui āh, yogāvacara phrac kun so lajjipesala rahanh tui āh sō laññh peh, kammatthān nhuik le kyak kun so rahan tui āh sō laññ hū peh, vinaye, vinannh pitakat nhuik, pātavattāya, limmā cim so ñhā, kosalla ññān i akyuih ñhā sō laññ hū, anekattha anekesu pakaranesu, myāh cvā so kyamh tui nhuik, vippakinnam, athūh thūh aprāh prāh so naññh tui phrañ prañ mrvam tha so, Pālimuttavinicchayam, pāli tō mha lvat so achunh aphrat kui, ...

End (fol. lō v line 8): bhikkhave, rahan tuiv, pātimokkhuddesakena pātimut pra so rahan saññ, na sāvetabbam, krāh 'on ma rvat ap saññ, na ma hut, sāvetabbam eva, krāh 'on rvat ap saññ sā lyhañ taññ, yo, akrañ pātimut pra so rahan saññ, na sāveyya, krāh 'on ma rvat am, dukkatassa dhammassa, dukkat āpat sui, āpatti āpajjanam, rok khrañ saññ, hoti, i,

bhikkhave, suiv, pāṭimokkhuddesakena, pāṭimut pra so rahan saññ, katham, abhay suiv rvat saññ hi sō, sāveyyaṃ krāḥ ce ra aṃ nañ, iti, suiv, vāyamituṃ, luṃ la pru cim so nhā, anujānāmi, khvañ pru tō mū i, iti, suiv, vāyamantassa, luṃ la pru so rahan āḥ anāpatti, āpat ma sañ, iti, suiv, vacanato, ho tō mū so kroṇ, pāṭimokkhuddesakena, pāṭimut pra so rahan saññ, parisam, parisat kui, sāvetuṃ, krāḥ cīn so nhā, vāyamitabbam, luṃ la pru ap i, i pāṭimut pra so acī arañ kui tīkā kui kre rve si ap i, Pāṭimuttakavinayavinicchayaśaṅgahe, pāḷi tō mha lvat so vinaññ achuṃ aphrat kuiv akyañ āḥ phrañ poṇ ruṃ rve yū rā yū kroṇ phrac so kyam nhuik, tīkā hoñ nhuik kāḥ, pāḷi tō mha lā so pāḷi tō mha lvat so hu chui i, uposathapavāraṇāvīnicchayakathā, upus pavāraṇā kui chuṃ phrat so ca kāḥ sañ kā, iit samattā, i rvhe prī praññ cuṃ prī. sattavīsatimo paricchedo. nhac chay 7 pāḥ so paññāt pariccheda kāḥ i vay rve prīḥ praññ cun i.¹

sakkarāj 1204 khu vā-goñ la kvay da-naṅga-nve mvan lvai krī akhyan tvañ Vinaññ saṅgruīh kuiv reh kūḥ rve prīḥ 'oñ mrañ saññ. pu di āḥ nḥaṇ praññ cun pā luiv i. nat lū sādhu khō ce sov.

Unfortunately, the author of this nissaya on Sāriputta's Vinayaśaṅgaha does not reveal his name. For references see **816**.

MSS: **816**; cf. BhP 1030; FilRAS 54; Forch V; PMT I 240 (Or. 4803).

¹ The Uposathapavāraṇāvīnicchayakathā ends here as the 27th chapter, in ChS, however, it is the 25th chapter.

894–895

Cod.birm. 318. BSB, München

Collection of 2 texts. Palm leaf. Wooden covers, gilded on the edges; on the outer surfaces of both covers a star is scratched in, one with and one without tail, and on the outer surface of one cover (star without tail) the titles are written in pencil, viz. *Tīkādvāra Saṅgruīh 3 puñ*. Foll. 246: cāḥ–dhāḥ (foll. jhaṃ–ñā are missing), ka–ḍai; the first and last foll. of the texts and sections thereof are or have been tied together with some supporting leaves (on one supporting leaf 1 1/2 lines of writing); **894** foll. 94: cāḥ–dhāḥ; containing 3 sections: (1) foll. 32: cāḥ–jhe: Cetasik puñḥ; (2) foll. 26: jhaiḥ–tāḥ: Pakiṇ puñḥ; (3) foll. 36: thā–dhāḥ: Vīthi puñḥ; **895** foll. 152: ka–ḍai: Tīkādvāra nak. Damage due to humidity; old mould. 48.5 × 5.6 cm. 38–39.5 × 5 cm. 10 lines. 2 punch holes. Gilded. Very good handwriting. Marginal titles: **894** (1), (2) Abhidhammatthasaṅgruīh nissya/nissya, Abhidhammatthasaṅgruīh or Saṅgruīh nissya; (3) Vīthi puñḥ/puñ nissya (sac); **895** Tīkādvāra nak on all foll. with the exception of fol. ñāṃ. On a supporting leaf formerly tied together with **894** fol. jhe *Ūḥ Rvhe Sīḥ mū Cetasit puñ* is written in pencil; the same information can also be found on another single supporting leaf. On the outer supporting leaf tied together with **894** fol. jhaiḥ the title of the chapter *Pakiṇ puñḥ* is written in pencil and on the outer supporting leaf tied together with **894** fol. tāḥ again *Ūḥ Rvhe Sīḥ mū*; on **894** fol. tāḥ at the end of the chapter the owner's name is written in pencil, viz. *Ū Vilāsa cā*. On the outer supporting leaf tied together

with 894 fol. tha the title *Vīthi puīṅṅ nissya mū sac* is written in pencil and red crayon. On the outer supporting leaf tied together with fol. ḍhāḅ the date *bhum̄ bhuiṅṅ kuiḅ vā-gōṅ la chup 11 rak 13 ne ca rve tak saññ* is written in pencil (hardly legible). On the outer supporting leaf tied together with 895 fol. ka the title *Tīkādvara nām* is written in red ink. Dated sakkarāj 894 (1) 12(0)2 khu, (2) and (3) 120[0]2 khu (1840 A.D.), 895 12(0)2 khu (1840 A.D.). Former owner: Ūḅ Vilāsa. Pāli and Burmese. Prose.

894

Cod.birm. 318. BSB, München

Description see above, 894–895.

Ūḅ Rvhe Sīḅ Rhañ Sudhammālaṅkāra: **Abhidhammatthasaṅgruiḅ nissaya**

The beginning of this “new” nissaya (*navanissaya* or *nissaya sac*) of the Abhidhammatthasaṅgaha is missing. It contains the Cetasik puīṅṅ, the Pakiṅ puīṅṅ, and the Vīthi puīṅṅ.

(1) Cetasik puīṅṅ

The beginning of this chapter is missing, eg. our text starts at the end of the Sampayogalakkhaṇavaṇṇanā [Tīkā kyō pāṭḥ (ChS) 103] on fol. cāḅ r line 1: *sa taññ. ta nañḅ kāḅ, ekavattḥuka saddā kui chui ...*

End (fol. jhū r line 7): *arhañ Anuruddhā charā, Abhidhammatthasaṅgaha maññ mhanḅ lak san aṭṭhakathā kyamḅ nhuik Cetasikasaṅgahavibhāga maññ so pariccheda saññ, ī tvañ ta rap apīḅ sat so hu charāḅ chuiḅ ī, ī pariccheda saññ, pathamapariccheda tatiyapariccheda catutthaparicche pañcamapariccheda chaṭṭhapariccheda, sattamapariccheda, aṭṭhamapariccheda, navamapariccheda phrac koṅḅ aṅḅ lo, ī suiv sū codanā phvay rhi rve thuiḅ codanā kuiv phre khrañḅ ṅhā, dutiyo hū so pāṭḥ kuiv min sa tañ, thip pāṭḥ thuiḅ ī adhibbāy kāḅ, ī pariccheda saññ, pathamapariccheda, tatiyapariccheda, catutthapariccheda, pañcapariccheda, chaṭṭhapariccheda, sattamapariccheda, aṭṭhamapariccheda, navamapariccheda, ma hut, nhac khu tuiv ī praññ kroṅḅ phrac so dutiyapariccheda phrac bhi sō. anusandhe. rḥeḅ naññḅ kuiv mhīḅ vacanattha jā cap le tui kuiv chuiḅ le. Ivay prī phrac so kroṅḅ, ma chuiḅ luik prīḅ.*

iti Sudhammālaṅkābhidhajaṃahādhammarājādhirājaguru ti laddhalañcena mahātherena racito Abhidhammatthasaṅgahe dutiyaparicchedassa navanissaro niṭṭhito. akkharā ~.

ī cā prī lac sakkarāj kāḅ, 122 praññ vā-chui la prañ kyō chay rak ne ne sumḅ khyak tīḅ akhyin tvañ Saṅgruiḅ cetasik puīṅṅ nissya mū sac kuiv rḥeḅ kūḅ rve prīḅ 'oñ mrañ saññ.

akkharā -. akkharam ekañ ca, akkharā ta lumḥ ta lumḥ so kui sā lyhañ, buddharūpam, bhurāḥ ta chū ta chū nhañ, samam, tū saññ, siyā, phrac rā i, tasmā hi, thuiv kroñ, pandito, paññā rhi saññ, poso, sū tō koñḥ tuiv saññ, piṭakattayam, piṭakat sumḥ pum kui, likkheyya, reḥ kū rā rā i. pū, di, āḥ nhañ praññ cum pā luiv i. nibbānapaccayo hotu. ī suiv reḥ ra so akyuih āḥ phrañ, akusuil chay pāḥ tarāḥ ducaruih kuiy nhuik miḥ krīḥ phyak chīḥ tat ñāḥ ī sum pāḥ kuiv rhoñ rhāḥ kraññ phai cvañ krañ phrac khvā nhuin saññ phrac ce sov. nibbānapaccayo hotu. pū, di, āḥ nhañ praññ cum pā lui i. āyu, vaṇṇa, sukha, bala, bhava, ma khyāḥ cak leh pāḥ nhañ nrāḥ ce sov. pru cu ra so koñḥ mhu nibbān chū sādhu nat lū khō ce sov.

(2) Pakiṇ puiñ

After the same final passage as quoted above (arhañ Anuruddhā charā, ... nitthito) but relating to this chapter, the text continues (fol. tam v line 3):

Pakiṇ puiñḥ nissaya sac prīḥ prīḥ.

anena, ī Saṅgruih kyamḥ i nissaya kui cī rañ pru cu ra so, puññena koñḥ mhu kroñ, sabbe, sabbesu, alumḥ cum kun so, bhava bhavesu, bhava tui nhuik, sadā, akhā khap simḥ, anitḥhabbalā, alui ma rhi ap so ducaruih aca rhi sañ mha, vā, ducaruih aca rhi sañ kui, vinā, kañḥ rve, vā, krañ rve, itḥam, alui rhi ap so, phalam, sucaruik ca so koñḥ kyuih tarāḥ kui, labhitvā va, ra rve lyhañ, anāgate noñ lā la tam so akhā nhuik, buddho, paññā-dhika bhurā, sañ, homi, phrac rā pā lui i. imassa puññassa, ī koñḥ mhu i, patti, aphuih kui, mātāpitādayo, ami apha aphuih aphvāḥ charā sa māḥ aca rhi kun so pathabyākāsake carā, mre re koñḥ kañ nhuik kyak cāḥ kun so, nissosā, akyvañḥ ma rhi kun so pajā sa tattha vā apoñḥ tui sañ, samam, nā nhañ amyha, labhantu, ra ce kun sa taññḥ. akkharā -.

sakkarāj 12002 prañ vā-choñ la prañ kyō 10 rak ne ne ta khyak tīḥ akhyin tvañ Saṅgruih nissaya, Pakiṇ puiñḥ nissaya sac kui reḥ kūḥ rve prīḥ 'oñ mrañ sañ. nibbānapaccayo hotu. lū nat sādhu khō ce sō, pu, di, āḥ, nhañ prañ cum pā lui i.

(3) Vīthi puiñ

End (fol. dham v line 7): arhañ Anuruddhā charā, khrok dvāra nhuik phrac so cit tui i phrac khrañḥ sañ thui thui sui so dvāra thui thui sui so bhum tui nhuik phrac sañ āḥ lyō cvā phrac so hu chui i ta cum ta khu so kāla akhrāḥ ma rhi sañ phrac koñḥ am lo, ī sui, rve, nhā, bhavaṅgataritā, tañḥ, kāḥ, bhavañ khrañ sañ phrac rve phrañ i hu chui sō. cittu-ppādānam icc evam aca rhi so abocchinnā achumḥ rhi so saddā acañ phrañ pra ap prīḥ so Vithisaṅgaha sañ ī tvañ aprīḥ achumḥ sui rok prīḥ hu nigumḥ 'up tō mū lui so arhañ Anuruddhā charā sañ, iti Abhidhammatthasaṅgahe Vithisaṅgahavibhāgo nāma catuttho paricchedo, hū so pāḥḥ kui pin sa tañḥ, lvay prīḥ. adhibbāy nhañ ta kva anusandhe prīḥ i. reḥ nañḥ kui mhī rve jā cap le.

iti Sudhammālaṅkārabhidhammarājadhiraṅgajaguru ti laddhalāncena mahātherena racito Abhidhammatthasaṅgahe catthutaparicchedassa navanissayo nitthito.

sakkarāj 12002 praṇ tō-sa-laṅ praṇ kyō 103 rak ne ne 2 khyak tīh kyō akhyim tvaṅ Vithi puīṅh nissya sac kui reh kūh rve prī 'on mraṅ saṅ. nibbānapaccayo hotu. nat lū sādhu khō ce sov.

For the author see ³707.

Ed.: cf. BB 201 s.v. Sudhammālaṅkārabhi-dhaja.

For different nissayas see ¹8, ¹28, ¹92, ²202, ²220, ²244, ²253, ²345, ²347–²350, ²379–²382, ²383 (1), ³583, ³607, **811**, **822**, **830**, **834**, **889**.

MSS: ³707; and also Pit-st 196 (1017); cf. BhP 1096; FilRAS 41; KVMK 1191; LCP 41 (A), 96; Palace 14 (115, 116), 39 (43, 44), 40 (46–48), 42 (70), 43 (79), 44 (84), 45 (92); PMT I 222 (Add. 10557), 230 [Or. 2170 (1)]; WMS B-P 118.

895

Cod.birm. 318. BSB, München

Description see above, **894–895**.

Nvāh-praṅh charā tō Rhaṅ Munindasāra: **Mūlatīkādvāra nissaya**

The text called Tīkādvāra nak in the MS contains a nissaya on the first part of Ānanda's subcommentary to the Abhidhamma corresponding to the Pāli text in Dhammasaṅgani-mūlatīkā (ChS) 1–89.

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

panamyāham bu dham saṃ me, gurum ca yācito likkham,
yuvāsotunam atthāya, nissayam, Dvāratīkāya.

aham, nā saṅ, bu dham, sam, buddha, dhamma, saṅgha, hū so mrat sum pāh kui, vā, khap simh so tarāh kui si tō mū so bhurāh, catumagga, phala le tan, nibbān paripatti hu chui ap so chay pāh so tarāh, le tan puggala, phalattha catu, hu chui ap so rhac yok so paramatthasaṅghā, ī ratanā mrat sum pyāh kui, panamyā, rhi khuih ūh rve, me, nā i, gurum ca, sīlasamādhi ca so guṇ kroṅ kyok thī kai sui ale pru ap so kyeh jūh krīh pe so charā mrat kui laṅ, panamyā, rhi khuih ūh rve, yācito, sū tō amyā, jā saṅ sāh tui ton pan ap saṅ phrac

rve, yuvasotunaṃ, jā sañ pyui na sotujana tuḷ i, atthāya, anak adhibbāy kui si ce khyañ akyuiḥ ṅhā, Dvāraṭṭkāya, Mūlaṭṭkādvāraṭṭkā kyaṃ i, nissayaṃ, mhī rā charā bhurāḥ khya nak nissarañ kui, likkhaṃ, likhissāmi, re pe aṃ. likkhaṃ nhuik sāmivibhat kui aṃ re.

dhammasaṃvaṇṇanāyaṃ, Abhidhammā aṭṭhakathā nhuik, vā, Abhidhammā aṭṭhakathā i aca nhuik, vā, Abhidhammā aṭṭhakathā i aca phrac so karuṇā viya sattesu aca rhi so ṅhā gāthā nhuik, sattari, mrat cvā bhurāḥ nhuik, vā, āḥ, paṇāmakaraṇaṃ rhi khiḥ khrañḥ kui pru sañ, vā, rhi khiḥ khrañḥ kui pru kroñ phrac so paṇāmacetanā sañ, dhammassa, tarāḥ tō i svākhyātabhāvena, koñ cvā ho ap sañ i a phrac tañ hū so guṇ kroñ, sattari, nhuik, ...

End (fol. 7e v line 8): cittādi pateyya hū so amaññi kui paccañ phrac so cit nhuik tañ cāḥ rve chui ap sa kai sui, evaṃ tathā, tū, idhāvi, cittaṃ tividhakammadvārasena uppajjati hū so pud nhuik laññi, tividhakammadvārasena, uppajjati idaṃ vacanaṃ, kui vuccati, akyuiḥ phrac so kaṃ i kamma hū so amaññi kui akonḥ phrac so kaṃ nhuik tañ cā, rve chui ap i, iti, suiv, veditabbam, i, copanadvayarahitassa kāyacopana vacīcopana, nhac pāḥ mha kañḥ so manopuppandhassa, anantayapaccañ tap so cit acañ i, manokammadvārabhāve pana, manokammadvāra a phrac nhuik kā, vattabbam eva, chui bhvay saññi sā lyhañ, n' atthi, ma rhi. Dvāraṭṭkā nitthitā.

ramme Ratanaburavhe nanokulasamā, gate
j' eva pūrapaṭṭipicce thāsanujjotanuttame.

gajasetindarājassa, orasassa, mahiddino,
sāsanātipasannassa sodhakassa rājino.

sabbaveraṃ vijitvāna rajjasīrinubhāvato
antepūrikamaccena visuddhakulacārinā.

saddhādiguṇayuttana, kārikena ka sotunaṃ
manoramme catubbhuppe, dhañādhisa ālahe.

Bā-ka-re Kammadīpasā ketumhi abhissobhite,
pasatiyo mayā te thero pācanto 'nekassetunā.

sīlādiguṇasampanno, beṭako gaḷu abhikā
nānānayesv' aticcheke, paravādapamaddano.

sāsanodakāriṣṣa Munindasāraminā,
tadā dindo, padesena nānāgandhesu pekkhiya.

si desanapariyattamhi katussāhena thissayaṃ,
kato me nissayo Dvāraṭṭkāṭṭkāya sādhuṃ
niṭṭhito ya anāyathā, yathā tathā me garuno.

samijjantu susaṅkappā, saparamhita āgatā,
 passeyyaṃ sakkareyaṃ ca jotayantaṃ sadā garuṃ.

yad idaṃ me karaṃ kataṃ puññaṃ sammāsammōdhipādaṃ
 sabbe sattā pamuccantu sabbadukkheta tena ca.

Dvāarakathā, sañ, niṭṭhitā, prīh, prīh.

*pu, di, āh. nhañ, praññ, cum, pā, lui, i. sakkarāj 122 prañ na-tō la chan 82 rak ne ne sum
 khyag akhyin tvañ reḥ kūh rve prī ī.*

The monk name Munindasāra is mentioned in the final verses of this MS. According to MÑM 271, it was Nvāh-prañḥ charā tō Rhañ Munindasāra who has written a text called Mūlaṭīkā nisya. Rhañ Munindasāra from Nvāh-prañḥ village is known as having committed to writing the orally taught nissayas of Pathama Bāḥ-ka-rā charā tō Rhañ Dhammābhinanda (see ²158, ²176, ²337, and MÑM 291).

896–898

Cod.birm. 319. BSB, München

Collection of 3 texts. Palm leaf. 2 different wooden covers; one cover is painted red, on the inner surface *lī* is embossed and on the outer surface the title of one text is written in pencil, viz. *Cariyāpitakat pāli tō*; the other one, not belonging to this MS because of the position of the punch holes, is decorated on the outer surface with a floral design in red, yellow and black, and on the inner surface *gi* is written in red paint. The MS is tied up by a ribbon (155 × 3 cm; red, green and yellow). Foll. 220: 896 foll. 12: ka-kāḥ: *Cariyāpitakat pāli tō*; 897 foll. 59: ka-nō (there are 2 foll. kaṃ; on the first one 1 and on the second one 2 is written in pencil underneath the foliation sign); 898 foll. 149: ka-ḍu: *Satipaṭṭhān ṭīkā nisya*; the first and last foll. are tied together with some supporting leaves plus 5 single supporting leaves. 51.5 × 6 cm. 41.5 × 5.5 cm. 9 lines. 2 punch holes. Gilded and partially painted red. Very clear handwriting. Marginal titles: 896 *Cariyāpitakat pāli tō* (*Cariyāpitakat pāli* on fol. kā); 897 *Cariyāpitakat nissya*; 898 *Satipaṭṭhān ṭīkā/ṭīkā nissya/nak/nissya* or *Satipaṭṭhān ṭīkā* only on all foll. with the exception of foll. ke and kai. On the last supporting leaf tied together with the last fol. ḍu the title and information on the number of leaves is written in pencil: *Mahāsuttam Satipaṭṭhanitam chai nhac aṅgā + nāḥ rvak* [= 149 foll.]. Correction on 898 foll. gha. Dated sakkarāj 1214 khu (1852 A.D.). 896 Pāli; 897, 898 Pāli and Burmese. 896 Verse; 897 Pāli verse and Burmese prose. 898 Prose.

Description see above, 896–898.

Cariyāpīṭaka

The text is called Cariyāpīṭakap pāli tō in the MS. Like in “Apadānapāli, Buddhavaṃsapāli, Cariyāpīṭakapāli” (ChS II) the MS does not have the final verses added in “Buddhavaṃsa, Cariyāpīṭaka” (PTS). Our MS ends with three verses of the so-called Jaya-Paritta:

End (fol. kaṃ v line 5): Buddhāpadāniyan nā dhammapariyāyaṃ abhāsittā ti. Cariyāpīṭakap pāli tō prī ī.

¹-sakkatvā Buddharatanam osattham uttamam varam
hitam devamanussanam, Buddhatejena sotthinā
nassantu ppaddavā sabbe dukkhā vūpasamentu te.

sakkatvā dhammaratanam osatham uttamam varam
pariāham vūpasamam dhammatejena sotthinā
nassantu ppaddavā sabbe bhara vūpasamentu te.

sakkatvā samgharatanam osattham uttamam varam
āhuṇeyyo, pāhuṇeyyo, samghatejena, sotthinā
nassantu ppaddavā sabbe rogā vūpasamentu te.⁻¹

*ī sum pud kui lañ Parit tō krī ī rvat khrañ pariyosāna nhuik rvat ap ī. sakkaraj 1223² khu
ta-kū la prañ kyō 3 rak 3 gā ne na nak chvam mā cāh mhī akhyin tvañ re kū rve prī pā
sañ. ī cā reḥ yya so koñ mhu kroñ pu di ā nhañ prañh cum pā lui ī.*

MSS: BODL 23; Cab II 617; CM 1785; FilRAS 55; Manch 46; Mand 69, 70; Oldenb 1.17
(d); Palace 6 (53), 7 (60), 23 (25); PMT I 245 (Or. 6546); Reg 36.

See CPD 2.5.15.

¹⁻¹ PBCOU 24, verses 3–5.

² According to the colophons this text has been finished three days after the full moon of the month *tan-khūh* (almost corresponding to April), the next one (897) ten days later and the third one (898) two days after the full moon of the following month *ka-chun*. As 897 and 898 are dated 1214 B.E. (1852 A.D.) the date given here, viz. 1223 B.E. (1861 A.D.), is probably an error.

897

Cod.birm. 319. BSB, München

Description see above, 896–898.

Chum-thāh (or Ca-lañh) charā tō Rhañ Nandamālā: **Cariyāpitaka nissaya**

Beg. (fol. ka v line 1): namo tassa -. titthatu jinacakkam cīram addhānam.

cariyā sabbalokassa, hitāya 'ssa mahesino,
acindeyyānubhāvanam, vande lokagganāyakam.¹

pitivaddhāya bhūpassa, racissam adhi-kārino
mahāpuññassa nissayam oloketam ratthādīpo.

jinacakkam, atvañh ran apa ran kui 'on tō mū prīh so bhurāh rhañ sāsanā tō sañ, cīram addhānam, anhaç nāh ton pat lum, titthatu, tañ pā ce sa tañh. mahesino, sīla aca rhi so kyeñ jūh aponñh kui rhā tō mū pri so, yassa samuddhassa, akrañ mrat cvā bhurāh āh, sabbalokassa, khap sim so lū nat brahmā sattavā aponñh i, hitāya, acī apvāh phrac so, cī pvāh kroñ phrac so 4 hū, cariyā, ariyamag tañ hū so mrat so akyañ tō tañ, atthi, rhi i, acindeyyānubhāvanam, ma kyam cañ nuiñ so tam khuih ānubhō rhi tō mū so, lokagganāyakam, lū nat brahmā sattavā tui i mrat so amhūh akriñ phrac tō mū so, tam sambuddam, thui sui so mrat cvā bhurāh kui, aham, nā sañ, vande vandāmi, rhi khuih pā i, vanditvā, rhi khuih ūh rve, adhi-kārino, bhurāh chu kui pam tō mū prīh so, bhūpassa, bhava rhañ tarāh mañh mrat i, pitivaddhāya, pitivaddhanattāya, nhac sak khrañh vam mrok khrañh pitisomanassa phrac cim so nhā, mahāpuññassa, chañh bhūh ap prīh so myāh cvā so koñh mhu pāramī kui pra rā pra kroñh phrac so Cariyāpitakap pāli tō, i, nissayam, nissaya kui, racissam, racissāmi, cī rañ pe am, imam, i nissaya kui, ratthādīpo, alum cum so tuiñ sū aponñ tui kui acuih ra tō mū so bhava rhañ tarāh mañh mrat sañ, buddhattam, bhurāh aphrac sui, patthento, ton ta nhut mrvak sañ phrac rve, oloketam, oloketu, ma prat nicca krañ rhu tō mū ce sa tañh.

bhurāh chu pan tō mū so mañh Ekarāj tui sañ ma prat ne ñina krāh nā ap si ap so desanā tō nañh kui ...

End (fol. ñe r line 7): idam dhammapariyāyam, i dhammadesanā kui, abhāsitha, ho tō mū prīh. Cariyāpitakam nitthitam.

lokanāthassa, lū sum pāh tui i kuih kvay rā phrac tō mū so, jitaverassa, ... [fol. ño v line 9:] Buddhattham, sappaññu bhurāh, aphrac sui, pāpunitvā, rok rve, sadevakam, nat nhañ ta kva so lū aponñh kui, samsāroghato, samsarā hū so re ayañ mha, nibbānasālam, nibbān tañh hū so rvhe prañ sā lha mrat thāna sui, dhāretu, pui choñ kay tan tō mū ce sa tañh.

*sakkarāj 1214 khu ta-kū la prañ kyō 13 rak sokrā ne ne tak ta khyak tī kyō akhyim tvañ
Cariyāpīṭakap pāṭh i anak nissya kui re kū rve prīḥ pā sañ. ī cā re ya so akyui kāḥ nonḥ so
akhā rahantā sāvaka chu kui prañ rve akyvat tarā ra pā lui i, ī koṅḥ mhu aphui kui mve
sañ mi khañ bha khañ charā sa mā, mha ca rve sumḥ chai ta bhuṃ krañ lañ kuṃ so
sattavā apon amyha ve bhā i ve sañ atuiñ ra kra sañ phrac ce so.*

In the lengthy colophon, which cannot completely be transliterated here, it is stated, that Chuṃ-thāḥ charā tō Rhañ Nandamālā, who got the title Narindābhīdhajamahādhammarājā-dhirājāgaru, stayed in the Ve-yan-bhuṃ-kyō monastery (foll. nai r line 6 – nai v line 1), when he completed his work in the year 1141 B.E./1780 A.D. (fol. nai v line 7), i.e. in the reign of king Singu (Cañ-kūḥ or Mahādhammarājādhiraḥ; 1776–1782).

For the author see ¹81, and also Piṭ-st 146 (467). In Ganthav 26 (29) this work is not listed. According to MNM 93, Rhañ Nandamālā finished his work in 1142 B.E. (1780 A.D.).

MSS: Piṭ-st 146 (470); cf. Palace 110 (28), 112 (44).

¹ For this verse see ¹655.

898

Cod.birm. 319. BSB, München

Description see above, 896–898.

Chuṃ-thāḥ (or Ca-lañḥ) charā tō Rhañ Nandamālā(?): **Mahāsatiṭṭhānasutta nissaya**

The text called Satipaṭṭhān ṭīkā nissaya in the margins is a nissaya on the Mahāsatiṭṭhāna-sutta itself rather than on its ṭīkā.

Beg. (fol. ka r line 1): namo tassa ~.

¹-yuñcantā sadā yasmimḥ santā sutte subhāvite
rammarisu bhava jāti jarāmaraṇasaṃkhaḥ.

sokadukkhādidamḥ santam nekabhayavirahitam,
adhigammāya nāyassa nibbānassa visuddhiyā
ekāyanam varamaggaṃ satipaṭṭhānam tam bhañāmahe.¹

subhāsīte rhañ pañ bhurāḥ sañ ho tō mū tha so, yasmimḥ sutte, akrañ Satipaṭṭhān suttan
nhuik, saddhā, akhā khap sim, ne ññañ pat luṃ lyhañ, ve ekantena, cañ cac sa phrañ,
yuñcantā, cī phran sañ aṃ le kyak khañ rhi kuṃ tha so, santā, sū tō koṅ tui sañ, jāti

jarāmaranasamkhave, patisandhe ne ra khrañḥ 'ui mañḥ khrañ se pyok pyak cī rhunḥ pāḥ
khrañ rhi tat so, bhavē saṃsāre, saṃsarā bhe nḥaṇ, rammarisu, mve lyō mhāḥ so sattavā tui
āḥ, sokadukkhādi, ...

End (fol. 11 v line 5): idam avoca bhagavā, attamānā te bhikkhū bhagavato bhāsitaṃ,
abhinandan ti hū so pāṭṭh̄ nhuik adhibbāy kāḥ, bhurāḥ mrat cvā sañ ī chui min tō mū le
prīḥ thui paṭikkāha rahan tui sañ, nhac lui vam sā kun sañ phrac rve, bhurāḥ mrat cvā i, ho
tō mū so tarāḥ tō kui, alvham vam mrok i hū lui sa tañ. Mahāsatiṭṭhān sut kui ho tō mū
so akhyaṃ mai nhuik, suṃ soñ myha lok so rahan tui sañ arahattha phuil nhuik tañ kun i.

Mahāsatiṭṭhānaṃ,

*jitamārassa buddhasāsane, dvisahassake,
satanavamike dhamme, rājā nāma mahiddhiko,*

*sītebhissararājinto dasarājadhammavinācaro,
Asoko viya, ussāho joteti ratanattayaṃ.*

*mātulo tassa saddhādīdhanō dhajanujjalattiko
Merusammatthītibhūmicitto Calāṅgaissaro,*

*dhammarase asantutthi mahiccho hoti, taṃ param
puretuṃ ca mahātheraṃ, garuṃ me ce janapāraguṃ.*

*Jinacakkamahāsīham bhūpasattara pūjitam
dhammarājassa mātulagaruṇa satthasaññinā.*

*rajitam atigambhīram, nipunṇa ya paṇḍitam,
Mahāsatiṭṭhānaṃ, sammā dhāraṇtu sādḥavo,*

*paripunṇam samāraddham, ime pi yadiccha, taṃ
tathā kalyāṇakammantā, pūrentu sabbapāṇinaṃ.*

*jitamārassa, 'oñ prīḥ so mān rhi tha so, buddhassa, bhurāḥ mrat cvā i, satanavāmike,
tarāḥ kuiḥ khu alvan so, dvisahassake, nhac thoñ atuiñḥ arhañ rhi so, sāsane, sāsana tō
nhuik, mahiddhiko, krīḥ so ta khuīḥ ānubhō rhi tha so, sītebhissararājinto, chañ phrū tui
i arhañ phrac so mañḥ tui i mañḥ phrac so, dasarājadhammavinācaro, chay pāḥ so mañḥ
i tarāḥ nḥaṇ ma kañḥ so akyañ tō lañḥ rhi tha so, dhammarājā nāma, tarāḥ hū so amañ
tō rhi so rvhe nan sa khañ bhava rhañ sañ, Asoko, Sīridhammāsoka mañḥ sañ, ussaho
hutvā, āḥ thut sañ phrac rve, ratanattayaṃ, ratanā suṃ pāḥ tui i apoñḥ kui, joteti viya,
thvan tok pa ce nuiñ sa kaṇ sui, ussaho hutvā, āḥ thut tō mū sañ phrac rve, ratanattayaṃ,
ratanā suṃ pāḥ tui i apoñḥ kui, joteti, thvan tok pa tō mū i, tassa dhammarājassa, thui
tarāḥ mañḥ krīḥ i, mātulo, u rīḥ tō phrac so, saddhādīdhanō, saddhā aca rhi so sū tō koñ tui*

ī uccā khu nhac pāh nhañ prañ cum tha so, jenujjalattiko, sāsana tō ī lvan cvā thok pa khrañ kui, alui rhi tha so, Merusammatthītabhūmicitto, Mrañ-mhuir toñ mañh nhañ tū so ma tum ma lhut so samādhi mre krīh kai suī sañh kham nuiñ so nha lum nhañ prañ cum tha so, Jalaṅgaissaro, Ca-lañ amañ rhi so prañ kui acuih ra so mañh mrat sañ, dhammarasse, tarāh tō tañh hū so saddhā sut ara sā nhuik, asantutthī, ma roñ rai tat sañh phrac rve, mahiccho, krīh so alui tō rhi sañ, hoti, phrac ī, tam, thui tarāh mañh krīh ī alui tō kui, param, lvan cvā, pūretum ca, phrañ am so nhā lañh koñh, mahātheram, mrat so mrai mram so silakkhantā aca rhi so kyeñ jūh nhañ prañ cum so, vajapāragum, pariyatti sāsana tō tañh hū so pitakat sum bhum ī kam ta phak suī kūh mrok prīh tha so, Jinacakkamahāsīham, Jinacakkamahāsīha hū so amañ rhi tha so, bhūsattāram, re mre arhañ ī, charā phrac so, vā, ta nañh kāh, bhūsattāram, re mre arhañ phrac so mañh tui ī, bhurāh kai suī so, me, nā ī, garum, charā tō ī, amañ nhañ tū so Jinacakkamahāsīha amañ rhi so, mayā, nā sañ, atigambhīram, alvan nak nai cvā tha so, nipunnam, ya manditam, sim mve so nañh tui phrañ, ta chā chañ tha so, Mahāsatiṭṭhānam, Mahāsatiṭṭhāna amañ rhi so, yam pakaranam, akrañ kyam kui, rajitam, cī rañ ap ī, tam pakaranam, thui Mahāsatiṭṭhān amañ rhi so kyam kui, sādhave, sū tō koñ tui sañ, sammā koñ cvā, dhārantu, choñ ce kum sa tañh. evam yathā vuttanayena, ī suī chui khai prīh so nañh phrañ, sammāraddam, koñ cvā āh thut ap so, idam pakāranam, ī Mahāsatiṭṭhān amañ rhi so kyam sañ, paripunnam yathā, prañ cum sa kai suī, tathā, thui atū lañh koñ lyhañ, sabba-pāninam, tui ī, kalyāṅakammantā, koñ so amhu tui sañ, yadicchitam, alui rhi sañ alyok, purentu, prañ cum ce kum sa tañh.

*yasmim dhammacaram aṅgam, iti Calāṅganāma
tam issaro satam vassam karotu nagarasukham.*

*jalam vatthutayam yattha gacchatī ti, Calāṅga tam
tam tthitam rājasantā ca, jinantu bodhipaccayam.*

mahāsālo yathā. yasmim nagare, akrañ prañ nhuik, dhammacaram, sū tō koñ tarāh kui, kyañ so mañ aca rhi so, aṅgam, aṅgā sañ, atthi, ī, iti tasmā, thui tarāh kui kyañ so prañ rhañ mañh aca rhi so, aṅgā ra pāh rhi sañ ī aphrac koñ, tam nagaram, sañ, Calāṅgam nāma, ī, tam issaro, thui Ca-lañ amañ rhi so prañ kui acuih ra so tarāh mañ krīh sañ, satam vassam, lum, nagarasukham, prañ sū apon tui ī khyam sā nha lum ī khyam sā kui, karotu, pru tō mū ce sa tañh, vā, kāh, yattha nagare, akrañ prañ nhuik, jalam vatthutayam, tok pa so ratanā sum pāh tui ī aponh sañ, gacchatī, pavattati, phrac ce tat ī, iti tasmā, thui suī ratanā sum pāh ī phrac rā tañ rā phrac sañ ī aphrac koñ, tam nagaram, sañ, Calāṅgam nāma, ī, tam tthitā, thui Ca-lañ amañ rhi so prañ nhuik, tañ kum so, rājasantā ca, mañh sū tō koñ tui sañ lañh, bodhipaccayam, bodhi nāh ī paccañh kui, jinantu, chañh bhūh ce kum sa tañh. Mahāsatiṭṭhānasuttam nitthitam.

sakkarāj 1214 khu ka-chum la prañ kyō 2 rak 3 ne tvañ Mahāsatiṭṭhān kyam kui reh rve prīh ī.

The name of the author is not mentioned in the colophon but the city of Ca-lanh or Calaṅganagara, where a thera named Nandamālā stayed in a monastery (see Ray 230). According to MNM, p. 246, Ca-laṅh charā tō Rhañ Nandamālā is identical with Chum-thāh charā tō Rhañ Nandamālā who is the author of the second text of this MS (897). Thus it appears that he is the author of this nissaya too.

MSS: cf. BhP 1118; Hist. Comm. Ia 65; KVMK 1207; LCP 99 (K); Palace 9 (74, 75), 24 (28), 51 (28, 30–34), 52 (35–37), 59 (94), 62 (120), 67 (168), 69 (181, 182, 185); PMT I 230 (Or. 2170), 234 (Or. 3426, 3427).

¹⁻¹ For these introductory verses cf. ²314.

899

Cod.birm. 320. BSB, Berlin

Palm leaf. Wooden covers, on the edges gilded and partially painted red; on the outer surface of one cover the title *Saddā rhac coñ nissya* is written in pencil, and on the inner surface of the other cover is written in black ink: *Lit-khumh rā ne ...* [about 3 characters illegible] *takā Ara Pha sāh sa mīh tuiñ ta ra sadā koñh mu*. Foll. 259: ka-phe: containing 3 sections: (1) foll. 57: ka-no: Sandhi nissya; (2) foll. 197: Nām nissya; (3) foll. 5: phi-phe (the rest of the section is lost): Kāraka nissya; the first and last foll. of the sections are tied together with some supporting leaves. 49.2 × 5.5 cm. 40.5–41 × 4.5 cm. 8 lines. 2 punch holes. Gilded and partially painted red. Good handwriting. Marginal titles: (1) Sandhi nissya; (2) Nam/Nam nissya on foll. nō-da; (3) Kāraka nissya on all foll. except fol. phi. In the right margin of fol. nō underneath the marginal title name and place of the donor are written, viz. *Lip-añ rvā ne kyoñ takā Āsa Pha sāh sa mīh moñ ja nī moñ nam koñ mhu*, and in the right margin of fol. nō again *Lit-añ rvā ne kyoñ takā Āsa Pha koñ mhu*. In the left margin of fol. gham r the numbers 1 to 9 are written. Corrections/insertions on foll. ge, thī. Dated sakkarāj 1197 khu (1835 A.D.). Donor: Āsa/Āra Pha and his family from Lip/Lit-añ village. Pāli and Burmese. Prose.

Nanh-kyoñh charā tō Rhañ Aggadhamma or Aggadhammālañkāra: **Kaccāyanapakarana nissaya** (Saddā krīh nissaya or Saddā rhac coñ nissaya)

The incomplete MS contains the nissaya on the Sandhikappa, Nāmakappa and the beginning of the Kārakakappa of Kaccāyana's Pāli grammar corresponding to the text of the printed ed. (see 787) vol. I up to p. 476 line 8.

(1) Sandhi nissaya

End (fol. nai v line 5): nyāsehi, nyāsa kyamh tui nhañ, samsanditvāna, nhīh nho rum cu krin krin rhu rve, valañcantu, sumh choñ ce kun sa tann.

sakkarāj 1197 khu ka-chun la praññ kyō va ne rak tvañ ñe tvañ Sandhi nissya kui reh kūh
rve prīh pā saññ bhurāḥ. pu dī, ā. nitthito. prīh, prī.

ī cā prū cu, thui koñ mhu kroñ,
ya khu mrak mrañ, ī phrac tvañ lañ,
san cañ phyāḥ nā, cañ kañ kvā rve,
khyam sā ra lui, paṃ lyok chui ī,
ī kuiy kā yā, pyoñ so khā lañ,
mrat cvā tihe, tuka ne rve,
krīh thve paññā, lha cvā achañ,
krīh mañḥ āḥ khvamñ, khyam sā lvan rve,
noñ phaṃ so khā, Mitteyyā lyhañ,
thvan vā rvhe lhō, tu ma mrō sāḥ,
kan tō 'oñ khan, Rvhe-ton nan vay,
thūḥ chan lha cvā, pvañ so khā mha,
ī cā puñña nuiḥ chō pra rve,
khana cho lyhañ, phū tve mrañ rve,
cit tvañ kraññ cvā, cetanā phrañ,
myāḥ cvā dāna, peḥ lhū ra rve,
ama ta khvañ, praññ kyō thañ sui,
vañ pā ra kroñ, chu yū toñ saññ.

lyhañ kroñ praññ pā ce sa taññḥ. sādhu sādhu brahmā nat lū sattavā anumodanā prū ce
sov.

(2) Nāma nissaya

End (fol. pha r line 3): sādhave, sū tō koñḥ tui saññ, sikkhantu, sañ ce kun lov. Nāma-
kappaṃ nitthitaṃ.

¹-puññass' imassa tejena yathā cittaṃ samicchatu
sabbicchā sabbacintā ca khippaṃ me jātijātiyaṃ.

n' atthī ti vacanaṃ dukkhaṃ dehi ti vacanaṃ tathā,
tasmā n' atthī ti dehi ti mā me hotu bhavābhava.⁻¹

sabbam paravasam dukkham, sabbam issariyam sukham,
sabbam paravasam m' atthu, sabbam issariyam bhava.

vikkantā bhajjakāyo ca sabbāvudhappavārano,
chaddantavāraṇabalo bhaveyyaṃ jātijātiyaṃ.

*subhalakkhanasampanno suvannavannavā bhavē,
brahmasaro karavikabhānī ca jātijātiyam.*

*bhūripuññe ca sabbesam sabbānam kusalo bhavē
visajjetum samatto va sabbapucchānam tthānaso.*

*veyādhamsiyabhogo ca anantākhinabhogavā
anantābhajjapariso bhava so pāpune sīvam.*

²-*yatthakena katam paññam, tatthakena bhavābhavē
samsaranto ucce kūle tikkhapaññādhiko
paññavāse vasitvāna anta dukkhassa pāpako.*⁻²

*pāth. imassa puññassa, ī koñh mhu i, tejena, ānubhō kroñ, jātijātiyam, bhava tuinh bhava
tuinh, sabbicchā ca, khap simh so alui chanda saññh laññh koñh, sabbacintā ca, khap simh
so akram acaññ tui saññ laññh koñh, yathā cittam, cit rhi saññ atuiñh, me, akyvan-nup āh,
samicchatu, koñh cvā praññ cum pā ce sa taññh. n' atthī ti vacanam, ma rhi hū rve chui
ra khrañh saññ laññh koñh, dukkham, chañ rai i, dehi ti vacanam, peh pā hū rve chui ra
khrañh saññ laññh koñh, tathā, thui atū, dukkham, chañ rai i, tasmā, thui kroñ, n' atthī ti,
ma rhi hū rve chui ra khrañh saññ laññh koñh dehi ti, peh pā hū rve chui ra khrañh saññ
laññh koñh, me, āh, bhavābhavē, bhava krīh ñay nhuik, mā hotu, ma phrac ce sa taññh.
sabbam, khap simh so, paravasam, su alui sui luik ra khrañh saññ, dukkham, chañ rai i,
sabbam, khap sim so, issariyam, acuih ra khrañh saññ, sukham, khyam sā i, sabbam, khap
simh so, paravasam, su alui sui luik ra khrañh saññ, me, āh, mā atthu, ma phrac ce sa
taññh, sabbam, khap simh so, issariyam, acuih ra khrañh saññ, me, āh, bhavē, phrac ce sa
taññh. aham, saññ jātijātiyam, bhava tuinh bhava tuinh, vikkantā, rai ran saññ laññh koñh,
bhajjakāyo ca, sū khap simh tui ma phyak chīh nuiñ so kuiy rhi saññ laññh koñh, sabbā-
vudhappavāranano, khap simh so lak nak achit myuih tui kui tāh phrac nuiñ sañ laññh koñh,
chaddantavāranabalo, chaddān chañ mañh āh kai sui āh rhi sañ laññh koñh, bhavēyam, i.*

sakkarāj 1197 khu vā-khoñ la praññ kyō 9 rak 2 ne tvañ Nām nissya prī pā sañ rhañ.

(3) Kāraka nissaya

End (fol. phe v line 8): sāmi anak chatthī l(yañh)

For the author and further edd. see ²272.

MSS: ²272, ³614, ³615, ³669, ³678, ³679, ³721, 787, 870, 879; for nissayas on Kaccāyana's
grammar in other catalogues see ³614 where BhP 1146; LCP 44; Pit-st 201 (1078, Kit
nissaya only) must be added; cf. ¹130, ¹131, ³597, and also WMS B-P 92.2, 101.

¹⁻¹ For the first verse see ³524, for both ¹68 (p. 87).²⁻² For the same verse with nissaya see ³721.

900

Cod.birm. 321. BSB, Berlin

Palm leaf. Wooden covers painted red. On the inner surface of one cover *mi* and of the other *mī* is scratched in. Foll. 281, containing 8 sections: (1) foll. 29: ka-gu: pathama tvai; (2) foll. 40: gū-co: dutiya tvai; (3) foll. 40: cō-ñña: tatiya tvai; (4) foll. 60: ñña-ṇa: catuttha tvai; (5) foll. 26: ṇā-thī (foliation signs *thī* and *thī* are both written on the same leaf): pañcama tvai; the 6th part of the text, viz. foll. *thu-dhu*, is missing; (6) foll. 35: dhū-phī: sattama tvai; (7) foll. 24: phu-bhi (there are 2 foll. with the foliation sign *bū*; fol. *bū* 1 has only 4 lines on the verso; fol. *bū* 2 has only 5 lines on the recto and the verso is blank): aṭṭhama tvai; (8) foll. 27: bhī-yū: navama tvai; the first and last foll. of each section are tied together with some supporting leaves. Damage due to old mould, especially on the left side. 49–49.2 × 6.3 cm. 39–40 × 6 cm. 11 lines. 2 punch holes. Gilded. Good handwriting. Marginal titles: (1) Maṇikuṇḍala pathama/pathama tvai; (2) Maṇikuṇḍala dutiya/du tvai; (3) Maṇikuṇḍala ta and on the last fol. ñña Maṇikuṇḍala tatiya tvai; (4) Maṇikuṇḍala or Maṇikuṇḍala ca and on the last fol. ṇa Maṇikuṇḍala pañcama (*sic!*) tvai; (5) Maṇikuṇḍala pa and only on the last but one fol. thā Maṇikuṇḍala cha (*sic!*); (6) Maṇikuṇḍala satta/sattama; (7) Maṇikuṇḍala aṭṭha on all foll. except foll. phe, *bū* 1, and be; (8) Maṇikuṇḍala na and on the last fol. yū Maṇikuṇḍala navama tvaiḥ. On several foll. the name of the donor *Kuiv Pan/Panḥ Vā koṅḥ mhu* is written underneath the marginal title, and also underneath the marginal title on fol. ñña *Kuiv Pan Vā koṅḥ mhu nippān chu sādhu nat lū khoṅ ce sō*, on fol. thī and phī *Mi-groṅḥ-tak mrok rvā ne cā takā Moṅ/Kuiv Pan ma yāḥ Ma Khak Ja Nañṅḥ moṅ nham koṅ mhu nibbān chu sādhu sādhu khō ce sov*. On the first supporting leaf the title, the name of the owning monastery and the number of leaves is written in red and black ink, viz. *Mi-kyon-tak rvā kyonḥ Maṇikuṇḍala pathama tvai, cā sā 301(?) aṅgā 3 khyap kham 3 aṅgā* [= 36 supporting leaves] *ka gu*. On the first supporting leaf of all sections the number of the chapter and the foliation is written in black or red ink resp., viz. *dutiya tvai gū co, tatiya tvai cō ñña, catuttha tvai ñña ṇa, catuttha tvai ñña ṇa, pañcama tvai ṇā thī, sattama tvai dhū phī, aṭṭhama tvai phu bhi, navama tvai bhī yū*, and on the last supporting leaf of the MS *Maṇikuṇḍala 9 tvai ka ca yū*. Corrections on foll. khū and no. Dated sakkarāj 1232 khu (1870 A.D.). Donor: *Kuiv/Moṅ Pan Vā* and his wife *Ma Khak Ja Nañṅḥ* from *Mi-groṅḥ/kyon* village. Former owner: the monastery of *Mi-kyon-tak* village. Burmese. Prose.

Varābhisamghanātha: Maṇikuṇḍalavatthu

This incomplete MS, the sixth chapter of which is missing, contains a Burmese paraphrase of the Maṇikuṇḍalajātaka (no. 351).

(1) Pathama tvai

End (fol. gu r line 9): *Nagaranikkhamanaṃ nāma. praññ mha thvak puiṅḥ kāḥ pṛīḥ praññ cum i. porisāda mruiv mha thvak puiṅḥ kāḥ pṛīḥ i. Maṇikuṇḍalapatthama niṭṭhitam.*

sakkarāj 1232 khu ta-joñ-mhum la chan chay rak kyāsapathe ne nhac khyak tī prī i rhañ.

(2) Dutiya tvai

End (fol. co r line 5): Rājanayananāmam. manh kuiv chon so dutiya puiñh kāh prīh i.

akkharā -. ī cā prī lac sakkarāj kāh 1232 khu tam-jon-mum la praññ kyō 11 rak sokyā ne ma nak ta khyak tī akhyim tvañ Manikundala dutiya puiñ kuiv reh kūh rve prīh 'oñ mrañ saññ.

(3) Tatiya tvai

End (fol. nña r line 8): Dhammasavana-dhammadesanā nāma. tarāh nā tarāh ho so apuiñh kāh prīh i.

sakkarāj 1232 khu nat-tō la chan ta chai nhac rak ta-nañ-lā ne 3 khyag taññ kyō akhyin tvañ Manikundala tatiya tvai kui reh kūh rve pri pañ cum i. lū sādhu nat sādhu khō ce sō. sādhu sādhu.

(4) Catuttha tvai

End (fol. na r line 8): ī sann lyhañ aloñh tuiv i. dhammatā sabho hū luiv sov. chu peh so apuiñh prīh prann cumñ i.

sakkarāj 1232 khu nat-tō la praññ ne 1 nve ne ta khyak tīh kyō akhyimh tvañ Manikundala pañcama (sic!) tvaih kuiv reh kūh rve prīh praññ cumñ sañ. Kuiv Panh Vā koñh mhu. nibbānapacca

(5) Pañcama tvai

End (fol. thā v line 7): bhurāh loñ ā thu thi thomanā mettā chinneha kui phrac ce kum i. Varam-dānam nāma. chu yū khan prīh i. Varam-dānam nāma.

ma rok mhī krāh bhava myāh vay sum pāh rat tum, phrac ce tum saññ, khyam cum aṅgā, lakkhanā nhañ prac kā ca te tihit ne sāh, sandhe ukat nhuiñ tu lvat lyak, pitakat bedañ, si mrañ sippa, tthārasa kuiv, krvañh ra mai lyhañ, tat ce sov. tat ce sov mrok kyan rve, gun añ kyō hhvan, bhūm sum tan nhuik, ta khvan chok ra pā luiv i. nibbānapaccayo hotu. nat lū sādhu khō ce sov. akkharā -.

ī cā prī lac sakkarāj kāh 1232 khu ta-choñ-mummh la prañ kyō 6 rak ce ne ne ne mvan ma ti khañ mhī akhyin tvañ Manikundala pañcama tvai kuiv mū mhā reh kūh rve prī pā saññ. pu, di, ā, nhañ, prañ cum pā lui i.

(6) Sattama tvai

End (fol. phi r line 7): Santasamāgamaṃ nāma, poṇ tō rā akhāṇḥ prīḥ i. Santasamāgamasattamakhaṇḍaṃ pariccheda niṭṭhitam.

sakkarāj 1232 khu na-tō la chanḥ 3 rak ne ne nhac khyak tīḥ kyō akhyin tvaṇ, Maṇi-kundala navama (sic!) tvaiḥ reh kūḥ rve, prīḥ 'oṇ mraṇ prīḥ, prīḥ i.

rūpārūpa, vīlācakka, rūpaacinteyya, samyuttam,
dhamde sāya, guṇopetaṃ, tena mātularūpavā!

idam puñṇam, ī ya khu pru at so koṇḥ mhu kuiv, amhe ti, akyvan-nut tuiv sañṇ, puyhamānā mi, me lyo ñṇāḥ sō lañṇḥ, ayam medaṇī, nhac simḥ leh soṇḥ athu rhi sō mre krīḥ sañṇ, apuyhamānā, ma me ma lyo sañṇ phrac rve, amhāk, akyvan-nut tuiv i, puñṇassa, ya khu pru at so koṇḥ mhu i, sakkhi, yak se sañṇ, hotu, phrac ce sa tañṇḥ. tipati, akraṇ lū tuiv i, adhipati sa sañṇ, catūhi, kumṇ so, saṅgahavatthuhi, saṅgahavatthu tuiv phraṇ, janam, lū aponḥ tuiv kuiv, raṇcati vaddhethi, pvāḥ ce tat i, iti, thuiv suiv pvāḥ ce tat so tatthi kroṇ, so narādhipati, lū tuiv i, adhipati sañṇ, rājā, i, mahanto, mrat so, rājā, sañṇ, mahārāja, mrat so mañḥ. ī suiv vacanatta nḥaṇ ñṇī cvā lay muinḥ mre aca rhi sañṇ tuiv i, athut akhvan kuiv chay cu cu rve, ta cu sā yū khraṇḥ, hu chuiv at so sassamedha sū raiḥ krīḥ aca rhi so sū tuiv āḥ, khrokk la tva krim myuiv rikkhā peḥ khraṇḥ, hu chuiv at so, purisamedha, araṇḥ uccā peḥ rve, sumḥ nhac lañṇ mha ta puinḥ sō lañṇḥ koṇḥ, yū khraṇḥ hu chuiv at so, samapāsa, thuik so alyok, ñṇī khō tan so sū kuiv ñṇī ac kuiv khō tan so sū kuiv ac kuiv khō vō khraṇḥ hū chuiv at so vācapeya tañṇḥ hū so leh pāḥ so saṅgahavatthu phraṇ lū aponḥ tuiv kuiv, simḥ mraṇḥ puik thut 'ut khyut tat so narādhipati sañṇ. mahārāja mañṇ i. thuiv kroṇ reh pañṇā rhi tuiv lañṇḥ.

sassamedha, ca sañṇ leh khu,
saṅgruīḥ mhu phraṇ, manusamma,
reh ka sam puinḥ, kyaṇ ruivḥ khuiṇḥ rve,
chuiv tuiṇḥ tañṇī lvay, khyim sa phvay lyhan,
ma rvay myak nhāḥ, ma nā āḥ pāḥ,
ma cāḥ taṃ chuivḥ, ma cuivḥ rān bheḥ
raṇṇ mag cheḥ kuiv, nhuiṇ reh ma rhut,
phroṇ phroṇ sumḥ lyak, prañṇ thumṇ ca nañṇḥ,
prañṇ simḥ chañṇḥ tañṇḥ.

kha mañṇḥ tō mañḥ, lū mham kaṇḥ hu chuiv ca kumṇ prīḥ prīḥ i. nibbānapaccayo hotu. pu ti ā nḥaṇ prañṇ cumṇ luiv pā i.

(7) Atthama tvai

End (fol. bhā v line 9): Nagarapavesanaṃ, nāma.

mahāporissāda mañh saññ, sū tō konh saññh hū so Mahāsutasoma mañh kuiv poñh mi rve, praññ caññh cim kuiv ra pran so akhān prīh i. ī saññ lyhañ sū tō konh ma hut, yut so sū nhan ponh bhō khranh saññ, la chut pakkha nhuik, la saññ, ne tuinh ne tuiñh, ta rve ta rve ta ne ta pāh yut le yut sa kai suiv, yut khranh aca rhi saññ kuiv akroñh pru rve, si rā i. nitthitam prīh i.

sakkarāj 1232 khu ta-jon-mumnh la chanh 103 (sic!) rak ca ne ne nhac khyak tīh kyō akhyin tvañ, Manikundala atthama puññh kuiv reh kūh rve, prīh 'on mran saññ. pū di ā nhan praññ cum luiv pā i. nibbānapaccayo hotu.

(8) Navama tvai

The conclusion (*nigumh*) in the printed edd. (see below) is missing in our MS, but it has a lengthy colophon which cannot completely be quoted here:

End (fol. yi v line 4): adhippāy kāh, ī tvañ rve, lyhañ prīh praññ cumn i.

Mahāsutasoma mañh krīh, mahāborissāda kuiv chumma so alyokk, thuiv mañh tann so akroñ, praññ krīh kuiv ra pran so akroñh kuiv nhac lummmh svañh rve, sū tō konh tuiñ āh, poñ rhaññ rve, sū tō konh tarāh nhuik, tann 'on kyan rā i.

iminā puññakammena. ī konh mhu kam kron, asankhatam, kam cit utu ahāra taññh hū so akroñh tarāh leh pāh tuiv saññ, pru pran khranh ma rhi so, ajātipatisandhe [... up to fol. yū r line 6:] iminā puññakammena, kroñ, ajānantānam, sū ta pāh suiv ma si nhuiñ kum so, na sappāni, khap sim kum so, gantitthānāni, khap khaih lha cvā so arā suiv kui, pākatam, than rhāh cvā, yathābhūtam, ahup amham, vijānitvā, si rve, samsayam, sū ta pāh suiv i, yum mhāh khyañh kui, vinodarā pi, phrok ra lui i, antokatāni, mhat mi kumn prīh so, sippāni, atat myuih suiv kui, vasītala, le lā khyañh suiv rok saññ phrac rve, yāvajivam, asak thag chum, sele 'va, kyok nhuik sā lyhañ, likkhito yathā, re sa kai sui, appamatto, ma me ma lyo, saññ phrac rve, dāremi, choñ nhuiñ ra pā lui i. idam puññam, ī ya khu pru ap so konh mhu kui.

The author Varābhisamghanātha, who lived in the seventeenth century, mainly wrote in the vernacular. He wrote this *vatthu* while staying in the Leh-thap monastery in Ratanāpūra (PLB 52, Pit-st 197).

Edd.: Varābhisamghanātha, *Manikundalavatthu tō krīh*, Rankun: Gandhamā Press 1317 (1955 A.D.) – Varābhisamghanātha mather, *Manikundalavatthu*, Rankun: Sudhammavati/The Thudhamawadi Press 1291 (1929 A.D.) – Whitbread 72.

MSS: BhP 777; Palace 9 (81), 24 (29), 56 (69, 71); Pit-st 197 (1023).

¹ For this verse cf. ³660, ³662, ³675.

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¹ All references in the indexes are to the number of the manuscript descriptions.

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VERZEICHNIS DER ORIENTALISCHEN HANDSCHRIFTEN IN DEUTSCHLAND

Im Einvernehmen mit der Deutschen Morgenländischen Gesellschaft.
Begründet von **Wolfgang Voigt**, fortgeführt von **Dieter George**, im Auftrag der Akademie der Wissenschaften in Göttingen
hrsg. von **Hartmut-Ortwin Feistel**.

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