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IN DEUTSCHLAND · BAND XXIII, 3

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FRANKFURT AM MAIN

VERZEICHNIS DER ORIENTALISCHEN HANDSCHRIFTEN
IN DEUTSCHLAND

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HARTMUT-ORTWIN FEISTEL

BAND XXIII, 3



FRANZ STEINER VERLAG STUTTGART
1996

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PREFACE

Since the publication of the second part of the catalogue of Burmese manuscripts in German libraries the responsibility for this project, which was supported by the "Deutsche Forschungsgemeinschaft" (German Research Society) until 1989, has been accepted by the "Akademie der Wissenschaften in Göttingen", and the directorship has been entrusted to Ltd. Bibliotheksdirektor Dr. H.-O. Feistel (Berlin). The President of the University of Göttingen has kindly agreed that the same facilities will be provided under the new scheme as were granted previously, including the necessary rooms and equipment in the "Seminar für Indologie und Buddhismuskunde" (Institute for Indian and Buddhist Studies), until the catalogue is completed.

In order to expedite the cataloguing of the Oriental Manuscripts the Academy Committee responsible for this project has decided a new scheme under which the descriptions should be more concise. For the catalogue of Burmese manuscripts these new guidelines will be followed from volume 4 onwards, while the present volume has been compiled under the original scheme of the project.

The present third volume of the catalogue has been produced by Dr. Heinz Braun (Akad. Rat, University of Göttingen) and by Anne Peters. Technical assistance during various stages of the work was provided by Claus Eilers, Andrea Groß, M.A., Glenn Wallis, Richard Wilson and Eckart Zabel, M.A.

The authors of this volume as well as the undersigned editor wish to express their gratitude to the director of the project, Ltd. Bibliotheksdirektor Dr. H.-O. Feistel (Berlin), and to the "Akademie der Wissenschaften" for their continual support of our work.

Göttingen, December 1993.

Heinz Bechert

INTRODUCTION

1. NOTE ON TEXTS DESCRIBED IN THIS VOLUME

1.1. As in the preceding part 2 of this catalogue series the manuscripts of only one library, viz. the "Staatsbibliothek zu Berlin – Preußischer Kulturbesitz" (Berlin State Library) are described in this volume, which contains the 304 catalogue nos. 432–735. 119 codices with 304 texts represent two major collections and one very small one acquired in the period between 1971 and 1981: 6 manuscripts with the file nos. Hs.or. 3371, 3382, 3384, 3392, 3414, 3438, 30 manuscripts with the file nos. Hs.or. 6956–6985, and 83 manuscripts with the file nos. Hs.or. 8209–8291. From the colophons of the texts we learn that a considerable number of manuscripts from the two major groups seem to have formerly been in the possession of three monasteries (Sa-rak-paṅ-chit, Kvaṃḥ-bhuiḥ-thiṅḥ, and Vā-bhuiḥ monastery), situated presumably in the area around Yangon/Rangoon (Rankun), the capital of Myanmar/Burma.

1.2. The 119 codices differ, of course, not only in the number of folios but also in the number of texts. 63 of them contain only one text, 18 have two, 16 have three, 9 have four texts, and 13 codices consist of five or more than five texts.

1.3. As to the dates, 90 codices are dated, 10 bear no date, and 19 contain texts which are partly undated. Among these 19 codices there are four with texts the dates of which seem to be lacking randomly. This can be concluded from the fact that the folios are of the same size and have the same thematic subject (see e.g. Hs.or. 6966 [447–448], Hs.or. 8221 [616–628] and Hs.or. 8281 [701–702]); or from the fact that they agree in the size of the folios but differ with regard to the contents of the texts so that their arrangement may have been made by the former owner himself (see Hs.or. 8214 [556–662]). The texts of the other 15 codices seem to have been collected either by the former owners themselves (as in most of the cases) or to have been put together by the "book"-seller simply because manuscripts with relatively few folios and without wooden covers can be more easily stored or transported if they are bundled up and kept together by two wooden boards or a wrapper. For the last possibility Hs.or. 6979a–x (478–501) is a good example. This codex consists of at least 22 small, partly fragmentary manuscripts containing by the way the two texts with the oldest (1643 A.D.) and the most recent (1904 A.D.) dates. Only three texts (493, 494, 497) seem to form a separate codex.

Introduction

1.4. Since in a considerable number of cases a codex cannot be treated as a homogeneous unit it is advisable to examine the date of each text when analyzing the age of the collections: 231 of the 304 texts are dated. There is only one text/manuscript (479) which was written in the 17th century, if our interpretation of the Burmese figures representing the year is correct: 10004 B.E. is usually read 1004 B.E. = 1643 A.D. The manuscript is currently the oldest Burmese codex found in a German collection. From the 18th century we have only five texts/manuscripts written between 1779 and 1794. And from the long period between 1794 and 1839 only 3 texts/manuscripts can be found. Half of the dated texts, i.e. 115, were written in the short period of 14 years, between 1882 and 1896, and two thirds of all dated texts were written in the last quarter of the 19th century. With the exception of 7 lacquer ware manuscripts (576–582) and a black paper parabaik (504), all texts of this volume are scratched into the surface of palm-leaves.

1.5. Among these texts there are some which deserve special attention with regard both to formal criteria as well as to the contents:

In 576 the use of material and the application of the writing technique of the Kammavācā type to regular Buddhist canonical texts hint at the possibility that our few decorative folios represent a very small part of what were formerly hundreds of folios once most likely belonging to the library of the last Burmese kings.

1.6. As to the contents, the collections contain texts which either could not be traced in any other manuscript catalogue (marked with two asterisks **) or 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). They belong to the following subject areas or literary categories:

1. *Monastic rules (Vinaya):*

- *Atula phrat thumḥ (691),
- **Kaṭṭhavisodhanī achumḥ aphrat (481, 482),
- Khuddasikkhā-purāṇaṭṭikā (715),
- *Khuddasikkhā-yojanā hoṅḥ (714),
- *Khuddasikkhā-yojanā sac (713),
- **Lim gaṅḥ daṃ gaṅḥ cā (652),
- *Mūlasikkhābhīnavaṭṭikā (718),
- *Mūlasikkhā-purāṇaṭṭikā (717),
- **Pātimok adhippāy/vatthu (601),
- **Samūhavinicchaya (Vinicchayasāra) (688),
- **Sekhiya anak (487),

Introduction

- **Sikkhūpamamahāgantha (602, fragm.),
- **Sīmābheda vibhāvanī (690),
- **Vinicchayasāra s. Samūhavinicchaya
- **Vivādachedanī (689),
- *Vivādavinicchaya (480).

2. *Postcanonical literature with reference to the Suttapiṭaka:*

2.1. *Aṭṭhakathās to canonical texts:*

- *Dhammapadattakathā (460),
- *Madhurattavilasini (Buddhavaṃsa-aṭṭhakathā) (544),
- *Papañcasūdanī (Majjhimanikāya-aṭṭhakathā) (443, 468, 469, 540),
- *Paramatthadīpanī VI (Therīgāthā-aṭṭhakathā) (441),
- *Paramatthajotikā I (Khuddakapāṭha-aṭṭhakathā) (671),
- *Saddhammapakāsini (Paṭisambhidāmagga-aṭṭhakathā) (552),
- *Sāratthapakāsini (Saṃyuttanikāya-aṭṭhakathā) (450, 474, 476),
- *Visuddhajanavilāsini (Apadāna-aṭṭhakathā) (445, 470).

2.2 *Nissayas or "vatthus" of Jātaka-texts:*

- *Mahājanakajāt tō krīḥ vatthu (566),
- Mahāsutasomajātaka nissaya (492),
- *Nemijāt tō vatthu (563),
- *Ratanamālā (Vidhurajātaka nissaya) (564),
- *Suvanṇasāmajāt tō krīḥ vatthu (565),
- *Vessantarā jāt tō vatthu (546),
- Vidhurajātaka nissaya (564).

3. *Canonical literature of the Abhidhammapiṭaka:*

- Kathāvatthu nissaya (593),
- Puggalapaññatti nissaya (592),
- *Vibhaṅgappakaraṇa nissaya (591).

4. *Grammatical texts:*

- *Bālāvatāra nissaya mū sac (710),
- **Cā cap (722),
- **Dhāt nak (Paṭṭhādyatthavikāsani) (561),
- Dhātvatthadīpaka (573, 599),
- **Dhātvatthadīpaka nissaya (574),
- *Gaṇasamsagga dhāt cañ (711),
- Kārikā (620),
- **Nayalakkhaṇavibhāvanī (489),
- Paṭṭhādyatthavikāsani s. Dhāt nak

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Liste des manuscrits du fonds pali de l'École française d'Extrême-Orient, Paris [abbreviated Liste EFEO]

William Pruitt: "Burmese Manuscripts in the Library of Congress, Washington, D.C.", JPTS 13 (1989), pp. 1–31 [abbreviated LCP]

Jacqueline Filliozat: "A survey of the Burmese and Siamese Pāli manuscript collections in the Wellcome Institute", JPTS 19 (1993), pp. 1–41 [abbreviated Wms]

2.2. The plan to include "a classed index of all texts described in the first three parts of this catalogue of Burmese and Pāli-Burmese texts" (Introduction of part 2, p. X) has been postponed to one of the subsequent parts.

3. PRINCIPLES OF CATALOGUING

3.1. The most striking alteration with regard to the preceding volumes is the change of transliteration of the tonal signs of the Burmese script. In 1988 a transliteration system of the Burmese script was issued and prescribed for German libraries. This system, the basic features of which have already been described in part 1 (pp. XXII–XXIV), offers a consistent and purely graphemic transliteration of this script. The index figures ¹⁻³ used in the preceding two parts for the indication of tonal signs, thus forcing the use of small letters for indicating footnotes, have been replaced by diacritical marks and an additional letter at the end of the word in the following way:

The dot under the last Burmese letter indicating *'ok ka mran/mrac* is put under the vowel in the transliteration; the *asat/sat chac* marker on the *reh khya* indicating *rhe thuih* is written as "long o" = \bar{o} ; the colon at the end of a Burmese word indicating *vacca nhac lumh pok* or *rhe ka pok* is represented in the transliteration by "h", reflecting the Indian origin of the script (in most of the Indian scripts as well as in Burmese Sanskrit texts the colon stands for *visarga*). Examples:

<i>The tonal sign:</i>	<i>Formerly, e.g.:</i>	<i>Now, e.g.:</i>
<i>'ok ka mran/mrac</i>	mran ¹	mrañ
<i>reh khya rhe thuih</i>	do ²	dō
<i>vacca nhac lumh pok</i> or <i>rhe ka pok</i>	mran ³	mrañh

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3.2. To abridge longer passages of transliterated text the omissions are indicated by square brackets [] containing "etc." and the place where the transliteration of the text is resumed, e.g. [etc. up to fol. khai line 5:].

3.3. The constituents of a Burmese name or designation (place or monastery name, royal name or title, name of month, etc.) are no longer written together but separated by a hyphen, e.g. *Khvamḥ-bhuiḥ-thinḥ* (village and/or monastery), *Bha-kriḥ-tō* (king), *ta-choṅ-mumḥ* (month). The figure *khu nhac* is written as two separate words and *akyvannup* appears either as *akyvan-nup* or *akyvan-up*. Only the three well-known place names *Rankun* (Rangoon/Yangon), *Mantaleḥ* (Mandalay) and *Pugam* (Pagan) and the name of the country *Mranmā* (Myanmar/Burma) are still written together.

3.4. References to Pāli texts are still to volume and page of the Pali Text Society as well as the Chatṭhasaṅgāyana editions, unless another edition is explicitly referred to. Abbreviations and editions are taken from the CPD Epilegomena (1948) and the subsequent supplementary lists up to vol. III,1 (1992). For abbreviations or editions not found there see the list of "Abbreviations" in this volume where the abbreviations used in all three parts are brought together.

3.5. The transport of the manuscripts in several stages from the lending institution to Göttingen where the codices are studied, the various stages in preparing descriptions from a preliminary to a final version over periods of time differing in length, and the transport back to the home library – all this does not allow the arrangement of the manuscripts in systematic order or even the granting of a parallel running sequence of file numbers and catalogue numbers before starting with their description. The reader is therefore asked to excuse the disorder of file numbers and the lack of a systematic survey of the literature described, and to make use of the indexes at the end of the volume.

ABBREVIATIONS

A.B.	of the Buddhist era ("Sāsana era", see part 1, p. XIX).
ABL	Anthology of Burmese Literature – Mraṇmā cā ṇṇvaṇ poṅḥ kyamḥ, 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").
ATP	Paṭhama Moṅḥ-thoṅ charā tō (Mahādhammasaṅkran): Ameḥ tō phre. Mantaleḥ, 1961.
Barnett I	L. D. Barnett: A Supplementary Catalogue of Sanskrit, Pali, and Prakrit Books in the Library of the British Museum acquired during the years 1892–1905. London, 1908 [includes Pāli works in Burmese script].
Barnett II	L. D. Barnett: A Supplementary Catalogue of the Sanskrit, Pali, and Prakrit Books in the Library of the British Museum acquired during the years 1906–1928. London, 1928 [includes Pāli works in Burmese script].
Baynes	Herbert Baynes: "A collection of Kammavācās", JRAS 1892, pp. 53–75 and p. 380.
BB	L. D. Barnett: A Catalogue of the Burmese Books in the British Museum. London, 1913.
BBHC	Bulletin of the Burma Historical Commission, Rangoon.
B.E.	of the Burmese era ("Sakkarāj" or "Dīghasakkarāj era", see part 1, p. XIX).
BED	J. A. Stewart and C. W. Dunn: A Burmese-English Dictionary. Part 1–6. London, 1940–1981 ["List of Books Cited": quoted according to number of part and abbreviation].
beg.	beginning.
BhCh	Bhurāḥ rhi khui amyuiḥ myuiḥ (mū hoṅḥ), publ. Buddhabhāsā praṇ pvāḥ reḥ aphvai. Rankun: Cheḥ roṅ cuṃ Press, 1311 B.E./1949 A.D.
BhH	Bhurāḥ rhi khuiḥ amyuiḥ myuiḥ (mū hoṅḥ). Rankun: Haṃsāvātī Press, 1956.
BL	British Library, London.
BLV	(Sudhammavātī) Brahmācariya lak cvai vat rvat caṅ (nhaṅ sut poṅḥ 33 sut pā vaṅ so Sirimaṅgalā parit tō). Rankun: Sudhammavātī 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.

Abbreviations

Bollée	W. B. Bollée: "Die Stellung der Vinaya-Ṭīkās in der Pāli-Literatur", ZDMG, Supplementa I, XVII. Deutscher Orientalistentag, Vorträge, Teil 3, Wiesbaden, 1969, pp. 824–835.
Books BRS	U Thaw Kaung: "List of Books in English and other European Languages in the Burma Research Society Library", JBRS 47 (1964), pp. 445–556.
Brown	Henry C. Warren: "Pāli MSS. in the Brown University Library at Providence, R.I.", JPTS 1885, pp. 1–4 [quoted according to numbers].
BRS	Burma Research Society, Rangoon.
BSC	Buddha Sasana Council, Rangoon (Buddha Sāsana Aphvaj, Rankun).
BSOAS	Bulletin of the School of Oriental and African Studies, London.
BUCH	Paul Gerhard Dannhauer, Alfons Dufey, Günter Grönbold: Das Buch im Orient. Handschriften und kostbare Drucke aus zwei Jahrtausenden. Bayerische Staatsbibliothek, Ausstellung 16. November 1982 bis 5. Februar 1983. Wiesbaden, 1982 [exhibition catalogue; quoted according to catalogue no.].
Buddhadatta	Polvattē Buddhadatta: Pālisāhityaya. 2 parts. Ambalangoda, 1956. Maradāna (Colombo), 1957.
Cab II	A. Cabaton: Catalogue sommaire des manuscrits sanscrits et pālis de la Bibliothèque Nationale, fasc. 2: Manuscrits pālis. Paris, 1908 [quoted according to numbers].
Cab III	A. Cabaton: Catalogue sommaire des manuscrits indiens, indo-chinois et malayo-polynésiens de la Bibliothèque Nationale. Paris, 1912 [Burmese manuscripts, pp. 149–166; quoted according to numbers].
Cambr	T. W. Rhys Davids: "List of Pāli Manuscripts in the Cambridge University Library", JPTS 1883, pp. 145–146 [quoted according to pages].
CEACS	List of Microfilms Deposited in The Centre for East Asian Cultural Studies, c/o The Toyo Bunko. Pt. 8: Burma. Tokyo, 1976 [quoted according to pages].
ChS	Chaṭṭhasaṅgāyana edition (of canonical, postcanonical and non-canonical Pāli texts, publ. by the Buddha Sasana Council, Rangoon, since 1956).
CM	W. A. de Silva: Catalogue of Palm Leaf Manuscripts in the Library of the Colombo Museum. Vol. 1. Colombo, 1938.

Abbreviations

- [Burmese manuscripts in section II, Mss. no. 1744–1803; quoted according to numbers].
- CM (Zoysa) L. de Zoysa: *Catalogue of Pāli, Sinhalese, and Sanskrit Manuscripts in the Ceylon Government Oriental Library*. Colombo, 1882. [Preface dated 1876]. Reprinted in: JPTS 1882, pp. 46–58 [all Burmese manuscripts mentioned in this catalogue are described in CM].
- CMA Moñ Suta (Buil mhūḥ Bha Soñḥ): *Cā chui tō myāḥ atthuppatti*. 2nd ed., Rankun, 1966; 3rd ed., 1968 [quoted according to numbers of the personalities as given in the *mātikā*].
- CNTT *Cāṇakya-Nīti-Text-Tradition*. Ed. Ludwik Sternbach. 2 vols. in 5 pts. Hoshiarpur, 1962–1970 (Vishveshvaranand Indological Series 27–29) [quoted according to verse numbers which are to be found in vol. II, pts. 2–3].
- Coedès George Coedès: *Catalogue des Manuscrits en Pāli, Laotien et Siamois provenant de la Thaïlande*. Copenhagen, 1966 (Catalogue of Oriental Manuscripts, Xylographs etc. in Danish Collections II, 2).
- 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.]", JPTS 1883, pp. 147–149 [quoted according to pages].
- CPD *A Critical Pāli Dictionary*, 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; vol. III, fasc. 1, Copenhagen 1992 [quotations refer to the bibliography in: *Epilegomena* to vol. I, by Helmer Smith, Copenhagen 1948, pp. 37*–69*].
- CPLM Nandasena Mudiyanse: "A Catalogue of Palm Leaf Manuscripts Written in Burmese, Cambodian and Siamese Characters", *The Buddhist* 43 (1972/73), no. 2–5, pp. 145–147; no. 6–8, pp. 42–44; vol. 44 (1973/74), pp. 1–9 [quoted according to numbers].
- Desai W. S. Desai: "Burmese MSS in the Royal Asiatic Society Library", *Sir William Jones Bicentenary of his Birth Commemoration Volume 1746–1946*. Calcutta, 1948, pp. 146–151.
- Dhārp (Buddha mantan poñḥ khyup) *Parit tō 31 sut – Dhāraṇa parit Mraṇmā pran pā saññ*. [Ed.] Ūḥ Tañ Mrañ. Rankun: Icchāsaya Piṭakat Press, 1341 B.E./1979 A.D.

Abbreviations

Dickson	J. F. Dickson: "The Upasampadá-Kammavácá being the Buddhist Manual of the Form and Manner of Ordering of Priests and Deacons. The Páli Text, with a Translation and Notes", <i>JRAS</i> , N.S., 7,1 (1874), pp. 1–16.
DKB	Det Kongelige Bibliotek, Copenhagen.
EB	Encyclopaedia of Buddhism, 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	Erwerbungen aus drei Jahrzehnten – 1948–1978. Bayerische Staatsbibliothek, Ausstellung April-Juli 1978. Wiesbaden, 1978 [exhibition catalogue; quoted according to catalogue no.].
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.
EpBirm	Epigraphia Birmanica, being Lithic and Other Inscriptions of Burma, ed. Taw Sein Ko [vol. 1, pt. 1] and Charles Duroiselle [vol. 1, pt. 1ff.]. Archaeological Survey of Burma. Rangoon, 1919ff. Reprint 1972ff.
Feer	Léon Feer: "List of Páli MSS. in the Bibliothèque Nationale, Paris", <i>JPTS</i> 1882, pp. 32–37 [all manuscripts listed here are described in Cab II].
fn.	footnote.
fol(l).	folio(s).
Forch	E. Forchhammer, Report on the Literary Work performed on behalf of Government during the year 1879–80. Rangoon, 1882 [quoted (according to pages): 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 Páli-Grammatik und -Lexikographie</i> . Straßburg, 1902.
Frankfurter	O. Frankfurter: <i>Handbook of Páli, being an Elementary Grammar, a Chrestomathy, and a Glossary; esp. pp. 141–150: A Collection of Kammavácās</i> . London/Edinburgh, 1883.
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].

Abbreviations

Ganthav	Lha Sa Min: Ganthavaṅ pugguīl kyō myāḥ athuppatti poṅḥ khyup. Rankun, 1961 [quoted according to pages, and personality number as well as work number in brackets].
Gard	R. A. Gard: Bibliography for the Study of Buddhism in Burma in Western Languages. Tokyo, 1957.
Geiger	Wilhelm Geiger: Pāli Literature and Language, authorised English translation by Batakriṣṇa Ghosh. Calcutta, 1943; 2nd ed., Delhi, 1968 [quoted according to paragraphs in the first section].
GL	C. E. Godakumbura, assisted by U Tin Lwin with Contributions by Heinz Bechert and Heinz Braun: Catalogue of Cambodian and Burmese Pāli Manuscripts. Copenhagen, 1983 (Catalogue of Oriental Manuscripts, Xylographs etc. in Danish Collections, II,1) [quoted according to call numbers of the manuscripts, e.g. GL 26 = GL PA (Burm.) 26].
GPC	The Glass Palace Chronicle of the Kings of Burma, translated by Pe Maung Tin and G. H. Luce. London, 1923. Reprint, Rangoon, 1960 [incomplete translation of the Mhan nanḥ mahārājavaṅtō krīḥ; covers only part III–IV of the chronicle].
Gramm	Mabel Bode: "Early Pali Grammarians in Burma", JPTS 1908, pp. 81–101.
Gv	"The Gandhavaṃsa", ed. I. P. Minayeff, in JPTS 1886, pp. 54–80 [See also Mabel Bode: "Index to the Gandhavaṃsa", JPTS 1896, pp. 53–86].
HBL	Bhe Moṅ Taṅ [Pe Maung Tin]: Mranmā cā pe samuiṅḥ (History of Burmese Literature). Rankun, 1947.
Hchp	Haṃsāvati chumḥ ma cā poṅḥ khyup, ed. Nanḥ Ñīvaṅ Chve. Rankun: Haṃsāvati 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 numbers].
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 numbers].
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 numbers].

Abbreviations

Hist. Comm. IIb	List of pura puiks formerly belonging to Rvhe Praññ Ūḥ Bha Tañ in the library of the Historical Commission in Rangoon [unpublished typescript; quoted according to numbers].
Hoern I	K. J. R. Hoerning: "List of Manuscripts in the British Museum", JPTS 1883, pp. 134–144.
Hoern II	K. J. R. Hoerning: "List of Pāli MSS in the British Museum, acquired since 1882", JPTS 1888, pp. 108–111.
HSOA	Dieter George: Handschriften aus Südostasien, Ausstellung der Orientabteilung der Staatsbibliothek Preußischer Kulturbesitz ... vom 8. Januar bis 13. Februar 1977, Berlin, 1976 [quoted according to numbers].
Hundius	Harald Hundius: Verzeichnis der auf Mikrofilm aufgenommenen Handschriften in Nordthailand [unpublished computer print; quoted according to reel number].
Hvrc	(Chatṭhasaṃgāyanā tañ cā tō mū) Haṃsāvati vat rvat cañ. Rankun: Haṃsāvati Press, 1963.
IIABS	International Institute for Advanced Buddhistic Studies, Rangoon.
IIRS	International Institute of Religious Studies, Rangoon [formerly IIABS].
Inscr.Bod.	Inscriptions Copied from the Stones Collected by King Bodawpaya and Placed near the Arakan Pagoda. Mandalay. Vol. II, printed by the Superintendent, Government Printing, Burma. Rangoon, 1897.
IOL	India Office Library, London.
Janert	Klaus Ludwig Janert: An Annotated Bibliography of the Catalogues of Indian Manuscripts. Part 1. Wiesbaden, 1965 (Verzeichnis der orientalischen Handschriften in Deutschland, Supplementband 1).
JBRS	Journal of the Burma Research Society, Rangoon.
JPTS	Journal of the Pali Text Society, London.
JRAS	Journal of the Royal Asiatic Society of Great Britain and Northern Ireland, London.
JSS	Journal of the Siam Society, Bangkok.
[Kacc	Kaccāyanapakaraṇa and Kaccāyanavutti ed. by E. Senart, see CPD 5.1 and 5.1,1.]
Kammav(A)	35-khaṇḥ Kammavācā [by] Abhayārāma charā tō. Mantaleḥ, n.d.
Kbch	Ūḥ Moñ Moñ Tañ et al.: Kuṇḥ bhoñ chak mahārājavan tō krīḥ. 3 vols. Rankun, 1967–1968 [continuation of the Mhan

Abbreviations

	nanh maharājavaṅ tō krih, the so-called "Glass Palace Chronicle"; cf. GPC].
KSKP	(Buddha Sāsanā Aphvai) Kaccanñh saddā krih pāṭh nhañ Susuhāraka Man-laññ niyam, Cā cap niyam nhañ Samvannanā niyam myāh. Rankun, 1967.
LCP	William Pruitt: "Burmese Manuscripts in the Library of Congress, Washington, D.C.", JPTS 13 (1989), pp. 1–31 [quoted according to call numbers, e.g. LCP 3 = LCP Burmese-Pāli 3]
LCR	Lak-vai-nō-rathā cu sann cā chui tō myāh ratu poñh khyup, [ed.] Ūh 'Umh Rvhe. Rankun: Hamsāvati Press, 1966.
Liste EFEO	Liste des manuscrits du fonds pāli de l'École française d'Extrême-Orient, Paris [unpublished typescript].
Luce/Tin Htway	Gordon H. Luce and Tin Htway: "A 15th Century Inscription and Library at Pagan, Burma", Malalasekera Commemoration Volume, ed. O. H. de A. Wijesekera. Colombo, 1976, pp. 203–256.
Manch	N. A. Jayawickrama: Pali Manuscripts in the John Rylands University Library of Manchester. Manchester, 1973 [also in: Bulletin of the John Rylands University Library of Manchester 55 (1972), pp. 146–176; quoted according to numbers].
Mand	V. Fausbøll: "Catalogue of the Mandalay MSS. in the India Office Library", JPTS 1896, pp. 1–52 [quoted according to numbers].
m.c.	metri causa, because of metre.
MCK	Mranmā cvay cum kyamh, ed. Mranmā Nuiñ ñam Bhāsā Pran Cā Pe Asañh. Part 1–15. Rankun, 1954–77 [so-called "Burmese Encyclopaedia"].
MMOS	Ūh Tan: Mranmā mañh 'up khyup pum cā tamh (Myamma Min Okchokpon Sadan). 5 vols. Rankun 1931–33 [administration documents of Burmese kings].
MNM	Moñ Nīvan Moñ: Kunh bhoñ khet Mranmā nissaya myāh cā cu cā rañh, Rankun, 1975 [cyclostyled thesis for Diploma of Library Science, University of Rangoon].
MNR	(Mhan nanh tō) Ūh Tvañ: Mhan nanh mahārājavaṅ tō krih. 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 Koñh: "Mranmā Nuiñ ñam Sutesana Asañh cā kraññ tuik rhi Mranmā cā 'up cā rañh", JBRS 47 (1964), pp. 559–586 [list of Burmese books in the library of the Burma Research Society].

Abbreviations

ms(s).	manuscript(s).
München	Verzeichnis der orientalischen Handschriften der K[öniglichen] Hof- und [Bayerischen] Staatsbibliothek in München mit Ausschluß der hebräischen, arabischen und persischen. München, 1875 (Catalogus codicum manu scriptorum Bibliothecae regiae Monacensis, I,4).
MVS	Arhañ Kelāsa: Mahāvisutārāmanikāya sāsanaṅvañ. Rankun, 1970.
Nat	Nat-syhañ-noñ ratu poñh khyup, [ed.] Ūh 'Unh Rvhe. Rankun: Hamsāvati Press, 1966.
Nav	Navadeh ratu poñh khyup (Nawade Radu Baungchoke by Nawade I). 4th ed., Rankun: Hamsāvati Press, 1966.
NCC	V. Raghavan: New Catalogus Catalogorum, An Alphabetical Register of Sanskrit and allied Works and Authors. Vols. 1–13. Madras, 1949–1991. – Vol. 1, revised edition. Madras, 1968.
n.d.	no date.
N.F.	Neue Folge (new series)
Nhac	Rhañ Mahāratthasāra nhac 500 praññ cā tanh myāh. Mantaleh: Lak ne lañ Press, 1968.
Norman	K. R. Norman: Pāli Literature, Including the Canonical Literature in Prakrit and Sanskrit of all the Hīnayāna Schools of Buddhism. Wiesbaden, 1983 (A History of Indian Literature, ed. Jan Gonda, vol. VII, fasc. 2).
N.S.	New Series.
ns(s).	nissaya(s).
OBEP	Gordon H. Luce: Old Burma – Early Pagán. 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", JPTS 1882, pp. 59–128 [quoted according to numbers].
Oxf	O. Frankfurter: "List of Pāli MSS. in the Bodleian Library, Oxford", JPTS 1882, pp. 30–31 [quoted according to pages].
Palace	Catalogue of Pāli and Burmese Books and Manuscripts belonging to the Library of the late King of Burma and found in the Palace at Mandalay in 1886, Rangoon, 1910 [quoted according to pages and numbers in brackets].
ParitB	(Chaṭṭhasaṅgāyanā tañ mū) Paritta pāli tō, [with] Paritta-ṭīkā pāth [by] Arhañ Tejodīpa [and] Paritta-ṭīkā nissaya [by Anonymous]. Rankun: Buddha Sāsana Aphvaj Press, 1973.

Abbreviations

PBCOU	Pannānanda Keiki Higashimoto: Pāli Buddhist Canon in Ordinary Use together with its Explanation. Tokyo, 1970.
PCA	Porāna ca kāh abhidhān, [comp. by] Ūh Sā Mrat. Rankun: Hamsāvati Press, 1961.
Pertsch	Wilhelm Pertsch: "Über eine Pāli-Handschrift in der Herzogl. Bibliothek zu Gotha", Gurupūjākaumudī, Festgabe zum fünfzigjährigen Doctorjubiläum Albrecht Weber. Leipzig, 1896, pp. 108–115.
Petr	N. D. Mironov": Katalog" indijskich" rukopisej. Fasc. 1: [section] Pāli, pp. 341–356. Petrograd, 1914 [quoted according to numbers].
Pit-sm	Ūh Yam: Pitakat tō samuiñh, ed. Ūh Khan Cuih. Rankun: Hamsāvati Press, 1959 [quoted according to numbers].
Pit-st	"Lay tī vannita" Ūh Lha Tan: (Pitakat samuiñh khō) Pitakat sumh pum cā tamh [catalogue of manuscripts and books in the Mahādhammaceti tuik tō krih of Ūh Bhuih Sih in Sa-thum (Thaton)]. Rankun, 1940 [quoted according to pages and "text" (kyamh) numbers in brackets].
PLB	Mabel Haynes Bode: The Pali Literature of Burma. London, 1909 (Prize Publication Fund, 2). Reprint. Rangoon, 1965.
PLC	G. P. Malalasekera: The Pāli Literature of Ceylon. London, 1928. Reprint Colombo, 1958.
PLP	John Guy: Palm-leaf and Paper. Illustrated Manuscripts of India and Southeast Asia. Publ. by the National Gallery of Victoria, 1982 [exhibition catalogue; quoted according to catalogue no.].
PMT I	Pe Maung Tin: "Burma Manuscripts in the British Museum", JBRS 14 (1924), pp. 221–246 [quoted according to pages and call numbers in brackets].
PMT II	Pe Maung Tin: "Burma MSS. in the Bodleian Library, Oxford", JBRS 15 (1925), pp. 145–147 [quoted according to pages and call numbers in brackets].
PNTB	Heinz Bechert and Heinz Braun: Pāli Nīti Texts of Burma: Dhammanīti, Lokanīti, Mahārahanīti, Rājanīti. London, 1981 (PTS).
Pol	H. J. Poleman: A Census of Indic Manuscripts in the United States and Canada. New Haven, Conn., 1938 [quoted according to numbers; after pt. 2 of this catalogue replaced by LCP].
Popov	G. P. Popov: Birmanskaja literatura. Moskva, 1967.

Abbreviations

PPN	G. P. Malalasekera: Dictionary of Pāli Proper Names. 2 vols. London, 1937–38 (Indian Text Series).
PTS	Pali Text Society edition, (formerly London) Oxford.
PVA	Ūḥ Thvanḥ Mraṅ: Pāli sak vohāra abhidhān. [Rangoon] 1968 [Pāli and Burmese books, quoted from list of references, with abbreviations].
Quigly	E. P. Quigly: Some Observations on Libraries, Manuscripts and Books of Burma. London, 1956.
q.v.	quod vide, which see.
r	recto.
Reg	C. Regamey: "Manuscripts sur feuilles de palmier, Les manuscrits indiens et indochinois de la section ethnographique du Musée historique de Berne, Catalogue descriptif", Jahrbuch des Bernischen Historischen Museums in Bern 28 (1948), pp. 40–62 [quoted according to numbers].
resp.	respectively.
RKS	Rvhe Kuiṅḥ Sāḥ Ūḥ Sobhita: Mantaleḥ – anhaḥ 100 praṅṅ. 1221–1321. Mantaleḥ: Krīḥ pvāḥ reḥ Press, 1959.
Rvhe	Arhaṅ Paṅḍita ther: Rvhe kyaṅ nikāya sāsanā vaṅ. Rankun, 1963.
sa.	Sanskrit.
SAD	Saddā ṅay 15 coṅ pāṭḥ, ed. Ūḥ Thvanḥ Sinh, Ūḥ 'Oṅ Mraṅ and Ūḥ Thvanḥ Raṅ. Rankun, 1954; new ed. 1964.
Sāl	Mahādhammasaṅkram: Sāsanālaṅkāra cā tamḥ. Rankun: Haṃsāvati Press, 1956 [history of Buddhism, written during the time of King Bagyidaw].
SAM	Arhaṅ Susuka: Sambuddhe amyuiḥ myuiḥ ṅhaṅ tan khuiḥ siddhi myāḥ. Rankun, 1975.
Sās	Paṅṅāsāmi: Sāsanavaṃsa, ed. Mabel Bode. London, 1897 (PTS).
Sbp	Arhaṅ Rājinda: Sāsanabahussutappakāsanī [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", Journal asiatique 228 (1936), pp. 127–143.
SH	Heinz Bechert und Maria Bidoli: Singhalesische Handschriften. Teil 1. Wiesbaden, 1969 (Verzeichnis der orientalischen Handschriften in Deutschland, XXII,1).
SHB	Simon Hewavitarne Bequest Series, Colombo.
SHBP	Simon Hewavitarne Bequest. Pali Text Series, Colombo.
Smith	Saddanūti ed. by Helmer Smith, see CPD 5.2.

Abbreviations

SMP	(Parit tō poṅḥ 31 myuiḥ pā vaṅ so) Sīri[sic!] maṅgalā parit tō (Sīrīmaṅgalaparitta pāli), [ed.] Nuiṅ ṅaṃ tō Buddha Sāsana Aphvaj. Rankun, 1962.
SSA	Asyhaṅ Obhāsābhivamsa, Sutesana sarup pra abhidhān. Rankun, 1955; new ed. Rankun, 1975.
s.v.	sub voce, under the word.
TAC	Ta chaṅ ṅāḥ coṅ tvaṅ. Rankun: Jambū mit chve Press, 1956.
TBV	Tuṅ Bamā vat rvat caṅ [by] Sa khaṅ Kuy tō Mhuiṅḥ. Mantaleḥ: Krīḥ pvāḥ reḥ Press, 1976.
Tha Do Aung	Tha Do Aung: "Buddhistic Literature in Burmah", The Maha-Bodhi and the United Buddhist World 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", BBHC I, pt. 2 (1960), pp. 117–145.
Tin Lwin	Tin Lwin: A Study of Pali-Burmese Nissaya with Special Reference to the Mahāparinibbāna-Sutta. London, 1961 [unpublished M.A. thesis, University of London].
TMA	Ūḥ Van: Takkasuil Mranmā abhidhān. Part 1–5. Rankun, 1952–1964 [Burmese books quoted from list of references, with number of fascicle and abbreviation].
TPMA	Praññ thoṅ cu Mranmā Nuiṅ ṅaṃ Buddha Sāsana Aphvaj Tipiṭaka Pāli Mranmā abhidhān. Part 1ff. Rankun, 1964ff. [Pāli books quoted from list of references, with number of volume and page].
Trager	Frank N. Trager: Burma, A Selected and Annotated Bibliography. New Haven, 1973 (Behaviour Science Bibliographies).
transl.	translated.
UCL	Universities' Central Library, Rangoon.
UCR	University of Ceylon Review, Peradeniya.
v	verso.
v.l.	varia lectio, various reading.
West	N. L. Westergaard: Codices Indici Bibliothecae Regiae Havniensis. Havniae, 1846.
Whitbread	Kenneth Whitbread: Catalogue of Burmese Printed Books in the India Office Library. 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], JPTS 19 (1993), pp. 1–41

Abbreviations

- [quoted according to numbers, e.g. Wms 1 = Wms. Burmese-Pali 1].
- Wun** Maung Wun: "Notes on Burmese Manuscript Books", JBR 33 (1950), pp. 224–229.
- ZDMG** Zeitschrift der Deutschen Morgenländischen Gesellschaft, (formerly Leipzig, Wiesbaden) Stuttgart.

For the abbreviations used to denote the libraries, museums etc. owning the manuscripts described, see vol. 1, index F, pp. 221ff.

ADDENDA ET CORRIGENDA IN PART 1 AND 2

Part 1:

- p. XXVI, line 8 from below: instead of nam̐ = nissaya read nak = anak, nissaya
- p. XXIX, line 20: instead of yok yā read yok yāḥ and add colon (= vacca nhac lumḥ pok/rhe ka pok) in the Burmese script
- p. XXXIII, line 9 from below: instead of peculiarities read peculiarities
- p. 9: 7 last line: instead of Description read Description
- p. 23: 18 line 3: instead of Moggalāna read Moggallāna
- p. 58: 50 line 5: instead of 1894 read 1794
- p. 58: 50 line 8: after p. 1–266). add H. Oldenberg had used this ms. for his ed. of "The Suttavibhaṅga, First Part" (= Vin III [1881]) according to information provided by Prof. von Hinüber, Freiburg (Germany).
- p. 60: 54 line 2 from below: instead of 1250 B.E. (1888 A.D.). read 1125 B.E. (1763 A.D.). This correction is suggested by Prof. von Hinüber, Freiburg (Germany).
- p. 61: 54 line 3: after manuscript. add H. Oldenberg had used this ms. for his ed. of "The Cullavagga" (= Vin II [1880]), according to information provided by Prof. von Hinüber, Freiburg (Germany).
- p. 62: 56 line 10: instead of Ratanāmañjū read Ratana-mañjūsa/Ratanā mañjū
- p. 69: 60 line 7 from below: instead of Ratanāmañjū read Ratana-mañjūsa/Ratanā mañjū
- p. 70: 60 line 15: instead of li[k]khe <y>ya read li[k]khe- <y>ya
- p. 80: 65 note a: instead of nam̐ read nak
- p. 84: 68, line 2: after Acc. 10399. add Palm leaf.
- p. 84: 68, line 14: instead of also above read also below
- p. 87: 68 line 20: instead of hotu read hontu
- p. 100: 76 line 10 from below: instead of Khanda read Khandha
- p. 134: 97 line 2: instead of Foll. 2 read Foll. 21

Addenda et Corrigenda

- p. 135: **97** line 1: instead of (Ñāṇalāṅkā) read (Ñāṇālāṅkāra)
- p. 141: **100** line 21: instead of *dhmmaguno* read *dhammaguno*
- p. 147: **103–104** line 3: instead of 103 read **103**; instead of 104 read **104**
- p. 149: **105** line 2: instead of Palm-leaf read Palm leaf
- p. 181: **125** line 1: instead of **Cod Pāli 1.** read **Cod.birm. 4**
- p. 185: **133** line 11: instead of (Ñāṇalāṅkā) read (Ñāṇālāṅkāra)
- p. 185: **133** line 14: instead of mahāñāṇaṃ read mahāñāṇaṃ
- p. 188: **135–141** line 12: instead of Prose read Prose and verse
- p. 211, column 2: instead of Dānabhedanī 3 read Dānabhedanī 103
- p. 212, column 1: instead of Kammavācā 7, 45, 46, 47, 48, 113 read Kammavācā 7, 45–48
- p. 213, column 1: instead of Nāṃ nyāsa nissaya 34 read Nāṃ nyāsa nissaya 133
- p. 213, column 2: instead of Pāṭimok pāṭh read Pāṭimok pāṭh
- p. 214, column 2: delete Vesantarājātaka-vaṇṇanā nissaya 75
- p. 214, column 2: instead of Vessantarā pyui¹ 15 read Vessantarā pyui¹ 115
- p. 214, column 2: instead of Yamaka 31, 32, 76 read Yamaka 31, 32
- p. 215, column 2: instead of Lvam³ Pre, U³ read Lvam³ Pre, Ū³
- p. 216, column 1: instead of Moggalāna read Moggallāna
- p. 216, column 1: instead of Prāssād kyoṇ read Prāssād kyoṇ³;
- p. 216, column 1: instead of Rvhe-'utmaṅ 57, 116 read Rvhe 'ut-mhaṅ 116
- p. 220, column 1: before 1765: **93** insert 1763: **54**
- p. 220, column 1: after 1790: **67** insert 1794: **50**
- p. 220, column 3: after 1888: delete **54**,
- p. 220, column 3: delete 1894: **50**

Part 2:

- p. XIII, abbrev. Luce/Tin Htway: instead of 5th read 15th
- p. XIII, abbrev. TBV: instead of Krī read Krī³
- p. XV: lines 20 and 21 should follow line 16

Addenda et Corrigenda

- p. 5: **159** line 2 from below: after also insert (text with or without nissaya or nissaya only)
- p. 8: **162–172** last line: instead of **166–168** Prose; read **167–168** Prose; **166** verse;
- p. 9: **165** last line: instead of **caññ** read **cañ**
- p. 17: **177–180** line 3: instead of folls. read foll.
- p. 21: **183–189** line 3: instead of **ka³** read **kā³**
- p. 23: **183** line 2 from below: instead of PMT I 242 read PMT I 243
- p. 30: **196** line 3 from below: instead of 57 (98); read 59 (98);
- p. 35: **202** line 6 from below: delete **202**,
- p. 44: **211** last line: instead of CPD 5.7.1,21 read CPD 5.7.1,2
- p. 45: **214–215** line 7: instead of no date read No date
- p. 46: **216–219** line 3 and 4: delete foll. 2
- p. 68: **239** line 4 from below: instead of °rājāhi° read °rājādhi°
- p. 92: **266** line 3: instead of Ñānalankāra read Ñānālankāra
- p. 95: **268** line 8 from below: instead of vivhajja° read vibhajja°
- p. 110: **285** line 2: instead of 1781 read 1782
- p. 110: **286** line 3 from below: instead of MÑM 113 read MÑM 111
- p. 114: **293** line 2: instead of Laquer/laquer read Lacquer/-lacquer
- p. 116: **294** line 5 from below: delete 226 (Add. 15263),
- p. 116: **294** line 4 from below: delete 5682 and 15,
- p. 125: **305** first line: delete Oldenb 25
- p. 126: **308** line 15 from below: instead of **Linattha**° read **Īnattha**°
- p. 127: **309** line 3: instead of **Linattha**° read **Īnattha**°
- p. 128: **310** line 1: instead of **Linattha**° read **Īnattha**°
- p. 133: **317** last line: instead of **nā** read **nā³**
- p. 134: **317** line 9 from below: instead of Aggadhamma read Indāsabha
- p. 142: **326** last line: instead of from read form
- p. 143: **326** line 5 from below: after MÑM 217 insert Petr 440
- p. 150: **332** line 13 from below: instead of **nam** read **nak**
- p. 159: **340** line 15 and 18: instead of Pālim° read Pālim°
- p. 183: **355** line 8: insert Ca-lai³ charā to² before **Parit**
- p. 195: **361** line 3: instead of laquer- read lacquer-
- p. 206: **371** line II: instead of Pan³lvhā read Pan³lvhā³
- p. 207: **371** line 14: instead of lup read 'up
- p. 225: **387** line 7: instead of Ñāna° read Ñāna°
- p. 241: **402** line 7: instead of **pvañ¹** read **phvañ¹**
- p. 259: **419** last line: instead of 266 read 265
- p. 284: **428–429** last line: instead of **429** read **427**

Addenda et Corrigenda

- p. 286: **431** line 6: instead of Grammar read grammar
p. 289, column 2: instead of Gun to² bhvan¹/pvañ¹ read Gun to² bhvan¹/phvan¹
p. 291, column 1: instead of Pātimokkhuddesa read Pāti°
p. 295, column 2: instead of Panna, Kui 377, 378 read Panna Kui (?) 377, 378

DESCRIPTION OF MANUSCRIPTS

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Hs.or. 6957. SB, Berlin

Palm leaf. Black and red painted wooden covers. Foll. 342: *lyā*–*brai*; fol. *jro* is missing; 27 blank leaves. From *lyā*–*syū* the Burmese numbers 67–98 are written with red ink under their regular foliation signs. Damage on foll. *grī*, *phṛo*. 53–53.4 x 6.5–6.7 cm. 41.8–42.6 x 5.6–6.2 cm. 10 lines; foll. *hyī r*, *traī v* 11 lines; foll. *lyam(n) r*, *'yu r*, *gru v*, *jhri r* and *v*, *ññrai r*, *ṭra r*, *ṭhram(n) v*, *ṭhrāḥ r*, *drai r* and *v*, *ḍrāḥ r*, *ḍhri v*, *ḍhrai r* and *v*, *ṇram(n) v*, *dhra r*, *dhri r*, *nrū r*, *prai r*, *ṛo r*, *phrai r*, *brū v* 9 lines; fol. *bre r* 8 lines. 2 punch holes; extra punch holes on foll. *chrō*, *phṛo*. Gilded and partially red painted, decoration with black lines on the gilding next to the red painted section. Very clear handwriting. Marginal title on all foll. except fol. *lyā*: foll. *lyī*–*'yam(n)*: Dhammapada nissya/nissayya dutiya/dutiyya puññ; fol. *'yāḥ*: Dhammapada nissya dutiya puññ kā prī ṭi; fol. *kra*: Dhammapada nissya dutiya puññ tatiya; fol. *krā*–*brai*: Dhammapada nissya/nissayya tatiya/tatiyya puññ; fol. *crī r* written with pencil: *meṇḍavattu* (cf. line 10: *meṇḍakasathe(!)vattu*). Corrections on foll. *lyo*, *lyam(n)*, *vyi*, *vyō*, *sya*, *syu*, *hyu*, *lyā*, *lyu*, *'yi*, *kri*, *krū*, *kram(n)*, *khri*, *khre*, *khram(n)*, *grī*, *gro*, *grō*, *gram(n)*, *ghrāḥ*, *ñra*, *ñrā*, *ñrai*, *crā*, *crī*, *cre*, *crō*, *chra*, *chrī*, *chre*, *jra*, *jrī*, *jhā*, *jhri*, *jhri*, *jhrai*, *jhō*, *jhrah*, *ññri*, *ññrū*, *ṭrū*, *ṭram*, *ḍru*, *ḍrō*, *ḍram(n)*, *ḍrāḥ*, *ḍhre*, *ḍhram(n)*, *ṇrā*, *ṇṛo*, *ṇrō*, *ṇram(n)*, *tru*, *traī*, *thru*, *thre*, *thram(n)*, *dhru*, *dhram(n)*, *nrō*, *nam*, *pra*, *ṛo*, *phri*, *phrai*, *bra*, *brā*, *bri*, *brī*, *bru*; addition (with pencil) on fol. *ghra v khañ*, on fol. *brai r* right side: *kittimā*, *kye jū kyō jō khrāñ nhañ praññ cum saññ koñ*. Dated sakkarāj 1150 khu (1789 A.D.). Donor: Moñ Mhum and family of Cā-saṃ village with the Sudat charā pagoda. Pāli and Burmese. Prose.

(Bañ-puiḥ charā tō Rhañ Guṇasiri?): **Dhammapadaṭṭhakathā nissaya**

The text is called Dhammapada nissaya in this fragmentary ms. It starts within the *Suddhodanavattu* of the *Dhammapadaṭṭhakathā*, the second *vattu* of the *Lokavagga* (no. 13; cf. PTS III 163ff., ChS II 105ff.), and ends with the *nissaya* on the verses quoted in PTS IV 239, but not in ChS. The transliterated text of the final portion has not been corrected.

Beg. (fol. *lyā r* line 1): *kaññ suiv*, *vasitaṃ*, *rvāḥ saññ kuiv*, *ārabba*, *rve*, *kathesi*, *ho pe i*, *mā(!)hājanena*, *lū myāḥ saññ*, *kathāya*, *ca kā phraṇ*, *samuṭhitāya*¹, *koñ cvā phrac* so *phraṇ*, [etc.]

End (fol. *bre r* line 8): *Dhammapadavaṇṇanā niṭhitā*, *prī prī*.

²*iminā* *likhitapuññena*³ *mā me bālasamāgamo*²
sataṃ samāgamo homi saṅsare vicaranti yā

putto pañño Moggalāno, *mahiddhiko Anuruddho*,
samo, *puñño Sivali samo bhava*.

Kiccāyano savo vaṇṇo, *arāgo pākulo bhava*
Nāgasena vināgasamācāna dippacakkhu

Anuruddho bahusuto Ānando ca Buddhaghosā
vilikkhito imā samā atta bhavato bhavāmi

antalidiṭṭhiyā.

akkharā ~ .

iminā puñṇena, bhaveyyāmāyammuttako satimā matimā aggo saṅsarante, bhavābhave.

etena puñṇena, ī suṃ so koṇ mhu phraṇ, so ahaṃ, thuiv nā saṇ, samparāye, ta ma lvam
nhuik, nipunnamati, alvaṃ si mve so, avitalaviriyo, ma khyuiḥ tai so luṃ la rhi saṇ laṇ
koṇ, bho bhagavā, caṇ cim khyam sā rhi saṇ laṇ koṇ, sūro, rai raṇ saṇ laṇ koṇ,
tikkho, tag mrag saṇ koṇ, diṭṭhattho, taṇ khraṇ so nha luṃm rhi saṇ laṇ koṇ, samparahi-
taro, mi mi pvā rhā tat saṇ laṇ koṇ, dīghajivi, rhe so asak rhi saṇ laṇ, arogo, anā ma
hhi saṇ laṇ koṇ, vanṇo, achāṇ ma lha saṇ laṇ koṇ, pañño, bhuṃ krīḥ saṇ laṇ koṇ,
yassasi, akhyaṃ araṃ myāḥ saṇ laṇ koṇ, atibalataro, alvhaṃ so āḥ kuiv thoṇ nhuiṇ saṇ
laṇ koṇ, [correction mark points to the addition on the right side:] kittimā, kye jū kyō
jō khraṇ nhaṇ praṇ cuṃ saṇ koṇ, khandupeto, sai khaṃ khraṇ nhaṇ praṇ cuṃ saṇ laṇ,
bhaveyya, phrac pā luiv i. Dhammapada kyaṃ rhi kuiv re kū vṇe pī saṇ

*sakkarāj mhāḥ 1150 nhac ta-poṇ la praṇ kyō 112 rak 4-hū ne ne tak ta khyak tī akhyiṇ
tvaṇ [cancellations] re kū vṇe pī pā saṇ. pu di ā nhaṇ praṇ cuṃ pā lui i. Sudat charā
bhurāḥ Cā-saṃ rvā ne Moṇ Mhuṃ janī moṇ nham koṇ mhu nibbān chu sādhu nat lū kho
ce so.*

There are two authors who have written a nissaya on the Dhammapadaṭṭhakathā:

1. Prasād kyoṇḥ charā tō Rhaṇ Sāradassī, who received the title Sudhammābhisiridhaja-
mahādhammarājādhiraṇṇajaguru, completed his work Dhammapadaṭṭhakathā krīḥ nissaya
in 1155 B.E./1793 A.D. [see MĀM 157, Piṭ-st 247 (264)].

2. Baṇ-puiḥ (also Baṇ-puiḥ) charā tō Rhaṇ Guṇasiri, who was born in Baṇ-puiḥ village
in 1093 B.E./1731 A.D. and died in 1168 B.E./1806 A.D. He was the disciple of
Raṇ-'oṇ-mraṇ-tuik charā tō Guṇābhilaṅkārasaddhammamahārājaguru of Ma-'ū-leḥ
village, Paṇ-cvā-to-ra charā tō Rhaṇ Kittimācāra and Chuṃ-thāḥ charā tō, and he
received the title Guṇasirīvaṃsadhajamahādhammarājaguru [see MĀM 158 and 266,
Ganthav 33 (37)].

Further details on both authors could not be found. As our ms. is dated 1150 B.E./1789
A.D. it is most probably the work of Baṇ-puiḥ charā tō Rhaṇ Guṇasiri. We are, howe-
ver, not in the position to ascribe it definitely to him since we have no access to the
printed edd. of Prasād kyoṇḥ charā tō Rhaṇ Sāradassī's text which are mentioned in
MĀM 157.

For the Pāli text see 460.

Mss.: Forch IX; GL 31; LCP 16; Oldenb 33; Palace 53 (48); Piṭ-st 247 (264).

¹ samuttāpitāya edd.

²⁻² Cf. the patthanā of ²339, p. 158, second stanza, and also that of the following ms. 433.

³ For this pāda see also ²339 (p. 158), 537, 671.

433

Hs.or. 6958. SB, Berlin

Palm leaf. Red painted wooden covers. Foll. 307: ka–ye; 24 blank leaves. 50.1 x 6.5 cm. 38.5–39 x 5.5–5.7 cm. 11 lines; foll. baṃ r 10 lines. Gilded and partially red painted. Very clear handwriting. Marginal title on foll. ka–gū: Tīkāpārājikaṃ, on foll. ge–ye: Sāratthadīpanī tīkā. Corrections in the margin of foll. ko, go, ghaiḥ, ī, naṃ, da, dā, pō, bō; several corrections partly with pencil in the text. Dated sakkarāj 1240 khu (1878 A.D.). Pāli. Prose.

Sāriputta: Sāratthadīpanī

The text is called Sāratthadīpanī tīkā in the ms. It contains the Pāli text up to the end of the Catutthapārājikavaṇṇanā (ChS II 299).

End (fol. yū v line 10): nitthito ca Sāratthadīpanī(!)yā pārājikakaṇḍo.

*iminā lekhaphalena mā me bālasamāgamo,¹
bhavābhavā samsaranto amittapaññaṃ labhāmi' ahaṃ.*

*amittapaññaṃ labhitvāna, teneva lekhaphalena,
Mitteyyass' eva santike arahāmi bhavāmi' ahaṃ.*

*uddhaṃ yāva bhavaggā ca, adho yāva avicito,
sabbe sattā pīla bhantu lekhapuññaṃ idhaṃ.*

*uttamasikkhāpadacāranāmena, satācārasīlesanā,
sotujanahitathāya, ayaṃ kappo(!)supūjito.*

*sakkarāj 1240 prañ na-tō la prañ kyō leh rak ne ne nhac khyak tīḥ kyō akhyin tvañ
Sāratthadīpanī tīkā kyamḥ kui reh kūḥ rve prīḥ 'oñ mrañ sañ nat lū sādhu khō ce sō.
pu di ā nḥaṇ praññ cum pā lui i.*

*ī cā reḥ ra, mrat pañña kroṇ,
 bhava noṇ lā, samsarā vay,
 'oṇ khrā praññ mvaṃ, mrat nippān(!) sui,
 amhaṃ thup khyok, ma tūḥ dhrok rve,
 ma rok mhī krāḥ, kraññ laññ ññāḥ laññḥ,
 leḥ pāḥ pāy rap, prac mha lvat rve,
 koṇḥ mvaṃ cvā lha, mi bha tuḥ nhaṇ,
 akrik saṇ rve, amraṇ amrat,
 upāt titit, paṭisane,
 tañ ne sō ññāḥ, yok yāḥ caṇ cac,
 chak tuṇḥ phrac rve, krac lac rup svaṇ,
 chanḥ praṇ lakkha.*

For a ns. on this text see ¹58.

Mss.: 531; and also Forch IV; LCP 2d, 37, 102; Mand 14–16; Palace 2 (16); Piṭ-st 120 (261, 262), 184 (874); PMT I 237 (Or. 3672 [6]).

See CPD 1.2,12.

¹ Cf. the patthanā of the preceding ms. 432.

434–436

Hs.or. 6961. SB, Berlin

Collection of 3 texts. Palm leaf. Two different red painted wooden covers; one cover is gilded on the edges and on the inner surface of the other one *ta ka* is embossed. Foll. 286; 4 blank leaves; 434 foll. 202: *kā–thaṃ* (fol. *ka* is missing); *Vinaññḥ mahāvā pāli tō*; 435 foll. 81: *ka–chāḥ* (foll. *chai, chō, chaṃ* are missing); *Mahāvā aṭhakathā pāṭḥ*; 436 foll. 3: *kāḥ, kha, ññe*: *Dhammapada pāli tō nisya*; they do not belong to the mss. 434, 435. 434, 435 47.9 x 5.7 cm; 38.7–39 x 5–5.3 cm. 436 47 x 5.1 cm; 39.3–40.4 x 4.8 cm. 434, 435 10 lines; 436 8 lines. 2 punch holes. Gilded. Very clear handwriting; 434 two scribes (second scribe foll. *thī v–ṇu v*). Marginal titles: 434 *Vinaññḥ mahāvā pāli tō (pāṭḥ)*; 435 *Mahāvā aṭhakathā pāṭḥ*; 436 *Dhammapada pāli tō nisya* (fol. *kāḥ*: °*pāda*). Corrections, partly with pencil, on foll. 434 *ki, ke, khu, khe, gha, ghāḥ, nī, nāḥ, cu, cō, cāḥ, chi, chāḥ, jo, jha, jhū, jhai, jho, jhāḥ, ñña, ññā, ññai, ññāḥ, tā, tī, te, tāḥ, tha, thī, the, dō, dhī, thā, thī*; 435 *ko*. No date. 434, 435 Pāli; 436 Pāli and Burmese. Prose.

434

Hs.or. 6961. SB, Berlin

Description see above, 434–436.

Vinaya: Mahāvagga

The text is called Vinaññh Mahāvā pāli tō in the ms. It ends with *samakam pi ca* omitting the last stanza *na kena* [etc. up to] *jinasāsane 'ti* (PTS 360, ChS 511). After *Mahāvaggam sattamaṃ(!)* follows the scribe's patthanā (fol. thaṃ r line 7):

bhavanto devatā yo, ke gandhappe(!) ke yakkhasenā, ge(!) ke kiṃ purise, ke manusse, ke paṇḍite ke sabbakāmadade dīgharantaṃ bhaddā me bhavissati. bhavanto devatā yo ke gandhappe(!) ke yakkhasenā ke kiṃ purisa(!) ke manussa(!) ke paṇḍite ca sabbakāmadade dīgharantaṃ bhaddā bhavissati. niṭṭhitaṃ, aprīḥ sui.

Mss.: ¹52, ¹53 (1); and also Brown 3; Cab II 18, 19; Cambr 147 (?); Forch II; GL 11, 12; LCP 45, 90, 107; (Liste EFEO 4); Mand 5–7; Oldenb 1.3; Palace 1 (3, 8), 21 (2), 29 (5); Piṭ-st 101 (51), 178 (776); Wms 33.

See CPD 1.2.

435

Hs.or. 6961. SB, Berlin

Description see above, 434–436.

Buddhaghosa: Samantapāsādikā, Mahāvagga-vaṇṇanā

The text is called Mahāvā aṭṭhakathā pāṭh in this fragmentary ms. which contains the portion of PTS V 951–1133 line 20 and ChS (Pācityādiṭṭhakathā) 233–414 line 25.

Mss.: ¹55, ²296, ²299, 706; for Samantapāsādikā mss. in other catalogues see ²294 where Cab II 35–37, 42; Forch II, III; LCP 32a–d, 79; Liste EFEO 3; Manch 78, Piṭ-st 112 (178), 181 (824); PMT I 237 (Or. 3570) and Wms 22 (2), 29 (1), 58 must be added.

See CPD 1.2,1.

436

Hs.or. 6961. SB, Berlin

Description see above, 434–436.

Dhammapada pāḷi tō nissaya

We are not able to give more details about these three foll. than the reader will find in ²317.

Edd.: See ²317.

Mss.: ²317; and also Forch IX; Palace 50 (22); Piṭ-st 144 (452); PMT I 244 (Or. 6454 A); Wms 67 (4).

437

Hs.or. 6962. SB, Berlin

Palm leaf. Red painted wooden covers. Foll. 248: ka–pai, 18 blank leaves; containing 4 sections: (1) foll. 19: ka–khe: Ekanipāt Aṅguttuir; (2) foll. 21: khai–ghī: Dukanipāt Aṅguttuir; (3) foll. 88: ghu–ṭai: Tikanipāt Aṅguttuir; (4) foll. 120: ṭo–pai: Catukkanipāt Aṅguttuir. 47.4 x 5.7–5.9 cm. 38.7–39 x 5.2–5.5 cm. 10 lines; foll. ḍi v, ni r 9 lines. 2 punch holes. Gilded. Very clear handwriting. Marginal titles: (1) Ek[k]anipāt/°nipāṭh Aṅguttuir, Ek[k]anipāṭh(!); (2) Dukanipāṭh(!) Aṅguttuir pāṭh/pāt, Dukanipāṭh(!); (3) Tikanipāt/°nipāṭh(!); (4) Catukkanipāt/°nipāṭh(!), Catukkanipāt Aṅguttuir pāḷi tō pāṭh; on one blank leaf and in two sections information on the number of foll. and the owner is written with pencil: *Aṅguttui(!) pāḷi tō ekanipāt ka catuk(!)anipāt thi ka ca pai chum[n]ḥ cā sāḥ 208 [248?] khyap pe kham 1 aṅgā 62 (?) cu poṅḥ 23 aṅgā 2 khyap [= 278 foll.?). ṭo ca pai chum ghu ca ṭaiḥ chum ka ca ghī chumḥ pe kham 2 aṅgā. cā mraṅ charā Ūḥ Phui Sā 'ok cā.* Dated (1) no date, (2)–(4) sakkarāj 1253 khu (1891 A.D.). Former owner (on blank leaf, see above, marginal titles): Ūḥ Phui < ḥ > Sā. Pāli. Prose.

Aṅguttaranikāya

The ms. contains the four sections Ekanipāta to Catukkanipāta of the Aṅguttaranikāya (PTS I [1961] and II [1955], and ChS [Eka- to Catukkanipātapāli]).

We quote the pathanā portions of each nipāta:

(1) Ekanipāta (fol. khū r line 10):

Ekanipāth(!) reḥ kūḥ vṛe prīḥ i. pu, di, āḥ, nḥaṇ praṇ cum pā lui so.

mayam bhante imam sālam āgatānāgatassa catudisassa saṃghassa paribhogathāya dema, sakalena kāyena phusitvā yathā sukham paribhuñjatu bhante saṃgho. arhaṇ bhurāḥ akyvan-nup tuī saññ. ī cā rap kui rok prīḥ, ma rok seḥ so catudisasaṅghā tō āḥ tañḥ ne sumḥ choṇ cim so nḥā lhū pā kun i, arhaṇ bhurāḥ saṅghā tō saññ aluṃḥ cum so kuiy phraṇ thi pāḥ vṛe khyamḥ sā so alyok tañḥ ne sumḥ choṇ tō mū ce sa tañḥ. catudisasaṅghika ca rap alhū kham nañḥ. amhākam bhante āyasmā puñṇam imam samañcūsam pakaraṇam sakkaccam, paṭisaraṇam karoṭha ulārāya. bhante, arhaṇ bhurāḥ, āyasmā, arhaṇ bhurāḥ saññ, amhākam, akyvan-ut tuī i, puñṇam, koṇḥ mhu phrac so, samañcūsam cā tuik nḥaṇ ta kva so, imam pakaraṇam, ī kyamḥ gan aponḥ kui, ulārāya, mrat so koṇḥ mhu pvāḥ khraṇḥ nḥā, akyuiḥ nḥā, sakkaccam, arui ase, paṭisaraṇam, kuiḥ kvay khraṇḥ kui, karoṭha, pru tō mū pā. cā tuik nḥaṇ ta kva cā lhū nañḥ. amhākam bhante āyasmā puñṇam imam kammavācam sakkaccam paṭisaraṇam karoṭha ulārāya. bhante, arhaṇ bhurāḥ, āyasmā arhaṇ bhurāḥ saññ, amhākam, akyvan-nut tuī i, puñṇam, koṇḥ mhu phrac so, imam kammavācam. ī kammavācā kui, ulārāya, mrat so koṇḥ mhu pvāḥ khroṇḥ akyuiḥ nḥā, sakkaccam, arui ase, paṭisaraṇam, kuiḥ kvay khraṇḥ kui, karoṭha, pru tō mū pā. kammavācā lhū nañḥ. amhākam bhante āyasmā puñṇam imam patimam sakkaccam paṭisaraṇam, karoṭha, ulārāya. bhante, arhaṇ bhurāḥ, āyasmā, arhaṇ bhurāḥ saññ, amhākam, akyvan-ut tuī i, puñṇam, koṇḥ mhu phrac so, imam patimam, ī bhurāḥ chaṇḥ thu tō kui, ulārāya, mrat so koṇḥ mhu pvāḥ khraṇḥ akyuiḥ nḥā, sakkaccam, arui ase, paṭisaraṇam, kuiḥ kvay khroṇḥ kui, karoṭha, pru tō mū pā. bhurāḥ chaṇḥ thu tō lhū nañḥ. ni <t>thito Ekanipāth(!)o. Ekanipāth(!) Aṅguttuir pāli tō kyamḥ kui reḥ kūḥ vṛe prīḥ i.

(2) Dukanipāta (fol. ghi v line 5):

Dukanipāt Aṅguttuir pāt(!) kui reḥ kūḥ vṛe prīḥ i.

mayam bhante imam paṇḍipātā dikhādaniyabhojanīyam buddhapamukhassa saṃghassa amhākam, saggamokkhatthāya dema, kappiyam katvā paribhuñjatu bhante buddhapamukho saṃgho. bhante, arhaṇ bhurāḥ, mayam, akyvan-nut tuīv saññ, imam paṇḍipātā dikhādaniyabhojanīyam, ī chvāmḥ ca so khai phvay tō jaññ kui, buddhapamukhassa, bhurāḥ amūḥ rhi so, saṃghassa, saṃghā tō āḥ, amhākam, akyvan-nut tuī i, saggamokkhatthāya, nat rvā nibbān akyuiḥ nḥā, dema, lhū pā kun i, bhante, arhaṇ bhurāḥ, buddhapamukho, bhurāḥ amūḥ rhi so, saṃgho, saṃghā tō saññ, kappiyam, ap saññ kui, katvā, pru vṛe, paribhuñjatu, sum choṇ tō mū ce sa tañḥ. buddhapamukha saṃghika chvamḥ alhū kham nañḥ. ī koṇḥ mhu abhui āḥ phraṇ, ī ava mha ca vṛe, nibbān ra saññ bhava tuiṇḥ 'oṇ, ca kha sak rhañḥ khraṇḥ, achaṇḥ lha khraṇḥ, khyamḥ sā krīḥ khraṇḥ, kham āḥ krīḥ khraṇḥ, pañṇā krīḥ khraṇḥ aca rhi so koṇḥ kyuiḥ aponḥ tuī nḥaṇ prañṇ cum saññ phrac vṛe, nibbān prañṇ mrat suiv rok saññ phrac ce sō. pathama kyō cī raṇ so cā prīḥ i.

sakkarāj 1253 khu vā-ḡoṅ lachanḥ 9 rak buddhahū ne 5 khyak tīḥ kyō akhyim tvaṅ Dukanipāt kui reḥ kūḥ rve prīḥ i. pu di āḥ nḥaṅ praṅ cum pā luiv i.

(3) Tikanipāta (fol. ṭai line 1):

nibbānapaccayo hotu.

*imaṅ ca katapuñṇaṃ me mātā pī(!)tā ca [ñ]ñād(!)ayo
up[p]ajjhā <yā> cariyā mayā sakhā samaṃ labhantu te.*

avīj(!)ito bhavaggā ca curāye ca pāṇino te ca mayhaṃ pattidānaṃ karom' ahaṃ.

sakkarāj 1253 khu tō-sa-lanḥ lachanḥ 8 rak krāsapadeḥ ne ne chvamḥ kham pran akhyim tvaṅ Aṅguttuir paṭhama thup kui reḥ kūḥ rve prīḥ i. pu di āḥ nḥaṅ praṅñ cum pā lui i.

*n' atthīti vacanaṃ dukkhaṃ, dehīti vacanaṃ tathā,
tasmā n' atthīti dehīti, mā me ho[n]tu bhavābhava.¹*

(4) Catukkanipāta (fol. pai r line 3):

Aṅguttaranikāye Catukkanipāto sattamo².

yattha yattha bhava jāto puriso homi paṇḍito.³

nibbānapaccayo hotu.

*imaṅ ca katapuñṇaṃ me mātā pī(!)tā ca [ñ]ñād(!)ayo,
upajjhā <yā> cariyā mayā sakhā samaṃ labhantu te.*

avīj(!)ito bhavaggā ca pacurāye ca pāṇino te ca mayhaṃ pattidānaṃ karom' ahaṃ.

sakkarāj 1253 khu sa-tanḥ-kyvāt lachanḥ 1 rak cane ne 3 khyak tīḥ kyō akhyim tvaṅ Aṅgutth(!)ui Catukkanipāt kui reḥ kūḥ rve prīḥ praṅ cum i. pu, di, āḥ, nḥaṅ praṅñ cum, pā lui i.

Mss.: 548, 674; Aṅguttaranikāya mss. in other catalogues: Cab II 77–79, 90; Copenh 148 (?); Forch VIII; GL 29; LCP 7; Manch 16; Mand 56–65; Oldenb I. 13–1.15; Palace 4 (36), 5 (37–44), 7 (59), 18 (150), 23 (18, 19), 48 (6, 10), 53 (43), 67 (166); Piṭ-st 97 (12–22), 175 (733–742); cf. PMT I 230 (Or. 2089, 2177); Wms 18, 31, 46 (1).

See CPD 2.4.

¹ See PNTB, p. 21; Dh 247, p. 114; Mhn 222; BLV 671 (*Chu tonḥ gāthā*); cf. 666, note 3.

² Should be *samatto*.

³ Cf. ¹60, ²380, 444, 445, 450, 511, 556, 590, 613, 669.

438

Hs.or. 6965. SB, Berlin

Palm leaf. Red painted wooden covers; on the inner surface of one cover *da* is embossed, and of the other *l* or *5*. Foll. 294: ka–me; fol. *ṭho* is missing; 51 blank leaves; foll. *ḍhāḥ v–mu v* not blackened yet. 48.1–48.3 x 5.8 cm. 37.5–39.3 x 4.6–5.3 cm. 10 lines; foll. *ḍhu r, ṇi r* 9 lines. 2 punch holes. Gilded. Very clear handwriting. On one blank leaf *kyok* is written with pencil, on another one information about the number of foll. and the owner: *ka ca me achuṃ khaṃ 5 aṅgā 2 cu poṇ 29 aṅgā ¹rvhe bhin¹ kyamḥ khvak phrac sañ*. Corrections on foll. ka–ke. Dated sakkarāj 1245 khu (1884 A.D.). Former owner: Kui Phuiḥ Sā. Pāli. Prose.

Paṭṭhānappakarāṇa, Tikapaṭṭhāna

The ms. contains the text of ChS (Paṭṭhānapāḷi) II up to 493.

End (fol. *mū r* line 3): *anulomapaccaniyaṃ niṭh(!)itaṃ. na hetupaccayā ārammaṇe ti(!)ṇi adhipatiyā nava anantare ekaṃ samantare ekaṃ sahaḥāte ekavi(!)sa aññamaññe cha nissaye ekavi(!)sa upanissaye ti(!)ṇi pū(!)rejāte cha pacchāḥāte satta āsevane ekaṃ kamme satta vipāke satta āhāre satta indriye nava jhāne satta magge satta sampayutte ekaṃ vippayutte aṭ(!)ha atthiyā pañcavi(!)sa natthiyā ekaṃ <vigate ekaṃ> avigate pañcavi(!)sa evaṃ gaṇetabbam.*

paccaniyānulomaṃ niṭh(!)itaṃ. tik[k]apa<t>ṭhānā niṭh(!)itaṃ. anulomatik[k]a paṭṭhān priṭṭi.

Then follows an enumeration of categories such as the different paccayas, anussatis, kaṣiṇas etc. and the scribe's patthanā in Pāli up to fol. *me r* line 5:

sakkarāj 1245 khu ta-kū lachañḥ ra (?) 2 rak 5 ne ne 3 khyak tī akhyin tvaṇ pū dī ā nhañ prañ cum pā lui i. nibbānapaccayo hotu. cā mrañḥ charā Kui Phuiḥ Sā kuiñ sañ cā.

Mss.: ²330, ²332 (2); for mss. in other catalogues see ²330 where Brown 17–21; Cab II 233, 235, 236, 669; LCP 80; Manch 40; Petr 444; Piṭ-st 102 (74), 179 (796) must be added.

See CPD 3.7.

¹⁻¹ Cf. 461–463, *rhe bhinh* 513, *reh bhin* 523–524.

439–441**Hs.or. 6959.** SB, Berlin

Collection of 3 texts. Palm leaf. Red painted wooden covers; on the inner surface of one cover *ka*, and of the other *kā* is embossed; on the outside of cover *ka*, *Therikathā pāli tō* is written with pencil. Foll. 324: *ka-la*, fol. *jhō* is missing, but the text is complete; 36 blank leaves; **439** fol. 179: *ka-ṇaḥ*: *Apādān pāṭh*; **440** foll. 17: *ta-thu*: *Therī <gāthā > pāli*; **441** foll. 128: *thū-la*: *Therī <gāthā > aṭṭhakathā*. 1 is written with green ink and also scratched in under foliation sign *jho*, and 2 under foliation sign *jham*. Some foll. have been damaged by insects, mainly in the margin. 47.1 x 5.7 cm. 37.3–39 x 5–5.2 cm. 10 lines; fol. *thu r* 11 lines, fol. *bai r* 9 lines. 2 punch holes. Gilded and partially red painted. Very clear handwriting. Marginal titles: **439** *Apādān/Āpādān pāṭh* on all foll. except foll. *khu*, *khāh*, *cai*, *ṇāḥ*, *ṇāḥ*, *tī-tū*, *to*, *tha*, *thī*, *thu*, *the*, *thai*, *thō*, *thāh*, *dā*, *ḍi*, *ḍu*, *ḍai*, *ḍo*, *ḍāh*, *ḍhā-ḍhī*, *dhe*, *dhai*, *dhō-ṇī*, *nū*, *ṇai-ṇō*; **440** *Therī pāli tō* or *Therī pāli* on all foll. except foll. *tā*, *tī*, *tai*, *tāh*, *thi*, *thī*; **441** *Therī aṭṭhakathā* on about every other fol. *Therīkathā(!) pāli tō* is written with blue/green ink on one blank leaf, and *Therīkathā(!) pāli tō 4 aṅgā aṭṭhakathā tha ca la chumḥ* on another one (i.e. *Therīkathā* has 4 aṅgas, the *aṭṭhakathā* begins with *tha(!)* and ends with *la*). Written with pencil one finds further information on the former owner and on the number of foll.: *Vā-bhui cā 8/ga (?) tup. ka, la, cā sāh 27 aṅgā 1 khyap [= 325 foll.] pe gaṃ 2 aṅgā 10 khyap [= 34 blank leaves] 1 khyap (?) poṇ 30 khyap (?)*. On the same side of the leaf and in big letters *Vā-bhui 2* is written with pencil. On the blank verso side of fol. *la* is written with pencil: *tai priḥ Therī pāli tō laṇṇḥ koṇḥ (?) aṭṭhakathā*. Numerous minor corrections with pencil or green ink in the text; mostly in **439**, only a few in **440** and **441**. On fol. *nū tai priḥ bhurā*, on foll. *ṭāh*, *bū*, *ja tai priḥ pā*, on foll. *ṇāh*, *tai*, the *tai priḥ i*, on foll. *go*, *da*, *la tai pri/priḥ*, and on foll. *ne*, *bhāh tai priḥ pā bhurāḥ* is written with pencil. Dated *sakkarāj* 1255 *khu* (1894 A.D.). The ms. must have been foliated only after the completion of the writing down of the three texts, because the first text **439** was completed last, viz. on the 21st of March 1894, the second text **440** on the 29th of January 1894 and the third text **441** on the 3rd of March 1894. Former owner: *Vā-bhui* monastery, on one blank leaf (see above, marginal titles). Pāli. Verse and prose.

439**Hs.or. 6959.** SB, Berlin

Description see above, **439–441**.

Apadāna, *Therāpadāna*

The ms. contains the text, here called Apadān pāṭh, of PTS up to 551 (Cūlasugandha), and ChS II (Apadānapāḷi, Buddhavaṃsapāḷi, Cariyapitakapāḷi) up to 168. The Yasavagga extant in ChS II 169–185 is missing.

End (fol. nāḥ r line 2): etthāvataḥ Buddhānaṃ ca, paccekabuddhānaṃ ca, samattan ti. *niṭṭhitam.*

akkharā ~.

sakkarāj 1255 khu ta-poṇ la praññ kyō ta rak ne ne suṃ khyak tī kyō akhyin tvañ Apā(!)dān pāḷi tō kui re kūḥ vṛe prīḥ prī. pu di ā nḥaṇ prañ cum pā lui ḷ.

Mss.: Cab II 216; Forch X; Hist. Comm. Ia 40; Mand 77, 78; Oldenb 1.21; Palace 6 (47, 48), 54 (53), 68 (174); Piṭ-st 99 (40); Reg 34.

See CPD 2.5.13.

440

Hs.or. 6959. SB, Berlin

Description see above, 439–441.

Therīgāthā

The ms. contains the text, here called Therī pāḷi or Therīkathā (instead of °gāthā, obviously orthographical mistake), of PTS 123–174 and ChS 377–435.

End (fol. thu r line 10): Mahānipāto samatto. samattā Therīyāgāthāyo.

*gāthā satāmi cattāri asīti puna cuddasa,
therīy' ekuttarasatā sabbā tā āsavakkhāyā ti.*

sakkarāj 1255 khu pra-suil la prañ kyō kūḥ rag ne reḥ kūḥ vṛe prīḥ prī.

Mss.: Cab II 91; Copenh 148 (?); Forch IX; Manch 46; Mand 69; Oldenb 1.17b; Palace 6 (53), 23 (24), 53 (46); Piṭ-st 99 (39); Reg 36.

See CPD 2.5.9.

441

Hs.or. 6959. SB, Berlin

Description see above, 439–441.

Dhammapāla: **Paramatthadīpanī VI**, Therīgāthā-aṭṭhakathā

The text is called Therī-aṭṭhakathā in the ms. ChS omits the last four verses (from tassa aṭṭhakathā esā to *sammā devo pavassatu*) quoted in the ms. (fol. rāḥ v line 6 to fol. la r line 1) and in PTS 301. Our ms. repeats the last stanza and continues (fol. la r line 3):

*cī(!)raṃ tiṭṭhatu saddhammo kāle vassam p[h]ajam cī(!)raṃ,
tappetu devo kālena, rājā rakkhatu medanī(!) ti.¹*

niṭṭhitam.

*sakkarāj 1255 khu ta-pui-ch(!)vai la praññ kyō ta chay nhac rak ne suṃ khyak tiḥ kyō
akhyim tvañ Therī-aṭṭhakathā kui re kūḥ rve priḥ pri. nibbānapaccayo hotu. sādhu
sādhu sādhu.*

Ms.: Forch IX; Piṭ-st 107 (126).

See CPD 2.5.9,1.

¹ See the same verse in 469, 532, 603 and Sp VII 1415, (ChS, Pācityādiatṭhakathā) 172. For pāda a see also ¹10, ¹68 (twice), ¹93, ²339, ²344, ²346, ²355, ²387, 589, 657, 674, 695; cf. 585.

442–443

Hs.or. 6960. SB, Berlin

Collection of 2 texts. Palm leaf. Red painted wooden covers; on the inner surface of both covers *gha* is embossed. On the outer surface of one cover a label of lined paper is pasted bearing the titles: *Majjhimaṇṇāsa pāḷi tō laññh koṇḥ aṭṭhakathā pāṭh*. Foll. 333: ka–lai, foliation sign thai is used twice; 23 blank leaves; 442 foll. 200: ka–thai: *Majjhimaṇṇāsa pāḷi tō*; 443 foll. 133: thai–lai: *Majjhimaṇṇāsa-aṭṭhakathā pāṭh*. 47.7 x 5.6 cm. 442 38.5–39.5 x 4.6–5 cm. 443 36.5–37.5 x 4.6–5 cm. 10 lines; foll. phīḥ v, ri v 9 lines. 2 punch holes. Gilded. Fairly clear handwriting. Marginal titles: 442 *Majjhimaṇṇāsa pāḷi tō* on fol. ka; 443 *Majjhimaṇṇāsa-aṭṭhakathā pāṭh* on fol. thai. In the middle of one blank leaf information on the number of foll. is written with pencil: *Majjhimaṇṇāsa pāḷi tō ka ca thai chumḥ laññh koṇḥ aṭṭhakathā thai ca lai chumḥ 27 aṅgā 9 khyap [= 333 foll.] kham pe 2 aṅgā*

[= 24 blank leaves], 3 *rap ponh* 29 *āṅgā* 9 *khyap* [= 357 foll. and blank leaves]. On the right side: *Pitakat sum bhūmh*. Another blank leaf bears some indefinable signs and letters written with pencil. Corrections/insertions on foll. *na*, *cam*, *chi*, *chu*, *dai[h]*, *dhō*, *ne[h]*, *nāh*, *tō*, *pai*. On fol. *ru v* left margin is written with pencil *va koñh/kroñh/kyoñh* and *la*. Dated sakkarāj 1253 khu (1891 A.D.). Pāli. Prose.

442

Hs.or. 6960. SB, Berlin

Description see above, 442–443.

Majjhimanikāya, Majjhimapannāsa

The text is called Majjhimapannāsa pāli tō in the ms.

End (fol. the[h] r line 9): Saṅga(!)ra < va > suttam nitthitam dasamam. Bra(!)hma < na > -vaggo.

sakkarāj 1253 khu ta-choñ-mum lachan 5 rak ne tvañ Majjhimapannāsa pāli tō pāth kui reh kūh rve prī 'oñ mrañ sañ.

After the date follows a lengthy Pāli passage on the contemplation on anicca, dukkha and anattā starting on fol. the[h] r line 10 with *tattha anattānupassanā attābhīnivesam muñcanti suññatānupassanā nāma vimokhamukham hoti*, and ending on fol. thai r line 5 with *anāgamtvā itattham arahattam bhāvetvā anavasesakilesapahānena arahā nāma hoti, khi(!)nāsavo loke aggadakkhineyyo. pu, di, ā, i.*

Mss.: 459; and also Cab II 61, 254; Forch VII; Mand 45; Oldenb 1.8; Palace 4 (32, 33), 22 (16), 47 (5); Pit-st 96 (5), 174 (726); Wms 28; cf. Oxf 30.

See CPD 2.2.

443

Hs.or. 6960. SB, Berlin

Description see above, 442–443.

Buddhaghosa: **Papañcasūdanī**, Majjhima-pannāsa-aṭṭhakathā

The text called Majjhima-pannāsa-aṭṭhakathā in the ms. can be found in PTS III and in ChS (Majjhima-pannāsa-aṭṭhakathā).

End (fol. 1e[h] line 10): Saṃgāvara(!)suttaṃ dasamaṃ. niṭṭhito pañcama vaggo. iti Papañcasu(!)daniyā Majjhimass(!)akathāya paññ(!)āsa[,]suttapaṭimaṇḍitassa Majjhima-pannāsakassa atthavaṇṇanā niṭṭhitā. Majjhima-pannāsa-aṭṭhakathā niṭṭhitā.

sakkarāj 1253 khu nattō la praññ kyō ta chai leḥ rak ne 3 khyak tī akhyim tvañ Majjhima-pannāsa-aṭṭhakathā pāṭh kui re kū rve prīḥ 'on mrañ sañ.

akkharā ~ . āsavakkhayam, varam (?) hotu. nibbānapaccayo hotu. pu, di, ā, i.

Mss.: 468; and also Forch VII; Pit-st 105 (103).

See CPD 2.2,1.

444

Hs.or. 6963. SB, Berlin

Palm leaf. Red painted wooden covers; on the inner surface of one cover *da*, and of the other *dā* is embossed. Foll. 329: ka-lu, 47 blank leaves, some of them bearing pencil lines to indicate the edges for the written parts; (1) foll. 44: ka-ghai: Pakiṇṇakanipāt; (2) foll. 55: gho-jhi: Visatinipāt; (3) foll. 48: jhī-ḍi: Timsanipāt; (4) foll. 37: ḍī-tī: Cattālisanipāt; (5) foll. 37: tu-di r line 4: Pannāsa-aṭṭhakathā; di r line 4-dhu: <Saṭṭhinipāt>; (6) foll. 108: dhū-pū v line 3: Sattatinipāt; pū v line 3-lu: Asitinipāt. 47–47.3 x 5.5–5.7 cm. 37.7–39.5 x 5–5.2 cm. 10 lines. 2 punch holes. Gilded and partially red painted. Very clear handwriting. Marginal titles: (1) *Pakiṇṇakanipāt* on all foll. and also with blue pencil on the blank verso side of last fol. ghai; (2) *Visatinipāt* on foll. ṇi, ṇī, ṇū, ṇo, ṇaṃ, ca, ci, cu, ce, co, caṃ, cha, chī, chū, che, chaṃ, ja, ji, ju, je, jaṃ, jha, and *Visatinipāt jāṭ aṭṭhakathā tai prīḥ* with blue pencil on the blank verso side of last fol. jhi; (3) *Timsanipāṭh/°nipāt* on foll. jhū, jho, jhō, jhāḥ, ṇña, ṇṇu, ṇṇai, ṇṇō, ṭā, ṭū, ṭai, ṭha, ṭhī, ṭhu, and *Timsanipāt jāṭ aṭṭhakathā* with blue pencil on the blank verso side of last fol. ḍi; (4) *Cattālisanipāt* on all foll. and *Cattālisanipāt aṭṭhakathā pāṭh tai prīḥ* with blue pencil on the blank verso side of last fol. tī; (5) *Pannāsa-aṭṭhakathā*, *Pannāsa-jāt aṭṭhakathā* or *Pannāsa-jāt nipāt* on all foll. except fol. dha, and *Pannāsanipāt aṭṭhakathā pāṭh tai prīḥ* with blue pencil on the blank verso side of last fol. dhu; *Sattatinipāt* or *Sattatinipāt* on foll. dhū-pū, *Asitinipāt* on foll. pe-rai, rō-lu, and *Asitinipāt jāṭ aṭṭhakathā tai prīḥ* on the blank verso side of last fol. lu. On foll. ṇāḥ, cha, je, ṭā, ḍhāḥ, nā *tai prīḥ* is written with pencil in the right margin; on the blank verso side of fol. ḍi and in the right margin of fol. ḍāḥ *tai prī bhurāḥ* is written with pencil; in the left margin of fol. yi *tai prīḥ i arhañ bhurā* is written with red pencil. On fol. ḍi beside the foliation sign

3, and on fol. *dhu ghā* is written. (2) has additional foliation of Burmese numbers combined with the vowel signs, e.g. 1, 1ā, 1i, 2, 2ā, 2i in the left upper-hand corner; if this is missing, it is obviously because they have been cut off. One blank leaf contains information on the sequence of the nipātas and the number of foll. written with pencil in big letters on a fol. *ḍā* (?): *Pakiṇṇakanipāt Vīsatīnipāt Tīms[s]janipāt Cattalīsanipāt Paṇṇāsanipāt Cha-Sattatinipāt Asītinipāt aṭṭhakathā pāth(!) ka ca lu chuṃḥ 27 aṅgā 5 khyap [= 329 foll.] kham pe, 4 aṅgā [= 48 blank leaves], 10 kroṇḥ [= 10 lines];* and in smaller letters also written with pencil by a different scribe: *poṇ 31 aṅgā 5 khyap, Vā-bhui cā 10, Vā-bhui 8/ga (?)* [upside down]. Corrections/insertions on foll. *gāḥ, ṭi, nai* and also some minor corrections with pencil and scratched interlinear insertions throughout the text. Dated (1), (2), (4)–(6) sakkarāj 1255 khu (1894 A.D.); (3) no date. Former owner (twice on one blank leaf): Vā-bhui monastery. Pāli. Prose and verse.

Buddhaghosa: **Jātaka-aṭṭhakathā**, Pakiṇṇakanipāta-Asītinipāta

The text called Pakiṇṇaka-Asītinipāt jāt aṭṭhakathā in the ms. can be found in Fausbøll IV 276 to V 511 and ChS IV 275 to V 553. We quote here the colophons of the chapters:

(1) Pakiṇṇakanipāta (fol. *ghai r* line 3):

iti terasavatthu paṭimaṇḍitaṃ Pakiṇṇa < ka > jātakam samattam.

*yattha yattha bhava jāto, pūriso homi paṇḍito,
abhirūpo mahāpaṇṇo, dhāremi piṭakattayam!*

akkharā ~ .

*ī cā praṇṇī lac sakkarāj kāḥ 1255 khu ta-pui-tvai la praṇṇī kyō khu-nhac rak ne tvañ
Pakiṇṇa < ka > nipāt kuiv reḥ kūḥ rve prīḥ ṭi.*

nat lū sādhu khō sō. pu di ā nhañ prañ cum pā luiv ṭi.

(2) Vīsatīnipāta (fol. *jhi r* line 8):

Vi(!)satīnipātassa vaṇṇanā samattā.

sakkarāj 1255 khu ta-poṇ la pyi kyō gu(!) 2 rak ne prī ṭi.

(3) Tīmsanipāta (fol. *ḍi r* line 6):

Tīmsanipāt[t]att < h > avaṇṇanā niṭṭhitā.

akkharā ~ . ni pa (?) evaṃ me sutam, ekam samayam bhagavā Sāvattiyam nibbānapaccayo hotu. po. hotu. hotu.

(4) Cattālīsanipāta (fol. tī r line 4):

Cūlasutasomajātakam. Cattālīsanipātavaṇṇa < nā > niṭṭhitā.

*Tesakuno Sarabhaṅgo, 'lampū(!)sā Saṅkhaṇḍako
Cūlasutasomo pañ[ñ]ca cattālīsamhi jātakā.*

nibbānapaccayo hotu.

*sakkarāj 1255 khu ta-pui-tvai lachan chay rak ne tvañ Cattālīsanipāt reḥ kūḥ rve priḥ
'oñ mrañ saññ nat lū sādhu khō ce sō.*

(5) Paññāsanipāta-Satṭhinipāta (fol. dhu r line 5):

Samkiccajātakam. Satṭhinipātavaṇṇa < nā > niṭṭhitā.

*Nilinikā Ummādanti, Mahābodhi paññāsake,
SoṇaSamkiccasaṭṭhimhi, < Ku > so Soṇo sattatīyam.*

nibbānapaccayo hotu.

*sakkarāj 1255 khu ta-pui-tvai lachan ta chay 3 rak ne tvañ Paññāsajāt a < ṭṭha > kathā
kui reḥ kūḥ rve priḥ prañ cum sañ. pu, di, ā, nhañ prañ cum pā lui i.*

(6) Sattatinipāta-Asītinipāta (fol. lī r line 10):

Asītinipātavaṇṇanā niṭṭhitā.

*Ma(!)taṅgo Cittasambhūto, Sivi ca Sirimantako,
Rohaṇo Cūlahamso ca, Sattigumb[h]o Bhallā(!)iyo,*

*Somanassam Campeyyakam, Malobham Pañcapanḍitam,
Hatthipālam Ayogharam, vo(!)satimhi jātakāni,
catuddaseva saṅgitā.*

*Ki < m > chando Kumbho Jayo ca, Chi(!)ddanto Sambha[ga]vo Kapi,
Dakarakkho ca Nāgo ca, Sambū(!)lo Gandhatinḍ(!)uko,
Ti < m > sanipātaka dasa, jātakāni ca saṅgitā.*

*Tesakuno Sarabhaṅgo, Ālamp(!)o Saṅkhā(!) Somako,
cattālīsanipātamhi, saṅgitā pañcajātakā.*

*Nilini Ummad(!)danti(!) ca, Mahābodhi ca jātakam,
paññāsamhi nipātamhi, jātakāni tinī matā.*

*Sonakañ ca Samkiccañ ca, dveva satthimhi jātakā,
Kuso ca Sonanando ca, dvesattamhi saṅgitā.*

*Cūlahamso Mahāhamso, Sudhā Kunārajātakam,
Mahāsomo ti pañce(!) ca, asitimi ca saṅgi(!) bhavati.*

Visādi(!)nipātam nitthitam. nibbānapaccayo hotu.

*sakkarāj 1255 khu ta-poñh lachan 6 rak ne 1 khyak tī kyō akhyim tvan(!) Asutinipāt kui
reh kūh rve prih i.*

Mss.: Forch XI; GL 37, 38; Hist. Comm. Ia 148–153; LCP 3; Pit-st 109 (144–151);
PMT I 237 (Or. 3635).

See CPD 2.5.10,1.

▪ Cf. ¹60, ²380, 437, 445, 450, 511, 556, 590, 613, 669.

445–446

Hs.or. 6964. SB, Berlin

Collection of 2 texts. Palm leaf. Red painted wooden covers; on the outer surface of one cover a lined paper label is pasted bearing the titles Apādān atthakathā Suttasaṅgha atthakathā. Foll. 321: ka–dhai, ka–jha; 33 blank leaves; **445** foll. 224: ka–dhai: Apādān atthakathā (foll. gū, ge erroneously bear the foliation signs khū, khe; foll. da–dhai are not yet blackened); **446** foll. 97: ka–jha: Suttasaṅgha atthakathā pāth. 49 x 6.2 cm. 38–42 x 5–5.7 cm. 11 lines; foll. ko r, cni v, dhū r and v 10 lines. 2 punch holes. Gilded. Very clear handwriting. Marginal titles: **445** Apādān atthakathā, Apādān atthakathā pāth or Apādān/Apadān pāth on all foll. except foll. ka, gā–gu, gai–gō, gha–ghu, ghai, ghō, cham, jō, tham, da–dhai; **446** Suttasaṅgha atthakathā pāth on all foll. except foll. ko, ghi, ghu, gham, nū, cō, cham. The foliation signs of **446** are written with pencil. One blank leaf contains information on the number of foll. written with pencil: *Apādam(!) atthakathā pād(!) ka ca dhai chum Suttasaṅgha atthakathā pād(!) ka ca jha chumh pe kham 3 angā 5 khyap* [= 41 blank leaves] *poñh 303 (?) khyap* [= 303 (?) foll. and blank leaves] *'ok cā*. One blank leaf after fol. dhai also gives the number of foll. and blank leaves in the middle: *ka ca dhai[h] chumh pe kham 2 angā*, and on the right part: *Kui Sā Thū ap*, all written with pencil. On **446** fol. jha v the following information is written with pencil: *Suttasaṅgha atthakathā, tai[h] prih re nam (?) 1 (?) krim, 8 angā 1 khyap* [= 97 foll.]. Corrections only in **446** on foll. khā,

gam, ghā, ghī, no, cā, cī, chi, chai, jū. Dated sakkarāj 445 1254 khu (1893 A.D.), 446 1247 khu (1886 A.D.). 445 Donor/former owner (on one blank leaf): Kui Sā Thū; 446 donor (fol. jha r line 6): Ūḥ Rvhe Lan of Chañ-phrū-kyvan (ññon pañ tan rap). Pāli. Prose and verse.

445

Hs.or. 6964. SB, Berlin

Description see above, 445–446.

Visuddhajanavilāsini, Apadāna-aṭṭhakathā

After the text (up to *tayo lokā utu pi cā ti*) called Apadāna-aṭṭhakathā paṭṭh our ms. adds the following patthanā (fol. dhe v line 6):

nibbānapaccayo hotu me.

*iminā puññatejena
yattha yattha bhava jāto puriso homi paṇḍito
abhirūpo mahāpañño dhāremi piṭakattayam¹.*

gahathānaṃ dve dhūtaṅgāni.

*okkamte gurūvārasmiṃ, sokrāvāramhi vijāyi,
candāvārasmiṃ nikkhanto sabb < aññ > u buddho buddhāvārasmiṃ,*

*sorivāre dhammacakkaṃ, aṅgāvāre parinibbū(!)to,
parivāre aggitejo, ime satta divasaṭṭhānaṃ,
ahaṃ vandāmi sabbadā.*

*majjhe ca Bodhipallaṅ(!)aṃ, esanne² ca Animis[s]aṃ
uttare Caṅkamaṃ, seṭṭhaṃ, pārāppe Ratanā(!)gharaṃ,*

*pupp(!)e thāne Aj[jh]apālaṃ, aggine ca Muñjalintaṃ³,
dakkhiṇe Yājārataṇaṃ⁴, ete satta mahāṭṭhāne⁵
ahaṃ vandāmi sabbadā.*

*majjhe alay nhuik, Bodhipallankam, bodhi pallaṅ, rvhe ññon pañ nhuik, ṭhitam, taññ i,
esanne, arhe mrok thoñ arap nhuik, Animis[s]am, Animis[s]a ati saññ, ṭhitam, taññ i,
uttare mrok myak nhā arap nhuik, seṭṭham, mrat so, Caṅkamaṃ, cañḥ kram saññ,
ṭhitam, taññ i, pārāppe, anok mrok thoñ arap nhuik, Ratanā(!)g < h > aram, Ratanā-*

g < h > arā rvhe 'im saññ, ʔhitam, taññ i, pupp(!)e ʔhāne, arhe myak nhā arap nhuik, Ajjjapālam, chip kroñh ññon pañ saññ, ʔhitam, taññ i, aggine, arhe ton ton arap nhuik, Muñjalintam³, kreñ pañ rok so arap nhuik, Rājāratanam⁴, lanñ lvan pañ saññ, ʔhitam, taññ i, iti i sui ete satta mahāʔhāne i 7 pāh so arap mrat, satta ʔhāna nhuik taññ so mrat cvā Bhurāñ kui, sabbadā, akhā khap simh, aham, akyvan-nup saññ, vandāmi rhi khuih pā i.

sakkarāj 1254 khu ta-poñh lachan 10 rak ne kui Apādam(!) aʔhakathā pāth kui reñ kūh rve prīh 'on mran saññ. nibbann(!)apaccayo hotu. jeyyatu sabbamaṅgalam.

Mss.: 470; and also Forch X; Piṭ-st 111 (165).

See CPD 2.5.13,1.

¹ See 450; cf. ¹60, ²380, 437, 444, 511, 556, 590, 613, 669.

² esanne (so also in the ns.).

³ Mu[ñ]calindam.

⁴ Rājāyatanam.

⁵ For the *sattaʔhāna* cf. SSA pp. 591–593, and also Ps II 184f. and (ChS, Mūlapaṇṇāsatta-kathā) II 89f.

446

Hs.or. 6964. SB, Berlin

Description see above, 445–446.

Ariyavaṃsa: **Suttasaṅgaha-aʔhakathā**

After the text called Suttasaṅgaha-aʔhakathā pāth in the ms., which corresponds to that of the printed Sinhalese ed. (see below), follows a patthanā:

End (fol. jāh v line 2): tehi vinimutto mama ovādo natthīti. Dasabalasuttavaṇṇanā paripunnā.

akkharā ~.

i cā reñ ya so koñh mhu kroñ mi khañ pha khañ charā samā re mre sa khañ bhava rhañ mañh tarāñ krīh mha ca rve athak kui bhavak 'ok kui avij(!)i Ananda cakrāvalā phī lā

thup khrañḥ akyvañḥ ma rhi sumḥ chay ta bhum kraññ laññ kun so veṇeyya sattavā apoñḥ kui amyha ve pā ÿ, akyvan-nup tui nhañ atū takvā amyha ra rve khyam sā kya phrac ce sov.

After the well-known passage of Buddhānussati, Dhammānussati and Saṃghānussati starting with *iti pi so bhagavā* and ending with *puññakkhettaṃ lokassāti* the colophon continues (fol. jha r line 3):

ī cā prīḥ lac sakkarāj kā rok lac kojā thuiv nhac mhā mū 1247 khu ta-pui-tvai lachan 6 rak 3 aṅgā ne chvamḥ kham pran akhyin tvañ Suttasaṅgaha aṭṭhakathā pāṭṭh kui reh kūḥ rve prīḥ 'oñ mrañ sañ. pu di ā nhañ praññ cum pā lui ÿ. Chañ-prū-kyvan ññoñ pañ tan rap ne cā dāyakā Ū Rvhe Lan koñḥ mhu nibbān chu sādhu nat lū khō ce sō. nibbānapaccayo hotu. niṭṭhitam.

The authorship of Ariyavaṃsa seems to be doubtful. In the Pāli preface of the editor Baddegama Piyaratana (stanzas 9, 10, 16–18) as well as in the prefatory note of the Sinhalese ed. (see below) of our text we find the statement that the thera Ariyavaṃsa of the Mahāvihāra School is the author of both the Suttasaṅgaha (cf. the references in ¹⁸¹) and the Suttasaṅgaha-aṭṭhakathā. The ms. catalogues and bibliographical works Piṭ-sm and Piṭ-st, however, do not provide this name.

Ed.: Suttasaṅgahaṭṭhakathā, Commentary to the Suttasaṅgaha, by Ariyavaṃsa, rev. and ed. by Baddegama Piyaratana, Colombo 1929 (Simon Hewavitarne Bequest [Series], vol. XXV).

Mss.: 467; cf. Forch XIII; Piṭ-st 99 (44), 177 (770).

See CPD 2.9.2,1; Piṭ-sm 162.

447–448

Hs.or. 6966. SB, Berlin

Collection of 2 texts. Palm leaf. Red painted wooden covers; one cover bears remnants of a pasted paper label on which the titles *Sut Sīl <akkhan ... > laññḥ koñḥ aṭṭha <kathā ... >* can be recognized. Foll. 289: ka–ma, 15 blank leaves; 447 foll. 116: ka–ññai: Sut Sīlakkhan pāḷi tō; 448 foll. 173: ñño–ma: Sus(!)sīlakkhan aṭṭhakathā pāṭṭh; the last foll. of both texts and the first fol. of the second text are tied together with some blank leaves. 47.4 x 5.4 cm. 36.3–38 x 4.6–4.8 cm. 9 lines; foll. khā r, dai v 8 lines; fol. ma 10 lines; the tenth line of fol. ññai is placed in the right margin. 2 punch holes. Gilded. Fairly clear handwriting. Marginal titles: 447 Sut Sīlakkhan pāḷi tō (on fol. ññai); 448 Sus(!)sīlakkhan (on fol. bhāḥ left side). In the right margin of the second blank leaf, which is tied together with fol. ññai,

Pārājikam atthakathā is scratched in. The verso side of the last blank leaf, tied together with fol. ma, contains information on the number of foll. of both texts written with pencil: *Sut Silakkham(!) pāli tō ka ca nñai chunḥ laññḥ koṇḥ atthakathā nño ca ma chunḥ cā sāḥ 24 aṅgā 1 khyap* [= 289 foll.] *pe kham 1 aṅgā* [= 12 blank leaves] *2 cu poṇḥ 25 aṅgā 1 khyap* [= 301 foll. and blank leaves]. *ka ca ma chum[n] pe kham 1 aṅgā 4 khyap* [= 16 blank leaves]. 'ok cā. Corrections/insertions on almost all foll. of 447, and on foll. ṭā–ṭī, thi, ḍī, ḍhi and dham of 448. Note with pencil on fol. bho. Dated sakkarāj 448 1253 khu (1891 A.D.), 447 no date. Donors: Ū <ḥ> Rvhe Kā, Ū <ḥ> Kyā Nñvan. Pāli. Prose.

447

Hs.or. 6966. SB, Berlin

Description see above, 447–448.

Dīghanikāya, Sīlakkhandhavagga

The text called *Sut Sīlakkhan pāli tō* in the ms. ends with the stanza only quoted in PTS I 253 note 1 (cf. also 505).

Mss.: ¹61, ¹62, 505, 609; and also Cab II 665; Forch VI; Manch 35; Mand 36–38; Oldenb 21; Palace 3 (18, 21), 21 (7), 47 (2), 59 (95), 68 (172); Piṭ-st 96 (1), 174 (722); PMT I 226 (Add. 15262), 227 (Add. 18753, 18755A), 241 (Or. 4847AB). Cf. Cab II 47; Manch 73, 74; Oldenb 1.6; PMT I 230 (Or. 1436).

See CPD 2.1.

448

Hs.or. 6966. SB, Berlin

Description see above, 447–448.

Buddhaghosa: Sumaṅgalavilāsinī, Sīlakkhandhavagga-atthakathā

The text is called *Sut Sīlakkhan atthakathā pāṭh* in the ms.

End (fol. ma r line 4): iti Sumaṅgala <vilā> sī(!)niyā Dīghanikāyaṭṭhakathāya Tevijja-suttavaṇṇanā niṭṭhitā. terasamasuttam. niṭṭhitā ca terasasuttapātimaṇḍi[su]tassa Sīla-kkhandhavagassa att <h>avaṇṇanā ti.

idam me puññam mahab(!)alena āsavakkhayaṃ pattam¹ v' aham bhaveyyāma(!).

akkharā ~. Sus(!)sīlakkhan aṭṭhakathā pāt(!) kui ye kū rve prī am.

sakkarāj 1253 khu satañ-kyyat lachan 9 rak ne ñña 3 khyak tī akhyin tvañ yeh kū rve prī ñ. saññ cā takā kui, koñ āh thut so sū, Ū <ḥ> Rve Kā, ca takā Ū <ḥ> Kyā Ññvan. pu di āh nhañ praññ cum pā lui ñ.

Mss.: ¹63; for Sumaṅgalavilāsini mss. see also Brown 8–10; Cab II 55; Forch VI, VII; LCP 3a¹, 3c, 3d, 38, 39 (A); Manch 42–44; Mand 79–81; Oldenb 25; Piṭ-st 104–105 (99–[101], 179 (798–800)).

See CPD 2.1.1.

¹ Cf. 590.

449–451

Hs.or. 6967. SB, Berlin

Collection of 3 texts. Palm leaf. Red painted wooden covers; on the inner surface of both covers *kha* is embossed. On the reverse of one cover a label of lined paper is pasted bearing the titles: Sagāthāvaggasamyut pāli tō laññh koñh aṭṭhakathā, Nidānasamyug(!) pāli tō. Foll. 323: ka–jā, ka–tho, ka–jāh; 18 blank leaves; **449** foll. 86: ka–jā: Sagāthāvaggasamyut pāth; **450** foll. 141: ka–tho: Sagāthāvaggasamyut aṭṭhakathā pāth; **451** foll. 96: ka–jāh: Nidānavaggasamyut pāli tō. From about foll. ghe – the one corner of the right side is damaged and partly broken off. 47.8–48 x 5.3–5.5 cm. **449** 37.5–38.5 x 4.8–5 cm; **450** 39.2–40.5 x 5.2 cm; **451** 37.2–39 x 4.8–5 cm. 10 lines. 2 punch holes. Gilded. Very clear handwriting. Marginal titles: **449** Sagāthāvāra(!) samrup(!) pāth (on fol. cō); **450** Sagāthāvaggasamyut aṭṭhakathā pāth (on fol. tho); **451** Nidānavaggasamyut pāli tō (on fol. jāh). One blank leaf contains information on the number of foll. written with pencil: *Sagāthāvaggasamyug(!) pāli tō ka ca jā chumh laññh koñh aṭṭhakathā ka ca [t]tho chumh, Nidānasamyut pāli tō ka ca jāh chumh, 3 rap 27 aṅgā [= 324 foll.], kham pe 2 aṅgā [= 24 blank leaves] 2 rap poñ 29 aṅgā [= 348 foll. and blank leaves];* in the left margin *kha*, and in the right margin *Pitakap sum <ḥ> bhum <h>* are written with pencil. Corrections/insertions on **449** foll. kī, kha, khāh, gā, gi, gai, gaṃ, ño, ñam, chāh; **450** kā, khe, kham, ga–gi, ge, gō, chō, ññā, tha, thī; **451** kā, kī, khi, gū, go, ghu, ci. Pencil strokes to mark the written part on many foll. of **449**.

Dated sakkarāj 1253 khu (1891 A.D.). For the scribe see the patthanā of 451. Pāli. Prose and verse.

449

Hs.or. 6967. SB, Berlin

Description see above, 449–451.

Samyuttanikāya, Sagāthāvagga

The text is called Sagāthāvaggasamyut pāli tō in the ms. Colophon (fol. jā r line 3):

Sagāthā(!)vāra(!)vaggo pathamo. ekādasasamyutto samatto. pāthā Sagāthā(!)vāra(!)sam-
yutto niṭṭhito.

*sakkarāj 1253 khu ta-choñ-mumh ka braññ kyō 6 rak cane ne, chay nāyī akhyim tvañ
yeh kūh rve 'oñ mrañ saññ. pū, ti, ā nhañ praññ cum pā lui i.*

Mss.: 452 (1); for Samyuttanikāya mss. in other catalogues see Cab II 71, 72; Cambr 146; Forch VII, VIII; Mand 49–54; Oldenb 1.10–12; Palace 3 (24–26), 4 (27–29), 22 (13, 14), 47 (4), 57 (80); Piṭ-st 96 (7–11), 174–175 (728–732); Wms 56.

See CPD 2.3.

450

Hs.or. 6967. SB, Berlin

Description see above, 449–451.

Buddhaghosa: Sāratthapakāsini, Sagāthāvagga-vaṇṇanā

The text is called Sagāthāvaggasamyut aṭṭhakathā pāṭh in the ms. Colophon (fol. tho r line 6):

iti Sāratthapakāsaniyā Samyuttanikāyatṭhakathāya Sagāthāvaggavaṇṇanā niṭṭhitā.

nibbānapaccayo hotu.

*yattha yattha bhava jāto pūriso homi paṇḍito,
abhirūpo mahāpañño dhāremi piṭakatti(!)yaṃ.¹*

*sakkarāj 1253 khu sa-tañḥ-kyvat la praññ kyō khvan-nhac rak ne ñña ne sum khyak tīḥ
akhyinh tvañ. Sagāthāvaggasamyut aṭṭhakathā pāṭh kui ye kū rve 'on mrañ sañ. prī i.*

Mss.: 471 (1); for Sāratthappakāsini mss. in other catalogues see also Forch VII, VIII;
Piṭ-st 105 (105), 180 (804).

See CPD 2.3,1.

¹ See 445; cf. ¹60, ²380, 437, 444, 511, 556, 590, 613, 669.

451

Hs.or. 6967. SB, Berlin

Description see above, 449–451.

Samyuttanikāya, Nidānavagga

The text is called Nidānavaggasamyut pāli tō in the ms. After the text follows the colophon with the scribe's patthanā (for the following Pāli verses cf. ¹8, ¹30, 452 (2), 594, 655, 656, 697–699):

End (fol. jaṃ v line 7): dutiyo tena pavuccatīti.

*sāsanujjotike ramme pū(!)re Amara-nāmake
C(!)ambū(!)dīpassa ketumpi¹ ādimandirakanake². 1*

*saddhammaṭṭhitikāmena, dhaññādhivāsa-Bā < ḥ > -ka-re
parappavāda[m]harinā vihāre sādhu pūjite. 2*

*Tipeṭakaalaṅkārasīridhajamahādhamma-
rājag[g]juru hi nāmena vasanten' eva therena. 3*

*sammā ākaṅkhamānena sāsanassa suciraṭṭhaṃ
pupp(!)apottḥ(!)akapā[t]thehi sa < ṃ > sanditvābhisaṅkhatā. 4*

*Nidānasamyuttapāli sāsane³ ti < da > sādhike
dvisahassasataṃ tikke³ ravivāramhi ni < ! > thitā. 5*

*⁴ sakkarājakapaññāsādhike ekasahassake
sate⁴ cittakamāsassa terase juṅhipakkhake. 6*

*katapuññen' anenāhaṃ mettacittena pūretvā
sabbākusalavigato pāramīcariyācāge. 7*

*paññādhikaṃ sukhapatto sabbapuññesu sūrato
tāremi oghadussan[ra]ṃ, veṇ(!)eyyaṃ thalanibbhayaṃ. < 8 >*

Nidānavaggasamyut pāli tō niṭṭhitam. prīḥ prī.

*sakkarāj 1253 khu prā-sui lachanḥ ta rak ne sumḥ khyak tiḥ kyō akhyin tvañ, Nidānavag-
gasamyut pāli tō kui re kūḥ rve prīḥ 'on mrañ saññ.*

The very similar portion in '8 (p. 12, and its ns. p. 13) makes it probable that our ms. was copied in 1891 A.D. from a ms. which contained the patthanā written in 2333 A.B./1151 B.E./1789 A.D. by a resident, perhaps by the novice Puññasetṭha (cf. '8 p. 12, 6th stanza, p. 13 line 18f. and 37, and p. 14) of the Bāḥ-karā monastery in Amara-pura, where the famous Paṭhama Bāḥ-ka-rā charā tō Rhañ Dhammābhinanda (1738—1800 A.D., cf. '8 p. 13 below) resided, who received the royal title Tipiṭakālaṅkārasīri-dhajamahādhammarājaguru (stanza 3). For other mss. with the same colophon see 452, 594, 655, 656, 697—699.

Mss.: ²315, 452; for Samyuttanikāya mss. in other catalogues see 449.

See CPD 2.3.

¹ ketumhi.

² -ṭṭhānake.

³⁻³ For these unclear numerical data see the same date in '8 p. 12 (6th—7th stanza) and the corresponding ns. on p. 13 line 24—27, where the Burmese explanation gives 2333 A.B. (1789 A.D.).

⁴⁻⁴ sakkarāj-eka° = 1151 B.E. (1789 A.D.).

Palm leaf. Red painted wooden covers; on the inner surface of one cover *na kha* and of the other *na khā* is embossed. Foll. 224: ka-ṭhu, ḍa-ni; 46 blank leaves; containing 3 sections: (1) foll. 65: ka-cu: Sagāthāvaggasaṃyut pāli tō; (2) foll. 72: cū-ṭhu: Nidānavaggasaṃyut pāli tō; (3) foll. 87: ḍa-ni: Khandhavaggasaṃyut pāli tō. 50.9 x 6.9 cm. 39-40.5 x 6-6.3 cm. 12 lines; fol. dū v 11 lines. 2 punch holes. Gilded and partially red painted. Very clear handwriting. Marginal titles: (1) Sagāthāvaggasaṃyut pāli tō (on most of the foll.); (2) Nidānavaggasaṃyut pāli tō (on about every other fol.); (3) Khandhavaggasaṃyut pāli tō (on most of the foll.). Corrections/insertions with blue crayon or pencil in the margin of foll. khā, khū, khe, ghā, co, cāh, cha, chi, chī, ṭai, and several corrections in the text. *Tai prih/tai prih ta bhurāh* written with crayon or pencil on foll. kō, khe, ghū, chu, ññai, dhā, ṇaj, ni; next to the left punch hole on fol. ni v is written with pencil: *tu ma rhi*. Dated sakkarāj (1) (fol. cu r line 6) 1255 khu (1893 A.D.). Pāli. Prose.

Samyuttanikāya, Sagāthā-, Nidāna-, Khandhavagga

The text is called Sagātha-, Nidāna- and Khandhavaggasaṃyut pāli tō in the ms.

(1) Sagāthāvagga

After the end of the text (fol. cī r line 6):

Sakkasaṃyuttaṃ samatt[h]aṃ. Devatā .. Nava(!)-Yakkhena Vāsavo 'ti. Sagātha(!)vaggo paṭhamo. ekādasasaṃyutto samatt[h]o. *Sagātha(!)vaggasaṃyut pāli tō prih i.* follows a Pāli passage in verse with a nissaya to the first 12 pādas and the date (fol. cī r line 8):

thui nat samih sañ lañh arhañ Anuruddhā āh.

*Sāvattiyam, mayham sakhi bhadde(!)nte,
saṃghassa kāresi mahāvihāram,
tattha[p] pasannā aham 'numodi,
disvā agārañ ca me taṃ <... >'*

*tā yeva suddhānumodanāya,
laddham vimānaṃ abbhūtaṃ dassaneyyam,
samantato soḷasayojanāni,
vehāyasaṃ gacchati iddhiyā mama.*

*Ku(!)ṭṭāgārā nivesā me, vibhattā bhāgaso mitā,
[d]adalhamāno ābhanti, samantā satayojanā,*

*pokkharāñño ca me ettha, puthulā paccha(!) nisevitā,
acchodakā vippasannā, sovaṇṇavālukasañhatā.*

*nānā Padumacchannā, punn(!)arikasso tathā,
surabhi sampavāyanti, manuññā māluteritā.*

*jammuyopanasā tālā, nālikeravanāni ca,
anto nisevasane, jāto, nānā rukkhā arov iha.*

*nānā tūriyasamghuttham, accharāganaghositam,
yo pi pamsupine passe, so pi viratto siyā naro.*

*etādisam abbhūtam dasseyyam, vitanam sabbaso patam,
mama kamme 'ham n' appattam, alam puññāni kātave.*

hū so gāthā tui phrañ krāh i. bhaddante, arhañ koñh, mayham, kyvan-nup i, sakhi, achve khañ pvan prac kun so Visākhā upāsikā mañ, Sāvattiyam, Sāvatti prañ i anīh nhuik, samghassa, sañghā tō i, atthāya, akyuih nhā, mahāvihāram, krī mrat so kyoñh kui, kāy(!)esi, chok lup ce i. aham kyvan-nup sañ, pasannā, saddā rum yun krañ khrañh cit rhi sañ phrac rve, tattha, thui puppā rum kyoñh nhuik, tam agārañ ca, thui khamh tuik ta thoñ rhi so nat pi mhan nhañ tū so krih mrat so prasad kuiv lañh koñh, me, kyvan-nup sañ, piyam, khyac mrat nuih ap so, tam pariccāgañ ca, thui bhurāh amhu rhi so sañghā tō kui rañ mhat rve cvan ap so krih mrat so cvan krañ krañh kui lañh koñh, dīsvā mrañ rve anumod[h]i, vam mrok khai bhūh i. bhaddante, arhañ koñh. tā yeva suddānumodanāya, thui chui ap khai prīh so, sak sak so anumodanā kroñ pañ lyhañ, abbhūtam, ma phrac ca phūh athūh phrac so, dassaneyyam, rhu khrañh nhā thuih so akhañ santhān rhi so vimānam, pimhān kui, me, kyvan-nup sañ, laddham ra ap i, tassa, thui bimhān i, pamānam, atuiñh arhañ sañ samantato, thak van khrañh mha, solasayo-janāni, ta chai khrok yūjanā tui sañ, honti, phrac kun i, mama, kyvan-nup i, iddhiyā, koñh mhu i ānubhō kroñ, vehāyasam, koñh kañ tan sui, koñh kañ nhuik lañh peh, gacchati, svāh i. bhaddante, arhañ koñh, vibhattā, asīh asīh vebhan ap kun so, bhāga-so, aphui āh phrañ, mitā, nhuiñ rhañ ap kun so, Ku(!)tāgārā, rvhe phrañ prīh so athvat cu lac pvan khyvan rhi kun so, me, kyvan-nup i, nivesā, 'im tui sañ, a[d]dalhamānā, alvan thvan pa kun lyak, samantā, thak van khrañh mha, satayojanā, yūjanā ta rā tuiñ 'oñ, ābhanti, lañ kun i.

ī cā prīh lac sakkarāj kāh 1255 khu nattō la prañ kyō 10 rak ta-nañ-lā ne ne ta khyak tī kyō akhyiñ tvañ reh kūh rve prīh prīh. nibbānapaccayo hotu, pu di ā nhañ prañ cum pā lui so hu. nat lū sādhu khō ce sov. prīh i prī i.

(2) Nidānavagga

Colophon with the scribe's patthanā (for the following Pāli verses cf. '8, '30, 451, 594, 655, 656, 697 – 699):

End (fol. thī[h] v line 4): dutiyo tena pavuccatīti[ti].

*sāsanujjotike ramme, pū[rī]ra(!) Amara-nāmake,
Jambū(!)dīpassa ketumhi, ādimand[h]iy(!)a <ṭ> thānake*

*saddhammatthī(!)tikāmena, dhaññādhivāsa-Bā <ḥ> -ka-re,
parappavādaharinā, vihāre sādhu pūjite. 2.*

*Tipet(!)aka-alaṅkāra[.]sīridhajamahādhamma-[.]
rājaguru ti nāmena, vasanten' eva therena.*

*sammā ākaṅkhamānena, sāsanassa sucīrattham,
pubbapotiṭṭhakapā[ṭ]thehi, samsanditvātisaṅkhatā,*

*Nidānasamyuttapāḷi ²sāsane ti <das> a(!)d <ḥ> ike,
dvisahassasatam tikke² ravivāramhi niṭṭhitā.*

*²sakka <rā> j' ekapaññāsā-, dhike ekasahassake,
sate² cittakamāsassa terase juṅha(!)pakkhake.*

*katapuññen' <an> ennāham, mettacittena pūretvā,
sabbākusalavigato pāramīcariyācāge.*

*paññā[.]dhikam sukhapatto, sabbapuññesu sūrato,
taremi o <gha> dussan[n]am, veṇ(!)eyyam thalanibbhayam.*

Nidānavaggasamyuttam niṭṭhitam.

After this colophon (see also 451) follows a fragmentary nissaya on the Parābhavasutta of the Suttanipāta (verse nos. 114 and 115; fol. ṭhī[h] v line 4):

Khattiye, mraṅḥ mruīḥ phrac so, kule, nhuik, jāyate, phrac i, so nayo³, thui cī cim uccā naṅḥ so sū saṅ lyhaṅ, rajjam, maṅḥ aphrac kui, pa <t> thayati, toṅ ta i, tam, thui Mararāso (?) maṅḥ aphrac kui toṅ ta khraṅḥ saṅ, parābha[ga]vato, i, mukham, taṅḥ. loke <, > satta loka[.] nhuik, ariyadas <s> a <na> sampanno, pyat cīḥ khraṅḥ i akroṅḥ kui, si tat so nāṅ amraṅ nḥaṅ, praṅ cum tha so, paṅḍito paññā rhi so, naro, lū saṅ, ete bhava, thui chui khai pīḥ so pyak cī khraṅḥ i, ta kroṅḥ tui kui, samavekkhaya, koṅḥ cvā rhu chaṅ khraṅ rve, nisideyya, ne rā i, so naro, thui paññā ri so lu saṅ, sivaṅ, ṅṅim khyamḥ sā cvā, devalokam, nat praṅḥ sui, vajate rok ra lattam, iti, suiv, tava vā mrat cvā bhurāḥ, saṅḥ, ajjabhāsi, ho tō mū i. Parābhavasuttam ni <ṭ> ṭhitam. i Parābhavasut kui ho tō mū saṅḥ i. achumḥ nhuik, samveghaloke satta loka nhuik, ariyadassa- <na> sampanno, pyak cīḥ khraṅḥ i akroṅḥ kuiv, si tat so ṅṅaṅ amraṅ nḥaṅ, praṅḥ vum tha so, paṅḍito paññā rhi so, nayo³, lū i, eta(!) bhava, thui chui khai pīḥ so pyak cīḥ khraṅḥ i, akoṅḥ tui tui.

nibbānapaccayo hotu. nibbān chu nat lū khō ce sō.

(3) Khandhavagga

The ms. ends without a colophon.

At the end of (2) Nidānavagga there is the same colophon as in **451**, where further information can be found.

Mss.: ²**315**, **449**, **451**; for Samyuttanikāya mss. in other catalogues see **449**.

See CPD 2.3.

¹ Defect pāda.

^{2,2} See **451**, note 1–1.

³ naro.

453–454

Hs.or. 6969. SB, Berlin

Collection of 2 texts. Palm leaf. Red painted wooden covers; one cover is broken into two pieces along through both punch holes; it bears the no. 253 written with blue ink. Foll. 307: ka–ye; **453** foll. 122: ka–tā: Summahāvā/Sut Mahāvā pāli tō; **454** foll. 185: ti–ye: Summahāvā <atth> [t]akathā pāth; first and last foll. of both sections are tied together with altogether 12 blank leaves. 47.2–47.4 x 5.8 cm. 39.8–40.5 x 5–5.2 cm. 10 lines. 2 punch holes. Gilded. Very clear handwriting. Corrections/insertions on about 1/3 of the foll., mostly in the first text. On the first blank leaf tied together with fol. ka is written with pencil: *Summahāvā pāli tō ka ca tā chunh*, and on the last leaf tied together with fol. ye is written with pencil: *Summahāvā a <ttha> kathā pāth ti ca ye chun. ka ca ye chunh pe kham 1 āngā* [= 12 blank leaves], *2 cu poñh 27 āngā* [= 324 foll.], *kya bhañh Kui Sā Thūh ap 'ok cā*. Dated sakkarāj 1253 khu (1891 A.D.). Former owner (?): Kui Sā Thūh. Pāli. Prose.

453

Hs.or. 6969. SB, Berlin

Description see above, **453–454**.

Dīghanikāya, Mahāvagga

The text is called Summahāvā/Sut Mahāvā pāli tō in the ms.

End (fol. ṭā r line 1):

Satipaṭṭhānaṃ Pā < yā > sī(!) Mahāvaggo ti vuccatīti.

Mahāvaggo niṭṭhito.

akkharā ~ .

sakkarāj 1253 vā-goṇ la prañ kyō 13 rak aṅgā ne ne mvan ti akhyim kui Sut Mahāvā pāli tō k < u > i reḥ kūḥ rve prī 'on mraṇ rā sa taññ. pu di ā nhaṇ praññ cum pā lui i.

arahā digūnasampanassa, araham aca rhi so guṇ tō apoṇ tuḥ prañ cun tō mū khrāṇ kroṇ, nibbān kui rok pā lui so kroṇ, nibbann(!)a phrac so tuḥ tak sañ. Sut Mahāvā pāṭh, prīḥ i. jeyyatu.

Mss.: ²304, ²306, 506, 719, cf. ¹64, 720; and also Cab II 59, 665; Cambr 146 (?); Copenh 149; Forch VII; LCP 30; Mand 36, 39, 41; Manch 73, cf. 74; Oldenb 1.6, 22; Palace 3 (19, 22), 47 (3); Piṭ-st 96 (2), 174 (723); PMT I 230 (Or. 1436?); cf. GL 40 (6).

See CPD 2.1.

454

Hs.or. 6969. SB, Berlin

Description see above, 453–454.

Buddhaghosa: **Sumaṅgalavilāsini**, Mahāvagga-aṭṭhakathā

The text called Summahāvā/Sut Mahāvā < aṭṭha > kathā in the colophon can be found in PTS II 407 to III 815 and in ChS (Mahāvaggaṭṭhakathā).

End (fol. yū r line 10): Sumaṅgalavilāsiniyā Dīghanikāyaṭṭhakathāya Pāyāsirājañña-suttavaṇṇanā niṭṭhitā. niṭṭhitā ca Mahāvaggass' att < h > avaṇṇanā ti.

sakkarāj 1253 khu ta-choṇ-munḥ la chan 10 rak ne la, ta, na, pa, ya, a, ca, nhac taññ akhyim tvaṇ Sum-mahāvā aṭṭhakathā kui re kū rve praññ 'on myaṇ yā sa[ññ] taññ.

nibann(!)apaccayo hoti. jeyyatu sabbamaṅgalaṃ. sādhu sādhu koṇḥ mu prū sov, ī rhu eka nibann(!)a ra ce so. idaṃ me āsavakkharaṃ¹ vahaṃ hotu.

Then follows the well-known little Pāli text regarding the Buddhānussati etc. starting with *iti pi so bhagavā arahaṃ sammāsambuddho*, and ending with *āhuna(!)yo pāhuna(!)-yo [etc.] loka < s > sāti*.²

Summahāvā < aṭṭh > [t]akathā suttam niṭṭhitam. Summahāvā pāṭh < aṭṭh > [t]akathā prīṭh i.

Mss.: ²305; for Sumaṅgalavilāsini mss. in other catalogues see 448.

See CPD 2.1,1.

¹ āsavakkhayaṃ.

² Cf. PBCOU pp. 13f.

455–457

Hs.or. 6970. SB, Berlin

Collection of 3 texts. Palm leaf. Red painted wooden covers; one cover bears the no. 504 written with ink, and *Vinicchayfy]a-ṭīkā pāṭh* written with pencil. Foll. 377: ka–lā (foll. be–bo are erroneously counted double), 46 blank leaves; 455 foll. 273: ka–bo: Vinayavinicchaya-ṭīkā pāṭh; 456 foll. 55: be–la: Cūlavā aṭṭhakathā; 457 foll. 49: lā–lā: Parivā aṭṭhakathā. 47.7–48 x 5.8 cm. 39–40.2 x 5.2 cm. 10 lines; foll. ññi r 9 lines, be v (455) and bai r (455) 11 lines. 2 punch holes. Gilded and partially red painted. Very clear handwriting. Marginal titles: 455 Vinayavinicchaya-ṭīkā pāṭh on foll. ka–ki, Vinicchaya-ṭīkā on foll. kī–khū, dham–dhu, dhe–phā, phī–pho, phaṃ–bi; 456 Cūlavā aṭṭhakathā on fol. be, Cūlavā(!)gga < aṭṭha > kathā on fol. bai, Vinicchaya-ṭīkā on fol. bo, Cūlavā nivāggathā(!) on fol. bō, Cūlavā vaggathā(!) on fol. baṃ. Corrections on foll. chi, che, ṇō, dho, dhō, bhi, bhī, mū, māḥ, rai, lu, lō, se, hu, hai. 3 blank leaves contain information on title and size of the ms. written with pencil: *Vinicchayfy]a-ṭīkā; Vinicchar(!)a-ṭīkā pāt(!) ...(?), 31 aṅgā 2 khyap [= 374 foll.] pe kham 4 aṅgā [= 48 blank leaves], Ū(!) Dhamma*. Dated sakkarāj 1235 khu (1874 A.D.). Former owner (?): Ūḥ Dhamma. Pāli. Prose.

455

Hs.or. 6970. SB, Berlin

Description see above, 455–457.

MahāUpatissa: **Vinayatthasārasandīpanī**, Vinayavinicchaya-ṭīkā

The text called Vinicchaya-/Vinayavinicchaya-ṭīkā in the ms. can be found in ChS I up to 399.

End (fol. bo v line 4): *ayaṃ Vinicchayo racito ti sambandho.*

Vinicchaya-ṭīkā pāṭh kui reḥ kūḥ rve prī 'on mraṇ saññ.

sakkarāj 1235 khu ta-khu la praññ kyō 15 rak ta-na<n>-lā ne ne ma tai kaṇ akhyim tvaṇ, Vinicchaya-ṭīkā pāṭh kui, priḥ prī. nat lū sādhu khō ce sō.

Mss.: Forch V; Palace 2 (11); Pit-st 124 (286).

See CPD 1.3.3,1.

456

Hs.or. 6970. SB, Berlin

Description see above, 455–457.

Buddhaghosa: **Samantapāsādikā**, Cūlavagga-vanṇanā

The text called Cūlavā aṭṭhakathā in the ms. can be found in PTS VI 1155–1300, except the last two verses, and in ChS (Cūlavaggādiṭṭhakathā) 1–136.

End (fol. la r line 5):

sakkarāj 1235 khu ta-poṇḥ la p<r>aññ kyō 14 rak ne 2 khyak tī kyō akhyim tvaṇ, Cūlavā aṭṭhakathā kui reḥ kūḥ rve prī priḥ. nat lū sādhu khō ce sō.

Mss.: ¹55, ²297, ²300, 534, 605, 702; for Samantapāsādikā mss. in other catalogues see ²294 and 435.

See CPD 1.2,1.

457

Hs.or. 6970. SB, Berlin

Description see above, 455–457.

Buddhaghosa: **Samantapāsādikā**, Parivāra-vannanā

The text called Parivā atthakathā in the ms. can be found in PTS VII 1301–1416 and ChS (Cūlavaggādiatthakathā) 137–265. After *namo tassa* ~ the text starts with the 2 final verses of Cūlavagga-vannanā (*dvevaggasaṅgahā vuttā [etc.] evam āsā pi pāninan ti*) before the text proper begins with *Visuddhaparivārassa*. After the Pāli text follows a longer patthanā and the date.

End (fol. 1a v line 2): *Parivā atthakathā nīthitā. Parivā atthakathā pīh i.*

*kū kyorñh bhurāh, tam tā mandap,
e rap 'im ka sok sa myha kui,
lañ rveh lui mū, lū tui pissu yā,
mhat cit nā lo, kojā nhac Ūh,
aṅghā mrūh sāh, ta-kū aca,
mīn lak kya tvañ, chok mi khyañ mū,
'ip rhañ chañ mrañ, se khrañ pyak prut,
ka-chum parissat, mrañ chañ ra i,
la n-ayum chok se bheh rok i,
vā-chui la tvañ, choñ mi khrañ mū
6 'ip rhañ ta pham se pri,
ma rhoñ vā-khoñ chok ka,
satta bhandā uccā khyak khyañh,
lap ra lañ i, tō-sa-lañ bhak krīh i,
kap vā lvat sa-tañ-kyvat kāh
dighavanne asak rhañ i,
he mam cvai chum, ta-choñ-mum ka,
la na < t > -tō mhā bheh rok rā i,
prā-chui caññ cim, khyamh sā ññi(!)m i,
tim brū nhañ phvai, ta-phui-tvai mhā,
cheh rok i koñh cvā khac rok,
ta-poñh chok ka, hvāh myok rvhe mve,
prañ cum pe saññ.*

rvē le 'im chok la laṅ taññ.
laṅrvē prīh i.

mhat sāḥ kya bhā lū takā tui,
'im rā taṅ thā, bhurāḥ kyoṅḥ kūḥ
hū hū sa myha, taññ cuik kya rā,
mre mhā khaṃ goṅ, rak poṅḥ saṅkhā
miṅ luik mhā aṃ, mātā cuṃ ṅha,
thui patta nhuik, chamma bhāgā
pāṅāsita, dasapunnāṃ,
rak koṅḥ mhaṃ i, ta taṅ kāla,
nok pakka vay, leḥ svay roṅ phyā,
me ru rā ṅhaṅ, sihārasa,
bhogadvārā, cuddasā thak,
kvay ne rak kui, pa nak cuik hū,
mrok yū kāḥ.

sakkarāj 1235 khu ta-khu la praññ kyō 14 rak ta-naṅga-nve ne mvan tañ mat khaṅ
akhyim tvaṅ, Parivā aṅṅhakathā kui, reḥ kūḥ rvē prī 'oṅ mraṅ saññ. pu di ā ṅhaṅ
praññ cuṃ lui pā i.

Mss.: ¹55, ²298, ³301, 535, 606, 705; for Samantapāsādikā mss. in other catalogues see ²294 and 435.

See CPD 1.2,1.

458–459

Hs.or. 6971. SB, Berlin

Collection of 2 texts. Palm leaf. Red painted wooden covers; on one cover *Mūlapaṅṅāsa* is written with pencil. Foll. 363: ka–hu (the foliation signs vu and vū are missing, the text is complete); 23 blank leaves; 458 foll. 177: ka–ṅo; *Mūlapaṅṅāsa pāḷi tō*; 459 foll. 186: ṅo–hu; *Majjhimaṅṅāsa pāḷi tō*. 48.5–48.9 x 6.1 cm. 39–40.5 x 5.4–5.7 cm. 11 lines; foll. ḍo r, ṅai r, dhi r, po r, bhāḥ r, yu r, ro r, hi r 10 lines. 2 punch holes. Gilded and partially red painted. Very clear handwriting. Marginal title: 458 *Mūlapaṅṅāsa pāḷi tō* on foll. ka–ṅo except fol. gī; 459 *Majjhimaṅṅāsa pāḷi tō* or *Majjhimaṅṅāsa pāḷi tō* on foll. ṅo–hu except foll. te, tha, dhū. Corrections on foll. khaṃ, gha, ghō, ṅaḥ, chā, jo, jaṃ, jhā, ṅṅā, ṅṅī, ṅṅe, taṃ, ṅaḥ, tā, tai, the, thō, yā, du, dāḥ, dha, na, pi–pu, phi, bhu, bhāḥ, mi, mī, rū–rai, rō, lā, le, lai, vō, sa, sā, so. One blank leaf bears the notes *Mūlapaṅṅāsa pāḷi tō ka aca no achuṃ, 14 aṅṅā 9 khyap* [*Mūlapaṅṅāsa*: 202 foll.] *khaṃ 2 aṅṅā* [= 24 blank leaves], and *Vā-bhuiḥ*, written with blue ink. Dated sakkarāj 1255 khu (1893 A.D.). Former owner: Vā-bhuiḥ monastery. Pāli. Prose.

458

Hs.or. 6971. SB, Berlin

Description see above, 458–459.

Majjhimanikāya, Mūlapaṇṇāsa

The text is called Mūlapaṇṇāsa pāli tō in the ms.

End (fol. nai r line 10): *imassa puṣṣṣāssa ī sui nhac lui cittam sañ ap rvat phat pariyat nhañ kyañ mrat sīla ācāra kui khyac kyañ ññuih rve rvañh rhuih ma rhi sati mrai mram krañ khyuih khyam lyak sumh tan cetanā sumh pran dvāya panāma phrañ ññvat kha rui kyuih lak 'up muih rve mrat nuih so cit parit mettā bhāvanā kamatthāna cīh pranh pvāh myāh āh thut sa myha ova acu cu mrat koñh mhu ī pattam bhāyakam paccupan saṃsarā nhac phyā rap kham cāh asāh mra koñh mrat nhac lui mrat aphuih kui mātā pitā ta re guñ kyeñ jū rhañh mveh mi vañ nhañ pha gañ pitā charā svāh buih bhvāh nāta aca rhi kuñ so pathabyā ākāse charā khac visara andha cakyāvalā myā cvā asīh asīh mrac kyīh koñh kañ ye aprañ nhañ kyañ lhī kyak cāh svāh lā li guñ so pajā re thvak ma chumh aluñh cuñ kun so sattavā apoñh tui sañ nisesa lvat ma thañ kuñ[m] cañ rhañh rhañh akrvañ ma rhi so āh phrañ samā akrvañ nut tui atū amyha labbhantu ra kya sañ phrac ce kun sa tañh.*

akkharā ~¹. itena puññakammena, ī sui reh kūh pru cu ra so koñh mhu kam cetanā kroñ, bhavābhava, bhava tuiñh bhava tuiñh, saṃsaranto, kraññ laññ ra saññ rhi sō, setthakulesu yeva, mrañ mrat so sañheh sū krvay padesarāj ekarāj cakrāvade mandap ca so amyuih tui nhuik, bhavāmi phrac ra pā lui ī, mūlabhave, achumh bhava nhuik, nibbānasukham, nibbān khyamh sā kui, labbheyāma, ra pā lui ī.

sakkarāj 1255 khu vā-goñ la prañ kyō 8 rak ne 3 khyak tīh kyō akhyin tvañ ī cā kui reh kūh rve prīh prīh. pu, di, ā, nhañ prañ cuñ pā lui ī.

Mss.: Cab II 60; Forch VII; Mand 44, 47; Oldenb 1.7; Palace 4 (30, 31), 22 (15), 65 (145, 146); Piṭ-st 96 (4), 174 (725); cf. Oxf 30.

See CPD 2.2.

¹ Pādas c and d are not correct, *piṭakattayam* is missing.

459

Hs.or. 6971. SB, Berlin

Description see above, 458–459.

Majjhimanikāya, Majjhimaṇṇāsa

The text is called Majjhimaṇṇāsa pāli tō in the ms.

End (fol. hī v line 5): *akkharā ~ . akkharā <eka> mekañ ca, ta lum[m]h ta lum[m] so akkharā tuī kui reh kūh pru cu ra so koñh mhu kroñ. buddharūpam, bhurāh chanh tu ta chū nhañ, samam tū saññ, siyā, phrac rā i, tasmā hi tasmā eva, thui kroñ sā lyhañ, pañḍito, paññā yhi so, vā, paññā nhañ prañ cum so, poso, yok yāh saññ, pitakattayam, pitakat sum pum[m] kui, vā, atthakathā tikā tuī kui, li[k]kheyya, reh kūh pru cu ra i, vā, pru cu kuiy rā i. itena puññakamma, ī sui kūh pru cu ra so koñh mhu kusuil kam cetanā atum kroñh, bhavābhava, bhava tuñ bhava tuñh, samsaranto, kraññ laññ ra saññ rhi so, setthakulesu yeva, mrañ mrat so sañheh sū krvay padesarāj ekarāj cakrāvade maṇḍap ca so amyuih tuī nhuik, bhavāmi, phrac ra pā lui i, pacchimabhava, achumh bhava nhuik, nibbānasukham, nibbān khyamh sā kui, labbheyyāma, ra pā luiv i.*

sakkarāj 1255 khu vā-chui la prañ kyō ta chay ta rak ne 3 khyak tih kyō akhyim tvañ Majjhimaṇṇāsa pāli tō kui reh kūh prih 'on mrañ saññ. nibbānapaccayo hotu. pu di āh nhañ prañ cum pā luiv i.

Mss.: 442; for mss. in other catalogues see 442.

See CPD 2.2.

460

Hs.or. 6975. SB, Berlin

Palm leaf. Red painted wooden covers; on the inner surface of one cover *ta ga*, of the other cover *ta gā* is embossed. Foll. 358: ka–sō; 12 blank leaves. 49.5 x 6.3–6.5 cm. 38.8–39.7 x 5.6–6 cm. 11 lines; fol. jhai r 10 lines. 2 punch holes. Gilded and partially red painted. Very clear handwriting. Marginal title: Dhammapada pāli tō, Dhammapādaatthakathā or Dhammapadaatthakathā pāli tō; no marginal title on foll. ka–ku, kō, jhī, thū, ḍī, ḍe, ḍo, tū, thī, di, de, dāh, dham, nu, nū, nai, nō, pe, pō, phī, be–sō. Corrections on foll. kham, ghā, thū, ḍī, ḍī; a few interlinear insertions on foll. nā, tho, dai, dāh, dhū, na, nā, pā–pi, sometimes also written with pencil or green ink (?) in the margin, and several minor corrections in the text. In the left margin of fol. pha and the right margin of foll. ḍa, dhe, nā,

nā taiḥ priḥ is written with pencil. One blank leaf bears the pencil notes on the title and the number of leaves: *ka aca sō achumḥ cā sāḥ 29 aṅgā 10 khyap* [= 358 foll.] *kham 1 aṅgā* [= 12 blank leaves] *Dhammapada aṭṭhakathā, Vā-bhuiḥ; Vā-bhui cā 6 tup, ka, sō, cā sāḥ 29 aṅgā 10 khyap pe kham 1 aṅgā poṇ <ḥ> 30 <aṅgā> 10 khyap* [= 370 foll. and blank leaves]. Dated sakkarāj 1255 khu (1893 A.D.). Former owner: Vā-bhui monastery. Pāli. Prose and verse.

(Buddhaghosa): **Dhammapadaṭṭhakathā**

The text can be found in PTS up to IV 238, 2nd verse ending with *pavattati mahesino*, and in ChS up to II 456, ending with the same verse.

End (fol. sō r line 7): *Dhammapadassa aṭṭhakathā niṭṭhitā.*

*Suvaṇṇakuta(!)sirasmim, satthu pādam patitṭhitam.
tena puñṇena arogaṃ sakka[m]ccaṃ li[k]khitam mayā.*

*¹bhave bhavē¹ saṃsaranto, puriso homi paṇḍito,
si(!)lavanto mahāvi(!)ro dhāremi piṭakatti(!)yam.²*

sakkarāj 1255 khu na-tō la chanḥ 5 rak aṅgā ne ta khyak tī kyō akhyin tvaṇ Dhammapada <aṭṭhakathā> pāṭh kui re kū rve priḥ praṇ cum saṇ. nibbānapaccayo hotu. pu dhi āḥ nhaṇ praṇ cum pā lui i.

Mss.: Forch IX; Piṭ-st 98 (31), 181 (818); for mss. of nss. to this text see 432.

See CPD 2.5.2,1.

¹⁻¹ bhavābhavē.

² For this verse cf. 160, 437, 444, 445, 450, 511, 556, 590, 613, 666 (note 3), 669.

461–463

Hs.or. 6974. SB, Berlin

Collection of 3 texts. Palm leaf. Red painted wooden covers. On the reverse of one cover a label of lined paper is pasted bearing the titles: *Vibhaṇḥ pāli tō Puggalapañṇat Kathāvatthu*. Foll. 390: ka–ṇe, ka–dam; 18 blank leaves; 461 foll. 175: ka–ṇe: *Vibhaṇḥ pāli tō*; 462 foll. 37: ka–gha: *Puggalapañṇat pāli tō*; 463 foll. 178: ghā–dam: *Kathāvatthu*. 47.4 x 5.8 cm. 461 39–40.3 x 5.4 cm; 462, 463 36.5–38 x 5.1–5.3 cm. 10 lines; fol. ḍō r 9 lines. 2 punch holes.

Gilded. Very clear handwriting. Marginal titles: **462** Puggalapaññat or Puggalapaññāt on foll. ku-gō, Puggalapaññāt pāli tō on foll. gam, gāḥ. Corrections/insertions on **461** foll. ki, ke, kō, kaṃ, kha, khe, khaṃ, khāḥ, gū, gō, gam, gāḥ, ghā, ghe, ghai, ghō, na, nī, nō, naṃ, ci, cu, cō, chū, che, chaṃ, jai, jo, jhā, jhū, jhai, ñño, ṭa, tu, ṭo, tō, ṭaṃ, ṭha, ṭhi, ṭho, dā, de, dhi, dhu, dhāḥ; **462** foll. khai, gō, gam; **463** fol. cū. The blank verso side of fol. daṃ bears the pencil note on the titles and the number of leaves: *Puggalapaññat ka ca gha chumḥ* [= from ka to gha], *Kathāvatthu ghā ca daṃ chumḥ* [= from ghā to daṃ] *2 cu poṇ 18 aṅgā* [= 216 foll.]. One blank leaf contains the same information written with pencil: [in the middle:] *Vibhañḥ pāli tō ka ca ṇe achumḥ* [= from ka to ṇe], *Puggalapaññat ka ca gha achumḥ*; *Kathāvatthu ghā ca di* [instead of *daṃ*] *achumḥ*; *pe khaṃ 2 aṅgā* [= 24 blank leaves], *poṇ 34 aṅgā 6 ... (?) kā (?)* [= 414 foll. and blank leaves]; [on the right side:] *ka ca ṇe chumḥ ka ca daṃ chumḥ pe khaṃ 2 aṅgā* [= 24 blank leaves]; *poṇḥ 34 aṅgā 6 khyap* [= 414 foll. and blank leaves] 'ok cā 'rve bhin'. Dated sakkarāj 1253 khu (1891 A.D.). Scribe and donor: **461** Ūḥ Lū Pui (fol. ṇe r line 6). Pāli. Prose.

¹⁻¹ Cf. **438**, *rhe bhinh* **513**, *reḥ bhin* **523–524**.

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Hs.or. 6974. SB, Berlin

Description see above, **461–463**.

Vibhaṅgappakarāṇa

The text is called Vibhañḥ pāli tō in the ms.

End (fol. ṇū v line 6):

abhiññā dve sārammaṇā di < ṭ > ṭhā kusalā(!)vedanā[ya ca]
vipākā ca u[p]pādiṇṇ(!)ā vitakka < ṃ > rup[en]alokīya(!) ti.

*sakkarāj 1253 vā-chui lachañḥ 12 rak ne tvañ, Vibhañḥ pāli tō aṭṭhag(!)athā kui reḥ
ku rve pri 'oñ mrañ yā. nibbān[n]ā(!)paccayo hoti. jeyyatu sabbamaṅgalaṃ.*

*Nemirañño pana app' eva āyu kھیetha nirayadassanaṃ n' assa pariyaṇṭa < ṃ > gacche-
yya.*

*Nemirañño pana, Nemi mañḥ i kāḥ, ār(!)u asak saññ, app' eva kھیetha, kun nrāḥ aṃ
lañḥ ma si, assa thui Nemi mañḥ āḥ, nirayadassanaṃ, reḥ kui mrañ khrañḥ saññ,
pariyaṇṭaṃ, achumḥ sui, na gaccheyya, ma rok rā. jeyyatu. nibba(!)n[n]apaccayo hotu.*

reḥ kui kyok rve to thvak saññ akron̄ kui pro chui so kyamḥ gaṇ taññḥ. anicca dukkha anatta lakkhanā reḥ sumpāḥ kui mraih̄ kya le. cā reḥ sū Ū Lū Pui ca(!) takā kui rvhe ron̄, nibbān̄ chu. Vibhañḥ pāli tō prīḥ i.

Mss.: 539, 656; and also Brown 13 (?); Cab II 218, 248, 660, 669; Forch XIII; LCP 2a; Mand 96, 97; Oldenb 1.23, 46; Palace 10 (83), 11 (95), 24 (31); Piṭ-st 102 (80), 178 (782); Wms 61.

See CPD 3.2.

462

Hs.or. 6974. SB, Berlin

Description see above, 461–463.

Puggalapaññatti

The text is called Puggalapaññat pāli tō in the ms.

End (fol. gha line 9): dasakaniddeso. Puggalapaññatti <p>pa <ka> raṇaṃ niṭṭhitam̄.

1253 khu vā-chui la praññ̄ kyō 3 rak ta-nan̄lā ne sumḥ khyak tiḥ kyō akhyim̄ Puggalapaññat̄ pāli tō kui reḥ kūḥ rve prī prīḥ.

Mss.: 554; and also Brown 15; Cab II 225 (II), 227, 669; Forch XIV; LCP 4b (A), 28 (A); Mand 99, 100; Oldenb 1.24.b; Palace 10 (84), 11 (96), 24 (32), 43 (73); Piṭ-st 102 (62), 178 (784).

See CPD 3.4.

463

Hs.or. 6974. SB, Berlin

Description see above, 461–463.

Kathāvatthu

The text is called Kathāvatthu pāli tō in the ms.

End (fol. daṃ line 8): Kathāvatthū <p>pakaraṇe pañcabhi(!)sabhāgā(!)varam nitthitam.

sakkarāj 1253 khu vā-khoṇ lachanḥ 12 rak ta-naṅga-nve ne ta khyak tīḥ kyō akhyim rvaṇ Kathāvatthu pāli tō kui reḥ kūḥ rve priḥ bhā saññ. pu, di, ā nḥaṇ praññ cum pā luiv i.

Mss.: 555; and also Brown 14; Cab II 225 (III), 669 (V); Forch XIV; LCP 28 (B), 68; Mand 98; Oldenb 1.24.c; Palace 10 (85), 11 (96), 24 (33); Piṭ-st 102 (63), 178 (785); PMT I 228 (Add. 27492), 237 (Or. 3665).

See CPD 3.5.

464–467

Hs.or. 6956. SB, Berlin

Collection of 4 texts. Palm leaf. Red painted wooden covers; on one cover a label of lined paper is pasted bearing the titles: *Itivutta pāli tō laññḥ koṇḥ aṭṭhakathā*, *Suttasaṅgaha pāli tō laññḥ koṇḥ aṭṭhakathā*. Foll. 355: ka–dhāḥ, ka–cāḥ, ka–ññe; 47 blank leaves; 464 foll. 25: ka–ga: Itivuttaka pāli tō; 465 foll. 143: gā–dhāḥ: Itivuttaka-aṭṭhakathā; 466 foll. 72: ka–cāḥ: Suttasaṅgaha pāli tō; 467 foll. 115: ka–ññe: Suttasaṅgaha-aṭṭhakathā. Some foll. are slightly damaged. 47.8–48 x 6 cm. 464 39.4–40 x 5.3–5.6 cm; 465 39–39.6 x 5.3–5.6 cm; 466 37.7–38 x 5.3–5.6; 467 40–40.7 x 5.6–5.8 cm. 11 lines; 466 fol. cai r 13 lines. 2 punch holes. Gilded. Fairly clear handwriting. Marginal titles: 464 Itivuttaka pāli tō on all foll. except fol. ka; 465 Itivuttaka-aṭṭhakathā/°kathā, Itivutta <ka> aṭṭhakathā kyan or Itivuttaka[k]a-aṭṭhakathā on all foll. except foll. cā, ññāḥ, ṭe, ṭhu; 466 Suttasaṅgaha/Suttasaṅga- <ha> pāli tō pāṭṭh/pāli tō on all foll. except foll. gō, nū, cū; 467 Suttasaṅgaha-aṭṭhakathā/°aṭṭha <ka> thā pāṭṭh, Suttasaṅgahavaṇṇanā/°vaṇṇ <an> ā on all foll. except foll. ku and chaṃ. The marginal title in 467 is sometimes partly, the foliation sign in some cases completely cut off. On the reverse of last fol. ññe is written with pencil: *Lai khyap ta (?) khyap pā leh i*. On one blank leaf is written with pencil: *Kui Pre Sā, 11, poṇḥ, 17*, and on another in the left margin: *ṇa*, in the right margin: *Kui Sā Thūḥ ap cā 'ok cā bhinh*, and in the middle in 5 lines: *Itivuttaka pāli tō ka ca ga chumḥ 2 aṅgā 1 khyap* [= 25 foll.], *laññḥ koṇḥ aṭṭhakathā gā ca dhāḥ chumḥ 11 aṅgā 11 khyap* [= 143 foll.], *2 rap 14 aṅgā* [= both texts together 168 foll.], *Suttasaṅgaha pāli tō ka ca cāḥ chumḥ 6 aṅgā* [= 72 foll.], *laññḥ koṇḥ aṭṭhakathā ka ca ññe chumḥ 9 aṅgā 7 khyap* [= 115 foll.], *2 rap 15 aṅgā 7 khyap* [= both texts together 187 foll.], *4 coṇ poṇḥ 29 aṅgā 7 khyap* [= 4 texts with 403 foll.] *pe kham 4 aṅgā* [= 48 blank leaves], *cā sāḥ pe kham 33 aṅgā 7 khyap* [= 403 foll. and blank leaves]. *ka ca dhāḥ chumḥ ka ca cāḥ chumḥ ka ca ññe chumḥ pe kham 4 aṅgā 1 khyap*. And on the reverse is written with pencil: *ka ca dhāḥ ka ca cāḥ ka ca ññe chum*. Corrections/insertions on 464 fol. kī; 465 foll. gu, ge, gam, ghī, nu, no, ci, ja, je, jam, jhō, ññe; 466 fol. ke; 467 foll. ko, kha, ge (?), gai (?), go, gam, ghu, ghe, ci (?), ce, cha, jhe, ññi. Dated sakkarāj 464

1253 khu (1891 A.D.), 465–467 1253 khu (1892 A.D.). Donor: 464 Ūḥ Pan Bhū of Mhō-vanḥ village. Former owner (?): Kui Pre Sā, Kui Sā Thūḥ (on two blank leaves). Pāli. Verse and prose.

464

Hs.or. 6956. SB, Berlin

Description see above, 464–467.

Itivuttaka

End (fol. ga line 7): Itivuttake dvādasādhikasataṃ suttan ti. Itivuttakaṃ niṭṭhitam.

Itivuttaka pāli tō kui, sa-taṅ-kyvat la kvay cane ne 3 khyak tī akhyin tvaṅ ye kū rve prī cī aṃ. nibbānapaccayo hotu. pu, di, āḥ nhaṅ praññi cuṃ pā lui i.

1253 khu nhac tvaṅ ye saññi cā phrac pā saññi. Mhō-vanḥ rvā ne bhurā takā Ūḥ Pan Bhū koṅ mhu tō, phrac saññi. bhurāḥ takā Ū Pan Bhū saññi. ye thā so cā phrac saññi. Itivuttaka pāli tō. i.

Mss.: 541; and also Cab II 91, 122; Mand 68; Oldenb 1.16c; Palace 6 (52), 26 (43); Piṭ-st 98 (29).

See CPD 2.5.4.

465

Hs.or. 6956. SB, Berlin

Description see above, 464–467.

Dhammapāla: **Paramatthadīpanī II**, Itivuttaka-aṭṭhakathā

The text is called Itivuttaka-aṭṭhakathā in the ms. The final stanzas contain many mistakes and variant readings, and several pādas are missing (cf. PTS II 193f. and ChS 354f.).

End (fol. dhāḥ line 1): iti Paramatthadīpaniyā Khuddhanikāyatthakathā Itivuttakassa catukkanipāta-vaṇṇanā niṭṭhitā. ettāvattā.

dham < m > issarena vaggatto¹, dhammalokahitesinā²,
dhammānaṃ bodhaneyyānaṃ, jānatā desanāvid < h > i < ṃ > ,

taṃ < taṃ > nidānaṃ āgamma, sabbalokahitesinā
eka[ka]kāḍibb(!)abhedena, desināti³ mahesinā.

dasuttarasataṃ dve ca suttā < ni⁴ Itivuttakaṃ >

[16 pādas are missing]

⁵ti < ṃ > samattāya pāliya⁵ ⁶bhāvanāramamānato⁶

⁷Itivuttakaṃ karontena⁷ yan taṃ adhigataṃ mayā
puññaṃ tassānubhāvena lokanāthassa sāsanaṃ

ogāhetvā⁸ vusuddhāya ⁹sissānaṃ paṭipattiya⁹
sabbe pi dehino¹⁰ hontu vimuttirasabhāgiṇ(!)o[ti],

cī(!)raṃ tiṭṭha[n]tu lokasmiṃ mammāsambuddhasāsane¹¹
tasmi < ṃ > sagāravā niccaṃ hontu sabbe pi pāṇino

sammā vassatu kālena devo vi¹² jagati < p > ati
sa[raṇaṃ] < d > dhammanirato lokaṃ dhammen' eva < pa > sāsatūti,

< iti > Padaratitthavihāravāsina¹³ ācariyaDhammapālena katā Itivuttakassa aṭṭhakathā niṭṭhitā.

1253 khu ta-pui-tvai la b(!)raññ krō 7 rak sok-kyā ne nārī akyin tvañ. Itivuttaka-aṭṭha-kathā kyan kui ye kū rve 'on mrañ saññ. nibbānapaccayo h < ot > u.

Mss.: 542; and also Piṭ-st 107 (125); PMT I 237 (Or. 3672).

See CPD 2.5.4,1.

¹ jagato (PTS/ChS).

² °vidassinā (PTS), °ālokavidhāyino (ChS).

³ desitāni.

⁴ suttā-ti < ṃ > samattāya (ms).

- ⁵⁻⁵ So in the ms. and in fn. 1 of ChS 354; aṭṭhattiṃsappamattāya (PTS), aṭṭhattiṃsappamāṇāya (ChS).
- ⁶⁻⁶ So in the ms. and in fn. 1 of ChS 354; pāliya/pāliya bhāṇavārato (PTS/ChS).
- ⁷⁻⁷ iti taṃ saṅkharontena (PTS/ChS).
- ⁸ obhāsetvā (PTS).
- ⁹⁻⁹ sīlādip° (PTS/ChS).
- ¹⁰ So in the ms. and in fn. 2 of ChS 354; pāṇino (PTS/ChS).
- ¹¹ sammā°.
- ¹² pi.
- ¹³ Padaritiṭṭha°, v.l. Baddharatiṭṭha° (PTS), Badaratiṭṭha° (ChS).

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Hs.or. 6956. SB, Berlin

Description see above, 464–467.

Ariyavaṃsa: Suttasaṅgaha

The text is called Suttasaṅgaha pāli tō in the ms.

End (fol. caṃ v line 8): Sabbān' etāni pañcāsi(!)ti, pamāna(!)ni honti. Suttasaṅgahapāliya(!) nitthitam.

¹pathavīkaṣiṇaṃ. āpokasiṇaṃ. tejokasiṇaṃ. vāyokasiṇaṃ. ni(!)lakasiṇaṃ. pi(!)takasiṇaṃ. lohitaṣiṇaṃ. odātaṣiṇaṃ. ākāsaṣiṇaṃ. ālokaṣiṇaṃ ceti. imāni dasa kaṣiṇāni¹ nāma. ²uddhumātaṃ. vini(!)lakaṃ. vipuppa(!)kaṃ, vicchidd[h]akaṃ. vikkhāyit[ī]kaṃ. vikkhittakaṃ. hat[th]avikkhittakaṃ. lohitaṃ. puḷuvakaṃ. aṭṭhikaṃ ceti. imāni dasa asubha² nāma.

Suttasaṅgaha pāli tō, kui ye kū rve prī prī.

sakkarāj 1253 khu ta-kū la praññ krō 8 rak ne tvañ, naññ Mahāsuttasaṅgaha pāli tō kui re kū rve 'oñ mrañ saññ, nibbānapaccayo hotu.

For the ed. and further information see ¹81.Mss.: ¹81–¹83; and also Forch XIII; Mand 92; Palace 7 (56, 57), 23 (22), 59 (96); Piṭ-st 99 (44), 177 (769); PMT I 229 (Edgerton 1116); Wms 59.

See CPD 2.9.2.

¹⁻¹ Vism 110; (Warren) 89; (ChS) I 107.

²⁻² Vism 110, 178; (Warren) 89, 145; (ChS) I 107, 173.

467

Hs.or. 6959. SB, Berlin

Description see above, 464–467.

Ariyavaṃsa: Suttasaṅgaha-aṭṭhakathā

The text is called Suttasaṅgaha-aṭṭhakathā pāṭh in the ms. For the final stanza see Saṃyuttanikāya: PTS II 284 and ChS I 471.

End (fol. ññū v line 6): Dasabalasutta-vaṇṇanā samattā nitthitā.

*divā tapati ādicco, rattim ābhāti candimā,
sannaddho khattiyo tapati, jhāyi tapati bra(!)hmaṇo,
atha sabbaṃ ahorattim, buddho tapati tejasā.¹*

*divā ne akhā nhuik, ādicco, ne maṇḥ saññ, tapati, tvaṇ pa taṇ tay i, rattim ññāññ akhā
nhuik, candimā la maṇḥ saññ, ābhāti tvaṇ pa taṇ tay i, sannaddho mrai mran khiñ
khan so paccañ rariṇ thā ta khāḥ thut kyum nhaṇ praññ cum so, khattiyo, praññ rhaṇ
maṇḥ saññ, tapati tvaṇ pa taṇ tay i, jhāyi, ma koṇḥ mhu kui phut kyaññ tat so, brahmā-
no(!), rahan punnāḥ saññ, tapati tvaṇ pa taṇ tay i, atha sapp(!)aṃ, thui alunḥ acum[n]
taṇ tay saññ thak, buddho mrat cvā bhurā saññ ahe(!)rattim, ne ññāññ pat lum, tejasā,
taṃ khi tō āḥ phraṇ tapati, taṇ tay proṇ rvhanḥ thvanḥ to pa tō mu i. Sutta-
saṅgaha-aṭṭhakathā pāṭh.*

*sakkarāj 1253 khu nhac ta-ponḥ lachan ta rak ne tvaṇ reḥ kūḥ rve prī cum saññ. pu, ti,
ā.*

For the ed. and further information on the author see 446.

Mss.: 446; for mss. in other catalogues see 446.

See CPD 2.9.2,1.

See SN I 15 and 47 for the pādas ab and SN II 284 for the whole verse.

468–469

Hs.or. 8241. SB, Berlin

Collection of 2 texts. Palm leaf. Red painted wooden covers; on the inner surface of one cover *vā* and *kha*, and of the other *vā* and *khā* is embossed. Wooden paper-cutter; on one side is written with black ink: *Majjhimapannāsa atthakathā Uparipannāsa atthakathā pāth, ka ca, na chumh, 19 aṅgā 6 khyap* [= 234 foll.], [hardly legible:] *2 aṅgā 4 khyap ... 11 kroṅh* [= 11 lines], and on the other side: *Kyok-tanh mrui kha ruin pā, Kvamh-bhuih-dinh rvā, kyonh takā Ūh Pvañ, kyonh ama May Reh janīh moñ nham koñh mhu*. Foll. 235: ka–nai (fol. dhai is missing, underneath foliation sign dhe 1 and dho 2 is written, the text is complete), 25 blank leaves; containing 2 sections: **468** foll. 133: ka–tha: Majjhimapannāsa atthakathā; **469** foll. 102: thā–nai: Uparipannāsa atthakathā. On the first blank leaf *kha* and on the last one *khā* is written with pencil. Part of the ms. is slightly damaged by insects. 49.2 x 6.2–6.4 cm. 38.5–39 x 5.5 cm. 11 lines. 2 punch holes. Gilded and partially red painted. Very clear handwriting. Marginal titles: **468** Majjhimapannāsa atthakathā pāth on almost every other fol.; **469** Uparipannāsa atthakathā on about every third or fourth fol. On the blank reverse side of last fol. nai *Uparipannāsa atthakathā tai prīh* is written with pencil. On the last blank leaf the titles and information on the number of leaves and lines are written with blue crayon: *Majjhimapannāsa atthakathā Ūh(!)paripannāsa atthakathā pāth ka aca nai achumh 19 aṅgā 6 khyap* [= 234 foll.] *kham pe 2 aṅgā 4 khyap* [= 29 blank leaves], and underneath with pencil: *Vā-bhui cā 8 t<h>up, ka, nai, cā sāh 19 aṅgā 8 khyap* [= 236 foll.] *pe gam 2 aṅgā 1 khyap* [= 25 blank leaves], *poñ 21 aṅgā 9 khyap* [= 261 foll. and blank leaves]; in the right margin (vertical stroke, *l?*) *493 khyap* and *2783 khyap* (?) are written with pencil, and right beside *Vā-bhui*. In the right margin of fol. *chā r tai prīh pā bhurāh*, of foll. *cha v, jhāh v, ññāh v, thāh v tai prī/prīh*, of foll. *dhu v, nam v, dū v tai prīh pā* is written with pencil or blue crayon. Corrections on **468** fol. *gā* and **469** foll. *thāh, dhi*. Dated sakkarāj 1255 khu (1894 A.D.). Donor: Ūh Pvañ and his wife May Reh of Kvamh-bhuih-dinh village near Kyok-tanh town and district. Former owner: Vā-bhui monastery. Pāli. Prose.

468

Hs.or 8241. SB, Berlin

Description see above, **468–469**.

Buddhaghosa: **Papañcasūdani**, Majjhimapannāsa-atthakathā

The text is called *Majjhimaṇṇāsa aṭṭhakathā* in the ms. For the *Mūlapaṇṇāsa* and *Uparipaṇṇāsa* sections of this ms. see **540** and **469**.

End (fol. ṭha line 6): *sesaṃ sabattha uttānam evāti. Sa < ṇ > gāraṇasuttaṃ dasamaṃ. niṭṭhito pañcama vaggo. iti Papañcasu(!)daniyā Majjhimaṭṭhakathāya paññ(!)āsasuttapaṭiṇḍitaṃsa Majjhimaṇṇāsaṃsa atthavaṇṇanā niṭṭhitā.*

sakkarāj 1255 khu ta-poṇḥ la prañ kyō 11 rak ne ne sumḥ khyak tīḥ akhyin tvaṇ Majjhimaṇṇāsa aṭṭhakathā pāṭh kui reḥ kūḥ rve priḥ 'on mraṇ saṇ.

Mss.: **443**; for mss. in other catalogues see **443**.

See CPD 2.2,1.

469

Hs.or. 8241. SB, Berlin

Description see above, **468–469**.

Buddhaghosa: **Papañcasūdanī**, *Uparipaṇṇāsa-aṭṭhakathā*

The text is called *Uparipaṇṇāsa aṭṭhakathā* in the ms. For the *Mūlapaṇṇāsa* and *Majjhimaṇṇāsa* sections of this ms. see **540** and **468**.

End (fol. ne v line 11):

*yāva Buddho ti [mā] nāmaṃ pi, suddhacittassa tādino,
lokamhi lokajetṭhassa, pavattati mahesino ti.¹*

*cī(!)raṃ tiṭṭhatu saddhammo kāle vassaṃ cī(!)raṃ pajam,
tappetu devo dhammena rājā rakkhantu medani < ṃ >.²*

*sakkarāj 1255 khu khu ta-poṇḥ la praññ kyō 2 rak kuiḥ nā rī akhyin tvaṇ kyā sapadeḥ
ne kui Uparipaṇṇāsa aṭṭhakathā re kūḥ rve priḥ priḥ. nibbānapaccayo hotu, pu, di, āḥ
nhaṇ praññ cum pā lui i.*

Mss.: **673**; and also Forch VII; Piṭ-st 105 (104).

See CPD 2.2,1.

¹ Cf. As 430 last verse. See the same verse in 528, 530, 657, 708.

² For this verse see 441.

470

Hs.or. 8244. SB, Berlin

Palm leaf. Red painted wooden covers; on the inner surface of one cover *vā ca* and of the other *vā cā* is embossed. Wooden paper-cutter. Foll. 264: ka–phāḥ, 22 blank leaves. 47.7 x 6 cm. 36.5–40 x 5.5 cm. 11 lines; foll. khai r, nī r, cī r, thā v, thāi r, dhā v, phe r 10 lines. 2 punch holes. Gilded and partially red painted. Fairly clear handwriting. Marginal title: Apā(!)dān/Apā(!)dān aṭṭhakathā on about 2/3 of the foll. On the blank reverse side of last fol. phāḥ *Apādān aṭṭhakathā tai prīḥ* is written with pencil, and on the outer surface of one cover *Apā(!)dān aṭṭhakathā*. On one side of the paper-cutter the title and information on the number of leaves and lines are written with black ink: *Apā(!)dān aṭṭhakathā pāṭh, ka aca, pāḥ achumḥ, 22 aṅgā* [= 264 foll.], *kaṃ 2 aṅgā* [= 24 blank leaves], *11 kroṅḥ* [= 11 lines], *thup ro*; and on the other side: *Kyok-tanḥ mruī kha ruīṅ pā, Kvamḥ-bhuiḥ-dinḥ rvā, kyōṅḥ takā Ūḥ Pvaṅ, kyōṅḥ ama May Reh samīḥ moṅ nham koṅḥ mhu*. On the last blank leaf where *cā* is written with pencil we find again the title and number of leaves and lines: *Apā(!)dān aṭṭhakathā pāṭh ka ca phāḥ chumḥ 22 aṅgā* [= 264 foll.], *kham pe 2 aṅgā* [= 24 blank leaves], *11 kroṅḥ* [= 11 lines], and underneath: *Vā-bhui cā 2 thup, ka, phāḥ, cā sāḥ, 22 aṅgā* [= 264 foll.], *pe gam 2 aṅgā* [= 24 blank leaves] *poṅ 24 aṅgā* [= 288 foll. and blank leaves] *ta nup (?) ro*; in the left margin *Vā-bhuiḥ* is written again in bigger letters. In the right margin of a couple of foll. is written with pencil or blue crayon: foll. (ghāḥ v, jhī v, dō v, pā v): *tai prīḥ*; fol. ṇu v: *tai prī*; fol. ta v: *tai prī cā*; fol. ḍu v: *tai prī ḥ* (twice) and *tai prī pā*; fol. thā v: *tai prīḥ pā*. Corrections on foll. kū, ci, ti, ṇa, ni, ṇu, nam, ti, tō, dāḥ. Dated sakkarāj 1256 khu (1895 A.D.). Donor: The donors of a monastery Ūḥ Pvaṅ, May Reh and family of Kvamḥ-bhuiḥ-dinḥ village near the town of Kyok-tanḥ. Former owner: Vā-bhuiḥ monastery. Pāli. Prose and verse.

Visuddhajanavilāsini, Apadāna-aṭṭhakathā

The text is called Apā(!)dān aṭṭhakathā in the ms.

End (fol. phāḥ line 5):

āṅākhettamhi sabbattha, avi(!)cimhi bhavaggato,
sabbe dhammānuyāyantu, tayo lokā utu pi cā ti.

sakkarāj 1256 khu ta-gū la praṅṅ kyō ta rak nam nak ta khyak tī kyō akhyam(!) tvaṅ
Apā(!)dān aṭṭhakathā kuiv re kū rve prī 'oṅ mraṅ saṅṅ, pu, di, ā nham praṅ cum pā
luiv ḥ, prīḥ ḥ.

Ms.: 445; for mss. in other catalogues see 445.

See CPD 2.5.13,1.

471

Hs.or. 6973. SB, Berlin

Palm leaf. Red painted wooden covers; on the inner surface of one cover *ta*, and of the other *ṭā* is embossed. Foll. 430: *ka-gyō*; 61 blank leaves; (1) foll. 135: *ka-thi*: *Sagāthāvaggasamyut aṭṭhakathā*; (2) foll. 105: *thī-nāḥ*: *Nidānavaggasamyut aṭṭhakathā*; (3) foll. 42: *pa-bhū*: *Khandhavaggasamyut aṭṭhakathā*; (4) foll. 70: *bhe-sī*: *Salāyatanavaggasamyut aṭṭhakathā*; (5) foll. 78: *su-gyō*: *Mahāvaggasamyut aṭṭhakathā*. 47.4 x 5.7–5.9 cm. 37–39.5 x 5–5.3 cm. 10 lines; foll. *pu r* and *bu v* 9 lines. 2 punch holes. Gilded and partially red painted. Fairly good handwriting. Marginal titles: (1) *Sagāthāvaggasamyut aṭṭhakathā* or *Sagāthāvaggasamyut* on all foll. except foll. *gī*, *na*, *cī*, *jho*, *jhō*, *jhāḥ*, *ññī*, *ññai*, *ññam*; (2) *Nidānavaggasamyut aṭṭhakathā* or *Nidānavaggasamyut* on about 1/3 of the foll.; (3) *Khandhavaggasamyut aṭṭhakathā* or *Khandhavaggasamyut* on all foll. except foll. *pa*, *paṃ*, *phā*, *ba*, *bī*, *be*, *baṃ*; (4) *Salāratanaṅṅav°/Salāyatanav°/Salāratanaṅṅav°/Salāv°/Salātanav°/Salāyatanavaggasamyut aṭṭhakathā* on about 3/4 of the foll.; (5) *Mahāvaggasamyut aṭṭhakathā* on all foll. except foll. *se*, *sō*, *sāḥ*, *hi*, *ho*, *ḷāḥ*, *kyi*, *kjya*, *khyai*, *gyo*, *gyō*. On the reverse of last fol. *gyō* is written with pencil: *Samyut aṭṭhakathā tai priḥ*, with blue crayon: *ka aca gyō chumḥ 35 aṅgā, 10 khyap, 10 kroṅḥ*, and with pencil in different script: *tai priḥ*. On one blank leaf all the 5 titles are written with pencil (*Sagāthāvaggasamyut aṭṭhakathā* etc.) and again the same information as on fol. *gyō v*: *ka ca gyō chumḥ 35 aṅgā 10 khyap, kham pe 5 aṅgā, 10 kroṅḥ*. In different script on the right: *poṅ < ḥ > 40 < aṅgā > 10 khyap*; on the left: *< V > ā-bhui 4*, and *Vā-bhui cā 10 tūp*. With pencil or blue crayon is written in the margin of fol. *ko*: *tai priḥ pā bhurā*, of foll. *ñū*, *chu*, *mī*, *re*, *gyā*: *tai pri/priḥ*, of foll. *ḍō*, *tha*: *tai priḥ i*, of fol. *ṇam*: *tai pri 21*, of fol. *bhū*: *tai pri pā*. Corrections/insertions on foll. *ke*, *kai*, *ko*, *kāḥ*, *ghā*, *chu*, *chū*, *ji*, *jo*, *jhā*, *ṭa*, *ṭi*, *ṭū*, *ṭai*, *ṭo*, *ṭō*, *ṭam*, *tha*, *bhā*, *bhū*, *si*, *se*, *hī*, *'i*, *gyā* and a few more corrections with pencil or blue crayon throughout the text. Dated sakkarāj 1255/1256 khu (1894 A.D.). Former owner (twice on one blank leaf): *Vā-bhui* monastery. Pāli. Prose.

Buddhaghosa: *Sāratthappakāsini*, *Samyuttanikāya-aṭṭhakathā*

The text is called *Sagāthāvagga[etc.]-samyut aṭṭhakathā* in the ms.

(1) *Sagāthāvaggasamyuttatṭhakathā*

End (fol. *ṭhā r* line 10): *Sakkasa < ṃ > yuttam niṭṭhitam*.

iti Sāratthapakasaniyā Samyutta[m]nikayatthakathaya Sagatham(!)agga-vannanā nitthitā.

¹hetupaccayo, ārammanapaccayo, adhipatipaccayo, anantarapaccayo, samanantarapaccayo, saha-jātapaccayo, aññamaññapaccayo, niss < a > yapaccayo, upanissayapaccayo, pū(!)rejātapaccayo, pacchājātapaccayo. āsevana(!)paccayo, kammappaccayo, vipākappaccayo, ā[b]hāy(!)apaccayo, indriyapaccayo, j < h > ānapaccayo, maggapaccayo, sampayuttapaccayo, vippayuttapaccayo, att < h > ipaccayo, natt < h > ipaccayo, vigatapaccayo, avigatapaccayo¹, hoti. akkharā ~.

ī cā prīh lac sakkarāj kāh 1256 khu ta-kūh lachan ta chay 5 rak ne, ne 3 khyak tī akhyin tvañ Sagāthāvaggasamyut atthakathā kui reh kūh rve prīh 'oñ mrañ sañ. nibbānapaccayo hotu. nat lū sādhu khō ce sō.

(2) Nidānavaggasamyuttatthakathā

End (fol. nāh line 8): suvini(!)tā Kappinenāti att[h]ano upajj < h > āyena dhamme suth(!)u vini(!)tā tesam sabbattha utt[h]ānam evāti. Bhikkhu-samyuttam dasamam. Nidānavagga vannanā nitthitā.

sakkarāj 1256 khu ka-chum lachan ta rak ne tvañ ī cvā kui re kū rve prī i.

(3) Khandhavaggasamyuttatthakathā

End (fol. bhū line 8): sakalam pan' ettha Jhāyi(!)samyuttam lokiyajhānavase[na]n' eva kathitan ti. Jhānasamyuttam nitthitam. Khandhiyavaggavannanā nitthitā.

Khandhavaggasamyut atthakathā pāth prī prīh.

(4) Salāyatanavaggasamyuttatthakathā

End (fol. sī line 2): ko pana vādo atik < k > ante < ti > [pana] atikkante < pana > atimanāpe dhammadesanānaye vādo yeva ko n' att < h > i vādo chinnā kathā ti.

Abyākatasamyuttam, 6, Salāyatanavaggasamyut atthakathāyam, Salāyatana-vaggasamyut atthakathā kyanh kui. nitthitam.

sakkarāj 12[rā]5[0]5 khu ta-poñh la praññ kyī 1[0]5 rak buddhahūh ne ne tak ne akhyin tvañ reh kūh rve. prīh i.

(5) Mahāvaggasamyuttatthakathā

End (fol. gyo r line 10): sesam sabbattha uttān' att < h > am evāti. Sāratthapakasaniyā Samyuttanikāyatthakathāya āmakadhaññapeyyālavannā nitthitā. nitthitā ca Mahāvaggavannanā ti.

ettāvātā ti(!).

bahukāyassa yati(!)naṃ [etc.] pavatt[h]ā(!)timahesino ti.

niṭṭhitam.

Mss.: 450, 474, 476; for Sāratthappakāsini mss. in other catalogues see 450.

See CPD 2.3,1.

¹⁻¹ Tikap 1.

472

Hs.or. 6976. SB, Berlin

Palm leaf. Red painted wooden covers; on the inner surface of one cover *na ga*, and of the other *na gā* is embossed. Foll. 373: ka-ke, na-khyū; 41 foll. (kai-ghāḥ) are missing; 38 blank leaves and one extra fol. with the foliation sign *ṇu*, the marginal title *Anusayayamuik*, and only 1/3 of the first line on the recto side. (1) foll. 7: ka-ke: *Mūlayamuik*; (2) foll. 28: na-chī: *Āyatanayamuik*; (3) foll. 5: chu-cho: *Dhātu-yamuik*; (4) foll. 26: chō-jham: *Saccayamuik*; (5) foll. 23: jhāḥ-tō: *Saṅkhārayamuik*; (6) foll. 113: ṭam-pi: *Anusayayamuik*; (7) foll. 12: pī-phi: *Cittayamuik*; (9) foll. 125: mā-khyū: *Indriyayamuik*. 47.4–47.6 x 5.5–5.7 cm. 37.5–39.5 x 5–5.2 cm. 10 lines; foll. jū r, jhō r, tai r, phā r and v, vaṃ r, 'u v 9 lines. 2 punch holes. Gilded and partially red painted. Very clear handwriting. The script is smaller at the beginning than at the end but the scribe seems to be the same. Marginal titles: (1) *Mūlayamuik*; (2) *Āyatanayamuik* on all foll. except foll. chi and chī; (3) *Dhātuyamuik* on foll. chu-che and *Dhātuyamuik pāli tō* on fol. cho; (4) *Saccayamuik pāli tō*, *Sacca* or *Saccāyamuik* on all foll. except foll. cham, jā, jo, jam, jho-jham; (5) *Saṅkhāra-/Saṅkhāyayamuik* or *Saṅkhārayamuik pāli tō* on all foll. except foll. nāi and te; (6) *Anusaya°/Anusarayamuik* on all foll. except foll. thō and le; (7) *Cittayamuik* on all foll. except fol. phi; (8) *Dhammayamuik*; (9) *Indriya°/Indrayayamuik* on all foll. except foll. khyu and khyū. On the blank recto side of fol. jhāḥ the beginning of a first line is written: *kkhasaccanuppajjati, aggamaggassa bhaṅgakkhaṇe arayanta*. On one blank leaf is written with blue crayon: *Mūlayamuik aca rhi so yamuik chay kyamḥ pāli tō*, the information about the number of leaves: *ka aca khyū achumḥ 34 aṅgā 6 khyap, kham 4 aṅgā 2 khyap*, and underneath with pencil: *Vā-bhui cā 3 tup, ka, khyū, cā sāḥ 34 aṅgā 6 khyap pe gam 3 aṅgā 7 khyap poṇ 38 aṅgā 1 khyap*. Corrections on foll. ki, nāḥ, yu, yō, vai, sai, khyu. In the margin of fol. va v is written with blue crayon: *tai prī*, and with pencil in the margin of fol. 'u r: *tai prīḥ pā bhu(?)rāḥ*. Dated sakkarāj 1255 khu (1893/94 A.D.). Donor (fol. phi r line 6): Ūḥ Reḥ of Kvamḥ-bhuiḥ-dinḥ. Former owner: Vā-bhui monastery. Pāli. Prose.

Yamaka

This fragmentary ms. is called Mūla[etc.]-yamuik in the ms. The section Khandhaya-
muik and the beginning of Āyatanayamuik are missing.

(1) Mūlayamaka

End (fol. ke line 10):

mūlaṃ hetu nidānañ ca sambhavo pabhavena ca
samuṭṭhānāha(!)rārammaṇaṃ, paccayo samudayena cāti.

Mūlayamuik reḥ kūḥ rve pri 'on.

(2) Āyatanayamaka

Khandhayamuik and part of Āyatanayamuik (fol. kai – ghāḥ) are missing. The beginning
of the text of Āyatanayamuik can be found in PTS I 106 line 8 and in ChS I 125 line 1.

Beg. (fol. ña r line 1): -ppajjittha, tassa manāyatanaṃ uppajjissati, la, dhammāyatanaṃ
uppajjissatīti, pacchimabhavikānaṃ tesam rūpāyatanaṃ uppajjittha, no ca tesam dhammā-
yatanaṃ uppajjissati itaresam rūpāyatanañ ca uppajjittha, dhammāyatanañ ca uppajjissati.
yassa vā pana, la, āmantā. [etc.]

End (fol. chi v line 7): Pariññāvāraṃ niṭṭhitam. Āyatanayamakaṃ niṭṭhitam.

*mveḥ saññ mi khañ, mveḥ saññ pha khañ,
<charā> re mre sa khañ maññ dh(!)arāḥ kriḥ mha ca rve,
sunḥ chay ta puṃ kyañ laññ kuṃ so
veneyya satt[h]avā myhāḥ aponḥ kui
akyvan-nuṃ amyha peḥ ve pā i,
amyha ra kya saññ phrac ce sov. [cf. 520]*

akkharā ~ . pu, di ā nḥaṇ praññ cun pā lui i.

*sakkarāj 1255 khu dutiya vā-chui la praññ kyō 5 rak ne ne 2 khyak tiḥ akhyin tvañ
Āyatanayamuik kui reḥ kūḥ rve priḥ 'on saññ. nibbānapaccayo hotu.*

*ī cā reḥ ra, kusala kroṇ,
bhava myhāḥ cvā, saṃsarā vay,
apāy leḥ pāḥ, rhac rap prac,
kaññ lvac bheḥ dāṇ, rān mān antarāy,
prok ñrim kvay rve, alvay ta kū
nibbū khema, amata suj,*

rok rā pā kroñh, paṃ chu toṇ saññ.

rok kroñh chak chak ekaṃ taññh. prīh i.

(3) Dhātuyamaka

End (fol. chai v line 6): Dhātuyamakam paripuṇṇam[.] peyyālena < . > catuttho Dhātuya-
< m > akavāro niṭṭhito.

*mveḥ saññ mi khañ, mveḥ saññ pha khañ,
charā ye mre sa khañ, mañ dh(!)arāḥ krīḥ mha ca rve,
sunḥ chay ta bhūṃ, kyañ laññ kuṃ so,
veṇeyya sattavā myha apoṇ kui
akyvan-nup amyha peḥ ve pā i,
amyha ra saññ phrac ce sov. [cf. 520]*

akkharā ~ . nibbānapaccayo hotu. pu di āh nhuñ praññ cun pā lui i.

*ī cā prīh lac sakkarāj kāḥ 1 < 2 > 55[6] khu dutiya vā-chuiv lachan 6 rak ne tvañ Dhātu-
yamuik pāli tō kuiv re kūḥ rve prīḥ 'oñ mrañ saññ.*

(4) Saccayamaka

End (fol. jhō r line 9): Pariññāvāram niṭṭhitam. Saccayamakam niṭṭhitam. pañcamam
paripuṇṇam < . >

*cī(!)ram titthatu sāsanaṃ, sammāsambuddhadesitaṃ,
dhammavinayasaṅkhātaṃ, dvicakkap' iva pajjalaṃ.*

idaṃ me puññaṃ āsavakkhayaṃ, vahaṃ hotu.

*aṭṭhavisaṃ abhīnihāro, vacasā navasaṅkhaye,
tayo satasaha[ve]ssa ca, sattāsītisahassake.*

*brahmadevādi sambuddhā, manasā sattasaṅkhaye,
ekalakkhe mahākappe, pañcavīsasahassake.*

*tesaṃ dhammañ ca saṃghaṇ ca, tidvārena namām' ahaṃ,
cetanayānubhāvena, ²sabbe nassantu 'paddavā².*

sambuddhe gāthā.

*munindakko tama[ha]ṃ mohaṃ, hant < v > ā bodhesi paṅg(!)ajaṃ,
janaṃ sa < d > dhammaramsīhi, so sammaletu' maṃ jino⁴.*

*mveḥ saññ mi khañ, mveḥ saññ pa khañ,
charā <re> mre sa khañ, mañ tarāḥ krīḥ mha ca rve,
sum chay ta puṃ, krañ laññ kuṃ so,
veṇeyya sattavā myha apoñ kui
akyvan-nup amyha peḥ ve pā i.
amyha ra kya saññ phrac ce sov.⁵*

*akkharā ~ . idaṃ me puññaṃ āsavakkhayaṃ p(!)ahaṃ hotu. pu di āḥ nhañ praññ cuṃ pā
luiv i. nibbānapaccayo hotu.*

*sakkarāj 1255 khu dutiya vā-chuiv lāchan chay rak ne tvañ Saccā yamuik kuiv reḥ kūḥ
rve prī praññ.*

(5) Sañkhārayamaka

End (fol. tō v line 9): Parīññāvāraṃ niṭṭhitaṃ. Sañkhārayamakaṃ chatṭhamam. niṭṭhi-
tam Sañkhārayamakaṃ.

*cī(!)raṃ tiṭṭhatu sāsanaṃ, dhammavinayasañkhātaṃ
sammāsambuddh <ad> esitaṃ, dvicakkam iva pajjalaṃ.*

nibbānapaccayo hotu, idaṃ me puññaṃ āsavakkhayaṃ vahaṃ hotu.

akkharā ~ .

*ī cā prī lac, sakkarāj 1255 khu dutiya vā-chuiv la prañ kyō 1 rak ne tvañ Saccāra(!)
yamuik kuiv reḥ kūḥ rve prī 'oñ mrañ saññ, pu di āḥ nhañ praññ cuṃ pā luiv i.*

(6) Anusayayamaka

End (fol. pi line 6): anusaya(!)bhaṅga n' atthi. Anusayayamakaṃ niṭṭhitaṃ.

idaṃ me puññaṃ āsavakkhayaṃ vahaṃ hotu.

*sakkarāj 1255 khu tō-sa-lañ lachan ta rak ne tvañ Anusayayamuik kyamḥ kui reḥ kūḥ
rve niṭṭhitaṃ prīḥ i. pu di āḥ nhañ prañ cuṃ pā lui i.*

(7) Cittayamaka

End (fol. phā v line 1): Mūlayamaka <ṃ> Cittayamakaṃ Dhammayamakan ti, ti(!)ṇi
Yamakāni, yāva saraṇa(!) araṇā gacchanti. Cittayamakaṃ samattaṃ.

⁶*hetupaccayo, ārā(!)man(!)apaccayo, adhipatipaccayo, anantarapaccayo, samananta-
rapaccayo, saḥajātapaccayo, aññamaññapaccayo, nissayapaccayo, upanissayapaccayo,*

*pū(!)rejātapaccayo, pacchājātapaccayo, āsevana(!)paccayo, kammaṭṭapaccayo, vipākapa-
ccayo, ahāy(!)apaccayo, indriyapaccayo, j(!)ānapaccayo, maggapaccayo, sampayutta-
paccayo, vippayuttapaccayo, [pacca] atthipaccayo, ni(!)tthipaccayo, vigatapaccayo,
ā(!)vigatapaccayo hoti. nibbānapaccayo⁶ hoti.*

akkharā ~.

*sakkarāj 1255 khu prā-sui lachanh ta chay nāh rak 7 (?) ne sumh khyak tih kyō 4 khyak
ma tih mhī akhyim tvañ Cittayamuik kyamh kui reh kūh rve prīh 'on mrañ sañ. Kvamh-
bhuih-dinh rā ne kyonh takā Ūh Reh samih mon nham neh mhu nibbān chu kui sādhu
nat lū khō ce sov. pu, di, ā, nhañ, prañ, cum, pā, lui, i.*

(8) Dhammayamaka

End (fol. chāh v line 7): tassa tattha akusalā dhammā na uppajjitthā ti uppajjitthā.
Dhammayamakaṃ samattaṃ.

*buddhānussati, dhammānussati, saṃghānussati, sīlānussati, cāgānussati, devatānussati,
upasamānussati, maraṇānussati, kāyak(!)atānussati, ānāpānānussati ceti, imā dasanu-
ssatiyo nāma⁷. nibbānapaccayo hotu. akkharā ~.*

*sakkarāj 1255 khu prā-sui la prañ kyō rhac rak 1 ne ne nhac khyak tih kyō sumh khyak
ma tih mhī akhyim tvañ Dhammayamuik pāli tō kui reh kūh rve prīh 'on mrañ sañ.
sādhu sādhu, nat lū khō ce sov. pu, di, ā, nhañ, prañ, cum, pā, lui, i.*

(9) Indriyayamaka

End (fol. khyū line 7): te aññāta(!) vindriyañ ca na sacchikarissa < n > ti, aññindriyañ ca
ca bhāvitthāti. Indriyayamakaṃ nitthitaṃ.

*sakarrāj 1255 khu ta-pui-tvai lachan 9 rak 3 aṅgā ne ta khyak tih akhyim tvañ Yamuik
pāli tō kui reh kūh rve prīh 'on mrañ sañ. pu, di, ā, nhañ, prañ, cum, pā, lui, i.*

Mss.: ¹31, ¹32, 502; and also Brown 17; Cab II 230, 669; Forch XV; GL 46, 47; LCP
6a; Manch 81; Mand 101–106; Oldenb 1.25, 26; Oxf 30; Palace 10 (86–88), 12
(97–99), 24 (34), 25 (35, 36), 34 (4, 5), 35 (15, 16), 36 (17–21), 37 (24–27, 29), 42
(71), 43 (76), 47 (104–106); Piṭ-st 102 (64–73), 179 (786–795); PMT I 227 (Add.
20781), 230 (Or. 1237), 241 (Or. 4809); Wms 46 (2), 90.

See CPD 3.6.

¹ dvicakkam, see below, (5).

^{2,2} For this pāda cf. BLV p. 548f.

- ³ sampāletu.
⁴ Cf. TBV p. 82, the same verse in 521, and the remarks in 520.
⁵ Cf 520.
^{6,6} Tikap 1.
⁷ Cf. TBV p. 197.

473–476

Hs.or. 6977. SB, Berlin

Collection of 4 texts. Palm leaf. Red painted wooden covers; on the inner surface of both covers *ñña* is embossed, and on the outside of one cover a label of lined paper is pasted bearing the titles: (*Salā*)*yatanasamyug pāli tō laññh koñh aṭṭha(kathā) Khandhavaggasamyug pāli (tō) laññh koñh aṭṭhakathā*. Foll. 341: ka–thī, je–ne; 22 blank leaves; 473 foll. 134: ka–thā: Saḷāyatanavaggasamyut pāli tō; 474 foll. 62: ṭhi–thī: Saḷāyatanavaggasamyut aṭṭhakathā; 475 foll. 100: je–tō: Khandhavaggasamyut pāli tō; 476 foll. 45: tam–ne: Khandhavaggasamyut aṭṭhakathā pāth. 47.5 x 5.7 cm. 473 39.5–42 x 5 cm; 474 39.5–40 x 5 cm; 475 37–38 x 4.5–5 cm; 476 38.3–38.5 x 5 cm. 10 lines. 2 punch holes. Gilded. Fairly good handwriting. Marginal titles: 473 Saḷāyatanasamyut pāli tō, Saḷāyatanavaggasamyut pāli tō or Saḷāyatana pāth; 474 Saḷāyatanavaggasamyut aṭṭhakathā; 475 Khandhavārasamyut pāli tō only on last fol. tō; 476 Khandhavaggasamyut aṭṭhakathā pāth/paṭh on all foll. except foll. dam, dāh, dhī, dhu, dhe, ne, and fol. nū which bears the marginal title: *Kha[m]ndha-vaggasamyut aṭṭhakathā pāth nhuik ye kū saññ*; foll. dhā and dhi erroneously bear the marginal title: *Suttasāṅgha pāli tō*. The marginal titles in 473 and 474 are in most cases partly cut off at the end. The last blank leaf bears the titles and the information about the number of leaves written with pencil: *Salāyatanasamyut pāli tō ka ca thā chumḥ 11 aṅgā 2 khyap* [= 134 foll.], *laññh koñh aṭṭhakathā thī ca thī chumḥ 5 aṅgā 2 khyap* [= 62 foll.], *2 rap 16 aṅgā 4 khyap* [= 196 foll.], *Khandha-vaggasam <yut> pāli tō je ca tō chumḥ 8 aṅgā 4 khyap* [= 100 foll.] *laññh koñh aṭṭhakathā, tam ca ne chumḥ 3 aṅgā 9 khyap* [= 45 foll.], *2 rap 12 aṅgā 1 khyap* [= 145 foll.], *4 rap 28 aṅgā 5 khyap* [= 341 foll.], *pe kham 4 aṅgā* [= 48 blank leaves], *cā sāḥ pe kham 32 aṅgā 5 khyap* [= 389 foll. and blank leaves]. One fol. with the foliation sign ghi has two lines of Pāli prose on the recto side and serves as a blank leaf. Corrections on 475 foll. jheḥ and ññāḥ, 476 foll. tha and dō. Dated sakkarāj 1253 khu (1892 A.D.). Pāli. Prose.

473

Hs.or. 6977. SB, Berlin

Description see above, 473–476.

Samyuttanikāya, Saḷāyatanavagga

The text is called Saḷāyatanasamyut/Saḷāyatanavaggasamyut pāli tō in the ms.

End (fol. thā line 9): Abyākatasamyuttam̐ sattamam̐¹. Saḷāyatanavaggasamyuttam̐ nitthitam̐.

akkharā ~.

Mss.: for Samyuttanikāya mss. in other catalogues see 449.

See CPD 2.3.

¹ samattam̐.

474

Hs.or. 6977. SB, Berlin

Description see above, 473–476.

Buddhaghosa: **Sāratthappakāsinī**, Samyuttanikāya-aṭṭhakathā (Saḷāyatanavagga-vannanā)

The text is called Saḷāyatanasamyut aṭṭhakathā in the ms.

End (fol. thi v line 9): Abyākatasamyuttam̐. Saḷāyatanasamyut aṭṭhakathā nitthitā.

āsavakkhayam̐ vham̐ hotu. nibbānapaccayo hotu. akkharā ~. ī cā reḥ prū cu ra kusala kroṇ, bāhusippañ ca, sippa myāḥ cvā, athārasa, ta chai rhac va kui, kyāḥ kā mraṇ kā na kyā khaṇa tat ce soṇ. mātāpītu upaṭṭhānañ ca puttadārassa saṅgamo, sabho mhan thve achve amyuiḥ aphui aphvāḥ rhi le myāḥ cvā lū takā nhaṇ uccā peḥ kanḥ phunḥ lvhamḥ ma ca sañḥ-gruiḥ nhā sañ, thok paṇ khyiḥ myhaṇ ra pā lui sov.

sakkarāj 1253 khu ta-pui-tvai la praññ kyō 8 rak [ca] cane ne chvamḥ cāḥ priḥ akhyim tvaṇ Saḷāyatanavaggasamyut aṭṭhakathā kui reḥ rve priḥ 'oṇ mraṇ priḥ. pu, di, ā, nhaṇ prañ cum pā lui i.

Mss.: 471 (4); for Sāratthappakāsinī mss. in other catalogues see 450.

See CPD 2.3,1.

475 **Hs.or. 6977.** SB, Berlin

Description see above, 473–476.

Samyuttanikāya, Khandhavagga

The text is called Khandhavaggasamyut/Khandhavārasamyut pāli tō in the ms.

End (fol. tō line 7): Jhānasamyuttam niṭṭhitam. tar(!)udd[h]ānam. Nakulapitā aniccañ ca. Khandhay(!)agga[va]samyuttam niṭṭhitam. *Khandhavārasamyut prī i.*

sakkarāj 1253 khu nhac ta-kū lachan 9 rak ne rhac n <a> riḥ akhyim tvañ Khandhavārasamyut pāli tō kui re kū rve prīḥ prañ cum sañ.

Mss.: 452; for Samyuttanikāya mss. in other catalogues see 449.

See CPD 2.3.

476 **Hs.or. 6977.** SB, Berlin

Description see above, 473–476.

Buddhaghosa: **Sāratthappakāsinī**, Samyuttanikāya-aṭṭhakathā (Khandhavagga-vaṇṇanā)

The text is called Khandhavaggasamyut aṭṭhakathā in the ms.

End (fol. nū v line 10): tesam attho vuttanayen' eva kathitan ti. J <h> ānasamyuttam niṭṭhitam. Khandhavaggasamyut aṭṭhakathā pāṭho niṭṭhito.

sakkarāj 1253 khu nhac ta-kū lva praññ ne mahā saṅgyam tō atvañ Khandha-vaggasamyut aṭṭhakathā pāṭh tui ye kū rve 'oñ mrañ saññ. laññḥ koñḥ Khandha-vaggasamyut aṭṭhakathā kyam ye kūḥ ya so akyui phrañ. 'ui khrañ chañḥ rai !(!)akkhan(!)ā khrañ

*chañ rai dukkhatissandhe ne khañ chaññ rai dukkha ca saññ tui mha kañ ññin rve,
nibbān mrak mho rok ya pā lui i. nibbān[n]apaccayo hotu.*

Mss.: 471 (3); for Sāratthappakāsinī mss. in other catalogues see 450.

See CPD 2.3,1.

477

Hs.or. 6978. SB, Berlin

Palm leaf. Wooden covers, gilded and partially red painted at the edges. Foll. 428: ka–gyo; fol. ṭhā bears two foliation signs, *ṭhā* and *ṭhi*; an extra fol. *ṭhi* is not extant, the text is complete; 4 blank leaves, the first fol. is tied together with one of them. In the left margin of foll. pī–pe rather big pieces are broken off, but only on fol. pe is the text affected; the missing pieces are kept separately. At the upper margin of last fol. gyo a small piece is broken off and about 3 cm of text are missing from the first line. 48.6–48.8 x 6.2 cm. 39–40 x 5.6–5.9 cm. 11 lines; foll. ghū r and v, jai r, ṭha r, ḍi v, da r, bha v, lāḥ v 10 lines. 2 punch holes. Gilded and partially red painted. Very clear handwriting. Marginal title: Pārājikaṃ nissya or Pārājikaṃ nak; Pārājikaṃ pāli tō nak on last fol. gyo. In the right margin of the last fol. is written: *Bhurāḥ takā Ū Vuiñ samih moñ nham tui koññ mhu nibbān chu nat lū sādhu khō ce sov.* On one blank leaf barely legible information about the number of foll. is given with pencil: *Kui Rvhe Phaṃ (?) chap (?) bha (?) sā (?) 36 aṅgā 2 khyap [= 434 foll.] mhyak (?) pe kham 4 khyap poñ 36 aṅgā 2(!) khyap Pārājikaṃ nisyā(!) [or: nissya I].* The same information seems to be written with pencil on another blank leaf but the script is legible only in a few letters and numbers. Corrections on foll. kī, ku, khai, kham, ge, ghi, ca, cai, nā, dam, dhu, dham, pō, bham, vō, sū, so, sam, he, hō, lai, lāḥ, kyā, khyam. Dated sakkarāj 1230 khu (1868 A.D.). Donor (fol. gyo v): The donor of the pagoda Ūḥ Vuiñ and family. Former owner (?): Kui Rvhe Phaṃ. Burmese and Pāli (nissaya). Prose.

Dutiya Ññoñ-kan charā tō Rhañ Saddhammaramsī: **Ratanamañjūsa/Ratanā mañjū
vinaññh lak pan/paṃ kyamḥ** (Pārājikaṃ pāli tō nissaya)

The text is also called Pārājikaṃ nissya/nak, Pārājikaṃ pāli tō nak.

Beg.: namo tassa ~.

dayātidayasi(!)todam, [ñ]ñāñāti[ñ]ñāñajotalam,
narānarahitam nātham, natvā apaṭipuggalam.

aham, ñā sañ, dayātidayasi(!)todam, sāvaka paccekabuddha tui i, karuṇā kui lvhan rve
phrac so karuṇā tō tañ hū so khyam mre so re lañ rhi tha so [ñ]ñāñāti[ñ]ñāñajotalam,

sāvaka paccekabuddha tui ì, ññān kui lvhan rve phrac so ññān tō tañ hu so, thvan khyañ lañ hhi tha so, narānarahitaṃ, lū nat tui ì aciḥ apvāḥ kui lañ choñ tō mū tat tha so, apaṭipuggalaṃ, tu bhak ma rhi so pugguil mrat lañ phrac tha so, nāthaṃ, lū nat tui ì, kuiy kvay ra phrac so mrat cvā bhurāḥ kui, natvā, hhi khuiḥ ūḥ rve.

suddassam sugambhīram vaṭṭadukkhanīyānikaṃ,
atakkāvacaraṃ saṅhaṃ, nipuṇaṃ dhammaṃ uttamaṃ.

sudu < dda > ssaṃ, alvhan mrañ nuiñ khai tha so, sugambhīraṃ, alvhan nak tha so, vaṭṭadukkaṃ niyānikaṃ, vaṭ chañ rai mha sañ lañ thvak mrok tō mū tat tha so atakkāvacaraṃ, kraṃ cha rve si khyañ ì, arā kui lañ lvhan tha so, saṅhaṃ nipuṇaṃ, alvhan sin mve cvā so, uttamaṃ, mrat so, dhammañ ca, mag leḥ taṃ phuil leḥ taṃ, nibbān pariyaṭṭi hū so chay pāḥ so tarāḥ tō kui lañḥ, natvā, hhi khuiḥ ūḥ rve.

tibhave visutaṃ santaṃ, puñña < k > khettaṃ anuttaraṃ,
saṃsaṅgattamañ c' assa, paṇiṇ(!)attapp(!)asaṃvaram.

tibhave, bhūṃ sumpāḥ nhuik, visutaṃ kyō co tha so, santaṃ, santamaṃ, ñrim sak so nhac luṃ lañ hhi tha so, anuttaraṃ, atu ma rhi tha so, puñña < k > khettaṃ koñ mhu hū so myui ì ce pyuiv rā lay mre sa phvay lañ phrat tha so, paṇiṇ < ! > atapp(!)asaṃvaram, asak nhañ atū coñ ap so, saṃvaram, si tañ lañ < h > hi tha so, guṇuttamaṃ, guiñ mrat ma hū chuiv ap tha so, assa nāthassa, thui mrat cvā bhurāḥ ì, saṃsañ ca, saṅghā tō kui lañ koñḥ, natvā, hhi khuiḥ ūḥ rve.

mahāyasaṃ mahāpuññaṃ, sabbagandhesu¹ kovidāṃ,
visuddhā < cā > ra[ṃ]saṃpannaṃ, garuṃ me guṇapabhavaṃ.

mahāyasaṃ, myāḥ so akhraṃ raṃ hhi tha so, mahāpuññaṃ, krī so bhun lañ rhi tha so, sabbagandhesu¹, khat sim so kyaṃ tui nhuik, kovidāṃ, limmā tha so, visuddhācārasaṃpannaṃ, cañ kyay so akyañ si tañ nhañ lañ prañ cui so, guṇapabbhavaṃ, kye ṅju tui ì, amvan lañ phrac tha so, me, nā ì, gara(!)ṃ, charā mrat kui lañ natvā, rhi khuiḥ ūḥ rve.

saddhammathī(!)tikāma(!)na², santena abhiyājito³,
vinaye mandabuddhinaṃ, pātavattāya nissayaṃ.

pubbācariyasīhānaṃ, avalamba vinicchayaṃ,
suviññeyyaṃ karissāmi, tosayanto vicakkhaṇe.

saddhammathitīkāma(!)na², sū tō tarāḥ ì, tañ khyañ kui alui rhi tha so, santena, sū tō koñ phrac so arhañ sañ, abhiyājito³, toñ paṃ ap so nā sañ, pubbācariyasīhānaṃ, rheḥ charā mrat tui ì, vinicchayaṃ, achum aphaṭtā kui, avalamba amhī pru rve, vicakkhaṇe, paññā rhi tui kui, tosayanto, nhac sak ce lyak, vinaye, vinañḥ nhuik, pātavattāya, paññā

pvāḥ cim̄ so ṅhā, mand[h]abuddhinaṃ, paññā nu so amyuiṃ sāḥ tuī ḷ, nissaya < ṃ >, mhī rā phrac so kyaṃ kui, suviññeyyaṃ, sī sā cvā, karissāmi, prū pe lattaṃ.

yena samayena kālena, akraṅ akhā nhuik, āyasmato, rhe so asak tō hhi so, Sāriputtassa, arhaṅ Sāriputtarā ḷ, vinayapaññattiyājanam⁴ hetubhūto, vinaññ paññāt kui toṅ paṃ khyaṅ ḷ, akraṅ phrac so, parivitakko, akyam̄ saṅ, udapādi, phrac ḷ. [etc.]

End (fol. gyai v line 8): parisuddhā, caṅ kun saṅ, attha, ḷ, lo, āyasmanto, khyac rhaṅ tuiṃ, parisuddhā, caṅ kray kun saṅ, atha, phrac kun ḷ, tasmā, tui kroṅ, tuṅhi, khap ma chit, phrac kun ḷ, evaṃ, ī suiv phrac kun se phraṅ, etaṃ kun ḷ, evaṃ, ī suiv phrac kun se phraṅ, etaṃ parisuddha bhāvaṃ, thuiv nisaggi āpāt mha caṅ so aphaṅ kuiv dhārayāmi, mhat ra ḷ. athūḥ thūḥ aprāḥ prāḥ myāḥ so anak hhi so kroṅ laṅ koṅ, tū so anak ... [broken off] ... < nha > ṅ laṅ koṅ, kuiṃ nhut nhac pāḥ tuiṃ kuiv chumma tat so kroṅ laṅ koṅ, Vinaya maṅ so Pārājika leḥ pāḥ tuiṃ ḷ, ho rā phrac so kroṅ laṅ koṅ, ādi āḥ phraṅ Pārājikaṃ laṅ maṅ so Vinaññ Pārājikaṃ pāli to ḷ, anak adhibba(!)y kuiv mramma bhāsā phraṅ pra so Ratanā-mañjū amaṅ hhi so vinaññ lak paṃ kyaṃ kāḥ ī myha lok so ca kāḥ acīḥ acaṅ tuiṃ phraṅ prī khraṅ suiv rok ḷ. *nibbān[n]apaccayo hotu.*

ī cā prī lac sakkarāj kāḥ, 1230 prā-chuiv la praṅ kyō 5 rak 6 ne ne 3 khyak tī akhyim tvaṅ Pārājikaṃ pāli tō nissya kuiv reḥ kūḥ rve prī prī.

In ²303 it has already been stated that there are several nissayas on the Vinayapīṭaka with the same title (cf. also ¹56, ¹60). From MÑM 105 we learn that the beginning portion of a ms. (file no. 2561, pe) kept in the library of the Kambhā Buddha Takka-suil, Rangoon, corresponds to that of our text. The work is said to have been written in 1169 B.E./1807 A.D. by Dutiya Ññoṅ-kan charā tō Rhaṅ Saddhammaramsī (1110–1194 B.E./1748–1832 A.D.), who, according to MÑM and the data of ⁵27, lived in the western part of Lay-kuiṅ near the village Kulāḥ-khyoṅ/khroṅ in the Ññoṅ-kan-to-ra monastery. According to ⁵27 he was born in Sac-to village; according to Ganthav 42, however, in Maṅḥ-'ui village. During the reign of King Bodawpaya (Bhuiḥ-tō-bhurāḥ, 1782–1819 A.D.) he received the title Sīrisaddhammābhiparamadhajamahādhamma-rājādhirājaguru (Ganthav 42). At an unknown date he moved from the 'Oṅ-mre-bhuṃ-kyō monastery in Amarapura to the Mahā-'oṅ-mre-bhuṃ-caṃ-'ut monastery in Ava. Besides our work only a Bhikkhupācīṭ pāli tō nissya sac (MÑM 110) is known to be written by him. The final portion quoted here corresponds nearly word-for-word to that of ¹60 (p. 70), which is written by Khai-toṅ-krīḥ Rhaṅ Mahā Upāli.

Mss.: ⁵16, cf. ⁵27; and also Cab II 280; LCP 5b, 56, 66 (B); Oldenb 2; 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 °ganthesu.

² °kāmena.

³ abhiyācīto.

⁴ yācanam.

478–501

Hs.or. 6979a–x. SB, Berlin

Collection of 24 texts or fragments of texts. Palm leaf. Bamboo-wrapping covered with a yellow-dyed worn-out cotton-cloth. Foll. 317: **478** foll. 34: ṇi–thāḥ (and 12 blank leaves tied together with the first and last foll. plus one blank leaf, smaller than the others, serving as an extra title leaf): Abhidhammatthasaṅgaha-porāṇaṭṭikā; **479** foll. 15: kū–khai (and two blank leaves tied together with the first and the last foll.): Kaccāyanavutti, chapter Nām pāṭh; **480** foll. 31: ṭe–ḍha (and 8 blank leaves tied together with the first and last foll.): Vivādavinicchaya; **481** foll. 32: ka–gaṃ (fol. ge is missing): Kathin visodhanī achumḥ aphrat; **482** foll. 15: kha–gī (fol. ga is missing): Kathin visodhanī achumḥ aphrat; **483** foll. 26: ka–gā (and 5 blank leaves tied together with the first and the last foll.): Tarāḥ cā; **484** foll. 4: ka–kī (and one blank leaf, bigger than the others, serving as title leaf): Kaccāyanavutti, chapter Sandhi pāṭh; **485** foll. 5: ka–kū (fol. kī is missing): Kaccāyanabheda pāṭh; **486** 1 fol.: cāḥ: Visuddhimag aṭṭhakathā pāṭh; **487** foll. 12: ka–kha (fol. kāḥ is missing; 4 blank leaves tied together with the first and last foll. and one loose and superfluous blank leaf): Sekhiyya anak; **488** foll. 17: ka–khu (and one blank leaf smaller than the other ones): Abhidhammatthasaṅgaha; **489** foll. 4: ka–kī: Naññ le chay pāṭh; the first line of fol. ka is heavily damaged and difficult to read; **490** foll. 41: ka–ghu (and 4 blank leaves tied together with the first foll.): Temijāt tō nissaya; fol. gaṃ is repaired with a thread in the right margin; **491** foll. 26: ṇa–chā (and 2 blank leaves tied together with the first fol. ṇa): Nemijāt tō dutiya; **492** foll. 5: ka–ki, ku, kū: Mahāsutasomajāt; **493** foll. 24: ka–khāḥ (and one blank leaf serving as title leaf): Campeyyajāt; part of the ms. (foll. ka–khāḥ) is slightly damaged at the right upper edge and on the verso side of foll. ke, kō–kāḥ the text is partly defoliated; **494** foll. 7: chū, chō, chāḥ–jī: Suvannasyham jāt; **495** foll. 2: ghaī, gho: Saṃvegavatthu; **496** foll. 5: to, taṃ–thā: unidentified text; **497** foll. 5: khū–kho, kham: Mātaṅgajāt; **498** foll. 2: khi, khu: unidentified text; **499** fol. 1: jo: unidentified text; the right margin of the fol. is completely broken off, but the text is not affected; **500** fol. 1: ki: unidentified text; **501** fol. 1 (about one third of the leaf is broken off in the left margin, so that the foliation sign is missing): Maṅgalasut; at the end 3 more blank leaves, on one of them *lokī* is written with pencil. **478** 48.7 x 5.8 cm; title leaf: 48.6 x 5 cm; 40 x 5.4 cm. **479** 47 x 4.9 cm; 39 x 4.3 cm. **480** 48 x 6.3 cm; 38–39 x 5.5 cm. **481** 49.3–49.5 x 6 cm; 40 x 5.5 cm. **482** 49–49.3 x 5.8 cm; 38 x 5 cm; fol gi v, on which the written part of the leaf should be limited – as usual for the last two sides – to the space between the two punch holes, bears the text in full width, whereas the text on ghi r is confined to the small space between the punch holes; obviously an error of the scribe. **483** 47.8–48 x 6.2 cm; 38–38.5 x 5 cm. **484** 48–48.2 x 6 cm; title leaf: 49.3 x 6.2 cm; 37–37.5 x 5–5.4 cm. **485** 49 x 6.2 cm; 39 x 5.5 cm. **486** 50.7 x 6.5 cm; 40.5 x 5.7 cm. **487** 50.5 x 6.2 cm; 39–39.5 x 5.2 cm. **488** 50–50.2 x 6.9 cm; 38.5–39.5 x 6 cm. **489** 50.2 x 7.2 cm; 42–43.5 x 6.5 cm. **490** 49.8–50 x 6.4 cm; 39.5–40 x 6.4 cm. **491** 49.5 x 6.2 cm; 40–40.5

x 5–5.3 cm. **492** 49–49.5 x 6.3 cm; 40.5–41 x 5.2 cm. **493** 50.3 x 6.4 cm; 38.5–40.5 x 6.3 cm. **494** 50.2 x 6.4 cm; 39–39.3 x 5.2 cm. **495** 48.4 x 5.2 cm; 39.5 x 4.5 cm. **496** 47.8 x 5.2 cm; 40–40.5 x 5.7 cm. **497** 50.2 x 6.5 cm; 38–38.5 x 5.4 cm. **498** 51 x 6.5 cm; 39.5 x 5.2 cm. **499** 47 x 5.6 cm; 41 x 4.7 cm. **500** 50 x 5.5 cm; 40.5 x 4–4.5 cm. **501** Present size: 36 x 5.7 cm; 31.5 x 5.2 cm. **478** 11 lines; **479** 8 lines; **480** 11 lines; **481** 10 lines; **482** 9 lines; **483** 10 lines; **484** 9 lines (kā v 8 lines); **485** 11 lines (kū 12 lines); **486** 11 lines; **487** 10 lines; **488** 12 lines (kī r 11 lines); **489** 12 lines (kī 13 lines); **490** 10 lines; **491**, **492** 9 lines; **493**, **494** 10 lines; **495** 9 lines; **496** 8 lines; **497**, **498** 10 lines; **499** 8 lines; **500** r 8 and v 7 lines; **501** 10 lines. 2 punch holes. **478**, **480**, **483**, **485**, **486**, **490–497**, **499** and **501** gilded and partially red painted; **488** gilded; undecorated: **479**, **481**, **482**, **484**, **487**, **489**, **498**, **500**. Very clear handwriting: **478–480**, **483**, **487**, **488**, **490–499**, **501**; fairly clear handwriting: **481**, **482**, **484–486**; handwriting partly difficult to read: **489**, **500**. Marginal titles: **478** Abhidhammatthasaṅgaha-ṭīkā hoṅḥ and underneath on the first and last foll. *Yum-maṅkan rvā ne Ma Min Ka-le koṅḥ mhu* and on the other foll. only *Ma Min/Minḥ Ka-le/Ka-leḥ koṅḥ mhu* except foll. ṇo, ṇaṃ, ta, tā; on the first blank leaf is written with pencil: *Abhidhammatthasaṅgaha-ṭīkā*, and on the extra blank leaf with pink crayon: *Abhidhammāsaṅgaha-ṭīkā hoṅḥ*; in the right margin of fol. ṇi with pencil *dha kri*; on the last fol. thāḥ v the scribe started with *namo tassa bhagavato araha*; **479** Nam pāṭh/Nāṃ pāṭh and also on the first blank leaf with pink crayon: *Nam pāṭh* and an illegible note with the figures ...212...; decorative vertical lines on both sides of the text on foll. khe v and khai r; attempts at writing above the pink title; **480** Vivādaviniṅchaya on the first and last foll. as well as on the first blank leaf with pink crayon; **481** Kathin visodhanī achumḥ aphrat is written with silver paint on the recto side of the first fol. ka; **482** Kathin visodhanī achumḥ aphrat on the first and last foll., and Kathin visodhanī achumḥ aphrat on the recto side of the first fol. kha, above the title on fol. kha r *tai prī* is scratched in; **483** Tarāḥ cā on all foll. and again with black ink in both margins of the first blank leaf and in the middle of the last blank leaf; on this leaf is also written with pencil (first note in the middle of the leaf): *sakkarāj 1267 khu nhac tam-choṅ-mumḥ lachanḥ 14 rak krasapateḥ ṇaṃ-nak 9 nārī akhyin tvaṅ*; (second note in the right margin:) *sakkarāj 1265(!) vā-khoṅ lachanḥ 8 rak krasapateḥ ṇe ṇaṃ-nak 8 nārī akhyin tvaṅ ratanā sumpāḥ ṭi thip thāḥ rve mātā mi khaṅ sa tuṅ sāḥ kui myak nhā mraṅ mha khyam sā ra saṅ nhuik nāma Saṅṅā khō ca rā kāḥ mrat <krasapa> te rak khyup*; **484** Sandhi pāṭh on all foll. and with silver paint on the title leaf; **485** Kaccāyanabheda pāṭh; **486** Visuddhimag aṭṭhakathā pāṭh and underneath *Ūḥ Chuiṅḥ koṅḥ mhu*; **487** Sekhiyya anak on the first fol. and with silver paint in big letters on the first blank leaf, upside down; with silver paint is written *ta chum* on the recto side of one blank leaf; **488** Abhidhammattha sa <ṇ>gruiḥ pāṭh on foll. ka and khu, Sa <ṇ>gruiḥ pāṭh on foll. kā–khā; on the blank leaf *ta chum* is written with silver paint and on the verso side of fol. khu with pencil *Vā-bhuiḥ jā*; in the left margin of the verso side of all foll. except the last one 3 is written with pencil; **489** Naṅṅ le chay pāṭh; on the recto side of the first fol. *lokadhita* and underneath *sātānāmā* is scratched in, and in the left margin is written with red crayon *Naṅṅ 40 pāṭh*; in the left margin of fol. ka *nayodito* and *ne tui*, *ta ṅā* and in the right margin *Sa-pre-paṅ rvā anok lak paṅ paṅ kyoṅ cā* and underneath *Vā-bhuiḥ kroṅ cāḥ* is scratched in; a small diagram with figures between the foliation sign ka and the text is cancelled with vertical strokes; on fol. kā in the right margin is written with pencil upside down: *thui sui*, *tui* and, hardly legible, *tui kyoṅ Naṅṅ le chay pāt*, and is drawn a sketch forming two plant leaves clinging together; **490** Temi nissya or Temijāt tō nissya on all foll. except fol. gaṃ; *Temijāt* is written with pencil on the first blank

leaf and *Temijāt tō krīh* on the verso side of last fol. ghu; **491** Nemijāt tō dutiya is scratched in upside down on the first blank leaf; **492** on the recto side of fol. ka Sutasomajāt tō is scratched in, and underneath is written with pencil: *Mahāsutasomajāt*; **493** Cammeyyajāt or once Cammeyyajāt tō (fol. kham); on the blank leaf *Cammeyyajāt* is written with pencil; in the right margin of last fol. khāh is scratched in: *Vai-krīh rvā ne cā tuik takā Kui Mhum janī moñ nhum koñh mhu phrac i*; **494** Suvannasyham jāt, Suvannajāt or Suvannasyham jāt tō phrac saññ; **495** Saṃvegavatthu; **497** on the blank verso side of last fol. kham *Tarāh cā* is written with silver paint (it probably served as title leaf for another ms.); in the right margin of fol. kham r *Vai-krīh rvā ne cā tuik takā Kui Mhum janīh moñ nham koñ mhu* is written. Corrections/insertions: **479** foll. kū–kai; **481** foll. kaiḥ–kō; **482** foll. khi and kho; **483** foll. ke and kaiḥ; **484** fol. kī; **485** fol. ki; **489** fol. kī; **490** foll. kho and gī; **491** fol. ño; **493** foll. ka and ko; **494** fol. chāh; **497** fol. khe; **498** fol. khi. Dated sakkarāj **478** 1232 khu (1870 A.D.); **479** 1005 khu (1643 A.D.); **481** 1252 khu (1890 A.D.); **482** 1227[2] khu (1865 A.D.); **487** 1233 khu (1871 A.D.); **488** 1266 khu (1904 A.D.); **490** 1227 khu (1866 A.D.); **493**, **494**, **497** 1220 khu (1858 A.D.); **480**, **483–486**, **489**, **491**, **492**, **495**, **496**, **498–501** no date. Donor: **478** Ma Min/Minḥ Ka-le/Ka-leḥ of Yuṃ-mañ-kañ village; **486** Ūh Chuiñḥ; **493**, **497** Kui Mhum and family from Vai-krīh village. Former owner: **488** Vā-bhuiḥ monastery; **489** Vā-bhuiv monastery, Sa-pre-pañ monastery. **478**, **479**, **484–486**, **488**, **489** Pāli; **480–483**, **487**, **490–499**, **501** Pāli and Burmese (nissaya); **500** Burmese. **478–480**, **483**, **484**, **488**, **490–494**, **497**, **501** Prose; **481**, **482**, **485**, **487**, **489**, **495**, **496**, **498–500** verse; **486** prose and verse.

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Hs.or. 6979a. SB, Berlin

Description see above, 478–501.

Rhañ Navavimala or Nava-/Cūḷa-Vimalabuddhi: **Abhidhammatthasaṅgaha-porāṇa-ṭikā**

The text is called Abhidhammatthasaṅgaha-ṭikā hoñḥ in the ms.

Beg. (fol. ñi r line 1): namo tassa ~ . bhaddantĀnuruddhācariyo pakaraṇārambhe maṅga-lādi atthaṃ ratanattayapaṇāmaṃ tadatthapayojanavisesanaṃ ca dassetum āha, sammā-sambuddham atulaṃ, la, Abhidhammatthasaṅgahan ti, tattha sasaddhammagaruttamaṃ atulaṃ sammāsambuddhaṃ abhivādiya Abhidhammatthasaṅgahaṃ bhāsissan ti sambandho, sammadevasayam eva ca sakalassa abhibujjhitaḥbassa buddhattā sammāsambuddho, saṅkhatā saṅkhatasammutipabhedassa sabbassa pi ñeyyassa sabbākārato aviparitaṃ sayam eva anācariyapaṭivedhena sayam vicito pacitapāramitā pa bhāvitena sayambhūñānena abhisambuddhattā ti attho, [etc.]

End (fol. thāḥ r line 3): cārītena sobhite, visālakule udayo upattiyassa so tathā, tena kammaphalaratanattayavisayāya saddhāya abhibuddho parisuddho ca dānasīlabāhusaccakhanūmettādibhedaguṇānaṃ udayo yassa tena nambanāmena upāsakena parānukammāya pariyattisāsane sukheno taraṇaparipācanalakkhaṇaṃ pasesaṃ anuggahaṃ paṇidhāya pattitaṃ abhiyācitaṃ pakaraṇaṃ Abhidhammatthasaṅgahaṃ gandhapp(!)abandharūpaṃ taṃ ettāvataṃ navahi paricchedehi pariniṭṭhitaṃ mayā niṭṭhānaṃ pāpitaṃ ti attho.

sakkarāj 1232 khu tan-choṇ-muṃṇḥ lachanh 14 rak ne ne 1 khyak tīḥ kyō akhyin tvaṇ Abhidhammatthasaṅgaha-ṭīkā hoṇḥ kui reḥ kūḥ vṛe prīḥ 'oṇ mraṇ saṇ. nibbānapaccayo hotu.

According to Piṭ-sm 305 Rhaṇ Navavimala was a pupil of Sāriputta. Malalasekera, however, believes that Navavimalabuddhi is the Burmese name of Sāriputta (PLC 173).

Mss.: Mand 123; Palace 43 (77); Piṭ-st 237 (168).

See CPD 3.8.1,1; Piṭ-sm 305; Piṭ-st 237 (168); PLB 27–28; PLC 173.

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Hs.or. 6979b. SB, Berlin

Description see above, 478–501.

Kaccāyana/Saṅghanandi: **Kaccāyanavutti**

This text called Nām pāṭh in the ms. contains the Nāmakappa of Kaccāyana's Pāli grammar; it corresponds to Senart 33–124 and ChS 60–135.

End (fol. khai r line 5): iti Nāmakappe pañcamo kaṇḍo.

sakkarāj 100[0]5 gu khu sa-dh(!)aṇ-kyvat lachan (10 khyok)¹ 9 rak ne 3 khyak tī akhyim tvaṇ Nām pāṭh kuiv reḥ kūḥ vṛe prīḥ praṇṇ cumṃ pā saṇṇ. nat lū sādhu kho ce sov. sādhu sādhu kho saṇṇ mhu 'oṇ chu nibbūtā, nibban rok kroṇ paṃ chu toṇ aloṇ sū mrat cvā, ī cā re ra mi nhaṇ pha ve leḥ amyha sā, nibbānapaccayo.

For the author or authors resp. see PLC 179–181, esp. 180. If the date of the ms. is corrected in the usual way (cancellation of one zero) it would be the oldest date of a scribe, viz. 1005 B.E./1643 A.D., found up to now in a palm leaf ms. of a German collection.

Mss.: ¹126–¹129, ²243, ²248, ²270, ²431, 484, 587, 630, 650, 660, 663, 677, 685, 692, 723; and also Brown 22; Cab II 633, 673, 674, 684, 706; Copenh 149; GL 40, 57, 59–61; Mand 143–146, 147 (1), 148 (1), 152 (4); Oldenb 55 (1, 2), 63, 66–69; Oxf 31; Piṭ-st 131 (348), 256 (313); PMT I 230 (Or. 854); PMT II 147 [Ms. Burm. b 6(R) (1)]; cf. Cab II 675, 676; GL 58; Manch 58; Wms 91.

See CPD 5.1; Piṭ-sm 373 s.v. Saddā rhac coṅ; Piṭ-st 131 (348), 256 (313) s.v. Saddā krīḥ rhac coṅ; PLC 179–181; Norman 163.

¹ The brackets of the scribe obviously mean: to be deleted.

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Hs.or. 6979c. SB, Berlin

Description see above, 478–501.

Tatiya Moṅḥ-thoṅ charā tō Rhaṅ Paññāsāmi: **Vivādavinicchaya** (part 1)

The text is called Vivādavinicchaya paṭhama tvai in the ms.

Beg.: namo tassa ~ . sakkarāj 1215 khu ka-chum la praṅ kyō 12 rak ne Chi-khvaṃ rvā ne takā Na Rvhe 'I Ko Thaṅ tuṅ acac khaṃ khyak bhurāḥ. bhurāḥ ta paṅ tō tuṅ rvhe ṅve puiḥ caṅḥ myāḥ kui kālavippatti atvaṅḥ phrac rve Chī-khvaṃ rvā rḥe kyoṅḥ ne bhunḥ tō krīḥ Ū Sīri thaṅ ap nham thāḥ pā saṅḥ, nok 2 rak khaṃ krā lyhaṅ cit cak ma khyā rve kyoṅḥ sui svāḥ pṛiḥ lyhaṅ ta paṅ tō tuṅ uccā kui akhyāḥ lum khyum rā mhā thāḥ pā maṅ peḥ pā hu chui lyhaṅ naṅ tuṅ uccā rhi ḥ ne rā khak lha seḥ saṅ chui pā saṅ, leḥ koṅḥ nok atan krā lyhaṅ svāḥ rve meḥ mraṅḥ lyhok thāḥ rā sū khuiḥ tuṅ choṅ yū rve prok pyak pṛi hu pro chui pā saṅ, akhyui sū tuṅ paccāṅḥ myāḥ ma pyok phaiḥ ta paṅ tō tuṅ paccāṅḥ myāḥ sā pyok pyak rve ma yuṃ kraṅḥ nuiḥ pā bhurāḥ. sakkarāj 1215 khu ka-chum la praṅ kyō 12 rak ne Chī-khvaṃ rvā rḥe kyoṅḥ ne rahanḥ Rhaṅ Sīri acac khaṃ khyak bhurāḥ. takā Na Rvhe 'I Ko T<h> aṅ tuṅ ka rvhe ṅve paccāṅḥ rap myāḥ kui ta paṅ tō thaṅ charā takā phrac saṅḥ naṅ a ap anham khaṃ rve cā tuik krāḥ mhā thāḥ rā mha yū rve ip' rā khaṅḥ 'ok mhā thāḥ pā saṅ, laṅḥ koṅḥ ne rā tvāṅ paṅ ma lum ca nuiḥ rve vaccakuṭi tvaṅḥ mhā khyā rve thāḥ rā mhā pyok pyak pā saṅḥ maṅ sū yū rve pyok pyak kroṅḥ kui laṅḥ bhurāḥ ta paṅ tō ma si pā bhurāḥ. Chī-khvaṃ rvā ne Na Rvhe 'I Ko Thaṅ tuṅ ka akhyin atvay naṅ rvhe ṅve puiḥ caṅḥ myāḥ kui Chī-khvaṃ rvā rḥe kyoṅḥ ne charā phrac sū rahanḥ Rhaṅ Sīri thaṅ ap nham kroṅḥ naṅ alyhok athāḥ rhi saṅ, rahanḥ Rhaṅ Sīri ka laṅḥ a ap khaṃ ra kroṅḥ uccā pyok pyak kroṅḥ myāḥ naṅ vaṃ khaṃ khyok rhi saṅ. [etc.]

End (fol. dāḥ r line 11): na guir rūpaka ma lha rañḥ rhi rā tvañ ta khā rvai rve pra pran bhi sañ chui so rheḥ ca kāḥ kai suj saṃsarā bhava hoñḥ ka akoñḥ ma pā rve saddhā tarāḥ pyak cīḥ rā tvañ ta khā thap rve tarāḥ chañ pran so kroñ rheḥ tak tuiḥ pvāḥ rve saddhā tarāḥ pyak cīḥ rā sā phrac sañ, sevitabba asevitabba senāsana nhac pāḥ kui bhurāḥ ho thañ rhāḥ rhi sañ tvañ dāyakā ka saddhā tarāḥ phok pran lyhak khuik ran pvāḥ so kyoñḥ phrac rve asevitabba parivajjitabba senāsana phrac sañ, samaṇe Rhañ Puñṇaka saṃghā tui peḥ sañ hū rve amrvak thoñ lyak lañḥ koñḥ kyoñḥ kui ma simḥ chañḥ sañ, kyoñḥ rhañ dāyakā Ko Lā saddhā rā lhū dāñḥ ce.

sakkarāj 1217 khu ta-choñ-munḥ la chanḥ 5 rak ne sāsanā puñ charā tō bhurāḥ krīḥ amin tō. Ī tvañ rve kāḥ Pañṇāsāmi amañ rhi so mather sañ kyeḥ jūḥ syhañ sāsanā puñ charā tō bhurāḥ krīḥ ĩ kok khyak cī rañ tō mū khyak nañḥ amrvak myha kui athūḥ thūḥ so puṃ upamā sādḥaka myāḥ phrañ loñḥ cvak rve noñ lā sū tui mhat sāḥ ran reḥ sāḥ ap so Vivādavinicchaya, paṭhama tvañ kāḥ aprīḥ achuṃḥ suj rok prīḥ.

namāmi guruvo mayhaṃ, mahante thomanārahe,
mahāguṇe mahāsīle, mahāyase mahāgaṇe.

mahante, krīḥ mrat kun tha so, thomanārahe, sīla samādhi pañṇā aca rhi so guṇ nhañ prañ cuṃ khrañḥ kroñ khyīḥ mvamḥ thuk kun the so, mahāguṇe, krīḥ māḥ mrañ mrat pūjō ap so guṇ kyeḥ jūḥ lañḥ rhi kun tha so, mahāsīle, mrat so catupārisuddhī sīla lañḥ rhi kun tha so, mahāyase, krīḥ mrat so kyō co khrañḥ lañḥ rhi kun tha so, mahāgaṇe, myāḥ cvā so guñ saṃghā apoñḥ aphō lañḥ rhi kun tha so, mayhaṃ, nā ĩ, guruvo, kyok thūḥ kai suj aleḥ pru ap so charā mrat tui kui, ahaṃ, akyvan-nup sañ, namāmi, rhi khuiḥ pā ĩ. charā rhi khuiḥ gāthā pāṭḥ anak prīḥ ĩ.

pu di ā nhañ prañ cuṃ pā lu ĩ.

Tatiya Moñḥ-thoñ charā tō Rhañ Pañṇāsāmi, a pupil of the Dutiya Moñḥ-thoñ charā tō Rhañ Ñeyya (1161–1227 B.E./1799–1866 A.D.) was born in a place named Moñḥ-thoñ-mhuiñḥ-sā in the Muṃ-rvā district of the Bhu-ta-lañ province in 1177 B.E./1815 A.D. He died in Mantaleḥ in 1230 B.E./1868 A.D. During the reign of King Mindon (Mañḥ-tunḥ, 1853–1878) he received the title Pañṇāsāmisīrikavidhajamahādharmarājādhi-rājaguru. His work which is a collection of decisions in disputes on problems of monastic law, must have appeared after 1217 B.E./1855 A.D., the date of the latest quoted law case. In Piṭ-st 224 (1342) and in BB 155 s.v. Ñeyya-Dhammābhi-Vaṃsa the text is ascribed to his teacher Rhañ Ñeyya, who was appointed *sāsanā puñḥ* (*saṅgharāja*) in 1201 B.E./1839 A.D. (Ganthav 87 [103]), and it was "edited and enlarged by Pañṇā-sāmi Siri-kavi-dhaja". In PLB 93 the authorship, however, is clearly decided in favour of Rhañ Pañṇāsāmi.

Ed.: BB 155 s.v. Ñeyya-Dhammābhi-Vaṃsa.

Ms.: Piṭ-st 224 (1342).

See Ganthav 181–182 (183, work no. 3); Piṭ-st 224 (1342); PLB 92–93.

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Hs.or 6979d. SB, Berlin

Description see above, 478–501.

Kathinavisodhanī achumḥ aphrat

The text is called Kathin visodhanī achumḥ aphrat in the ms.

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

mahāpabhā, mahātejā, mahā <...> mahāpaññā,
mahā[p]phalā, <...> mahākaruṇikā dhirā.

kyamḥ lā saññḥ ṇhañ aññī, lak vai lak-yā, rḥe arap, nok arap, athak arap tuiḥ nhuik, atoñ rhac chay tuiñ tuiñ, ñe ññā ma prat, ta lyap lyap thvak so, mrañ mrañ sa sū nat lū apoñḥ tuiḥ ḥ, myak ci āḥ tañ tay khrañḥ kui phrac ce tat so khrok svay so roñ khraññī mrat lokadhāt alumḥ cumḥ kui akun tvanḥ lañḥ ce nhuin so kuyi tō roñ phrañ, ta proñ proñ tañ tay khrañḥ rhi so satti kroñ, mahāpabhā hū so guḥ tō athūḥ ṇhañ laññḥ praññī cumḥ tō mū tha so, [etc.]

End (fol. gō v line 4): puttehi, sāḥ ma yāḥ tuiḥ phrañ, socati, cuiḥ rim pañ panḥ ra ḥ, gopiko, kyvaiḥ chañ mrañḥ rhi so sū saññ, gohi, nvāḥ kyvaiḥ chañ mrañḥ tuiḥ phrañ, tath' eva, sā lyhañ, socati, mañ panḥ cuiḥ rim rañ, upadhihi, kāma guḥ ñāḥ pāḥ suiḥ phrañ, narassa, sattavā ḥ, socanā, cuiḥ rim pañ pan khrañḥ saññ, hoti, ḥ, yo, akrañ sū saññ, nirūpadhi, kāmaguḥ ma rhi so sū saññ, na socati, ma cui rim ra, iti, suiḥ, tvam, sañ nat sā muik saññ, gañhāhi, asak tak chumḥ mhat le ḥ, adhibbāy kāḥ, akhyañḥ nat sāḥ, sāḥ koñḥ ma yāḥ koñḥ rhi so sū saññ, rāñ sū myuiḥ ṇhañ chak chaḥ saññ phrac rve laññḥ koñḥ, manāpā ce lañ ma se ha ce lañ hu toñ ta khrañḥ laññḥ koñḥ, sāḥ ma yāḥ atvak atā kroñ, myāḥ cvā so cuiḥ rim khrañḥ to ka dukkha pvāḥ myāḥ saññ sā phrac ḥ, chañ kroñ mrañḥ kroñ nvāḥ kroñḥ rhi so sū saññ laññḥ, sui atū chañḥ raiḥ dukkha cuiḥ rim ra sañ sā phrac ḥ, rve ñve kyok sampatta myāḥ kāmaguḥ ñāḥ pāḥ, rhi so sū saññ laññḥ, thi sinḥ coñ rhok ra khrañḥ ca so cuiḥ rim so ka dukkha pvāḥ myāḥ saññ sā phrac rve sāḥ ma yāḥ kyvaiḥ nvāḥ chañ mrañḥ ca so kāmaguḥ kui toñ ta so sattavā saññ, dukkha kui rhā saññ sā maññ ḥ, thui kroñ mag ñāḥ phui ñāḥ nibbāñ kui sā rhā sañ lha ḥ hu mñ ha tō mū so desanā kui pa ñā rhi rhi sati ra rve paṭṭanissita kusuil kui ta

raṃ ta chac myha ma phrac rā nibbān kui sā toṇ ta rve vivattaṇissita dāna sīla ca so kusuiḥ tarāḥ tui kui kyuiḥ cāḥ āḥ thut kuṃ rā saññ, thui mha ta pāḥ laññḥ, alvhan tarā krāḥ nā ra khai lha cvā so dhammāṭirekadhammavisesa phrac so abhidhammā desanā tō mrat kui kusalā dhammā akusalā dhammā abyākatā dhammā aca rhi saññ phraṇ ho tō mū saññ, ī suḥ alvhan tarā krāḥ nā ra khaiṃ lha cvā so abhidhammā suttam desanā tō mrat tui kui mhat sāḥ nā kham ra khraṇḥ saraṇā guṃ sīla chok taññ ra khraṇḥ bhurāḥ ca so, ratanā sumḥ pāḥ tui āḥ athūḥ thūḥ so dānavatthu tui phraṇ lhū dān pūjō ra khraṇḥ ca so kusuiḥ cetanā tui ḥ ānubhō āḥ phraṇ bhurāḥ aloṇḥ sū tō koṇḥ ca so kalyānamitta tui nḥaṇ poṇḥ pō mi sa phraṇ kāmaguṃ tarāḥ nāḥ pāḥ tui nhuik narḥḥ nve khraṇḥ nibbinda-ññāḥ kui ra rve asaṅkhatadhāt mrat so nibbān khyamḥ sā kui rok pā lui so hu chu toṇḥ kra kun.

prīḥ i, 1252 khu prīḥ i.

The beginning and the end of this work are quite different from that of the following text with the same title, which can be ascribed to Banḥ-mō charā tō Rhaṇ Paṇḍita.

For further information see 482.

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Hs.or. 6979e. SB, Berlin

Description see above, 478 – 501

Banḥ-mō charā tō Rhaṇ Paṇḍita: **Kathinavisodhanī achumḥ aphrat**

The text is called Kathin visodhanī achumḥ aphrat in the ms.

Beg.: namo tassa ~ .

mahākaraṇiko nātho, lokass' att < h > āya, 'desayi,
tividham suddhasaddhammam, cī(!)[va]raṃ tiṭṭhatu tass' idaṃ.

mahākaraṇiko, krīḥ mhāḥ mraṇ mrat so sa nā khraṇ, mahākaraṇā rhi tō mū tha so, yo nātho, akraṇ nat lū brahmā sattavā apon tui ḥ, koṇ mrat so lokī lokuttarā khyam sāḥ sukha kuiv toṇ ta tō mū tat so mrat cvā bhurā saṅkhaññ, lokassa, lū sumpāḥ ḥ, atthāya, lokī lokuttarā akhyuiḥ nḥā, tividham, sumpāḥ aprā rhi so, suddhasaddhammam, rāga aca rhi so kilesā aññac akreḥ tui mha, caṇ kray so pariyat paṭipāt paṭiveda hu chui ap so sū tō koṇ tarāḥ kuiv, adesayi, ho tō mū ḥ, prī, tassa nāthassa, tui prat cvā bhurāḥ sa khaṇ ḥ, idaṃ ayam saddhammo, ī summ(!)āḥ aprāḥ rgi so sū tō koṇḥ tarāḥ saññ, cī(!)raṃ,

rhaññ krā cvā, tiṭṭhatu taññ ce sō. krīḥ māḥ mrañ mrat so mahāg(!)aruṇā tō rhañ, sabbaññu bhurāḥ sa khañ tui saññ, rahanḥ saṅghā tui āḥ khvañ pru khriḥ mrañ tō mū ap so kathin hu saññ, kathati akicchena ji(!)vatī ti kathino, [etc.]

End (fol. gi v line 9): sace pūrimikāya upakathā atthāya kusalā na honti atthār(!)a kusalā khamdhakabhānakattherā pariresitvā ānetabbā, hu kathinḥ saṅkanḥ phrac phrac lhā so kyoñḥ tuik nhuik pūrimavāsāḥ rahanḥ myāḥ saññ, kathin khañ ṇhā, ma tat ma limmā kuṃ so, ta limmā so khandhaka choñ pugguil ther myāḥ kuiv rhā phve pañ khō vḥ kathinḥ khañ ap kyo gañḥ (?) kui min chui sumṃḥ phrat ap so atthag(!)athā lā saññ kui thok sa phrañ nañḥ peḥ nañḥ pra coñ mañ sū rhi lyhañ, si limmā rā rok vḥ akhañḥ mrok ḥ, hu mhat saññ. duddasama kathin aphre visajjanā nhuik si ap si rā kui pāḷi kathā atthakathā choñ vḥ pra ap so vinicchaya ca kāḥ caññ sañ ḥ tvañ vḥ ta khañḥ prīḥ ḥ. aṃ phvay rhac phrāḥ aṅgā kuiv pāḥ rhi so niyānika sapp(!)aññu bhurā sa khañ sāsanaḥ nhuik, mrat so tarā kuiv rhā sa phrañ sadā vḥ ta rahanḥ pru kuṃ so, sikhākāma, lajjipesala, dhammagavesī puggui jā sañ pruiv haran(!) apoñ tui toñ paṃ ap saññ phrac vḥ, Rvhe-toñ mruḥ lyhañ phvāḥ jāti mhān, *nibbānapacca* <yo> *hotu*,

sakkarāj 1227[2] khu to-sa-lan la prañ kyō 16 rag 1-nte' ne mvañ tai so akhyin tvañ prīḥ ḥ. pu di āḥ.

In the line before the date Rvhe-toñ, the name of the birth place of Banḥ-mō charā tō Rhañ Paṇḍita, is mentioned. This can be taken as a hint at the assumption that this monk scholar might be the author of our text. For his biography see ¹96. Cf. also 481.

See MCK VIII, 198; BB 165 s.v. Paṇḍita-vamsābhi-dhaja.

¹ ta-naṅga-nve.

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Hs.or. 6979f. SB, Berlin

Description see above, 478–501.

Tarāḥ cā

Beg.: namo tassa ~ . asaṅkhyeyāni, namāmi, gāthā pāḷi ādhi thup praṃ, sut dhammakhaṃ nhañ, lyō ṇñi cvā, sekkhāsekkha, pacceka muṇe, rasse vijjā, thui pugguil jhān pran, thui v sāmaṃ tui kui, ma chui taṃ pay rhāḥ pi, bhurāḥ muni, dhipati phrañ, khaṃ tvañḥ Ananda phaṃ chañḥ sa lyak, A(!)nanda rvhe ṇñāṇ phrañ, kuñ kaṃ tvat tvat, ta kambhā

luṃḥ rvat sō lañḥ, anvetthave vut, guṇ vut saddā, ma chuṃḥ rā sō, sammāsambuddha anuttarabodhi, mo li mhan kū, caṃ ma tū so sar(!)ambhū rhañ tō bhurāḥ sa khañ sañ, Sāvatti prañ Jetavan rvhe kyoñḥ tō nhuik, leḥ pō vihā, ariyā khaṃ kyamḥ lyak, [etc.]

End (fol. gā r line 1): ta pāḥ, bhāḥ so chu mrat tui kui alui rhi rā toñḥ sō lañḥ, prañ cuṃḥ khrañḥ i akroñḥ phrac saññ hū rve, desanā tō mrat adhibb(!)āy lā saññ nḥaṇ lyō nī cvā, yakhu akhā, akrañ dāyakā dāyaka ma apoñḥ sū tō koñḥ tui saññ, koñḥ cvā āḥ thut ra so, dānasīla, bhāvanā ca so kusui koñ mhu acu cu tui saññ, kyamḥ ruiḥ piṭakat desanā tō suṃḥ rat tui nhuik, chuṃḥ phrat pra chui khyak atuiñḥ, apuiñḥ akhyāḥ, achuṃḥ akhamḥ ma rhi bodhi chu sumpāḥ tui tvañ, ta pāḥ pāḥ so chu lyhañ achuṃḥ rhi so, alumḥ cuṃḥ so lokī lokuttarā khyamḥ sā apoñḥ nḥaṇ chu toñḥ raññ mhat saññ atuiñḥ ma khyvat ekan amhan mukkhyā praññ cuṃḥ pā lui so hū rve chu toñḥ paṭṭhanā pru kun ra saññ. ta pud pīḥ i.

The author of this treatise on religious topics is not mentioned.

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

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Hs.or. 6979g. SB, Berlin

Description see above, 478–501.

Kaccāyana/Saṅghanandi: **Kaccāyanavutti**

The text called **Sandhi pāṭh** in the ms. contains the Sandhikappa of Kaccāyana's Pāli grammar and corresponds to Senart 8–33 and to ChS 39–59. It has no colophon.

Beg. (fol. ka v line 1): namo tassa ti. seṭṭhaṃ tilokam ahitaṃ. [etc.]

End (fol. kī v last line): iti Sandhikappe catuttho kaṇḍo.

For further information see 479.

Mss.: ¹126–¹129, ²243, ²248, ²270, ²431, 479, 587, 630, 650, 660, 663, 677, 685, 692, 723; for mss. in the other catalogues see 479.

See CPD 5.1 and further reference works in 479.

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Hs.or. 6979h. SB, Berlin

Description see above, 478–501.

Rhañ Yasa/Mahāyasa of Pugam: **Kaccāyanabheda**

End (fol. kū line 9):

lobho doso ca moho ca, tanuko(!) v(!)a bhavābhavē.

sabb(!)ayogaṃ kita[ka]bhedaṃ samattaṃ.

*samyogassa pupp(!)e jātā, e(!) okārārassāmatā,
kiñci n'ettha, iti n'ettha, icchādikaṃ nidassanaṃ.*

*yaṃ tī(!)kālaṃ tipū(!)risaṃ, kriyā vāc'iti kāraṃ,
atilingaṃ tidvivacanaṃ tad ākhyāyanti vuccati.*

*catuttham pi ca vinayaṃ, mahātherā mahiddhikā
niharitvā pakāsesuṃ, dhammasaṅgāhakā pure.*

*tici(!)varaṇ ca patto ca, vāsi suci ca band<h>anaṃ,
parisāvanena thete, yuttā yogassa bhikkhuno.*

prīḥ i.

Edd.: SAD (1954) 149–163, (1964) 157–172.

Mss.: 633; and also Cab II 695, 696; Manch 47; Mand 148.17, 18; 152.1; Piṭ-st 138 (400), 260 (349); see also Palace 59 (97).

See CPD 5.4.13; Piṭ-sm 402; Piṭ-st 138 (400), 260 (349); PLB 36.

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Hs.or. 6979i. SB, Berlin

Description see above, 478–501.

Buddhaghosa: **Visuddhimagga**

The text of this single fol. corresponds to that of PTS from 194 line 25 to 197 line 21; Warren from 159 line 12 to 162 line 18; ChS from 188 line 24 to 191 line 17.

Beg. (fol. cāḥ r line 1): rāsimhi viya uppanabyādhidukkhassa roginō vamanavirecanappavattiyaṃ viya ca, [etc.]

End (fol. cāḥ v last line): jivitindriyupacchedārammaṇāya satiyā etaṃ adhivacanaṃ, kesādhedhaṃ rūpakāyaṃ gatā kā < ye >

Mss.: Mand 128, 129; Oldenb 104; Palace 8 (63), 9 (79); Piṭ-st 112 (174), 192 (972); Wms 32 (1).

See CPD 2.8.1.

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Hs.or. 6979j. SB, Berlin

Description see above, 478–501.

Sekhiya anak

At the end of the ms. the title Khandhakavat (= Khandhakavatta) pāṭh anak can be found.

Beg. (fol. ka v line 1): namo tassa ~ . sakalavaḍḍadukkhani < s > saraṇanibbān[n]assa sacchikaraṇatthāya, imaṃ kāsāvaṃ gahetvā, papp(!)ājetamaṃ bhante anukap(!)paupādāya. arhaṇ bhurāḥ alumḥ cuṃ so saṃsarā vaṭ chaṇḥ rai mha, thvak mrok pā ra khraṇḥ arahatta phuil nibbān kui myak mhok pru pā ra khraṇḥ akyuiḥ ṇhā, akyvan-nup lak nhuik rhi so ī saṅkanḥ kui yū tō mū rve akyvan-nup āḥ acañ sa nāḥ sañ kui akroṇḥ pru rve rahanḥ sāmaṇe pru tō mū pā arhaṇ bhurāḥ. [etc.]

(fol. kū v line 10): dasa, chay pāḥ kun so, daṇḍakammāni¹, dāṇ peḥ rā so amhu tui kui, veditabbāni, si ap kun i. rheḥ charā mrat tui kāḥ akhok nāḥ chay akhok khrok chay sai dāṇ re dāṇ ca sañ tui phraṇ chumma kun i, dāṇ thamḥ mha sīla vaṇ kray sañ, dāṇ chay pāḥ pāṭh anak prīḥ i.

²imekho panāyasmanto, sekhiyadhammā udd[h]esa < ṃ > āgacchanti. parimaṇḍala < ṃ > nivāsessāmi ti sikkhā karaṇiyā. parimaṇḍalaṃ paru[ṃ]pissāmi ti sikkhā karaṇiyā², [etc.]

End (fol. kam r line 10): agilāno, sañ, uđake, nhuik, uccāraṃ vā, kyañ krīḥ kui laññḥ koñḥ, pasāvaṃ vā, kyañ ñay cvañ khrañḥ kui laññḥ koñḥ, kheḷaṃ vā, taṃ tveḥ thveḥ khrañḥ kui laññḥ koñḥ, na karissāmi, aṃ, iti, suiṃ, sikkhā, kui, karaṇiyā, i. ³pāduka-vaggo, pāduka vag sañ, sattamo, khvaṃ nhac khu mrok tañḥ. Sekhīya anak prīḥ i³.

cuddasakhandhakavattāni nāma, veditabbāni, kathaṃ veditabbāni āgantukavattaṃ, āvāsika-vattaṃ, gamikavattaṃ, bhattagavattaṃ, anumodanavattaṃ, piṇḍācārikavattaṃ, araññakavattaṃ, senāsanavattaṃ, jantāgharavattaṃ, vaccakuṭivattaṃ, upaj <jh> āyavattaṃ, saddhi[m]-vihārikavattaṃ, bhante a(!)vāsikavattaṃ, ācariyavattaṃ⁴ti, cuddasakhandhakavattāni veditabbāni. cuddasakhandhakavattāni nāma, ta chay leḥ pāḥ so khandhaka vat mañ sañ tui kui, veditabbāni, si ap kun i, kathaṃ veditabbāni, abhay sui si ap kun sa nañḥ hū mū kāḥ, āgantukavattaṃ ca jañ sañ rahanḥ tui nhuik pru ra so vat laññḥ koñḥ, [etc., fol. kam v line 9:] cuddasakhandhakavattāni, ta chay leḥ pāḥ kuṃ so khandhaka vat tui kui, veditabbāni, si ap kun i. Khandhaka vat pāḥ anak akyañḥ prīḥ i.

namo tassa ~ . sabbabuddhānubhāvena, leḥ sañkhye nḥaṃ kambhā ta simḥ, rhac sañkhye nḥaṃ kambhā ta simḥ, ta chay khyok sañkhye nḥaṃ [fol. kāḥ is missing]

[fol. kha line 1:] *iminā puññakammena⁵, ī koñḥ mhu kroṇ, bhavābhava, bhava krīḥ ñay nhuik, saranto, krañ laññ ra saññ rhi sō, catuhi, leḥ pāḥ kun so, apāyādīhi, apāy aca rhi kun so, dukkhehi, chañḥ rai aponḥ tui mha, vimutto, kañḥ lvat sañ phrac rve, lokī sukhaṃ, lū khyamḥ sā nat khyamḥ sā tañḥ hū so lokī cañḥ cin khyamḥ sā kui, dhamme samaṃ, bhurāḥ ho tō mū so tarāḥ tō nḥaṃ lyō cvā, anubhavitvā, khaṃ cāḥ ycāḥ prīḥ rve, antiḥhave achuṃḥ cvañ so bhava nhuik, varam, mrat lha cvā, nibbānaṃ, sui, pāpomi, rok ra pā lui i.*

sakkarāj 1233 khu kachuṃ lachan ta chay nāḥ rak buddhahūḥ ne ne suṃḥ khyat tīḥ akhyim tvañ Sekhiya pāḥ anak kui reḥ kūḥ rve prīḥ praññ cum saññ. nibbānapaccayo hotu.

The author of this small text of 12 foll. only, which cannot be found in the accessible reference works, is not quoted in the ms.

¹ Cf. Vin I 84.

²⁻² Vin IV 185.

³⁻³ Vin IV 206.

⁴ Cf. Vin II 207–231.

⁵ Cf. 666, note 3.

Description see above, 478–501.

Anuruddha: **Abhidhammatthasaṅgaha** (Saṅgruīh pāṭh)

End (fol. khī r line 8): iti Abhidhammatthasaṅgāhe kammaṭṭhānasaṅgahavibhāgo nāma navamo paricchedo.

pañcakkhandhe aniccato, palokato calato, pabhaṅguto, ¹add(!)uvato, vipariṇāma-[pa]dhammato, asaraṇato, vibhavato, saṅkhatato, maraṇadhammato¹, vipassati.

pañcakkhandho, nāḥ pāḥ so khandhā tui kui aniccato paṭisandhe ka ca rve, cu ti tuiṇ 'oṇ, upād thi (?) bhaṇ khāṇa ṇay tui i, acvaṃḥ ā phraṇ, ma amyhai ma rhi so ā phraṇ laññḥ koṇḥ palokato, chaṃ prū khyāṇ nāḥ tui i myak ci khraṇ, svāḥ kruīḥ khraṇḥ, ca so tarāḥ aponḥ tui phraṇ, bhok pran tat so āḥ phraṇ laññḥ koṇḥ, calato, loka dhaṃ tarāḥ rhac pāḥ tui nhaṇ, tve kyum so akhā, ma rap ma tī nuiṇ kum, tum lhyap so ā phraṇ laññḥ koṇḥ, pabhaṅguto, sū ta pāḥ lum la ā phraṇ laññḥ koṇḥ mi mi sabho ā phraṇ laññḥ koṇḥ, pha rui pha rai prak cī tat so ā phraṇ, ad<h>uvato, saṃsāra ṇṇvat, sumḥ pāḥ vat nuiḥ, aphan tap khā thap khā laṇ tat so kroṇ, ma pyat āḥ phraṇ laññḥ koṇḥ, vipariṇā<ma>dhammato phok pran tat so ā phraṇ laññḥ koṇḥ, asaraṇato, kui kvay rā khuī mui ta khu ne rā ma rhi so ā phraṇ, vibha<va>to aciḥ apvāḥ ma rhi so ā phraṇ laññḥ koṇḥ, saṅkhatato kaṃ ci ta ṇa tu, āhāra tui saṇṇ, aṇṇi myha pru pran tat so āḥ phraṇ laññḥ koṇḥ, maraṇadhammato, se khraṇ achum rhi so ā phraṇ laññḥ koṇḥ, iti i sui passati, rhū kraññ rā i.

¹pañcakkhandhe dukkhato, rok(!)ato, gaṇ<ḍh>ato, sallato, aghato, ābād<h>ato, i(!)tito, <a>d<h>uvato, bhayato, upasakk(!)ato at[h]ān(!)ato, āleṇato, ādi(!)navato, asa(!)[ta]ra<ka>to, aghamūlato, vadha[ka]<yato s>āsavato, mārāmisato, jātidhammato, jarādhammato, byādhidhammato, sokadhammato, paridevadhammato, upād(!)ā[pabha]sadhammato, saṃkilesa(!)dhammato, ti¹ passāti. ²hetupaccayo, ārammaṇapaccayo, adhipatipaccayo, samanantarapaccayo, saḥajātapaccayo, pacchājātapaccayo, aññamaññapaccayo, niss<a>yapaccayo upaniss<a>yapaccayo, pacchājātapaccayo, asevanapaccayo, kāmapaccayo, vibhāgapaccayo, āhārapaccayo, indriyapaccayo, j<h>ānapaccayo, maggapaccayo sampayuttapaccayo, vippayuttapaccayo att<h>ipaccayo, natthipaccayo, viḡatapaccayo avigatapaccayo² hotu.

ī cā prī lakh sakkarāj 1266 khu n[h]a-[dhan]yum la praññ kyō 15 rak ṇe 9 nā rī akhyin tvaṇ Abhidhammattha saṅgruīh cā kui reḥ kūḥ rve prī 'oṇ mraṇ saṇṇ. pu di āḥ nhaṇ praññ cum pā lui i bhurā. idaṃ me puñṇaṃ āsavakkhar(!)aṃ vahaṃ hotu. nibbānapaccayo hotu.

Edd.: See ²342.

Mss.: ¹214, ²216, ²271, ²342, 682, 724; for mss. (text with or without nissaya or nissaya only) in other catalogues see ²202, where Cab II 265; Cambr 145; LCP 6c (B), 41 (A) and (B), 51, 72, 73 (C)–(G); Piṭ-st 124 (283), 196 (1015) must be added.

See CPD 3.8.1.

¹⁻¹ Vism 611, (Warren) 524.

²⁻² Tikap 1.

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Hs.or. 6979l. SB, Berlin

Description see above, 478–501.

(Saṃ-say charā tō Rhañ Vicittācāra): **Nayalakkhaṇavibhāvani** (Naññiḥ leḥ chay pāṭh)

The text is also called Naññiḥ leḥ chay pāṭh in the ms. As the script contains numerous small corrections and is difficult to read, the text is left uncorrected.

Beg.: namo tassa ~.

natvā nipunṇagambhīravicitranayadesane,
chekam nāthaṃ karissāmi, Na <ya> lakkhaṇavibhāvani.

nānāyavicitresu, sāthakathesu pāthesu,
chekatādhā va sādhuvo, garuṃ katvā na lakkhantu.

tattha ken' atthena Nayalakkhaṇavibhāvani, nisati viññāya ti attho etenā, tinayo, sadda-nayo, niyatīti nayo, atthanayo, nidhātuṇo, lakkhīyati paccāsannādīnaṃ sabhāvaṃ etenā-tilakkhaṇaṃ paccāsannādiko nayasamuha, lakkhadhātu, yu, nayānaṃ lakkhaṇaṃ vibhāveti ettha etena ñati vā Nayalakkhaṇavibhāvani vacibhedasamuho evaṃ nāmako gandho, nayalakkhaṇasaddaupado va pubbo bhūdhātu yu paccayo. [etc.]

End (fol. kī line 11): akkharaṃ aññakkharato viparipatto akkharavippallāso nāma na so, yathā sugato tyādīti.

niṭṭhitāyaṃ bhaddanta Vicittācāranāmena therena racitā Nayalakkhaṇavibhāvani nāmāti. anavayāsena me vuttā niṭṭhitāyaṃ, tathā yathā tathā kalyāṇasaṅkappo siṅgaṃ sicchantu pāṇinan ti. niṭṭhito [illegible] aramanathero racito Nayalakkhaṇavibhāvani gandho mayā likkhitam niṭṭhito.

ī koṇ ma krō nibbān kui ... (?) pā lui ī.

In MNM 69 a Saṃ-say charā tō Rhañ Vicittācāra of Cac-kuiñḥ (Sagaing) is quoted as author of a Pettavatthu nissaya completed in 1132 B.E./1770 A.D. He can probably be identified with the author of our text presumably dealing with a grammatical topic. A text called Naññḥ leḥ chay by Khañ Kriḥ Phyō Toñ-tvañḥ charā tō Rhañ Nāṇa (1724–1762 A.D.) is quoted in Ganthav 28–30 (32, work no. 20).

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Hs.or. 6979m. SB, Berlin

Description see above, 478–501.

Rhañ Upāli: **Temijātaka nissaya** (or Mūgapakkhajātaka-vaṇṇanā nissaya)

The text called Temi nissaya in the colophon is a nissaya on the Mūgapakkhajātaka vaṇṇanā (no. 538; Fausbøll VI 1–30 and ChS VI 1–27).

Beg.: namo tassa ~.

dasapāramīñ[ñ]āṇayo(!), pūretvā, bodhim uttamam,
patto dasabalam nātham, natvā anantañ[ñ]āṇikam,

jātakassa, attasāram, bālāna < ṃ > pucchānārahama,
aṭṭhakath(!)am karissami, bhikkhu(!)nam pamudāvahama.

yo nātho, akrañ bhurāḥ sa khañ sañ, dasapāramīñ[ñ]āṇam, chay pāḥ so pāramī ññāñ kui,
pūretvā, phrañ tō mū rve, uttamam, mrat cvā so, bodhim, sabbaññu ta ññāñ sui, patto,
rok tō mū priḥ, dasabalam, chay pāḥ so āḥ nhañ prañ cum tha so, anantañ[ñ]āṇikam,
atuiñḥ ma si so paññā ra tō lañḥ rhi tha so, nātham, bhurāḥ sa khañḥ kui, natvā, rhi
khuiḥ ūḥ rve, bhikkhūnam, rahan tui ī, pamudāvaham, vam mrok khrañḥ kui choñ tat tha
so, bālānam, cā sañ sāḥ tui ī, pucchānārahama, si khrañḥ nhā lañḥ thuik tha so, jātakassa,
jāt chay coñ ī, aṭṭhasāram, sāra phrac so anak kui, aṭṭhakatham, aṭṭhakathā nhañ ta
kva, karissam, pru pe lattan.

sathā, bhurāḥ sa khañ sañ, Jetavane, Jetavan kyonḥ tō nhuik, viharanto, ne tō mū sañ
rhi sō, mahābhinnikkhamānam, mrat so to thvak tō mū khrañḥ kui, ārambha, akroñḥ pru
rve, [etc.]

End (fol. ghī r line 1): sammāsambuddho, koṅḥ cvā so akraṅ phraṅ, mi mi alui lui, saccā leḥ pāḥ tarāḥ kui si ve prīḥ saññ phrac rve, loke, lū nhuik, udapādi, thaṅ rhāḥ phrac tō mū i. paṭhamam, rhe ūḥ cvā, Mugapakkhajātakam, Mugapakkhajāt saññ, niṭṭhitam, prīḥ praṅ cum i.

paresam attham, vijiki'sam[m]āno, Upāli thero jinṇacakk[h]apālo.
ākās' imam sātthakat < h > am 'tisobham nissāya pupp(!)e kaviseṭṭhavāde.

paresam, ta pāḥ so, saddā aprāḥ ma si khraṅ taṅ hū so acī apvāḥ kui, ji(!)vika(!)samāno, athūḥ sa phraṅ toṅ tat tha so, Upāli mathero, Upāli mather saññ, jinṇacakkapālo, bhurāḥ sa khaṅ i, sāsanā tō kui toṅḥ lui saññ phrac rve, pupp(!)e, rheḥ nhuik phrac kun so, kaviseṭṭhavāde, paññā rhi mrat tui i, athūḥ thūḥ kui, nissāya, mhī rve, aṭṭhakathā, aṭṭhakathā nhaṅ akva so, atisobham, alvan laññ koṅḥ tha so, idaṃ, ī nissaya kui, akāsi, pru i.

nikkosattam d(!)ūritam tuṅdam, gacche y[y]athā nā < ttha > kathā ca pāḥi khippam vināsam upayāti tena nāthassa cakkam, na cī(!)ram bhaveyya.

nikkosattam, a'im ma rhi so dhāḥ la nak sañ, tūritam va, acho ta lyhaṅ lyhaṅ, tuṅdam va, tuṅ khraṅ sui, gacche yathā, rok sa kaḥ sui, tathā, laññ koṅḥ, na aṭṭhakathā, aṭṭhakathā ma rhi so, pāḥi ca, jāṭ pāḥi saññ laññ, khippam, lyhaṅ cvā, vināsam, cā sañ sāḥ tui i ma si nhuin so aḥ phraṅ prak khraṅ sui, upayāti, rok i, tena, thui sui prak cīḥ khraṅ sui rok so kroṅ, nāthassa, bhurāḥ sa khaṅ i, cakkam, pariyatti sāsanā tō saññ, ciraṃ, mraṅ rhaṅ cvā, na bhaveyya, ma phrac rā.

ten' eva cakkassa sugopanattham
naggaṅhitam, yatthagatam akāsi
etena puññaena anekasattā
pappontī, attavipulam ti āsam.

ten' eva, thui sui mraṅ rhaṅ cvā ma taṅ nhuin so kroṅ lyhaṅ, cakkassa, sāsanā tō kui, sugopanattham, koṅḥ cvā cōṅ aṃ so nhā, duggahitam pi, aṭṭhakathā kui cā sañ sāḥ ṅay tui ma sañ sō laññ, aṭṭhakatham, aṭṭhakathā nhaṅ praṅ cum so anak kui, akāsi, pru i, etena puññaena, ī nissya pru ra so koṅḥ mhu kroṅ, anekasattā, mraḥ cvā so sattavā tui sañ, vipulam, pran pro cvā tha so, attham acīḥ apvāḥ kui, āsam, alvhan lyhaṅ cvā, pappontī, rok ce kun sa tañ.

upaṭṭhā < kā > me ca pavattabhogā, paccāpi sampannabhava jātā,
pahi(!)nadosā suvatābhilāsā bhava bhava hontu gavesadīpā.

me, nā i, upaṭṭhākā ca, paccāṅḥ leḥ pāḥ phraṅ lup kyveḥ pā so dāyakā tui sañ laññ, pavattabhogā, phrac prīḥ so cañḥ, cim khyamḥ sā rhi kun sañ phrac rve, paccāpi, samsarā sui lāḥ le rve laññ, sampannabhavesu, paccāṅḥ leḥ pāḥ nhaṅ praṅ cum so bhava nhuik, jātā, phrac kun saññ phrac rve, b(!)ahi(!)nadosā pi, pay ap prīḥ so kusuil kammapatha

tañ hū so aḥrac rhi kun saññ phrac rve, suvatābhisālā, kusuil kammapatha taññ hū so akrañ kui sā toñ ta kun saññ phrac rve, bhavē bhavē, aḥrac aḥrac nhuik, gavesadīpā, rhā ap so kyvan rhi kun saññ, hontu, phrac ce kun sa taññ.

iminā li[k]khitā(!)puññena saṃsāy(!)e saṃsaranti yā
ma(!) manañ icchitan ti taṃ pi mayhaṃ samicchatu.

²tena bhavete ṭhāne² catucakka <ṃ> samicchatu.
catucakkena sampanno arogo viya pākūlo.

tena tena bhavē jāte rājaṭṭhānaṃ nippat <th> eyyaṃ,
rājaṭṭhā <nī> nippat <h> etvā, kaviseṭṭha <ssa> bhavēyya 'haṃ.

ahaṃ, nā sañ, iminā li[k]khitapuññena, ī jāte kyamañ kui reḥ ra so koññ mhu kroñ, sañ(!)s[ar]jāre, saṃsarā nhuik, sañ(!)saranti r(!)ā, kyañ laññ le sañ rhi sō, me ma ma, nā i, manañ, cit saññ, yaṃ yaṃ, akrañ akrañ vatthu kui, icchitaṃ, alui rhi i, taṃ pi, thui vatthu sañ laññ, mayhaṃ, nā āḥ, samicchantu, prañ cum ce sa taññ. tena tena padaṭṭhāne[na], thui thui sui so arap nhuik, phrac so le lā saññ rhi sō, catucakkaṃ, leḥ pāḥ so cak sañ, samicchantu, prañ cum ce sa taññ, catucakkena, leḥ pāḥ so cak nḥaṃ, sampanno, prañ cum sañ phrac rve, rogo, anā ma rhi so, pākūlo viya, pākūla kaḥ sui, hotu, phrac ce sa taññ, tena tena bhavē, thuiiv thuiiv so bhava nhuik, jāte, phrac le sañ rhi sō, rājaṭṭhānī, maññ ne prañ nhuik, nippat <h> ey <y> a, phrac luiv i, rājaṭṭhānī, maññ ne praññ nhuik, nippat <h> etvā, phrac lui rve, kaviseṭṭhassa, paññā rhi mrat sañ, ahaṃ, nā sañ, bhavē, phrac ra pā lui i.

akkharā ~ . idaṃ me puññāṃ āsavakkhayaṃ vahaṃ hotu. āyuvannaṃ sukhaṃ balaṃ. nibbānapaccayo hotu.

sakkarāj 1227 nhac khu ta-poñ la praññ kyō 6 rak aṅgā ne naṃ nak ta khyak tī akhyin tvañ Temi nissya kuiv reḥ kūḥ rve prīḥ 'oñ mrañ saññ. pū di ā nḥaṃ prañ cum pā luiv i.

The author mentions himself in the lengthy colophon (fol. ghī r). For his biography see '73.

For edd. see ²325.

Mss.: cf. ²196, ²325, 683; for mss. in other catalogues cf. ²196 where Cab II 149, 156; Copenh 149; LCP 12 (A); Piṭ-st 156 (585) must be added.

Cf. Piṭ-sm 632.

¹ jīvikā°.

²⁻² Ns.: tene tena padaṭṭhāne.

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Hs.or. 6979n. SB, Berlin

Description see above, 478–501.

Rhañ Upāli: Nemijātaka nissaya

The beginning of this fragmentary ms. is the same as that of 570 where Rhañ Upāli is mentioned as the author of the nissaya on the Nemijātaka (no. 541). The text corresponds to Fausbøll VI 95–108 line 2 and to ChS VI 119–133 line 4.

Beg. (fol. ña v line 1): namo tassa ~ . sathā, bhurāḥ sa khañ saññ, Mi[d]dh(!)ilāyaṃ, Mi[d]dh(!)ilā praññ kui, upanissāya, mhī rve, Ma[g]g<h>adeva[a]mbavane, Ma[g]g<h>adeva sa rak uyaññ to rve, cārikam, acaññ svāḥ khrañ kui, [etc.]

End (fol. chā v line 6): upari, athak nhuik, aṅgāre, mīḥ krīḥ kuiḥ punanti, krai taññ kun i. sutam, nat i ta mān laññ phrac tha so, devasārathī, nat i rathāḥ tim laññ phrac tha so, Mātali, Mātali nat sāḥ, imam, ī ña rai sū sattavā kui, disvā,

For the author see ¹73.

Mss.: 570; cf. ¹71 and also Cab II 149, 170, 171; LCP 12 (B); Oxf 30; Palace 8 (71), 59 (98); PMT I 224 (Add. 12237), 243 (Or. 6451C); cf. Piṭ-st 156 (588).

Cf. Piṭ-sm 635.

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Hs.or. 6979o. SB, Berlin

Description see above, 478–501.

Mahāsutasomajātaka nissaya

This fragmentary ms. contains the text of a nissaya on the Mahāsutasomajātaka (no. 537) corresponding to the Pāli text in Fausbøll V 456–457 line 7 (*Takkasilam pesesi, so*) and from 457 line 26 (*tesam jetthantevāsiko*) to 459 line 9 (*yācitvā yathābhūtam*), and ChS V 495–496 line 7, and from 496 line 25 to 497 line 28.

Beg.: namo tassa ~ .

bhāvaṃ bhāvaṃ vijānantam, buddhaṃ buddhaṃ pi vandiya,
'malam 'malam dhūtam dhammam, saṃgham saṃgham guṇākaram.

Sutasomajātakassa, nissayaṃ mativaddhanam
raj(!)issāmi yathāsatti, samam modantu tam budhā.

paṇāmagāthā.

aham, nā saññ, bhāvaṃ, saddā i, pavattam, nimit aca rhi so anak aprāḥ kui laññ koñ, bhāvaṃ, adhibbāy aprāḥ kui lañ koñ, vijānantam, athūḥ thūḥ so nañ tuḥ phrañ, alvaṃ si tō mū tat tha so, buddham, moha tañ hū so 'ip prō khrañ mha nuiḥ tō mū prīḥ tha so, buddham pi, khap sim so tarāḥ tuḥ kui akrvañḥ ma rhi si tō mū tat so mrat cvā bhurāḥ kui lañ, vandāmi, rui se cvā rhi khuiḥ i, vandiya, rui se cvā rhi khuiḥ ū rve, amalam, kilesā tañ hū so aññac akreḥ lañ kañ cañ prīḥ tha so amalam, kilesā tañ hū so aññac akreḥ kui, dhūtam, khā thvak tat tha so, dhammam pi, mag leḥ tan phuil leḥ tan nibbān pariyatti tañ hū so chay pāḥ so tarāḥ tō mrat kui lañ, vandāmi, i, vandiya, rve, saṃgham, kilesā tañ hū so ran sū tuḥ kui koñ cvā sat tat tha so, guṇākaram, suppaṭippanna ca so guṇ apoñ tuḥ i tañ rā laññ phrac tha so, saṃgham pi, paramattha saṃghā tō apoñ kui lañ, vandāmi, i, vand[h]jiya, rve, Sutasomajātakassa, Sutasomajāt atthakathā i, nissaya, nhuik, sampān cap pā, mativaddhanam, paññā kui pvāḥ ce tat tha so, nissayaṃ, amhi kui, yathāsatti, acvam rhi sañ alyok, racissāmi, cī rañ pe am, tam, thui amhi kui, budhā, paññā rhi tuḥ sañ, samam, aññi aññvat, modantu, vam mrok ce kun sa tañ. ī kāḥ paṇāmagāthā, anak taññḥ.

sathā, mrat cvā bhurāḥ saññ, Jetavane, Jetavan kyoñ tō nhuik, viharanto, ne tō mū lyak, Aṅgulimālattheram, Aṅgulimāla ther kui, ārabba, akroñ pru rve, kasmā tuvan ti ādinā gāthā padena paṭimaṇḍitam, kasmā tuvaṃ aca rhi so gāthā pud tuḥ phrañ, ta chā chañ tha lyak so, idam Mahāsutasomajātakam, ī Mahāsutasomajāt kui, kathesi ho tō mū pe i, tassa, thui Aṅgulimāla ther i, uppatti ca, phrac kroñ kui laññ koñ, papp(!)ajjā ca, rahan pru khrañ kui lañ koñ, Aṅgulimālasuttavaṇṇanāya, [etc.]

End (fol. kū v line 9): jīvitam, asak saññ, natthi, ma rhi, iti, suiv, āha, chui i, so, thui ca tō khyak saññ, abhayam, bheḥ maj kui, yācitvā, toñ paṃn rve, yathābhūtam, hut saññ

The author of this nissaya is unknown.

Mss. (s.v. Asītinipāta): Cab II 148; Piṭ-st 145 (460).

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Hs.or. 6979p. SB, Berlin

Description see above, 478–501.

Campeyyajātaka nissaya

The ms. contains the text of a nissaya on the Campeyyajātaka (no. 506) corresponding to the Pāli text in Fausbøll IV 454–468 and ChS IV 457–472.

Beg. (fol. ka v line 1)¹: namo tassa ~. kānuvijjarivābhāsitaṃ aca rhi saññ phraṇ, paṭimaṇḍitaṃ, taṃ chā chaṇ ap so, idaṃ Cammeyyajātakaṃ, ī Cammeyyajāt kui, sathā, mrat cvā bhurāḥ saññ, Jetavane, Jetavan kyoṇḥ tō nhuik, viharanto, ne tō mū lyak, uposathakammaṃ, upud sa taṇ suṃḥ so amhu kui, ārambha, akroṇḥ pru rve, kathesi, ho tō mū i, [etc.]

End (fol. khāḥ line 6): aham eva, nā bhurāḥ saññ paṇ lyhaṇ, tadā, nhuik, Cammeyya-nāgarājā, saññ, ahosi, phrac tō mū phūḥ prīḥ. J(!)ampeyyajātakaṃ nitthitaṃ.

akkharā ~.

sakkarāj 12[1]20 praññ na-yumḥ² la praññ kyō chay rak nhac khyak tīḥ akhyim tvaṇ, Campeyyajāt tō kui reḥ kūḥ rve prīḥ 'on mraṇ saññ.

The author of the text is unknown. Because of the same size and date this ms., 494 and 497 seem to belong together.

Mss. (s.v. Vīsatiniṭā): Cab II 145; LCP 3 (H); cf. Palace 109 (14); Piṭ-st 145 (460).

¹ Next to the foliation sign ka is written *ādinā kānuvijjarivā āsi*.

² Cf. the date in 494, 497.

494

Hs.or. 6979q. SB, Berlin

Description see above, 478–501.

Suvaṇṇasāmajātaka nissaya

The text of this fragmentary ms. is called *Suvaṇṇasyhaṃ jāt tō*. It is a nissaya on the *Suvaṇṇasāmajātaka* (no. 540) corresponding to the Pāli text in Fausbøll VI from 83 line 6 (*sārayanti hi kammāni*) to 84 line 14 (*sugatim tayā ti*), from 87 line 27 (*dalhadhammo ti vissuto*) to 89 line 11 (*va patito chamā*), from 90 line 27 (*ko dāni santhapessati*,) to 95, and in ChS VI from 102 line 7 to 103 line 20, from 107 line 21 to 109 line 14, from 111 line 9 to 117.

Beg. (fol. chū r line 1): aṃ naññḥ. sārayanti hi kammāni, [etc.]

End (fol. ji v last line): tadā, thui ro akhā nhuik, rājā, mañ saññ kāḥ, Ānando, sañ, ahosi, ḥ, Bahusundarī devad <h>i(!)tā, kāḥ, Up <p>alavaṇṇā, Up <p>alavaṇ therī sañ, ahosi, ḥ, Sakko, sañ, Anuruddho, sañ, ahosi, ḥ, pi[ti]tā, kāḥ, Mahākassapo, sañ, ahosi, phrac ḥ, mātā, Suvaṇṇasyhaṃ ḥ ami phrac so rasse ma sañ, Bhatt(!)akapp(!)ilā <nī nā> ma, Bhatt(!)akapp(!)ilā <nī> amañ rhi so, bhikkhunī, rahan mimma sañ, ahosi, phrac ḥ, Suvaṇṇa <sāma> paṇḍito, [panaḥ] Suvaṇṇasyha <ṃ> paññā rhi saññ, aham eva, nā sā lyhañ, sammāsambuddho, saccā the pāḥ tarāḥ tuiv kui, mi mi alui lui si cañ tō mū priḥ sañ phrac rve, loke, lū suṃ pāḥ nhuik, udapādi, thañ rhāḥ phrac tō mū ḥ.

ī cā re lac sakkarāj kāḥ 1220 praññ na-rum lachan 3 rak ne ta khyak tī kyō akhyim tvañ Suvaṇṇasyhaṃ jāt tō kuiv re kū rve priḥ 'on mrañ ḥ rhañ.

The author of this text is not mentioned in the ms. As in the case of ²326 we are not in the position to ascribe our ns. to one of the three authors *Dan-tuin charā tō Rhañ Guṇaramsālaṅkāra* (or *Guṇālaṅkāra*; see ¹74, and MÑM 217, Piṭ-sm 644), *Vak-khut charā tō Rhañ Maṇimañjūsa* (MÑM 218) or *Maṇisāra* (*Ganthav* 188 [45], Piṭ-sm 631), who completed his work in 1143 B.E./1781 A.D. (MÑM 218), and an anonymous monk quoted in Piṭ-sm 634. In Petr 440 *Rhañ Guṇaramsālaṅkāra* is mentioned as author of the nissaya. Because of the same size and date this ms., ²493 and ²497 seem to belong together.

Mss.: cf. ²326; for mss. in other catalogues see ²326 where Cab II 149, 165; Petr 440; Piṭ-st 156 (587) must be added.

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Hs.or. 6979r. SB, Berlin

Description see above, 478–501.

Samvegavatthu

The text of this fragmentary ms. of only two foll. being the second and third before the last fol., is transliterated here without corrections.

Beg. (fol. ghai r): nā i, tassa paradārikakammasa ca, thui sū ta pāḥ ma yāḥ kui samāḥ lā khraṅḥ hū so ma koṅḥ mhu i lañṅḥ koṅḥ, tadā, thui asimḥ ma yāḥ phrac so akhā nhuik, pati, lañ tū ma yāḥ krīḥ kui, viddesanakammasa ca, lañ muṃḥ 'on gumḥ tuik khyo prac pru so ma koṅḥ mhu i, lañṅḥ koṅḥ, nissandaphalam, akyuiḥ cak tañḥ. [etc.]

End (fol. gho line 3): itthibhāvato pucchissāmi ti, aññāsi. jāṭ aṭṭhakathā. itthibhāvato, mimma aḥrac mha, pucchissāmi, Ivan ra lattan, iti, suiv, aññāsi, si le i, vā, nhac sak vamḥ mrok i. aññā, si le nhuik, ññā dhāt kāḥ to sanattha. ◆

pu thin khō reḥ sūṭheḥ sāḥ nok,
ro ru va rok rve, chit mrok nvāḥ cac,
na puṃḥ phrac lat, nat mi phurāḥ,
ñāḥ krim phrac khā, ru cā nat sāḥ
chaj leḥ pāḥ saññ.
ññī pvāḥ Ānandā phrac ra khyak.

ī kāḥ kambhā ta simḥ kāla pat lumḥ, thui thui bhava nhuik myāḥ cvā so āḥ phraṅ bhurāḥ aloṅ tō nḥaṅ atū ta kvā pāramī praṅ kya rve raṅ mā so pāramī rhi so Mahāsācaka aloṅ tō phrac lyak Magadha tuiṅ Rājagruiḥ praṅ vay rvhe pa tim saññ sāḥ phrac saññ kāla ottappa saṃvega kaṅ khye so kroṅ, sū ta pāḥ ma yāḥ nhuik prac mhāḥ khraṅḥ

The author of the text is not mentioned in the ms. There is a work of Bhurāḥ krīḥ charā tō Rhaṅ Jāgara (1810–1874 A.D.) called Saṃvegavatthudīpanī kyamḥ but we are not in the position to identify it with our text (Ganthav 91–92 [109, work no. 1]; Piṭ-st 299 [1055]).

Mss.: Palace 68 (177); Piṭ-st 299 (1055).

496

Hs.or. 6979s. SB, Berlin

Description see above, 478–501.

Unidentified text

The text of this fragmentary ms. of 5 foll. (to–thā) could not be identified. It is transliterated here without corrections.

Beg. (fol. to r line 1): arā rhi i, tejodhātu, tejodhap tañ, iti, ī suiv, manasikāratabbo, nha lum svañ ap i.

yo na pariḍayhati, imasmim sariy(!)e pāṭiyekko koṭhāso, acetanā, abyāgato, suñño nisatto, paripācanākāro tejodhātu ti.

yena, akrañ tejodhat phrañ, pariḍayhati prañ cvā pū bhan i, ayam, ī pariḍayhati tejo sañ, imasmim sariy(!)e, ī kuiy nhuik, pa, paripācanākāro, prañ cvā pū bhan ce ap so akhyañ arā rhi i, tejodhātu, tejodhāt tañ, iti, ī suiv, manasikāratabbo, nha lum svañ ap i. yena asitapitakhāyitasayita, samāpariṇāma gacchati, ayam imasmi <ṃ> sariy(!)e, pāṭiyekko koṭhāso, acetano, abyāgato, suñño nissatto, paripācanākāro, tejodhātu ti.

yena, akrañ tejo dhāp phrañ, asitapitakhāyitasāyita, cāḥ ap, sok ap, khaiḥ ap lyak ap so āhāra sañ, [etc.]

End (fol. thā r line 8): brahmavihāarakammaṭṭhān sumḥ pāḥ sañ kāḥ, catuttha jhān leḥ pāḥ kui phrac ce nhuiñ i, upekkhabrahmavihāra sañ kāḥ, pañcama jhān ta pāḥ kuiv sā phrac ce nhuiñ i, rūpāvacara jhān kuiv phrac ce thap so kammaṭṭhān kāḥ nhac chay khrok pā tuiv tañ, arūpāvacara jhān kuiv phrac ce tat so kammaṭṭhān kāḥ leḥ pāḥ tuiiv tañ, tuiiv kroñ jhān samāpāt kuiv phrac ce tap so kammaṭṭhān kāḥ, sumḥ chay aprāḥ rhi i hū luiv sa tañ.

[Some Pāli notions from the fol. thā v line 2 onwards:] ādikammikasamathayogī, kāyagatā sati, āṇ(!)apānasati, pathavī āpo, cakkhudvāravi(!)thi, tad anuvattaka, manodvāra, parikammasamādhi, manodvāraparikammasamādhi, [etc. up to fol. thā v line 8:] thui uggaha nimit thak sañ rhañ vañ kray so paramattha sa bho mha lvath so āruṃm sañ.

497

Hs.or. 6979t. SB, Berlin

Description see above, 478–501.

Mātaṅgajātaka nissaya

This fragmentary ms. of 5 foll. contains the text of a nissaya on the Mātaṅgajātaka (no. 497) corresponding to the Pāli text in Fausbøll IV from 385 line 28 (*ti evaṃ jānamānā*) to 389 line 7 (*vissajjesāmi*), 390 line 1–3, and in ChS IV from 386 line 14 to 389 line 17, 390 line 8–11.

Beg. (fol. khū r line 1): ti, guṇ ṇhañ praññ cuṃ ṇ, iti, evaṃ, thuiv, jānamānā, si kun so, [etc.]

End (fol. kham r line 1): sathā, mrat cvā bhurāḥ sañ, imaṃ dhammadesanaṃ, ī dhamma-
desanā kui, aharitvā, choñ tō mū rve, idān' eva, ya khu akhā nhuik lyhañ, na, hut,
pupp(!)e pi, rhe nhuik lañ, Ut(!)eno, Utin mañḥ co saññ, pajjite, rahan tuṇ kui, vihedeti
yeva, ññvan chai sat sañ lyhañ ka tañ, iti, ī suṇ, vatvā, min tō mū rve, jātakam, jāt kui,
samodhānesi, poñ tō mū ṇ, tadā, thui ro akhā nhuik, maṇḍap[p]o, maṇḍapya sañ,
Ut(!)eno, Utin mañḥ sañ, ahosi, ṇ, Mātaṅgapañdito pana, Mātaṅgasukha min kāḥ, aham
eva [ahaṃ eva], khap sim so tarāḥ tuṇ kui si tat so nā bhurāḥ lyhañ tañ, iti, ī sui,
samodhānesi, Mātaṅgajāt kuiv poñ tō mū ṇ.

*sakkarāj 1220 prañ na-yuṃ la prañ kyō 12 rak 4 nā rī kyō akhyim tvañ Mātaṅgajāt kui
re kū rve prīḥ 'on mrañ ṇ.*

The author of this nissaya is unknown. Because of the same size and date this ms., 493
and 494 seem to belong together.

Mss. (s.v. Vīsatinipāta): Cab II 145; cf. Palace 109 (14); Piṭ-st 145 (460).

498

Hs.or. 6979u. SB, Berlin

Description see above, 478–501.

(**Abhidhammatthasaṅgaha nissaya** [Saṅgruḥ nissaya])

The fragmentary state (two foll. only) of this ms. does not allow to determine the exact
title.

Beg. (fol. khi r line 1): mhat puṃ prīḥ ṇ. arūpacit mhat puṃ kāḥ, arūpacit 1511 (?) khu
tuṇ saññ, somanassaupekkhā [insertion in the left margin:] nhac pāḥ tuṇ tvañ, upekkhā
hū rve mhat, sampayut vippayut nhac pāḥ tuṇ tvañ, sampayut hū rve mhat, asaṅkhārika
sasaṅkhārika nhac pāḥ tuṇ tvañ, sasaṅkhārika hū rve mhat, pathama jhān, la, pañcama
jhān hū rve, jhān nāḥ pāḥ tuṇ tvañ, pañcama jhān khyā ī hū rve mhat, kok rūpa ṇhañ
poñ rve mahaggut jhān sattavi(!)sa hu kho saññ, thui sattavi[end of insertion]sa tuṇ tvañ,
kusuil jhān kuiḥ khu, vipāk jhān kuiḥ khu, krīyā kuiḥ khu, arūpa jhān ra khrañḥ ṇ
akoñḥ, kammatthān mhā paññat ṇhañ, mahaggut nhac pāḥ taññḥ, ī nhac pāḥ mha ta pāḥ
so kammatthān kui, cīḥ pran so ma ra rā, ākāsānañcāyatana jhān kui ra 'on cīḥ pran so
pugguil saññ, kasuiṇ paṭibhāga nimit, kuiḥ pāḥ tui tvañ, ta pāḥ pā kui khvā rve ra ap
so koñḥ kañ paññat, viññā mhā 'ok, ākāsānañcāyatana kusuil taññḥ hū so mahaggut,

ākiñca mhā, ākāsānañcāyatana jhān ÿ, ma rhi khrañ tañh hū so, natthi bho paññāt, nevasaññānāsaññāyatana mhā, 'ok ākiñcañcaññāyatana tañh hū so mahaggut, chui khai prīh so, kammaṭṭhān mhat pāh ta khyāh ta pāh so kammaṭṭhān kui cīh pran rve ma ra ap.

[Some Pāli notions of fol. khi v:] rūpāvacarapañcama jhān, ākāsānañcāyatana jhān, yogāvacara pugguil,

[Some Pāli notions of fol. khu r:] ākāsānañcāyatana jhān, viññānañcāyatana jhān, upekkhā ekaggad(!)ā, nevasaññānāsaññāyatana jhān, ākiñcaññāyatana jhān,

[fol. khu v line 9:] thui nok lū ta rok lā pran rve, nā ca rā ma rhi so kroñ, pathama ne rok nhañ so sū ÿ khye kui chvaih rve ne ÿ, thuiv noñ lū ta rok lā pran rve maṇḍāt ÿ prañ ca ka nā ÿ, thui noñ lū ta rok lā pran rve, tatiya lā rve nāh so sū ÿ anīh nhuik, catuttha akrim lā so sū nhañ rhañ rve nā ÿ, ta nañh mhā, tatiya akrimh nhuik khrih svāh so sū sañ, thup rok kui chvaih rve nā ÿ,

Mss.: cf. 583.

499

Hs.or. 6979v. SB, Berlin

Description see above, 478–501.

Unidentified text

The fragmentary state (one fol. only) does not allow to identify the text, which is a nissaya on a treatise about groups of factors belonging to the Buddhist doctrinal terminology.

[Fol. jo r:] anusayā, anusaya tui sañ, chālevā, khrok pāh aprāh rhi kuṃ sañ sā lyhañ, honti, ÿ, saṃyojanā, saṃyojān tui kuiv, nava, kuih pāh aprāh rhi kuṃ ÿ hū rve, matā, si ap kuṃ ÿ, kilesā, kilesā tuij kuiv, dasa, chay pāh aprāh rhi kuṃ ÿ hū rve, matā, ÿ, iti, suiv, navadhā, kuih pāh aprāh phrañ, ayaṃ pāpasaṅgaho, ī akusalasaṅgaha kui, mayā, nā sañ, vutto, mīn ap prī. missakasaṅgahe, nhuik, evaṃ, suiv, vibhāgo, kui, mayā, nā sañ, vuccate, mīn ap ÿ, hotu, hit tui sañ, lobho, lobha hit lañ koñ, doso, lañ koñ, moho, lañ koñ, alobho, alobha hit lañ koñ, adoso, lañ koñ, amoho, lañ koñ, iti, cha khrok pāh aprāh rhi kuṃ sañ, honti, ÿ, jhānaṅgāni, jhān nañ tui sañ, vitakko, vitak jhān nañ lañ koñ, vicāro, lañ koñ, pi(!)ti, lañ koñ, ekaggatā, lañ koñ, somanassaṃ, lañ koñ, domana-ssaṃ, lañ koñ, upekkhā, upekkhā jhān nañ lañ koñ, iti, suiv, satta, kuṃ sañ, honti, ÿ, maggaṅgāni, maggañ tui sañ, sammādiṭṭhi, sammādiṭṭhimaggañ lañ koñh, sammā-saṅkappo, lañ koñ, sammāvācā, lañ koñ, sammākammanto, lañ koñ, sammāajīvo, lañ

koṇ, sammāvāyāmo, laṇ koṇ, sammāsati, laṇ koṇḥ, sammāsamādhi, laṇ koṇ, micchā-
diṭṭhi, laṇ koṇ, micchāsankappo, laṇ koṇ, micchāvāyāmo, laṇ koṇ, micchāsam[m]ādhi,
micchāsam[m]ādhi, micchāsam[m]ādhimaggaṇ laṇ koṇḥ,

[fol. jo v:] iti, suṇv, dvādasa, ta chai nhac pāḥ aprāḥ rhi kuṃ saṇ, honti, ṇ, indriyāni,
indre tuṇ saṇ, cakkh[u]ndriyaṃ cakkh[u]ndre laṇ koṇ, sotindriyaṃ, koṇ, ghānindriyaṃ,
laṇ koṇ, jīvi < ti > ndriyaṃ koṇḥ, kāyindriyaṃ, laṇ koṇ, itthindriyaṃ, laṇ koṇ, pū(!)ri-
sindriyaṃ laṇ koṇ, jīvitindriyaṃ, laṇ koṇ, manindriyaṃ laṇ koṇ, sukhindriyaṃ, laṇ koṇ,
dukkhindriyaṃ, laṇ koṇ, somanassindriyaṃ, laṇ koṇ, domanassindriyaṃ, laṇ koṇ, upe-
kkhindriyaṃ, laṇ koṇ, saddhindriyaṃ, laṇ koṇ, vīriyindriyaṃ, laṇ koṇ, satindriyaṃ, laṇ
koṇ, samādhindriyaṃ, laṇ koṇ, paññindriyaṃ, laṇ koṇ, anaññātāññasabhamitindriyaṃ, laṇ
koṇ, aññindriyaṃ, laṇ koṇ, aññātāvindriyaṃ, aññātāvindre laṇ koṇ, iti, suṇv, bā(!)vīsati,
nhac chai nhac pāḥ aprāḥ rhi kuṃ saṇ, honti, ṇ, balāni, buil tuṇ saṇ, saddhābalaṃ,
saddhābuil laṇ koṇ, viriyabalaṃ, laṇ koṇ, satibalaṃ, koṇ, samādhibalaṃ, laṇ koṇ, paññā-
balaṃ, laṇ koṇ, hī(!)ribalaṃ, laṇ koṇ, ottabb(!)abalaṃ, laṇ koṇ, ahī(!)rikabalaṃ, laṇ koṇ,
anottabb(!)abalaṃ, laṇ koṇ, iti, suṇv, nava, kuṃ saṇ, honti, ṇ, adhipati, adhipati tuṇ saṇ,
chandādhpati, chandādhpati laṇ ¹koṇ, viriyādhpati, laṇ koṇ, cittādhpati, laṇ koṇ,
vimamsādhpati, vimamsādhpati¹ laṇ koṇ, iti, suṇv, cattāro, kuṃ saṇ, honti, ṇ, āhāro tuṇ
saṇ, kabalīkāro, alut alveḥ kui ma pru tat sō laṇ pru tat sa kai suṇ so, āhāro,

¹ Cf. Tikap 2 (3.).

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Hs.or. 6979w. SB, Berlin

Description see above, 478–501.

Unidentified text

The fragmentary state (one fol.) does not allow to identify this text. It deals with numerical categories presented in the poetical form of a *pyūi*.

[Fol. ki r:]

khvak chay hū ka, suññata luṃḥ,
2 luṃḥ mhā rā, thoṇ mhā suṃḥ luṃḥ,
leḥ luṃḥ soṇḥ paṇ, simḥ lyhaṇ nāḥ luṃḥ,
khyok luṃḥ mhā sanḥ achanḥ chanḥ saññ.
gaṇanḥ saṅkhyā reḥ ruiḥ taññḥ.

1¹, <ta> praññ, 1², ta cit,
 1³, ta d(!)aññ, 1⁴, ta sac,
 1⁵, ta muik, 1⁶, ta toñ,
 1⁷, ta pāy, 1⁸, ta d(!)ā.
 ta chanñ reḥ bhvay, asvay svay kui,
 vamñ vay tac tac, si ce lac hu,
 praññ prac mū kāñ, ta khvan lvhāñ lə,
 ta khyāñ cit lyhañ lumñ krīñ tañ lə,
 taññ lyhañ kaññ cīñ, ta sīñ reḥ lac,
 lak sac phrac lyhañ, seḥ seḥ tañ lə,
 thui prañ reḥ tha, muik hū ka lyhañ,
 lumñ krīñ tañ taññ, toñ lyhañ kaññ cīñ,
 ta sīñ reḥ bhvay, pāy lyhañ nok prac,
 cit la lyhañ tve reḥ tui le lə,
 ce re kroñ krā, lū ta tā āñ,
 mhat sāñ ce lui lañkā chui saññ.
 buil lū amyāñ prīñ mhat sāñ.

atuiññ atvā toñ tā mhā kui,
 ñay cvā nu lha, mrū ka ca rve,
 thui tum pe aṃ, devā maññ rhi,
 nat myak ci sā mrañ koññ rā saññ,
 paramānu mrū, naññ cvā that lok,
 sumñ chay khyok mū, anu mrū tañññ,
 thui tū pvāñ pū, anu mraññ ra,
 cha tiñsa nhañ, myha saññ aññi,
 tajjārī tañññ, alī myāñ cvā,
 mrū tacchā lyhañ, ta lumñ pañ taññ,
 saṃ lyhañ phrat reḥ, ka ññac khyeḥ cu,
 7 khu kāñ cvāñ, ma yo ta lumñ ho i,
 ma ro 7 nhac ta lak sac taññ,
 lak sac tva chay, 2 khu vay kāñ,
 ta thvā tāñ lə, tak pvāñ 2 tvā,
 atoñ sa tañññ, tatthā satta,
 rhaññ lha bhvay khoñ, 7 thoñ mū
 ta tā hū i, ta mū 2 chay
 praññ krvay ne kya, ussa pha taññ,
 mrāñ lha atā toñ praññ mhā mū,
 ta tuiñ yū lə, nañññ tū lha,
 sañkhyā khyā mū, ussa pha rhac chay,
 tvak phvay ahut, ti kā vut tañññ,
 gā vut leḥ chū, tarū janā
 mhaṃ la cvā saññ. matā mraññ mhuig
 tā krīñ taññ.

kulāḥ leḥ tā, aṇay mhā kāḥ,
 mhaṃ cvā phvaj lhac, lak rhac sac mū,
 amuik hū i, muik mū sum li
 ta toṇ nīi i, leḥ lī atōṇ
 ... (?) choṇ lō, tui noṇ atā,
 pran nāḥ rā kāḥ, saṅkhyā mhan lha
 ta ko sa taññ, thui mha tam choṇ,
 nhac thoṇ nāḥ rā gā vut bhā taññ,
 leḥ kā vut mū, tarū janā
 mhaṃ lha cvā saññ.
 saṅkhyā kula leḥ taññiḥ.

aṇ khri,
 khrañḥ tvak laññ aṃ, tumḥ mhī i sui,
 lañ kāḥ prui tāḥ, [fol. ki v] thū tui myak ci,
 ta mhit rhi ka, ta khaṇa sā,
 mhat kum pā lō, chay khā khaṇa,
 ta khaṇa ra taññiḥ, na ya chay khā,
 ta kha rā lyhañ, kha rā chay pran,
 ta prac hu pe, ta tve taññ ham,
 apran khyok lī, ta bhījanā
 mhaṃ lha cvā saññ, bijanā nāḥ
 ta chak nāḥ mū, ta pāt yū lo,
 pāt mū sumḥ lī, ta nārī taññ,
 nārī khrok chay ta rak vay ta saññ,
 sumḥ chay rak kui, ta la chui i,
 thui thui krvañḥ maññ re tvak khai mhu,
 ta chay nhac lha, ta nhac ra i,
 kāla rhaññ mhīḥ, ta nārī tvañ
 thvak vañ asak, saṅkhyā tvak mū,
 vañ sak tui mhā sum rā khyok chay,
 tvak sak vay laññiḥ, khyok chay khañḥ pā,
 sumḥ rā laññiḥ koñḥ phrac tum rhoñḥ saññ,
 mhat kroñḥ mhat ce kum sa taññiḥ.

khrañḥ tvak ca rā, toñḥ tañḥ mhā kui,
 lvay si lui, pra ññvanḥ chui aṃ,
 na gui ce pruiḥ, cvāḥ mruīḥ kui,
 lak ññuiḥ leḥ lumḥ, rhaññ praññ chumḥ lyhañ,
 yū kyumḥ thaññ mhāñḥ, ta lak chvamḥ taññiḥ,
 sak chvam le mū, ta chut hū i,
 tui kū leḥ chup, ta lak khut taññiḥ,
 lak khut leḥ svay ta ca lay taññiḥ,
 ca lay nhac pāḥ tha khvak thāḥ lō,

thui lāḥ cha tak, nhac khvak ta praññ,
 leḥ praññ ta chit, leḥ cit ta dañḥ,
 leḥ tañḥ ta toñḥ, leḥ toñḥ ta tui,
 leḥ tui ta put, leḥ put ta kap,
 leḥ kap ta kya, leḥ kyat cā kyī,
 kvat mhanḥ ññī i, ta lī thui noñ,
 khrañ tvak rhoñḥ yō, toñ nhac chay mhā,
 bhavāha hu lhaññḥ tha cīḥ sa
 tuik koñḥ cvā saññ.

tvak khā cvāḥ rhac chay taññḥ.

khyam kya pissā tvak ca rā kui,
 devācakkhu, nat tui ... (?) mha,
 mrañ ra saññ sā, paramāna
 mrū lu mū, anu mrū mhā
 ta lumḥ sā taññḥ, chañ kā thui tū
 anu mrū āḥ, poḥ mū chaḥ sāḥ muḥ ññāñḥ,
 ta ce ra nāḥ taññḥ, muḥ ññāñḥ chaḥ sāḥ,
 poḥ mhu nhanḥ āḥ ta ce, mhaḥ prīḥ ī lyhañ,
 suḥ ce nhanḥ mhā ta chaḥ sā taññḥ,
 suḥ mrā chaḥ nve ta khrañ,

- ¹ Abbreviation: figure 1 with *sat* symbol (vowel "killer").
- ² Abbreviation: figure 1 with -i grapheme (s. abbreviations in pt. 1, p. XXVII, same as *ta khyap*, *ta muik*).
- ³ Abbreviation: figure 1 with *kañḥ cīḥ* (s. abbreviation in pt. 1, p. XXVII: *ta tañ³* = *ta tañḥ*).
- ⁴ Abbreviation: figure 1 with *seḥ seḥ tañ* (anusvāra, s. abbreviations in pt. 1, p. XXVII: *ta sac*).
- ⁵ Same as abbreviation in note 2.
- ⁶ Same as abbreviation in note 3.
- ⁷ Undistinctly written, presumably figure 1 with *nok pac* (s. abbreviations in pt. 1, p. XXVII: same as *ta pai*).
- ⁸ Abbreviation: figure 1 with *reḥ khya* (s. abbreviations in pt. 1, p. XXVII: *ta tā*).

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Hs.or. 6979x. SB, Berlin

Description see above, 478–501.

Maṅgalasutta nissaya

This fragment of a single fol., of which less than two thirds are extant, is the fol. before last of a Maṅgalasutta nissaya ms. called Maṅgalasut in the margin and at the end of the text proper. The transliterated text has not been corrected.

Beg. (fol. r line 1): -k coṅ simḥ yaṃ khrañḥ saññ laññ koñḥ, jeyya sim hu, 'oṅ khyim chu puiñ, vijjā 'uiñ ka, thvak nhuiñ khvañ ra, dhamma sā mruik, mak kyveḥ tuik phrañ, ma kuiṭ athvaṭ, kasuiṇ [etc.]

(fol. r line 8): sabbathā, khandhantā mrañ rhaññ,

taññ saññ khap sim, dukkha ññim rve,
coṅ thim dhamma, puñña kruiḥ āḥ,
leḥ pāḥ so ariyā, ī mahāsut
ma yut ññe cvā, [broken off],

kañ cañ 'oṅ mrañ kuṃṃ so, sotthim, khramḥ sā khrañḥ si, gacchanti, yok kuṃṃ i, tam thui suṃ chay rhac pāḥ aprāḥ rhi kuṃṃ so, maṅgalā tarāḥ [broken off], gaṇ < h > āhi, m < h > at le lo. Maṅgalasut prīḥ i. nibbānapaccayo hotu. āyuvannasukhabala nhañ praññ cum pā luiv i. pu di ā nhañ,

[broken off] c < e > tanā, kyaṃ mmā kroñ, samsā cak vai kraññ laññ chaiḥ [broken off] n prittā asūya kay, apāy leḥ va, sattayokadubbikkha hu, kappa suṃ tam, [broken off] arūpa hu vikala añ, asañ ñña jā micchādiṭṭhitiricchānametaniriyā, rhac phrā yat prac [broken off] ta chac myha, ma phrac kañ bhi aggidakarājacoyā, aggiyā hu pañcāveya, kālagati upadhika < pa? > yoka hu, leḥ gu vippat kañḥ lvat kve kvā, leḥ brā sampatti, paṭirūpadesavāse, pubbegatapūññaattasammāpaññi, sappūrisupanissaya hu, cakka leḥ byā saddāsīlasutacāgāpaññāhirīottappa, sū mya uccā khu nhac phrā nhañ cum cvā praññ va mrat lha myuiḥ mre, na lū nat praññ vay cañ kray sandheti hit ne lyak kyak sa ye tak pvāḥ yok yāḥ cañ cac tuiñḥ phrac rve, khyok prac ma sañ ñim mrañ mrīḥ phrū kyumṃ chū kañḥ kvā, kesā aca maṃsa attichavivayakalyāṇa nhañ, aṅga paññañ svañ phyañḥ yut vā praññ cum cvā lyhañ, aṭṭhāyassa piṭaka nhañ anavijjā vijjā sippa hū

Mss.: cf. ¹89, ²183, ²190, ²198, ²201, ²284; for mss. in other catalogues (text with or without nissaya or nissaya only) see ²183, where Cab II 695; Hist.Comm. Ia 224, 229; LCP 18 (D), 65, 74, 76 (I), (J), 99 (A); Piṭ-st (s.v. Parit krīḥ pāḥ nhañ nisya) 191 (955), 211 (1209) must be added.

Palm leaf. Red painted wooden covers. Foll. 335: ka-lāḥ (fol. thai is missing; foliation sign ḍu is omitted but there are two foll. with the foliation sign ḍe; beside the foliation signs foll. ḍa-ḍāḥ bear the numbers 1-12 written in the very corner and on foll. ḍā-ḍāḥ the resp. number is written with pencil), containing 10 chapters: (1) foll. 7: ka-ke: Mūlayamuik; (2) foll. 16: kai-khaṃ: Khandhayamuik; (3) foll. 44: khāḥ-ce: Āyatanayamuik; (4) foll. 4: cai-caṃ: Dhātuyamuik; (5) foll. 22: cāḥ-jo: Saccayamuik; (6) foll. 21: jō-ññū: Saṅkhārayamuik; (7) foll. 88: ññe-thaṃ: Anusaya-yamuik; (8) foll. 10: thāḥ-dai: Cittayamuik (the order of the foll. must be as follows: de, do, dai, dō; no writing on the recto side of fol. do); (9) foll. 25: dō-nō: Dhammayamuik; (10) foll. 98: naṃ-lāḥ: Indriyayamuik; the first and last foll. of each chapter are tied together with some blank leaves, one single blank leaf. 49.3 x 6.2 cm. 38.5 x 5.8 cm. 12 lines. 2 punch holes. Gilded and partially red painted. Very clear handwriting. Marginal titles: (1) Mūlayamuik (pāli tō); (2) Khandhayamuik (pāli tō) on all foll. except fol. khaṃ; (5) Saccayamuik (pāli tō) on all foll. except foll. jai and jo; (6) Saṅkhārayamuik (pāli tō) on all foll. except fol. jō; (7) Anusayayamuik (pāli tō) on all foll. except fol. ṭi; (8) Cittayamuik on all foll. except foll. thāḥ and dai; (9) Dhammayamuik (pāli tō); (10) Indriyayamuik on all foll. except foll. laṃ and lāḥ. In the right margin of the first and last foll. of each chapter *Moṅ Thūḥ Mi 'Ip tui koṅ mhu* is written except on first fol. ka where *Moṅ Thūḥ 'Ip Ma tui koṅ mhu* is written underneath the marginal title. Corrections/insertions with pencil on almost all foll. from fol. ṇa up to the end. In the left margin of the single blank leaf *Sa-rak-paṅ-chip* is written with pencil and in the middle between the punch holes *Moṅ Thūḥ Mi 'Ip*. Dated sakkarāj (1)-(9) 1246 khu (1885 A.D.), (10) 1247 khu (1885 A.D.). Donor: Moṅ Thūḥ and Ma/Mi 'Ip. Former owner: Sa-rak-paṅ-chip monastery. Pāli. Prose.

Yamaka

This complete Yamaka text is called Mūla[etc.]-yamuik in the ms.

(1) Mūlayamaka

End (fol. ke line 7):

mūlaṃ hetu nidānaṃ ca, sambhavo[, nāma] <pabhavena ca>
samuṭṭhānā[.]jhārāmmaṇā paccayo samudayena cāti.

Mūlayamuik niṭṭhitam.

sakkarāj 1246 khu prā-suil la praññ 8 rak cane ne tvaṅ Mūlar(!)amuik pāli tō kui reh kūḥ rve pri praññ cuṃ pā lui ṭi, ¹hetupaccayo, ārammaṇapaccayo, ad <h> ipad(!)ipaccayo, anantarapaccayo, samanandh(!)a <ra> paccayo, saḥajātappaccayo, aññamañña-paccayo, nissar(!)apaccayo, upanissar(!)apaccayo, āsevanapaccayo, kammaṇapaccayo, a(!)hārapaccayo¹, hotu

(2) Khandhayamaka

End (fol. kham line 4): Pariññāvāraṃ niṭṭhitam.

1246 khu ta-pui-tvai lachan 3 rak ta-nan-lā ne tvañ Khandhayamuik pāli tō kui re kū rve prī praññ cum pā lui i. pu di āh nha <n> prañ cum pā lui i.

(3) Āyatanayamaka

End (fol. ce line 10): Pariññāvāraṃ niṭṭhitam. Āyatanayamakam niṭṭhitam.

sakkarāj 1246 khu ta-poñ lachan 1 rak ne ne 3 khyak tiḥ akhyin tvañ Āyatanayamuik pāli tō kui reh kūḥ rve prīḥ praññ cum pā lui i.

(4) Dhātuyamaka

End (fol. cam line 10): Dhātuyamakam niṭṭhitam.

sakkarāj 1246 khu ta-poñ lachan 2 rak ne 3 khyak ti akhyin tvañ Dhātuyamuik pāli tō kui reh kūḥ rve prīḥ praññ cum pā lui i. pu di āh nhañ praññ cum pā lui i.

(5) Saccayamaka

End (fol. jo line 11): Pariññāvāraṃ niṭṭhitam.

sakkarāj 1246 khu t[v]a-poñ lachan 14 rak ne ne mvan akhyinḥ tvañ Saccayamuik pāli tō kui reh kūḥ rve prī praññ cum pā lui i. pu di āh nhañ prañ cum pā lui i.

(6) Sañkhārayamaka

End (fol. nñū line 2): Pariññāvāraṃ niṭṭhitam.

sakkarāj 1246 khu ta-poñ la praññ kyō 8 rak ne nak akhyim tvañ Sañkhārayamuik pāli tō kui reh kūḥ rve prīḥ praññ cum pā lui i. pu t(!)i āh nhañ praññ pā lui i. pa, ¹hetu-paccayo, āy(!)am <m> an(!)apaccayo adhipad(!)ipaccayo, saḥajātapaccayo, aññamaññapaccayo, nissayapaccayo, pū(!)rejātapaccayo, pacchāc(!)ātapaccayo, āsevanapaccayo kammappaccayo, vipākapaccayo, ahāy(!)apaccayo, <i> ndriyapaccayo, j <h> ānapaccayo, maggappaccayo, sampar(!)uttapaccayo vippar(!)uttapaccayo, atthipaccayo, natthipaccayo, vik(!)ata[pha]paccayo, avik(!)atapaccayo¹, hotu.

(7) Anusayayamaka

End (fol. tham line 5): anusayā <bh> āngā. n' atthi. Anusayayamakam niṭṭhitam.

sakkarāj 12[2]46 khu ka-chuṃ 15 rak ne yamuik Anusayayamuik kui reḥ kūḥ rve prī pā saññ. pu di āḥ nḥaṇ prañ cuṃ pā lui i.

(8) Cittayamaka

End (fol. dai line 6): Mūlā(!)yamakaṃ Cittayamakaṃ Dhammayamakan ti ti(!)n(!)i Yamakāni yāva say(!)añā araṇā gacchanti. Cittayamakaṃ samattaṃ.

*iminā puññakā(!)mmena² Metteyya jinasāsane,
byākaraṇaṃ patilabhitvā puññādhikaṃ bhavām' ahaṃ.*

idaṃ me puññaṃ āsavakkhayapattavahaṃ hotu.

*mamācariyā mātā ca, pitā cāpi bhaginiyā,
yāvetā sattimā ñ[ñ]āti tebhi labhantu me samaṃ.*

nibbānapaccayo hotu.

*sakkarāj 12[2]46 khu ka-chuṃ la praññ kyō 5 rak ne tak akhyim tvaṇ Citta[ya]-yamuik
kui reḥ kūḥ rve prīḥ pā saññ bhurā.*

(9) Dhammayamaka

End (fol. nō line 1): Uppādanirodhavāraṃ.

yo kusalaṃ dhammaṃ bhāveti so akusalaṃ dhammaṃ pajahaṭṭi. āmantā. yo vā pana akusalaṃ dhammaṃ pajat(!)ati so kusalaṃ dhammaṃ bha(!)veti āmantā. Dhammayama-kaṃ samattaṃ.

akkharā ~ .

*sakkarāj 12[2]46 khu na-ruṃ lachan 4 rak[a] ne 3 khyak tī kyō akhyinḥ tvañḥ Dhamma-
yamuik kui reḥ kūḥ rve prīḥ 'oṇ mraṇ pā saññ bhurā.*

(10) Indriyayamaka

End (fol. laṃ v line 8): aññindriyaṇ ca na bhāvittha(!) <ti> .

idaṃ me puññaṃ āsavakkhar(!)apattaṃ hotu.

*sakkarāj 1247 khu vā-chui lachan 14 rak ne 3 khyak tī akhyim tvaṇ Yamuik pāli tō kui
reḥ kūḥ rve prī pā saññ bhurā. niṭṭhitaṃ. akkharā ~ . javanatikkha- gambhīy(!)amaṃjo
t' āha sapaññāvāpiṭ(!)ikāni ca bhedaṇi ca dhammato purāṇo bhava, pa, munindavada-
naṃ 'mbhojagabbhasambhāvasundr(!)i, saraṇaṃ pāṇinaṃ vāyhaṃ vinayataṃ panaṃ. yo*

kappakoṭi(!)hi apameyyaṃ kālaṃ karonto, atidukkarādi vedaṃ gato lo hi nātho namo mahākāruṇikassa tassa.

³ *sugataṃ sugataṃ setṭhaṃ, kusalā kusalaṃ jahaṃ,
amataṃ amataṃ santaṃ, asamaṃ asamaṃ dadaṃ.*

*saraṇaṃ saraṇaṃ lokaṃ, araṇaṃ araṇaṃ karaṃ,
abhar(!)aṃ bhayaṃ [t]hānaṃ nāyakaṃ nāyakaṃ name³.*

nibbānapaccayo hotu. niṭṭhitaṃ.

Mss.: ¹31, ¹32, 472; for mss. in other catalogues see 472.

See CPD 3.6.

¹⁻¹ Tikap 1.

² Cf. 666, note 3.

³⁻³ See ²356, ²357.

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Hs.or. 8289. SB, Berlin

Palm leaf. Wooden covers; on the inner surface of one cover 1 and of the other 2 is embossed. Cover 1 is gilded and partially red painted on the edges. Foll. 208: ka–de (foll. khā, ññī and ññu are missing). 48.5 x 5.8–5.9 cm. 39–39.5 x 5.3 cm. 10 lines. 2 punch holes. Gilded and partially red painted. Very clear handwriting. Marginal title: Dānapakāsānī on all foll. except foll. kō, gu, ñe, ñaṃ–ca, jū, jo, ñe, de. In the left margin of fol. dū v *Vai-kriṅ phunḥ tō kriṅ cā* is written and in the right margin underneath the marginal title *Vai-kriṅ rvā ne Ū Moṅ Ga-leḥ Ma 'U janī moṅ nham samsarā lak moṅ noṅ koṅḥ 'oṅ mhu nibbān chu nat lū sādhu khō ce sov.* In the right margin of fol. de is written *Vai-kriṅ rvā ne Ūḥ Moṅ Ka-leḥ Ma 'U samīḥ moṅ nham koṅḥ mhu* and underneath with pencil *Kvamḥ-bhuiḥ-thinḥ cā.* Corrections/insertions on foll. kaṃ, khi, khī, khai, ga, gi, gū, gai, ghi, ghai, ghō, ño, chō, jō, jaṃ, jha, jhi, ṭe, ḍu, ḍha–ḍhi, ḍhu, ḍhāḥ, te, to, tō, thū–thai, thō, dū. Dated sakkarāj 1234 khu (1872 A.D.). Donor: Ūḥ Moṅ Ka-leḥ/Ga-leḥ and Ma 'U with family from Vai-kriṅ village. Former owners: a monk from Vai-kriṅ, Kvamḥ-bhuiḥ-thinḥ monastery. Burmese with Pāli verses and quotations. Prose.

Rhaṅ Maṇijotālānkāra: **Dānapakāsānī**

The beginning of the text is the same as in ²390. The final portion quoted in ²390, p. 231, starts on fol. jhī r line 7 and ends on fol. jhī v line 1 of our ms., i.e. the text of ²390 is not complete.

End (fol. du v line 4): dāna kui pru rā so sū, dāna phrac khrañh ì akroñh ca sañ kui chumh phrat rā chumh phrat kroñh phrac so Pakiñnakavinicchaya prīh prī. ī tvañ rve kāh dāna tarāh kui dāna ì vigruih vaca nat dāna ì aprāh dāna ì akyuih ani sañ dāna pru rā so sū aca rhi so pruih prvamh ca kāh, ī mātikā ñāh pāh tuì kui akray āh phrañ puinñ khyāh ve bhan rve pra rā pra kroñh phrac so Dānapakāsānī kyamh aprīh sui rok prī.

yakhu akhā kyamh pru so charā tuì sañ, kyamh ì achumh nhuik kyamh pru so pugguil kyamh pru so arap ca sañ tuì kui si ce khrañ ñhā nigumh khyup 'up mrai thumh cam nhañ aññī, nigunh khyup 'up pe 'um.

ramme Ratanāpū(!)ravhe ārāme, catuppapp(!)ate,
vasante puññakāmehi upāsakehi yācito.

Manijota(!)[ra]lañkārena, ayam gandh(!)o, mayā g(!)ato
ādimattam karitvāñ(!)a tattha tam rājaññānī(!)yā.

Rhi-mva-kāh nāma gām' udd <h> am, k(!)atvā Re-mō ti saññite,
d <v> ivassa[m]vas <s> akāle pi, akāsi antarantarā.

t[h]amhāpa <ccā> gamantena sampatto y(!)āja <ññā> niyam,
tato puna adhotññānam, pitam Hañsātanāmakam.

patvāna tassa dakkhiṇe katena nagarajetthena
Mañgalā-rvhe-bhum ti saññe, tibhumme catul(!)opāñ(!)e.

sissānam gandhā(!)vācento, vasante niññhito, ayam
kalyug[g]e malattāram¹ cakke, pana susaṃlakkhim².

pattena māghassa sukkamhi. tidassabahudādine³
anāyāsena, pupp(!)añhe abhimañgalasammate.

iminā puññakammena⁴ saṃsāre Nemirāja va dānam,
datvā sakkaccam pāpuṇeyyāmi buddhatt[h]am.

imassa puññassa bhāgam mātāpitugaruttame,
bhūpālam ratthajāyante, ārakkhe N(!)amanāmakam.

ādi <ka> tvā anantānam, samam dadāmi sattānam,
amaccharena cittena anumodantu te sabbe.

nigunḥ chay gātha tuḥ tvañ, aṭṭhama dasama nhac gāthā kāḥ vatta, dutiya gāthā kāḥ patṭhakāra, pañcama gāthā kāḥ vipari, tatiya kāya krvañḥ khrok gāthā kāḥ patyāvattḥa.

ramme, nhac lumḥ mve lyō pyō bvay rhi tha so, Ratanāpū(!)ratṭṭhe, Ratanāpū(!)ra amañ rhi so mruḥ tō krīḥ nhuik, catuppapp(!)ate, Toñ-leḥ-lumḥ amañ rhi so, ārāme, kyoñḥ tuik tvañ, vasante, ne cañ kāla nhuik, puññakāmeḥi, koñḥ mhu kui alui rhi so, upāsakehi, ratanā sumḥ pāḥ kui chañḥ kap kuiḥ kvay so sū tō koñḥ tuḥ sañ, yācito, toñḥ pan so kroñ, Man(!)ijotālañkārena, Man(!)ijotālañkāra amañ rhi so, mayā, sañ, ayaḃ gandho, ī Dānapakāsānī amañ rhi so kyamḥ kui, kato, reḥ sāḥ pru prañ cī rañ ap ḥ. taḃ, thui Dānapakāsānī amañ rhi so kyamḥ kui, tatṭṭha, thui Ratanāpū(!)ra Rvhe-va mruḥ tō Toñḥ-leḥ-lumḥ kyoñḥ tuik nhuik, ādimattam, arañḥ myha aca myha kui, karitvā, reḥ sāḥ pru prañ cī rañ rve, rājatṭhānī(!)yā, re mre sa nañḥ mañḥ mrat caḃ rā Ratanāpū(!)ra Rvhe-va mruḥ tō mha, uddham, añā phrac so, Rhi-mva-t(!)āḥ nāma gāmaḃ, Rhi-mva-kāḥ mañ so rvā suḥ, patvā, rok rve, Re-mō ti saññite, Re-mō hū sañ amañ sa muik mrat kyoñḥ tuik nhuik, dvivassa, nhac vā, vasakāle pi, ne chai kāla tvañ lañḥ, [an]antaranta-rā, ta pañ tuḥ āḥ sañ kyāḥ puḥ khya rve prat lat so akrāḥ akrāḥ nhuik, akāsi, reḥ sāḥ pru prañ cī rañ ḥ, tamhā, thui Rhi-mva-kāḥ rā Re-mō kyoñḥ tuik nhuik, paccāgamantena, pram lañ kai sa phrañ, rājatṭhāniyaḃ, lū tuḥ athvaṭ mañḥ mrat caḃ rā Ratanāpū(!)ra Rvhe-va mruḥ krīḥ suḥ, saḃpatta, rok praḃ ḥ. puna, ta phañ, tato, thui bhū rañ bhūḃ rhi Samudī nat pyō mhat can khañḥ, rvhe nanḥ tañ rā Ratanāpū(!)ra prañ khyak ma ka, adho[k]ṭṭhānaḃ, 'ok arap phrac so, pitam, cañ pañ sā yā, va pyo cvā so, Hañsāt[h]a nāmakam, Hañsāta amañ rhi so mruḥ suḥ, patvā, rok praḃ rve, tassa, thui Hañsāvati mruḥ ḥ, dakkhiṇam(!), toñ myak nhā arap nhuik, nagarajettṭhena, Sirimahājeya Phuḥ phvai amañ rhi so Hañsāta mruḥ sū krīḥ sañ, kato, chok lup ap so, tibhumme, tuḃ sumḥ chañ rhi so, catusopāḃ(!)e, coñḥ tanḥ lhe kāḥ leḥ svay rhi so, Maṅgalā-rvhe-bhūḃ ti saññe, Maṅgalā-rvhe-bhūḃ hū sañ amañ khō mham kyoñḥ rip khyam thak, sissānaḃ, ta pañ amyāḥ, cā sañ sāḥ tuḥ āḥ, gandh(!)avācento, pāḥi aṭṭhakathā ṭīkā ca so kyamḥ gan tuḥ kui puḥ khya lyak, vasante, ne so akhā nhuik, kaliyug[gle, lū tui mhat rā nhac kojā sañ, malakkāram¹, ta thoñ ta rā kuiḥ chai nāḥ¹ khu suḥ, cakke pana, sumḥ lu tan choñ bhūḃḥ khoñ mrat cvā sāsānā tō sañ kāḥ, saññamlikkham², nhac thoñ sumḥ rā 7 khu⁵ nhac² khu suḥ, patto, rok sañ rhi sō, māghassa, ta-puḥ- tvai la ḥ, sukkamhi, lachañḥ pakkha phrac so, tidasāhabudhādine, 13 rak 4 rak ḇe nhuik, abhimaṅgalasammate, alvhan maṅgalā rhi sañ hu cha mut ap so, pupp(!)añḥe, naḃk ne tak akhyim tvañ, anāyāsena, ma pañ panḥ sa phrañ, ayaḃ gandh(!)o, ī Dānapakāsānī kyamḥ gambhī sañ, niṭṭhito, ekaḃ ma phok aprīḥ rok ḥ, aham, sañ, iminā puññakammaena, ī Dānapakāsānī kyamḥ kui reḥ sāḥ pru prañ cī rañ ra so koñḥ mhu kroñ, saḃsāre, bhava myāḥ cvā saḃsarā nhuik, Nemirājā va, Nemi mañḥ koñ bhurāḥ loñḥ kai suḥ, dānaḃ, alhū kui, sakkaccaḃ, rui se leḥ mrat cvā, datvāna, peḥ lhū prīḥ rve, buddhatt[h]am, paññādhika bhurāḥ aphaḥ suḥ, pāpuṇeyyāmi, rok ra pā lui ḥ, imassa puññassa, ī koñḥ mhu ḥ, bhāgaḃ, aphui kui, mātāpitugaruttame, ami abha charā mrat tuḥ kui, lañḥ koñḥ, bhūpālam, re mre sa nañḥ mañḥ ekarāj kui lañḥ koñḥ, ratṭṭhajāyante, tuiñḥ ne prañ sū lū rahanḥ tuḥ kui lañḥ koñḥ, ārakkhe, kuiy coñ nat kyoñḥ coñ nat tuḥ kui lañḥ koñḥ Yamanāmakam, Yama amañ rhi so Na-rai mañḥ krīḥ kui lañḥ koñḥ, ādikatvā, aca pru rve achumḥ ma rhi ma re tvak nhuiñ kun so, sattānaḃ, sattavā apoñḥ tuḥ āḥ, sama < ḃ > dadāmi, amyha ve pā ḥ, te sabbe, thui alumḥ cuḃ so

sattavā aponṅ tui sañ, amacchare < na >, van tui khrañḥ kañḥ so, cittena, mahā kusuil
cit phrañ, anumodantu, vaṃḥ mrok lhū lhū koñḥ kyuiḥ rū rve sādhu khō ce kun sa tañḥ.
ī tvañ Dānapakāsani amañ rhi so kyamḥ sañ aprīḥ suḥ rok i.

akkharā ~.

*sakkarāj 1234 khu pathama vā-chui lachañḥ 14 rak ne tvañ Dānapakāsani kyamḥ tui reh
kūḥ rve prīḥ 'oñ mrañ sañ.*

In ²390 we were not able to discover the author who reveals his name in this copy which seems to be complete. Rhañ Mañjotālañkāra (1173–1233 B.E./1811–1871 A.D.) reports in the final verses that he started to write this work in Añ-va (Ava, Ratanapura or Rvhe-va) while he was living in the Toñ-leḥ-lumḥ monastery, after having spent two vassas (rainy seasons) in the Re-mō monastery of the village Rhi-mva-kāḥ near Hañsāta. He finished his work in 1195 B.E./2377 A.B./1833 A.D. in the Mañgalā-rvhe-bhumḥ monastery near Hañsāta built by Sirimahājeyyabala, the Head of this town. In the list of his works this title cannot be found.

Mss.: ²390; and also Palace 78 (61); Hist.Comm. Ia 183.

See Ganthav 94–95 (111).

¹ 1195 B.E./1833 A.D.

² 2377 A.B./1833 A.D.; *susamlakkhiṃ* is correct, the ns. form is wrong.

³ Ns.: *tidasāhabudhādine*.

⁴ Cf. 666, note 3.

⁵ Deleted, but actually correct.

504

Hs.or. 6980. SB, Berlin

Pura puik. Black paper. 14 layers; no covers, first and last page forming the outside also written upon; no pagination. The pages are damaged at the edges, the writing is partially blurred or totally wiped off. 43.3 x 17.7 cm. About 39 x 15.5 cm. 11–13 lines. Written with soapstone. The script is partly very clear, partly illegible or at least very difficult to read. No date. Burmese. Prose.

Scenario of a stage play

This ms. is obviously the scenario of a popular play used by a stage director, as the stage directions clearly show: *pran ce*, *lyhok ce*, *chui ce*, *lā ce* etc. and *ta kxanh rok lyān* (in the following act) or *ta kxanh rap* (end of the act). The name of the play could not be traced, and only a few proper names can be quoted here: The country Nagara-bhummi(!), bhī-lūh prince Jotaragumbhan nat, princess Saṅkhavatī, Narinda nat, Sattabhāga nat, king Sirirājinda. We start with our uncorrected quotation on the second page (line 3) which appears when the torn and broken edge of the ms. is fully visible and next to the reader, and the two pages with the greatest damage below are carefully turned together around the top edge:

Narinda maṅ amat myāh laññ, koṅ lha pā prih, kya-nup tui laññ, praṅ pā to maññ pro chui rve pran ce. Narinda maṅ tam rok lyhañ, akroṅ myuih kui tan lyhok ce. Narinda maṅ laññ, vam mrok vam sā nhañ, saññ ta khi...(?) yāh ra pe to maññ, Nagarabhummi praññ sui svāh ra maññ akham anāh myāh kui prih pre 'oñ cī rañ kra ra maññ chui ce. saññ tvañ sañ rā ca kā kui khyap rve prō. Narinda mañh laññ Nagarabhummi praññ sui lā ce. rok lyhañ Sirirājinda maṅ tam van rve, kyamh khañ sā yā mā kronh, sā kronh myāh nhañ, tuiñh re praññ mhu ca-kāh myāh kui, meh mran pro chui tvak lā prī lyhañ, [half line illegible; line 9:] Saṅkhavatī mañh samī to tam lā ce, Saṅkhavatī maṅ samīh ka laññ, nhut khvanh ma chak bha amyuih tō myāh nhañ, cakā pro chui ne ce, Narinda mañh ka khō ra maññ mhāh. moṅ krīh khyac sak, bhuih la mañh nai, tin va rai tai, chvai bha rak kai. khō ce. maṅ samī la lai 'ui tai nhay lū prac pā lim ma lai chui ce. ma tū ne rve nok khō ra maññ mhā. rvhe bhumm jā re, rhu tuiñh ma va, nat lhā lui kya saññ nhay, lha pa keh nai. ka peh saññ khet, ma kyam ussum, alum cum apum krīh khyac lha lui, cvat nhac tui khā, moṅ krīh lā pā tay, mettā ma khyui, arvay tō 'ui tay lui, ta nñui mān khu, ta kay phañ nru ka tai, amhu ma thañh, areh rañh mui, prum van lhoñ nāh, kya-nut ūh khuiñ, ma bha peh nhanh sa bho rañh mui, ma nrañh puñ, ma chuiñ sū ma mhat pā nhañ mi mi nai. chui ce. mañh samīh ka chui ra maññ mhā.

505–506

Hs.or. 8231. SB, Berlin

Collection of 2 texts. Palm leaf. Red painted wooden covers. On the outer surface of one cover the title *Sut Silakkham sut Mahāvā pāli tō* is written with pencil. Foll. 220: ka–dhī (foliation sign dham is omitted, after foliation sign dhō 1 and after foliation sign dhāh 2 is added; there are two foll. thāh, 1 and 2 resp. are added underneath the foliation sign); containing two sections: 505 foll. 102: ka–jhū: Sut Silakkhan pāli tō; 506 foll. 118: jhe–dhī: Sut Mahāvā pāli tō; the first and last foll. of both sections are tied together with some blank leaves. 48.4 x 6.1 cm. 39.5–41 x 5.3 cm. 10 lines; fol. dū r 9 lines. 2 punch holes. Gilded and partially red painted. Very clear handwriting. Marginal titles: 505 Sut Silakkhan pāli tō on first fol. ka and Silakkhan pāli tō on fol. kā–dhī except foll. ku, kū, kam, khe; 506 Sut Mahāvā pāli tō on all foll. except foll. jñai, jho, nnu, nnaī, nno, ti, tam, thāh, da, du, do,

ḍha, ñe, dhī; the marginal title is in some cases partly cut off at the end. In the left margin of the last blank leaf *Vā-bhuiḥ* is written with blue crayon; next to it *chā (?)* is written with pencil; in the middle the librarian's information is given, also written with pencil: *Vā-bhui cā 7 tup, ka, dhi, cā (?) sāh 18 aṅgā 3 khyap* [= 219 foll.] *pe gaṃ 3 aṅgā 1 khyap* [= 37 blank leaves] *poṇ 21 aṅgā 4 khyap* [= 256 foll. and blank leaves]; in the right margin we find again, written with blue crayon, the title and the number of leaves: *Sut Sīlakkhaṃ sut Mahāvā pāḷi tō ka aca dhi achumḥ 18 aṅgā 4 khyap* [= 220 foll.] *<pe> khaṃ 3 aṅgā 1 khyap* [= 37 blank leaves] *Vā-bhuiḥ*. Corrections on foll. ke, kai, gī, ge, ghaṃ, thī, ḍai, ḍhe, ḍhō, thi, thu, dā. Dated sakkarāj 1255 khu (1893 A.D.). Pāli. Prose.

505

Hs.or. 8231. SB, Berlin

Description see above, 505–506.

Dīghanikāya, SīlakkhandhavaggaThe text is called *Sut Sīlakkhan pāḷi tō* in the ms.End (fol. jhu r line 8): *Tevijjasuttaṃ niṭṭhitaṃ, terasamaṃ. Sīlakkhandhavaggo niṭṭhito.*

Brahmajālaṅ ca Sāmaññaṃ, Ambaṭṭha[ma]ṃ Soṇadaṇḍakaṃ,
Ku(!)ṭadantaṅ ca Mahāli, Jāliyaṃ Si(!)hanādaṃ.

Poṭṭhapādo tathā Subha(!), Māṇavo Kevaṭṭh(!)o pi ca,
Lohicca Tevijjo ceti, idha suttāni terasā ti.

nibbānapaccayo hotu.

sambuddhe aṭṭhāvi(!)saṅ ca dvādā(!)saṅ ca sahadake¹
pañcasatasahassāni namāmi siyasamaḥaṃ²

tesaṃ dhammaṅ ca saṃghaṅ ca ādayena³ nama(!)m' ahaṃ
namakāya(!)nubhāvena⁴ hitvā sabbe upaddave
aneka antarāyāpi vinas(!)antu asesato.⁵

After the well-known passage of *Buddhānussati*, *Dhammānussati* and *Samghānussati* starting with *iti pi so bhagavā* and ending with *puññākkhettaṃ lokassāti* the colophon continues (fol. jhu v line 10):

nibbānapaccayo hotu. pu di āḥ nḥaṇ praññ cum pā lui i. akkharā ~. nibbānapaccayo hotu. pu di āḥ nḥaṇ praññ cum pā lui i.

sakkarāj 1255 khu pathama vā-chui la praññ kyō nāḥ rak ne naṇ nag 2 khyak tīḥ kyō akhrim tvaṇ Sīlakkhan pāḷi tō kui re kū rve prīḥ prī. nat lū sādhu khō ce so. sādhu sādhu sādhu khō ce so.

Mss.: ¹61, ¹62, 447, 609; for mss. in other catalogues see 447.

See CPD 2.1.

¹ saḥassake.

² sirasā-m-aḥam.

³ ādarena.

⁴ namakkārāṇ°.

⁵ For these Sambuddhe gāthās see TBV p. 93; in SAM p. 6 the second verse is complete.

506

Hs.or. 8231. SB, Berlin

Description see above, 505–506.

Dīghanikāya, Mahāvagga

The text is called Sut Mahāvā pāḷi tō in the ms.

End (fol. dhī line 9): Pāyāsisuttaṃ niṭṭhitaṃ dasamaṃ.

MahāpadānaNidānaṃ, Nibbānaṇ ca Sudassanaṃ,
JanavasabhaGovindaṃ, Samayaṃ Sakkapaññhakaṃ,
Mahāsatiṭṭhānaṇ ca Pāyāsi dasamaṃ bhava.

[in the right margin:] *sakkarāj 1255 khu dutiya vā-chuiv lāchan 6 rak ne tvaṇ Mahāvā pāḷi tō kū rve praññ prī.*

Mss.: ²304, ²306, 453, 719; for mss. in other catalogues see 453.

See CPD 2.1.

507–508

Hs.or. 8224. SB, Berlin

Collection of 2 texts. Palm leaf. 2 wooden covers, the one with slanted edges does not belong to these mss. Foll. 223; **507** foll. 204: ka–da (foliation sign *nū* is omitted, underneath the foliation sign *nū* < *nhac* > *khyap* is added, the beginning is cut off); **508** foll. 19: pi–pho; 10 blank leaves; the foliation signs are partly cut off in a few cases. 48.8 x 6.1 cm. 37–42 x 5–5.5 cm. 10 lines; fol. *nū* v 11 lines. 2 punch holes. Gilded and partially red painted. Very clear handwriting. Marginal titles: *Pārājikaṃ/Pārājikaṃ aṭṭhakathā nissya* or *Pārājikaṃ aṭṭhakathā* on all foll. except **508** last fol. pho. On **507** fol. tha v underneath the foliation sign is written: < *bhurā/phun* > *ḥ kriḥ Ūḥ Vaṇṇa cā* (the beginning is cut off), and underneath the marginal title: *Vai-kriḥ rvā ne Ūḥ Moṇ Ka-leḥ janī mit nham koṇ* < *ḥ* >; underneath the foliation sign of **507** fol. dha is written: < *bhurā* > *ḥ phunḥ tō kriḥ ca* (the beginning is cut off), and underneath the marginal title: *Vai-kriḥ rvā ne Ūḥ Moṇ Ka-leḥ janīḥ mit*; in the left margin of **508** last fol. pho is written: *Vai-kriḥ kyoṇḥ bunḥ tō kriḥ cā*, and in the right margin: *Vai-kriḥ rvā ne Ūḥ Moṇ Ka-leḥ janīḥ moṇ nham koṇḥ mhu nibbān chu nat lū sādhu sādhu khō ce sov*. On the outer surface of the original cover *Pārājikaṃ aṭṭhakathā nissya* is written with pencil. Only the position of the punch holes and the gap in the foliation indicate that there are two different mss. (of the same scribe) put together: ms. **508** (foll. pi–pho) contains the final portion of the textual section which precedes the text of ms. **507** (foll. ka–da). Corrections on **507** foll. *kū*, *kha*, *khā*, *ṇa*, *chī*, *jā*, *ññū*, *ñño*, *ḍu*, *ḍe*, *ḍo*, *ḍhu*, *ṇu*, *thī*, *thō*, and **508** fol. *pu*. Dated sakkarāj **508** 1231 khu (1869 A.D.); **507** no date. Donor: *Ūḥ Moṇ Ka-leḥ* from *Vai-kriḥ* village. Former owner: *Ūḥ Vaṇṇa* from the *Vai-kriḥ* monastery. Burmese and Pāli (nissaya). Prose.

507

Hs.or. 8224. SB, Berlin

Description see above, 507–508.

Ratanamañjūsa/Ratanā mañjū vinañṇḥ lak pan/paṃ kyamḥ (Samantapāsādikā/Pārājikakaṇḍa-aṭṭhakathā nissaya)

This fragmentary ms. is a nissaya on the Saṅghādisesa section of Buddhaghosa's *Samantapāsādikā* (PTS III 517–725 and ChS II 105–303), of which only a few foll. seem to be missing since the section ends after 9 more pages in the printed edd. The textual section of **508** precedes that of our ms.

Beg.: namo tassa ~.

yam Pārājika < ka > ṇḍassa saṅgi(!)tam¹ samanantaram¹,
tassa terasakassāya, -m-a[nu]pupp(!)apadavaṇṇanā.

Pārājīkakandassa, Pārājīka leh pāh apuiñh akhrāh i, Pārājīkan i sō lañh, samanantaram, akhrāh, ma rhi so kāla nhuik, akhrai mai nhuik lañh hu, yam terasakandam, akrañ terasakan kui, sañg[h]ik(!)am¹, sañg[h]āyanā tan ap pri, tassa terasakassa tassa, terasakandassa, thui therasakan i, ayam a[nu]pupp(!)apadavannanā, ī acañ so pud tui i apvañ sañ, hoti, i. ī dutiya gāthā kāh athak nhuik phvañ lattam so atthakathā kui rañ i, a[nu]pupp(!)apā(!)davannanā nhuik [da]saddā kye sañ. tena samayena Buddho bhagavā Sāvattiyam viharati, la, brahmacariyam caratiti ettha pā ce, ī pāli nhuik, āyasmāti etam vacanam, sañ kāh piyavacanam, khyac so ca kāh tañh, mettā rhi so ca kāh hū lui sañ, Seyyasako ti, Seyyasako ti, hū saññ kāh, tassa bhikkhuno, i, nāmam, amañ tañh, anabhirato ti, hū sañ kāh, vikkhittacitto, pyam Ivan so cit rhi i, kāmarāgaparilāhena [etc.]

End (fol. da v line 10): akappī(!)yo, ma ap so rak kanh sañ mañ i, sesā, thui mha krvañh so rak kanh sañ tui sañ kāh, kappī(!)yo, ap so rak kanh sañ mañ i, tattha, thui leh pāh tui tvañ, akappī(!)yasuttam, kui akappiyatantavarena², kui, ī kāh tatiyā kam tañh, vāyā

Although the relevant folios are missing it can be assumed that our text bears the same title as that of ms. 508. As already stated in ²303 (p. 122) the title is used for several nissayas on Vinaya texts. We are, however, not in the position to ascribe our text to either Knai-ton-krīh Rhañ Mahā Upāli (¹56, ¹60), or Rvhe-umañ charā tō Rhañ Jambudīpadhaja (¹57, ²303), or Dutiya Nñon-kan charā tō Rhañ Saddhammaramsī (477, 516, 527). It is most probable that the texts of 517, 518 (Mahāvagga- and Cūlavagga-atthakathā nissaya) belong to the same author.

Mss.: cf. ¹57, 700; for mss. of nissayas on the Pārājīka section of Vinaya and Samantapāsādikā in other catalogues see 477.

¹ See the similar verse in 518: sañgītis°.

² akappiyatantavāyena.

508

Hs.or. 8224. SB, Berlin

Description see above, 507–508.

Ratanamañjūsa/Ratanā mañjū vinanñh lak pan/pam kyamh (Samantapāsādikā/Pārājīkakanda-atthakathā nissaya)

This fragmentary ms. is a nissaya on the Pārājika section of Buddhaghosa's Samantapāsādikā (PTS II 498–516 and ChS II 88–104) and precedes the text of **507**.

Beg.: suī, āpajjati, i, iti, suīv, ettha vacane, ī pāli nhuik, ayam attho, kui, dassito, pra ap i, kiñcāpi dassito, akay rve kāh pra i rhañ, atha kho, thui suī pra lyhañ mū lañh, ayam, ī chui lattan sañ lyhañ, ettha vacane, ī pāli nhuik, viseso [etc.]

End (fol. phai v line 10): ki(!)ccittha parisuddhā ti padassa, i, attho, kui, evam, suīv, veditabbo, i, ki(!)cci, nañh, parisuddhā, cañ kun sañ, bhavatta, phrac kun i lo, iti ayam, kāh, attho, nak, kaccittha kui kacci ettha hū rve pud phrat sañ kāh, padhama vi kap kui rañ sa tañh, dutiya vi (?) kap nhuik kāh kacci attha pud phrat, kacci kāh nam nāh pāh tvañ, sabba nam, sabba nam chay pāh tvañ, pucchā sabba nam, sabbattha sabbesu padesu, tui nhuik, sesam, so, vattabbavacanam, chui ap so ca kāh sañ, uttānattam eva, tañh. Samantapāsādikāya vinayasamvannanāya, catutthapārājikavannanā niṭṭhitā. cattāro pārājikā niṭṭhitā. dutiya thut Pārājika nissya prīh i. Samantapāsādikā(!) vinañh atthakathā i anak addhibbāy tui kui mrammā bhāsā phrañ pran so Ratanā-mañjūsa amañ rhi so vinañh lak [lak] pam kyamh nhuik catutthapārājika arā kāh krīh prañ cum sañ phrac i.

sakkarāj 1231 khu dutiya vā-chui lachanḥ 3 rak 2 khyak tī kyō akhyim tvañ Pārājika dutiya thut kui reh kūh rve prīh 'on mrañ saññ. nibbānapaccayo hotu. pu, di, ā nhañ prañ cum pā lui i.

Although the title of this text is quoted in the colophon we are not in the position to ascribe the work to one of the authors mentioned in the description of the preceding ms. **507**.

Mss.: cf. **57**, **700**; for mss. of nissayas on the Pārājika section of Vinaya and Samantapāsādikā in other catalogues see **477**.

509–511

Hs.or. 8233. SB, Berlin

Collection of 3 texts. Palm leaf. Red painted wooden covers; on the inner surface of both covers *cha* is embossed. Foll. 310: ka–yo (two foll. with foliation sign ni), complete, 32 blank leaves; **509** foll. 49: ka–na: Dhātukathā; **510** foll. 125: nā–nū: Sup-pādeyya pāli tō; **511** foll. 136: ṇe–yo: Pātheyya aṭhakathā. 47.3 x 5.1 cm. 39–40 x 4 cm. 8 lines. 2 punch holes. Gilded. Fairly good handwriting. Marginal titles: **509** Dhātukathā pāth or Dhātukathā only; **510** Sup-pādeyya pāli tō; **511** Pātheyya/Pātheyya/Sup-pātheyya aṭhakathā on all foll. except foll. nai. The last blank leaf contains information on the titles and the number of leaves. In the left margin of this blank leaf *cha* is written, and in the middle: *Dhātukathā ka ca na chumh, Sup-pādeyya pāli tō, nā ca nū chumh leh koñh atthakathā, ne ca yo chumh 3*

rap 25 aṅgā 9 khyap [= 309 foll.] *kham pe 2 aṅgā 8 khyap* [= 32 blank leaves], *Kui Sā Thūh ap 'ok cā*; in the right margin is written: *2 cu poñ 28 aṅgā 5 khyap* [= 341 foll. and blank leaves], *Kui Sā Thūh ap 'ok cā*. Corrections/insertions on foll. *kī, kū, kai, kha, gi, gī, ñō, jā, ñāṃ, ñai, ño, ñaṃ, the, dhū, dhāḥ, nū, phā, phu*. Dated sakkarāj 509–510 1253 khu (1891 A.D.), 511 1253 khu (1892 A.D.). Pāli. Prose.

509

Hs.or. 8233. SB, Berlin

Description see above, 509–511.

Dhātukathā

In PTS the text ends on p. 113 line 10.

End (fol. ña line 4): *vippayuttēna saṅghahita(!) <saṅghahita> padaniddeso niṭṭhito. Dhātukathā niṭṭhito.*

sakkarāj 1253 khu vā-chui lachanḥ 4 rak ne tvañ Dhātukathā kui reḥ kū 'oñ mrañ saññ, nat lū sāt(!)u khō ce so. pu di āḥ nḥaṇ praññ cum lui pā ñ.

Mss.: 553, 596; and also Brown 16; Cab II 225, 669; Forch XIX; LCP 20a, 103 (C); Mand 99, 100; Oldenb 1.24.a, 50.2; Oxf 30; Palace 10 (84), 11 (96), 24 (32), 34 (8, 9), 36 (22), 37 (28), 38 (36), 42 (65); Piṭ-st 102 (61), 178 (783).

See CPD 3.3.

510

Hs.or. 8233. SB, Berlin

Description see above, 509–511.

Dīghanikāya, Pātheyya°/Pāthika°/Pāṭikavagga

The text is called *Sut Pātheyya pāli tō* in the ms.

End (fol. 8): Dasuttarasuttantaṃ ekādasamaṃ samattamaṃ. tatr' udd[h]ānaṃ.

Pātit(!)o ca Udumbaraṃ Cakkavatti Aggaññata(!)
Samm(!)asādanaPāsādaṃ mahāpūr(!)isaLakkhaṇaṃ

Sī(!)gālĀ[da]ñāṇīyakaṃ Sa < ñ > gīti ca Dasuttaraṃ
ekādasahi suttehi Pāt < h > ikavaggo ti vuccati.

Dīghanikāyo niṭṭhito.

akkharā ~ . āyu dīghaṃ sukhaṃ bhaveyya. pu di āḥ nhañ praññ cum lui pā i. nibbāna-paccayo hoti.

*cakkavattissa dhītā pi, atidukkhā va itthitā,
pūrisabhāvo 'haṃ bhaveyyaṃ jātijātiyaṃ.*

*cakkavattissa, cakravade mañḥ kriḥ i, dhītā pi, samīḥ tō pañ phrac ra ññāḥ ññō laññḥ,
itthitā, mimma aphrac saññ atidukkhā va, alvhan akai chañḥ rai sa lyhañ ka taññḥ,
tasmā, tui sui chañḥ rai sō kroñ, ahaṃ, akyvan-nup saññ, jātijātiyaṃ, phrac tuiñḥ phrac
tuiñḥ so bhava nhuik pūrisabhāvo, yok kyāḥ aphrac saññ, bhaveyyaṃ, phrac ra lui i, vā
phrac ce sov.*

*sakkarāj 1253 khu vā-chui la praññ kyō 9 rak ne tvañ Sup-pādeyya pāli tō pāṭh kui reḥ
kūḥ rve prīḥ praññ cum lui pā i.*

Mss.: ²307, 611; and also Cab II 56, 665; Forch VII; Liste EFEO 3 (4); Mand 36, 38, 40, 42, 43; Oldenb 23; Palace 3 (20, 23), 21 (8), 47 (1); Pit-st 96 (3), 174 (724); PMT I 242 (Or. 5606); cf. Cab II 47; Forch VI; Manch 73, 74; Oldenb 1.6; PMT I 230 (Or. 1436); Pol 5547 (Thote-pa-dayya = Sut Pātheyya).

See CPD 2.1.

511

Hs.or. 8233. SB, Berlin

Description see above, 509–511.

Buddhaghosa: **Sumaṅgalavilāsinī**, Pātheyya°/Pāthika°/Pāṭikavagga-aṭṭhakathā

The text called Sut Pātheyya-atthakathā in the ms. ends in PTS 1064 with Dasuttarasutta-vannanā nitthitā. In our ms. (fol. yai r line 3) and in ChS follows *nitthitā ca Pāthiya(!)vaggassa vannanā ti* and then the Nigamanakathā, starting with *ettāvatā ca* and ending with *pavattati mahesino ti* (ChS [Pāthikavaggattakathā] 250–251).

End (fol. yai v line 7):

*yatt <h> a yatt <a> bhava jāto, puññavā ca mahaddhano,
sīlavā paññavā homi, byatto dakkho bhāvam' aham.¹*

*akkharā ~. Pā[t]theyya atthakathā kui lak-yā tan cin ka nñac nhañ yeh kūh rve prīh
'on mrañ saññ. pu di ā nhañ praññ cum lui pā i.*

*sakkarāj saṅkhyā nhac kojā kāh, 1253 khu ta-pui-tvai lachanh 8 rak ne ta khyak tīh kyō
7 (?) khyak ma tīh mhī akhyin tvañ Sup(!)-pāth(!)eyya a <t> thakathā kui yeh kūh prīh
'on mrañ saññ. nibbānapaccayo hotu.*

Mss.: 613; for Sumaṅgalavilāsinī mss. in other catalogues see 448.

See CPD 2.1,1.

¹ Cf. 60, 437, 444, 445, 450, 556, 590, 613, 669.

512

Hs.or. 8228. SB, Berlin

Palm leaf. Red painted wooden covers; on the inner surface of one cover *cha* and of the other *chā* is embossed. On the outer surface of the cover *chā Pārājikan atthakathā* is written with pencil. Foll. 275: ka–bam; the first and last foll. are tied together with 12 blank leaves each. 50.2 x 6.9 cm. 37–39 x 6.2 cm. 12 lines; foll. kī v, gho r, chi r, dū r, pha v, bi r 11 lines. 2 punch holes. Gilded and partially red painted. Very clear handwriting. Marginal title: Pārājikam/Pārājikan atthakathā pāth on about 3/4 of the foll. In the middle and in the right margin of the last blank leaf the title and the number of leaves and lines are written with pencil: *Pārājikan atthakathā ka ca bam chumh 22 aṅgā 11 khyap* [= 275 foll.] *12 kroñh* [= 12 lines] *kham pe 2 aṅgā* [= 24 blank leaves], *poñ 25 aṅgā ta khyap ro* [= 301 foll. and blank leaves]. In the left margin is written: *Vā-bhui* [upside down], *chā*, *Vā-bhui cā* [10 or *pud krīh*]. In the right margin of fol. gā v *tai prī charā tha (?)* is written with red crayon, in the right margin of fol. cai v *tai prīh* and of fol. nu v *vai prīh ...* [illegible] is written with pencil. Corrections on foll. cam, cāh, je, jāh, jhi, jhū, jhe, jhō, tam, phi–phū, phai–pō. Dated sakkarāj 1255 khu (1893 A.D.). Former owner: Vā-bhui monastery. Pāli. Prose.

Buddhaghosa: **Samantapāsādikā**, Pārājika-vaṇṇanā

The text is called Pārājikaṃ aṭṭhakathā pāṭh in the ms. and can be found in PTS I–III and ChS I–II.

End (fol. bō v line 8): Samantapāsādikāya vinayasamvaṇṇanā < ya > pariṇatasikkhāpada- < vaṇṇanā > nitṭhitā.

akkharā ~ . idaṃ me puññaṃ āsavakkhayaṃ vahaṃ hotu. nibbānapaccayo hotu. nibbānapaccayo hotu. pu, di, āh, nhaṇ praṇ cum pā luiv i.

sakkarāj 1255 khu ta-kūḥ lachanh nāḥ rak ta-nañ-lā ne maṃ nak mvan ma tañ khañ akhyin tvañ Pārājikaṃ aṭṭhakathā pāṭh kui reḥ kūḥ rve prīḥ prī. āsavakkhar(!)aṃ, āsavo tarāḥ leḥ pāḥ kui kuṃ rā kuṃ kroṇḥ phrac so vahaṃ rvak choṇ nhuin sañ hotu phrac ce sa tañ.

Mss. (Pārājika-vaṇṇanā only): **513**, **667**; for Samantapāsādikā mss. in other catalogues see **294** and **435**.

See CPD 1.2,1.

513

Hs.or. 8229. SB, Berlin

Palm leaf. Red painted wooden covers; on the inner surface of one cover 5 is embossed. On one cover a label of lined paper is pasted bearing the title: *Pārājikaṃ aṭṭhakathā*. Foll. 356: ka–so (foliation sign lo is omitted, but the text is complete); 12 blank leaves. 47.4 x 5 cm. 39–39.5 x 4.5 cm. 9 lines; fol. bhāḥ v 8 lines. The first or last line is in some cases partly cut off. 2 punch holes. Gilded. Fairly good handwriting. Marginal title: Pārājikaṃ/Pārājikaṃ aṭṭhakathā on almost all foll. On the last blank leaf the following information is written with pencil (from the left to the right margin): 5, ka ca saiḥ ch < umḥ > [cancelled], *Pārājikaṃ aṭṭhakathā ka cha so chuṃ[n]ḥ cā sāḥ 29 aṅgā 9 khyap ... (?)* [= 357 foll.] *pe khaṃ 1 aṅgā* [= 12 blank leaves] *2 cu poṇḥ 30 < aṅgā > 9 khyap* [= 369 foll. and blank leaves], *ka ca so chuṃ pe khaṃ 1 aṅgā 'ok cā 'rhe bhinh'.* Corrections/insertions on foll. ku, khāḥ, gai, ghu, jū, tō, ṭhu, ṇi, ta, da, dhe, dhō, mu, yū, yai, yāḥ, le. Dated sakkarāj 1253 khu (1891 A.D.). Pāli. Prose.

Buddhaghosa: **Samantapāsādikā**, Pārājika-vaṇṇanā

The text is called Pārājika-aṭṭhakathā in the ms. (see **512**).

End (fol. so line 2): Samantapāsādikāya vinayasamvannaṇāya pariṇatasikkhāpadavaṇṇanā nitthitā.

[without corrections]: *dvāsattimattā bhānavārapāliyaṃ. nitthitā ca tissakavaṇṇanā tī, tena saddhammakaruṇā icchatā, icchipadaṃ, sāsanassa hitatthāya sohito potthako ayaṃ, anena puñṇakammena sattātibhavatī nissitā pāpuṇantu sukhaṃ santu, saddhammadaśa-bhāgiṇo 'su. puñṇenānena pappomi niputiyāvātāvahaṃ uppajjeyyaṃ.*

sakkarāj 1253 khu tō-sa-laṅ la praññ krō khu nhac rak ne 2 khyak tī krō akhyin tvañ Pārājikaṃ aṭṭhakathā pāth kui reḥ kū rve praññ i. nibbānapaccayo hotu.

Mss. (Pārājika-vaṇṇanā only): **512**, **667**; for Samantapāsādikā mss. in other catalogues see ²**294** and **435**.

See CPD 1.2,1.

¹⁻¹ Cf. *reḥ bhin 523–524, rve bhin 438, 461–463.*

514–515

Hs.or. 8232. SB, Berlin

Collection of 2 texts. Palm leaf. Red painted wooden covers. One of them bears a 9.8 cm wide band made of cotton cloth which served to hold a paper-cutter. They do not belong to this ms., because they are 1.2 cm shorter than the leaves. Foll. 288: ka–bhō (there are two foll. with foliation sign dhi and two foll. with foliation sign pho), containing two sections: **514** foll. 167: ka–dham: Cūlavā pāli tō; **515** foll. 121: dhāḥ–bhō: Parivā pāli tō; the first and last foll. of both sections are tied together with some blank leaves, one single blank leaf. 49 x 6.2 cm. 39–41 x 5.6 cm. 12 lines; foll. nō r, dham v 11 lines. 2 punch holes. Gilded. Small, but very clear handwriting. Marginal titles: **514** Cūlavā pāli tō and **515** Parivā pāli tō on about every fourth fol. alternating with: *Kui Rvhe Kumḥ Ma Tū Jā koṅḥ mhu*, or *Ma Thū Jā phrañ kriḥ koṅḥ mhu*, or *Kui Rvhe Kumḥ/Gumḥ koṅḥ mhu*, or *Kui Rvhe Kumḥ Ma Tū Jā*, and in the margin of **515** last fol. bhō: *Kui Rvhe Kumḥ Ma Tū Jā jañḥ moṅ nham koṅḥ mhu nibbān chu*. On the first and last blank leaf of **515** is written with pencil: *Sa-rak-paṅ-chip* and *Sa-rak-paṅ-chip Parivā pāli tō*. Corrections/insertions on foll. kā–kī, khī–khū, khai, khāḥ, gā, gi, go, gaṃ–ghi, ghū, gho, gham, nai, no, ca, ci, nñō, nñāḥ. Dated sakkarāj 1244 khu (1882 A.D.). Scribe: Moṅ Bhuiḥ Thvanḥ. Donor: *Kui Rvhe Kumḥ* and *Ma Tū/Thū Jā*; owner: Monastery of Sa-rak-paṅ-chip village. Pāli. Prose.

514**Hs.or. 8232.** SB, Berlin

Description see above, 514–515.

Vinaya: Cūlavagga

The text is called Cūlavā pāli tō in the ms. It ends with *imamhi khandake vatthu pañcavīsati*, the final portion *tassa uddānam/tass' uddānam*, given in PTS 308 and ChS 508, is omitted.

End (fol. dham line 10): Cūlavaggaṃ nitthitaṃ.

nibbānapaccayo hotu.

sakkarāj 1244 khu nhac, sa-tañh-krvat la praññ kyō suṃḥ rak ne, ne tak 2 khyak ma tīḥ mhī akhyim tvañ, leḥ koñḥ Cūlavā pāli tō kui, reḥ kūḥ rve priḥ 'oñ mrañ saññ. bū pō, lū kyō, cā re tō, Moñ Bhuiḥ Thvanḥ.

Mss.: ¹53, ¹54, 701; and also Brown 4; Cab II 21, 22; Forch III; LCP 9, 92; Mand 8, 9; Oldenb 1.4; Palace 1 (4, 9), 21 (3), 29 (9), 30 (17); Piṭ-st 101 (52), 178 (777); PMT I 245 (Or. 6589); Wms 49.

See CPD 1.2.

515**Hs.or. 8232.** SB, Berlin

Description see above, 514–515.

Vinaya: Parivāra

The text is called Parivā pāli tō in the ms. It does not end with *nāma-āpattikā tathā ti* (fol. bhō r line 3) as ChS but concludes with the final portion *Pubbācariyamaggañ ca [etc.] Parivārena sobhatīti* to be found in PTS V 226 (cf. 521).

End (fol. bhō line 10):

evaṃ saddhammavinayo Parivārena sobhatīti.

Parivāro niṭṭhito. Parivāraṃ niṭṭhitam.

prīḥ i rhañ. nibbānapaccayo hotu. cā reḥ Moñḥ Bhuivḥ Thvanḥ reḥ pā sañ arhañ sū mrat bhurāḥ.

Mss.: ¹54, 521; and also Brown 5, 6; Cab II 23; Forch III; Liste EFEO 3; Manch 13; Mand 3, 9; Oldenb 1.5; Palace 1 (4), 21 (3), 29 (2, 6), 30 (15, 16), 31 (20, 22); Piṭ-ṣṭ 101 (53), 178 (778); PMT I 222 (Add. 10550), 231 (Or. 2664), 232 (Or. 3232), 238 (Or. 4522), 239 (Or. 4605); Wms 66 (1), 89.

See CPD 1.2.

516

Hs.or. 8230. SB, Berlin

Palm leaf. Wooden covers with red and black painted and partly gilded edges. On the outer surface of one cover the title *Pārājikaṃ*, and of the other the title *Pārājikaṃ nissya*, and also *Khañ-ma-gaṃ Ū Paṇḍi* is written with pencil. With red ink the Arabic figures 1868 are written in the right margin. Small floral designs are embossed with a metal stamp on both covers. Foll. 219: ka–dhi, 6 blank leaves. 49.2 x 6.1 cm. 38–39 x 5.5 cm. 11 lines; fol. ṭō r 10 lines. 2 punch holes. Gilded and partially red painted. Very clear handwriting. Marginal title: *Pārājikaṃ/°ka/°kaṃ nissya nak/nissya nak/nissya nak/nissya nak*. On the recto side of the first fol. *Anok Khañ-ma-gaṃ Ū Paṇḍi* is written with pencil. On one blank leaf *Pārājikaṃ nikyah (?)* and *ññāḥ ka ca dhā achuṃ <1>8 aṅgā 3 khyap [= 219 foll.]* is scratched in. Corrections on foll. ghai, ghaṃ, ṇa, ḍo. Dated sakkarāj 1230 <khu> (1868 A.D.). Former owner: Ūḥ Paṇḍi of Anok [West] Khañ-ma-gaṃ. Burmese and Pāli (nissaya). Prose.

Dutiya Ññōñ-kan charā tō Rhañ Saddhammaraṃsī: **Ratanamañjūsa/Ratanā mañjū vinaññḥ lak pan/paṃ kyamaḥ** (Pārājikaṃ pāli tō nissaya)

The text is called *Pārājikaṃ nissya* in the ms. The beginning portion of this ms. is the same as that of 477. It ends with the nissaya on the 5th part of the Saṃghādisesa section (PTS III 114, and ChS [Pārājikapāli] 218).

End (fol. dhi v line 2): tena kho pana samayena, thui akhā nhuik, aññataro, ta yok so, bhikkhu, rahan sañ, paṇḍake, paṇḍup nhuik, sañcarittaṃ, 'oñ ta man svāḥ khrañ suḥ, samāpajji, rok i, tassa bhikkhūno, thui rahan āḥ, kukkuccaṃ, alui lui sañ, ahosi, phrac i, kicci, asuḥ nañ, ahaṃ, nā sañ, saṃghādisesassa, saṃghādisik amañ rhi so, āpatti, āpat suḥ, āpanno nu kho, yok aṃ lo, iti, suḥv, bhagavato, mrat cvā bhurāḥ āḥ, etamattaṃ, thui akronḥ kui, ārocesi, krāḥ pe i, bhikkhu, rahan, saṃghādisesassa dhammassa, saṃghādisesena dhammena, saṃghādisik āpat phrañ anāpatti āpat ma sañ, thullaccayassa, thulla cañ

āpat suiv, āpatti āpajjanam, rok khrañ sañ, hoti, phrac ñ, iti, suiv, avoca, min tō mū ñ.
Pañcama-sikkhāpadam niṭṭhitam, *prī prī*.

*sakkarāj 1230 praññ kachum la prañ kyō, 12 rak 1-nve ne mvan ma tañ mhī akhyin
tvañ, Pārājikañ nak kyay nissya kui reḥ kūḥ rve prī prañ cum pā saññ.*

For details see 477 and 527.

Mss.: 477, cf. 527.

517–518**Hs.or. 8234.** SB, Berlin

Collection of 2 texts. Palm leaf. Red painted wooden covers, both bearing a 7.4 and 10.4 cm wide band made of cotton cloth, which served to hold a paper-cutter. One band is broken. Foll. 308: ka–yai; **517** foll. 112: ka–ññī: Cūlavā aṭṭhakathā nissya; **518** foll. 196: ññu–yai: Vinaññ mahāvā aṭṭhakathā nissya; the first and last foll. are tied together with some blank leaves. The foliation signs ka–khai and khō–ññī are written with pencil. 48.1 x 6 cm. 38.5–39 x 5.3 cm. 11 lines; fol. thī r 10 lines. 2 punch holes. Gilded. Small letters, but clear handwriting. Marginal titles: **517** Cūlavā aṭṭhakathā nissya and **518** Vinaññ mahāvā aṭṭhakathā nissya on nearly every other fol. Dated sakkarāj 1245 khu (1883 A.D.). Burmese and Pāli (nissaya). Prose.

517**Hs.or. 8234.** SB, Berlin

Description see above, 517–518.

Ratanamañjūsa/Ratanā mañjū vinaññ lak pan/paṃ kyamḥ (Samantapāsādikā/
Cūlavagga-aṭṭhakathā nissaya)

The name of the text is taken from the colophon of the second part of this ms. (see **518**).

Beg.: namo tassa ~. Cūlavagassa, Cūlavag ñ, paṭhame rheḥ ūḥ cvā so, Kammakkhandhake, Kammakkhandhaka nhuik, kan akhanḥ nhuik lañ peḥ, tāva pathamam, cvā, Paṇḍa(!)kalohitakā ti, padassa, K(!)aṇḍa(!)kalohitaka hū so pud ñ, aṭṭho, kui, evam suiv, veditabbo, [etc.]

End (fol. nāi v line 11): Samantapāsādikāya, saṃvaṇṇanāya <satta> satika <kkhandhaka> vaṇṇanā nitthitā. pañcakkhan[d]hadukkhapahāyino(!), khandhā nāḥ pāḥ tañḥ hū so dukkha saccā kui pāy tō mū prīḥ so bhurāḥ mrat cvā saññ, sāsane, nhuik, dve vaggasaṅgahā, nhac pāḥ so vag tuḥ phraṇ, re tvak ap so dvavisatippabhedanā, nhac chay nhac pāḥ so aprāḥ rhi so, ye khandhakā, tuḥ kui, vuttā, kun i, tesam khandhakānam, tuḥ i, esā saṃvaṇṇanā, ī atthakathā saññ, antarāyam, kui, vinā, rve, su(!)ddhā¹ yathā, prīḥ sa kaj suḥ, evam, kroṇ, pāṇinam, tuḥ i, kalyāṇā, koṇḥ kun so, assā² pi, alui chanda tuḥ saññ laññḥ, si <j> jhantu, prīḥ, ce kun sa tañḥ.

sakkarāj 1245 khu vā-khoṇ lachan khu nhac rak sokrā ne ne leḥ khyak tīḥ akhyim tvarī Cūlavā atthakathā nissya kui reḥ kūḥ rve prīḥ 'on mraṇ saññ. nibbānapaccayo hotu.

For the author and other details see 518.

Mss.: Forch III; GL 15; Piṭ-st 189 (936); PMT I 242 (Or. 5682); cf. Cab II 641–644; Oxf 30.

¹ siddhā (PTS).

² āsā (PTS).

518

Hs.or. 8234. SB, Berlin

Description see above, 517–518.

Ratanamañjūsa/Ratanā mañjū vinaññḥ lak pan/paṃ kyamḥ (Samantapāsādikā/Mahāvagga-atthakathā nissaya)

The name of this text, which can also be applied to the preceding part (see 517) of the ms., is given in the colophon. The text is also called Bhikkhu vibhañḥ Bhikkhunī vibhañḥ atthakathā anak in the ms.

Beg.: namo tassa ~.

ubhayesam Vibhaṅgānam, atthakathāya pāḥiyam
attho pakāsito dāni, Khandhakassa vibhāvissam.

suddassā ca gambhīy(!)am, attham dhārontu sādhave,
sāsanānuggaḥam dhirā katvā dhammarathā sadā ti.

ubhayesaṃ, nhac pāḥ kun so, Vibhaṅgānaṃ, Bhikkhū-vibhaṅḥ Bhikkhū(!)nī-vibhaṅḥ tuj i, atṭhakathāya, atṭhakathā nḥaṅ ta kva so, pāḷiyā, pāḷi i, attho, kui, pakāsito, pra prī, dāni idāni, yakhu, sudu < dda > ssaṃ, alvaṅ mraṅ nḥuiṅ khaiḥ so, gambhīy(!)aṃ, nak naiḥ cvā tha so, Khandhakassa, Mahāvā Cūlavā taṅḥ hū so Khandhaka i, atthaṃ, pāḷi atṭhakathā tuj i anak kui, vibhāvissaṃ, pra pe aṃ, sadā akhā khap simḥ, dhammarathā tarāḥ taṅḥ hū so, āruṃ nḥuik mve lyō kun so, dhirā, mraiḥ mraṃ taṅḥ kraṅ cvā so nhac luṃḥ rhi kun ta so, sā[ma]dhavo, sū tō koṅḥ tuj saṅḥ, sāsanānuggahaṃ, bhurāḥ rhaṅ sāsanā tō kuiḥ khyiḥ myhok saṅḥ kui, katvā, pru rve, dhārentu, choṅ ce kun sa taṅḥ.

ubhinnaṃ Pātimokkhānaṃ, saṅgi(!)tisama < na > ntaraṃ¹,
saṅgāyimsu mahāthero(!), Khandhakaṃ khandhakovidā.

taṃ tassa dānī(!) sampatto, yasmā saṃvaṇṇanākkamo,
tasmā hoti ayaṃ tassa, anattḥānatthavaṇṇanā.

ubhinnaṃ, nhac pā kun so, Pātimokkhānaṃ, Pātimokkhavibhaṅgānaṃ, Pātimut akraṃ phraḥ so, Bhikkhuvibhaṅḥ, Bhikkhū(!)nī-vibhaṅḥ tuj i, tuj i sō laṅḥ koṅḥ, saṅgītisama- < na > ntaraṃ, saṅgāyanā taṅ so akhyāḥ mai nḥuik, khandhakovid[h]ā, [fol. ṅṅū v line 2, etc.]

End (fol. ye v line 11): Kosambakkhandhakavaṇṇanā niṭṭhitā. Samantapāsādikāya saṃvaṇṇanāya, Mahāvaggavaṇṇanā samattā.

yathā ca vaṇṇanā esā, samatta nirū(!)paddavā,
evaṃ sabbe jā(!)nā santi, pappontu nirupaddavā.

anak kāḥ, rḥeḥ atūḥ. Samantapāsādikā(!) vinaṅḥ atṭhakathā i anak adhibbāy tuj kui pra so Ratanā(!)maṅjūsa amaṅḥ rhi so vinaṅḥ lak paṃ kyamḥ nḥuik Mahāvā atṭhakathā i anak adhibbāy tuj kui, praṃ saṅ prīḥ i.

sakkarāj 1245 khu tō-sa-laṅḥ la praṅḥ kyō 5 rak sokrā ne ne ta khyak tiḥ akhyin tvaṅ Vinaṅḥ Mahāvā atṭhakathā nissya kui rḥeḥ kūḥ rve prīḥ i.

As in the case of **507/508** we are not able to ascribe our texts to one of the scholars mentioned in **507**. It is, however, probable that the texts of **507/508** and **517/518** belong to the same author, as can be concluded from the similarity of the introductory verses. Cf. ²**303**.

Mss.: Forch III; Oxf 30; Piṭ-st 189 (935); cf. Cab II 641–644; LCP 35.

¹ See the similar verse in **507**.

519

Hs.or. 8227. SB, Berlin

Palm leaf. Red painted wooden covers; on the inner surface of one cover *ja* and of the other *jha* is embossed. Foll. 221: *ye-kyāḥ*, *ka-tā* (foll. *rai*, *ro*, *hi* are missing, but the text is complete); containing 8 chapters: (1) foll. 64: *ye-la*: Catukkanipāt; (2) foll. 35: *lā-kyāḥ*: Pañcanipāt; (3) foll. 26: *ka-gā*: Chakkanipāt; (4) foll. 23: *gi-na*: Sattanipāt; (5) foll. 29: *nā-chū*: Aṭṭhanipāt; (6) foll. 14: *che-jai*: Navanipāt; (7) foll. 22: *jo-nñū*: Dasanipāt; (8) foll. 8: *nñe-tā*: Ekadasanipāt; 35 blank leaves. 47.3 x 5.8 cm. 38–39.5 x 5.2 cm. 10 lines. 2 punch holes. Gilded. Fairly clear handwriting. Marginal titles: (1) Catuk(!)anipāt Aṅguttuir/Aṅguttara aṭṭhakathā; (2) Pañcaka/Pañcanipāt Aṅguttara aṭṭhakathā, Pañca Aṅguttara aṭṭhakathā or Pañca Aṅguttuir on all foll. except foll. *kyaṃ* and *kyāḥ*; (3) Chakkanipāt Aṅguttuir/Aṅguttui aṭṭhakathā pāṭh or Chakka Aṅguttuir/Aṅguttui aṭṭhakathā on all foll. except fol. *khū*; (4) Satta nipāt aṭṭhakathā or Sattanipāt Aṅguttuir/Aṅguttara aṭṭhakathā on all foll. except last fol. *chū*; (6) Navanipāt aṭṭhakathā on all foll. except last fol. *jai*; (7) Dasanipāt aṭṭhakathā on all foll. except last fol. *nñū*; (8) Ekadasanipāṭh/°nipāt aṭṭhakathā on all foll. except first fol. *nñe* and last fol. *tā*. On one blank leaf the title and the chapters are given (with pencil): *Aṅguttui pāḷi tō catuk(!)a ka <ekā>dasa thi*, and on another in the left margin *jha*, in the middle in 4 lines: *Aṅguttuir aṭṭhakathā pāṭh*, *catuk(!)a ka ekādasā thi*, *ye ca kyāḥ chumḥ ka ca tā chumḥ*, *khaṃ pe 5 aṅgā 4 khyap* [= 64 blank leaves], and next to these lines on the right side: *cā 18 aṅgā 8 khyap* [= 224 foll.], *24 aṅgā* [= 288 foll. and blank leaves]; in the right margin: *pitakap*, and underneath: *Kui Sā Thūḥ ap 'ok cā phrac sañ*. Corrections/insertions on (1) fol. *re* and (3) foll. *ku*, *kai*, *kō*. Dated sakkarāj 1253 khu (1891 A.D.). Donor: Kui Sā Thūḥ (blank leaf), Ūḥ Thip (fol. *je* v line 5). Pāli. Prose.

Buddhaghosa: **Manorathapūraṇī**, Aṅguttaranikāya-aṭṭhakathā

The text called Aṅguttara-aṭṭhakathā in the ms. is to be found in PTS III–V and in ChS II 249–397 and III.

(1) Catukkanipāta

End (fol. *la* line 9): Manorathapūraṇiyā Aṅguttaranikāyaṭṭhakathāya catukkanipāta-vaṇṇanā niṭṭhitā. *prī i*.

sakkarāj 1253 khu nattō praññ aṅgā ne nhuik ī cā kui re kū rve prī saññ.

(2) Pañcakanipāta

End (fol. *kyaṃ* r line 8): iti Manorathapūraṇiyā suttasatapaṭimaṇḍitāya Aṅguttaranikāyaṭṭhakathāya pañcanipāta sutta-vaṇṇanā niṭṭhitā. samattā ca vaṇṇanakkamena sakalassa pañcanipātassa atthavaṇṇanabhāvanāmaggenā[ta] ti. *pañcAṅguttara-aṭṭhakathā pāṭh prīh i*.

[After the well-known passage of Buddhānussati, Dhammānussati and Saṃghānussati starting with *iti pi so bhagavā* and ending with *puññakkhettaṃ lokassa (ti)* (fol. kyam v line 5) follow the so-called "Sambuddhe gāthā" (TBV 93):]

*sambuddhe atthā(!)vi(!)sañ ca dvādasāñ ca saḥassake,
pañcasatasahassāni namāmi, sīrasā-m-ahā(!) <ṃ>*

*tesaṃ dhammañ ca saṃghaṃ ca, ād[h]arena[.] nama(!)m' ahā(!)[na]ṃ
<na> makāra(!)nubhāvena hitvā[.] sabbe up[p]jadd[h]ave
aneka antarāyāpi vīnassantu asesato.*

[The following verses called "Acinteyya 3 gāthā" in TBV 115–116 where the wording especially in the third verse is different, are transliterated here with only a few corrections:]

*evaṃ acindayā' buddhā buddhaguṇā[.] acindayā'
acindīye' pas[s]an <n> āna <m> vipāko hotu acindīyo',
evaṃ acindiyā' dhammā dhamma[.]-guṇā[.] acindiyā'
[acindiyā] <a> cindīye' pa[s]san <n> ānaṃ vipāko hotu accindīyo'.*

*evaṃ acindiyā' saṃghā saṃhaguṇā[.] acindiyā'
acindīye' pas[s]an <n> ānaṃ vipāko hotu acindīyo'.*

*akusuil chay pāḥ ma pvāḥ ducaruiḥ, kuiy nhuik mīḥ krīḥ phrak saññ tat ññāḥ ī sumpāḥ
kui rhoñ rhāḥ kraññ phaiḥ cvan kraih prac khvā nhuiñ ce sov. kusuil chay pāḥ tarāḥ
sucarita, satta akyō khu nhac pho nhañ sū tō koñḥ uccā, mhan cvā tarāḥ rhac pāḥ,
maggāñ mra bhañḥ krañ ne, ma sve abhay sun chay rhac phrāḥ maṅgalā kuiv, ma kvā
kuiy nhuik mraiḥ ce sov.*

*sakkarāj 1253 khu prāḥ-suil la praññ chvamḥ kham van akhyin tvañ re kū rve prī mrañḥ
sañ. pu di āḥ nhañ praññ cum pāḥ lui i.*

(3) Chakkanipāta

End (fol. gā r line 5): Manorathapuraṇiyā Aṅguttaranikā <y> atthakathāya cha-
<kka> nipātavaṇṇanā niṭṭhitā. anattamātikā niṭṭhitā.

*sakkarāj 1253 khu tō-sa-lañḥ la praññ kyō 1 rak so[n]krā ne 3 khyak tīḥ akhyim tvañ
chakkanipāt Aṅguttuir atthakathā kui reh kū rve prī i rhan.*

*san ruih phve so nā saññ, settham,
 khyiḥ mvaṅḥ ap sū nat lū tui tak,
 cha thak lvan kyūh, athūh sa phraṅ
 khyiḥ mvaṅḥ ap mrat tō mū tha so,
 lokādhīpatinaṃ, loka sa naṅ,
 maṅḥ ta-kā Ūḥ Thip, rān nhip lyak,
 bhun chit tok pa,*

*lokadhīpati phrac tō mū so mrat cvā bhurāḥ kui, natvā namāmi, rhi khuiḥ pā i, natvā,
 rhi khuiḥ prī rve, tena, thui lū tui sa naṅḥ, maṅḥ takā tui i, adhipati phrac tō mū so
 mrat cvā bhurāḥ saññ, nisevidham, aprai ma prat mhī vai tō mū ap so, dhammaṅ ca,
 mag phuil leh tan, nibbān sui, pāpuni, rok ra pā lui i. akkharā ~ .*

*aniccā vata saṅkhārā upādāvaradhammino,
 uppajjitvā nirujjhanti, tesam vupasamo sukho.²*

addhāya imāya paṭipattiyā jarāmaranaṃ mhā, paribhuñjissāma.

*ī cā prī lac sakkarāj kāḥ 1253 khu ta-choṅ-munḥ lachañ 3 rak 3-ṅā ne nāna ne 3 khyak
 tīḥ kyō akhyim tvaṅ navanipāt Aṅguttara aṭṭhakathā kui reh kūh rve prīḥ prīḥ. pu, di,
 ā nḥaṅ praññ cum pā lui i. nibbānapaccayo hotu. ī cā kui reh ra so akyuiḥ āḥ kroṅ,
 āyū, asak rhaññ, balaṃ khvaṅ āḥ kriḥ khraṅḥ, paṭippaṃ, paññā nḥaṅ praññ cum
 khraṅḥ, vaṅṅaṃ, achanḥ lha khraṅ < ḥ >, dhanam, uccā mrāḥ .ñ (?) khraṅ < ḥ > nḥaṅ
 cum ra pā lui i.*

(7) Dasakanipāta

End (fol. nñū line 2): Manorathapura[pura]ṅṅiyā Aṅguttaranikāya aṭṭhakathāya dasani-
pātavaṅṅanaṅ niṭṭhitā.

akkharā ~ .

*sakkarāj 1253 khu ta-choṅ-munḥ lachañ 10 rak aṅgā ne sumḥ khyak thīḥ akhyim tvaṅ
 dasanipāṭḥ Aṅguttara aṭṭhakathā kui reh kū rve prīḥ prīḥ. pu, di, ā nḥaṅ praññ cum pā
 lui i. nibbānapaccayo hotu. ī cā reh ra so akruḥ āḥ kroṅ nibban rvhe praññ mrat sui
 lyhaṅ mran cvā rok ra pā lui i.*

(8) Ekādasakanipāta

End (fol. ṭā line 9): ayam Manorathapūraṅṅiyā nāma Aṅguttara aṭṭhakathā niṭṭhitā.
ekādasavaṅṅanaṅ niṭṭhitā.

sakkarāj 1253 khu nhac ch(!)a-choñ-munh lachanh 12 rak 5-teh ne 2 khyak tih akhyim tvañ ekādasanipāt Aṅguttara aṭṭhakathā kui reh kū rve prih prih, pu, di, ā nhañ praññ cum pā lui i.

Mss.: **694**; and also Forch VIII; Mand 85, 86; cf. Oldenb 31 (nipāta 1–3); Palace 108 (1); Piṭ-st 106 (110–120), 180 (809–817); PMT I 237 (Or. 3557 [sattanipāta]), 242 (Or. 5510).

See CPD 2.4,1.

¹ acintiyā, °yye, °yyo (TBV p. 115–16); for the same verse see **610**.

² DN II 157, 199.

520–521

Hs.or. 8235. SB, Berlin

Collection of 2 texts. Palm leaf. Red painted wooden covers. On the inner surface of one cover *kā* is embossed, on the outer surface of the same cover one title is written with pencil: *Uparipaññāsa pāli tō*. Wooden paper-cutter with titles, information on the number of leaves and about the donors written with ink on the recto and verso side: *Uparipaññāsa pāli tō, Parivā pāli tō, ka ca, bam chumh, 11 (aṅgā?), 22 aṅgā 10 khyap* [= 274 foll.], *kham 1 aṅgā* [= 12 blank leaves], *thup re 1. Kyok-tanh mruī kha ruiñh pā, Kvamh-bhuih-thinh, kyonh dāyakā, Ūh Pvañ, May Reh, janīh moñ may koñh mhu*. Foll. 276: *ka–bam* (2 foll. with the foliation sign *chu*, one of them is damaged at the right lower edge of the recto or the right upper edge of the verso side resp.), 19 blank leaves; **520** foll. 147: *ka–ḍi*: *Uparipaññāsa pāli tō*; **521** foll. 128: *dī–bam*: *Parivā pāli tō*. 48.6–48.9 x 6.2 cm. 39–41 x 5.5 cm. 11 lines; foll. *ṭhī r, ḍhu r, bo r* and *v* 10 lines. 2 punch holes. Gilded and partially red painted. Fairly clear handwriting. Marginal titles: **520** *Uparipaññāsa pāli tō* on all foll. except foll. *ka, ke, khū, ghā, ghi, ca, chū, jam, jhāh, tāh, tha*; **521** *Parivā pāli tō* on all foll. except fol. *dam*. In the left margin of the first blank leaf *ka* and in the right margin *11* is written with pencil. In the left margin of the last blank leaf *Vā-bhuih* is written with blue crayon and *kā* with pencil; in the middle information about the owner, on the bundle number and the number of leaves is written with pencil: *Vā-bhui cā 7 thup, ka, bam, cā sāh 22 aṅgā 11 khyap* [= 275 foll.] *pe g(!)am 1 aṅgā* [= 12 blank leaves] *poñ 24 aṅgā* [= 288 foll. and blank leaves]; underneath the punch hole *cā khyap (?) ro (?)* is written with pencil, and in the right margin with blue crayon: *Uparipaññāsa pāli tō Parivā pāli tō 22 aṅgā 11 khyap kha...* [leaf is cut off here]. Corrections on foll. *ke, kha, khū–kho, gī, go, gāh, ghu, nū, nai*, (one fol.) *chu, cho, jā, je, jai, jhi–jhu, jhai, ññā, ññam, tī, thai, dhi, dī, nai*. Dated sakkarāj 1255 khu (1893 A.D.). Donor (on the paper-cutter): The donors of the monastery Ūh Pvañ and his wife May Reh of Kvamh-bhuih-thinh village in the district of the town of Kyok-tanh. Former owner: Vā-bhui monastery. Pāli. Prose.

520

Hs.or. 8235. SB, Berlin

Description see above, 520–521.

Majjhimanikāya, Uparipaṇṇāsa

The text is called Uparipaṇṇāsa pāli tō in the ms.

End (fol. di r line 11): Indriyā(!)t(!)āvanāsuttantaṃ dasamaṃ. Saḷāyatanavaggo pañcama. tassa vaggassa udd[h]ānaṃ.

Anāthapiṇḍiko Channo Puṇṇo, Nanda <ka> rāhula(!)
 Chakka¹ ca¹, Saḷāyatanikaṃ Nagarā(!)vindeyya, Suddhike(!)
 Indriyabhāvanam(!) cāpi, vaggo ovādapañcama ti.

Uparipaṇṇāsakaṃ sattamaṃ.²

*jinacakke vijjulakkhe³, setito pūramāpito,
 raṭṭhanīyātha āreki saddātisso vanākuso.*

*yo pito antepūramhi atthapekkhiyacintayam,
 uyyānuppādamūlena pūjesi piṭakattayam*

*sāsanap <h> ullasobhite nānāt <h> ūpādimaṇḍite,
 Amarapū(!)ranāmake 'Oñ-mre-bhum-kyō ti avhaye.*

*mveḥ saññ mi khañ, mveḥ <saññ> pha khañ,
 <charā> re mre sa khañ mañḥ dh(!)arāḥ krīḥ mha ca rve
 suṃ chay ta phum, kyañ laññ kum so
 vener(!)a sattat(!)a amyāḥ poñḥ kui
 akyvan-nup amyha pe ve pā i,
 amyha ra kya saññ phrac ce sov.⁴*

akkharā ~.

*ī cā priḥ lac sakkarāj kāḥ 1255 khu paṭhama vā-chui lachan ta chay leḥ rak mvan tīḥ
 akhyim tvañ Uparipaṇṇāsa pāli tō kui re kūḥ rve priḥ 'oñ myhañ saññ. ī cā kui
 <r>e<ḥ> kū ra so (?), ime puññam āsavakkhayam vahaṃ hotu. nibbā <na> paccayo
 hoti(!). pu di āḥ nhañ praññ cum pā lui i. priḥ pri.*

This ms. (cf. also 521) contains a part of a colophon of 1840 A.D. (see note 3) which has been reproduced in this copy from 1893 A.D. Its Pāli portion is partly so corrupt that only a few corrections have been carried out. In it the 'Oñ-mre-bhum-kyō monastery

in Amarapura is mentioned, which was donated to Dutiya Nñon-kan charā tō Rhañ Saddhammaraṃsī (see 477).

Mss.: 672; and also Cab II 62; Forch VII; Mand 46, 48; Oldenb 1.9; Palace 4 (34, 35), 23 (17), 52 (39, 40); Piṭ-st 96 (6), 174 (727); PMT I 245 (Or. 6705); Wms 28.

See CPD 2.2.

¹ Chachakkam.

² samattam.

³ vijjulakkhe: 2384 A.B. according to the *piṭakat saṅkhyā* system (= 1840 A.D.).

⁴ Cf. 472 (2)–(4).

521

Hs.or. 8235. SB, Berlin

Description see above, 520–521.

Vinaya: Parivāra

The text is called Parivā pāli tō in the ms. As 515, our ms. ends with the final portion quoted on p. 226 of Oldenberg's ed.

End (fol. bo r line 8): Parivāro niṭṭhito.

pupp(!)ācariyamaggaññu [etc.] Parivārena sobhaṭi ti.

nibbānapaccayo hotu.

¹*hetupaccayo, ārammaṇapaccayo, adhipatipaccayo, anantarapaccayo, samanantara-paccayo, sahaṅgāpaccayo, aññamaññapaccayo, nissayapaccayo, upanissayapaccayo, pū(!)reṅgāpaccayo, pacchāṅgāpaccayo, āsevana(!)paccayo, kammaṇapaccayo, vipākapa-cayo, a(!)hārapaccayo, indri(!)yapaccayo, j < h > ānapaccayo, maggapaccayo, sampayuttapaccayo, vippayuttapaccayo, atthipaccayo, natthipaccayo, vigatapaccayo, avigatapaccayo¹ hoti.*

*munindako tamam moham, hant < v > ā ph(!)odesi paṅg(!)ajam
janam saddham < m > aramsi(!)hi so samm(!)āletu mam jino².*

*yo kappakoṭṭhi pi appamey < y > am
kālam karonto atidukkarāni
khe < t > taṅgato lokahitāya nātho
namo mahākāruṅikassa tassa.*

*asambuddham nisevitam yam
bhavābhavam gaccha ji(!)valoko
namo avijjādikilesajāla-
vidamsino dhammavarassa v' assa.*

*guṇehi yo sīlasamādhipaññā-
vimuttiñāṇappabhūtihi yutto
khetthanānam kusalattikānam.
tam ariyasaṅgham sirasā namāmi.*

asambuddham.

*munindavadanam bhoja-gabbhavasundarisaranam
pāṇinam vāṇi mayham pi < - - - > nayatam dhanam.*

akkharā ~ .

*sakkarāj 1255 khu nhac dutiya vā-chui la praṅ kyō ta chay leḥ rak ne suṃ[m] khyak tī
kyō akhyin tvaṅ Parivā pāḷi tō kui reḥ kūḥ rve priḥ praṅ cum[m] saṅ nat lū sādhu sādhu
sādhu kho ce sov. pu di āḥ nḥaṅ praṅ cum pā luiv i. niṭṭhito prī priḥ.*

See also the remarks on **520**.

Mss.: ¹**54**, **515**; for mss. in other catalogues see **515**.

See CPD 1.2.

¹⁻¹ Tikap 1.

² Cf. **472** (4).

522

Hs.or. 8226. SB, Berlin

Palm leaf. Wooden covers with gilded and red painted edges. Small paper-cutter. Foll. 297: ka–mai (there are two foll. with the foliation sign te), the first and last foll. are tied together with some blank leaves. 50.7 x 5.8 cm. 41–42 x 5.5 cm. 10 lines; fol. pu r 9 lines. 2 punch holes. Gilded and partially red painted. Very clear handwriting. Marginal title: Ame tō phre on all foll. except foll. ko, (second fol.) te, tham, me, mai; title on the paper-cutter: *Ameḥ pum aphyē tō pum cā*. On the first blank leaf the number of foll. is written with pencil: *24 angā 8 khyap* [= 296 foll.]. Corrections on foll. khā, ge, ghī, nō, ca. Dated sakkarāj 1210 <khu> (1848 A.D.). Burmese. Prose.

Pathama Moñh-thoñ charā tō Rhañ Nāna: **Ameh tō phre**

End (fol. mai line 8): ī sui abhidhān tīkā myāh nhuik la saññ, nhañ aññi tuiñ prañ i mañgalā krag sa re kui phrac ce saññ laññ maññ saññ. kambhā kre laññ udān ma kreh can cac phrac maññ, akroñ kui mettā ca kāh krāh pā sañ.

ī tvañ rve kāh Ame tō phre aprih sui rok i.

sakkarāj 1210 prañ ta-pui-tvai lachanh 10 rak ne Ame tō phre pucchā kyam mrat kui re kū rve prī prañ cum sañ.

The text can be found in the printed ed. quoted below, pp. 1–692, line 11. In this ed. the text continues up to p. 701. For the author, Pathama Moñh-thoñ charā tō Rhañ Nāna, see ²424.

Ed.: Pathama Moñh-thoñ sāsanañ puñ charā tō bhurāh krih, Ameh tō phre. Mantaleh: Jambū mit chve/Zabu Meit Swe Press 2505 A.B./1323 B.E. (1961).

For another text of the Ameh tō phre type see ²410.

Mss.: Hist.Comm. Ia 181, 233; Palace 19 (162), 72 (11); cf. PMT I 244 (Or. 6453 C).

523–524

Hs.or. 8243. SB, Berlin

Collection of 2 texts. Palm leaf. Red painted wooden covers; on the inner surface of both covers 9 is embossed, and on the outer surface of one cover a piece of paper is pasted bearing the titles: *Pārājikan pāli tō Pācī pāli tō Kvamh-bhuih-thinh*. Foll. 310: ka–yō, 15 blank leaves; 523 foll. 179: ka–nam: Pārājikan pāli tō; 524 foll. 131: nāh–yō: Pācī pāli tō.

The foliation signs in 523 are in many cases partly or even completely cut off. 47.4 x 5.4 cm. 39–39.5 x 4.6 cm. 9 lines; foll. jhā r, yo r 8 lines. 2 punch holes. Gilded. Very clear handwriting. Marginal titles: 523 Pārājikaṃ^okam pāli tō on about 2/3 of the foll.; 524 Pācit pāli tō. The marginal titles are several times partly cut off at the end. On the last blank leaf the titles and information about the number of leaves are written with pencil: *Pārājikaṃ pāli tō ka ca naṃ chumḥ Pācit pāli tō naḥ ca yō chumḥ pe kham 2 aṅgā* [= 24 blank leaves]. *2 cu poṇḥ 25 aṅgā 10 khyap* [= 310 foll.] *poṇḥ 27 aṅgā 10 khyap* [= 334 foll. and blank leaves]. *ka ca yō chumḥ pe kham 2 aṅgā* [= 24 blank leaves] *'ok cā 'reḥ bhin'* *kyanḥ khvak cā myanḥ kuin charā Kui Bhuiḥ Sā*. In the left margin of this last blank leaf 9 is written with pencil. On fol. yō the formula *pu, di, ā* is placed in the middle of the line and surrounded by circles and curved brackets. Corrections/insertions on foll. kā–kī, ko, kāḥ, khā, khi, khu, khe, khai, gā, gu–gaṃ, gha, ghā, ghū, ghe–ghō, ṇa, ṇā, ṇī, ṇo, ca, cā, cī, cū, che, ja, jī, jha–jhī, ṇṇā, ṇṇū, ṇṇe, ṭhaṃ, ḍī–ḍū, ḍaṃ, ḍha, taṃ, tāḥ, tho, nā, paṃ, phu, bi, be, bai, baṃ. Dated sakkarāj 1253 khu (1891 A.D.). Donor: Kui Phuiḥ Sā. Former owner: Kvamḥ-bhuiḥ-thinḥ monastery. Pāli. Prose.

¹ Cf. *rhe bhin* 513, *rvhe bhin* 438, 461–463.

523

Hs.or. 8243. SB, Berlin

Description see above, 523–524.

Vinaya: Suttavibhaṅga (Mahāvibhaṅga)

The text called Pārājikaṃ pāli tō in the ms. can be found in PTS III 1–266 and ChS (Pārājikapāli).

End (fol. ṇaṃ line 7): Nissaggiyaṃ nitṭhitam.

sakkarāj 1253 khu na-yun la praṇṇ kro 6 rak, 5 ne tvaṇ Pārājikaṃ pāli tō kui reḥ kūḥ rve aprīḥ sat saṇṇ.

akkharā ~ . pu, di, ā

Mss.: ¹50, 524, 537, 594, 697, 698; cf. ¹51, 538, 571, 699; and also for Pārājika mss. Brown 1; Cab II 2–4, 280; Forch II; LCP 34 (A), 66 (A); Liste EFEO 3; Manch 12, 14; Mand 1, 4; Oldenb 1.1; Palace 1 (1, 6), 21 (1), 29 (3, 8), 30 (10, 13), 113 (54); PMT I 221 (Add. 4850 A?), 224 (Add. 12090), 229 (Edgerton 736, 1115); Wms 51, 53, 60; and for Pācittiya mss. Brown 2; Cab II 6, 7; Forch II; LCP 33; Manch 12, 14;

Mand 2, 3; Oldenb 1.2; Palace 1 (7), 29 (1, 4), 33 (40, 44); Piṭ-st 100 (49–50), 178 (773–774); PMT I 238 (Or. 4522), 246 (Or. 8204); Wms 74.

See CPD 1.2.

524

Hs.or. 8243. SB, Berlin

Description see above, 523–524.

Vinaya: Suttavibhaṅga (Mahāvibhaṅga)

The text called Pācīti pāḷi tō in the ms. can be found in PTS IV 1–207 and ChS (Pācittiyapāḷi) 1–272.

End (fol. yo v line 6): Mahāvibhaṅga <ṃ> niṭṭhitam.

akkharā ~. Pācittiyo nāma pāṭho niṭṭhito. Pācittiyo nāma, Pācīti amaññ rhi so, pāṭho, pāṭh saññ niṭṭhito prīḥ prīḥ.

*puññass' imassa tejena yathā cittaṃ samijjhatu
<sabbā 'cchā>¹ sabbacintā ca khippaṃ me jātijāta(!)yaṃ.*

*uñhissaṃ caturo dāṭhā akkhakāñce (?) ca dhātuyo
asambhinnā ime satta sesābhinnā va dhātuyo,*

*mahantā muggamāsā ca majjhimābhinnatandulā,
khuddakā - - - - ahaṃ vandāmi sabbadā.*

*sakkarāj, 1253 khu tō-sa-laṅ lachan le yak, cane ne, 2 khyak taññ kyō 3 khyak ma tīḥ
mhī akhyin tvañ, Pācīti pāṭh kui yeḥ kūḥ rve prīḥ saññ. nibbānapaccayo hotu. pu, di,
ā.*

Mss.: ¹51, 523, 537, 594, 697, 698; cf. ¹50, 538, 571, 699; for mss. in other catalogues see 523.

See CPD 1.2.

¹ Cf. this verse in ¹68, p. 87.

Palm leaf. Red painted wooden covers; on the inner surface of one cover *ta* and *ja/ra* (?), of the other *ta* and *jā/rā*(?) are embossed. On one cover remnants of pencil letters (*Paṭṭhān* ...) can be found. Foll. 330: *ka-le*, fol. *bai* is missing; 47 blank leaves; the ms. contains 6 chapters: (1) foll. 49: *ka-ña*; (2) foll. 51: *nā-jhī*; (3) foll. 100: *jhu-thai*; (4) foll. 38: *tho-nō*; (5) foll. 56: *naṃ-me*; (6) foll. 36: *mai-le*. 49.6–49.8 x 6.3 cm. 38.8–40 x 5.6–5.8 cm. 11 lines. 2 punch holes. Gilded and partially red painted. Very clear handwriting. Marginal titles: (1) *Paṭṭhān rāsī/yāsī cu* on all foll. except fol. *kā*; (2) *Paccayaniddesa* on all foll.; (3)–(6) *Paṭṭhān(h) ara kok* on all foll. except foll. *jhō*, *jhāh*, *nñū*, *nñō*, *ṭā*, *ṭu*, *ṭō*, *taṃ*, *ṭhi*, *ṭhū*, *ṭhai*, *ṭhō*, *ṭhāh*, *ḍa*, *ḍā*, *ḍe*, *ḍō*, *ḍāh*, *ḍhi*, *ḍhī*, *ḍhe*, *ḍhō*, *ṇi*, *nō*, *naṃ*, *tu*, *tai*, *taṃ*, *thū*, *dha*, *pha*, *yi*, *yī*, *yāh*, *ra*, *lā*, *yu*; *Paṭṭhān ara kok nisya* on fol. *mū*. In the right margin of fol. *ka* and right through the text of fol. *mu* is written with pencil: *mui krī*, *mui krīh*, and in the right margin of foll. *chai*, *ḍhū*, *ṭhi*, *paṃ*: *tai prīh*. On the verso side of fol. *le* *tai prīh 2 con* is written with pencil. One blank leaf bears the following note written with blue and black pencil: [first line:] *Paṭṭhānh nissya 27 aṅgā 7 khyap [= 331 foll.] - kham - 4 aṅgā [= 48 blank leaves] Vā-bhuih*; [second line:] *Vā-bhui. 3 tup. ka. le. cha sāh 27 aṅgā 7 khyap pe g(!)aṃ 4 aṅgā poṇ 31 aṅgā 7 khyap*; [in the left margin:] *rā*. On another blank leaf is written with pencil: *Kui Caṃ Kyō*. A considerable number of blank leaves contains pencil strokes in the left and right margin to indicate the space for the text. There are only a few minor corrections in the text mostly written with pencil. Dated *sakkarāj 1255 khu* (1893/1894 A.D.). Former owner (?): *Kui Caṃ Kyō* (on one blank leaf). Burmese and Pāli (*nissaya*). Prose.

Thanḥ-ta-pan charā tō Rhañ Nandamedhā: **Paṭṭhānh nissaya**

The text contains six chapters which are called *Paṭṭhān rāsī cu* (1), *Paccayaniddesa/Paccayaniddesavibhaṅgavāra anak ara kok* (2), *Paṭṭhānh ara kok* (3, 4, 5), and *Paṭṭhānh nissaya* (6) in the colophons.

(1) The text of this chapter corresponds to that of pp. 1–105 of part 1 of the *Haṃsāvati/The Hanthawaddy Press ed.*, Mantaleḥ s.d.

End (fol. *ña v*): *nok nok so amruih koñh sāh sū mrat tuṅ sañ aleḥ amrat pru rve krañ rhu mhat sāh sañ krañ choñ rvak ce kun sa tañh*.

sakkarāj 1255 khu ta-choñ-muñh la prañ kyō kuiñ rak naṃ nak ta khyak tī kyō akhyim tvañ Pa<ṭ>ṭhān rāsī cu kui reḥ küh rve prīh 'oñ mrañ sañ. nat lū sādhu khō ce sō.

(2) The text of this chapter corresponds to that of pp. 105–217 of part 1 of the *Haṃsāvati/The Hanthawaddy Press ed.* It is called *Paccayaniddesavibhaṅgavāra anak ay(!)a kok* in the final portion.

End (fol. jhi): Toṅ-bhī-lūḥ arap nhuik si tañḥ sumḥ ne tō mū so Ananta[d]dhajama-hārājaguru charā tō athaṃ mha ra ap so Paccayaniddesavibhaṅgavāra anak aya kok kui nok nok so amyuiḥ koṅḥ sāḥ paññā rhi tui sañ krāḥ le kyak choṅ rvak mhat sāḥ cim so nhā cī rañ ap so apuiḥ kāḥ prīḥ prīḥ.

akkharā ~ .

ī cā re lac sakkarāj 1255 khu prā-suil chan khyok rak naṃ nak ta khyak tī khyō akhyim tvañ Paccayaniddesa kui reh kūḥ rve prīḥ 'oñ mrañ sañ. ī cā kui pru cu ra so akuyiḥ kui buiḥ kyīḥ tvāḥ kyīḥ re mre sa mañ amañḥ mañḥ tui saññ kyvan-nup nhañ atui chu nāḥ pāḥ kui ma toñ bhaiḥ nhañ prañ cum rve nibbān chu kui ra pā ce sa taññḥ. nibbān chu sādhu nat lū khō ce sō. pu, di, ā, nhañ prañ cum pā lui i.

The wording in the beginning passage of this text corresponds – with slight variations – to that of '76 with the title Paṭṭhān akok rāsī cu.

(3) The text of this chapter starts on p. 217, part 1 of the *Haṃsāvati*/The Hanthawaddy Press ed., and ends on p. 77, part 2 of the *Praññ krīḥ maṇḍuiṅ piṭakat*/P. G. Mundyne Pitaka Press ed., Rankun 1921. Part 1 of the *Haṃsāvati*/The Hanthawaddy Press ed. ends on p. 22 of part 2 of the *Praññ krīḥ maṇḍuiṅ piṭakat*/P. G. Mundyne Pitaka Press ed. Unlike the *Haṃsāvati*/The Hanthawaddy Press ed. the *Praññ krīḥ maṇḍuiṅ piṭakat*/P. G. Mundyne Pitaka Press ed. does not have the final section at the end of the chapters, so we quote it here:

End (fol. the line 9): paccañḥ Paccanīyānuloma prīḥ prī. Sampayuttavāra saṃsaṭṭha nhañ tū prīḥ.

sāsanā tō i cañ pan thvanḥ pappāñ lañ khyañḥ kui alui rhi sa phrac rve nok nok so sū mrat tui i, sañ krāḥ choṅ rvat ce khrañḥ atyuiḥ nhā Thanḥ-ta-pañ Bodhi kyoṅḥ arap nhuik sa tañḥ sumḥ ne so Nandamedhā amaññ rhi so mather sañ. achak chak so charā tui athaṃ mha choṅ ap chumḥ phrat ap so achumḥ aphrat kui si so Toṅ-bhī-lū charā tō Anand(!)[d]dhajamahārājaguru athaṃ tō mha ra ap so Chavāra anak sarup ara kok kuiv cī rañ rve prīḥ i.

sakkarāj 1255 khu prā-suil la chanḥ ta chay sumḥ rak ne Pathāñḥ ara kok kuiv re kū rve prīḥ prī. niṭṭhitam. pu dhi ā nhañ praññ cum pā lui i.

(4) The text of this chapter corresponds to that of pp. 184–256 of the *Praññ krīḥ maṇḍuiṅ piṭakat*/P. G. Mundyne Pitaka Press ed., part 2.

End (fol. no v line 11): natthi vigata ī nhac paccañh saññ, an<an> tara nhañ tū prīh.
avigata lañh, atthi nhañ tū prīh.

sāsanā tō ì, caññ pañ tvanh, ma pvañ lañh khyañh kui alui rhi saññ phrac rve nok nok so amyuih koñh sãh chu mrat tui ì, kraññ rhu mhat sãh sañ krãh choñ rvak ce khrañh ñhã Thanh-ta-pañh Bodhi kyoñh arap nhuik sa tañ sumh ne so Nandamedhã mathar sañ achak chak so charã tui athamh choñ ap chumh phrat so achumh aphrat kui si so Toñ-bhĩ-lũ charã tō Ananta[d]dhajamahãrãjaguru atham tō mha ra ap so Pañhãnh ara kok kui cĩh rañh rve prĩh prĩh. nok nok so amyuih koñh sãh sũ mrat tui sañ aleh amrat pru rve kraññ rhu mhat sãh sañ krãh choñh rvat ce kun sa tañh.

sakkarãj 1255 khu nat-tõ la prañ kyõ rek krãsa[da]pe(!)de ne kui Pañhãnh ara kok kui reh kũ rve prĩ 'oñ mrañ sañ. nibbãnapaccayo hotu. pu, di, ãh, nhañ prañ cum pã lui ì. niñhitam, prĩh ì.

(5) The text of this chapter corresponds to that of pp. 78–184 of the Praññ krĩh maññuĩ pitakat/P. G. Mundyne Pitaka Press ed., part 2.

End (fol. me line 2): avigata sañ, atthi nhañ tū ì.

sāsanā tō ì cañ pañ thvanh pa pvañ loñh khrañh kui alui rhi saññ phrac rve, nok nok so amyuih koñh sãh tui ì, sañ krãh lẽ kyak choñ rvak mhat sãh ce khrañh akyuih ñhã Thanh-ta-pañh Bodhi kyoñh arap nhuik sĩ tañh sumh ne so Nandamedhã amaññ rhi so mather sañ achak chak so charã tui ì atham mha choñ ap chumh phrat ap so achumh aphrat kui si so Toñ-bhĩ-lũ charã tō Anantadhajamahãrãjaguru atham tō mha ra ap so Paññha(!)vãra-Vibhañgavãra anak addhibãy ara kok kui cĩ rañ rve prĩh prĩh.

sakkarãj 1255 khu prã-suil lachan 9 rak ca ne chan ta-nañga-nve ne reh tũh rve prĩh prĩh. pu, di, ã nhañ prañ cum bhã(!) luiv ì.

(6) The text of this chapter corresponds to that of pp. 256–327, line 19 of the Praññ krĩh maññuĩ pitakat/P. G. Mundyne Pitaka Press ed., part 2.

End (fol. le): tam Pañhãna nissayam, sañ, catumãsehi catũhi[sã]mãsehi, leh la thui phrañ, niñhitam, prĩh.

ĩ sui Pañhãnh nissaya kui reh kũh ra so kusuil cetanã pañãma ãnobhõ krõn, bhava pãrako, bhava chumh kanh nibbãn lañh tui kũh sanh thup khyok lyañ lyañ rok saññ, amhi phrac ra pã lui ì.

sakkarãj 1255 khu nat-tõ la prañ ta chay ta rak ne tvañ, Pañhãnh ara kok kui reh kũh rve prĩh 'oñ mrañ saññ. nibbãnapaccayo hotu. pu di, ãh nhañ prañ cum pã lui ì.

Thanh-ta-pañ charā tō Rhañ Nandamedhā, who received the title Nandamedhābhisiripa-ramasaddhammadhajamahādhammarājādhirājaguru, wrote this nissaya in 1121 B.E. (1759 A.D.), according to the colophon. In MNM 129 it is the date of another work, viz. his Yamuik pāli tō nisya (666), whereas for our work the date 1139 B.E. (1777 A.D.) is given (MNM 131). In the ChS introduction of Yamuik ara kok (p. gha) both works "Yamuik and Patthānh pāli tō ara kok" have been composed in 1121 B.E. (1759 A.D.). He is also called Bodhi-kyoñh charā tō of the town Thanh-ta-pañ (MNM 129, Pit-st 245 (256)). The Bodhi-monastery was donated by the minister Nandasīha-kyo-thañ of King Alaungpaya (Aloñh-bhurāh, 1752–1760 A.D.). Under the reign of King Singu (Cañ-kūh, 1776–1782 A.D.) he lived in the Muñh-thi-monastery, where he seems to have written several of his works (Pit-sm 543, 544; MNM 111, 131, 388). His teacher, Toñ-bhi-lū charā tō Anantadhajamahārājaguru, also mentioned in the colophon, is the author of another nissaya called Patthānh akok (Pit-sm 571). Further information on the author is not obtainable from our reference works.

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

Edd.: (Thanh-ta-pañ charā tō Rhañ Nandamedhā:) Patthānh pāli tō nisya. (Pitakat tō pran pvāh reh [t]thāna) Mantaleh: Hamsāvati/The Hanthawaddy Press s.d. [The Pāli texts are based on the texts of the stone slabs of the Kuthodaw Pagoda (Kusuil-tō-bhurāh); accessible only parts 1, 3, 4]. – Thanh-ta-pañ charā tō Rhañ Nandamedhā: Patthānh pāli tō nisya. Rankun: Praññ kriñ manduñ pitakat/P. G. Mundyne Pitaka Press 1283 (1921) [accessible only part 2].

Mss.: 526, 536; and also GL 54; LCP 18 (E); Palace 26 (50), 38 (30, 31), 46 (99); Pit-st 148 (525); PMT I 242 (Or. 5699), to which Forch XVI and LCP 7b must be added.

See Pit-sm 572, MNM 131, Pit-st 148 (525), Ganthav 187.

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Hs.or. 8254. SB, Berlin

Palm leaf. Wooden covers, gilded and red painted on the edges. Foll. 310: ka–yō, containing 6 chapters: (1) foll. 48: ka–ghāh; (2) foll. 50: na–jhā; (3) foll. 90: jhi–tai; (4) foll. 50: to–nō; (5) foll. 35: nam–bo; (6) foll. 37: bō–yō; the first and last foll. of each chapter are tied together with some blank leaves. 48.6 x 5.6 cm. 38.5–42.5 x 5 cm. 10 lines, fol. nāh r 9 lines. 2 punch holes. Gilded and partially red painted. Very clear handwriting. Marginal title: Patthān ara kok on all foll. except foll. dhō, phi–bo. On the outer surface of both covers the title and information about the number of leaves are given; on one cover with pencil: *Patthānh kok 28 angā 2 khyap* [= 338 foll.] *kham 6 angā 6 khyap* [= 78 blank leaves], and

on the other with red ink: *Paṭṭhānḥ akok 28 aṅgā 2 khyap* [= 338 foll.] *kham 6 aṅgā 6 khyap* [= 78 blank leaves] *ponḥ 33 (!) aṅgā 8 khyap* [= 404 (should be 416) foll. and blank leaves]. These figures do not correspond to the number of the extant foll. and leaves. Corrections on foll. *kāḥ*, *khu*, *ga*, *ni*, *ce*, *co*, *cha*, *chū*, *che*, *ḍai*, *dhāḥ*, *pi*, *bho*, *mī*, *mo*, *yā*. In the left margin of fol. *ḍā v 1* is written with pencil, of fol. *ḍhe r 2*, on the first blank leaf tied together with fol. to 3, and on the first blank leaf tied together with fol. *nam 5*. Dated sakkarāj 1226 khu (1864/65 A.D.). Burmese and Pāli (nissaya). Prose.

Thanḥ-ta-pan̄ charā tō Rhaṅ Nandamedhā: Paṭṭhānḥ nissaya

The text is called Paṭṭhānḥ akok/ara kok in the ms., which contains 6 chapters.

(1) This chapter is the same as 525 (1).

End (fol. *ghāḥ* line 9): *mha ra ap so sa Paccaya rāsi cu cī raṅ vḥe prīḥ prīḥ*.

ī cā prī lhac sakkarāj kāḥ 1226 khu sa-tānḥ-kyvat la chanḥ ta chay leḥ rak nhac khyak tīḥ akhyin tvaṅ Paṭṭhān akok kui reḥ vḥe prīḥ 'on mraṅ saṅṅ.

(2) This chapter is the same as 525 (2).

End (fol. *jhā* line 7): *Toṅ-bhī-lūḥ arap nhuik sa taṅ sumḥ ne tō mū so Ana < nta > dhaja-mahārājaguru charā tō atham tō mha ra ap so Paccayanidd[h]esavibhaṅgavāra anak akok kui, nok nok so amyuiḥ koṅḥ sāḥ paṅṅā rhi tui ḥ saṅ kyāḥ le kyaṅ choṅ rvak mhat sāḥ cīm so nhā, cī raṅ pe ap so apuiṅ kāḥ prīḥ ḥ.*

pu, di, ā nḥaṅ praṅ cum lui pā ḥ. nibbānapaccayo hotu.

(3) This chapter is the same as 525 (3).

End (fol. *te v* line 6): *Sampayuttavāra samsatṭha nḥaṅ tū prīḥ*.

sāsanā tō caṅ paṅ [etc., for this passage see 525 (3)]

[fol. *te v* line 10:] *Chavāra anak sarup akok kui cī raṅ vḥe prīḥ prīḥ*.

ī suiv pru ra so koṅḥ mhu kroṅ mraṅ mhuir toṅ svaṅ kyeḥ jūḥ rhaṅ nḥaṅ, mi khaṅ mveḥ bha bhuiṅḥ bhe ca saṅ puttadārāṅṅā takā nḥaṅ, charā samāḥ bhūṅ sumḥ pāḥ nhuik kyeḥ sa re ne, sabbe satto, satta kuiv nā nḥaṅ amyha pā ce le ce amyha ve vḥe Vasundare ḥ saṅ mre kui sak se saṅ thāḥ nā tuiṅ krāḥ saṅ mhat sāḥ lyhaṅ jo praṅ ce so.

ī cā prīḥ lhac sakkarāj kāḥ 1226 khu na-tō pa la praṅ kyō ta chay sumḥ rak Paṭṭhān ara kok kuiv reḥ kū vḥe prīḥ 'on mraṅ saṅ. nibbānapaccayo hotu. pu di ā nḥaṅ praṅ cum luiv pā ḥ.

(4) This chapter is the same as 525 (5).

End (fol. no v line 10): avigata sañ, atthi nhañ tū ì.

sāsanā tō ì, cañ pañ [etc., for this passage see 525 (5)]

[fol. nō line 5:] Paññāvāravibhaṅgavāra anak adhibbāy ara kok kuiv cī rañ rve prīḥ prīḥ.

ī cā prīḥ lhac sakkarāj kāḥ 1226 khu prā-chui la praññ kyō suṃ rak ne ta khyak tīḥ akhyim tvañ Paṭṭhān ara kok kui reḥ kūḥ rve prīḥ prīḥ. nibbānapaccayo hotu. du(!) ti ā nhañ prañ cum luiv pā ì.

(5) This chapter is the same as 525 (4).

End (fol. bo line 8): natthi vigata ī nhac paccaññḥ sañ anantara nhañ tū prīḥ. avigata lañḥ atthi nhañ tū prīḥ. Paṭṭhān akok prīḥ ì.

(6) This chapter is the same as 525 (6).

End (fol. yō line 5): taṃ Paṭṭhāna nissayaṃ, saññ, catumāsehi, leḥ la tuiṃ phrañ, niṭṭhitam, prīḥ ì.

sakkarāj 1226 khu ta-puḥ-tvai la chan chay leḥ rak suṃ khyak tīḥ kyō akhyim tvañ Paṭṭhān ara kok kui reḥ kū rve prīḥ prīḥ. nibbānapaccayo hotu. pu di ā nhañ prañ cum luiv pā ì.

For information on the author see 525.

Edd.: cf. 525.

Mss.: 525, 536; for mss. in other catalogues see 525.

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Hs.or. 8247. SB, Berlin

Palm leaf. Red painted wooden covers, around each of them a 9 cm wide band made of cotton cloth is bound; on one *rhe* and on the other *nok* is written with pencil. The ms. has a 3 cm wide ribbon, made of red, white and yellow thread, without inscription and also a cotton cloth wrapper with red silken lining, on the outside of which is written with ink (?): *Sac mañjū Kui Rvhe Mhan, Ma Nhañḥ Ve tuiḥ koñḥ mhu*, and the title with information about the number of leaves and lines: *Pārājikam pāḷi tō nissya. ka ca, vi chumḥ, 28 aṅgā 3 khyap* [= 339 foll.] *10 kroñḥ* [= 10 lines]. Foll. 339: ka-vi; the first and last foll. are tied together

with some blank leaves. 49.3 x 5.7 cm. 39.5–40 x 5.3 cm. 10 lines. 2 punch holes. Gilded and partially red painted. Fairly clear handwriting. Marginal title: Pārājikaṇ pāli tō nissaya/ nissaya on all foll. except fol. phī. In the left margin of last fol. vi is written: *Kyōñh-koñh kyōñh ne Ūh Candalañkā cā*, and in the right margin: *1245 khu sa-tañh-kyvat la praññ kyō 10 rak 6 ne tvañ, i, kuy rvhe mhaṃ koñh mhu*. Dated sakkarāj 1245 khu (1883 A.D.). Donor: Kui Rvhe Mhan and Ma Nhañh Ve. Former owner: Ūh Candalañkā of the Kyōñh-koñh monastery. Burmese and Pāli (nissaya). Prose.

Dutiya Ññōñ-kan charā tō Rhañ Saddhammaraṃsī: **Pārājikaṇ pāli tō nissaya**

Beg.: namo tassa ~.

natvāyaṃ ratanatt[h]ayaṃ, atthaṃ Pārājikakaṇḍassa,
likhissāmi yathā balaṃ, mandehi abhiyācito.

ahaṃ, sañ, ratanatt[h]ayaṃ, bhurāḥ ca so ratanā mrat suṃḥ pāḥ tuj i, aponḥ kui, natvā namāmi, rhi khuiḥ pā i, natvā, rhi khuiḥ prīḥ rve, mandehi, mandapaññā pugguil tuj sañ, abhiyācito, alvan toñḥ pan ap sañ phrac rve, Pārājikakaṇḍassa, Pārājikaṇ pāli tō i, atthaṃ, sañ nak kui, yathā balaṃ, satti rhi pā sañ āḥ lyō cvā, likhissāmi, reḥ pe aṃ. akray phrac so anak adhippāy tuj kui, ī pāli aṭṭhakathā ṭikā rheḥ charā krīḥ tuj cī rañ so nissaya tuj kui krañ pā, mandapaññā tuj puḥ lvay lvay reḥ mañ.

yena samayena, akrañ akhā nhuik, āyasmato Sāriputtassa, arhañ Sāriputtarā i, vīna-yapaññattiyācana < ṃ > hetubbhūtō, vīnañ paññat kui toñḥ pañḥ khrañḥ i akroñḥ phrac so, parivitakko, akraṃ sañ, udapādi, prac i. aniyat thañ pā. tena samayena, [etc.]

End (fol. vā line 8): tattha tesu nissaggiyapācittiyesu, thui nissaggiyapācit āpāt tuj nhuik, āyasmante, arhañ tuj kui, pucchāmi, nā meḥ i, kicci, asuḥ nañḥ, parisuddhā, āpāt mha cañ kray kun sañ, attha, phrac kun prīḥ lo, dutiyam pi, nhac krim mrok lañḥ, pucchāmi, nā meḥ i, kicci, nañḥ, parisuddhā, āpāt, mha cañ kray kun sañ, attha, phrac kun prīḥ lo, tatiyam pi, suṃ krīm mrok lañḥ, pucchāmi, nāḥ meḥ i, parisuddhā, āpāt mha cañ kray kun sañ, attha, phrac kun prīḥ lo, ettha etesu, nissaggiyapācittiyesu, ī nissaggiyapācit āpāt tuj nhuik, āyasmanto, arhañ tuj sañ, yasmā, akrañ kroñ, parisuddhā, cañ kray kun prīḥ, tasmā, thui kroñ, tuñhi, chit chit, ne sañ, bhavitabbaṃ, phrac rā i, evaṃ iminā tuñhibhāvena, ī suḥ chit chit ne sañ i aphaṃ kroñ, etaṃ parisuddhabhāvaṃ, thui cañ kray sañ i, aphaṃ kui, dhārā(!)yāmi, mhat rā i. nissaggiya nissaggiyakaṇḍa sañ, niṭṭhitam, prīḥ.

Sunāparantasmim, Lay-kuiñḥ, iti saññātanagarassa pacchimadisābhāge, Kupinnagāmo ti, pupp < h > avohārassa Kulā < h > [,]-khroñḥ iti saññātassa gāmassa pacchimadisābhāge manoramme, Ññōñ-kaṃ iti saññāte araññālaye vasantena Sac-to gāmajātikena Saddhammaraṃsi nāmena gañācariyena raj(!)ito Pārājikakaṇḍapāliya nissayo jinacakke, eka.

nibbānapaccayo hotu.

For the author see 477. This nissaya, for which the title Ratanamañjūsa/Ratanā-mañjū cannot be found in the text, has quite another beginning portion compared to that of 477 and 516. One may suppose that it is another (earlier?) nissaya on this Vinaya section.

Mss.: cf. 477, 516; for mss. of nissayas on the Pārājikā section of Vinaya and Samantapāsādikā in other catalogues see 477.

528

Hs.or. 8211. SB, Berlin

Palm leaf. Wooden covers. Foll. 182: ka-tā; first and last foll. are tied together with some blank leaves. 50.7 x 6.9 cm. 39–42 x 6.2 cm. 12 lines. 2 punch holes. Gilded. Very clear handwriting. Marginal title: Vajīrabuddhi tīkā pāṭh or in a few cases Vajīrabuddhi tīkā only on all foll. except foll. ḍha, ḍhī, ḍhu, ḍho, ṇā, ṇū, ṇe, ṇaṃ. In the left margin of the verso side of foll. ṇaṃ, cai, ju, ṇāo, thū, ḍai and ṇai *tai priṭh* is written with pencil. On the outer surface of one cover *ka* and of the other *kā* is written with pencil; title with pencil on cover *ka*: *Vajīrabuddhi tīkā pāṭh*. Corrections on foll. kā, kū, kaṃ, ghā, ghi, ṇai, chaṃ, ji, ju, ṇāi, ṇāu, ṇāi, ṇāo, ṭāḥ, ṭhai, ḍu, ḍhe, ṇō, ṇāḥ, ta. No date. Pāli. Prose.

Vajirabuddhi: Vajirabuddhi-tīkā

The text is called Vajirabuddhi-tīkā pāṭh in the ms.

End (fol. ta v line 10): Samantapāsādikāya gaṇṭhipadādhīb(ā)ya < ppa > kāsanā samattā.

tāva tiṭṭhatu lokasmim, lokanittaranesinam,
dassenti kulaputtānam, nayaṃ sīlavisuddhiyā.¹

yāva Buddho ti nāmam pi, suddhacittassa tādino,
lokamhi lokajettḥassa, pavattati, mahesino ti.²

tīkā Vajīrabuddhissa, esā subahusodhitā,
sakagāmasamohassa, potṭhakā va nayedhitā ti.

pukkāmanagare kuḷā < , > gārapāsādamaṇḍite,
ajeyyapaṭirājūhi, nivāse puññakārinam.

rājā niruddhadevāyo, manujindābhipūjito,
puññavā tejasampanno, rajjam kāresi issaro.

mahātherena raññā ca, Ānando sissamattano,
sāsanassa patitthāya, Laṅkāḍīpamhi pesito.

yadā Laṅkissaro rājā, Saṃghabodhi narādhipo,
rajjam kāresi dipasmiṃ, madditvā arayo bahu.

tadā so Jotipālo pi, mahāthero ti pi suto,
Laṅkāḍīpamhī(!) pesetvā, duve sisse pan' attano,
imam pottham likhāpetvā, Laṅkāḍīpā idh' ānayī ti.

Koḷeṇḍusenāsanake nivāsi, sabbaññuta(!)ñāṇavaramhi patto,
sambuddhasāsanacī(!)raṭṭhitattham, likhāpayi ñāṇatañāṇavase.

anena puññena tu sabbasattā, averanīghā sukhitā ārogā,
sampattiyo dū(!)vidham anubhu(!)tvā, pacchā asokāmata < ṃ > pāpuṇantū ti.

nibbānapaccayo hotu.

Mss.: LCP 42; Mand 35; Piṭ-st 120 (260).

See CPD 1.2,11.

¹ Cf. As 430 line 22–23 and (ChS) 454 line 3–4.

² Cf. As 430 last verse and (ChS) 454 last verse. See the same verse in 469, 530, 657, 708.

529

Hs.or. 8215. SB, Berlin

Palm leaf. Wooden covers, gilded and partially red painted at the edges. Foll. 197: ka—thū (the foliation signs *te* and *ṭai* are both written on one leaf); the first and last foll. are tied together with some blank leaves. 51.3 x 6 cm. 41–42 x 5.5 cm. 10 lines, fol. *chō* r 9 lines. 2 punch holes. Gilded and partially red painted. Very clear handwriting. Marginal title: Vinayaśāṅgaha pāṭh on all foll. except foll. *kha*, *khai*, *ḍaṃ*, *ḍhī*, *ḍhū*, *thū* and *Vinañ* śāṅgruih pāṭh on fol. *thu*. In the left margin of fol. *ññi* v *raññā pā*, and of fol. *ññu* v *dvisantaka* is written with pencil. Fol. *tu* v bears a pencil note which could be read: *kyū pui*. Dated sakkarāj 12<0>3/123<0>¹ khu (1841 or 1868 A.D.). Pāli. Prose.

Sāriputta: Vinayaṅgaha

The text is called Vinayaṅgaha-aṭṭhakathā in the ms.

End (fol. thū line 3):

disvāna tassa vi(!)rassa sutvā saddhammadesanaṃ
adha(!)gant <v> ā phalaṃ aggamaṃ sobheyyaṃ jinasāsanā ti.

Vinayaṅgaha(!)a <ka > raṇaṃ niṭṭhitaṃ.

*idaṃ me puññaṃ āsavakkhayaṇṇaṃ vahaṃ hotu.*²

*iminā puññaṃ bhavābhava saṃsaranta
<paṇḍito >*³ *puriso homi Metteyyajinasāsane*

ehi bhikkhu arahattaṃ pāpuni. akkharā ~.

*sakkarāj 123¹ khu ta-coṅ-mun la chan ta rak ne suṃ khyak tiḥ akhyim tvaṇ Vinaññ
saṅgruḥ pālī tō kui reḥ kū rve prī 'on mraṇ saññ. niṭṭhitaṃ.*

For further information see ²340.

Ed. (supplement to the list in ²340): Vinayaṅgaha-aṭṭhakathā pāṭh by Sāriputta. Ed. by Ūḥ Vañḥ Moṅ and Ūḥ Tañ. Rankun: Praññ krīḥ maṇḍuiṇ piṭakat/Pyi Gyi Mundyne Pitaka Press 1316 (1954).

Mss.: ²340, 545; for mss. in other catalogues see ²340 where Cab II 377; LCP 64, 67; Manch 66; Piṭ-st 123 (281); Wms 55 (2) must be added.

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

¹ Either 1230 or 1203.

² Cf. 472 (6), 512.

³ Cf. a similar verse in ¹60 (p. 71), 460.

Palm leaf. Red painted wooden covers; on the inner surface of one cover *nāa* and of the other *nāa* is embossed. Foll. 225: ka—dho, 24 blank leaves. Instead of the foliation sign *jhū* the sign *jhu* is erroneously written again. On the first fol. ka (left of the foliation sign) 1, and on the last fol. dho (left of the foliation sign) 7 is written. 48.6 × 6.3 cm. 37.5–39.5 × 5.5 cm. 11 lines; fol. nu v 10 lines. 2 punch holes. Gilded and partially red painted. Fairly clear handwriting. Marginal title: Samohavinodanī on all foll. except foll. ki, thā, ni, nī, te, to, taṃ, tha, thi—thu, thō, thāḥ, dā—dī, de, daṃ, dāḥ, dhā, dhe—dho. In the middle of the last blank leaf the title and information on the number of foll., blank leaves and lines is written with pencil: *Samohavinodanī aṭṭhakathā ka ca dho chuṃḥ 18 aṅgā 9 khyap* [= 225 foll.] *kham pe 2 aṅgā* [= 24 blank leaves] *11 kroṅḥ* [= 11 lines], and on to the right: *poṅ 20 aṅgā 9 khyap* [= 249 foll. and blank leaves]. In the left margin with pencil *nāa*, *Vā-bhui cā 10* and upside down *Vā-bhui ga/8*. In the right margin of fol. ghī v *tai prīḥ vā (?)* is written with pencil, and in the right margin of the second fol. *jhu v tai prīḥ* with blue crayon. In the right margin of fol. te v *praṅ 11 aṅgā* is written with pencil. Corrections on foll. khu, khe, khai, kham, go—gāḥ, ghi, ghī, ghū, ni, ci, ce, cai, cō, chī, chū, ji, ju, jāḥ, jhu (second fol.), jhai, jhō, jham, nū, ta, te, taṃ, thā—thī, the, dū—do, daṃ, dhī, dho—dham, no, taṃ. Dated sakkarāj 1255 khu (1893/94 A.D.). Former owner: Vā-bhui monastery. Pāli. Prose.

Buddhaghosa: Sammohavinodanī

The text is called Sam(!)ohavinodanī-aṭṭhakathā in the ms.

End (fol. dho line 8):

yāva Buddho ti nāmam pi, suddhacittassa tādino,
lokamhi lokajeṭṭhassa, pavattati mahesino ti.¹

*Maṅijota-sī(!)risaddhammadhajamahārājāt(!)irāḥaguru ti nāmena dhimatā mahātherena
sodhitam idaṃ Vibhaṅgaṭṭhakathā pakāraṇam.*

*sakkarāj 1255 khu tanḥ-kūḥ lachañḥ suṃ[m]ḥ rak ne ne suṃ[m]ḥ khyak tiḥ kyō akhyim
tvaṅ Samohavinodanī kyam kuiv reḥ kū rve prīḥ 'oṅ mraṅ saṅṅ, niṭṭhitam prī prī, pu
dī ā [dī] nhaṅ praṅṅ cum pā lui i.*

The text has been revised by Maṅijota Mahāthera, who received the title Sirisaddhammadhajamahārājādhirāḥaguru. In MÑM 141 a Khaṅ-ma-kan charā tō Rhaṅ Maṅijota with the same title is quoted as author of some nissayas who lived in monasteries erected during the reign of King Tharrawaddy (Sāyāvati, 1837–1846 A.D.) and who completed his works in the years 1205, 1208 and 1211 B.E. (1843, 1846 and 1849 A.D.; cf. MÑM 141, 142, 273). It is uncertain whether he is identical with the monk scholar Maṅijotālankāra who wrote a (Khaṅ-ma-kan mū)² Kaṅkhā <vitaraṅi> nisya sac in 1198 B.E./1836 A.D. (cf. MÑM 250).

Mss.: 576; and also (palm leaf) Cab II 223; Forch XIII; Mand 118; Piṭ-st 113 (182), 181 (826); PMT I 231 (Or. 2670).

See CPD 3.2,1.

¹ Cf. As 430 last verse and (ChS) 454 last verse. See the same verse in 469, 528, 657, 708.

² Added by a press in Mandalay to the title of its ed.

531

Hs.or. 8259. SB, Berlin

Palm leaf. Red painted wooden covers. Foll. 336: ka–lo (there are two foll. cō, on the first one 1 and on the second one 2 is written underneath the foliation sign, and there are three foll. thī with the addition 1, 2 and 3 resp.), 16 blank leaves. 48.5 x 6–6.3 cm. 38–39 x 5–5.5 cm. 11 lines; fol. khu r 9 lines, foll. khā r, gū r, nō r, tu r, tāḥ r and v 10 lines. 2 punch holes. Gilded and partially red painted. Fairly clear handwriting. Marginal title: Sārattha, Sāratthadīpaṇī, Sāratthadīpaṇī ṭikā or Sāratthadīpaṇī ṭikā pāṭh only on fewer than half of the foll. and on last fol. lo: *Mre-khai-toṇ mrok kyoṇ Û 'Uiṇ cā Sāratthadīpaṇī*. In the left margin of one blank leaf *ḍā* is written with pencil, in the middle information about the owner and the number of leaves: *Vā-bhuiv cā, ka, lo, cā sāḥ 27 aṅgā 9 khyap [= 333 foll.] pe gam 1 aṅgā 4 khyap [= 16 blank leaves] poṇ 29 aṅgā 1 khyap [= 348 foll. and blank leaves]*, and in the right margin: *Bhe khā (?) cā 100 14 khyap ... (?)*, and the title: *Sāratthadīpaṇī ṭikā*. Dated sakkarāj 1254 khu (1892 A.D.). Former owners: Ûḥ 'Uiṇ of the northern monastery of Mre-khai-toṇ; Vā-bhuiv monastery. Pāli. Prose.

Sāriputta: Sāratthadīpaṇī

The text called Sāratthadīpaṇ(!)ī ṭikā pāṭh in the ms. can be found in ChS I and II up to 299.

End (fol. lo line 5): *iti Samantapāsādikāya vinayasamvaṇṇanāya Sāratthadīpaṇ(!)ī(!)yaṃ catutthapārājikavaṇṇanā niṭṭhitā. niṭṭhito ca Sāratthadīpaṇ(!)iyā pārājikakaṇḍo.*

sakkarāj 1254 khu sa-taṇ-kyvat la praññ kyō ta chay nhac rak mvan ti akyin tvaṇ Sāratthadīpaṇ(!)ī ṭikā kui re kū rve prīḥ saññ. nibbānapaccayo hotu < . >

Mss.: 433; for mss. in other catalogues see 433.

See CPD 1.2,12.

532–535

Hs.or. 8240. SB, Berlin

Collection of 4 texts. Palm leaf. Red painted wooden covers; on the inner surface of one cover *la* and of the other *lā* is embossed. Foll. 210: ka–jō, ti–mō (foll. jaṃ–tā are missing); 39 blank leaves plus a couple of blank leaves tied together with the first and last foll.; containing four sections: 532 foll. 74: ka–chā: Pācityādi aṭṭhakathā; 533 foll. 20: chi–jō: (Bhikkhunī-)Pācityādi aṭṭhakathā; 534 foll. 60: ti–pā: Cūlavā aṭṭhakathā; 535 foll. 56: pi–mō: Parivā aṭṭhakathā. The missing foll. jaṃ–tā obviously contained the Mahāvā aṭṭhakathā section. On the first blank leaf *la* and on the last one *lā* is written with pencil. 49.2 x 6.3 cm. 38–39.5 x 5.7 cm. 11 lines; foll. mī r and mū r 10 lines. 2 punch holes. Gilded and partially red painted. Very clear handwriting. Marginal titles: 532, 533 Pācityādi aṭṭhakathā on almost every other foll.; 534 Cūlavā aṭṭhakathā on all foll. except foll. dā, di, dai, dhe, and Cūlavā aṭṭhakathā pāṭh on foll. pa and pā; 535 Parivā aṭṭhakathā on all foll. except foll. bu, bō, bhī, and Parivā aṭṭhakathā pāṭh on foll. mū–mō. In the middle of the last blank leaf the titles and information on the number of leaves are written with pencil: *Pācityādi aṭṭhakathā 2 coṅ Mahāvā aṭṭhakathā Cūlavā aṭṭhakathā Parivā aṭṭhakathā pāṭh ka ca mō chumḥ 24 aṅgā 10 khyap [= 298 foll.] kham pe 5 aṅgā [= 60 blank leaves];* in the right margin is written with pencil: *poṅ 30 <aṅgā> 2 khyap ho (?) [= 358 foll. and blank leaves];* in the left margin *Vā-bhui ga [or] 8 (?)* is written upside-down with pencil. On the black reverse side of fol. pā *tai priḥ* is written with pencil. Dated sakkarāj 1255 khu (1894 A.D.). Former owner: Vā-bhui monastery. Pāli. Prose.

532

Hs.or. 8240. SB, Berlin

Description see above, 532–535.

Buddhaghosa: **Samantapāsādikā**, Pācittiya-vaṇṇanā

The text is called Pācityādi aṭṭhakathā in the fragmentary Samantapāsādikā ms.

End (fol. chā line 1): Samantapāsādikāya vinayasamvaṇṇanāya Bhikkhuvibhaṅgavaṇṇanā niṭṭhitā.

anantarāyena yathā, niṭṭhitā vaṇṇanā ayaṃ,
anantarāyena tathā, santi <ṃ> pappontu pāṇino ti.

cī(!)raṃ tiṭṭhā(!)tu saddhammo, kāle vassaṃ cī(!)raṃ pajam,
tabbesu¹ devo dhammena, rājā rakkhatu medaniṃ.²

nibbānapaccayo hotu.

*sakkarāj 1255 khu ta-poñ la prañ kyō 5 rak ne Pācityādi aṭṭhakathā kui reḥ kūḥ rve
prīḥ ì. pu di ā nhañ prañ cum sō. nat lū sād<h>u khō ì.*

Mss.: ¹55, ²294, 603, 703; for Samantapāsādikā mss. in other catalogues see ²294 and 435.

See CPD 1.2,1.

¹ tappetu.

² For this verse see 441.

533

Hs.or. 8240. SB, Berlin

Description see above, 532–535.

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

The text is called Pācityādi aṭṭhakathā in the fragmentary Samantapāsādikā ms.

End (fol. jo v line 11): Samantapāsādikāya vinayasamvaṇṇanāya Bhikkhū(!)ni(!)vibhaṅga-vaṇṇanā niṭṭhitā.

*iminā puñṇena bhavābhavē ukkaṭṭhasandhi labhitvā
mahātejamahāparivārena mahabbalena
adhirūpo mahāpuñño dhāremi piṭakattayaṃ.*

Pācityādi aṭṭhakathā niṭṭhitā.

*sakkarāj 1255 khu ta-poñḥ la prañḥ kyō 8 rak ne Pācityādi aṭṭhakathā kui reḥ kūḥ rve
prīḥ ì. nibbānapaccayo hotu. nat lū sādhu kho ce so. taṭṭhaḍḍhaṇḍa nhuik prīḥ o(?).*

Mss.: ¹55, ²295, 604, 704; for Samantapāsādikā mss. in other catalogues see ²294 and 435.

See CPD 1.2,1.

534

Hs.or. 8240. SB, Berlin

Description see above, 532–535.

Buddhaghosa: *Samantapāsādikā*, Cūlavagga-vaṇṇanā

The text called Cūlavā aṭṭhakathā in the ms. can be found in PTS VI 1155–1300, except for the last two verses, and in ChS (Cūlavaggādiṭṭhakathā) 1–136.

End (fol. pā): Cūlavā aṭṭhakathā niṭṭhitā.

akkharā ~.

*etena puññakammena, paññādhikam bhavām' aham,
buddhattam pāramī tiṃsa <ṃ> pūrevāna anāgate¹.*

-- ti bhava janatam, -----

dhammanāvāya tāremi, ogham chetvā sukham padam.²⁷

*sakkarāj 1255 khu ta-poṇḥ lachañ ta chai nāḥ rak ne ne sumḥ lyhak tīḥ akhyin tvañ
Cūlavā aṭṭhakathā kui reḥ kūḥ rve priḥ 'on mrañ sañ. nibbānapaccayo hotu.*

Mss.: ¹55, ²297, ³300, 456, 605, 702; for *Samantapāsādikā* mss. in other catalogues see ²294 and 435.

See CPD 1.2,1.

¹ Cf. 535, 600 (ns.), 698, 699, 734 (ns.), and also 666, note 3.

² Cf. 535.

535

Hs.or. 8240. SB, Berlin

Description see above, 532–535.

Buddhaghosa: *Samantapāsādikā*, Parivāra-vaṇṇanā

The text is called Parivā aṭṭhakathā in the fragmentary *Samantapāsādikā* ms.

End (fol. mo v line 3): Parivārassa aṭṭhakathā niṭṭhitā.

nibbānapaccayo hotu. akkharā ~. pu, di, ā, ā, di, pu.

*etena puññakammena, paññādhikam bhavām' aham,
buddhattam pāramī tiṃsa <ṃ> pūretvāna anāgate¹.*

*-- ti bhava janatam, -----
dhammanāvāya tāremi, ogham chetvā sukham padam.²*

tasmā bhagavantam aham ajj[h]atagge pān(!)upetam buddham saranam gacchāmi.

tasmā dhammam aham ajjatagge pānupetam dhammam saranam gacchāmi.

tasmā saṃgham aham ajjatagge pānupetam saṃgham saranam gacchāmi.

*navaguṇehi, tiloke kittibyāpitam, anantaḡuṇasaṃpannam atulam ekam dhammarājam,
sambuddhāham tīhi dvārehi ādaram namāmi.*

*navaguṇehi, tiloke sutam paṭisambhīdā, bhīṇṇādaya anekaguṇasaṃpannam, puñña-
ttikānam, supuññakkhetam, ariyasaṃghātam tīhi dvārehi ādaram namāmi.*

*sakkarāj 1255 khu ta-poñḡ la prañ kyō 8 rak ne tvañ ne suṃḡ khyak tīḡ akhyin tvañ
Parivā aṭṭhakathā kui reḡ kūḡ rve priḡ 'oñ mrañ sañ. pu di āḡ nhañ prañ cum pā lui
i.*

Mss.: ¹55, ²298, ²301, 457, 606, 705; for Samantapāsādikā mss. in other catalogues see ²294 and 435.

See CPD 1.2,1.

¹ Cf. 534, 600 (ns.), 698, 699, 734 (ns.), and also 666, note 3.

² Cf. 534.

536

Hs.or. 8237. SB, Berlin

Palm leaf. Red painted wooden covers. On the outer surface of one cover *Paṭṭhān saṅkhyāvāra Paṭṭhān paccasuddhavāra ka ca pa achumḡ 20 aṅḡā 1 khyap* [= 241 foll.], on the outer surface of the other one *Paṭṭhān kok* is written with pencil. Small floral designs are

embossed with a metal stamp on the inner surface of both covers. Foll. 242: ka—pa (two foll. with the foliation sign *ṇe*); 4 blank leaves; containing four chapters: (1) foll. 102: ka—jhu; (2) foll. 60: jhū—ḍhu; (3) foll. 39: ḍhū—thai; (4) foll. 41: tho—pa. 49—49.2 x 6.1 cm. 38—39.5 x 5.5 cm. 10 lines. 2 punch holes. Gilded and partially red painted. Very clear handwriting. Marginal titles: (1) Paṭṭhān saṅkhyāvāra or Paṭṭhān akok and on the last two foll. Paṭṭhān saṅkhyāvāra akok; (2) Paṭṭhān paññāvāra on all foll. except foll. *ṭhā* and *ḍāḥ*; (3) Paṭṭhān paññāvāra ghaṭanā; (4) Paṭṭhān paccayuddhāvāra. On one side of one blank leaf (after fol. jhu) is written with pencil: *Paṭṭhan paññāvāya kaṭanā* and *8 aṅgā 6 khyap* [= 102 foll.], and on the other side in the left margin *Kui Rhan ga le*, in the middle *Sum ghva charā tō bhurā krī ap cā sā pe ga <ṃ> poñ*, and in the right margin *33 aṅgā* [= 396 foll.]. On another blank leaf is written with pencil in the left margin *Kui Rhanḥ ka le*, and in the middle *Sum ghva charā tō bhurā krī ap cā sā pe kham poñ 33 aṅgā* [= 396 foll.]. Correction on fol. khā. Dated sakkarāj 1234 khu (1872/73 A.D.). Former owners: Sum-ghva charā tō, Kui Rhanḥ (Ka-leḥ). Burmese and Pāli (nissaya). Prose.

Thanh-ta-paṇ charā tō Rhan Nandamedhā: **Paṭṭhānḥ nissaya**

The text contains four chapters, which are called Paṭṭhān saṅkhyāvāra akok (1), Paṭṭhān paññāvāra (2), Paṭṭhān paññ<h>āvāra ghaṭanā nissaya (3), and Paṭṭhān paccayuddhāvāra (4) in the colophons.

(1) The text of this chapter corresponds to that of a part of **525** (3) (see pp. 1—77 of the Praññ krīḥ maṇḍuiṇ piṭakat/P. G. Mundyne Pitaka Press ed., part 2) and has the same final portion (q.v.).

End (fol. jhu r line 2): Chavāra anak sarup akok kui cī raṇ prīḥ prīḥ.

nok nok so mū mrat tuī sañ garu pru rve sañ krāḥ ce kuṃ sa tañ. akkharā ~.

kojā rok lac sakkarāj sañ kāḥ 1234 khu prā-suil la prañ kyō ta chay ta rak sok-krā ne ne mvanḥ ti akhyim tvañ Paṭṭhān saṅkhyāvāra akok kui reḥ kūḥ rve prīḥ 'oñ mrañ sañ nat lū sādhu khō ce sō. nibbān lak choṇ.

(2) The text of this chapter is the same as that of **525** (5) and has the same final portion (q.v.).

End (fol. ḍhu line 7): Paññ<h>āvāra Vibhaṅgavāra anak adhibbāy ara kok kui, cī raṇ rve prīḥ prīḥ.

sakkarāj 1234 khu ta-puī-tvai lachan kuiḥ rak krāsapade ṇe ne ta khyak tiḥ akhyim tvañ Paṭṭhān paññ<h>āvāra kui rveḥ kū rve prīḥ prīḥ. nibbānapaccayo hotu. nibbān lak choṇ.

(3) The text of this chapter is the same as that of 525 (4), only the final portion is different.

End (fol. the r line 1): natthi vigata ī nhac paccaññi sañ anantara nñā, tū prīh. Paṭṭhaṃ paññā <h>āvā ghaṭanaṃ nitthitaṃ.

Then follows the nissaya on the final verses [Praññā krīh maṇḍuīn piṭakat/P. G. Mundyne Pitaka Press ed., p. 328 line 16 (*iminā*) to p. 329 line 20 (*pā lui(v) i*); the passage from p. 329 line 10 (*pūre*) up to line 15 (*labhāmi i*) is missing]. The ms. continues (fol. the v line 5): *jā lyhañ Paṭṭhān nissya jā*.

*iminā puññakammena¹ akkharā ekāmekaññi] ca
poṭhake, ayasuci hi li[k]kheyya Mi(!)t <t> eyyassa
bhagavato pādāmūle dhū(!)vaṃ Buddho byākarissāmi.*

ekamekañ ca, ta lum ta lum so, akkharaṃ, kui, ahaṃ, sañ, poṭhake, pe thak nhuik, ayasuci hi ka nñac nñā li[k]kheyya, reḥ kūh i, iminā, ī sui so, puññakammena, koñh mhu kroñ, ahaṃ, akyvan-nup sañ, Mit <t> eyya bhagavato, Mi(!)t <t> eyya mrat cvā bhurāḥ i, pādāmūle khra tō rañ nhuik, Buddho, bhurāḥ aphaṃ kuiv, dhū(!)vaṃ, ma khyvat, byākarissāmi, byādip khaṃ ra pā lui i. byākaraṇaṃ, byādip ca kāh kuiv, latitvā, nā khaṃ ra prīh rve, maggañ nāvam, maggañ tañ hū so sañbho lhe suiv, janā, lū nat brahmā sattavā apoñh kuiv, nibbānaṃ, suiv, saṃtāressaṃ, kay tañ ra pā lui i.

sakkarāj 1234 khu ta-poñh la prañ kyō nāh rak aṅgā ne ne suṃ khyak tiḥ akhyin tvañ Paṭṭhān paññā <h>āvāra ghaṭanā nissayya]a kui reḥ kūh rve prīh i. pu di āh nñā prañ cum pā lui i. nibbānapaccayo hotu, nibbān lak chok. nat lū sādhu khō ce sō.

(4) The text of this chapter is the same as that of 525 (6) with the same final portion, verses and their nissaya, as we find it in the printed ed. (Praññā krīh maṇḍuīn piṭakat/P. G. Mundyne Pitaka Press ed., pp. 327–329).

End (fol. nāh v line 5): santāressaṃ, kay pa pā lui i.

Then follows the same passage as we find it at the end of (3) starting with *iminā puññakammena* and ending with *kay tañ ra pā lui i. Paṭṭhān nissayya]a jā prīh i*, and finally the colophon (fol. pa line 4):

sakkarāj 1234 khu ta-poñh la prañ kyō ta chay suṃ rak buddhahū ne ne mvamḥ ti akhyin tvañ Paṭṭhān paccayuddhāvāra kui reḥ kū rve prī prīh. nibbānapaccayo hotu. nibbān lak choñ, nat lū sādhu khō ce sō.

For information on the author see 525.

Edd.: cf. 525.

Mss.: 525, 526; for mss. in other catalogues see 525.

¹ Cf. 666, note 3.

537–538

Hs.or. 8253. SB, Berlin

Collection of 2 texts. Palm leaf. Wooden covers, gilded and red painted on the edges. Foll. 156: *ḍī–yī*, first fol. of 537 and last foll. of both texts are tied together with some blank leaves; the first fol. of 538, i.e. fol. *pā*, is missing; 537 foll. 94: *ḍī–pa*: Bhikkhū *pācī* *pāḷi* *tō*; 538 foll. 62: *pi–yī*: Bhikkhū(!)*nī* *pācī* *pāḷi* *tō*. 47.8–48 x 6.3 cm. 38–39 x 5.5 cm. 11 lines. 2 punch holes. Gilded. Very clear handwriting. Marginal title: 537 Bhikkhu/Bhikkhū(!) *pācī* *pāḷi* *tō* on about every other fol. alternating with *Kui Rvhe Kumḥ Ma Tū Jā koṅḥ mhu*, on foll. *ḍai* and *ḍāḥ*: *Pārājikaṇ pāḷi* *tō* and on last fol. *pa*: *Kui Rvhe Ma Tū Jā koṅḥ mhu nibbān chu*; 538 Bhikkhū(!)*nī* *pācī* *pāḷi* *tō* alternating with *Kui Rvhe Kumḥ Ma Tū Jā koṅḥ mhu*, and on fol. *yi* both is written, i.e. the title and underneath: *Kui Rvhe Kumḥ Ma Tū Jā koṅḥ mhu nibbān chu*. Corrections/insertions on foll. *ḍai*, *ḍam*, *nū*, *ne*, *ti*, *tū–taṃ*, *thi*, *thu–thai*, *di*, *dai*, *dō–dāḥ*, *dhi*, *dhī*, *dhe*, *dho*. Dated sakkarāj 1243 khu (1882 A.D.). Donor: *Kui Rvhe Kumḥ* and *Ma Tū Jā*. Pāli. Prose.

537

Hs.or. 8253. SB, Berlin

Description see above, 537–538.

Vinaya: Suttavibhaṅga (Mahāvibhaṅga)

The text is called Bhikkhu *pācī* *pāḷi* *tō* in the ms.

End (fol. *pa* line 7): *Mahā-vaggaṃ* [correction with pencil: *-vibhaṅgaṃ*] *niṭṭhitaṃ*.

*iminā li[k]khitapuñṇena¹ jāti satasahassā ca,
thaliddho pi na jānāti hoti sampatti lābhino,
²yam yaṃ varam icchati³ taṃ taṃ varam samicchati².*

Pācī *pārājikabhikkhukaṇḍo* *niṭṭhito*.

akkharā ~ . nibbānapaccayo hotu. pu di ā nhañ praññ cum pā lui i.

ī cā prīḥ lac sakkarāj kāḥ 1243 khu ta-kūḥ lachañḥ 6 rak sok-yā ne ne ta khyak tiḥ kyō akhyin tvañ Bhikkhu pācit pāli tō kui reḥ kūḥ rve prīḥ i.

Mss.: ¹50, ¹51, 523, 524, 594, 697, 698; cf. 538, 571, 699; for mss. in other catalogues see 523.

See CPD 1.2.

¹ For this pāda see also ²339 (p. 158), 432, 671.

²⁻² Cf. similar pāda in ²338, p. 157.

³ ²338: icchām' ahaṃ.

538

Hs.or. 8253. SB, Berlin

Description see above, 537–538.

Vinaya: Suttavibhaṅga (Bhikkhunīvibhaṅga)

The text is called Bhikkhunī pācit pāli tō in the fragmentary ms. It starts in PTS IV 211, line 18, and in ChS (Pācittiyapāli) 273 line 7 from below.

Beg. (fol. pi r line 1): abhikkhaṇaṃ gacchati, kat[h]ākat[h]aṃ jānituṃ te abhiñhadassane-na paṭibaddhacittā ahesuṃ, [etc.]

End (fol. yī line 7): Bhikkhunīvibhaṅgaṃ nitthitaṃ.

akkharā ~ . pu, di, ā. nibbānapaccayo hotu.

ī cā prīḥ lac sakkarāj kāḥ 1243 khu ta-kūḥ la chanḥ ta chay leḥ rak cane ne ne 3 khyak ma tiḥ mhī akhyin tvañ Bhikkhū(!)nī pācit pāli tō pāṭh kui reḥ kūḥ rve prīḥ 'on mrañ saññ. Kui Rvhe Kumḥ janī Ma Tū Jā tui koñḥ mhu nibbān chu nat lū sādhu khō ce sov. prīḥ i.

Mss.: 571, 699; cf. ¹50, ¹51, 523, 524, 537, 594, 697, 698; and also Cab II 6; LCP 83; Mand 3; Palace 2 (17); cf. the mss. in other catalogues in 523.

See CPD 1.2.

539

Hs.or. 8256. SB, Berlin

Palm leaf. Wooden covers; on the inner surface of one cover *ka* and of the other *kā* is written with pencil; on the outer surface of cover *ka* the title is written with pencil: *Vibhañ pāṭh*, and on the inner surface of cover *kā* the date 1779 is written with red ink in Arabic figures. Foll. 184: *ka-tī*, 2 blank leaves. 51.4 x 5.6 cm. 41.5–42.5 x 5 cm. 8 lines. 2 punch holes. Gilded and partially red painted with decorations; on the gilding is written with red paint: *Moñ Yā janīḥ moñ nhaṃ koṇ mhu*. Very clear handwriting. On the last blank leaf the title is written with pencil: *Vibhañ pāḷi tō*. Corrections on foll. *kū*, *naṃ*. Dated sakkarāj 1141 khu (1779 A.D.). Donor: *Moñ Yā* and family. *Pāli*. Prose.

Vibhaṅgappakarāṇa

The text is called *Vibhañ pāḷi tō* in the ms.

End (fol. *tī* line 1):

abhiññā dve <s> ārammaṇā, diṭṭhā kusalavedanā[ya ca]
vipāka ca. up[ṭ]ādiṇṇ(!)ā vitakka <m> rūp[en]alokiyā ti.

Dhammahā(!)dā(!)yavibhaṅgo sam[m]att[h]o. Vibhaṅgappakarāṇaṃ niṭṭhitam. *Vibhañ pāḷi tō*.

sakkarāj 1141 khu vā-khoṇ la chan nhac rak buddhahūḥ ne ne tak akhyin tvañ Vibhañ pāḷi tō kuiv re kūḥ rve prīḥ prañ cum pā sañ. reh kūḥ pru cu pā ra so akyuivh āḥ phrañ,

akkharā ~. hū tarāḥ tō mrat lā sañ atuiñ prañ cum pā luiv i. pu, di, ā, nāñ suṃ phyā nhañ lañ praññ cum pā luiv i o. Vibhañ pāḷi tō rve.

Mss.: 461, 656; for mss. in other catalogues see 461.

See CPD 3.2.

540

Hs.or. 8260. SB, Berlin

Palm leaf. Red painted wooden covers; on the inner surface of one cover *na* and of the other *nā* is embossed. Foll. 313: ka-ra, 22 blank leaves; in the left margin of the first blank leaf *na* and of the last one *nā* is written with pencil. 49.2 x 6.4 cm. 38.5-39 x 5.7 cm. 11 lines; foll. jhū, thū, ñe, nai and naṃ r 10 lines. 2 punch holes. Gilded and partially red painted. Very clear handwriting. Marginal title: *Mūlapaṇṇāsa-aṭṭhakathā* on more than half of the foll. On the blank verso side of last fol. ra the title is written with pencil: *Mūlapaṇṇāsa-aṭṭhakathā tai priḥ*. In the middle of the last blank leaf *nā*, the title and information on the number of leaves and lines are written with pencil: *Mūlapaṇṇāsa-aṭṭhakathā pāṭṭh ka ca ra chumḥ 26 aṅgā 1 khyap* [= 313 foll.] *khaṃ pe 2 aṅgā* [= 24 blank leaves] *11 kroṇḥ* [= 11 lines]; and in the right margin with smaller letters: *poṇ 28 aṅgā* [= 336 foll. and blank leaves]; in the left margin is written with pencil: *Vā-bhui bhāva (?)*, and again upside down: *Vā-bhui ga (?)*. In the right margin of foll. kha v and gu v *tai priḥ* is written with blue crayon, and on foll. ghāḥ v, taṃ v and bu v with pencil; in the left margin of fol. jhā v *tai priḥ i*, of fol. ñño v *tai priḥ pā a*, and of fol. ḍī v *tai priḥ pā* is written with blue crayon. Dated sakkarāj 1255 khu (1894 A.D.). Former owner: Vā-bhui monastery. Pāli. Prose.

Buddhaghosa: **Papañcasūdani**, *Mūlapaṇṇāsa-aṭṭhakathā*

The text is called *Mūlapaṇṇāsa-aṭṭhakathā pāṭṭh* in the ms. For the *Majjhimaṇṇāsa* and *Upariṇṇāsa* sections of this ms. see 468 and 469.

End (fol. ra line 2): *Māratajjani(!)yasuttaṃ dasamaṃ. niṭṭhito ca¹ Yamakavaggo pañcama. iti Papañcasu(!)daniyā Majjhimaṭṭhakathāya Mūlapaṇṇāsakasuttavaṇṇanā niṭṭhitā.*

*Paññāsīhābhiddhānena, anūtherena dhīmatā,
saddhammaṭṭhitikāmena², sādhuḥkāyaṃ visodhitā.*

*tena sañcitapuññena, sabbe sijjhantu pāṇīnaṃ(!),
susāṅkappā akicchena, bhūpo pāletu maṃ pajāṃ.*

sakkarāj 1255 khu taṃ-kū lachan 11 rak cane ñe 3 khyak tī kyō akhyin tvaṇ Mūlapaṇṇāsa-aṭṭhakathā pāṭṭh kui reḥ kūḥ rve priḥ 'oṇ myaṇ saññ. nibbānapacca <yo> hotu.

From the first verse of the colophon we learn that a monk named Paññāsīha had revised the text.

Mss.: Forch VII; Piṭ-st 105 (102), 180 (803).

See CPD 2.2,1.

¹ Ca(!) <|a > ° (Cūla°)?

² For this pāda see 451, 452 (verse 2).

541–544

Hs.or. 8262. SB, Berlin

Collection of 4 texts. Palm leaf. Red painted wooden covers; on the inner surface of one cover *na ka* and of the other *na kā* is embossed. Wooden paper-cutter. Foll. 297: ka–mai (there are two foll. phi, on the first one 1 and on the second one 2 is written underneath the foliation sign); 541 foll. 22: ka–khō: Itivuttaka pāli tō; 542 foll. 129: kham –ḍe: Itivuttaka aṭṭhakathā; 543 foll. 25: dai–nai: Buddhavaṅ pāli tō; 544 foll. 120: ṇo–mai: Buddhavaṅ aṭṭhakathā pāṭh; the first and last foll. of each text are tied together with some blank leaves; on the first blank leaf, tied together with fol. ka, *ka* is written with pencil, and *kā* on the last blank leaf tied together with fol. mai. 50.6 x 6.8 cm. 39.5–40.5 x 6.2 cm. 12 lines. 2 punch holes. Gilded and partially red painted. Fairly clear handwriting. The blackening is rather weak. Marginal titles: 541 Itivuttaka pāli tō on all foll. except foll. khīḥ and khō; 542 Itivuttaka aṭṭhakathā or Itivut aṭṭhakathā on all foll. except foll. cho, chaṃ, jī, jū, jai, jō, jāḥ, jhā, jhe, jhai, jham, jhāḥ, ṇā, ṇī, ṇū, ṇō, ṇāṃ, ti, tāḥ, thī, thu, the, thaṃ, ḍa, dū, ḍe; 543 Buddhavaṅ pāli tō; 544 Buddhavaṅ aṭṭhakathā pāṭh on all foll. except fol. dī. On the last blank leaf, tied together with fol. mai, the titles, information on the number of leaves, and the owner are written with blue crayon: *Itivut pāli tō laññh koṅḥ aṭṭhakathā Buddhavaṅ pāli tō laññh koṅḥ aṭṭhakathā, ka, mai, 24 aṅgā 8 khyap* [= 296 foll.], *kham 2 aṅgā* [= 24 blank leaves], *Vā-bhuiḥ kyonḥ, jā*; underneath remnants of an erased line of pencil script are visible but illegible. In the right margin *Vā-bhui* is written upside down with pencil. On the outer surface of cover *na kā* the title *Itivuttaka pāli tō* is written with pencil. On the wooden paper-cutter is written with black ink on one side: *Itivuttaka pāli tō, laññh koṅḥ aṭṭhakathā, Buddhavaṅ pāli tō, laññh koṅḥ aṭṭhakathā, ka ca, mai chumḥ, 12 aṅgā* [= 144 foll.], *24 aṅgā 8 khyap* [= 296 foll.], *kham 2 aṅgā* [= 24 blank leaves], *thup re 1*, and on the outer side: *Khyok-taṅ(!)h mruī kha ruīṅ pā, Kvamḥ-bhuiḥ-tiṅ rvā, kyonḥ dāyakā, Ūḥ Pvaṅ, May Reḥ, janīḥ moṅ may koṅḥ mhu*. In the right margin of foll. ku v, khu v, ṇai v, jha v, ṇi v, nu v, pe v, phaṃ v, and in the left margin of fol. chaṃ v *tai priḥ* is written with pencil; in the right margin of foll. chaṃ v, ṇū v, ta v, phō v, bhī v, and in the left margin of fol. te v *tai priḥ* is written with blue crayon; in the right margin of fol. gha v *tai priḥ pā bhurāḥ* is written with blue crayon, and the same with pencil in the right margin of fol. ṭo v; in the right margin of fol. ghai v *ku khyui tai sai cā* is written with blue crayon, and in the right margin of fol. che v *tai priḥ i*. Corrections on foll. tha, dha, dho, pi, po, phā, phi 2, phu, ba, bhi, bhu, bhō, mā, mu, me. Dated sakkarāj 1255 khu (1893/94 A.D.). Donor: Ūḥ Pvaṅ and his wife May Reḥ of Kvamḥ-bhuiḥ-tiṅ village near Kyok-taṅ town and district. Former owner: Vā-bhuiḥ monastery. Pāli. 541, 542 Prose, 543 verse, 544 prose and verse.

541 **Hs.or. 8262.** SB, Berlin

Description see above, 541 – 544.

Itivuttaka

The text is called Itivuttaka pāli tō in the ms.

End (fol. khō line 7):

iti me 'haṃ namassanti, mahantaṃ vi(!)t[h]asāraḍaṃ,
sadevakasmiṃ lokasmiṃ, n' atthi te paṭipuggalo ti.

ayaṃ pi attho vutto bhagavatā, iti me sutan ti.

uddānaṃ.

brahmaṇacattāri jīṇā samaṇasīlā taṇhā brahmā
bahut(!)arā kuhanā purisā ca < ra > sampannalokena ted(!)asā ti.

Itivuttake dvādasādhika[m]sata < m > suttan t[h]i. Itivuttaka pāli tō prīḥ i.

*sakkarāj 1255 khu nhac prā-suil lachan kuih rak ta-naṅga-nve ne ne nhac khyak tī kyō
akhyin tvañ, i Itivuttaka pāli tō ku reh kūh rve praññ praññ cum saññ. nibbānapaccayo
hotu.*

Mss.: 464; for mss. in other catalogues see 464.

See CPD 2.5.4.

542 **Hs.or. 8262.** SB, Berlin

Description see above, 541 – 544.

Dhammapāla: Paramatthadīpanī II, Itivuttaka-aṭṭhakathā

The text is called Itivut/Itivuttaka aṭṭhakathā in the ms. The final verses are fully quoted in this ms. (cf. 465).

End (fol. de line 5): Padaratitthavihāravāsīnā ācariya-Dhammapālena katā Itivuttakassa aṭṭhakathā niṭṭhitā.

ī cā praññh̄ lyhac sakkarāj kāh̄ 1255 khu prā-suiv la prañ̄ kyō chay rak aṅgā ne suṃh̄ khyak tīh̄ kyō akhyim tvañ̄ Itivut aṭṭhakathā re kūh̄ rve prīh̄ 'on̄ mrañ̄ sañ̄.

Ms.: 465; for mss. in other catalogues see 465.

See CPD 2.5.4,1.

543

Hs.or. 8262. SB, Berlin

Description see above, 541–544.

Buddhavaṃsa

The text is called Buddhavaṃ pāli tō in the ms.

End (fol. ṇe v line 4): Dhātubhājaniyakathā niṭṭhitā. Buddhavaṃso niṭṭhito.

niṭṭhitam, prīh̄ prīh̄. jeyyatu sabbamaṅgalam. akkharā ~. cattaro dhammā vaddhanti, āyu, vaṇṇo, sukham, balam, pup(!)enivāsa, dipp(!)acakkhu, āsavakkhayam, sampannā-gatam, hotu. idam me puññam mama cīvaram vham hotu. imam puññam mama dhamma-cetiyo sāsanam vham hotu. imam aham, abhidhammā, suttaṃ, vinayam, vham hotu. imam pariyatti sāsanam, imam paṭipatti sāsanam, imam paṭivedasāsanam, vham hotu. Buddhamaṃ pūjemi, dhammam pūjemi, saṃgha pūjemi. Buddho me saraṇam aññam n' atthi, dhammo me saraṇam aññam n' atthi, saṃgho me saraṇam aññam n' atthi. imam aham Gotamo, rūpa, vāca, iddhi, ñāṇā, sampannāgatam, homi. attā imāya paṭipattiyā jarāmaraṇam āpaṭimuñjissāma.

*bahū devā manussā ca, maṅgalāni acintay[ya]ṃ,
ākaṅkhamānā [ca.] sotthānam, brūhi maṅgalam uttamam.¹*

ī cā prīh̄ lāc(!) sakkarāj kāh̄, 1255 khu, prā-suil la prañ̄ kyō nhac rak ta-nañ-lā ne, ne rhac khyak tī kyō nārī akhyim tvañ̄, Buddhavaṃ pāli tō kui reh̄ kūh̄ rve prīh̄ 'on̄ mrañ̄ sañ̄. nibbānapaccayo hotu.

Mss.: Cab II 123, 132; Forch IX; LCP 27 (B); Manch 46; Mand 69; Oldenb 1.17.c; Oxf 30; Palace 6 (53), 7 (54, 60), 23 (23), 55 (64), 65 (147); Piṭ-st 97 (26); PMT I 233 (Or. 3415).

See CPD 2.5.14.

¹ Sn 258.

544

Hs.or. 8262. SB, Berlin

Description see above, 541–544.

Buddhadatta: **Madhuratthavilāsini**, Buddhavaṃsa-aṭṭhakathā

The text is called Buddhavaṃs/Buddhavaṃsa aṭṭhakathā in the ms.

End (fol. mai line 4): dvesatasahassa-akkharāni

antarāyaṃ vinā esā yathā niṭṭhaṃ upāgato(!)
tathā sijjhantu saṅkappā sattānaṃ dhammanis < s > itā ti.

Buddhavaṃsatthakathā niṭṭhitā.

imār(!)a dhammānudhammapaṭipattiyā Buddhā pūjemi.
imār(!)a dhā(!)mmānudhammapaṭipattiyā dhammā pūjemi.
imāya dhammānudhammapaṭipattiyā saṅghā pūjemi.

*ī cā prīḥ lyhac sakkarāj kāḥ 1255 khu prā-suil la praññ kyō 8 rak ne ī Mahābuddhavaṃ
kui re kū rve prīḥ 'oñ mrañ saññ sādhu nat lū kho ce so. sādhu, sādhu, sādhu.*

Mss.: Forch X; Piṭ-st 107 (128).

See CPD 2.5.14,1.

545

Hs.or. 8263. SB, Berlin

Palm leaf. Red painted wooden covers; on the inner surface of both covers *pha* (?) is embossed. Foll. 170: ka – nā; the first and last foll. are tied together with some blank leaves. 50.4 x 6.1 cm. 40.5–41.5 x 5.7 cm. 11 lines. 2 punch holes. Gilded and partially red painted. Very clear handwriting. Marginal title: Vinayasaṅgaha pāṭh. On the last blank leaf tied together with fol. nā is written with pencil: *Kvamḥ-bhuiḥ-thinḥ kyoṅḥ cā kaṃ¹ kriḥ takā*, and on the outer surface of one cover again: *Kvamḥ-bhuiḥ-thinḥ kyoṅḥ cā*, and the title: *Vinayasaṅgaha*. Insertion with pencil (?) on fol. ko. Dated sakkarāj 1239 khu (1878 A.D.). Donor: Anonymous, the donor of a big library room (*khanḥ*) for the *Kvamḥ-bhuiḥ-thinḥ* monastery. Former owner: *Kvamḥ-bhuiḥ-thinḥ* monastery. Pāli. Prose.

Sāriputta: Vinayasaṅgaha

The text is called Vinayasaṅgaha pāṭh in the ms.

End (fol. nā line 6):

dis <v> āna tassa dhi(!)rassa, sutvā saddhammadesanam,
adhigantvā phalaṃ aggamaṃ, sobheyyaṃ jinasāsanam ti.

Vinayasaṅgaha pāṭh.

*sakkarāj 1239 khu ta-poṅḥ la praññ kyō 3 rak buddhahū ne nam nak 1 khyak ti kyō
akhyim tvaṅ Vinayasaṅgaha pāṭh kui reḥ kūḥ rve priḥ 'oṅ mraṅ saññ. nibbān chu
sādhu khō ce so. pu, dī, āḥ, nḥaṅ, praññ, cum, pā lui, i.*

akkharā ~ . buddham mraṭ cvā bhurāḥ kui saraṇam i tui (?) kuiḥ kvay.

For further information and edd. see ²340 and 529.

Mss.: ²340, 529; for mss. in other catalogues see ²340 and 529.

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

¹ khanḥ/akhanḥ?

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Hs.or. 8210. SB, Berlin

Palm leaf. Wooden covers; the edges are gilded and partially red painted. Foll. 99: ka-ko, ghe-tāḥ; fragmentary ms. containing 10 parts: part 1, 4-12; part 2, 3 (foll. kō-ghū), 13 and 14 are missing; the first and last foll. of each part are tied together with some blank leaves; (1) foll. 9: ka-ko: paṭhama tvai; (2) foll. 10: ghe-ñī: catuttha tvai; (3) foll. 9: ṇu-ca: pañcama tvai; (4) foll. 5: cā-cū: chattama tvai; (5) foll. 9: ce-chi: sattama tvai; (6) foll. 16: chī-je: aṭṭhama tvai; (7) foll. 13: jai-jhai: navama tvai; (8) foll. 9: jho-ññu: sumḍasa tvai; (9) foll. 11: ññū-ī: ekādasā tvai; (10) foll. 8: ṭu-tāḥ: dvadasā tvai; the number of the respective part (paṭhama tvai etc.) is always to be found in the middle of the first blank leaf. The written part of foll. ñō-ca and the right upper corner of about half of the foll. are slightly damaged by insects. 47.8 x 6.2 cm. 37-39 x 5.5 cm. 10 lines; foll. chai v, jū v, ṭō v and ṭam r 9 lines. 2 punch holes. Gilded and partially red painted. Very clear handwriting. Marginal title: Vessantarā vatthu on fol. ko. On the last blank leaf of the last part *Kui Rvhe Raṇ* is scratched in. Correction on fol. chi. Dated sakkarāj 1219 khu (1858 A.D.). Donor: Kui/Ūḥ Rvhe Raṇ of Kvan-bhuivḥ-thinḥ village (fol. ṭāḥ r line 3). Burmese. Prose and verse.

Maṅḥ-pūḥ-le-sā charā tō Rhaṅ Obhāsa: Vessantarājāt tō vatthu

The text is called Vessantarā vatthu in the fragmentary ms.

(1) Pathama tvai

End (fol. kō line 9): Sikrāḥ maṅ āḥ Phussaṭī mi bhurāḥ chu toṅ kham prī ḥ.

sakkarāj 1219 khu ta-pon la chan.

(2) Catuttha tvai

End (fol. ṇi v line 9): ī suiv so naññ phraṅ maṅ leḥ pāḥ tuiv saññ vaṅga <pā> toṅ vhamḥ nhuik khyam ṇrim sā yā cvā ras[s]e ḥ asvaṅ khu nhac la pat lun ne kya kun ḥ.

37 gāthā. ayuvaṅṅaṃ sukhaṃ bhava, ī cā reḥ kūḥ kuivḥ kvay pru cu ra saññ akyuiḥ ānisaṃ sa kroṅ nibbān ma ra seḥ sa myha kāla pat lun apāy vaṭ choṅ rai apoṅ tuiv saññ kaṅ lvat rve lyhaṅ so paññā thak so paññā thuivḥ tvaṅ pāḥ vam nhuik paṭisante yū rve sū tō koṅ tarāḥ āḥ thut nhuinḥ rve mag phuil nibbān tarā mrat kui lak ū cvā ra pā luiv ḥ.

(3) Pañcama tvai

End (fol. ca line 4): maṅ krīḥ Vessantarā ne rā arat kui nā saṅ āḥ ṇivhan krāḥ luik āḥ, hu chui rve, Jucakā¹ pumṅāḥ āḥ cāḥ bhvay khai bhvay phraṅ kyveḥ mveḥ ḥ.

Jucakā¹ papp(!)a khāṅ khu nhac chay kuivḥ gāthā. āruvaṅṅaṃ sukhaṃ bhava.

*ī cā reḥ ra kusala kroṇ,
 bhava nhoṇ lā samsarā vay
 'oṇ khyā praṇ mvan, mrat nibbān suṅ,
 aman thup khyok ma kūḥ mrok rve,
 ma rok mhi krāḥ kyaṇ laṇṇ ñṇāḥ laṇṇ
 le pāḥ pāy rap, prac mha lvat rve
 koṇḥ mvan cvā la mi ta tuiv nhaṇ,
 akyuik saṇ rve amraṇ amrat,
 upāt dhi hit, paṭisandhe
 taṇṇ ne sō ñṇāḥ yok yāḥ. [cf. Dvādasa tvai]*

(4) Chatthama tvai

End (fol. cū line 8): Jucakā¹ puṃṇāḥ saṇṇ vam mrok vam sā je ta mū chuiṅ kuiv, lak yā rac lhaṇ rve mu chuiṅ ṇṇvhan tuiv phraṇ Ajjuta² rase ne rā saṅkan sui rok le ṅ. Cūla <vana> vaṇṇanā khāṇ chaṭhama tvai kāḥ, ī tvaṇ rve prīḥ ṅ. *nibba(!)n[n]apaccayo hotu.*

(5) Sattama tvai

End (fol. chi line 8): Jucakā¹ puṃṇāḥ saṇṇ vam mrok vam sā so cit rhi saṇṇ phrac rve Ajjuta² rase kui lak yā rac lhaṇ lyak rhaṇ ra[s]se ṇṇvhan pya pe so kha rīḥ phraṇ svāḥ le ṅ.

Mahāvanappa³ khāṇ sattama tvai, prīḥ ṅ.

(6) Atthama tvai

End (fol. jū v line 8): pok khai kun prī, puṃṇāḥ saṇṇ, praṇ pra cvā choṇ yū bhi ṅ takāḥ hu, vaṅga <pā> toṇ tam khāḥ nhuik, maṇ samīḥ maṇ sāḥ tuiv saṇṇ ami kui tam chvap rve nuiv kyveḥ kya kun ṅ.

Kumārīpappata⁴ khāṇ a <ṭ> ṭhama tvai prī ṅ.

akkharā ~.

sakkarāj 1219 khu ta-poṇ la praṇṇ kyō 11 rak ne tvaṇ bhurā aloṇ maṇ koṇ Vessantarā, ho cā nipāṭ kyam tō mrat kuiv lyok pat sekhyā rvhe pe lvhā tvaṇ reḥ cī taṇ rve 'oṇ mraṇḥ prīḥ chī, 'oṇ caṇṇ tīḥ saṇṇ koṇ khriḥ nat lū sādhu hu rve phuil lū amrāḥ khō ce so. nibbān[n]apaccayo hotu.

(7) Navama tvai

End (fol. jhai line 6): khyac sah rahan tuiv mrat so achāñ avā alun arat nhañ prañ cum so akhyam aram akyō aco nhañ lañ praññ cum tha so. Maddharāj(!) mañ krih i samih phrac so mi bhurāh rhañ Mad <d> ī sañ, ī suiv lyhañ mañ krih Vessantarā i, mrat so sah tō hū so alhū kui sādhu anumodanā khō le i.

Mad <d> ipapp(!)a nitthitam. 90 so gāthā tui phrañ tam chā chañ ap so mi phurā rhañ Mad <d> ī apuiñ kāh prih i.

(8) [Sum]Dasa <ma> tvai

End (fol. nñu line 2): hu so ca kāh kuiv chuiv la rve mañ Vessantarā āh chu rhac pāh tuiy kuiv peh kai rve nat i acaññ aveh phrac so mi mi ne ra Tāvatiñsā suiv lyhañ svāh le i.

Sakkapapp(!)am nitthitam. leh chay kui vāh gāthā tuiv phrañ tam chā chañ ap so Sikrāh mañ apuiñ kāh, ī tvañ rve sā lyhañ prih praññ cum sa taññ. *nibbān[n]apaccayo hotu.*

iminā puññakammena⁵, ī suiv pitakap tō kuiv reh thāh pru cu ra so koñ mhu kroñ, bhavābhavē, bhava krih ñay nhuik, samsaranto pi, krañ laññ ra sō laññ, apāradukkha-nirijō⁶, apāy chañ rai ka rai kañ rve, pacchimabhavē, achun cvam so bhava nhuik, nibbānam, nibbān suiv, r(!)antu, rok ra pā luiv kun i. [cf. Dvādasa tvai]

(9) Ekādasa tvai

End (fol. tī v line 5): vañga <pā> ton Vessantarā mañ i kyoñ sañkan anih suiv rok le i.

Mahārājapapp(!)a khāñ ekādasa tvai, ī tvañ rve prih i. i.

akkharā ~ .

ī cā reh thāh kuivh kvay pru cu ra so koñ mhu kroñ noñ lā la tanh so mrat cvā bhurāh atham tō nhuik lak vai ram lak yā yañ sāvaka aphañ phrañ, nibbān tarāh mrat kuiv ra pā luiv i, nibbān ma ra seh sa mhu kāla pat lu apāy leh pāh kap sum pāh arat prac rhac pāh rān sū pyuiv nāh pāh vipātti tarāh thuiv leh pāh mha kañ lvat saññ phrac rve patirūpa cak lo va arat mrat so sū tō koñ tuiv amyuihv nhuik patisante rū saññ sā phrac rve, pitakap sum bhūm bedañ leh bhūm alum cum so tarā myuih apoñ kuiv, krāh khā mrañ kā myha phrañ tat limmā rve aprī suiv rok saññ phrac ce sa taññ.

sakkarāj 1219 khu ta-kūh la chan 3 rak ne tvañ reh kūh rve prih i rhañ. nibbān[n]apaccayo hotu. nibbān[n]apaccayo hotu. nibbān[n]apaccayo hotu.

(10) Dvādasa tvai

End (fol. tam r line 9): cvat lui so sū tuiv nhuik sã cvat rve ma cvat lui so sū tuiv nhuik ta pok myha ma kya rvã so kroṇ Pokkharavassa hu chuiv ap sa taññ.

Chakhattiya khāṇ, suṃ(!)dasa tvai kuiv reḥ kūḥ rve prīḥ praññ cum ì.

akkharā ~ .

iminā puññakammenā⁵, ī suiv piṭakat tō kuiv, reḥ thāḥ pru cu ra so koṇ mhu kroṇ, bhavābhava, bhava krīḥ ñay nhuik, saṃsaranto pi, kraṇ laññ ra sō laññ, apāri(!)dukkhanirayo, apay chaṇ rai, ka rai kaṇ rve, pacchimabhava, achum cvan sō bhava nhuik, nibbān[ṇ]aṃ, nibbān pūra amata suiv, yantu, rok luiv pā ì.

sakkarāj 1219 khu tam-kūḥ la chan 5 rak kyāsa <pa> te ne sun khyak tiḥ akhyin tvañ, Vessantarā nissya kuiv reḥ kūḥ rve aprīḥ suiv rok ì. Kvan-bhuiḥ-than(!) rvã ne cã dāyāka Ū Rvhe Raṇ samīḥ moṇ nham tuiv koṇ mhu nibbān chu. buddho me saran(!)aṃ ūṃ. dhammo me ūṃ. saṅgho me ūṃ. buddho me saran(!)aṃ aññaṃ n' atthi. dhammo me saran(!)aṃ aññaṃ n' atthi. saṅgho me saran(!)aṃ aññaṃ n' atthi. buddham saran(!)aṃ gacchāmi. dhammam saran(!)aṃ gacchāmi. saṅgham saran(!)aṃ gacchāmi.

*ī cã reḥ ra kusala kroṇ
bhava noṇ lã saṃsarã vay
'oṇ khyã praññ mvam, mrat nibbãn sui
amham thup khyok ma kūḥ mrok rve,
ma rok mhī krāḥ, kraṇ laññ ññāḥ laññ,
leḥ pāḥ pāy rat prac mha lvat rve,
koṇ mvan cvã lha, mi bha tuiv nhañ,
akyuik sañ rve, amrañ amrat
u <pāt >*

The ms. ends abruptly with the penultimate line (cf. Pañcama tvai).

Mañḥ-pūḥ/bhūḥ(-le-sã) charã tō Rhañ Obhãsa was born in 1120 B.E./1758 A.D. The name of his birth place is unknown, and the year 1160 B.E./1798 A.D. as the year of his death is uncertain. He resided at the Le-sã monastery in the Western part of Mañḥ-pūḥ village and became known as Mañḥ-pūḥ/bhūḥ charã tō. At the age of 15 already well versed in poetry, as *samañera* he turned to religious topics, among which his translations of Jātaka stories into Burmese became famous and are still esteemed as masterpieces of Burmese prose (cf. U Tin Htway, "Prosaliteratur in birmanischer Sprache von der frühesten Zeit bis 1942", in: Saeculum XXIV (1973), p. 194; K. Whitbread, "An introduction to Burmese language and literature", in: Nachrichten der Gesellschaft für Natur- und Völkerkunde Ostasiens, Hamburg, no. 105 (1969), pp. 51f.). In the years 1144–1148 B.E./1782–1786 A.D. he translated 8 of the 10 great Jātaka stories (nos. 538–547], of which the Vessantarājāt tō vatthu (1145 B.E./1783

A.D.) is considered to be his best work (cf. Ganthav 49–50, no. 54; MCK XV 111, CMA 298–308).

Edd.: Vessantarājāt tō krīḥ vatthu (kyonḥ sumḥ). Approved by the Text-Book Committee. Rankun 1925. – Vessantarājāt tō krīḥ (Approved by the Text-Book Committee). Rankun: Hamsāvātī/The Hanthawaddy Press 1963.

Mss.: Palace 56 (73); cf. Piṭ-st 156 (595).

- ¹ Jūjakā.
- ² Accuta.
- ³ Mahāvanavaṇṇanā.
- ⁴ Kumārapabba.
- ⁵ Cf. 666, note 3.
- ⁶ °nirayo.

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Hs.or. 8219. SB, Berlin

Palm leaf. Red painted wooden covers. Foll. 334: ka–lō; first and last foll. are tied together with some blank leaves. 49.8 x 6.4 cm. 39.5–40 x 5.8 cm. 12 lines; foll. thi r, thai r, ni r, bhā r 11 lines. 2 punch holes. Gilded and partially red painted. Fairly clear handwriting. Marginal title: Visuddhimag nissya dutiya and the donor's names *Kui Lū Ma Vuiṇḥ koṇḥ mhu* alternating in most cases, and only a few times *Ūḥ Lū Ma Vuiṇḥ koṇḥ mhu* or *Ma Vuiṇḥ Kui Lū koṇḥ mhu*; on last fol. *lō Visuddhimag nissya dutiya thup Kui Lū Ma Vuiṇḥ koṇḥ mhu*; no marginal title on foll. kā, ḍhī, dī, pi, yā. The donor's names *Kui Lū Ma Vuiṇḥ koṇḥ mhu*, erroneously written upside down on the bottom of the left margin of fol. phāḥ, is cancelled. Dated sakkarāj 1245 khu (1883 A.D.). Donors: Ūḥ/Kui Lū and Ma Vuiṇḥ. Pāli and Burmese. Verse and prose.

Chum-thāḥ charā tō Rhaṇ Nandamālā: **Visuddhimag nissaya sac** (dutiya thup)

The text is called Visuddhimag nissaya (dutiya thup = 2nd part) in the ms. It contains the nissaya on the Visuddhimagga from chapter X: Āruppaniddesa, to chapter XVII: Paññābhūminiddesa (PTS 326–586, Warren 271–502, ChS I 320 to II 221).

Beg.: namo tassa ~.

savaṇṇanāya pāvace, pākataññānacārīnā,
Buddhaghosācariyena, dassitasīlavanṇanā.
patyā.

tesu sīlādivaṇṇanaṃ. brahmavihā < ra > pariyaṇṭaṃ,
kathā maggassa nissayaṃ, kathāṃ saddhammaṭṭhiyā.
viparītapatyā.

arūpānaṃ ca nissayaṃ, katakālo ca idāni,
yasmā patto karissāmi, namassitvā sukusalam.
vipulapatyā.

Buddhaṃ dhammaṃ ca saṃghaṃ ca, taṃ me suṇātha sādhave,
sabbadukkhāpamocakaṃ, nibbānapūrapattikaṃ.
patyāvatta. patyāvatta.

savaṇṇanāya, atthakathā nhaṇ ta kva so. pāvace, piṭakap suṃ puṃ tañh hū so, mrat cvā bhurāḥ ca kāḥ tō nhuik, pākataññānacārīnā, apit apaṇ ma rhi sa phraṇ, thaṇ cvā so ñāṇ i phrac khrañḥ lañḥ rhi ta so, Buddhaghosācariyena, arhaṇ Buddhaghosa charā sañ, yasmā, kroṇ, sīlādivaṇṇanā, Sīlaniddesa aca rhi sa sañ tuj kui, sila i aphvaṇ aca rhi sañ tuj kui lañḥ, dassitā, pra tō mū ap prīḥ, tasmā kroṇ, tesu, thui Sīlaniddesa aca rhi sañ tuj nhuik, me mayā, nā sañ, saddhammaṭṭhiyā, sāsanā tō dhvaṇ rhañ tañ ce khrañḥ ṇhā, sīlādivaṇṇanassa, Sīlaniddesa lyhañ aca rhi so, brahmavihārapariyaṇṭaṃ, brahmavihārapariyaṇṭassa, brahmavihāra lyhañ achumḥ rhi so, kathā maggassa, ca kāḥ acañ i, nissayaṃ, kui, kataṃ, pru ap prīḥ, vā, sīlādivaṇṇanaṃ, so, brahmavihārapariyaṇṭaṃ, so, kathā maggassa, i, nissayaṃ, kui, kataṃ, prīḥ. idāni, nhuik, arūpānaṃ ca, Arūpakammaṭṭhānaniddesa ca sañ tuj i lañḥ, nissayaṃ, kui, i lañḥ, katakālo ca, pru ra aṃ so akhā sañ lañḥ, yasmā, kroṇ, patto, rok i, tasmā, kroṇ, ahaṃ, sañ, sukusalam, kammatṭhāṇḥ aca rhi sañ kui ho krāḥ khrañḥ nhuik, alvan limmā tō mū tha so, buddhaṃ ca, mrat cvā bhurāḥ kui lañ koñḥ, dhammaṃ ca, chay pāḥ so tarāḥ tuj kui lañ, saṃghaṃ ca, saṃghā tō aponḥ kui lañḥ, namassitvā na, i, namassitvā, rve, tesam Arūpakammaṭṭhānaniddesādinam, thui Arūpakammaṭṭhānaniddesa aca rhi sañ tuj i, nissayaṃ, nissaya kui, karissāmi, pru pe aṃ, me mama, i, sabbadukkhāpamocakaṃ, khap simḥ so vaṭ chañḥ raiḥ aponḥ mha lvat ce tat tha so, nibbānapūrapattikaṃ, nibbān prañ mrat suṃ lañḥ rok ce tat tha so, taṃ nissayaṃ, kui, sādhave, sū tō koñḥ phrac kun so, tumhe, sañ tuj sañ, sādhuṃ, koñ cvā, suṇātha, nā lañ kun.

dīghaṃ rakkhetu maṃ sattā, nejo vā(!)satu antare,
khettaṃ dhītu sukhaṃ kāle, devā pīyantu maṃ sadā.

sattā, lū nat tuj i charā phrac tō mū so mrat cvā bhurāḥ sañ, maṃ, na kui, dīghaṃ, rhañ krā cvā so kāla pat lumḥ, rakkhetu, coṇ tō mū pā ce sa tañḥ, nejo, taṇhā hu so eke kañḥ so, chay pāḥ so tarāḥ tō mrat aponḥ sañ, me, nā i, antare, cit nhuik, vā(!)satu, mve lyō cvā ne pā ce sa tañḥ, vā(!)satu rammatu, mve lyō pā ce sa tañ, khettaṃ, khettsadiso, lay

koñḥ sa phvay phrac tō mū so, ariyasaṅgha tō aponḥ saññ, kāle sabbakāle, khap simḥ so kāla nhuik, me, nā āḥ, sukhaṃ, kuiy i khyamḥ sā khrañḥ cit i khyamḥ sā khrañḥ kui, dhītu vicāretu, cīrañ tō mū pā ce sa tañḥ, devā, nat brahmā aponḥ tui sañ, maṃ, ña kui, sadā, akhā khap simḥ, pīyantu, khyac mrat nuiḥ pā ce kun sa tañḥ.

[End of the author's introduction, fol. kā v line 4:] brahmavihārānantaraṃ, brahmavihāra leḥ pāḥ i akhyāḥ maḥ nhuik, uddiṭṭhesu, akrañḥ pra ap kun prīḥ so, catūsu, leḥ pāḥ kuṃ so, āruppesu pana, Arūpakammaṭṭhāñḥ tui tvañ kāḥ, ākāsānañcāyatanam, ākāsānañcāyatanā Arūpakammaṭṭhāñḥ kui, bhavetukāmo, [etc.]

End (fol. lai v line 12): iti sādhujanapāmojjhatt <h> āya, kate Visuddhimagge paññābhāvanādhikāre Paññāyabhu(!)m[m]iniddeso nāma sattarasamo paricchedo.

Kukhandha nagarassa, Kū-khañḥ mruḥ i, hatthagatabhūtaṃ, lak vañ phrac rve phrac so Alay-kan ti gāmassa, Alay-kaṃ mañ so rvā i, esanno (?), arḥe mrok thoñ nhuik, pañca-dhanusatike ṭhāne kula le atā apran nāḥ rā rhi so arap nhuik, ṭhitā, tañ so manora-m[m]e, nhac lumḥ mve lyō phvay rhi so, araññāyatane, to kyoñḥ nhuik, viharanaṃsamaye, ne so kāla nhuik, Sīlaniddesādi Brahmavihāraniddesānassa, Sīlaniddesa aca, Brahmavihāraniddesa achumḥ rhi so, Visuddimaggapāṭṭhassa, Visuddhimag pāṭṭh i, manoram[m]am nhac lumḥ mve, lyō phvay rhi so, nātisañkhepavittthārasundaram, ma krañḥ, lvanḥ ma kray lvanḥ sa phrañ koñḥ cvā tha so, navam nissayam, nissaya sac kui, yathā mahāṭṭikāya, mahāṭṭikā āḥ lyō cvā sā lyhañ, vicāretvā. cī rañ prīḥ rve, Arupakammaṭṭhānaniddesaṃ Arūpakammaṭṭhāñḥ kui pra rā phrac so niddesa kui, ādikavā, aca pru rve, yāva paññāya niddeso, Paññābhu(!)m[m]iniddesa tuiñ 'oñ, aṭṭhahi paricchedeḥi, rhac pāḥ so pariccheda tui phrañ, paṭipañḍitassa, tam sā chañ ap so Visuddhimag i, manoram[m]am, nhac lumḥ mve lyō phvay rhi so, nātisañkhepam, nātivittthāram, ma krañḥ lvanḥ ma kray lvanḥ sa phrañ, koñḥ cvā tha so, navam nissayam, nissaya sac kui, sattatimsaekasatād[h]isahaṃssa, sakkarāje 'ta thoñ ta rā sumḥ chay khu nhac' khu nhac sakkarāj saññ, sampatte, rok lā sō, saddācīlacāgasampanneḥi, saddācīlacāga tui nhañ prañ cuṃ kuṃ so, Ṭhe-sā-pan rvā ti, gāmiḥeḥi Ṭhe-sā-panḥ rvā lyhañ jāti rhi kun so, upāsakeḥi, rvā sū krīḥ aca rhi so, dār(!)akā aponḥ tui saññ, navadhanusatikāraññe, kula le tā apran kuiḥ rā rhi so, tō krīḥ nhuik, kārite, choñ ap so, nānārukkheḥi, athūḥ thū so sac pañ tui phrañ, pasobhite, tañ tay cvā tha so, araññakavihāre, tō kyoñḥ nhuik, vasantena, ne so, vasantena ne so kāla nhuik laññḥ Pok Mrañ, iti gāmajātikena, so, Nandamāla iti, Nandamāla hū rve, garuḥi, charā mrat tui saññ, gahitanāmapaññattikena, mhañ ap so nāma paññat rhi so, therena, mather saññ, vicāritam, cī rañ ap i, idañ ca, ī dutiya thut nissaya sac kui laññ koñḥ, pathamañ ca, pathama thut nissaya thut sac kui laññ koñḥ, pañḍitā, paññā rhi so, pugguil mrat tui saññ, yuttā, yutti sañ saññ ma sañ saññ kui, vicāretvā, paññā phrañ chañ khrañḥ rve, ayuttam, ma sañḥ hu, ce paññāya ti, akay rve thañ am, mahāṭṭikam, mahāṭṭikā kui, oloketvā krañ rve, tāya, thui mahāṭṭikā nhañ, no ce, akay rve ma ññiḥ am, chattetvā, cvan rve, samam eva, mahāṭṭikā nhañ ññiḥ so, anak kui sā lyhañ, gahetvā, yū rve, uggañhantu, sañ krañḥ puḥ sa tō mū ce sa taññ.

pathama thup [1st vol.:] kuiḥ kyoṅḥ [9 lines] ta chay [12] aṅgā, anag(!) chay kyoṅḥ [10 lines] 35 aṅgā, dutiya thup [2nd vol.:] kuiḥ kyoṅḥ [9 lines] pāṭh 11 aṅgā, anak chay kyoṅḥ [10 lines] suṃḥ chay leḥ [34] aṅgā, tatiya thup [3rd vol.:] kuiḥ kyoṅḥ [9 lines] pāṭh 6 aṅgā, anak chay kyoṅḥ [10 lines] aṅgā nhac chay [20] kyō, khaṇ athup puiṅḥ khyāḥ rve 3 thut thāḥ pā saññ, ḷ atuiṅḥ nok athut ane ma pyag (?) ce mū rve thāḥ tō mū ce sa taññḥ.

iti iminā puññakamma², ī Paññābhū(!)m[m]iniddesa anak kui cī raṅ kyoṅḥ koṅḥ mhu cetaṇā kroṅ, anantarabhavaṃ, akhyāḥ maḷ lā la taṇ so bhava kui, ādikatvā aca pru rve, yāva nibbānā, nibbānā kui myak mhok pru ra so bhava tuiṅ 'oṅ, bhavābhava, bhava krīḥ ṇay rve, mahābhoga, mahābhogakūle, myāḥ cvā so caññ cim khyve raṃ parit sat tui ṇaṅ praṅ cum so mahābhoga amyuiḥ nhuik sā lyhaṅ, tihetukapaṭisantikō, ti hit paṭisandhe ne so, dhaññapuññalakkhaṇasampanno, alvhaṅ so bhumḥ yok yāḥ mrat tui ḷ lakkhaṇā krīḥ ṇay ṇaṅ praṅ cum so, mahāpūriso yok yāḥ mrat saññ, bhavāmi phrac pā lui ḷ, sukhumaññā-ṇasampanno lyhaṅ so paññā ṇaṅ praṅ cum saññ, saddā akhā khap simḥ, satisampajañña-sampanno, chay pāḥ so sati, leḥ pāḥ so sampajañña ṇaṅ praṅ cum saññ, bhavāmi, ḷ, yāva, lok, sāsanaṃ, saññ, tiṭṭhati, ḷ, tāva, thui sāsanaṅ tō taṅ sa rve kāla pat lum sāsanaṃ, kui, paggaṅhi tui, koṅḥ cvā khyiḥ myok thok paṅ khaṅḥ ṇhā, samatto, cvamḥ nhuiṅ so, mahāsamako, rahanḥ mrat saññ sā lyhaṅ bhavāmi, ḷ, sāsantaratanakāle pana, sāsanaṅ tō kvay so kāla nhuik kāḥ, bhavābhava, bhava chak tuiṅḥ, devalokeyeva, nat praṅ nhuik sā lyhaṅ, bhavāmi, sammāsambuddhakāle, pvaṅ lattaṅ so bhurāḥ sāsanaṅ tō nhuik, sethakūle, nhuik, uggajjhivā, rve, sammāsambuddhadassanakkhaṇe, mrat cvā bhurāḥ kui phūḥ tve ra so kha ṇa nhuik sā lyhaṅ, mahākhiṇāsavo, paṭisambhīdā abhiññāṅ ṇaṅ praṅ cum so, rahantā mrat saññ, bhavāmi, ḷ, imassa bhāgaṃ, ī nissya sac koṅḥ mhu bha bhui saññ, māṭāpītuādīnaṃ, mi bha ca so bhumḥ suṃḥ pāḥ nhuik kraṅ laṅ so sattavā aponḥ tui āḥ, petānaṃ, ta ma lvan sui svāḥ so chve ṇāti aponḥ tui āḥ, pāpuṇāti, rok ce sa taññḥ.

sakkarāj 1245 khu nat-tō la praṅ kyō 2 rak 1-nve ne ne vaṅ akhyin tvaṅ Visuddhimag nissya dutiya thut kui reḥ kūḥ rve priḥ ḷ. nibbānapaccayo hotu.

Unlike ²341 this ms. clearly informs us in the lengthy colophon that Rhaṅ Nandamālā, whose biography is found in ¹81, finished his "new" nissaya in 1137 B.E./1775 A.D. (cf. MNM 246 on p. 139) while he stayed in a monastery of Alay-kam village near the town of Kū-khaṅ. In the colophon we also find details about the size of the ms. of the Pāli text of the Visuddhimagga and his nissaya on it (fol. lo r line 12): 1st part, Pāli text: 144 foll. with 9 lines; its nissaya: 420 foll. with 10 lines; 2nd part, Pāli text: 132 foll. with 9 lines; its nissaya: 408 foll. with 10 lines; 3rd part, Pāli text: 72 foll. with 9 lines; its nissaya: more than 240 foll. with 10 lines.

Mss.: PMT I 239 (Or. 4602); cf. ²341; LCP 2b; Palace 26 (48), 38 (38); Pit-st 195 (1006); PMT I 238 (Or. 4601), 241 (Or. 5018), 244 (Or. 6458A).

¹ 1137 B.E./1775 A.D.

² Cf. 666, note 3.

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Hs.or. 8222. SB, Berlin

Palm leaf. Red painted wooden covers; on the inner surface of one cover *na* and of the other *na* and underneath *ta* is embossed. Foll. 202: *ka-tho* (there are two foll. bearing the foliation sign *chā*, on the first one *rhe* and on the second one *nog* is added); 56 blank leaves; the ms. contains 4 chapters: (1) foll. 56: *ka-nai*: Aṭṭhanipāta; (2) foll. 34: *no-ju*: Navanipāta; (3) foll. 93: *jū-tā*: Dasanipāta; (4) foll. 19: *ti-tho*: Ekadasanipāta. 48 x 6 cm. 39.5 x 5.5–6 cm. 11 lines; fol. *gho* r 10 lines; the writing in the first or last lines resp. is in several cases partly cut off. 2 punch holes. Gilded. Very clear handwriting. On the last blank leaf is written with pencil: *Aṅguttuir pāli tō ka tho chumḥ 16 aṅgā 9 khyap* [= 201 foll.] *khaṃ pe 4 aṅgā, 2 rap* [= 50 blank leaves] *20 aṅgā* [= 240 foll. and blank leaves], and: *Kui Sā Thū ap 'ok pā*. Corrections/insertions on foll. *khī, khu, khaṃ, khāḥ, gai, ghai, gho, nai, jā, ññō, ṭi, ṭo*. Dated sakkarāj 1253 khu (1891/92 A.D.). Donor: Kui Sā Thū. Pāli. Prose and verse.

Aṅguttaranikāya

The text called Aṅguttuir pāli tō in the ms. contains the four sections Aṭṭhakanipāta to Ekādasakanipāta and can be found in PTS IV 150ff. and V, and ChS III.

(1) Aṭṭhakanipāta

End (fol. *nai* line 3): *paṭinis<s>aggār(!)a ime aṭṭha dh<amm>ā bhāvetabbā ti, Aṭṭha<ka>nipātaṃ samattam.*

*a(!)savā dānassa panānisamsam, ko nāma vatthu puriso samatto,
aññatra buddhā pana lokathānāthā. yutto mukhānaṃ na hutena cāpi.*

*āyuiṇ ca vaṇṇaṇ ca sukhaṃ balaṇ ca paraṃ pasathaṃ paṭibhānavaṇ ca,
dadāti, nāmāti vuccate bho, yo deti saṅghassa naro vihāraṃ.*

*rañño¹ Ānanda Mahāsudassanassa caturāsītinagarasahassāni ahesuṃ dhammapa(!)sāda-
m(!)ap(!)ukhāni caturāsītikutaḡārasahassāni ahesuṃ, mahābrūhakuṭāḡā<r>pamu-
[k]khāni², rañño Ānanda Mahāsudassanassa caturāsītināgasahassāni ahesuṃ sova-
ṇṇālaṅkāraṇi sovaṇṇadhajāni hemajālapaticchannāni, caturāsīti-assasahassāni ahesuṃ,
sovaṇṇālaṅkāraṇi sovaṇṇādhajāni, hemajālapaticchannāni catui(!)sitiassarājapamukhā-
ni. rañño A(!)nanda Mahāsudassanassa, caturāsīti-itthisahasāni ahesuṃ, Subhaddādevi-
pamukhāni, caturāsītiputtasahassāni, ahesuṃ, parināyakaḡapamukhāni. pass' A(!)nanda³*

sabbe te saṅkhārā ati(!)tā niruddhā, viparin(!)atā evaṃ aniccā kho Ānanda saṅkhārā. nibbānapaccayo hotu.

1253 khu du <tiya> vā- <chui>

(2) Navakanipāta

End (fol. jī v line 10): paṭinissag <g>āya ime nava dhammā bhāvetabbā <ti>. Nava <ka> nipātaṃ samattaṃ paripu[m]ṇṇaṃ.

ī cā prīḥ lac sakkarāj saṅkhyā nhac kojā kāḥ 1253 khu tō-sa-laiḥ la praññ kyō 13 rak ne tvañ Navanipāt sattama puiḥ ṅguttuir kui reḥ kūḥ rve prīḥ saññ, pu di ā nḥaṇ praññ cum lui pā ī. nibbānapaccayo hotu.

akkharā ~. nibbān mag phuil alui

(3) Dasakanipāta

End (fol. tā line 4): paṭinissaggāya[.] ime dasa dhammā bhāvetabbā <ti>.

ī cā prī lac sakkarāj saṅkhyā nhac kojā kāḥ 1253 khu nat-tō la praññ kyō 1 rak 4-hūḥ ne namk (?) ta khyak tīḥ kyō nhac khyak ma tīḥ mhī akhyin tvañ lak khyā (?) tañ cin ka nḥac nḥaṇ, Dasanipāt kui reḥ kūḥ rve prīḥ 'oñ mrañ saññ. pu di ā nḥaṇ praññ cum lui pā ī. nibbānapacca <yo> hotu. nibbān mag phuil alui thā (?).

(4) Ekādasakanipāta

End (fol. tho line 9): paṭinissaggāya ime ekādasā dhammā bhāvetabbā ti. Ekādasā- <ka> nipāta[vaṇṇanā] niṭṭhitā.

sakkarāj 1253 khu ta-pui-tvai la praññ 6 ne tvañ Ekādasā <ni> pāt ṅguttuir kui ye kūḥ rve prīḥ 'oñ mrañ saññ.

Mss.: 437, 674; for mss. in other catalogues see 437.

See CPD 2.4.

¹ Cf. DN II 187 (5.).

² °vyūha°

³ Cf. DN II 198 (16.).

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Hs.or. 8223. SB, Berlin

Palm leaf. Red and (on the inner surface) black painted wooden covers. Foll. 111: ka-ññā. There are two foll. ka (see below), and two foll. chaṃ, on the first one *rhe* and on the second one *nok* is added; the first and last foll. are tied together with some blank leaves. The ms. obviously consists of two parts written by two different scribes as can be seen from the two foll. ka which contain exactly the same text. The fol. ka without blank leaves belongs to the first part, which runs from ka to chāḥ, the superfluous second fol. ka tied together with some blank leaves belongs to the second part with the foliation signs ja-ññā. 47 x 5.1 cm. 38-39 x 4.5-4.7 cm. Foll. ka(twice)-chāḥ 7 lines, foll. ja-ññā 8 lines and last fol. ññā 9 lines. 2 punch holes. Gilded and partially red painted. Very clear handwriting by two different scribes. Marginal title: Bhikkhu pācit nissya, Bhikkhu nissya, Bhikkhu pācit pāli nak or Bhikkhu pācit nissya pāli on all foll. except fol. jha. Dated sakkarāj 1207 khu (1845 A.D.). Pāli and Burmese. Prose.

Rvhe-umañ charā tō Rhañ Jambudīpadhaja: **Ratanamañjūsa/Ratanā mañjū vinaññḥ lak pan/paṃ kyamḥ** (Bhikkhu pācit pāli tō nissaya)

The corresponding Pāli text of the Suttavibhaṅga of the Vinayapitaka can be found in PTS IV 1-207, and in ChS (Pācittiyapāli) 1-272.

Beg.: namo tassa ~. āyasmanto, rhaññ so asak tō rhi so si khañ tuiv, ime kho pana dve[h,]navuti pācittiyā dhammā, ī kuivḥ chaḥ nhac pāḥ kuṃ so, pācittiyasikkhāpud tuiv saññ, uddesaṃ akyaññ pra khrañḥ suiv, āgacchanti, rok kuṃ i. tena samayena, nhuik, la, Sakyaputto, so, Hatt < h > ako, Hatthi(!)ka ther sañ, vādakkhitto, ca kāḥ pyaṃ lvañḥ sañ, hoti, i, [etc.]

End (fol. ññā line 7): pādukavaggo sattamo. ār(!)as[a]manto, tui, adhikaraṇasama- t < h > ā, adhikaruṇ le pāḥ kui ṇrim ce tap kuṃ so, im[m]e satta dhammā, tui saññ, ud < d > esaṃ pra khrañ sui āgaccha < n > ti, rok kuṃ i uppannānaṃ, kuṃ so, adhig(!)a- raṇānaṃ, tui i samat < h > āya, ṇrim khrañ ṇhā, vūpasamāya, cai khrañ ṇhā, samvattanti, kuṃ i samukhāvinayo, khā vinañ kui, dātabbo, i pa, paṭi < ñ > ñāya, van khaṃ sa phrañ, kāy(!)etabbā, i s(!)ebhūyyas[s]ikā, ka kui, karetabbā, i, bh(!)iṇvatthārako, ka kui, kāretabbo, i uddi < t > th(!)ā kho, ca saññ atū, ettakaṃ, ī myha so sikkhāpud acañ saññ, tassa bhagavato, i suttāgataṃ, vinañ pāli nhuig lā i suttapariyāpannaṃ, vinañ pāli nhuig akyvañ vañ i anvaddhamāsaṃ, la khvai ta krip, uposaṭhadine, upud ne nhuik, ud < d > e- saṃ pra khrañ sui, āgaccha[n]ti rok i, Mahāvibhaṅgaṃ niṭṭhitā, Ratanamañjūsa amañ rhi so Vinañ lag paṃ kyaṃ nhuik, Bhikkhu pācip pāli tō i anag adhibbāy tui kui pran saññ ca kāḥ acañ kāḥ, ī rve prī. i.

sakkarāj 1207 khu na < t > -tō la prañ kyō 3 rak ne 1 khyak tī khyō akhyin tvañ Bhikkhu pācit nissya kui priḥ i.

For the author see ¹57 and ²302 (1). The title of ²302 (1) should be corrected to that of **549**.

Mss.: ²302 (1), cf. **653**; and also Cab II 7; Forch II; GL 19; LCP 33; Oldenb 3, 4; Pīt-st 147 (474); PMT I 239 (Or. 4715).

550

Hs.or. 8239. SB, Berlin

Palm leaf. Red painted wooden covers; on the inner surface of one cover *10*, of the other cover *1* is embossed. Foll. 298: ka–mō; the foll. of this ms. are still stuck together due to the gilding, so that only in the beginning and at the end of the ms. a couple of foll. are detached from the block. 48.7 x 5.9 cm. 38.5–40 x 5 cm. 10 lines. 2 punch holes. Gilded and partially red painted. Very clear handwriting. Marginal title: *Saddanīti nissya/nissya*. In the middle of the last blank leaf *Kvamḥ-bhuiḥ-thinḥ kyonḥ cā* is written with pencil, and in the right margin the title *Saddanīti nissya*. On one cover is written with pencil: *Kvamḥ-bhuiḥ-thinḥ kyonḥ cā* (left) and *Saddanīdi padamālā nissya* (right). Dated sakkarāj 1242 khu (1881 A.D.). Donor: Kui Tū and Ma Nñinḥ of Vaiḥ-kriḥ village in the region of the town of Kyok-thanḥ. Former owner: *Kvamḥ-bhuiḥ-thinḥ* monastery. Burmese and Pāli (nissaya). Prose.

Atṭhama Nñon-kan charā tō Ūḥ Budh, or Rhaṅ Jambudīpadhaja, or Rhaṅ Cakkinda/Cakkindābhisiri: **Saddanīti nissaya sac** (Padamālā)

Beg.: namo tassa ~. navaṅgathavaṅṇanā phrac so netti kyamḥ ḥ aca nhuik.

yam loko pūjāyate, sa lokapālo sadā namassati ca,
tan tassa sāsanaṅvaram vidūha(!) nñeyyam na < ra > varassa.

sa lokapālo, lū cōṅ nhaṅ ta kva so, loko, lū saññ, yam naravaram, akraṅ sū mrat kui, vā, sāsanaṅ(!)varam, akraṅ sāsanaṅ tō mrat kui, sadā, khap simḥ so akhā nhuik, pūjāyate, pū jō ḥ, namassati ca, rhi lañḥ khuiḥ ḥ, tassa naravarassa, ḥ, tam sāsanaṅvaram, kui, vidūhi, paññā rhi tuḥ sañ, nñeyyam, si ap ḥ, ī gāthā phraṅ jakā (?) phrac tō mū so mrat cvā bhurāḥ ḥ jañña phrac so sumḥ pāḥ so sāsanaṅ tō mrat kui si ap sañ chui sa phraṅ, vatthupupp(!)akagandh(!)ārambha kui pru ḥ sui, navag(!)atthavaṅṇanā phrac so Saddanīti kyamḥ ḥ aca nhuik, desaka phrac tō mū so mrat cvā bhurāḥ sañ, ho tō mū ap so desita phrac so sumḥ pāḥ so tarāḥ tō kui si ap sañ kui chui sa phraṅ vatthupupp(!)akagandh(!)ārambha kui pru lui ra kāḥ, dhirehi ca so gāthā ki mīn sa tañḥ, [etc.]

End: As Helmer Smith almost fully quotes the author's own remarks on himself, Aggavaṃsa's work, and the date of composition of his nissaya in note c of p. 314 of his

Saddanīti ed. (cf. also abbreviation "ns" on p. XI) we spare ourselves the task of transliterating here this final section of the text consisting of 8 ślokas (starting with *Ratanāpūrapūrassa* and ending with *nirupaddavan ti*) followed by a nissaya: fol. mai r line 10 (*bhūdhāturūpānam(!)*) to fol. mo v line 2 (*datṭhabbam, mhat ap i.*). The text continues (fol. mo v line 2):

sakkarāj 1242 khu ka-chuṃ la chanḥ 101(!) rak ta-naṅga-nve ne ne 2 khyak tiḥ kyō akhyin tvañ, Saddanīti-padamālā nīya sac kuiv reḥ kūḥ rve prīḥ 'oñ mrañ saññ.

*Neru rājin leḥ roñ rhin myha,
indanī lyhañ vanḥ lyhaṃ thvanḥ sāḥ
kyvamḥ i añū, rhac chū amrat
chaṃ tō tat(!) kuiv, rok pat lha cvā
luiv rā prañ cum, Rān-guṃ-mañ-ra
mruī thāna nhuik, dakkhiṇadīsā
toñ lak-yā nhuik, Kyok-thanḥ mruī apuñ
Vaiḥ-kriḥ rvā ne sa tanḥ suṃḥ ne so
ca(!) takā Kui Tū ca(!) ama Ma Ññinh,
sīla ma kvā dāna ma kaṅḥ
akyvan-nup lyhañ mrat mukka pāṭh,
piṭakat kuiv, reḥ mhat se khyā
kuiḥ kvay pā ra, nisamsa kroñ,
khaṇa cho cvā rahand(!)āmuni,
Pakatisāvaka amaññ ra saññ,
prañ mha sā Ivan, nibbān thup khyok
rok luiv sov.*

akkharā ~ . nibbānapaccayo hotu. pu di ā nḥaṇ praññ cum pā luiv i. nat lū sādhu sādhu khō ce sov.

Ūḥ Budh/Rhañ Cakkindābhisiri wrote his work in 1194 B.E./1832 A.D. (see Sadd [ed. H. Smith] p. 314, note c, line 6 from below, and ms. fol. mo r line 8: ta thoñ t < a > - ra(!) kuiḥ chaḥ leḥ khu). For the author see ¹132, and for the work see Ganthav 78 (no. 17), MÑM 379, Piṭ-sm 937, Piṭ-st 171 (701), 186 (915). The colophon of 551 is the same with exception of the names.

Ed.: BB 45 s.v. Chakkindābhi-siri (Ū: Bôk).

Mss.: 551; and also Cab II 690, 691; Forch XIX; Piṭ-st 171 (701), 186 (915).

See CPD 5.2,[2.].

Palm leaf. Wooden covers; gilded and partially red painted at the edges. Foll. 303: ka-yi, the first and last foll. are tied together with some blank leaves. 49–49.3 x 6.2 cm. 39–40 x 5.3 cm. 10 lines. 2 punch holes. Gilded and partially red painted. Very clear handwriting. Marginal title: *Saddanīti nissya/nisya*. On the last blank leaf tied together with fol. yi the title and information on the number of leaves are written with pencil: *Saddānīdi ka aca yā achumḥ 25 aṅgā 3 khyap* [= 303 foll.]. On the inner surface of one cover is written with pencil: *-ājin yā devin sañ sakka si sakkin vadin si vadiṃ vā-chui la prañ krō chay nā rak tvañ Kvan-bho-tin rvā ne bhurāḥ takā Pok Kruiñ bhurāḥ ama May 'Ut phrac pā ce arhañ bhurā<ḥ>*; in the right margin of this surface there is some more writing, though hardly legible. Corrections on foll. gō, nā, and with black ink on foll. bho-mu, may-yā. Dated sakkarāj 1240 (1878 A.D.). Donor: (on the wooden cover) <Ūḥ> Pok Kruiñ and May 'Ut of Kvan<ḥ>-bho(!)-tin<ḥ> village; (on fol. yā v line 9) Ūḥ Tō Mhuiñḥ and May 'I of Rvhe-lhe-kyoñ village at the entrance to Pyō-bhvay village in the region of the town of Da-la. Former owner: (fol. yā v line 8) Ūḥ Soma of Rvhe-lhe-kyoñ village at the entrance to Pyō-bhvay village in the region of the town of Da-la. Burmese and Pāli (nissaya). Prose.

Aṭṭhama Ñṅoñ-kan charā tō Ūḥ Budh, or Rhañ Jambudīpadhaja, or Rhañ Cakkinda/Cakkindābhisiri: **Saddanīti nissaya sac** (Padamālā)

The text is the same as that of 550 (see "Beg." and "End" section of the preceding ms.).

End (fol. ya v line 2): datṭhabbam, mhat ap i.

sakkarāj 1240 prañ, vā-chui la chanḥ 14 rak sokrā ne ne 1 khyak tīḥ kyō akhyin tvañ, Saddanīti padamālā nissaya sac reḥ kūḥ rve priḥ 'oñ mrañ sañ.

*Neru rājin leḥ roñ rhin myha,
indanī lyhañ vanḥ alyham thvanḥ sāḥ,
kyvamḥ i anū, rhac chū amrat
cham tō dhāt kui, rok[k] pat lha cvā
luiv rā praññ cum, Rān-guṃ-mañ-ra
mruī thāna nhuik, dakkhiṇadīsā
toñ lakyā nhuik, Da-la myui apuiñ
Pyō-bhvay rvā avañ Rvhe-lhe-kyoñ rvā
sa tañḥ sumḥ ne so bhun bhurāḥ
Ūḥ Soma, rok pha takā
Ūḥ Tō Mhuiñḥ taka ma May 'I,
sīla ma kvā dāna ma kañḥ
akyvan-nup lyhañ mrat mukka pāṭḥ,
piṭakat kui, reḥ mhat se khyā
kuiḥ kvay pā ra nisamsa kroñ,
khaṇa cho cvā rahand(!)āmuni,*

*Pakatisāvaka amaññ ra saññ,
praññ mha sā lvan nibbān thup khyok
rok lui sov.*

akkharā ~ . nibbānapaccayo hotu. pu di āh nḥaṇ prañ cum pā lui i.

For further information see the preceding ms. 550.

Edd.: See 550.

Mss.: 550; for mss. in other catalogues see 550.

See CPD 5.2,[2].

552

Hs.or. 8265. SB, Berlin

Palm leaf. Red painted wooden covers; on the inner surface of one cover *vā ja* and of the other *vā jā* is embossed. Foll. 313: ka-ri (the foliation signs *jhū* and *ṭhi* are omitted, in both cases *l* is added on the preceding fol. and 2 on the following fol. underneath the foliation sign; the text is complete); 16 blank leaves. One cover and a couple of foll. look like they have been gnawed at by a rodent. 47.5–47.7 x 6.2 cm. 37.5–38.5 x 5.8 cm. 11 lines; foll. *jho v, ṇñi, ṭu, ṭāḥ, te, tha v, thī, the, de, daṃ, ra* 10 lines. 2 punch holes. Gilded and partially red painted. Very clear handwriting. Marginal title: *Paṭisambhī(!)dām/Paṭisambhī(!)dā amag/Paṭisambhī(!)dāmag/Paṭisambhī(!)dāmag aṭṭhakathā (pāṭh)* on about 4/5 of the foll. On the last blank leaf the title and information on the number of foll. and blank leaves are written with blue crayon: *Paṭisambhī(!)dāmak aṭṭhakathā pāṭh ka aca ri achuṃ 26 aṅgā 3 khyap [= 315 foll.] khaṃ 2 aṅgā [= 24 blank leaves]*, and in smaller letters with pencil: *Vā-bhui cā 8 tup, ka, ri, khā sāḥ 26 aṅgā 3 khyap [= 315 foll.] pe gaṃ 1 aṅgā 4 khyap [= 16 blank leaves] poṇ 27 aṅgā 7 khyap [= 331 foll. and blank leaves]*; in the right margin is written with pencil: *jhū - 1, ṭhi - 1, 2 khyap ma pā*. On one cover the title is written with pencil: *Paṭisambhī(!)dā*. Corrections on foll. *jhaṃ, ḍō, ḍaṃ, ṇī, tu, pō, bī, mu, mō*. Notes with pencil or blue crayon: *tai priḥ* in the right margin of foll. *khā v, ga v, ghu v, cu r, ṭi v, du v, dhāḥ v, pu v, bhāḥ v*, and in the middle of fol. *ri v; tai pri/priḥ pā* in the right margin of foll. *jō r, ṇño v, ḍhō v, dhu v, māḥ v; tai priḥ pā rā* in the right margin of fol. *chaṃ v; tai priḥ moṇ khyu* in the right margin of fol. *ḍā v; tai pri bhurāḥ* in the right margin of fol. *tā v, bū v; tai pra* in the right margin of fol. *tha v*. In the left margin of fol. *ṇñi r kha (?)* is written with blue crayon, and of fol. *ṇī r lai*. Dated sakkarāj 1256 khu (1895 A.D.). Scribe (fol. *ḍā v*): Moṇ Khyu. Former owner: Vā-bhui monastery. Pāli. Verse and prose.

Mahānāma: **Saddhammappakāsini**, Paṭisambhidāmagga-aṭṭhakathā

End (fol. ri line 6): Saddhamma <p> akāsini(!) nāma Paṭisambhī(!)dāmaggap <p> akaraṇassa aṭṭhakathā niṭṭhitā.

ī cā prīḥ lac sakkarāj 1256 khu tam-poñh phrañ kyō 8 rak 4-hū ne, Paṭisambhī(!)dā aṭṭhakathā cā reh kūḥ vve prīḥ prañ cum prīḥ. pa, ca, dvā. nibbānapaccayo hotu.

Mss.: cf. 178 (fragment.); and also Piṭ-st 110 (164); PMT I 237 (Or. 3672, fragment.).

See CPD 2.5.12,1.

553–555

Hs.or. 8266. SB, Berlin

Collection of 3 texts. Palm leaf. Red painted wooden covers; on the inner surface of one cover *ta ca* and of the other *ta cā* is embossed. Foll. 262: ka–phai (there are 2 foll. with the foliation sign *ghī*, 2 foll. with the foliation sign *cī*, and 2 foll. with the foliation sign *na*, fol. *naṃ* is missing), containing 3 texts: 553 foll. 44: ka–ghe: Dhātukathā pāḷi tō; 554 foll. 37: ghai–che: Puggalapaññat pāḷi tō; 555 foll. 181: chai–phai: Kathāvatthu pāḷi tō; the first and last foll. of each text are tied together with some blank leaves. 48 x 5.5–5.7 cm. 38.5–39 x 5 cm. 10 lines. 2 punch holes. Gilded and partially red painted. Very clear handwriting. Marginal titles: 553 Dātukathā/Dhātukathā pāḷi tō; 554 Puggala/Puggalat/Puggalāt paññat/paññat pāḷi tō and also Puggalāt paññat pā<ḷi>, Puggalāt paññat pāḷi, Puggalat pāḷi tō, Puggalāt paññat, Puggalath paññat pāḷi; 555 Kathāvatthu pāḷi tō, Kathā pāḷi tō, Kathāvatthu <pā>ḷi tō, Vatthu pāḷi tō, Kathā <pā>ḷi tō, Kathāvatthu, Kathāvatthu pā<ḷi>, or Kathāvatthu pāḷi. On the first blank leaf tied together with fol. *ka ca* is written with pencil in the left margin, and with blue crayon the titles and the number of leaves are written: *Dhātukathā pāḷi tō Puggalapaññat pāḷi tō Kathāvatthu pāḷi tō ka aca phai achumḥ 21 aṅgā 8 khyap* [= 260 foll.] *kham 3 <aṅg> ā* [= 36 blank leaves] *Vā-bhuiḥ*. On the last blank leaf tied together with fol. *phai cā* is written with pencil in the left margin and also with pencil (hardly legible): *ka aca phai achumḥ Dhātukathā pāḷi tō Puggalat paññat pāḷi tō Kathāvatthu pāḷi tō kham pe 3 aṅgā* [= 36 blank leaves] *21 aṅgā 8 khyap* [= 260 foll.] *Vā-bhui cā 6 tup, ka, phai, cā sāḥ 21 aṅgā 8 khyap* [= 260 foll.] *pe gam 3 aṅgā* [= 36 blank leaves] *poñ 24 aṅgā 8 khyap* [= 296 foll. and blank leaves]. On cover *ta ca* one of the titles is written with pencil: *Dhātukathā aca rhi so pāḷi tō*. In the right margin of foll. *ge v*, *gam v*, *ghā v*, *ghāḥ v*, *ṇu r*, *ṇṇo v tai prīḥ* is written with pencil or blue crayon. Corrections on foll. *gā*, *ghī*, *ghai*, *jo*, *ññāḥ*, *tō*, *tho*, *dhā*, *ṇu*, *dī*, *du*, *do*, *pū*, *phā*. Dated sakkarāj 1255 khu (1893 A.D.). Former owner: Vā-bhuiḥ monastery. Pāli. Prose.

553 **Hs.or. 8266.** SB, Berlin

Description see above, 553–555.

Dhātukathā

The text is called Dhātukathā pāli tō in the ms.

End (fol. ghe line 1): vippayuttena saṅghahitā[,]saṅghatapadaniddeso niṭṭhito.

akkharā ~.

sakkarāj 1255 khu tō-sa-lañḥ la prañ kyō 8 rak ne ne 5 khyak tīḥ kyō akhyin tvañ, Dhātukathā pāli tō kui reḥ kūḥ rve priḥ priḥ. nibbānapaccayo hotu. pu, di, ā, nhañ, prañ, cuṃ bhā lui ì.

Mss.: **509**, **596**; for mss. in other catalogues see **509**.

See CPD 3.3.

554 **Hs.or. 8266.** SB, Berlin

Description see above, 553–555.

Puggalapaññatti

The text is called Puggalapaññat pāli tō in the ms.

End (fol. che line 2): dasakaniddeso. Puggalapaññatti niṭṭhitā.

akkharā ~.

sakkarāj 1255 khu t(!)-tañ-kyvat lachan chay rak ne ne 8 khyak tīḥ kyō akhyim tvañ Puggalapaññat pāli tō kui reḥ kūḥ rve priḥ priḥ. pu di ā nhañ prañ cuṃ lui pā ì. nibbānapaccayo hotu.

Mss.: **462**; for mss. in other catalogues see **462**.

See CPD 3.4.

555

Hs.or. 8266. SB, Berlin

Description see above, 553–555.

Kathāvatthu

The text is called Kathāvatthu pāli tō in the ms.

End (fol. phe v line 2): rūpaṃ aparinibb(!)annaṃ añ < ñ > ātāvindriya < ṃ > apari < ni > -
pp < h > anna ti.

Kathāvatthu pāli tō. prī prī,

*Than[a] < ḥ > -ta-pan arap nhuik si tañ suṃ ne so Nandamedhā amañ rhi so mather sañ
achak chak so charā tuiv athaṃ mha choñ ap chuṃ phrat ap so achuṃ[m]ḥ aphrat kui si
so Toñ-bhi(!)-lū charā tō Ananta[rad]dhajamahā[dhamma]rājāguru athaṃ tō mha ra ap
so Kathāvatthu anak adhibbāy ara kok kui cī rañ re ap sañ ī reḥ prīḥ prīḥ. paññā rhi
sū mrat tuiv sañ aleḥ amrat m(!)ru rve sañ krāḥ krañ rhu choñ rvak ce kun sa taññ.*

[The preceding paragraph has erroneously been inserted by the scribe, because it refers to a nissaya of Nandamedhā on this text; cf. 525, 526, 536.]

*cī(!)raṃ tiṭṭhatu sāsane(!). ¹buddhānussati, dhammānussati, sañghānussati, sīlānussati,
< cāgānussati, devatānussati, > maraṇānussati, < kāyagatāsati, > a(!)nāpa(!)nā(!)-
[nus]sati, < upasamānussati, > ceti ime das[s]' anussatiyo¹ nāma.*

akkharā ~ . idaṃ me puññaṃ āsavakkhayaṃ vahaṃ hotu.

*sakkarāj 1255 khu nattō lachan chay rak ne ne 4 khyak tī kyō akhyin tvañ Kathāvatthu
kui reḥ kūḥ prīḥ sañ nat lū sādhu khō ce sō. pu di ā ma krāḥ lyhañ cho prañ ce sov.
nibbānapaccayo hotu. pu di ā nhañ prañ cuṃ pā lui i.*

Mss.: 463; for mss. in other catalogues see 463.

See CPD 3.5.

¹⁴ Vism 110, (Warren) 89, (ChS) I 107; cf. Kv I 155, (ChS) 122.

556–562**Hs.or. 8214. SB, Berlin**

Collection of 7 texts. Palm leaf. Red painted wooden covers, not belonging to this ms. because of their size (1.5 cm shorter). Foll. 118; first and last foll. are tied together with some blank leaves, 3 single blank leaves; **556** foll. 56: ka–nai: Abhidhammatthavibhāvanī pāṭh; **557–559** foll. 14: da–dha (the last two foll. both bear the foliation sign dha; next to foliation sign da is written thāḥ); **557** Kaccāyanasāra pāṭh, **558** (ḍi v line 3 – du v line 11) Gandhābharāṇa pāṭh, **559** (ḍu v line 11 – da r) Saddatthabhedacintā pāṭh; **560** foll. 14: thāḥ–dha: Khuddasikkhā pāṭh; **561** foll. 12: dhā–ṇa: Dhāt nak; **562** foll. 22: nāḥ–tho: Bālāvatāra. 50.5 x 6.2 cm. **556** 40.4–40.8 x 5.5 cm; **557–559** 40–40.5 x 5.9 cm; **560** 37.5–41.5 x 5.5 cm; **561** 40.5–41 x 5.5 cm; **562** 40–41 x 5.5–5.9 cm. **556** 11 lines; foll. gū v, ghāḥ r, nū r 10 lines; **557–559** 12 lines; **560** 11 lines; foll. ḍaṃ v, ḍāḥ r 10 lines; **561** 11 lines; **562** 12 lines; foll. ta v, te r, thū v, the r 11 lines. 2 punch holes. Very clear handwriting. Marginal titles: **556** Abhidhammatthavibhāvanī pāṭh; **557–559** Kaccāyanasāra pāṭh (on foll. da–ḍi), Gandhābharāṇa pāṭh (on foll. ḍī, ḍu) and Saddatthabhedacintā pāṭh (on foll. ḍū–dha); **560** Khuddasikkhā pāṭh (Khuttasikkhā pāṭh on fol. ḍī); **561** Dhāt nak; **562** Bālāvatāra on all foll. except foll. nāḥ–tā. On the first blank leaf of **556** is written with pencil in the left margin *Bhurā kyvan* and in the middle *Ū Nandiya cā svaṇ pā priḥ*. In the right margin of **557** fol. da *Kui raṇ Vamsa[m] cā, vācaka Ū L...*, in brackets *Ū Lakkhaṇa*, and some letters are written with pencil. *Kui raṇ Vamsa cā* can also be found in the right margin of **556** fol. kī v. Corrections/insertions on **556** fol. khaṃ, **557–558** foll. da–ḍī, **562** foll. dhā, dhi. Notes and letters with pencil in the margins of **556** foll. ki–ku, kaṃ, gaṃ; **562** foll. nāḥ, ta. Dated sakkarāj **556**, **559–562** 1235 khu (1873 A.D.); **557**, **558** no date. Former owners: Ūḥ Nandiya, Kui-raṇ Vamsa, Ūḥ Lakkhaṇa. **556–560**, **562** Pāli; **561** Pāli and Burmese (nissaya). **557**, **559** Prose; **558**, **561** verse; **556**, **560**, **562** verse and prose.

556**Hs.or. 8214. SB, Berlin**

Description see above, **556–562**.

Sumaṅgalasāmi: **Abhidhammatthavibhāvinī** (Ṭikā kyō)

End (fol. nai line 3): iti bhadantaSāriputtamahātherassa sissena racitā Abhidhammatthavibhāva(!)nī nāma Abhidhammattha[sa]saṅgahaṭṭikā.

yatt <h> a yattha sabhe¹ jāto puriso hoti puna <p> pun[n]aṃ.²

*sakkarāj 1235 khu vā-goṇ lachan rhac rak 5-sapaṭe ne ne suṃ khyak tī akhyin tvaṇ Tikā
kyō pāṭh kui re kū rve prī saññ.*

akkharā ~.

For edd. and other information see ¹90.

Mss.: ¹90, ²172, ²343, ²344, 590; for mss. in other catalogues see ²172 where Manch 77; Palace 43 (77); Piṭ-st 128 (323), 186 (908), 193 (980) and Wms 69 (1) should be added; cf. Wms 30.

See CPD 3.8.1,2.

¹ bhava.

² For the two pādas, especially for pāda a, cf. ¹60, ²380, 437, 444, 445, 450, 511, 590, 613, 669.

557

Hs.or. 8214. SB, Berlin

Description see above, 556–562.

Rhañ Yasa/Mahāyasa of Puḡaṃ: **Kaccāyanasāra**

End (fol. ḍi v line 2): tadd <h> it' uddeso. Kaccāyanasārapāliyā niṭṭhitā.

For details see ¹139. For the famous Pagan (Puḡaṃ) inscription of 1442 A.D. see also Luce/Tin Htway, p. 237 (no. 179).

Edd.: SAD (1954) 32–37, (1964) 34–40.

Mss.: ¹139, 619, 639; and also Cab II 695, 704; Forch XXI; Manch 47; Mand 148.14 (misprint in ¹139!); Piṭ-st 137 (389), 259 (338); cf. Cab II 675, 676; Palace 59 (97).

See CPD 5.4.2; Piṭ-sm 398; Piṭ-st 137 (389), 259 (338); PLB 26 (note 6), 36, 37, 106.

558

Hs.or. 8214. SB, Berlin

Description see above, 556–562.

Ariyavaṃsa Dhammasenāpati: **Ganthābharāṇa**

The text starts on fol. ḍi v line 3 and ends on fol. ḍu r line 11:

ten' eva hitakāmena yatipoto(!)nam uttamo
Ariyā(!)vaṃsanāmena, kato 'yaṃ p(!)ativaddhano ti. 5.

Gand(!)hābharāṇasāra pāṭh niṭṭhitam prīḥ i.

The text of the ms. ends with verse 93 of the printed ed., which has four more verses.
Instead of these there are the following 5 patthanā verses:

*jānitabbāni sibb(!)āni, diṭṭhe sute va cindite,
majjhantike pakāsantu, vimalo sū(!)riyo iva.*

*jānitāni tu sibb(!)āni, pāsānaakkharā yathā,
bhavantaragathassāpi, mā 'me hontu bhavābhava. 5.*

*āgamma sapp(!)adisāya, pa[n]ñhānaṃ kevale hi pi,
putṭho putṭho visajjeyyūṃ, yaṃ taṃ bhūtaṃ vata khāṇe. 3.*

*sabbe rogānupattam pi mā 'me hontu bhavābhava
sucidūrābhayā verā sokadukkhā amalo. 4.*

*vannitena nidesena, vaṇṇasare 'nupāto,
ārohaparināhena, aṅgam aṅge nato-m-ahaṃ*

pana, Ganthābharāṇa mu ta pā Saddatthabhedacintā kui chui ū aṃ.

Edd.: SAD (1954) 209–216, (1964) 221–229.

Mss.: 637, 641; and also Cab II 696, 701, 704, 706; Forch XXII; Manch 47; Palace 64 (137); Piṭ-st 138 (397), 259 (346); see also Palace 59 (97).

See CPD 5.4.10; Piṭ-sm 419; Piṭ-st 138 (397), 259 (346); PLB 43.

Description see above, 556–562.

Saddhammasiri: **Saddatthabhedacintā**

The text starts on fol. ḍu v line 2 and ends on fol. ḍha v line 1:

Tapp(!)adi(!)pavhaye raṭṭhe 'rimaddanapure katā
Sadd(!)am < m > asirinā guḷha-sāraSaddatt < h > abhedanī.

Saddatt < h > abhedacintāyaṃ niṭṭhita[ṃ¹, prīḥ i.] gandh(!)ato pana
tisataṃ navutisatta tipādacaturakkharaṃ.

saddatt < h > alakkhane bhedi(!) yo < yo > nicchitalakkhaṇo,
so so n[ñ]ātum akicchena, pahoti piṭakattaye.

The text ends here with verse 399 of the printed ed., which has one more verse. The Saddatthabhedacintā-gaṇṭhi of Lvan-pai-kyonḥ charā tō (Rankun 1969, 2 vols.) also deals with 399 verses only.

Then follows a patthanā, transliterated here without corrections:

*mūdūvaṃ buddho bhavāṃ' ahaṃ. nibbānapaccayo hoti, yo jino anekajāṭiyam, sa putto
raṃgaṃgajivitaṃ pi bodhi me mato alaggamānaso siy' eva, atti kassa pāramitatemapa-
raṃ, apūrisilapāramidikappitā samiddhiyo marā tam aggataṃ tam ekadīpakaṃ namāmi.
dev' devāṭidevaṃ nidhanavabudaraṃ mārabhaṅgaṃ abhaṅgaṃ dīpaṃ dīpaṃ pajānaṃ ye
varasayane, bodhīmatam dīpamattam vara kira katitam, pāpahinalokālokābhīyāmaṃ
satatam abhinam' etaṃ namāmi. yo buddho sumati [di] divakaro va sobhanto ratijanane
silāsanamhi āsinno, 'sīva sukkhadam' adesi dhammaṃ devānaṃ tam asadisam namāmi.
aniccam visatikappāni dukkham' sattarasakappāni, anattam aṭṭhārasakappāni bhāvanāya
idaṃ phalaṃ trin(!) suñña cha pañcā aṭṭhā ekasat(!). anicca sabbe saṅkhārā dukkha
sabbe saṅkhārā anatta sabbe saṅkhārā, averā honti, abyāpacchā hontu*

*aniccā vata saṅkhārā uppajjitvā nirujjhanti,²
puppakāl' ekakattunaṃ, majjhe tu nādivāyato,
samānāparakālanekakattunaṃ nissanā,*

*nānā kriyāsu sattinaṃ nānatte pi patiyate,
kattunaṃ ekavākyeka, dappatṭhattekakattukā.*

*kalāpādisu bhāvatte, tu nātyādī viviyate,
paccāyanādisakatvatto kitasaññāya vidhiyato.*

*kit saññattekakattunam iti vuttasabhāvato,
kattaram yeva tu nādikathitaṃ rūpaṃ siddhiyaṃ.*

*ī jā prī lac sakkarāj kā 1235 khu tō-salaṅ la praññ kyō 10 rak rhuṃ na ne 3 rak tī kyō
akhyin tvaṅ Sadda < ttha > bhedacintā pāṭh kui re kū rve prīḥ praññ cum ī. pu di ā nhaṅ
praññ cum pā lui ī.*

For further information see ¹140.

Edd.: SAD (1954) 1–31, (1964) 1–33.

Mss.: ¹140, ⁶16, ⁷27; and also Cab II 706; Forch XIX; Manch 47; Mand 148.12, 153.3; Palace 64 (137); Piṭ-st 137 (388); for a nissaya see PMT I 236 (Or. 3532).

See CPD 5.4.1; Piṭ-sm 395.

¹ °tā.

² Cf. DN II 157, 199.

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Hs.or. 8214. SB, Berlin

Description see above, 556–562.

Dhammasiri: **Khuddasikkhā**

End (fol. dha line 4):

ett[h]āvatāya < ṃ > niṭṭhānaṃ Khuddasikkhā ūpa(!)gatā,
pañcamattehi gāthānaṃ, satehi parimāṇato ti.

Khuddasikkhā niṭṭhitā.

*ī cā prīḥ lac sakkarāj kā 1235 vā-goṅ la praññ kyō 11 rak 3 aṅgā ne ne 2 khyak tī kyō
akhyin tvaṅ Khuddasikkhā pāṭh kui reḥ kū rve prī saññ.*

Mss.: ¹3, ¹11, ¹25, ¹79, ²169, ²215, ²333, ²334 (1), ²339, ⁶45; and also (text with or without nissaya or nissaya only) Cab II 371, 671, 672; Copenh 147; Hist. Comm. Ia 120 (?); LCP 8 (C), 15 (G); Mand 23, 24, 148.8; Oldenb 105.1, 2; 106; Piṭ-st 124

(287), 200 (1072); PMT I 232 (Or. 3369), 239 (Or. 4603), 241 (Or. 4891), 242 (Or. 5678), 234 (Or. 6451D); Wms 63.

See CPD 1.3.1; Piṭ-sm 266; Piṭ-st 124 (287), 200 (1072).

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Hs.or. 8214. SB, Berlin

Description see above, 556–562.

Puñña: **Dhāt nak** (Paṭṭhādyatthavikāsani)

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

Buddhaṃ dhammañ ca saṅghañ ca, uttamāhaṃ 'bhivādiya,
vakkhaṃ svādāya nyāsamhā, Paṭṭhādyatt <h> avikāsaniṃ.

paṭṭhaviyattiyam vācāyam paca pāke.

(nissaya, fol. dhī v line 4:) namo tassa ~ . ahaṃ, nā saññ, uttamam, mrat cvā so, Buddhañ ca, kui leḥ koṅḥ, dhammañ ca kuiv leḥ koṅḥ, saṅghañ ca, kui leḥ koṅḥ, abhivādiya abhivandāmi, alvan ruiv se cvā rhi khui pā i, abhivādiya, rve, n < y > āsamhā, ākhyāt kit uṅhād hu sui ap so sum pā ññāt kyam mha, svādāya, ma tin ma coṅ koṅḥ cvā thup rū rve, Paṭṭhādyatthavikāsani, paṭṭha aca ku achuṃ rhi kun so tat tui i, anak thui kui athūḥ thū < h > aprāḥ prāḥ pra rā pra kroṅ phrac so kroṅ Paṭṭhādyatt < h > avikāsani amaññ rhi so i kyaṃ kui, vakkhaṃ vakkhāmi, chui pe aṃ, paṭṭha, paṭṭha saddā saññ kāḥ, viyattiyam, limmā so sū i, uccā phrac so, vācāyam, ca kā nhuik, vattati phrac tat i, paca, paca saddā saññ, pāke, khyat khañḥ anak nhuik, vattati, i, vattati saddā Dhāt nak tuiñ rhaññ pā le.

End (fol. dho r line 2, last Pāli verse):

pūragandh(!)esu himsayam, kucchāy' achādane kuti.
Puññenāyam g(!)ato gandh(!)o, so sotūnam avassayo.

prī prī. namo tassa ti.

(its nissaya, fol. ṇa line 6:) ku, ku dhāt saññ, pūragandh(!)esu ca, anak hoñ hū so anak tui nhuik leḥ koṅḥ, himsāyañ ca, ññhañ chaiḥ khrañḥ hū so, anak nhuik leḥ koṅḥ, kucchāyañ ca, cak chut khrañ hū so anak nhuik leḥ koṅḥ, acchādane ca, phuṃ lvham

khrañh hū so anak nhuik leḥ koñh, vattati, ñ. Puññaena, Puñña mañ so rahan saññ, ayaṃ gandh(!)o, ī Paṭṭhādyatthavikāsaṇi 'up rhi so, kyaṃ kui, kato, prū ap prīḥ so gandh(!)o, saññ, sotunaṃ, ja sañ sāḥ tui ñ, avassayo, kuiñ kyvaṃ pa mā mhī dhai rā phrac la ñ. Dhāt nak prī ñ.

sakkarāj 1235 khu t[h]o-sa-lañ lachan nhac rak ta-naṅga-nve ne ne ta khyak mhī akhyim tvañ, Dhāt nak kyaṃ kui, re kū rve prī saññ. pu, di, ā, nhañ praññ.

No information can be obtained from our reference works on this grammatical text and its author, the monk Puñña. The text consists of two Pāli passages (foll. ḍhā v line 1 to ḍhī v line 4, and dhai r line 1 to ḍho r line 2, see the last verse quoted here) and their nissaya (foll. ḍhī v line 4 to ḍhe v last line, and ḍho r line 2 to the end).

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Hs.or. 8214. SB, Berlin

Description see above, 556–562.

Dhammakitti: **Bālāvatāra**

End (fol. thai v line 2):

sandhināmaṃ samāso ca, taddhitā[va] khyātikaṃ tathā
kitakaṃ kārikakaṇḍo¹, satta² Bālāvatāro me².

sasāṭirekacattāri³ bhānavāreha⁴ niṭṭhito,
Bālāvatāro janatā buddhaṃ⁵ vuddhiṃ karotu ti⁶.

[End of the text]

iti Ācārambhakavidhajañ[n]āṇamahādhammarāja(!)dhirājā(!)guru ti, laddhalañjitena mahātherena sihaḷakkharaṃ marammakharā[,]ya parivattetvā li[k]khito Bālāvatāro nāma gandh(!)o pariniṭṭhito.

[The following verses are transliterated without corrections:]

Bālāvatār' imaṃ gandhaṃ dujjānaṃ sihaḷakkharaṃ,
visodhetvāna likkhitāṃ, marammakharāya kevalaṃ.

sotujanāčekabhāvaṃ, saddasattesu kāmikā,
sikkhantu c' eva dhārentu passantu ca anuddhatā ti.

puññenānena pappomi, suddhaṃ santam asaṃkhati
nibbānaṃ yāvatāvāhaṃ saṃsārabhavābhava.

uppajjeyya kusale suddhe, saddhe cā dve mahaddhana,
kudīṭṭhiṃ pāpamittaṃ ca, na seveyyaṃ kudācana.

asesadesabhāsāsu, sakalāsu kalāsu ca,
kusalo lokapaṇḍiccā, caṇḍaṃ nimaddano pi ca.

piṭakesu ca vedesu, ne kabyā karaṇesu ca,
tattādīsu panaññesu, sattesu ca, vasārado.

kaci cāgamakovido parappavādamaddano,
ekasutimaroneka, sahaṣṣānaṃ pi gandhato.

gandhasatasahaṣṣaṃ pi, sutamettena taraye,
attabyaṃ ca nato cāpi, sahaṣṣa nayato pi ca.

vassā sīhassa pakkhitaṃ, yathā <..> kaṃ ca pātiyā,
silākh..eva me niccaṃ, sutam sabbam na nāsaye.

mahiddhako mahātejo, kataññu kusalā bali
dhitij[,]mā jātisappaṇṇo, bhavyeyyaṃ jātijātiyaṃ.

sabbe pāṇāma modantu aññāmaññaṃ mahisakā,
pavassatu devo ta <..>, rājā pāletu pajan ti.

*ī cā prī lac sakkarāj kāḥ 1235 khu sa-taṅḥ-kyvat la chanḥ sum[m] rak 4-ū ne ne 2 rak
tī kyō akhyin tvañ Bālāvatā <ra> pāṭh kui re kū rve prī saññ.*

In the final section (*nigamana*) it is stated that a monk with the title Ācārambhakavi-
dhajaññaṃamahāmahādhammarājādhiraṅgajaguru has transliterated the Pāli text from the
Sinhalese into the Burmese script.

Edd.: Bālāvatāra pāṭh, Bālāvatāra-ṭikā pāṭh [saḥ/hoṅḥ] (sumḥ coṅ tvai). Ed. by Charā
Ñān, Charā Lhuiñ, Charā Kui 'Unḥ Rvhe. Rankun: Sudhammavati/The Thudhamawadi
Press 1930. — (Icchāsaya) Bālāvatāra pāṭh, [and] Nāmamālā, Ākhyātāmālā, Dhatu-
mañjūsā. Ed. by Ūḥ Thvanḥ Sinh, Ūḥ Cin 'Up, Ūḥ Vanḥ Phe, Ūḥ Tañ Ūḥ. Rankun:
Icchāsaya Press 1958.

Mss.: 709; and also Cab II 705, 706; Mand 144; Piṭ-st 134 (365).

See CPD 5.1,5; Piṭ-sm 407; Piṭ-st 134 (365).

- ¹ kārakam kaṇḍā.
²⁻² Bālāvatār' ime.
³ sātirekehi catūhi.
⁴ °rehi.
⁵ buddhi-.
⁶ hi (so Sudhammavati ed.).

563–566**Hs.or. 8209.** SB, Berlin

Collection of 4 texts. Palm leaf. Wooden covers, gilded and partially red painted at the edges. On the inner surface of one cover 309 is embossed. Foll. 199: ka–ḍi, ghī–je; 12 blank leaves; **563** foll. 66: ka–cū: Nemijāt vatthu; **564** foll. 48: ce–ññū: Vidhūrajāt vatthu; **565** foll. 33: ññe–ḍi: Suvannasyhaṃjāt vatthu; **566** foll. 52: ghī–je: Janak[k]ajāt vatthu. 47.5–47.7 x 5.5 cm. **563** 38–39 x 4.8 cm; **564** 38 x 4.8 cm; **565** 39.5–40 x 5–5.2 cm; **566** 38.5–39 x 4.8 cm. 10 lines; **563** fol. cī r 9 lines. 2 punch holes. Gilded and partially red painted. Very clear handwriting. Marginal titles: **563** Nemi vatthu or Nemijāt vatthu and on the last two foll. Nemijāt vatthu phrac saññ; **564** Vidhūra vatthu or Vidhūrajāt vatthu; **565** Suvannasyhaṃjāt vatthu; **566** Janak[k]ajāt vatthu. On one cover *Jāt vatthu* is written with pencil, and on the other *Nemi-Vidūra-Suvannasyhaṃ-Janak[k]ajāt vatthu*. Dated **565** sakkarāj 1214 khu (1852 A.D.); **563**, **564**, **566** no date. Burmese, Pāli. Prose and verse.

563**Hs.or. 8209.** SB, Berlin

Description see above, **563–566**.

Mañḥ-pūḥ-le-sā charā tō Rhañ Obhāsa: Nemijāt tō vatthu

The text is called Nemijāt vatthu in the ms. It can be found in the printed ed. (see below), pp. 1–256. After the last common lines of the nissaya text of the printed ed. (p. 256) and our ms. (fol. cū r line 2):

labhe labhantu, ra ce kun sa taññh, anumodentu, vamm̐ mrok vamm̐ sã sãdhu khõ ce sa taññh,

the text of our ms. continues (fol. cū r line 4):

ī suiv kraññ cvā cetanā nhañ saddhā rvhañ i, pīti phrañ pruiṅṅ reḥ kyuiṅṅ puñña, nissandha kuiv, mi bha charā ññā takā nhañ, tejā tok panarinda tvañ, maññ kuiv aca, sumṅṅ va bhumm̐ ne sabbe sattā veneyyā āḥ, ṭha ve krāḥ sañ. amyāḥ sãdhu nat lū khõ ce sõ. akkharā ~ . nibbānapaccayo hotu. pu, di, āḥ, nhañ prañ cum̐ pã luiv i.

For the author see above, **546**. Ūḥ Obhāsa translated the Nimi-/Nemi-Jātaka (no. 541) in 1148 B.E./1786 A.D. (cf. Ganthav 49–50, no. 54).

Ed.: Mañ-pūḥ charā tō Ūḥ Obhāsa ṅ Nemijāt tō krīḥ. – Naymi Zattawgyi by U Awbatha. Rankun: Hamsāvati/The Hanthawaddy Press 1952.

Ms.: cf. Piṭ-st 156 (588).

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Hs.or. 8209. SB, Berlin

Description see above, **563–566**.

Guṇamuninda (?): **Ratanamālā** (Vidhurajātaka nissaya)

The text is called Vidhurajāt vatthu in the ms.

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

vidhamsakam̐ visesena, viddham̐ māram̐ visam̐haram̐
vibhajjakam̐ vividhena, vilankāram̐ vibhākaram̐.

dhutajālam̐ dhutākopam̐, dhutātamaṃ dhurāmahaṃ¹
<dhūtāmalam̐> dhutāpāpam̐, dhuvakhemaṃ² dhutajjyayaṃ.

rahārām̐' eranaḅkhepaṃ, ravijotaṃ radhuddhataṃ³,
'rahaṃ name 'rahopāpam̐, rathindātamaṃ rate rataṃ,

sutākara⁴ sutāhalā, sutocitā sute santā,
sute sūrā sutā mūlā sukhadātā sujayantā

yahantarāyam iccevam vandanā janitassa tu,
t[h]ejahitam atthāca[,]ya⁵ sutakāmāna < m > pupp(!)akam.

caritam bodhisattānam, nissāya puññavuḍḍhiyā⁶
sukhena ye dhanatthañ ca, Vidhū(!)rajātakassa pi,

sādhippāyam att < h > am sāram, mrammabhāsāya sādhuam,
nātsaṅkhepavithhāram, racissam⁷ kaṇṇamaṇḍanam.

samāhitā avikkhitthā, t[h]am me suṇātha sādhave.

aham, nā saññ, visesana, athūh sa phrañ, vidhamśakam phyak chih ap so rāga dosa moha
aca rhi so asinh ma ka so kilesā taññh hū so rān sū tuiv, phyak chih tō mū tat tha so
[etc. up to fol. co v line 1:]

Vidhū(!)rajāt i, anak sa bhvay adhippāy nhañ akva so anak kuiv si lvay ce khraññ nhā
mraññ ma bhāsā nāñ tanh cha kuiv, koññ evā cī rañ am hū i, [etc.]

End (fol. nñ v line 9): Jātakasamodhānam niṭṭhitam. ta chay ta rap rhak cap rhe noñ cap
poññ ci lyaññ ca kāh sañ kāh, ī tvañ rve prīh prīh. Vidhūrajātakam Puññakajātakam
niṭṭhitam. Vidhūrajāt paññānvattha(!) Puññaka laññ mañ jāt tō sañ kāh ī tvañ akrvaññ
maj prīh prīh.

sabbaraṭṭhādhipatino, Amaraṇ[p]ū(!)rasāmino,
rājādhirañjāno[,] kāle, jinacakkajutatthino⁸.

tass' orasassa sūrassa, vicitrakathikassa ca,
bahussutābhikāmassa, sabbaddayālukkassa ca.

abhittharuṇavayasse, puññannare sāmīno,
abhiyācitam upādā, dvikkhattum laddhalañcānā⁹.

gūṇādigurumantena, dhimatā santavuttinā,
Soṇ < ṇ > aselajātikena, Vidhūrajātakassa tu.

suddhamrammabhāsam mayā, racitam sattabyañjanam,
nāmena Ratanamālam, kapp(!)' idam kavikosakam¹⁰.

dvisahasse jinacakke chattimsati[sati]satādike¹¹,
catupaññāsādhike ca, vasse sate sahasake.

sampatte kaliruge¹² tu, āsalikālapakkhane,
anantarāyena siṅgham, din' atthame su niṭṭhitam.
yare dhamm' evam icchitam, samicchatu¹³ susaṅkappam.

sabbaratthātipatino, khap simḥ so tuinh krīḥ praññ krīḥ thīḥ choñḥ mañḥ aponḥ tui kuiv acuiḥ ra tō mū tha so, Amarap[p]ū(!)rasāmino, Amarapū(!)ra rvhe mruḥ krīḥ tañ rvhe praññ tō krīḥ sa khañ asyhañ phrac tō mū tha so, jinacakkajutatthino, bhurāḥ sabaññu sāsana tō ḷ, tok pa khrañḥ kui alui rhi tō mū tha so, rājādhiraḥjano, mañḥ takā tui thvak lvhan kaiḥ so tarāḥ mañḥ mrat ḷ, kāle, nhuik. ti(!)ssa rājino, thui tarāḥ mañḥ mrat ḷ, orasassa, sāḥ tō rañ phrac tha so, [pa]sūrassa ca, parisat aponḥ sū raiḥ koñḥ tui ḷ, alay nhuik raiḥ rañ cvā tha so, vicitrakas(!)ikassa ca, sū ta pāḥ tui sañ meḥ khrañḥ ṇhā ma tat nhuin so chanḥ kray cvā ca kāḥ nhut thvak laññḥ rhi tō mū tha so, bahussu-tābhikāmassa ca, myāḥ cvā so piṭakat bedaṇ aca rhi so suta kui laññḥ lvan cvā alui rhi tha so, sabbaddayālukassa ca, thamḥ rvak mraiḥ cvaiḥ chanḥ raiḥ so sū mha ca vḥe, aluṃ cuṃ so sū tui kui lvan cvā sa nāḥ tat so aleḥ laññḥ rhi tha so. abhittaruṇavayassa ca, alvhan pyui nu so arvay laññḥ rhi tha so, puṇṇannare sāmīno, kha mañḥ tō mañḥ tarāḥ saññ Brahmādāra hu chui ap so peḥ khrañḥ phrañ puin cāḥ sa nāḥ tō ap so myāḥ cvā so araṃ mruḥ ṇay myāḥ cvā so tuik myāḥ cvā so uyañ lay tā myāḥ cvā so akhvan thvak so rvā lak ṇay aponḥ tui phrañ prañ so Sarekhetarā¹⁴ amaññ rhi so mruḥ krīḥ ḷ sa khañ arhañ phrac so Sīrimahādhhammarājā hū so bhvaḥ nāmaṃ rhi so dāyakā prañ mañḥ ḷ. ta naññḥ kāḥ, dāyakā prañ mañḥ saññ, abhirā(!)citam, Vidhū(!)rajāt ḷ anak kui phat lvay nā lvay si lvay ce khrañḥ ṇhā mramma sak sak phrac sō vatthu ca kāḥ pre kuiv cī rañ pā mū kāḥ, koñḥ le cva hū so, toñḥ pan khrañḥ kuiv, ta naññḥ kāḥ, toñḥ pan ap so ca kāḥ kuiv, upādā upādāya, akonḥ pru vḥe, guṇādigurumantena, guṇa saddhā aca nhuik taññ so gurusaddhā achuṃḥ rhi so, dvikkhittam, nhac krim laddhalañjinā, ra ap so Gunamu-nindā alaṅkā Saddhammadhajamahādhhammarājā(!)guru hū so ta chip nāmaṃ rhi tha so, dhamahā¹⁵, ma tuṃ ma lhup so paññā rhi tha so, santavuttinā, ṇrim sak so asak mveḥ khrañḥ rhi tha so, Soṇṇaselajātikena, Rvhe-toñ mruḥ lyhañ, ne rap jāti rhi ta so, mayā, saññ, caritam(!), cī rañ ap so, Vidhū(!)rajātakassa tu Vidhū(!)rajātakassa eva, Vidhū(!)ra-jāt ḷ sā lyhañ, atthabhūtam, anak phrac vḥe phrac so, suddhamrammabhāsaṃ, mrvanḥ mā sak sak khyui myak sā yā nā pyō bhvay rhi tha so, sattabyañjanam, anak saddhā ṇhañ prañ cuṃ cvā tha so, kavitasakam¹⁰, paññā rhi tui ḷ nha luṃḥ kui, yū kyumḥ bhi sa kai sui nhac sak ce tat tha so, nāmena, amaññ āḥ phrañ, Ratanāmālam, ratanā tui phrañ cī maṃ khut lut ap so nāḥ svay panḥ ṇhañ tū saññ ḷ aphrac kroṇ Ratanamālā amaññ rhi tha so, idaṃ kapp(!)am, ī kyamḥ saññ.

jinacakke, bhurāḥ sabaññu sāsana tō saññ, chatti < m > satisatādhike¹¹, sumḥ rā sumḥ chay 6 nhac alvan rhi so, dvisahasse¹¹ vasse, anhac nhac thoñ sui, sampatte, rok lat sō, kaliyuge tu, lū tui kojā sakraj saññ kāḥ, catupaññāsādhike, ṇāḥ chay 4 nhac alvan rhi so, sate vasse ca, anhac ta rā sui laññḥ koñḥ, sahassake vasse ca, anhac ta thoñ sui laññḥ koñḥ, sampatte, rok lat sō, āsaḷikālapakkhake, āsan nakkhat ṇhañ rhañ so vā-chui lachut pakkha nhuik, a < ṭ > thame, rhac rak mrok so, dine, ṇe nhuik, antarāyena, antaray ma rhi sa phrañ, siṅgham, cvā, suniṭṭhitam, koñḥ cvā aprīḥ sui rok prīḥ. idaṃ kappam, sañ, suniṭṭhitam, koñḥ cvā aprīḥ sui rok sa kai sui, evam, ī atū, sabbajānam, khap simḥ so su tui ḷ, icchitam, alui rhi ap so, susaṅkappam, koñḥ so akram saññ, samijjhatu, koñḥ cvā prīḥ cīḥ ce sa taññḥ.

nibbānapaccayo hotu. pu, di, ā, nhaṇ praññ cum pā lui i. Vidhū(!)rajāt vatthu prīh prīh. niṭṭhitam, i.

From the colophon we learn that this Burmese prose version of the Vidhurajātaka, called Ratanamālā, was written by Guṇamuninda (?) in the year 2336 A.B./1792 A.D. under the reign of King Bodawpaya (Bhuiḥ-tō-bhurāḥ, 1782–1819 A.D.), who granted him the title Saddhammadhajahādhāmmarājaguru. He was born at an unknown date in the town of Rvhe-toṇ ("Soṇṇasela") near Prome (Praññ) in the vicinity of which Śrīkṣetra, the last capital of the Pyu, is situated. Since he is not mentioned in our reference works his life and further works remain unknown.

Ms.: cf. Piṭ-st 156 (594).

- ¹ Ns.: dhurāvahaṃ.
- ² Ns.: dhuvaṃ khemaṃ.
- ³ Ns.: rajuddhatam(?)
- ⁴ Ns.: sutā tarāḥ.
- ⁵ Ns.: sthāya ca.
- ⁶ So ns.
- ⁷ Ns.: cirassaṃ.
- ⁸ Should be: °jotatthino.
- ⁹ Ns.: lañjinā.
- ¹⁰ kosaka/tosaka = nha luṃḥ ("heart").
- ¹¹ 2336 A.B./1792 A.D.
- ¹² kaliyuge (as ns.).
- ¹³ samijjhatu (as ns.).
- ¹⁴ I.e. Śrīkṣetra (near Prome).
- ¹⁵ dhīmatā.

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Hs.or. 8209. SB, Berlin

Description see above, 563–566.

Ma-gveḥ-mruī Pugam-cac charā tō Ūḥ Paññātikka: **Suvaṇṇasāmajāt tō krīḥ vatthu**

The text is called Suvaṇṇasyhaṃ jāt vatthu in the ms. It can be found in the printed ed. (see below) on pp. 1–136. On p. 136, the text of the printed ed. ends after the final sentence:

lū 'ū 'ū soṅḥ soṅḥ apoṅḥ sādhu khō ce sov. Suvaṇṇasāmajāt tō krīḥ vatthu niguṃḥ ī tvaṅḥ rveḥ prīḥ prīḥ.

[The text of our ms. continues:]

*ī cā prīḥ lac sakkarāj kāḥ
ac nhaṅ eka aṭṭhā aṭṭhā'¹
saṅkhyā rok tha la kāḥ vā-chuiv,
nu pruiv sā mo, to toṅ sac paṅ,
ññvan rhaṅ cimḥ cimḥ mra raṅ līm sui,
khaḥ simḥ paṅ mhan, vat chan rveḥ sāḥ,
paṅḥ amyāḥ tuiv, ma rhāḥ praññ cum,
pvaṅ bhūḥ nuṃ saññ, ra guṅ mruiv khre,
ve ve chuivḥ chuivḥ, rīp ññuiv mhuiv nhaṅ,
khaḥ kruivḥ lanḥ lanḥ, rhu ma khan sāḥ,
thaḥ van cum ññī, rā si maññ mhat,
ka ra kat tvaṅ, prīḥ 'oṅ mraṅ saññ.*

lū rhaṅ apoṅ soṅ tuik brahmā ññā sādhu khō ce sov.

*bhun sambhā nhaṅ paññā prañ cum,
kun luṃ uccā lhū dā ca,
dasa pāramī aññī phraññ cvan,
nibbān lamḥ kuiv tanḥ tanḥ mrok mrok
ma lvat phroṅ phroṅ rok ce sov.*

*sabbaññu mraṅ rhaṅ jo okāsa,
ī suiv ya khu kyvaṅ nup pru sāḥ,
koṅḥ mhu thuiḥ thuiḥ, mraṅ kusuil kuiv
mraṅ mhuiv toṅ svaṅ, kyeḥ jūḥ taṅ saṅ,
mi khaṅ mveḥ bha, bhuiḥḥ bheḥ ca sāḥ,
puttadārā, ññā takā nhaṅ
charā samāḥ bhūṃ suṃḥ pāḥ nhaṅ,
kyeḥ sāḥ re sū, nat lū brahmā,
prittā ma krvaṅḥ, Yama maṅḥ āḥ
ra lyhaṅ pā ce, amyha ve ī,
vasundre, ī saññ mre kuiv
sak se tuivḥ krāḥ caññḥ cim thāḥ saññ.*

mhat sāḥ mraih mraṃ pā ce sov. ve i amyha ra ce sō nat lū sādhu khō ce sov.

sakkarāj 1214 khu ta-choṅ-mum la praññ kyō 15 rak ne tvaṅ Suvannasyham jāt vatthu kui re kū rve prīḥ 'oṅ mraṅ saṅ. re ra so akyuiḥ kāḥ pu di āḥ nḥaṅ praññ cuṃ pā lui i. nibbānapaccayo, hotu.

From the introduction of the printed ed. (nidāṅḥ, p. ka) we learn that Ūḥ Paññātikka, who lived in the Cetiyaṅgana monastery of the village of Pugaṃ-cac near the town of Ma-gveḥ (Magwe), wrote his work in 1188 B.E./1826 A.D. Further information on his life and works could not be obtained.

Ed.: Ma-gveḥ-mruḥ Pugaṃ-cac charā tō Ūḥ Paññātikka i Suvannasāmajāt tō krīḥ, Suvannasāma Jātaka by Pyinnyateikkha (approved by the Text Book Committee). Rankun: Haṃsāvati/The Hanthawaddy Press 1959.

Ms.: cf. Piṭ-st 156 (587).

¹ 1188 B.E./1826 A.D.

566

Hs.or. 8209. SB, Berlin

Description see above, 563–566.

Maṅḥ-pūḥ-le-sā charā tō Rhaṅ Obhāsa: **Mahājanakajāt tō krīḥ vatthu**

The text is called Janakajāt vatthu in the ms. It can be found in the printed ed. (see below), pp. 1–217.

End (fol. ja v line 1):

ī cā koṅḥ mhu, pru ca(!) lat lat,
chu pan ñṅvat saṅ < ṅ >.

phrū chat phrū(!) lyō chu lyō sīḥ pvaṅ mraṅ(!) ce sō.
akhyup laṅkā. Mahājanak[k]avattu prīḥ i.¹

[After these last common lines of the text of the printed ed. (p. 217) and the ms., the latter continues with a lengthy nissaya (ca. 6 foll.) on Pāli verses from the Dhammapa-

da², Jātakatṭhakathā³, Dhammanīti⁴ and prose passages which obviously do not belong to the text proper. It starts with (fol. ja v line 1):]

aca i koṇḥ khraṇḥ, alay i, koṇḥ khraṇḥ, achumḥ i, koṇḥ khraṇḥ, thak vanḥ kraṇḥ phrū caṇ saṇ rhaṇḥ khraṇḥ ca so guṇ tui nhaṇ, praṇ cum saṇ phrac rve, koṇḥ cvā ho tō mū ap so mrat cvā bhurāḥ desanā tō saṇ,

[and ends with (fol. je r line 1):] *lumḥ cumḥ maṇṇ nhuiṇ, sila ca saṇṇ mha laṇḥ, thui sui paṇ suta paṇṇā rhi mha aprāḥ kui si maṇṇ aprāḥ kui si mha kusuil akhak alak phrā saṇṇ, phrā mha asiḥ apvaṇ tak cak pran pvāḥ maṇṇ hu kun rā i.*

[Then follows:] *Mahājanak[k]ajāt vatthu ni<ṭ>ṭhi<taṃ> prī praṇ cum i. ī sui Mahājanak[k]a vatthu kui para puik pō mha pe pō sui akkharā taṇ prīḥ saṇ⁵, sakkarāj mhā ec(!) nhaṇ ekācārasattā chui saṇ mhā laṇḥ eka mham lac aprīḥ phrac saṇṇ. pu, di, ā nhaṇ praṇ cum pā lui i.*

For the author see above, **546**. Ūḥ Obhāsa translated the Mahājanakajātaka (no. 539) in 1147 B.E./1785 A.D. (cf. Ganthav 49–50, no. 54).

Ed.: Maṇḥ-pūḥ charā tō Ūḥ Obhāsa arhaṇ, Mahājanakajāt tō krīḥ - Mahā Janaka Jātaka by Minbu Sayadaw U Awbatha. (Approved by the Text Book Committee). Rankun: Hamsāvati/The Hanthawaddy Press 1960.

Ms.: cf. Piṭ-st 156 (586).

- ¹ Ed.: nigumḥ puid cum ratu laṅkā prīḥ i.
- ² Dhṛp 51–52.
- ³ Jā (Fausbøll) II 165.
- ⁴ PNTB: Dhṇ 26, Ln 22, Mhn 118.
- ⁵ This ms. has been copied from a pura puik.

567–572

Hs.or. 8212a–f. SB, Berlin

Collection of 6 texts. Palm leaf. Wooden covers, gilded and partially red painted at the edges. These covers, if at all, belong to **567–568** only. The other mss. differ completely from each other in size, painting and script and seem to be brought together by mere chance. Foll. 291: **567–568** foll. 65: kāḥ–chī: **567** Satipaṭṭhān pāḷi tō (foll. kāḥ–kho v) and **568** Satipaṭṭhān pāḥ nissaya (foll. kho v – chī); **569** foll. 40: pāḥ–mī: Pātimok nissaya; **570** foll.

47: ṭu–ṇi: Nemijāt nissya; **571** foll. 82: ṭi–thāh: Bhikkhunī pācit; **572** foll. 57, containing 2 sections: (1) foll. 38: dhaiḥ–thō, (2) foll. 19: dhō–pu: Saddanīti; the first and last foll. of each text or section resp. are tied together with some blank leaves, except **572** (1), where the last fol. is missing and the blank leaves are kept untied. The first blank leaf of **570** is 4.5 cm shorter. **567** Fol. khā is slightly damaged, so that part of the first line recto and the last line verso resp. are lost. **567–568** 48.4 x 5.5 cm; 39–39.5 x 4.5 cm; **569** 49.2 x 6 cm; 38.5–39 x 5.2 cm; **570** 51 x 5.7 cm; 42–42.5 x 4.7 cm; **571** 51 x 5.7 cm; 41–42 x 5.7 cm; **572** 50.3 x 6.5 cm; 38.5–40 x 5.7 cm. **567–568** 8 lines; **569** 10 lines; **570** 9 lines; **571** 9 lines, foll. thō r and thaṃ r 10 lines; **572** 11 lines. 2 punch holes. Gilded and partially red painted. Very clear handwriting in all mss. Marginal titles: **567** Satipaṭṭhān pāḷi tō phrac saññ on fol. kāḥ, Satipaṭṭhān pāṭh on fol. kha, Satipaṭṭhān only on foll. khā–chā, **568** Satipaṭṭhān sut nissya phrac sañ on fol. chi and Satipaṭṭhān pāṭh nissya prīḥ ṇi on last fol. chī; **569** Pātimok nissya; **570** Nemijāt nissya or Nemijāt on foll. ṭu–ṭe, taṃ, tha, dū and Nemijāt tō phrac saññ on last fol. ṇi; **572** Saddanīti. On the first blank leaf of **567** is written with pencil: *Satipaṭṭhān pāt(!) anak rhac kron cā nā aṅgā nā (?) khyap ...* [8 lines 5 aṅgā 5 foll.], some lines and circles and *Vañ Lhā Ma Cai*; title on the title leaf of **569** Pātimok nissya, and with pencil: *Pātimok*; on the first blank leaf of **571** the title is written with pencil: *Bhikkhunī pācit*; on the first blank leaf of **572** (1) *Bhūvādigaṇika dhāt paṭhama* is written with pencil; on the first blank leaf of **572** (2) the title *Saddanīdhi pāṭh* is written with black ink (?), and with blue crayon: *Rudhādichakkyā*. Insertion on **569** fol. phū. **572** has Burmese interlinear glosses throughout the text in both sections. Dated sakkarāj **567–568** 1228 khu (1866 A.D.), **569** 1226 khu (1864 A.D.), **570** 1216 khu (1854 A.D.), **571** 1153 khu (1791 A.D.), **572** no date. Donors: **567–568** Vañ Lhā and Ma Cai. **567–570** Pāli and Burmese; **571, 572** Pāli. Prose.

567

Hs.or. 8212a. SB, Berlin

Description see above, 567–572.

Mahāsatipaṭṭhānasutta

The text called Satipaṭṭhān pāṭh in the ms. corresponds to that of the Dīghanikāya (PTS II 290–315, ChS [Mahāvaggapāḷi] 231–252). It starts on fol. ka v line 4 and ends on fol. kho v line 6. The three Pāli verses preceding the text proper belong to the following nissaya (q.v., 568), where they also and correctly appear after the nissaya to the paṇāma-verse (fol. khō r line 2 to 3).

Mss.: ²181, ²311, ²312, ²314; for mss. in other catalogues see ²177 where Cab II 70 must be added.

See CPD 2.1.

568

Hs.or. 8212b. SB, Berlin

Description see above, 567–572.

**Aṭṭhama Ññoṇ-kan charā tō Ūḥ Budh, Rhaṇ Jambudīpadhaja or Rhaṇ Cakkinda:
Satipaṭṭhānasut nissaya**

The text is called Satipaṭṭhān sut nissaya in the ms. It starts on fol. kho v line 7 and corresponds to that of pp. 41–157 of the printed ed. (see ¹177). As to the three introductory Pāli verses see 567. The ms. ends in the middle of Dhammanupassanā uddāṇḥ, i.e. p. 157 line 14 of the printed ed.:

End (fol. chī line 3): niva < ra > ṇesu, kāmaccanda ca so nivarāṇa tuḥ nhuik leḥ koṇḥ, khandhesu rūpakkhandhā ca saṇṇ tuḥv nhuik leḥ koṇḥ, āyatanesu, cakkhu ca so āyatana tuḥv nhuik leḥ koṇḥ bojḥhaṅge, satisambojḥhaṇ ca saṇṇ nhuik leḥ koṇḥ. Satipa < ṭ > ṭhān pāṭḥ anak prīḥ ḷ.

sakkarāj, 1228 khu, sa-tañḥ-kyvat chalanḥ(!), kuiḥ rak 4 ne, ta khyak tiḥ akhyin tvaṇ, Satipa < ṭ > ṭhān pāṭḥ anak kuiv, reḥ kūḥ rve prīḥ saṇṇ. re kūḥ ra so akruivḥ āḥ phraṇ, āyuvannasukhabalaṃ bhavē. so manusso Satipa < ṭ > ṭhānasuttaṃ li[k]khayati ti, paṇṇā-dhikabuddho bhavāmi, pa, pā cui.

For another (fragmentary) ms. of the same text see ²177.

For the author of the nissaya see ¹132 and ²177.

Mss.: ²177; cf. ²313; for mss. in other catalogues see ²177 where LCP 99 (K) must be added.

569

Hs.or. 8212c. SB, Berlin

Description see above, 567–572.

Bhikkhupātimokkha nissaya

The text is called Pātimok nissaya and Bhikkhupātimok kyamḥ in the ms.

Beg.: namo tassa ~ . samajjanī ca, sim apraṇḥ nhuik ta myak lhaññḥ khraññḥ laññḥ koñḥ, padipo ca, sim apraṇḥ nhuik chī mīḥ ññhi khraññḥ laññḥ koñḥ, āsanena, ne rā khaññḥ khraññḥ nhañ, saha, ta kva, udakaññ[ñ] ca, sok re suṃ choñ re taññḥ thāḥ khraññḥ laññḥ koñḥ, iti, ī suiv, etāni cattāri kammāni, ī leḥ pāḥ so kaṃ tuiv kuiv, uposathassa, upus kaṃ ī, pupp(!)akaraṇa ti, upus ma pru mhī rheḥ aphuiḥ nhuik pru ap saññ ī aphrac kroñ pupp(!)akaraṇa hū rve, vuccati, chuiv ap ī. [etc.]

End (fol. mā v line 4): āyasmanto, arhañ tuiv, nidānaṃ, nidāñḥ kuiv, uddi <ṭ> thā kho, uddi <ṭ> thā eva, pra ap prī, sa lyhañ ka taññḥ, cattāro, leḥ pāḥ kun so, pārājikā dhammā, pārājika āpāt tuiv kuiv, uddi <ṭ> thā, pra ap prīḥ, terasa, ta chay sumpāḥ kun so, saṃghādisesā dhammā, saṃghādissit āpāt tuiv kuiv, uddi <ṭ> thā, pra ap kun prīḥ, dve[h], nhac pāḥ kun so, aniyatā dhammā, aniyata āpāt tuiv kuiv, uddi <ṭ> thā, pra ap kun prīḥ, tiṇsa, sunḥ chay kun so, nissaggiyā, nissaggi phrac so, pācittiyā dhammā, pācit āpāt tuiv kuiv, uddi <ṭ> thā, pra ap kun prīḥ, dvenavuti, kuivḥ chay nhac pāḥ kun so, pācittiyā dhammā, suddhapācit āpāt tuiv kuiv, uddi <ṭ> thā, pra ap kun prīḥ, cattāro, leḥ pāḥ kun so, pāṭidesaniyā, pāṭidesanī phrac kun so, dhammā, āpāt tuiv kuiv, uddi <ṭ> thā, pra ap kun prīḥ, pañ[ñ]casattati, khu nhac chay nāḥ pāḥ kun so, sekhiyā dhammā, sekhiya āpāt tuiv kuiv, uddi <ṭ> thā, pra ap kun prīḥ, satta, khu nhac pāḥ kun so, adhikaraṇā, adhikaruṃḥ kuiv, samat <h> ā, ññimḥ ce tat kun so, dhammā, sikkhāpud tuiv kuiv, uddi <ṭ> thā, pra ap kun prīḥ, tassa bhagavato, thuiv mrat cvā bhurāḥ ī, suttāgataṃ, pāli tō nhuik, lā so, suttapariyāpannaṃ, pāli tō nhuik akyvañ, vañ so, etthakaṃ, ī myhā lok atuiñḥ arhaññ rhi so sikkhāpud kuiv, anvaḍḍhamā-saṃ, la khvai ta krim, uddesaṃ, akraññḥ pra khraññḥ suiv, āgaccha[n]ti, rok kun ī, tattha, thuiv sikkhāpud tuiv nhuik, sabbeḥ' eva, aluṃḥ cun laññḥ phrac kun so arhañ tuiv saññ, samaggehi, samagge eva, ññī ññvat saññ phrac rve sā lyhañ, <sammodamānehi> sam <m> odamāne eva, vam mrok saññ phrac rve sā lyhañ, avivadamānehi, avivadamāne eva, ma ññāñḥ khun saññ phrac rve sā lyhañ, sikkhitabban ti, kyañ ap kun ī.

[Here ends the Bhikkhupātimokkha text. It is followed (fol. mi r line 2) by the enumeration of the 21 anesanā ("bad means"); cf. Mil 369f., (ChS) 352; Nidd I 372, (ChS, Mahāniddeśa) 290:

ettha hi ekavīsati anesanā[ñi] nāma, veḷudāna, pupp <h> adāna, phaladāna, pannadāna, dantakatthadāna, tiṇadāna, udakadāna, mu[k]khodakadāna, cuṇṇadāna, mattikadāna, catukamyatā,¹ muggasup(!)atā, pārībhakkathā,² jaṅghapesaniyakammaṃ, vajjakammaṃ,³ dūtakammaṃ, paṇḍapātipiṇḍadāna, anupadānaṃ⁴ vattuvijjā nakkhattavijjā aṅgavijjā ti hū so Sikkhāpadavaḷaṇḥcāna kyamḥ nhañ aññī.

ettha hi ekavīsati anesanā[ñi] nāma, ī myha atuiñḥ arhaññ rhi so, nhac chay ta pāḥ so ma rhā mhīḥ ap so anesana(!) tuiv maññ saññ kāḥ, veḷudāna, [etc. up to fol. mī r line

1:] jaṅghapesaniyaṃ, ta man saññā kai suiṃ lū tuiv i sa taṅh ca kāh kuiv choṅ rve svāh khraṅh, ī rhac pāh taññh.

Bhikkhupātimokkham niṭṭhitam. Bhikkhupātimokkham, Bhikkhupātimok saññā, niṭṭhitam, prīh prīh.

kojāsampatte ayam gandh(!)o ni <ṭ> ṭhito patto. kojāsampatte, kojā sakkarāj 1226 khu ka-chun lachan ta chay leh rak ta-nañlā ne ne mvan taññā mhī akhyin suiṃ rok saññā rhi sō, ayam gandh(!)o, ī Bhikkhupātimok kyamh saññā, ni <ṭ> ṭhito, ni <ṭ> ṭham ito (?) gato, prīh khraṅh suiṃ, patto, rok prīh. pu aca, di alay, ā achunh sumpāh so ṅṅān nḥaṅ praññā cun pā luiv i. nibbānapaccayo hotu. prīh i. sādhu sādhu.

In case the date 1226 B.E. (1864 A.D.) actually refers to the completion of the work by the unknown author and not to the end of the copying procedure, we have a relatively recent version of that kind of text.

Mss.: cf. ²176, ²188, ²195, ²247, ²285–²288; and also Cab II 16; GL 61; LCP 8 (A, B), 71; Mand 23; Oldenb 17, 18.1,2; Palace 1 (2), 31 (27), 32 (28–30), 33 (41–43), 110 (24), 111 (34); Piṭ-st 148 (485), 194 (995), 224 (1345); PMT I 221 (Add. 4850), 222 (Add. 10552), 227 (Add. 19957), 236 (Or. 3531), 244 (Or. 6454B).

¹ cātuk°.

² pāribhatyatā or pāribhaṭṭatā.

³ vejjā°.

⁴ dānānuppadāna.

570

Hs.or. 8212d. SB, Berlin

Description see above, 567–572.

Rhaṅ Upāli: **Nemijātaka nissaya**

The text is called Nemijāt nissaya in the ms. The beginning of this nissaya on the Nemijātaka (no. 541; Fausbøll VI 95–129 and ChS VI 119–162) is the same as that of 491.

End (fol. nā r line 9): caturāsitikhattiya saḥassāni, rhac soñ le thoñ so mañḥ tuiṽ saññ, Buddhaparissā, bhurāḥ i parissad suiṽ saññ, ahesuṃ, phrac kun i, Nemi, rājāpana, Nemi mañḥ kriḥ sañ kāḥ, aham eva, nā bhurāḥ sañ lyhañ, sammāsambuddho, saccā leḥ pāḥ tarāḥ tuiṽ kuiv mi mi alui lui si cañ prīḥ saññ phrac rve, loke, lū nhuik, udapādi, thañ rhāḥ phrac i. catuttham, leḥ khu (tui i) mrok so, Nemijātakam, Nemijāt tō sañ, niṭṭhitam, prīḥ i.

paresam anukamm(!)āya¹, ākāsi nissayam imam,
Upālithero nāmena, parikkhitvā saddatthato.

nāmena, amañ āḥ phrañ, Upālithero, Upāli amañ hi so mather sañ, saddatthato, saddā anak āḥ phrañ, parikkhi[pi]tvā, paññā phrañ chañ khrañ ū rve, paresam, cā sañ sāḥ ṇay tui āḥ, anukamm(!)āya¹, sa nā sa phrañ, imam nissayam, i Nemijāt tō i, amhī phrac so kyam kuiv, ākāsi, pru i.

aṭṭhakathā nipphalā ti, keci maññanti vidū(!)no,
tena pāṭhe na li[k]khanti saphalam, a < t > thavācakaṃ.

aṭṭhakathā, aṭṭhakathā sañ, nipphalā ti, akyui ma hi hū rve, keci, akhyuiṽ kun so, vida(!)no, paññā rhi tuiṽ sañ, maññanti, 'oñ me kun i, tena, thuiṽ suiṽ 'oñ me so kroñ, sa phalam, akyui rhi so, atthavācakaṃ, gāthā i anak kui phvañ tat so aṭṭhakathā kuiv, pāṭhe, pāli tō nhuik, na li[k]khanti, ma re kun.

tena suṭṭhu < ṃ > na jānanti, Jātakatthavinicchayaṃ,
te na tesam subodhanattham satthat(!)a[t]tha < ṃ > karomy aham.

tena, thuiṽ suiṽ ma re so kroñ, Jātakatthavinicchayaṃ, jāṭ pāli i anak achum aphrat kuiv, suṭṭhum, koñḥ cvā, na jānanti, ma si kun, te thui ma si so kroñ, tesam, thuiṽ cā sañ sāḥ tui āḥ, subodhanattham, koñ cvā si cīm so nhā, sātṭhaka[t]tham, aṭṭhakathā nḥaṇ akva so, nissayam, amhī phrac so kyamḥ kui, aham, nā saññ, karomi, pru peḥ am.

puññass' imassa phale < na >, bhāveyyam jātijātiyam,
suṭṭhucchedakapaññāya, sampanno < va > tisārato².

imassa < pu > ññassa, i jāṭ nissya kyamḥ kui pru so koñḥ mhu i, phalena, akyui kroñ, jātijātiyam, aphrac nhuik, suṭṭhucchet(!)aka[ṃ] < paññāya >, koñḥ cvā puññ khyāḥ so paññā nḥaṇ, sampanno va, prañ cum saññ phrac rve sā lyhañ, visārato², parissad i alay nhuik rai rañ saññ, bhāveyyam, phrac ra lui i.

sakkarāj 1216 khu ka-chum la praññ kyō 9 rak ne sum khyak tī kyō akhyim tvañ Nemijāt tō kuiv reh kūḥ rve prīḥ prañ cum prīḥ.

What is said about Rhañ Upāli, the author of the Mahō jāṭ nissaya, in '73 (p. 95), is also true of the author of our text.

Ms.: **491**; for mss. in other catalogues see **491**.

¹ anukampāya.

² visārado.

571

Hs.or. 8212e. SB, Berlin

Description see above, **567–572**.

Vinaya: Suttavibhaṅga (Bhikkhunīvibhaṅga)

The ms. also called Bhikkhunī pācīt or Pācīt contains the complete Bhikkhunīvibhaṅga.

End (fol. ṭhāḥ line 5): Bhikkhunīvibhaṅgaṃ niṭṭhitam.

*tvak cac ī cā sakkarā <j> thoṇ rā [1100] kyō saññ pa. nāḥ chay suṃ [53] khu rāsī rhu
utu gīmmanta. satta divā rak mrat mhā vo hā sok-krā ra. khriṃ akhā re sō thok rhu
myhō cañ kyō ta khyak khya. Pācīt ī kyam niṭṭhitam rvhañ lan prī saññ pa. re saññ
puññā kusalā 'oñ khrā amata. sabbe sattā sattavā raṭṭhā ve amyha.*

Mss.: **538, 699**; cf. ¹**50, 51, 523, 524, 537, 594, 697, 698**; for mss. in other catalogues see **538**.

See CPD 1.2.

572

Hs.or. 8212f. SB, Berlin

Description see above, **567–572**.

Aggavaṃsa: **Saddanīti** (Dhātumālā)

Fragmentary ms. containing textual portions of Dhātumālā:

(1) chapter XV, corresponding to Smith 315–415 line 27, and to ChS 1–136 line 25 (end on fol. thō v line 11: *hi niruttinayo, kevalam atthayutti*; the last fol. of this chapter is missing).

(2) chapter XVII, corresponding to Smith 470–518 and to ChS 212–278.

Mss.: 598; and also Cab II 688, 689; Forch XIX; Hist. Comm. Ia 41; Mand 159–161; Oldenb 79; Palace 15 (124); Piṭ-st 136 (386), 186 (914); PMT I 231 (Or. 2256).

See CPD 5.2.

573–575

Hs.or. 8213. SB, Berlin

Collection of 3 texts. Palm leaf. Wooden covers with red painted edges; one bears the impression mark of two "flower" symbols. Foll. 133: ka–chāḥ, dū–thū; 573 foll. 17: ka–khu: Dhātvatthadīpaka; 574 foll. 67: khū–chāḥ: Dhātvatthadīpaka nissya; 575 foll. 49: dū–thū: Ekakkharakosānak; the first and last foll. of each text are tied together with some blank leaves. 573, 574 48.4 x 6 cm; 37.5–39 x 5 cm. 575 48.2 x 5.5 cm; 40–41 x 5 cm. 10 lines. 2 punch holes. Red painted. Very clear handwriting. Marginal titles: 573 Dhātvatthadīpaka on all foll. except foll. ka and kā; 574 Dhātvatthadīpaka nissya/nisya and on fol. nū Dhātvatthadīpaka only; 575 Ekakkharakosānak; in some cases the marginal title is partly cut off at the end. On the first blank leaf of 575 is written with pencil (?) in the middle *Ekakkharakosa nissya*, upside down in the left margin *Ekakkharakosānak*, and in the right margin *Ekakkharakosā nissya*. Corrections on 573 foll. ku, ghāḥ, nu; 575 foll. dāḥ, dhā, dhi, naṃ. No date. 573 Pāli; 574, 575 Pāli and Burmese (nissaya). 573, 574 Prose; 575 Pāli verse and Burmese prose.

573

Hs.or. 8213. SB, Berlin

Description see above, 573–575.

Saṅgajā charā tō Rhañ Indāsabha: **Dhātvatthadīpaka**

End (fol. khu line 6): iti D[h]ātvatthadīpake curādik(!)añika-M(!)ātvatthaniddeso¹ nāma pac(!)camo² paricchedo.

Pa-cvaṃ-khyoṅ³ t[h]hi white gāme, 'marato pacchimuttare,
vihāre vasatā dāru-, -gaṇakena sukārite.

Indāsabhābhīdhānena, yatinā racito ayaṃ,
sakkarāje manokhippe⁴, māse pathamā(!)kattike.

etena puññakammena, Arimittēyyasāvako⁵
bhavāṃ' ahaṃ mahāpañño, khiṇāsavo mahiddhiko ti.

nibbānapaccayo hotu. Dhātvatthadīpaka pāṭh prīḥ i. nibbān lag choṅ phrac i.

These three verses are part of the *nigumh* of the printed ed. (p. 224), which follows the nissaya. For the author see 574.

Edd.: Dhātvatthadīpaka pāṭh nissaya by Saṅgajā charā tō. Ed. by Ūḥ Vimalācāra (of Pha-'oṅ village). Rankun: Kavi-myak-mhan-Press 1261 (B.E./1899 A.D.). – Cf. BB 8–9 and Whitbread 36, 117, where Ūḥ Sāsanadhaja is quoted as author.

Mss.: 599; and also Cab II 488; Forch XXI.

¹ °ganika-Dhātv°.

² pañcamo.

³ Ed. (p. 224): Bu-jvan-khyoṅh.

⁴ 1205 B.E. (1845 A.D.).

⁵ Metteyyas°

574

Hs.or. 8213. SB, Berlin

Description see above, 573–575.

Saṅgajā charā tō Rhaṅ Indāsabha: Dhātvatthadīpaka nissaya

End (fol. chām r line 6): paricchedo, apuiṅh akhyāḥ saññ, iti samatto, prīḥ, prīḥ.

idani ayaṃ gandho, kena racito kattha cari(!)to [kattha cari(!)to] kadā y(!)acito kiṃ patte
'ntena racito ti, samuppannasamsayānaṃ saṃyayam apanetum āha Pa-cvan-khyoṅ¹ ti white
game 'tyādi.

[In the printed ed. (p. 224) the three verses quoted in 573 are inserted here. Then follows their nissaya (fol. chaṃ r line 7):]

amarato, nat praññ ta myha [etc. up to fol. chāḥ r line 9:] ²sakkarāj kojā thoñ nhac rā
rhac khu nhac tvañ², utu [etc. up to the end:] thui Dhātvatthadīpaka kyamḥ ÿ, nissya
kui, dhārentu mhat sāḥ lē khyag choñ rvak ce kuṃ sa taññḥ. niṭṭhitam.

The author of both the text (573) and the nissaya on it (574) was born in the village of Kyeḥ-lak-pok-khyoñḥ near the town of Ta-lup in 1177 B.E./1815 A.D. (Ganthav 95, no. 112). From the verses of the colophon (573) and their nissaya (574) we learn that Rhañ Indāsabha wrote the Pāli text in 1205 B.E./1843 A.D. and the nissaya in 1208 B.E./1846 A.D. It is necessary to add the supplement to the information in Ganthav and BB 8–9 (and ²317, p. 123 accordingly) that the author has the personal bhikkhu name Indāsabha, although he seems also to be known under the name Rhañ Aggadhamma and Aggadhammālañkāra resp. (cf. Cab II 488), which most probably is part of his title Aggadhammālañkāravidhahajamahādhammarājādhirājaguru. In 1248 B.E./1886 A.D. he died in Moulmein (Mō-la-mruiñ).

Edd.: See 573.

¹ Ed. (p. 224): Bu-jvan-khyoñḥ.

²⁻² 1208 B.E./1846 A.D. In the printed ed. (p. 226 line 6) this date runs: sakkarāj gojā, thoñ nhac rā nhañ, cvañḥ sā khu nac khu.

575

Hs.or. 8213. SB, Berlin

Description see above, 573–575.

Ve-yan-bhuṃ-kyō charā tō: **Ekakkharakosa nissaya**

Beg.: namo tassa ~.

s' eko no mā, siddh' esam maṃ, petam cittam niccam pātam,
4 luṃ phvaj.

sobhāgāthā.

ekantaṃ ekakāruññaṃ, ekantaṃ ekapuggalaṃ,
ekantaṃ ekasabbaññaṃ, ekantaṃ etam ānā(!)me.

ekantaṃ ekadesetaṃ, ekantaṃ ekasambhavaṃ,
ekantaṃ ekapūjetaṃ, ekantaṃ etaṃ ānaṃ(!)e.

ekantaṃ ekasampannaṃ, ekantaṃ ekaorasam,
ekantaṃ ekadātabbaṃ, ekantaṃ etaṃ āname.

susile suddhacāritte, sucakke sut[h]ipākate¹,
sucheke² suddhaovāde supāle susate³ name.

evaṃ va vatthu[,]ttaye c' eva, garu[m]mhi cātīādaraṃ,
pañāmanaṃ karitvā, tappalena asesato.

antarāye visosetvā, suddhācārasīlena,
sutena ca sampanna, saddhammaṭṭhītikāmena.

Puññārāmena there <na>, yācito 'haṃ ti sakkaccaṃ,
porāṇehi kato kāma <ṃ> nissayo pana etaṃ pi.
vattagāthā.

sapayogaṃ na kārenti, na hi sotujanehi ca,
sukkā⁴ sukkena viññātaṃ, tasmā imassa karissaṃ.

navanissayasampannaṃ⁵, nātiṣaṃkhev(!)avitt <h> āraṃ⁶,
porāṇubhāvalamp(!)itvā⁷, navasotujanānatthaṃ.
vattagāthā.

mayā kataṃ navanissyaṃ, oloketha vicakkhunā,
mettena maṃ 'nusāretha mā dosaṃ kara mā disā.

anak kāḥ, nu, cañ cac, eko apaṭibhāgapuggalo, tu bhak ma rhi so pugguil phrac tō mū
tha so, so tādiso, thui suiv sū so, mā, phurāḥ tañ hū so la mañḥ sañ, nu, cañ cac,
siddhaṃ, prīḥ cīḥ khrañḥ kui, esaṃ esantassa, rhā so, maṃ mama, nā i, cittaṃ, cit kuiv,
petam petu, pyuḥ ce kha lui, niccaṃ, amraḥ, pātaṃ pātu, coñ ce kha lui. 4 luṃ phvaj.
sobhāgāthā. patiṭṭhā chan. ta pāda ta pāda nhuik ma guñḥ nhuik garu ne saññ. ahaṃ, nā
sañ, ekantaṃ, cañ cac, ekakāruññaṃ, sū ta pāḥ tui nḥaṃ, [etc. up to fol. ḍai v line 10:]
thui gāthā i anak kāḥ. ahaṃ, sañ, ekantasāraḍaṃ, [etc.]

End (fol. thu v line 9): Ekakkharakosapakaraṇaṃ, Ekakkharakosa amaññ rhi so kyaṃḥ
sañ, samattaṃ, phraññ cuṃ prīḥ.

Sunāparantaraṭṭhamhi, Sunāpa <ra> nta thuiñ nhuik, uggate kyō co so, Kumbhoñ, iti
vheye, Kumbhoñ hū rve amaññ rhi so pū(!)re, prañ nhuik Ratanā-siṅ <h> a nāmake,
Ratanā-siṅ <h> a amaññ rhi so, mahānagare, mruñḥ(!) krīḥ nhuik Ve-yan-bhuṃ-kyō ti
vis <s> ute, Ve-yan-bhuṃ-kyō hū rve kyō co so, mahāvihāre, kyoñḥ krīḥ nhuik,

ācariyasatena, charā mrat saññ, sotujanānaṃ, jā sañ sāḥ tui āḥ, pañ < ñ > āvaḍḍhaṇatthā-ya, pañ < ñ > ā pvāḥ ce khrañ ṇhā, ayaṃ navanissayo, ī nissa < ya > sac kui, kato pru tō mū ap ÿ, so nissayo, thui nissaya sañ, adhibb(!)āyādihi, adhibb(!)āy sa rup ca sañ tui ṇhañ, saha, ta kva, niṭṭhito yathā, aprīḥ rok sa kai sui, sabbesaṃ khap sin kuṃ so su tō koñ tui ÿ, sankappā kroñḥ so akriṃ tui sañ, ñāṭīhi achve amyuiḥ ṇhañ, saha, ta kva, paripuṇṇaṃ praññ cuṃ khrañ sui, pāpuṇanti, rok ce kuṃ sa taññ, rājāno ca, mañ tui saññ laññ, dhammena, tarāḥ ṇhañ, samena, ū cvā deni⁸, mre apraṇ kui, rakkhantu, coñ ce kuṃ sa tañ, devo, muiv saññ, kālena, akhā sañ saññ nhuik, vassatu kva ce sa taññ, mama, nā sañ, sabbaññuvaram, sabaññu chu kui, patiṭṭhaṃ toñ ta ap ÿ, taṃ varam, thui chu saññ khippaṃ, lyañ cvā, pūretu, prañ cuṃ kha luiv.

akkharā ~ . nibbānapaccayo hotu, nat lū sādhu khō ce.

From the final section of the nissaya we learn that the author was urged to compose a new nissaya by the Thera Puññārāma but unfortunately he does not reveal his personal name. We only come to know that he lived in the Ve-yan-bhuṃ-kyō monastery in Ratanā-siṅ < h > a (= Kunḥ-bhoñ/Konbaung, modern Rvhe-bhui/Shwebo). In vol. 2 of the printed ed. he is called Ratanā-sīkha Ve-yan-bhuṃ-kyō charā tō (MÑM 415 [no. 3]; cf. Pit-st 260 [351], 264 [396]). Further data could not be obtained. Our text must not be mixed up with Paṭhama Moñḥ-thoñ charā tō Rhañ Ñāṇa's work (Ganthav p. 44–45, no. 52, work no. 14).

For another ns. of the same text see 625.

Edd.: Saddā ṇay nisya 14 coñ tvaī. 5 vols. Rankun: Praññ krīḥ mañḍuiñ piṭakat/Pyi Gyi Mundyne Pitaka Press 1279 (B.E./1917 A.D.) [not accessible to us]. – BB 180–181 (s.v. Saddā ṇgay and Sad-dhamma-kitti). Cf. Whitbread 109 (s.v. Saddāṇay chayñā:coñ nisya and Saddāṇay chayñā:coñtwai nisya).

Mss.: Cab II 695, 696; PMT I 236 (Or. 3532).

¹ Ns.: su-atip.

² Written: sukhevake.

³ Ns.: su-āsate.

⁴ Ns.: sakkā.

⁵ Written: navanivasaya°.

⁶ °khepa°.

⁷ Ns.: porānubhāvaṃ ... aval°.

⁸ medini < ṃ > ? (= mre kui).

Lacquer ware. Wooden covers with red painted ornaments and figures on gold priming; one cover decorated with a floral design is 7 mm shorter than the other one. They originally did not belong to this ms., because they have only one punch hole, the criterion for covers of Kammavācā mss. Foll. 10: ma—mo, mam. At the left margin of foll. ma, mi, mu, mai small pieces are broken off. 53.3–53.7 x 9.7 cm. 45–45.8 x 9 cm. 8 lines. 2 punch holes. Gilded lacquer foll. with red painted ornaments and lines in both margins. Square characters very clearly written with black ink. Marginal title on all foll.: Sammohavinodanī aṭṭhakathā. No date. Pāli. Prose.

Buddhaghosa: **Sammohavinodanī**

The text of this fragmentary ms. can be found in PTS from 326 line 20 to 336 line 12, from 337 line 14 to 338 line 20, and in ChS from 313 line 6 to 322 line 17, from 323 line 17 to 324 line 17.

Foll. ma—mo: dhammās(!)a vā vinayo dhammavinayo, anavajjadhammattham hesa vinayo, na bhavabhogāmisattham. [etc. up to] saṅgham anāpucchitvā va dātum la < bha-ti > .

Fol. mam: < phalā > ni gaṇhantā na vāretabbā ti. [etc. up to] idaṃ hi jaṅghapesanikam nā < ma >

This beautiful but, unfortunately, very fragmentary ms. seems to belong to that kind of book which generally has been donated by members of the royal family or by the king himself, as can be concluded from the information found in U Pe Maung Tin's catalogue of the collection of the British Museum (PMT I 237: Or. 3665, 245: Or. 6705). Besides some palm leaf mss. written with black ink (PMT I 237: Or. 3665, 238: Or. 3673, 241: Or. 5049, 242: Or. 5510, 245: Or. 6705) there are three mss. which were obviously manufactured in the same style, viz. Or. 3670, Or. 3671 (PMT I 237), and Or. 4847 AB (PMT I 241). Such mss. can also be found in The John Rylands University Library of Manchester (see Manch, p. 146, and the cat. nos. 14, 43, 78, 83, and in different style 68), and the India Office Library, although the description of the material is rather scanty in Oldenberg's catalogue (Oldenb 1 (?), 10–17 [palm leaf]), and Fausbøll's catalogue (Mand 85, 87, 88). Other libraries do not possess mss. of that style or else their catalogues do not provide the necessary information. The script with "black square ink characters" (PMT I 237: Or. 3670) or "square (ornate) Burmese (Pali) characters" (Manch) resembles – at first sight – e.g. that of the famous "ink" inscriptions on the walls of the Leḥ-myak-nhā pagoda in Pagan containing the Pāli text of the Buddhavaṃsa (Buddhavaṇ pāli maṇ cā myāḥ [Leḥ-myak-nhā bhurāḥ Buddhavaṇ mranmā maṇ cā tvai lyak pā saṅṅ] ed. by Dō Tañ Tañ Mrañ [Daw Tin Tin Myint] and Ūḥ Kyō Lhuiñ, Rankun 1981).

Mss.: 530; for mss. in other catalogues see 530.

See CPD 3.2,1.

577–579

Hs.or. 6982. SB, Berlin

Fragments of 3 different texts. Lacquered palm leaves. Wooden covers with red painted ornaments on gold priming; one punch hole. It is uncertain to which text they belong. Foll. 16: 577 foll. 6: (ka), kī, kū, ke, kō, (kaṃ); 578 foll. 8: ku–kaṃ (2 foll. kai); 579 foll. 2: ke and last fol. without foliation. The lacquer of some foll. is partly peeled off on the edges but - except with 577 fol. kō and 578 fol. ke - the script is not affected. 577 53.2–53.4 x 9 cm; 50 x 9 cm; 578 54 x 9.3–9.5 cm; 50.5–51.2 x 9 cm; 579 54 x 9.5 cm; 50.8 x 9.5 cm. 577, 579 5 lines; 578 4 lines. 2 punch holes. Gilding with red painted ornaments and drawings of flowers and birds (haṃsa-pattern). No date. Pāli. Square script. Prose.

577

Hs.or. 6982. SB, Berlin

Description see above, 577–579.

Kammavācā

This fragmentary ms. contains textual portions of the Upasampadā-kammavācā, foll. (ka), kī, kū, ke, and the Kaṭhina-kammavācā, foll. ko, (kaṃ). Cf. Frankfurter pp. 141–145, 147f.; Kammav(A) pp. 1–7, 12f.

Fol. (ka): namo tassa ~ . paṭhamañ [etc. up to] ayaṃ uttarāsaṃgho, āma

fol. kī: bhūtakālo, yaṃ jātaṃ taṃ pucchāmi [etc. up to] yadi saṃghassa pattakallaṃ saṃgho Nāgaṃ u-

fol. kū: Tissenā upajjhāyena so tuṇh' assa, [etc. up to] ācikkhitabbāni piṇḍiyā-

fol. ke: -lopabhōjanaṃ nissāya [etc. up to] yo bhikkhu methunaṃ dhammaṃ paṭi-

fol. kō: hoti asakyaputtiyo, tan te yāvajīvaṃ akaraṇīyaṃ, āma bhante. [end of Upasampada-khaṇḍa, beginning of Kaṭhina-khaṇḍa] suṇātu me bhante saṃgho, idaṃ saṃghassa kaṭhinadussaṃ uppannaṃ, [etc. up to] kaṭhinacīvaraṃ demā ti

fol. kaṃ: dātuṃ vattaṭīti [etc. up to] uddhareyya esā ñatti, suṇātu me bhante saṃgho, yadi saṃgha-

For further details see ¹45.

Mss.: ¹7, ¹45–¹48, ¹113, ²160, ²290–²293, 578–582, 586; for mss. in other catalogues see ²160 where Brown 7; Cab II 24–28, 30–34, 261, 262, 594, 595, 638, 664; Cambr 145; Copenh 147; LCP 75, 76 (B, L, P), 113–122; Liste EFEO 2; Manch 1; Petr 451 (Ms. Ind. VII, 42); Wms 1–17, 19–21, 23–27, 35–45, 47, 50, 65 (1), 73, 75–78, 80–88 must be added.

See CPD 1.2,16.

578

Hs.or. 6982. SB, Berlin

Description see above, 577–579.

Kammavācā

This fragmentary ms. contains textual portions of the Upasampadā-kammavācā, foll. ku–kaṃ r, and Ticīvarena-Avipvāsa (so Frankfurter) or Sīmā-khaṇḍa-avippavāsa-sīmā-samūhanana-kammavācā (so Kammav(A), following after Kaṭhina-khaṇḍa), fol. kaṃ v. Cf. Frankfurter pp. 142 line 33 to 145 line 31, Kammav(A) pp. 3 line 2 to 7 line 11 and 13 line 4–6.

Fol. ku: -māro, natthi bhante, manusso si, āma bhante, [etc. up to] saṃgho Nāgaṃ upasampa-

fol. kū: -deyya āyasmatā Tissena upajjhāyena, esā ñatti [etc. up to] paripunn' assa pattacīvaraṃ Nā-

fol. ke: -go saṅghaṃ upasampadaṃ yācati [etc. up to] tatiyaṃ [etc. up to] upasampadā, āyasmatā Tissena upajjhā-

first fol. kai: <yena> so tuṅh' assa yassa na kkhamati so bhāseyya. upasampanno [etc. up to] yāvajīvaṃ ussaho

second fol. kai: karaṇi(!)yo, atirekalābho, [etc. up to] puriso sīsachinno

fol. ko: abhabbo tena sarīrabandhanena [etc. up to] akaraṇīyaṃ, āma bhante. upasampa-

fol. kō: -nno bhikkhunā sañcicca [etc. up to] jhānaṃ vā vimokkhaṃ vā samā-

fol. kaṃ: -dhim vā samāpattiṃ vā [etc. up to] akaraṇīyaṃ, āma bhante.

[fol. kaṃ v: end of Upasampada-khaṇḍa; fol. kaṃ r: beginning of Ticīvarena Avippavāsa] suṇātu me bhante saṅgho [etc. up to] avippavāsaṃ samuhanati, yassāyasmato

For further details see ¹45.

Mss.: ¹7, ¹45–¹48, ¹113, ²160, ²290–²293, 577, 579–582, 586; for mss. in other catalogues see ²160 and 577.

See CPD 1.2,16.

579

Hs.or. 6982. SB, Berlin

Description see above, 577–579.

Kammavācā

This fragmentary ms. contains textual portions of the Upasampadā-kammavācā, fol. ke, and Kaṭhina-kammavācā, last fol. Cf. Frankfurter pp. 144 and 148, Kammav(A) pp. 6 and 13.

Fol. ke: -tabbāni, piṇḍiyālopabhojaṃ nissāya pabbajjā [etc. up to] yo bhikkhu methunaṃ dhammaṃ.

last fol.: kaṭhinaṃ uddharati, yassāyasmato [etc. up to] evaṃ etaṃ dhārayāmīti. pu, di, ā.

For further details see ¹45.

Mss.: ¹7, ¹45–¹48, ¹113, ²160, ²290–²293, 577, 578, 580–582, 586; for mss. in other catalogues see ²160 and 577.

See CPD 1.2,16.

580

Hs.or. 6983. SB, Berlin

Lacquer ware. Gilded wooden covers with red painted ornaments and illustrations. Ribbon with pathanā and date: 1267 B.E. (1905 A.D.). Foll. 16: kha–gī. Fol. khū is damaged on the right side, i.e. part of the last line of the recto or the first line of the verso side resp. is broken off. 53.3 x 11.5 cm. 50–50.4 x 11 cm. 6 lines. 1 punch hole. Gilded foll. with red painted ornaments and illustrations similar to those of the covers. No date. Donors (on the ribbon!): Moñ Sā Thve, Ma Nve, May Rañ, Moñ Kulāḥ, Moñ Ūḥ, Moñ Bhuiḥ Thūḥ, Moñ Bhuiḥ Krve, Moñ Bhe, Ma Sinh Khañ. Pāli. Square script. Prose.

Kammavācā

Our complete ms. contains the following Kammavācā texts:

- foll. kha–khai r line 4: Upasampadā-kammavācā;
- foll. khai r line 4–kho v line 5: Kaṭhina-kammavācā;
- foll. kho v line 6–ga r line 1: Uposatha-kammavācā (the Ticivarena Avippavāsa [foll. kho v line 6–khō r line 6] is no special section in the Burmese version);
- foll. ga r line 1–ga v line 3: Therasammuti-kammavācā;
- foll. ga v line 3–gā r line 6: Nāmasammuti-kammavācā;
- foll. gā r line 6–gā v line 5: Vihāra-kammavācā;
- foll. gā v line 5–gī v line 4: Kuṭivatthusammuti-kammavācā;
- foll. gī v line 4–gī: Nissayamuttasammuti-kammavācā.

There are some deviations from the text of Frankfurter, Baynes and Kammav(A):

1. After the end of Kaṭhina-kammavācā (Frankfurter p. 148, Kammav(A) p. 13) the following sentence is added (fol. kho v line 5): *anāmantacāro asamādānacāro gaṇabhojanam yāvadatthacivaram yo ca tattha civaruppādo 'ti pañcānisamsā kappi-ssanti* (cf. Vin I 254 line 9ff., and ChS [Mahāvagga] 352 line 1ff.).
2. Between *samūhaneyya. esā* (Frankfurter p. 146 line 9) *samānasamvasam ek' uposatham* (fol. khō v line 2) is inserted.
3. Between *samūhanāti. yassāyasmato* (Frankfurter p. 146 line 13) *samānasamvasam ek' uposatham* (fol. khō v line 4) is inserted.

4. Between *eso pāsāno nimittam, suṇātu* (Frankfurter p. 147 line 2) *purattimāya disāya kin nimittam, pāsāno bhante, eso pāsāno nimittan ti* (fol. khaṃ v line 3) is inserted.
5. Instead of *saṅghena sammata samānasamvāsā* (Frankfurter p. 147 line 14) our text has *saṅghena sīmā sammannitā samānasamvāsā* (fol. khāḥ r line 5).
6. Instead of *sīmā sammata* (Frankfurter p. 147 line 19) our text has *sīmā sammannitā* (fol. khāḥ v line 2).
7. Instead of *therasammutiṃ yācāmi, dutiyam pi yācāpetvā, tatiyam pi yācāpetvā byāttena bhikkhunā paṭibalena saṅgho nāpetabbo, suṇātu* (Frankfurter p. 149 line 4) our text has *therasammutiṃ yācāmīti, dutiyam pi tatiyam pi yācitabbaṃ, suṇātu* (fol. ga r line 2).
8. The same is the case with *nāmasammutiṃ yācāmīti etc.* (Frankfurter p. 149 line 22, fol. ga v line 5).
9. The sentence *evaṃ kammavācaṃ* [etc. up to] *dātabbo ti* (Frankfurter p. 150 line 10–11) is missing in the ms.
10. Instead of *yācitabbo* (Baynes p. 55 last line) our text has *yācitabbaṃ* (fol. gi v line 6).

These deviations can also be found in 581 and 582.

The ribbon contains the following patthanā and names of (its) donors:

jeyyatu sabbamaṅgala.

*bhve jambūdī, medanī tvaṇ,
ne khraññī ma sanḥ, ve cī lyhaṃ sāḥ,
taṇ chanḥ krak sa re, ma prak ve ī,
rvak khve nadī, mhuiñḥ ññui ri lyak,
caññ paṇ sā yā, aphaṇ phrā phraṇ.*

*maṅgalā taṇ ññoñḥ, samuiñḥ koñḥ saññ,
ñāḥ suiñḥ khyoñḥ nagara, ta ṭhana vay,
nāma vohā, thomanā phraṇ,
obhā praññī sīt, thu ti hit kroṇ,
ñāḥ pi chit maññ [ra], rañḥ gāma tvaṇ.*

*carita amruik, mrac ca ruik kui,
nhac khyuik noṇ reḥ, taṃ choṇ tveḥ lyak,
Moṇ Sā Thveḥ nāme, dār(!)ake nhaṇ,
phrā ve kyuiḥ cak, bhuiḥ pa nak kroṇ,
tuiḥ tak nhac thve, chuṃ kya pe saññ.*

*Ma Nve janḥ, rhu ma ññiḥ nhaṇ,
samīḥ May Raṇ, campāy svaṇ sui,
rvay tvaṇ tū choṇ, lū re proṇ sāḥ,*

*Moñ Kulāḥ nhañ, pattamrāḥ ta myha,
guṇ re krva lyak, putta Moñ Ūḥ.*

*Moñ Bhuiḥ Thūḥ ka, kraññ nhūḥ ma sve,
Moñ Bhuiḥ Krve nhañ, Moñ Bhe sāḥ lha,
rhu ma va taññḥ, tu pa bhve lhac,
akhye cac saññ, devacchara,
pum ta myha nhañ, lham pa rhin aṇ,
cin asvañ sui, Ma Sinh Khañ maññ ra.*

*mitara tui, āsava yoge,
oghe ganthā, saṃsarā mha,
mhan cvā thvak mrok, bhak kamḥ pok 'oñ,
lyham tok saddhā, aca lā phrañ,
bhagavā jina, sambuddha i.*

*thut pranitat, pariyat hu,
piṭakā(!)t rvhe cā, desanā kui,
nve dhanā kreḥ, abhuiḥ peḥ ī,
reḥ kūḥ priḥ khā, lhu dāñḥ pā ra,
kusala kroñ, dhanañcaya.*

*kā koṇṇa nhañ, Visayha sū krvay,
setha nhay sui, svay svay bhava,
lui tuiñḥ ra lyak, kāla samayā,
nok akhā vay, ariyā kanta,
praññ khema hu, sī va nippū.*

*rok lui hū sāḥ, lhū saññ puñña,
kusala kui, mi bha charā,
ññā takā nhañ, sahāyāma krvañḥ,
praññ rhañ mañḥ ka, kha pañḥ ussum,
ādi khyum i, lumḥ cum myāḥ cvā,
sattavā tui, ra pā ce kroñḥ,
myha ve loñḥ saññ, aponḥ lū nat,
koñḥ kriḥ that ī.*

tañ ap sādhu kho ce so. 1267 khu. pa da ñra ga.

Cf. Frankfurter pp. 141–150; Baynes pp. 53–56; Kammav(A) pp. 1–18.

For further details see ¹45.

Mss.: ¹7, ¹45–¹48, ¹113, ²160, ²290–²293, 577–579, 581, 582, 586; for mss. in other catalogues see ²160 and 577.

See CPD 1.2,16.

581

Hs.or. 6984. SB, Berlin

Lacquer ware. Gilded wooden covers with red painted ornaments and illustrations. One cover is slightly damaged on the inner surface, the other one at one corner. Foll. 16: ka–khī. 56.3 x 12.6 cm. 53–53.5 x 11.5 cm. 6 lines. 1 punch hole. Gilded foll. with red painted ornaments and illustrations similar to those on the covers. The script is not always carefully written. No date. Pāli. Square script. Prose.

Kammavācā

Our complete ms. contains the following Kammavācā texts (the titles are written with red paint and common Burmese script at the end of the sections):

foll. ka–kai r: Upasampadā-kammavācā (fol. ku v: Upasampada khaṅḥ, fol. kai r: Ovāda khaṅḥ);

foll. kai r–ko v: Kaṭhina-kammavācā (fol. ko v: Kath(!)in khaṅḥ);

foll. ko v–kha r: Uposatha-kammavācā (fol. kha r: Sim khaṅḥ; the Ticīvarena Avippavāsa [foll. ko v line 6–kō r line 6] is no special section in the Burmese version);

foll. kha r–kha v: Therasammuti-kammavācā (fol. kha v: Thera khaṅḥ);

foll. kha v–khā r: Nāmasammuti-kammavācā (fol. khā r: Nāma khaṅḥ);

foll. khā r–khā v: Vihārakappiyabhūmisammuti-kammavācā (fol. khā v: Vihāra khaṅḥ);

foll. khā v–khi v: Kuṭivattusammuti-kammavācā (fol. khi v: Kuṭi khaṅḥ);

foll. khi v–khī r: Nissayamuttasammuti-kammavācā (fol. khī r: Nissar(!)a khaṅḥ).

Our text has the deviations in the text as **580** (q.v.) and **582**.

Cf. Frankfurter pp. 141–150; Baynes pp. 53–56; Kammav(A) pp. 1–18.

For further details see ¹45.

Mss.: ¹7, ¹45–¹48, ¹113, ²160, ²290–²293, 577–580, 582, 586; for mss. in other catalogues see ²160 and 577.

See CPD 1.2,16.

Lacquer ware. Gilded wooden covers with red painted ornaments and illustrations. Foll. 16: ka–khī. 56.5–56.8 x 12.8–13 cm. 53.5 x 12 cm. 6 lines. 1 punch hole. Gilded foll. with red painted ornaments and illustrations similar to those on the covers. The gilding is partly removed on fol. kai r, *Ovāda khaṅḥ* is hardly legible. The script is not always carefully written. No date. Pāli. Square script. Prose.

Kammavācā

Our complete ms. contains the following Kammavācā texts (the titles are written with red paint and common Burmese script at the end of the sections):

foll. ka–kai r: Upasampadā-kammavācā (fol. ku v: Upasampada khaṅḥ, fol. kai r: Ovāda khaṅḥ);
 foll. kai r–ko v: Kathina-kammavācā (fol. ko v: Kath(!)ina khaṅḥ);
 foll. ko v–kāḥ v: Uposatha-kammavācā (fol. kāḥ v: Sin khaṅḥ; the Ticivarena Avippavāsa [foll. ko v line 6–kō r line 6] is no special section in the Burmese version);
 foll. kāḥ v–kha r: Therasammuti-kammavācā (fol. kha v: Thera khaṅḥ);
 foll. kha v–khā r: Nāmasammuti-kammavācā (fol. khā r: Nāma khaṅḥ);
 foll. khā r–khā v: Vihārakappiyabhūmisammuti-kammavācā (fol. khā v: Vihāra khaṅḥ);
 foll. khā v–khi v: Kuṭivathusammuti-kammavācā (fol. khi v: Kuṭi khaṅḥ);
 foll. khi v–khī r: Nissayamuttasammuti-kammavācā (fol. khī: Nissaya khaṅḥ, written in square script).

Our text has the deviations in the text as **580** (q.v.) and **581**.

Cf. Frankfurter pp. 141–150; Baynes pp. 53–56; Kammav(A) pp. 1–18.

For further details see ¹45.

Mss.: ¹7, ¹45–¹48, ¹113, ²160, ²290–²293, ⁵77–⁵81, ⁵86; for mss. in other catalogues see ²160 and ⁵77.

See CPD 1.2,16.

583–587

Hs.or. 8216a–e. SB, Berlin

7 texts in 5 mss. which by mere chance have been put together. Palm leaf. Red painted wooden covers; on the inner surface of both covers *tai* is embossed. They belong, if at all, to one ms., according to the size presumably to 586. Foll. 229: 583 foll. 81: ka-cho: Saṅgruīh nissaya; 584 foll. 53: ḍhai-dāḥ: Pud cac; 585 foll. 49: Matisodhana; 586 foll. 45, containing 3 copies of each Kammavācā text: (1) foll. ka-kī, ku-kai, ko-kāḥ: Parivat; (2) foll. ka-ku, kya-kyu, kyū-kyō: Mānat; (3) foll. ka-kū, ke-kāḥ, kha-khū: Suddham; the first and the last foll. of each text are tied together with some blank leaves. There is also one single leaf, 587 fol. kham, a fragment of the Kaccāyanavutti. 583 49.2 x 5.3 cm; 40–42.6 x 4.5–4.8 cm; 584 50–52.2 x 6.1 cm; 38–39 x 5–5.2 cm; 585 49.1–49.3 x 6.1 cm; 40–41 x 5.2 cm; 586 48.8 x 6.2 cm; 40–40.5 x 5.5 cm; 587 48.4 x 5.7 cm; 38.5 x 5.2 cm. 583, 587 9 lines; 584, 585 10 lines; 586 6 lines. 2 punch holes. Very clear handwriting. Marginal titles: 583 Saṅgruīh nissaya on foll. ka-nū, chi-chai and Abhidhammatthasaṅgruīh nissaya on last fol. cho; 584 Pud chac (*Ū* < *h* > *Nñuiv jā*); 586 Parivat, Mānat, Suddham; 587 Nām. Next to the marginal title of 584 Pud c[h]ac is written *Ū* < *h* > *Nñuiv jā*. On the title fol. of 583 is written with red crayon *Sin phrū tuik cā* and 5 *aṅgā* [60 foll.] < *pe* > *kham* [blank leaves] 4 *aṅgā* [48 foll.] 21 *aṅgā* [252 foll.]; on the title fol. of 584 is written with blue crayon *Pud cac*, the foliation sign *ḍhai*, 3 *aṅgā* [36 foll.] 5 *khyap*, and on the last blank leaf with pencil *Pup rap, kra re* (?) and the foliation sign *dāḥ*; on the title fol. of 585 is written with red and black crayon *Matisodhanapucchāvisajjanā kyam 4 aṅgā 1[0] khyap* (?) [= 49 foll.]; on the title foll. of 586 is written with black ink and pencil *Aggassamodham parivat* (on one title fol. *Parivat* is also scratched in), *Aggassamodham mānat*, and *Suddham parivat mānat abbhān*; on the title fol. of 586 (3) is also written with pencil *Ū* < *h* > *Nñui khan pā cā kyī* (?). In the right margin of 586 (3) fol. ki v *Nñui than 1 kyī* (?) is written with pencil. The insertion in the right margin of 585 fol. ghāḥ is partly cut off. Corrections/insertions on 583 foll. nī, ghu; 584 foll. ḍho (with pencil and extinguished again), dham-ṇa, nī, ṇāḥ; 585 foll. kā, ku, ke, kai, kō, kāḥ-khī, khū, khō, kham, gō, gai, gaṃ, gha, ghi-ghu, ghō, ghāḥ; 586 fol. khu. Dated 583 sakkarāj 1231 khu (1869 A.D.); 584 sakkarāj 1225 khu (1863 A.D.); 585 sakkarāj 1204 khu (1842 A.D.); 586, 587 no date. Former owner: 583 Sin-phrū tuik (Sin-phrū [brick] house); 584, 586 *Ū* < *h* > *Nñuiv/Nñui*. 583 Pāli with Burmese (nissaya); 584, 585 Burmese; 586, 587 Pāli. Prose.

583

Hs.or. 8216a. SB, Berlin

Description see above, 583–587.

Paṭhama Bāḥ-ka-rā charā tō Rhañ Dhammābhinanda: Saṅgruīh nissaya (Abhidhammatthasaṅgaha nissaya)

This ms. contains the same text as ¹8 starting with *devātidevindo* (fol. ka), containing the verses with the information on the author and their nissaya (fol. che v line 6 to fol. chai v line 8; cf. ¹8, pp. 12–13) and ending with the portion *Bāḥ-ka-rā charā tō bhurāḥ* [etc. up to] *Abhidhammatthasaṅgruīḥ kyamḥ i niguṅḥ kuiḥ puik kāḥ i tvaṅ rve aprīḥ sat i taṅḥ* (fol. chai v line 8 to cho line 3). Then the colophon continues:

sakkarāj 1231 khu vā-khoṅ la chan 9 rak, ta-naṅ-lā ne ṅṅa nārī pran nāḥ khyak kyō akhyin tvaṅ Abhidhammatthasaṅgruīḥ nissya Bāḥ-ka-rā charā tō bhurāḥ mū kui re kūḥ rve prīḥ 'oṅ mraṅ saṅ, re kūḥ pru cu ra so akyuiḥ ā phraṅ pu di ā nḥaṅ praṅ cum pā lui i. nibbānapaccayo hotu. sādhu sādhu. sādhu sādhu. sādhu sādhu.

For details on the author and edd. see ¹8.

Mss. of the same ns.: ¹8, ¹28, ²345, ²347–²349, ⁶07; for mss. of other nss. cf. ¹92, ²202, ²220, ²244, ²253, ²350, ²379–²382, ²383 (1), ⁷07; for mss. in other catalogues see ²202 where Cab II 265; Cambr 145; Hist. Comm. Ia 144; LCP 6c (B), 41 (A)–(C), 51, 72, 73 (C)–(G), 96; Palace 46 (100); Pit-st 196 (1016–1017) must be added.

584

Hs.or. 8216b. SB, Berlin

Description see above, 583–587.

Toṅ-tvaṅḥ charā tō Khaṅ Krīḥ Phyō Rhaṅ Ṅāṅālaṅkāra: **Pud cac** or **Saddā krīḥ pud cac**

This ms. contains only part of the text up to the end of chapter *Kit pud cac* (p. 123 of the printed ed.).

End (fol. dāḥ line 3): *i bujjhati hū so viggaha saṅṅ, saṅ abhi aca rhi so upasāra ma lyok mū rve pru ap so kroṅ, nippariyāya viggaha maṅṅ i. Kit pud c[h]ac prīḥ i.*

akkharā ~.

i jā prī lac sakkarāj kāḥ 1225 khu ta-puiv-tvai lachañ 2 rak cane ne suṅ khyak ti akhyin tvaṅ, Pud c[h]ac kui reḥ rve prīḥ saṅ.

For the author see ¹29. For information on the text see ¹35.

Ed.: ¹35.

Mss.: ¹35, ¹135, 661, 676, 693; for a ms. in another catalogue see LCP 15 (D).

585

Hs.or. 8216c. SB, Berlin

Description see above, 583–587.

Matisodhana, Matisodhanapucchāvisajjanā kyamḥ

Beg.: namo tassa ~. cīraṃ dippatu(!) saddhammo.¹ saddhammo hū tō koṇḥ tarāḥ tañḥ hū so pariyatti sadd<h> ammapaṭipatti saddhammapaṭiveda saddhamma saññ, cīraṃ, krā mraṇ cvā dippatu, tok pa ce sa taññḥ. sakkarāj 1170 praṇ vā-chui la chut pakkha ūḥ pud ne nhuik, Ññoṇḥ-ūḥ rvā ne dakā Phrū Chut meḥ lhyok ap saññ phrac rve upamā kāḥ anañḥ nay so vatthu kui toṇḥ ap so lobhamacchariya naññḥ so sū saññ myāḥ cvā so vatthu kui peḥ sa kai suiv mhat sāḥ lok oṇḥ myāḥ cvā phre lui ra kāḥ.

viddhaṃsitamicchājālaṃ, namām' ahaṃ naruttamaṃ
dhammañ ca mohudd[h]esakaṃ, saṃghañ[n] ca ariyānariyaṃ.

mam' upajjhācariye ca mahante gandh(!)akārake
karissaṃ Matisodhanaṃ hitatthāya asuddhinaṃ

hū so gāthā nhac khu tui ḥ, apoṇḥ kuiv chui sa taññḥ. thui gāthā tui ḥ anak kāḥ. ahaṃ, nā saññ, viddhaṃsitamicchājālakam, khyuivḥ phyak ap prīḥ so micchā kvan rvak rhi tha so, naruttamañ[n] ca, lū sumpāḥ tak mrat tō mū tha so mrat cvā bhurāḥ, mohuddesakam, moha kuiv thut tat tha so, dhammañ ca, chay pāḥ so tarāḥ tō mrat [kuiv laññḥ koṇḥ,] kuiv laññḥ koṇḥ, ariyānariyaṃ, ariyā rhac yok tui ḥ apoṇḥ sīlavanta puthujj[h]ān hu chuiv ap so, saṃghañ[n] ca, saṃghā tō kui laññḥ koṇḥ, mama, nā ḥ, upajjhācariye ca, charā upajjhāy tui kui laññḥ koṇḥ, mahante, krīḥ mrat so sīlasamādhiguṇ rhi kun so, gandh(!)akārake ca, kyamḥ pru charā tui kui laññḥ koṇḥ, namāmi, rhi khuivḥ ḥ, namasi-tvā, rhi khuivḥ prīḥ rve, asuddhinaṃ, ayū ma cañ kun so sū tui ḥ, hitatthāya, acīḥ apvāḥ akyuiḥ ṇhā, Matisodhanaṃ, Matisodhana amaññ rhi so kyamḥ kui, ta naññḥ kāḥ ayū kui sut sañ rā sut sañ kroḥ phrac so kyamḥ, karissaṃ karissāmi, pru pe aṃ.

bhurāḥ sāsanā roṇ vā lak lak rhi pā lyak kuiv phuil mag ma ra rhi kya khaiḥ saññ ra khrañḥ ma ra khrañḥ ḥ akroṇḥ kāḥ, abhay naññḥ hū so pucchā kui, phre lui ra kāḥ. tena kho samayena Buddho bhagavā Sakkesu viharati Kap[p]ilavatthusmiṃ, Nigrodhārāme, hū so Cūlavā Bhikkhunīkhandhaka pāḥi kui chui sa taññḥ. tena kho samaye, thui akhā nhuik, [etc.]

End (fol. ghaṃ v line 6): mak tvañ myha sō laññh thañ maññ khai lha saññ, thui sui bhurāḥ sa khañ ho tō mū so tarāḥ tō taññh hū so, ne roñ la roñ chī mī tan choñ kui ma ra so kroñ muik mhoñ cut tvañ ma laññh so sū micchā ma kaññh so sū tuj āḥ rheḥ so akhā micchādi < t > thikathavedi puṃṇāḥ saññ vinayḥ tarāḥ tuj kui pe nhuik mrañ rve arhañ tuj ī myha ī myha akyañ kui kyañ pe saññ hu alvan tarā sāsanā nhuik saddhā khraññh kui ra bhū le sa kaḥ suiv rahanḥ tuj kyeḥ jūḥ kui ma si so sū saññ laññh ācara gocara sīla sīla saṃvāra kui krāḥ sa phrañ saddhā pvāḥ khraññh ñhā saddhā papp(!)ajjita phrac kun so rahanḥ sāmaṇe tuj saññ, buddhuppādo dullabho, manussapaṭilābho dullabho saddhā-sampatti dullabho, papp(!)ajjā dullabhā, saddhammavasanaṃ dullabhaṃ, hū rve ho tō mū so tarāḥ tō kui nhac luṃḥ svaññh rve kraññh kraññh ññui ññui ma yuiv ma yut ma chut ma nac kyañ choñ rve saṃsarā taññh hū so ogha mha thvak mrok lvay ce khraññh ñhā cī rañ pā saññ.

sujanarammaṇeyyake, se < t > thapū(!)re Puga < ṃ > vhaye,
satabhikkhuanekānaṃ gandh(!)avācakaṃ mama.

Pugaṃ vhaye, Pugaṃ amaññh rhi so sujanarammaṇeyyake, sū tō koññh tuj ī mve lyō rā phrac so, se < t > thapū(!)re, mrat so praññh nhuik, satabhikkhuanekānaṃ, arā ma ka so rahanḥ tuj āḥ, gandh(!)avācakaṃ, cā sañ tat so, ta naññh kāḥ, satabhikkhu anekānaṃ, arā ma ka so rahanḥ tuj ī, gandh(!)avācakaṃ, cā sañ charā phrac so mamaṃ va, ña kui lyhañ.

sampatte sakkarāje ti < ṃ > sādhiḥkañ[ñ]c' eva, saḥassānaṃ,
mattake pas[s]annakena, subhadrena(!)bhiyācīto.

[Verse missing, see ns.]

sakkarāje, sakkarāj saññ, saḥassānaṃ, ta thoñ ta rā tuj ī, mattake, athak nhuik, tiṃsādhi-kañ[ñ]c' eva, suṃḥ chay alvan rhi so, kāle, kāla saññ, sampatte, rok lat saññ rhi sō, subhadrena, alvan koññh so, pas[s]annakena, kraññh ññuiḥ khraññh rhi so dāyakā lha krā saññ, abhiyācīto, toññh pan ap saññ phrac rve. dvibhum(!)mike va, bhūṃṃ nhac chañ rhi so, rājagāraḥ, Ññoñ-ūḥ rvā Toñ-maññh kyvanḥ-kyoññh nhuik, ta naññh kāḥ, rājagarake, Ññoñ-ū < ḥ > rvā Toñ-sak-kay-nanḥ-kyoññh nhuik, vasamāno, ne lyak, ayam gandh(!)aṃ, ī, Matisodhana amaññh rhi so kyamḥ kuiv, nānāgaha[,]samūhā va, athūḥ thūḥ so kyamḥ mha, gahetvā yeva, yū rve sā lyhañ, karomi, pru ī.

sādhujanamānasam pinātu yaṃ gandhacariyehi yaṃ
mama gandh(!)adhibb(!)āyaṃ, sādhu manasikāraye.

ayam gandh(!)o, ī ya khu pru ap so kyamḥ saññ, sādhujanamānasam, sū tō koññh tuj ī, cit kuiv, pinātu, pru ce sa taññh, gandh(!)acariyehi, kyamḥ pru charā tuiv saññ, mama gandh(!)adhibb(!)āyaṃ, ña kyamḥ ī adhibbāy kui, sādhuḥkaṃ koñ cvā, manasikare, nhac luṃḥ svañ ce sa taññh.

puññena gandh(!)akarena, anekajāti[m]sa < m > sāre,
²micchā jīva(!) ca jek(!)ucche tathā vādapamodhare (?)

gandh(!)akarena, kyam pru ra ... puññena, koñ mhu phrañ, a...kajātisamsāre, ta ... ma
ka bhava mrāḥ cvā saṃsa. e... micchā jivā ca, yup mā so ... sak me khrañm ... la² thui
suī sa bho rhi so, michā ayū mha lvat ra khrañḥ saññ laññḥ, homi, phrac ra luiv i.

susujanehi vaṇṇanta(!), sāyaṃ sāyaṃ gavesako,
lokiye sunāhi na, at < h > o siṅghaṃ, mama phalaṃ,

mamaṃ, i, gandh(!)aṃ, kyamaḥ kuiv, susujanehi, sū tō koñ tak sū tō koñ phrac kuṃ so sū
tuī saññ, vaṇṇantu, khyiḥ mvamaḥ ce kuṃ sa taññḥ, ahaṃ, saññ, sāraṃ sāraṃ, lokī caññ
cim khyamaḥ sā anhaç thak anhaç phrac so, lokuttarā anhaç kui, gavesat(!)o, saññ, homi,
i, aho, mruī, mama, i, phalaṃ, taññ, siṅghaṃ cvā, samicchatu, taññḥ, ta naññ kāḥ,
phalaṃ chui ap so bodhi chu saññ, samicchatu, taññḥ.

vabhamāno³ tibhumme va, rājagāro ayaṃ gandh(!)aṃ,
nānāgandhasamūhār(!)a, k(!)ahetvā yeva karomi, 3,

thui khrok pāḥ so gāthā tuī i adhibb(!)āy kāḥ, 114 khu ya khañ mañ ekarāj noñ tō Mañ
Lha Ekarāj saññ Pugaṃ mruī kui pru cu taññ thoñ saññ mha ca rve mruī rḥe Mañḥ-rai-
ka-sū-charā-kyoñḥ tuik nhuik saddhā so dāyakā tuī khyiḥ myhañ khrañḥ kui ra rve rvaṃ
chak laññ phō ca krō suṃḥ choñ so kyoñḥ tuiv nhuik, sa taññ surḥḥ ne lyak Mramma
prañ Rhamḥ prañ tuī mha rok lhā so arā ma ka so sañghā tuī aḥ sañ kyāḥ puī sa lyak
ne so 'oḥ, 1130 praññ, Rvhe-caññḥ-khuṃ thīḥ tō tañ sakkarāj Mañḥ Ekarāj Ññoñ-ūḥ
nhuik ne apuiḥ aḥ phrañ caṃ so kāla Ññoñ-ūḥ saḥ takā Lha Krā toñḥ pan lyok rve khrīḥ
myhok so aḥ phrañ, mañḥ kvamaḥ lvhat yuṃḥ kui mañḥ mūḥ mat tuī lhū so aḥ phrañ tak
pvāḥ rve chok ap so kyoñḥ nhuik ne so akhā, takā Phrū Chut meḥ lyhok toñḥ pan so
krōñ, i kyamaḥ kui cī rañ saññ, nā pru ap so kyamaḥ saññ, sut Abhidhammā vinayḥ
desanā tuiv nhañ ma chañ kyañ cañ khyimḥ kaī suī taññḥ, mat lha saññ phrac tō saññ.

*kusuiḥ chay pāḥ aphuiḥ aḥ phrañ
amyāḥ sattavā, rhi tuṃ cvā lyak,
chandā, chandha, koñḥ kicca kui,
kruīḥ lha so lhyok, priḥ cī mrok rve,
myak mok thañ thañ, khyamaḥ sā añ nhañ,
khyac rhañ sāsanā, kruṃḥ khai cvā tvañ,
micchā me nḥoñ, tarāḥ coñ saññ
phrac ce sō.*

*kui tvañḥ kui parogā ca saññ,
bhaya ubhat, kañḥ kya lvat rve,
kyamaḥ mrat lañkā, i saññ cā krōñ,
charā samāḥ, mi bha aḥ kuiv,
tuiñ kyāḥ sak se amyha ve i,*

*sabbe sattā sattavā aponh
tui kui laññh amyha ve pā i,
akyvan-nut nhañ ta kva,
amyha ra saññ phrac ce sov.*

*sakkarāj 1204 khu na-yum la praññ krō chay rak 6-kyā ne nam nak ta khyak tī akhyim
tvañ Matisodhana jā kui reh kū rve prih 'on maññ saññ. pu di ā nhañ praññ cum pā lui
i. nibbānapaccayo hotu.*

In 6 Pāli verses with nissaya and in a kind of summary at the end of his text the author, who unfortunately forgot to reveal his name, gives an account of the circumstances and events at the time of the compilation of his text: In 1130 B.E./1768 A.D., when, in the presence of king Hsinbyushin (Chañ-phrū-rhañ, 1763-1776 A.D.) a new *thiḥ* (umbrella) – the third one in history – was lifted (*tañ*) to the top of the Shwezigon (Rvhe-caññh-khum) pagoda in Pagan (Pugam, near Nyaung-u, Nñion-ūh), he was asked by the *dāyakas* Lha Krāh and Phrū Chut to compile a book in which their questions (*pucchā, amreh*) on religious topics would be given detailed answers (*vissajjanā, aphre*). Since there is no mention of a book of that title in our reference works further details cannot be given.

¹ For this pāda cf. 441.

^{2,2} Due to the final treatment of the leaves after the writing of the text the insertion in the right margin has been partly cut off.

³ bhavamāno.

586

Hs.or. 8216d. SB, Berlin

Description see above, 583–587.

Kammavācā

This ms. contains two sections (1–3) of the Kammavācā with subsections, and of each subsection there are three almost identical copies with slight deviations from the text of the printed edd.

(1) Agghasamodhāna-kammavācā (Parivāsa-kammavācā):

- a) foll. ka – kī (Parivat)
- b) foll. ku – kai (Parivat)
- c) foll. ko – kāh (Parivat)

(see Baynes p. 68, and Kammav(A) pp. 21–22).

(2) Agghasamodhāna-kammavācā (Mānatta-kammavācā):

- a) foll. ka–ku (Mānat)
- b) foll. kya–kyu (Mānat)
- c) foll. kyū–kyō (Mānat)

(see Baynes pp. 68–69, and Kammav(A) pp. 23–25).

(3) Suddhanta-kammavācā (Parivāsa-, Mānatta-, Abbhāna-kammavācā):

- a) foll. ka–kū (Parivat [up to fol. kā v line 6], Mānat [up to fol. kī r line 4], Abbhān [up to fol. kū r])
- b) foll. ke–kāḥ (Parivat [up to fol. v kai line 6], Mānat [up to fol. kō r line 5], Abbhān [up to fol. kāḥ r])
- c) foll. kha–khū (Parivat [up to fol. khā v line 6] Mānat [up to fol. khī r line 5], Abbhān [up to fol. khū r])

(see Baynes pp. 57–58 [Parivat], 60–62 [Mānat], 64–66 [Abbhān], and Kammav(A) pp. 34–42).

For information on Kammavācā see above, ¹45.

Mss.: ¹7, ¹45–¹48, ¹113, ²160, ²290–²293, 577–582; for mss. in other catalogues see ²160 and 577.

See CPD 1.2,16.

587

Hs.or. 8216e. SB, Berlin

Description see above, 583–587.

Kaccāyana/Saṅghanandi: **Kaccāyanavutti**

This single fol. khaṃ forms part of a ms. containing the Pāli text of Kaccāyana's grammar, viz. the first chapter of Nāmakappa: from *so ādeso hoti vā* to *amu(!)pū(!)risā tīṭṭhanti*, (see Senart 59–66, and ChS (Kaccaññḥ saddā krīḥ pāṭh) 81–86).

Mss.: ¹126–¹129, ²243, ²248, ²270, ²431, 479, 484, 630, 650, 660, 663, 677, 685, 692, 723; for mss. in other catalogues see 479.

See CPD 5.1 and further reference works in 479.

588–590

Hs.or. 8220. SB, Berlin

Collection of 3 texts. Palm leaf. Red painted wooden covers; on the inner surface of one cover *va* and of the other *nai* is embossed. On the outer surface of cover *va* a paper-label is pasted bearing two lines, *Vinan <l>e<h> 4 (?) coṇ ṭikā pāt*, and *Kaṅkhā pat Saṅkhepavaṇṇanā(!)ā pāt 22 aṅgā* [= 264 foll.]. Foll. 221: khe–ṭhī, ka–jhū; **588** foll. 119: khe–ṭhī: Kaṅkhā pāṭh (there are two foll. bearing the foliation sign *nai*); **589** foll. 31: ka–ge: Saṅkhepavaṇṇanā; **590** foll. 70: gai–jhū: Ṭikā kyō pāṭh; the first and last foll. of each text are tied together with some blank leaves and three extra blank leaves are tied together, too. 47.8 x 5.8 cm. 39–39.5 x 5.3 cm. 10 lines; foll. ce r, ṭha r 9 lines. 2 punch holes. Gilded and partially red painted. Very good handwriting. Marginal titles: **588** Kaṅkhā pāṭh, Bhikkhūni/Bhikkhūnī kaṅkhā pāṭh or Bhikkhūnī kaṅkhā; **589** Saṅkhepavaṇṇanā; **590** Ṭikā kyō pāṭh on all foll. except foll. ghō. Underneath the foliation signs and marginal titles of a couple of foll., letters or syllables are scratched in which refer to the donor and owner: **588** foliation sign of fol. khe: *Moṇ*, marginal title: *Phī*; foliation sign khai: *koṇ*, marginal title: *mhu*; foliation sign ṭhī: *-nda*, marginal title: *j(!)ā*; **589** foliation sign ka: *Moṇ*, marginal title: *Phī*; foliation sign kā: *koṇ*, marginal title: *mhu*; foliation sign gu: *rhaṇ*, marginal title: *Ca-*; foliation sign gū: *-nda*, marginal title: *j(!)ā*; **590** foliation sign gai and go: *Moṇ*, marginal title: *Phī*; foliation sign gō: *koṇ*, marginal title: *mhu*; foliation sign of jhī: *rhaṇ*, marginal title: *Ca-*; foliation sign jhu: *-nda*, marginal title: *j(!)ā*. On **588** fol. jha v *lvam krī* is scratched in next to the right punch hole with bigger letters right through the text. On the title fol. of fol. gai *Praṇḥ-ma-gaṃ cā* is written with pencil. Corrections on **588** foll. gai, ghā, nā, chō, jī, jhai, jhō, tū, ṭe; **589** fol. ki; and with pencil on **590** fol. gō. Dated sakkarāj **588** khu 1226 (1865 A.D.); **589**, **590** no date. Donor: Moṇ Phī. Former owner: Rhaṇ Canda of Praṇḥ-ma-gaṃ (monastery/village/town?). Pāli. **588**, **590** Prose, **589** verse and prose.

588

Hs.or. 8220. SB, Berlin

Description see above, 588–590.

Buddhaghosa: **Kaṅkhāvitaraṇī**

The text is also called Kaṅkhā pāṭh or Bhikkhūnī kaṅkhā pāṭh resp. in the ms. The final verses of this ms. can be found in the Sinhalese printed ed. (SHB XXX 204 line 1 to 207 line 27). ChS has the first seven verses only and PTS none. The ms. continues (fol. ṭhi v line 2):

bhavagguṇapādāya avi(!)ci heṭṭha[m]to ettantare sattākārūpapannā rūpi(!) arūpi ca saññā-sañci(!)vino dukkhā pamuccanti phusantu parinippūti(!).

[Then follows the final portion which can be found in SHB XXX 208 as well as in ChS 357:] paramavisuddhasaddhābuddhivi(!)riya <p>paṭimaṇḍitena [etc. up to fol. ṭhī line 6:] pavattati mahesino ti.

sakkarāj 1226 khu ta-pui-tvai lachanḥ 14 rak tvaṇ Bhikkhūnī kankhā pāṭh kui reḥ kūḥ rve prī prīḥ. pū dī ā nḥaṇ praṇ cum pā lui i.

Mss.: ¹44; and also Cab II 15; GL 21; Mand 7, 26, 27, 148.10; Oldenb 19.1; Palace 2 (13); Piṭ-st 101 (56), 178 (779), 192 (947); PMT I (Or. 3673, 4573); Wms 62.

See CPD 1.1,1.

589

Hs.or. 8220. SB, Berlin

Description see above, 588–590.

Saddhammajotipāla: **Saṅkhepavaṇṇanā**

End (fol. gū v line 8):

cī(!)raṃ tiṭṭhatu saddhammo,¹ dhammarājassa satt <h> uno,
sabbe pi pāṇino hontu, saddhamme tiṭṭhanto(!) sadā ti.

Saṅkhepavaṇṇanā niṭṭhita. iti sāsanavuddhodayakāmena sāsanadharena [sa]sabbacatu-
disāsu sāsanā(!)dharo ti vis <s> utena sīlācāraguṇasikkhākāmena Kittisāro ti laddha-
nāmena therena sissānusissahitatt <h> āya li[k]khito 'ya <ṃ> gandh(!)o paripuṇṇo.
Saṅkhepavaṇṇanaṃ niṭṭhitam paripuṇṇam.

akkharā ~ . saka²

For the author see ¹34, and Ganthav 192 (no. 84), TPMA I 40 fn. 1.

Ed.: See ¹34.

Mss.: ¹34, ²346; for mss. in other catalogues see ²346.

See CPD 3.8.1,3.

¹ For this pāda see 441.

² The scribe presumably stopped writing the date (*sakkarāj* ...).

590

Hs.or. 8220. SB, Berlin

Description see above, 588–590.

Sumāngalasāmi: **Abhidhammatthavibhāvinī** (Tīkā kyō)

End (fol. jhū line 4): iti <bh> an(!)antaSāriputtamahātherassa sissena racitā Abhidhammatthavibhāva(!)ni(!) nāma Abhidhammatthasaṅgahaṭīkā.

*yattha yattha bhava jāto, puriso homi punappunam.*¹

*idam me puñña <ṃ> āsavakkhaya <ṃ> pattam vham hotu.*²

For edd. and information see ¹90.

Mss.: ¹90, ²172, ²343, ²344, 556; for mss. in other catalogues see ²172 and 556.

See CPD 3.8.1,2.

¹ For the two pādas, especially for pāda a, cf. ¹60, ²380, 437, 444, 445, 450, 511, 556, 613, 669.

² Cf. 448.

591–593

Hs.or. 8236. SB, Berlin

Collection of 3 texts. Palm leaf. Red painted wooden covers; on the inner surface of one cover *ṭha* and of the other *ṭhā* is embossed. Foll. 288: ka–bham (there are two foll. with the foliation sign *ḍhu*, on the first one no. 1 and on the second no. 2 is added), 36 blank leaves; 591 foll. 69: ka–co: Vibhañḥ pāḷi tō nissaya; 592 foll. 59: cō–tai: Puggalapaññat nissaya; 593 foll. 160: ṭo–bham: Kathāvatthu pāḷi tō nissaya. 50.5 x 7.3–7.5 cm. 7.5–39.5 x 6.5 cm. 13 lines; foll. khī v, khu r 12 lines. 2 punch holes. Gilded and partially red painted. Fairly clear handwriting. Marginal titles: 591 Vibhañḥ pāḷi tō nissaya, Vibhañḥ nissaya or Vibhañḥ pāḷi

nissya on all foll. except foll. cu, ce; 592 Puggalapaññat nissya on all foll. except fol. je; 593 Kathāvatthu nissya, Kathāvatthu pāli tō, Kathāvatthu pāli tō nissya/nissya or Kathāvatthu pāli on all foll. except foll. ḍe, ḍhō, ṇa, ṇā, nu, ne, nai, nō, ta, tā, tai, to, tam, thā, thī, the, thō, thāḥ, di, du, dai, dō, dāḥ, dhī, dhu, dhe, dho, dham—na, pā, bham. On the verso side of last fol. bham the titles and information on the number of leaves and lines are written with blue crayon: *Vibhaṅ pāli tō nissya, Puggalapaññat nissya Kathāvatthu pāli tō nissya, ka ca bham chumḥ 23 aṅgā - 11 khyap* [= 287 foll.] *13 kroṅḥ* [= 13 lines]; in the left margin is written with pencil upside-down *tai prī pā bhurāḥ*. In the left margin of the last blank leaf *thā* and in the middle again bibliographical information is written with pencil: *Vibhaṅḥ nissya Puggalapaññat nissya Kathāvatthu nissya ka ca bhāḥ chumḥ 24 aṅgā* [= 228 foll.] *kham pe 3 aṅgā* [= 36 blank leaves] *13 kroṅḥ* [= 13 lines] *Vā-bhui cā ga tup, ka, bham, cā sāḥ 24 aṅgā* [= 228 foll.] *pe gam 3 aṅgā* [= 36 blank leaves] *poṅ 27 aṅgā* [= 324 foll. and blank leaves]; in the right margin is written with pencil upside-down: *Vā-bhuiḥ*. In the right margin of foll. ghe v, chū v, ṇū v, tū v, tu v, phā v and on the blank recto side of fol. cō is written with pencil or blue crayon: *tai prīḥ*, on the blank verso side of fol. co and in the right margin of fol. dō v : *tai prīḥ bhurā*, in the right margin of foll. jū v and thō v: *tai prīḥ pā bhurā*, and on the blank verso side of fol. ṭai: *Puggalapaññat tai prīḥ*. On this fol. the scribe reduced the size of the script of 7 lines to make the text fit into the recto side of the fol. Corrections mainly with pencil or blue crayon on almost all foll. of 591 and also on 592 foll. cāḥ, che, chai, ja, jo—jhi, jham, ṇā—ṇāḥ, thī—thāḥ, dā, dī, dhi—dhu, and 593 foll. thi, thāḥ, phū, phai, pham, ba—bi, bō. Dated sakkarāj 591, 592 1255 khu (1894 A.D.), 593 1256 khu (1895 A.D.). Former owner: Vā-bhuiḥ monastery. Pāli and Burmese (nissaya). Prose.

591

Hs.or. 8236. SB, Berlin

Description see above, 591–593.

Vibhaṅgappakarāṇa nissayaThe text is called *Vibhaṅḥ pāli tō nissya* in the ms.

Beg.: namo tassa ~. leḥ pāḥ so saccā kui mraṅ tō mū prīḥ so ta chay rhac pāḥ kun so bhurāḥ guṇ tuḥ ṇaṅ praṅ cum tō mū so mrat evā bhurāḥ saṅ, leḥ pāḥ kun so kaṅḍa atui tuḥ phraṅ tam chā chaṅ ap so Dhammasaṅgaṇi kyaṅḥ kui ho tō mū prīḥ rve, thui Dhammasaṅga < ṇi > kyaṅḥ kui ho tō mū prīḥ saṅḥ ḥ akhrāḥ maḥ nhuik Vibhaṅḥ kyaṅḥ kui ho tō mū ḥ, kui ca kāḥ nhuik abhay kroṅ Vibhaṅḥ maṅḥ sa naṅḥ, dhammasaṅgaḥ saṅkhepena vuttānaṅ khandhādīnaṅ vibhajanaṅ Vibhaṅgo, dhammasaṅgaḥ, Dhammasaṅgaṇi nhuik, saṅkhepena, akyaṅḥ āḥ phraṅ, vuttānaṅ, ho tō mū ap kun prīḥ so, khandhādīnaṅ, khandhā aca rhi kun so tarāḥ tuḥ kui, vibhajanaṅ, vebhan khraṅḥ, Vibhaṅgo, Dhammasaṅgaṇi nhuik akyaṅḥ āḥ phraṅ ho tō mū ap kun prīḥ so khandhā aca yhi kun

so tarāḥ tui kui vebhan khraṅḥ. ta nañḥ kāḥ, khandhādayo vibhajiyanti ettha etena vā ti Vibhaṅgā hū so vacanattha nḥaṅ ū cvā, khandhā aca rhi kun so tarāḥ tuj i vebhan rā vebhan kroṅḥ phrac so kroṅ, Vibhaṅḥ mañ i. ettha etasmim gandhe, thui kyamḥ nhuik, vā, ta nañḥ kāḥ, etena gandhena thui kyamḥ phraṅ, khandhādayo, khandhā aca rhi kun so tarāḥ tuj kui, vibhajiyanti, vebhan ap kun i, iti tasmā, thui suj vebhan rā vebhan kroṅḥ phrac so bhatti kroṅ, etthāti padena, ettha hū so pud phraṅ, vā, ta nañḥ kāḥ, etenāti padena, etena hū so pud phraṅ, niddiṭṭho, pra ap so, so gandho, thui kyamḥ sañḥ, Vibhaṅgo Vibhaṅga mañḥ sañḥ, hoti, phrac i, thui Vibhaṅḥ sañḥ chui ap prīḥ so vacanattha kroṅ Vibhaṅḥ mañḥ so sāmāññalakkhaṇā āḥ phraṅ ta pāḥ tañḥ so aca rhi sañḥ sā lyhaṅ phrac i, visesalakkhaṇā āḥ phraṅ kāḥ, khandha-vibhaṅḥ, āyatana-vibhaṅḥ, dhātu-vibhaṅḥ, sacca-vibhaṅḥ, indriya-vibhaṅḥ, paṭiccasamuppāda-vibhaṅḥ, satipaṭṭhāna-vibhaṅḥ, sammappadhāna-vibhaṅḥ, iddhippāda-vibhaṅḥ, bojjhaṅga-vibhaṅḥ, magga-vibhaṅḥ, jhāna-vibhaṅḥ, appamaññā-vibhaṅḥ, sikkhāpada-vibhaṅḥ, paṭisambhī(!)dā-vibhaṅḥ, ñāṇa-vibhaṅḥ, khuddakavatthu-vibhaṅḥ, dhammahadaya-vibhaṅḥ, āḥ phraṅ ta chay rhac pāḥ so acu rhi sañḥ phrac i, thui ta chay rhac pāḥ so acu so vibhaṅḥ tuj tvaṅ, khandha vibhaṅḥ kui reḥ ūḥ cvā ho tō mū i, thui khandha vibhaṅḥ nhuik tum sañḥ lañḥ, suttantabhājanīya abhidhammabhājanīyapaññāpucchaka nañḥ āḥ phraṅ sumḥ pāḥ aprāḥ yhi i, thui sumḥ pāḥ tuj tvaṅ, suttantabhājanīya kui rheḥ ūḥ cvā ho tō mū i, tui suttantabhājanīya nhuik tum sañḥ lañḥ, uddesa niddesa āḥ phraṅ nhac aprāḥ yhi i, ta nañḥ kāḥ, uddesa niddesa paṭiniddesa āḥ phraṅ sumḥ pāḥ aprāḥ yhi i, kui sumḥ pāḥ tui tvaṅ, uddesa kui rheḥ ūḥ cvā ho tō mū i, ho tō mū han kāḥ, pañcakkhandhā, rūpakkhandho, vedanākkhandho saññakkhandho [tha] sañkhārakkhandho viññāṇakkhandho hū sañḥ tañḥ, thui uddesa pāḥi nhuik pañca hū so ī saddā sañḥ, sañkhyāpariccheda tañḥ, khandhā tuj i, are atvak kui puiṅḥ khraṅḥ kroṅḥ phrac so saddā tañḥ, thui saddā phraṅ tui nāḥ pāḥ tui mha yut kun, Ivan kun so khandhā tuj sañḥ ma phrac kun, ī anak kui pra tō mū i, khandhā hū so ī saddā sañḥ, paricchinnadhammanidassana tañḥ, sañkhyā phraṅ puiṅḥ khraṅḥ ap so tarāḥ tuj kui pra kroṅḥ phrac so saddā tañḥ, thui pāḥi nhuik khandha saddā sañḥ, rā sī nhuik lañḥ koṅḥ, guṇ nhuik lañḥ koṅḥ, paññat nhuik lañḥ koṅḥ, rūḷi nhuik lañḥ koṅḥ, ī suj myāḥ cvā kun so anak tuj nhuik phrac i, mahā udakkhandho tve ca aca rhi so pāḥi tuj nhuik rā sī kroṅ khandha mañḥ i, sīlakkhandho aca rhi so pāḥi tuj nhuik guṇ kroṅ khandha mañ i, mahantaṃ dārukkhandham aca rhi so pāḥi tuj nhuik paññat kroṅ, khandha mañ i, yaṃ cittaṃ manomānasam, pa, viññāṇam viññāṇakkhandho aca rhi so pāḥi tuj nhuik rūḷi kroṅ khandha mañ i, thui khandha saddā kui, ī arā nhuik, rā sī anak kroṅ khandha mañḥ i, hū rve alui rhi ap i.

rūpakkhandho, rūpakkhandhā lañḥ koṅḥ, vedanākkhandho, vedanākkhandhā lañḥ koṅḥ, saññakkhandho, saññakkhandhā lañḥ koṅḥ, sañkhārakkhandho, sañkhārakkhandhā lañḥ koṅḥ, viññāṇakkhandho, viññāṇakkhandhā lañḥ koṅḥ, iti iminā pabhedena, ī suj so aprāḥ phraṅ, khandhā, khandhā tuj sañḥ, pañca, nāḥ pāḥ tui sañḥ honti, phrac kun i. ta nañḥ kāḥ, kandhā, acu tuj sañḥ, pañca, nāḥ pāḥ tuj tañḥ. rūpakkhandho, phok pran khraṅḥ lakkhaṇā yhi so rup acu, vedanākkhandho, kham cā khraṅḥ lakkhaṇā rhi so vedanā acu, saññakkhandho, amhat kui pru rve si khraṅḥ lakkhaṇā rhi so saññā acu, sañkhārakkhandho, pru praṅ khraṅḥ lakkhaṇā rhi so sañkhāra acu, viññāṇakkhandho, si khraṅḥ lakkhaṇā rhi so viññāṇ acu. [etc.]

End (fol. cai v line 12): pañcannaṃ khandhānaṃ, tuṃ tvañ, kaṭī, abhaya myha kun so khandhā tuṃ sañ, sārammaṇā, āruṃ rhi kun sa naññh, kaṭī, tuṃ saññ, anārammaṇā, āruṃ ma rhi kun sa naññh, la, rūpakkhandhā, sañ, anārammaṇā, āruṃ ma rhi, āruṃ ma pru tat hū lui saññ, cattāro khandhā, tuṃ saññ, ārammaṇā, āruṃ rhi kun i, āruṃ nhañ ta kva phrac tat kuṃ sañ laññh hū, i naññh phrañ atthayojanā kui si ap i, navamavāra nhuik thañ so anak rhi sa lyhañ ka taññh, dasamavāra nhuik laññh, anak kui thui thui nhuik pañhāpucchakavāra nhuik, chui ap prīh so naññh phrañ si ap i, Dhammahadayavibhaṅgo samatto. akrañ abhidhamma nissaya kui,

anantakarūṇāññānaṃ, Buddhaṃ sambuddhapūjitaṃ,
dhammaṃ saddhammasambhūtaṃ, natvā saṃghaṃ gaṃ varam,

sataṃ yācanaṃ saranto, porāṇamataṃ nissāya,
nissayaṃ sammārambhissaṃ, abhidhammikass' adhunam

hū rve chui ap prīh, thui Abhidhammanissaya nhuik, Vibhañh nissaya saññ, prī prī.

sakkarāj 1255 khu ta-pui-tvai la praññ kyō 3 rak 5-sapade ne kui nhac khyak tih akhyimh tvañ Vibhañh pāli tō nissaya kui reh kūh rve prīh 'oñ mrañ saññ. nibbā,na,pa,cca,yo, hotu. nat lū sādhu kho ce so. i.

In MÑM 120 there is mentioned only one nissaya by Rhañ Sāradhamma, a pupil of Rhañ Jambudīpadhaja (cf. Vibhañh pāli tō nissaya. [Publ. by] Piṭakat tō pran pvāh reh tṭhāna [sic]. Mantaleḥ: Hamsāvati/The Hanthawaddy Press n.d., "pañāma", and Piṭ-st 188 (926)). But our text is quite different from that of the printed ed. In Piṭ-st 148 (489) there is a second nissaya but its author is unknown. The same is true of Piṭ-sm 554. For Rhañ Jambudīpadhaja see 592; cf. also '9.

Mss.: Forch XIII; Piṭ-st 148 (489), 188 (926).

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Hs.or. 8236. SB, Berlin

Description see above, 591–593.

Puggalapaññatti nissaya

Beg.: namo tassa ~ . paññattiyo, paññat tuṃ saññ, khandhapaññatti, khandhapaññat laññh koñh, āyatanapaññati, āyatanapaññat laññh koñh, dhātupaññatti, dhātupaññat laññh koñh, saccapaññatti, saccapaññat laññh koñh, indriyapaññatti, indriyapaññat laññh koñh,

puggalapaññatti, puggalapaññat laññh koñh, iti, suiv, cha, khrok pāh tui saññ, honti, phrac kun ÿ, kittāvātā, kittakena, abhay myha phrañ, khandhānaṃ, khandhapaññat tui ÿ, [etc.]

End (fol. 1ai line 11): dasakaniddeso. idh(!)am pakāranam(!) gandh(!)am, ī Puggalapaññat hū so kyamḥ kui, sādhuṃ, cvā, mayā, nā saññ, li[k]khit[t]am <, > re[,] ap prīḥ, tena puññānubhāvena, thui reḥ ra so koñh mhu akyuiḥ āḥ phrañḥ, khippam, lyhañ cvā, icchitam, alui rhi ap ÿ hū rve, paṭitam(!), toñ <ta> t¹ ÿ, taṃ, thui toñ ta ap so alui saññ, sodhetu, samijjhatu, prīḥ ce sa taññh.

sakkarāj 1255 khu prāsui la prañ kyō ta chay ta rak 4-hūh ne.

Three nissayas on this text are quoted in our reference works:

1. Piṭ-sm 560 mentions a nissaya hoñh (old), the author of which is unknown.
2. In Piṭ-sm 561 a nissaya sac (new) can be found which was written by Chañ-tai charā tō Rhañ Sāgara (cf. ¹42; Ganthav 38 fn., 89 fn.; Piṭ-st 148 (488); MÑM 126) who completed his work in 1221 B.E./1859 A.D. (MÑM 126, where also the year 1203 B.E./1841 A.D. is quoted).
3. In MÑM 122 a Puggalapaññatti pāḷi tō nissaya is mentioned which was written by Rhañ Jambudīpadhaja, who was a pupil of Sai-añḥ charā tō Rhañ Sūriyavaṃsa (see ¹9) and who is said to have finished his work in 1215 B.E./1853 A.D.

We are, however, not able to confirm that our text is a copy of one of these works.

Mss.: LCP 4b (B); Piṭ-st 148 (488); cf. Forch XIV.

¹ Cancellation of *ta* instead of *-t*.

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Hs.or. 8236. SB, Berlin

Description see above, 591–593.

Kathāvatthu nissaya

The text is called Kathāvatthu pāḷi tō nissaya in the ms.

End (fol. bhō v line 2): na h' evaṃ vattabbe, hū rve ho le. <a> parinibbā(!)n<n> akathā niṭṭhitā.

udānḥ kui kāḥ si koṇḥ prīḥ. satthu, sa khañ bhurāḥ i, samaye, sāsanā tō nhuik, aparapavādamattano, paravādi i ayū kui nḥim rve, papāpannā, mahāniyāmapannā saññ laññḥ koṇḥ, anusayā, anusayapannā laññḥ koṇḥ, niggaho niggahapannā laññḥ koṇḥ, khuddakapañcamo khuddakapannāsā lyhañ, nāḥ khu mrok laññḥ koṇḥ. suttamūlasamāhito, suttamūla nhuik taññ kraññ khraññ laññḥ koṇḥ, ujjodanā, sāyā khraññ laññḥ koṇḥ, hoti, phrac i.

nibbānapaccayo hotu.

*ajjhati kabāhira nhuik,
kui pa kui tvañḥ, bheḥ rān kañḥ 'oñ,
san rhañḥ krañ lañ, khyamḥ nñīmḥ cañ saññ,
kuiy tvañ re sui chañḥ ce so.*

*kriḥ mrat taṃ khuiḥ, mañḥ myuiḥ mham cvā,
tejā tok pa, jotaḥ kui,
mre ka pō pok, tvañḥ tok prañ phruḥ,
rvhe 'uiḥ nve toñ, ta proñ proñ saññ.
tok roñ ne sui lañḥ ce sō.*

*ī sui thañ rhāḥ, bhurāḥ aloñḥ
sū tō koṇḥ kui, nñvat proñ vandanā,
pūjo sakkacca pru ra so āḥ,
akyuiḥ myāḥ kui, bhuiḥ bhvāḥ mi bha
charā ca saññ, mit chve khañ pvañḥ
khyac kyvamḥ vañ kra, tū sa myha kui,
khetta suiḥ khvañ, suṃ puṃ prañ nhuik,
mrañ mrañ sa myha veneyya kui,
amyha ra ce kya nup ve i,
sabbe sattā sattavā kui
khyamḥ sā 'oñ chu jeyyatu kui.
sādhu nat lū khō ce sō.*

*ī cā prīḥ lac sakkarāj kāḥ 1256 khu taṃ-kū la prañ kyō 8 kyāsapade ne ta khyak tiḥ kyō
akhyin tvañ Kathāvatthu pāli tō nissya kui re kū rve prañ cuṃ pā sañ. pu, di, āḥ nhañ
prañ cuṃ pā lui i. nibbānapaccayo hotu.*

The text in our ms. corresponds to that of the printed ed. (see below) up to p. 456 line 24 (apariniṣṭhannakathā). The following passage, however, is totally different so that we are not able to say that our text can be found in this ed. And we are not in the position to ascribe it to Rhañ Jambudīpadhaja (see 592), who, according to MNM 127 is the author of a Kathāvatthu pāli tō nissaya. The author of the nissaya quoted in Piṭ-sm 562 is unknown.

Ed.: (Abhidhammapīṭaka) Kathāvatthu pāli tō nīssa. (Publ. by) Pīṭakat tō praṇ pvaḥ reḥ tṭhāna. Mantaleḥ: Haṃsāvātī/The Hanthawaddy Press n.d.

Mss.: Forch XIV; LCP 5a, 14 (A), 31; Palace 60 (107); Pīṭ-st 148 (491).

594–596**Hs.or. 8248. SB, Berlin**

Collection of 3 texts, originally not belonging together. Palm leaf. Red painted wooden covers; on the inner surface of both covers small floral designs and next to them on one cover *laṃ* and on the other *lāḥ* are embossed with a metal stamp. Both covers bear a 7.5 cm wide band made of cotton cloth; on one of them the titles of two of the texts are written with pencil: *Mahāvā pāli tō nīssa cuṃ*, *Dhātukathā pāli*. Foll. 366: **594** foll. 148: ka–ḍi (there are two foll. khū, on the first 1 and on the second 2 is added beside the foliation sign): Parājikaṃ pāli tō pāṭh; the first fol. is still tied together with four blank leaves, the four blank leaves at the end are loose now; **595** foll. 168: ka–dhāḥ: Vinañḥ Mahāvā pāli tō nīssa; the first and last foll. are tied together with some blank leaves; there are also four bundles of four blank leaves each, two of them between foll. nāḥ and ca and the other two between foll. nñāḥ and ṭa; the foliation signs nāḥ, ca, nñāḥ and ṭa are written with pencil on the corresponding bundles; **596** foll. 50: ka–nā: Dhātukathā; the first and last foll. are tied together with some blank leaves, two of them are loose now. Of **595** foll. kī and ku a small piece is broken off on the right side. **594** 47.8–48 x 6.3 cm; **595**, **596** 47.7 x 5.7 cm. **594** 38–40 x 5.5 cm; **595** 39–39.5 x 5.2 cm; **596** 39.5–41 x 5.2 cm. **594** 11 lines, fol. nñai 12 lines, fol. ṭo 10 lines; **595**, **596** 10 lines. 2 punch holes. **594** Gilded; **595**, **596** gilded and partially red painted with different colours. Very clear handwriting. Marginal titles: **594** Pārājikaṃ pāli tō on about every other fol. and Pārājikaṃ pāli tō pāṭh on last fol. ḍi; on the other foll. except fol. nñai is written instead of the marginal title *Kui Rvhe Kuṃḥ Ma Tū Jā koñḥ mhu* or *Kui Rvhe Kuṃḥ Ma Tū Jā tui koñḥ mhu*, and on fol. ḍi underneath the marginal title *cā takā Kui Rvhe Kuṃḥ janīḥ Ma Tū Jā tui koñḥ mhu nibbān chu*; **595** Vinañ/Vinañḥ Mahāvā pāli tō nīssa/nīssa; **596** Dhātukathā. On fol. ka v underneath the foliation sign the marginal title is also written upside down. On the first blank leaf of **595**, tied together with fol. ka, is written with pencil *Vinañḥ Mahāvā pāli tō nīssa charā tō reḥ*, and *Nī pa che guṃ takā Kui Thvan 'Oñ samī moñ (?) n < h > am moñ*, on the first two bundles of blank leaves (nāḥ and ca) only the title: *Vinañḥ Mahāvā pāli tō nīssa*, on bundle nñāḥ: *Vinañḥ Mahāvā pāli tō*, on bundle ṭa: *Vinañḥ Mahāvā*, and on the last blank leaf, tied together with fol. dhāḥ *Vinañḥ Mahāvā pāli tō nīssa 10 aṅgā 14 aṅgā (?)* [= 120, 168 foll.], and also *Moñ Dvat cā*. Corrections/insertions: **594** in the margins of foll. kā–kū, khi, khī, khū 2, ge, gai, gaṃ, gha, ghō, nāḥ, ca, chaṃ, jhe, jhō, nñā, nñāḥ, ṭa, ṭi, ṭu, and also many minor corrections in the text and notes with pencil on several foll. In the right margin of **594** fol. gu v is written with pencil: *khaiḥ mhat kya prīḥ (?)*. Dated sakkarāj **594** 1243 khu (1882 A.D.), **595** 1224 khu (1863 A.D.), **596** 1230 khu (1868 A.D.). Donor: **594** *Kui Rvhe Kuṃḥ*

and Ma Tū Jā; 595 Kui Thvan 'Ōn. Former owner: Moñ Dvat. 594, 596 Pāli; 595 Pāli and Burmese. Prose.

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Hs.or. 8248. SB, Berlin

Description see above, 594–596.

Vinaya: Suttavibhaṅga (Mahāvibhaṅga)

The text called Pārājikaṅ pāḷi tō in the ms. can be found in PTS III 1–266 and ChS (Pārājikapāḷi).

End (fol. dā v line 2): Nissaggiyaṃ niṭṭhitaṃ.

[For the following Pāli verses cf. ¹8, ¹30, 451, 452, 655, 656, 697–699:]

sāsanujjotike ramme, pū(!)re Ap(!)ari(!)¹-nāmake
Jambudi(!)passa <ke> tuṅhi², ādimant(!)ira <ṭ> thānake.

saddhi(!)ma³ <ṭ> thitikāmena, dhaññādhivāsa-hakāre⁴
parappavādaharinā vihāre sādhu pūjite.

sīlādiguṇayuttana, Tipetaka-alāṅkāra-
mahādhammarājaguru ti lañc <h> inā vasantena.

sammā ākaṅkhamānena, sāsanass <a> <s> ucī(!)ratṭhaṃ,
pupp(!)epoṭṭhakapāḷihitaṃ⁵ <sa> sanditvābhisaṅkhatā.

Pārājikaṅḍukan ti, ⁶jinacakke balaggare,
sakkarāje khatakappe⁶, je <ṭ> thamāsamhi niṭṭhitaṃ.

kat[h]apuññen' anenāhaṃ, mettacittena pūretvā,
sabbākusalā(!)vigato, pārami(!)cariyācāge.

paññādhikaṃ sukhaṃ patto sapp(!)e(!)puññesu sūrato,
tāremi oghadussan[ṅ]aṃ veneyyaṃ talanibbhayaṃ.

niṭṭhitā. akkhāra ~.

*iti pi so bhagavā araham sammāsambuddho vijjācaranasampanno sugato lokavid[h]ū
anuttaro pū(!)risadhammasārathī(!), satthā devamanussānaṃ Buddho bhagavā ti⁷.*

āruvaṇṇaṃ⁸ sukhaṃ bhava. nibbānapaccayo hotu. pu, di, ā.

*ī cā priḥ lac sakkarāj kāḥ 1243 khu ta-poṅḥ la praṇṇ kyō 5 rak aṅgā ne ne 2 khyak tīḥ
kyō akhyin tvaṅ Pārājikaṇ pāḷi tō pāṭh kui reh kūḥ vṇe priḥ i.*

Our copy is based on a ms. that has been written in the Bāḥ-ka-rā monastery in Amara-
pura during the time of the First Bāḥ-ka-rā charā tō Rhaṅ Dhammābhinanda (1738–1800
A.D.; see ¹⁸) as the colophon reveals.

Mss.: ¹⁵⁰, ¹⁵¹, ⁵²³, ⁵²⁴, ⁵³⁷, ⁶⁹⁷, ⁶⁹⁸; cf. ⁵³⁸, ⁵⁷¹, ⁶⁹⁹; for mss. in other cata-
logues see ⁵²³.

See CPD 1.2.

¹ Amara°.

² ketumhi.

³ saddhamma°.

⁴ -Bā < ḥ > -ka-re.

⁵ Perhaps: pubbapothakapāthehi (s. the same verse in ⁴⁵¹ and ⁴⁵²).

⁶⁻⁶ These two dates, 2333 A.B./1789 A.D. and 1162 B.E./1800 A.D. do not fit together.

⁷ Buddhānussati bhāvanā.

⁸ āyuv°.

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Description see above, ^{594–596}.

Rvhe-umaṅ charā tō Rhaṅ Jambudīpadhaja: **Ratanamañjūsa/Ratanā mañjū vinañḥ
lak pan/paṃ kyamḥ** (Mahāvā pāḷi tō nissaya)

The text of this ms. is the same as that of ²³⁰³.

End (fol. dhāḥ line 5): sāsānā tō¹ nhac thoñ ta rā kuiḥ chay nhac¹ nhac sui so akhā lyhañ, Kūḥ-khañ krīḥ mrok mañ Asaṅkhayā pru so Toñ-krīḥ Rvhe-umañ nhuik sa tañ suṃ so Jamp(!)udhaja ther sañ, achak chak so sotujana pugguil tuj i paññā kui pvāḥ cīm so ṅhā pru khai cvā so ī kyam kui pru sañ. niṭṭhitam.

sakkarāj 1224 khu ta-kūḥ la prañ kyō 5 rak ne ṅña ne 3 khyak tīḥ kyō akhyim tvañ Vinañḥ mahāvā pāḷi tō nissya tui reḥ kūḥ vḥe prīḥ sañ.

Mss.: **2303**; and also Forch III; GL 13, 14; LCP 3b; Oldenb 6, 7.

¹ 2192 B.E./1648 A.D.

596

Hs.or. 8248. SB, Berlin

Description see above, 594–596.

Dhātukathā

End (fol. ṅa v line 5): vippayuttēna saṅgahita asaṅgahitapa < da > niddeso niṭṭhito.

imīnā puññatejēna me ito bhavē pa < t > ṭhāya, yāva nibbānapattiyā, bālassa samāgamo mā hot[h]ju, rūpasaddehi ca bhavatu, jātisogayasehi(!) ca, satipaññeviriyehi ca, sīlasutehi ca,

aṭṭharasa sukusalā bhavatu, bhavābhavē sa < m > saranto pi, ucce tulesu, pū(!)risuttamo, uppajjivā, pa[!]^tthamaṃ paṭirūpaṃ puññavāse vasitvā va, tikkhapaññēna, gambhīrapaññēna, javanapaññēna, puthupaññēna, mahāpaññēna, paravādamaddanapaññēna, sabbasibb(!)āni sabbapāramīyo pūretvā, ajaraṃ amataṃ, virajaṃ khemaṃ nibbānaṃ pāpuṇi. akkharā ~.

sakkarāj 1230 6 khu ta-choñ-mun la prañ kyō ṅā rak ca ne ne ne suṃ khyak tī kyō akhyim tvañ Dhātukathā pāṭḥ kui re kū vḥe prī 'oñ mrañ saññ. nibbānapaccayo hotu. pu t(!)i ā nḥaṇ prañ cum pā lui i. nat lū sādhu khō ce sov.

Mss.: **509**, **553**; for mss. in other catalogues see **509**.

See CPD 3.3.

597–602

Hs.or. 8218a–e. SB, Berlin

Collection of 6 texts. Palm leaf. Wooden covers; gilded and partially red painted on the edges. They may belong to 601 although they are not wide enough and bear the pencil note Ves < s > antarā vatthu. Foll. 207: 597 foll. 68: gō–ṭhī (35 foll.: gāḥ–ghī, nū–nāḥ, jāḥ–ññō and ṭhī are missing); Nām nisya; 598–599 foll. 34: ka–gō, containing 2 texts: 598 ka–khō r line 4, second foliation with red paint tai–du r line 4: Dhātumālā pāṭh, 599 khō r line 5–gō, second foliation with red paint du r line 5–dhu: Dhātvatthadīpaka pāṭh; 600 foll. 69, containing 2 sections: (1) foll. 44: nō–jhu, (2) foll. 25: ñṇu–ṭhu (foll. jhū–ññī are missing): Mālālaṅkāravatthu; 601 foll. 35: ka–gam: Pātimok vatthu; the first and last foll. of each text (except in 598–599 where there is no division between the texts) are tied together with some blank leaves. There is also one single fol. ka, 602, tied together with some blank leaves, which is the first one of a text with the title Sikkhūpamamahāgant < h > a. 601 foll. ṭhā–ṭhu are slightly damaged at the right margin. 597 49.4 x 5.9 cm; 38–38.5 x 5 cm; 598–599 49.5 x 6.8 cm; 39 x 6 cm; 600 50.7 x 6.6 cm; 40–40.5 x 5.5 cm; 601 47.7 x 6.1 cm; 37–37.5 x 5 cm; 602 50 x 5.6 cm; 15.2 x 5.2 cm. 597, 600, 601 10 lines; 598–599 13 lines. 2 punch holes. 597, 600 Gilded and partially red painted; 598–599 gilded; 602 no gilding or paint. Very clear handwriting throughout. Marginal titles: 597 Nām nisya; 598–599 Dhātumālā pāṭh; 600 Mālālaṅkāra on all foll. except fol. je; 601 Pātimok vatthu and on the last two foll. (gō, gam) Pātimok vatthu Ūḥ Nanda cā; 602 Sikkhūpamamahāgant(!)a. On the first blank leaves is written with black ink: 597 Nām nisya, 598–599 Dhātumālā, 600 Tatiya tvaiḥ, and with pencil Mālālaṅkāya, 601 Pātimok vatthu, and underneath Ūḥ Mālā cā; 602 in the middle of the first blank leaf Sa(!)kkhūpamamahāgant < h > a is scratched in, and on the right side Sikkhūpamamahāgant < h > a is written with black ink. On 598–599 fol. ka underneath the marginal title is written: Prañ charā tō cī raṅ so Dhātumālā, and in the right margin of fol. khō r: Prañ charā tō cī raṅ so Dhātumālā priḥ prī Ūḥ Agga cī raṅ so Dhātumālā pāṭh ī ka aca. From fol. ka/tai to fol. khai/di (line 4) red vertical strokes are added to the punctuation mark. Corrections on 597 fol. ghai; 598–599 fol. ka, tai, and several corrections in the text proper, mostly in the beginning; 601 foll. kā, kū (with pencil), ke (with pencil), kaṃ, khāḥ (with pencil). Interlinear glosses on 598–599 foll. ka–khu. Dated sakkarāj 597, 601 1221 khu (1859 A.D.); 600 1224 khu (1862 A.D.); 598–599, 602 no date. Former owners: 601 Ūḥ Mālā and Ūḥ Nanda. 597, 601 Pāli and Burmese; 598–599 Pāli, 600 Burmese. 597, 599, 600, 601 Prose; 598, 602 verse and prose.

597

Hs.or. 8218a. SB, Berlin

Description see above, 597–602.

Nām nissaya (Kaccāyanavutti nissaya)

The text is called *Nām nisya* in the fragmentary ms., i.e. the nissaya on the *Nāma-kappa*.

Beg.: *namo tassa ~. jinavacanayuttam hi. jinavacanayuttam hi, jinavacanayuttam eva, mrat cvā bhurāḥ pāli tō aḥ lyok pat sañ kui sā lyhañ, veditabbam, si ap i, vā, jinavacanayuttam hi, jinavacanayuttam hi hū so ī sut kui, adhikāratam luik sut akyuiḥ nīhā, seyyatthikena, kui pāḥ so lokuttarā tarāḥ kui alui rhi so amyui sāḥ sañ, vā, kuiḥ pāḥ so lokuttarā tarāḥ phrañ alui rhi so amyuiḥ sāḥ sañ veditabbam si ap i. [etc.]*

End (fol. *ṭhī* line 1): *sattarā kui satthu tañ, smā sak, ī sut phrañ smā vibhat kui nā vibhat kaḥ suiḥ nai, khvañ, aññe svā rattham phrañ nā vibhat noñ so kroñ, satthu saddā i acit phrac so u kui āra pru, kap, nā ā hū so sut phrañ ā ra aphru mha nok phrac so nā vibhat kui ā pru, ra kui khvañ, khye, pakati pru, kap, prīḥ i. pitarā kui pitu tañ, smā sak, ī sut phrañ smā vibhat kui nā vibhat kaḥ suiḥ nai, khvañ, aññe svā rattham phrañ ā ra pru, pitādi na ma si mhi phrañ nā vibhat noñ so krō, ā ra apru phrac so ā kui arassa pru, kap, nā ā phrañ nā vibhat kui ā pru, khvañ, khye, pakati pru, kap, prīḥ i. mātarā ca sañ lañ nañḥ tū. kattārā ca sañ kāḥ satthāra nḥaṇ nañḥ tū. purisā kui purisa tañ, smā sak, ī sut phrañ smā vibhat kui nā vibhat kaḥ suiḥ nai capālo amha ca so saddā tui noñ mha noñ so kroñ ma nai ca ra, khvañ, smā smim nam vā phrañ akāranta mha nok phrac so smā vibhat kui ā pru, khye, pakati pru, kap, prīḥ i. Nām nisya prīḥ i.*

sakkarāj 122[0]1 khu na yuḥ la prañ kyō 1 rak nñā ne 3 nārī akhyim tvañ Nām nisya prīḥ prī. pu, dī, ā, nḥaṇ prañ cuḥ i.

The text can be found in the printed ed. pp. 116–467. But at least on the last four pages it differs greatly from that of the ms. (foll. *ṭhā v* [*ṭhi* is missing] and *ṭhī r*), so that its ascription to Nanḥ-kyoñḥ *charā tō Rhañ Aggadhammālañkāra* is doubtful.

Ed.: See ²272.

Mss.: cf. ¹130, ¹131, ²272, 614, 615, 669, 678, 679, 721; for nissayas on Kaccāyana's grammar see 614.

598

Hs.or. 8218b. SB, Berlin

Description see above, 597–602.

Aggavaṃsa: **Saddanīti** (Dhātumālā)

The text is called Dhātumālā pāṭh in the ms.; the verses in the beginning and at the end are different from those in the edd.

Beg.: namo tassa ~.

siddham siṅgham samāradham, namo Buddhāya sādaram,
jinacakkaṃ cī(!)raṃ thātu, iddham phi(!)taṃ sunimmaṃ.

su[d]dhariss' āham sarato, kakārantādibhedato,
dhātuyo dhātunippanna(!), rūpāni vividhāni ca.

bhūsattāyaṃ¹, bhavatī, bhavanti, bhavo², bhavo³.

i gatiyaṃ yesaṃ dhātūnaṃ gatī(!) attho, [etc.]

End (fol. khō v line 5): tathā rājānaṃ ukkākaṃ pitā maḥam duhantī ti etthā piti.

iddhi va iddimantānaṃ, dhātutth(!)o 'yaṃ gato tato,
payogato 'nugantabbā, anekathā hi dhātavo ti.

iti Dhātumālā pāṭho samatt[h]o.

[The following verses are transliterated without corrections:]

*sa tāme dhiyadhajena, sadā sotuhi tesinā,
sopakārā Dhātumālā, samuddhitā samāsato.*

*niccupaṭṭhitasatimā, niccaṃ yo susamāhito,
yathā bhūta sabbadassi, anāvaraṇāññānavā.*

*jānaṃ jānāti, passaṃ passati, cakkhubhūto nāṇabhūto,
so me sise paṭiṭṭhātu, pañcacakkhugunākaro.*

Dhātumālā niṭṭhitā. nibbānapaccayo hotu.

[Here a portion of the text (foll. khai/di v line 12 to fol. kho/dī r line 9) is given a second time:]

tatr' ime payogā, gavaṃ payo duhati gopālako, [etc. up to] ettha hi visesanatthe pavattakaraṇa visayattā dvikammakabhāvo na labhatī ti daṭṭhabbaṃ. *Dhā <tu> mālā pāṭh prī i.*

Mss.: cf. 572; for mss. in other catalogues cf. 572.

See CPD 5.2.

¹ Abbreviated *saññ* is written above *bhū*^o.

² *kammabhava* is written above *bhavo*.

³ *itthibho* is written above *bhāvo*.

599 **Hs.or. 8218b.** SB, Berlin

Description see above, 597–602.

Saṅgajā charā tō Rhañ Indāsabha: **Dhātvatthadīpakā**

This text has the same final verses as 573 and no colophon.

For edd. see 573.

Mss.: 573; for mss. in other catalogues see 573.

600 **Hs.or. 8218c.** SB, Berlin

Description see above, 597–602.

Mai-thīḥ charā tō Rhañ Kavi: **Mālālaṅkāravatthu**

The first section of this ms. contains the third chapter corresponding to pp. 111–196 of the printed ed. The second section contains the fourth chapter, of which 11 foll. in the beginning are missing; it corresponds to pp. 217 line 29 to p. 262 of the printed ed.

(1) End (fol. jhī v line 10): eko va, ta rak myha asak rhaññ khraññ saññ, seyyo, mrat ì.

ī suiv mrat cvā bhurāḥ sañ khrok vā alvan khu nhac vā mrok so akhā taṃ khuivḥ byādip hā kui pra prīḥ saññ i achumḥḥ nhuik tāvatinsā nat praññ vay vā kap tō mū rve vā tvañḥ suṃ la pat lumḥḥ, abhidhammā khu nhac kyaṃḥ kuiv hō tō mū i. Mālālaṅkāra amaññ rhi so kyaṃḥ i tatiya puñḥ kāḥ i tvañ rve prīḥ prī.

ekamekam¹, ta lumḥḥ ta lumḥḥ so akkharā saññ laññ, buddharūpaṃ buddharūpena, mrat cvā bhurāḥ kuiv cāḥ tō phrac so chañḥ tu tō nḥaṇ, samam, tū saññ, siyā, phrac rā i, tasmā hi tasmā eva, thui kroṇ lyhañ, paṇḍito, paññā rhi so, poso, sū tō koñḥ saññ, pitakatti(!)yam, suṃḥ puṃ so pitakap tuī kui, li[k]kḥeyya, reḥ kūḥ pru cu kuiḥ kvay rā i.

1224 khu taṃ choṇ muṃ la prīḥ i. i.

(2) Beg. (fol. ññu r): sīlavato, sīla rhi so sū i, sīlasampadāya, sīla nḥaṇ praññ cuṃ khrañḥ kroṇ, paṭhamo, rheḥ ūḥ cvā so, ānisamso, akyuivḥ taññḥ, puna, ta phan,

End (fol. thī r line 7): rheḥ phrac so Ma(!)l[ī]lāṅkāra kyaṃḥ i catuttha puñḥ kāḥ i tvañ rve prīḥ i.

ahaṃ, nā saññ, guṇehi, araham, aca rhi so guṇ tō tuiv phrañ, uttamam, mrat cvā tha so, nāt < h > aṃ, sattaloka tuiv i kuivḥ kvay rā laññḥ phrac tō mū tha so, Buddhañ ca, mrat cvā bhurāḥ kuiv laññḥ koñḥ, anuttamam, atu ma rhi so, dhammañ ca, mag leh tan phuil leh tan nibbān pariyatti hu chuiṃ ap so chay pāḥ so tarāḥ tō mrat kuiv laññ koñḥ, sīlasampannam, sīla nḥaṇ praññ cuṃ so, saṅghañ ca, rhac yok so paramatthasaṅghā tō mrat aponḥ kuiv laññ koñḥ, sadā, akhā khap simḥ, sīrasā, ūḥ phrañ, vandāmi, rhi khuivḥ pā i. ahaṃ, nā saññ, etena puññakammena², ī suiv bhurāḥ tarāḥ saṅghā taññḥ hū so ratanā mrat sumpāḥ tuiv phrañ, kār(!)advāra vacadvāra manodvāra tuiv phrañ rui se cvā rhi khuivḥ ra so koñḥ mhu kam kroṇ timsapāramī, suṃ chay so pāramī tuiv kuiv, pūretvāna, praññ ce rve, anāgate, noṇ so akhā nhuik, paññādhikam, paññādhika amaññ rhi so, buddhattam, bhurāḥ aḥrac su iṃ, pattam, rok saññ, bhavēyya, phrac ra pā luiv i.

*sabbadānam[,] dhammadānam[,] jināti,
sabbarasam dhammarasam(!) jināti,
sabbarati < ṃ > , dhammarati jināti,
sabbadukkham taṇhakkhayaṃ(!) jināti³.*

sa[dhamm] < bb > adānam, khap simḥ so aprū kuiv, dhammadānam, tarāḥ taññḥ hū so alhū saññ, jināti, 'oṇ mrañ le i, sabbarasam, khap simḥ so arasā kuiv, dhammarasam(!), tarāḥ taññḥ hū so arasā saññ, jināti, 'oṇ mrañ le i, sabbarati < ṃ > , khap simḥ so mve lyō khrañḥ kuiv, dhammarati, tarāḥ taññḥ hū so lyō khrañḥ saññ, jināti, 'oṇ mrañ le i, sabbadukkham, khap sin so chañ raiḥ kuiv, taṇhakkhayaṃ(!), taññā taññḥ hū so chañḥ raiḥ sañ, jināti, 'oṇ mrañ le i.

sakkarāj 1224 khu na < t > -tō lāchan 5 rak tanañlā ne chay nārī akhyim tvañ Mālālaṅkāra kyaṃ catuttha puñḥ kāḥ prīḥ 'oṇ mrañ saññ. nibbānapaccayo hotu.

Mālālaṅkāra kyamḥ kuiv reḥ kūḥ pru cu ra so koṅ mhu āḥ phraṅ mveḥ saṅ pha khaṅ charā re mre syhaṅ maṅḥ tarāḥ krīḥ tui kui M(!)asundre nat sāḥ tuiṅ krāḥ rve amyha ra kra ce sovḥ.

For details and ed. see ¹109, and also Heinz Braun: "The Buddhist era in the Mālāṅkāravatthu", in: The Dating of the Historical Buddha – Die Datierung des historischen Buddha. Ed. by Heinz Bechert. Pt. 1, pp. 46–48. Göttingen, 1991 (Symposien zur Buddhismusforschung, IV, 1). The same (slightly corrected) contribution appeared in: When did the Buddha live? The Controversy on the Dating of the Historical Buddha. Ed. by Heinz Bechert. Delhi, 1995, pp. 131–133 (Bibliotheca Indo-Buddhica Series, 165).

Mss.: ¹109, ²252, ³399; and also Hundius 9.

¹ Nissaya on the *akkharā* ~ verse.

² Cf. 534, 535, 698, 699, 734 (ns.), and also 666, note 3.

³ Dhp 354.

601

Hs.or. 8218d. SB, Berlin

Description see above, 597–602.

Rhaṅ Sārasudhammālaṅkāra: **Pātimok adhippāy, Pātimok vatthu**

The ms. is called Pātimok adhippāy in the text.

Beg.: namo tassa ~ . rhaṅ tō bhurāḥ Vesālī praṅ nhuik ne tō mū so akhā, Vesālī praṅ ḷ ma nīḥ ma veḥ so arap nhuik Kalandagāma rvā rhi ḷ, Kalandī saṭṭheḥ sāḥ rhaṅ Sudin ma yāḥ hoṅḥ nhuik medhun suṃḥ krim mhī vai rve, sāḥ Bījaka kui paṭisandhe ne saṅ, saṅ akroṅḥ kui saṅghā tui si rve, rhaṅ tō bhurāḥ kui lyok sō, rhaṅ Sudin kui cac kro tō mū rve vaṃ kham lyhaṅ, pathama pārājika kui paṅḥiat tō mū saṅ.

End (fol. gō v line 8): < a > dhikaraṇasamatha akyaṅḥḥ akyay kui alui rhi so sū mrat tui saṅ vinaṅḥ Cuḷavāsamathakhandhaka nhuik kraṅḥḥ pā le. kraṅḥḥ tuiṅḥ samanta sū charā catuttha rhaṅ Sārasudhammālaṅkāra ther mrat cī raṅ so Pātimok adhibbāy prīḥ ḷ.

ārāmo, araṃ, āramavattham, akhaṅḥ, vihāro, kyoṅḥ, vihāravatthu, kyoṅḥ rā, maṅco, ṅḥoṅ conḥ, pidh(!)aṃ, aṅḥ pyaṅ, bhisi, bhūṃ lyhui, pippohanam, 'umḥ, lohakumbham,

kyeḥ 'uivḥ, lohathālakam, kyeḥ khvak, lohādārako, kyeḥ aṅ tvai, lohakaṭāham, kyeḥ phyaññḥ, vāsi, pai khvak, pharasu, pok chin, kuṭārī, dhāḥ ma, kuṭālo, pok tūḥ, nikhādanam, chok, valli, nvay, veḷu, vāḥ, muñcam, phrū cham myak, pappajam, pīt myak, tiṇam, sac ṅay, dārubhaṇḍam, sac bhaṇḍā, mattikābhaṇḍā, mre phrū mre nī mre vā bhaṇḍā.

ī cā prīḥ lac sakkarāj kāḥ 1220 praññ nat-tō la prañ kyō 11 rak ne ṅṅa ne ne 3 khyak tīḥ akhyim tvañ prīḥ 'oṅ mrañ saññ. na(!)bbānapaccayo hotu. pu, di, ā, nḥaṅ prañ cum pā lui i. me puññam cī(!)ram ti < t > thatu jī(!)nasāsanam.

Neither the author's name nor the title of the text can be found in the accessible reference works.

602

Hs.or. 8218e. SB, Berlin

Description see above, 597 – 602.

Paññāsippa: **Sikkhūpamamahāgantha**

Only one fol. ka is extant.

(Fol. ka:) namo tassa ~. namo tassa sakalokavimohakassa mohassādhamsakassa suvuttadhammassa. namo tassa anaghattamadakkhiṇeyyassa saṅghassa. sa ni nyāsa nḥaṅ aṅ dhammapaṇāma saṅghapaṇāma kui cī kuṃṇḥ luik sañ.

sikkhitu pamādesentaṃ, buddhaṃ dhammaṅ ca, sikkhinaṃ,
vande saṅghaṅ ca sikkhinaṃ, khuddakācariyā sabhaṃ.

Paññāsippaṃ mahātheraṃ, namo ka adisikkhanaṃ.
navavassatopattḥāya, yāva cuddasavassakaṃ.

taṃ pavittḥato, pabhūti, aṅṅācariyasamḥaṅ ca.
yāv' ekunatiṃsavassaṃ, nānāgandh(!)aṃ sudassentaṃ.

pakāsissaṃ samāsenā, Sikkhu(!)pa < ma > mahāgandh(!)aṃ,
tibhāsākulaputtānaṃ, paraṃ pi(!)tivibhāventaṃ.

dāni pubbe so mraṅmraṭṭhe, sikkhācāyye so hi ye gandhā,
na tehi sakkāsabbattha, tibhāsā yo suviññātum.

tasmā saṅkarabhāsā yo, sodhyasabbamahāpayam,
vibhāvento samāsenā, kassaṃ sikkhapabhedakaṃ.

ahaṃ, nā sañ, ta nañḥ kāḥ, ahaṃ, paṭhama kyō rhañ ketu

Unfortunately only the introductory verses and some words of the nissaya are extant. Neither the author's name (Paññāsippa?) nor the title of the text can be found in the accessible reference works.

603–608

Hs.or. 8249. SB, Berlin

Collection of 6 texts. Palm leaf. Red painted wooden covers; one cover bears an 11 cm wide band, the other one a 10 cm wide band made of cotton cloth; on one cover three of the titles are written with pencil: *Pācityādi*, *Bhikkhūnī aṭṭhakathā pāṭh*, *Saṅgruī pāṭh nissya*. Foll. 259: ka–nai, tho–be, ka–kāḥ; the first and last foll. of each text are tied together with some blank leaves; **603** foll. 60: ka–nāḥ: Pācityādi aṭṭhakathā, i.e. Pācittiya-vaṇṇanā; **604** foll. 17: ca–chu: Bhikkhūnī aṭṭhakathā pāṭh, i.e. Bhikkhuni-pācittiya-vaṇṇanā; **605** foll. 51: chū–ṭai: Cūlavā aṭṭhakathā pāṭh, i.e. Cūlavagga-vaṇṇanā; **606** foll. 48: ṭo–nai: Parivā aṭṭhakathā pāṭh, i.e. Parivāra-vaṇṇanā; **607** foll. 71: tho–be: Saṅgruī nissya; **608** foll. 12: ka–kāḥ: (Historical text). 48 x 6 cm. 38–40 x 5.5 cm. 11 lines; **603** fol. khi r 10 lines. 2 punch holes. Gilded. Very clear handwriting. Marginal titles: **603** Pācityādi aṭṭhakathā pāṭh on about every other fol.; **604** Bhikkhū(!)nī aṭṭhakathā (pāṭh) on about every other fol. and on last fol chu: Bhikkhū(!)nī pācit aṭṭhakathā pāṭh; **605** Cūlavā aṭṭhakathā (pāṭh) on more than half of the foll.; **606** Parivā aṭṭhakathā pāṭh on more than half of the foll.; **607** Saṅgruī nissya or Abhidhammatthasaṅgruī nissya on almost one third of the foll. On all foll. without marginal title in **603–606** and on about one third of the foll. in **607** and also in some cases on the first or last (two) foll. together with the marginal title is written (*cā takā*) *Kui Phe/Bhe (janīḥ/samīḥ moṇ nham cum) (cā ama) Ma Phaiḥ/Bhaiḥ (cā) (tu) koṇḥ mhu (nibbān chu)*. Corrections/insertions: **603** fol. ku and a few corrections with pencil; **607** foll. pā, pū, pe. In the left margin of **606** fol. ṭam r are written with pencil illegible letters, in the left margin of **607** fol. no r some meaningless scratches as attempts at writing can be found, and on fol. nam r is written with pencil *kya prī*, on fol. ba v with pencil *kyak*. On the front blank leaf of **608** sewn together with fol. ka, presumably as an attempt at writing, one line of a Pāli text, and on the back blank leaf of fol. be *soṭāpatti* are scratched in. Dated sakkarāj **603** 1243 khu (1882 A.D.); **604–608** 1244 khu (1883 A.D.). Scribe: **607** Moṇ Bhuiḥ Thvanḥ. Donors: Kui Phe/Bhe and Ma Phaiḥ/Bhaiḥ. **603–606** Pāli; **607, 608** Pāli and Burmese. Prose.

603

Hs.or. 8249. SB, Berlin

Description see above, 603–608.

Buddhaghosa: **Samantapāsādikā**, Pācittiya-vaṇṇanā

The text is called Pācityādi aṭṭhakathā pāṭh in the ms.

End (fol. nāṃ v line 9): Samantapāsādikāya vinayasamvaṇṇanāya Bhikkhuvibhaṅga-vaṇṇanā niṭṭhitā.

anantarāyena yathā, niṭṭhitā vaṇṇanā ayam
 anantarāyena tathā, santi pappontu pāṇino ti.

cī(!)raṃ tiṭṭhatu saddhammo. kāle vassaṃ cī(!)raṃ pajam,
 tappetu devo dhammena rājā rakkhatu medanī(!).¹

akkharā ~ . niṭṭhitā.

Then follows the well-known passage of Buddhānussati, Dhammānussati and Saṅghānussati² starting with *iti pi so bhagavā* and ending with *puññakkhettaṃ lokassāti* and finally the ms. gives the date of the copy (fol. nāṃ line 11):

sakkarāj 1243 khu ta <n> -kūḥ la prañ kyō 12 rak 6-kyā ne prī i.

Mss.: ¹55, ²294, 532, 703; for Samantapāsādikā mss. in other catalogues see ²294 and 435.

See CPD 1.2,1.

¹ For this verse see 441.

² PBCOU 13–14.

604

Hs.or. 8249. SB, Berlin

Description see above, 603–608.

Buddhaghosa: **Samantapāsādikā**, Bhikkhūnī-pācittiya-vaṇṇanā

The text is called Bhikkhū(!)nī pācit aṭṭhakathā pāṭh in the ms.

End (fol. chu line 6): Samantapāsādikāya vinayasamvaṇṇanāya Bhikkhū(!)nīvi-bhaṅgavaṇṇanā niṭṭhitā.

akkharā ~ . nibbānapaccayo hotu.

ī cā prīḥ lac sakkarāj kāḥ 1244 khu ka-chuṃḥ la chanḥ suṃḥ rak 4-hūḥ ne ne 3 khyak tīḥ kyō akhyin tvaṅ Bhikkhū(!)nī pācit aṭṭhakathā pāṭh kui reḥ kūḥ rve prīḥ ī.

Mss.: ¹55, ²295, 533, 704; for Samantapāsādikā mss. in other catalogues see ²294 and 435.

See CPD 1.2,1.

605

Hs.or. 8249. SB, Berlin

Description see above, 603–608.

Buddhaghosa: **Samantapāsādikā**, Cūlavagga-vaṇṇanā

The text called Cūlavā aṭṭhakathā pāṭh in the ms. can be found in PTS VI 1155–1300, except the last two verses, and in ChS (Cūlavaggādiatṭhakathā) 1–136.

End (fol. ṭe v line 4): Cūlavā aṭṭhakathā niṭṭhitā.

Then follows the well-known passage of Buddhānussati, Dhammānussati and Saṃghānussati¹ starting with *itī pi so bhagavā* and ending with *puññakkhettaṃ lokassāti* and on fol. ṭaiḥ line 2 the ms. continues:

akkharā ~ . ār(!)uvaṇṇaṃ sukhaṃ bhava. nibbānapaccayo hoti. pu, di, ā. niṭṭhito.

ī cā prīḥ lac sakkarāj kāḥ 1244 khu ka-chuṃḥ la chan 11 rak 5-teḥ ne ne 1 khyak tīḥ akhyin tvaṅ Cūlavā aṭṭhakathā pāṭh kui reḥ kūḥ rve prīḥ cīḥ 'oṅ mraṅ saññ.

²ī sui yakhu, kyvan-nup pru saññ,
koṅḥ mhu thui thui mrat kusuiḥ kui

*mraṇ mhuir toṇ svaṇ, kyeḥ jūḥ thaṇ saṇṇ,
mi khaṇ mveḥ bha, bhuiḥ bheḥ ca sāḥ,
puttadārasā, ṇṇā takā nhaṇ,
charā samāḥ, bumḥ suṇḥ pāḥ tvaṇ
kyeḥ sāḥ re sū, nat lū brahmā,
prittā ma krvaṇḥ, Yama maṇḥ āḥ,
raṇ rhaṇḥ pā ce amyha ve i,
Vasundare, ī saṇṇ mre āḥ,
sak se thāḥ saṇṇ.²*

mhat sāḥ mraiḥ mraṇ pā ce sō. nat lū sādhu khō ce sō.

Mss.: ¹55, ²297, ³300, 456, 534, 702; for Samantapāsādikā mss. in other catalogues see ²294 and 435.

See CPD 1.2,1.

¹ PCBOU 13–14.

^{2,2} Cf. ¹52, 677.

606

Hs.or. 8249. SB, Berlin

Description see above, 603–608.

Buddhaghosa: *Samantapāsādikā*, Parivāra-vaṇṇanā

The text is called Parivā aṭṭhakathā pāṭṭh in the ms.

End (fol. nai line 8):

*yāva Buddho ti nāmaṇ pi, suddhacittassa tādino,
lokamhi lokajetṭhassa pavattati mahesino ti.*

Parivā aṭṭhakathā suttaṇ niṭṭhitam. akkharā ~.

*ī cā prīḥ lac sakkarāj kāḥ 1244 khu ka chuṇ la praṇṇ kyō 3 rak 5-teḥ ne ne 2 khyak tīḥ
kyō akhyin tvaṇ reḥ kūḥ rve prīḥ i.*

Mss.: ¹55, ²298, ²301, 457, 535, 705; for Samantapāsādikā mss. in other catalogues see ²294 and 435.

See CPD 1.2,1.

607

Hs.or. 8249. SB, Berlin

Description see above, 603–608.

Pathama Bāḥ-ka-rā charā tō Rhañ Dhammābhinanda: **Saṅgruīh nissaya** (Abhidhammatthasaṅgaha nissaya)

This ms. contains the same text as ¹8 starting with *devātideva* < dev > *indo* (fol. tho) and ending with (fol. be line 7; cf. ¹8, p. 11, line 31): *ī myha atuiñḥ arhaññ rhi so pariccheda tui prañ akhyañḥ khap simḥ aprīḥ sui rok prīḥ. nibbānapaccayo hotu.*

Then follows the colophon (fol. be line 8):

sakkarāj 1244 khu nhac, vā-chui la praññ kyō chay rak, tanaṅganve ne 2 khyak tīḥ kyō akhyim tvañ Abhidhammatthasaṅgruīh nissya kui re kū prīḥ sañ, cā reḥ Moñ Bhuiḥ Thvanḥ.

For details on the author and ed. see ¹8.

Mss.: ¹8, ¹28, ²345, ²347–²349, 583; cf. ¹92, ²202, ²220, ²244, ²253, ²350, ²379–²382, ²383 (1), 707; for mss. in other catalogues see ²202 and 583.

608

Hs.or. 8249. SB, Berlin

Description see above, 603–608.

(Jāgaru Nat-ca-kron suik)

Beg. : namo tassa ti. pañcasāsanaso saḥassam, sāsanaṁ tō 5000 kui, ʈhitam katvā, taññ kinḥ pru rve, pattasakkarājena, rok so sakkarāj nḥaṇ, bhuñjanasesam, cāḥ krvaṇḥ saññ, subhāsubhalakkhaṇakindaram, koṇḥ ma koṇḥ kui mhat kroṇḥ phrac so kinḥ saññ, bhavati, phrac i. 1111¹, 596. cavaṇasesakāle, 596 khu krvaṇḥ so kāla nhuik, rāmaññakū(!)la-tthāne, rāmañña tuiṇḥ nhuik, taññ kun so, sabbajanā, khap simḥ so lū apoṇḥ tuj saññ, kampati, tum lhup i. 11 <0> 2. 592. khavaṇasesakāle, 592 khu krvaṇḥ so kāla nhuik, cādiññakāranta kulajañño, cañña akkharā nḥaṇ rḥaṇ kun so maṇḥ tuj saññ, pamakkharakū(!)lam, pamakkharā nḥaṇ rḥaṇ kun so lū myuiḥ kui, dosahaṁsanena, mhāḥ so āḥ phraṇ ññhaṇḥ chaiḥ khraṇḥ ṇhā, cintesi, kram lattaṇ. 11 <0> 3. 588. dātaṇasesakāle, 588 khu krvaṇḥ so kāla nhuik, caññakū(!)lā, mvan lū myuiḥ tuj saññ, uttarābhimukho, mrok suḥ tak rve, senaṅgam, cac thuiḥ khraṇḥ kui, karonti, pru kun lattaṇ. 11 <0> 4. vadaṇasesakāle, 584 khu krvaṇḥ so kāla nhuik, caññakū(!)lajane, mvan lū myuiḥ tuj sañ, merutt < ar > ābhimukho, mrok arap suḥ tak rve, manoram[m]am, nhac lumḥ mve lyō khraṇḥ kui, karonti, pru kun lattaṇ. 1105. 580. namdaṇasesakāle, 580 krvaṇḥ so kāla nhuik, sunāparantaādikulāni, sunāparanta tuiṇḥ nhuik, ne kun so lū tuj saññ, ātapena, pū pan khraṇḥ phraṇ, nānākhemayuttam, athuḥ thūḥ so bheḥ nḥaṇ rḥaṇ kun saññ, uppajjissanti, phrac kun lattaṇ. 1106. 536². titāṇasesakāle, 536² khu krvaṇḥ so kāla nhuik,

End (fol. kāḥ line 3): 1317. 1049. chanakasesakāle, 1049 khu krvaṇḥ so kāla nhuik, catunnam kū(!)lānam, amyuiḥ leḥ pāḥ tuj saññ, visum visum, asīḥ asīḥ, aham mānena, nā hū so thoṇ lvhāḥ khraṇḥ kui, karonti, pru kra kun lattaṇ. 1318. 1046. cavaṇnakāsesakāle, 1046 khu krvaṇḥ so kāla nhuik, Buddhassa, bhurāḥ sa khaṇ i, vacanam, ca kāḥ tō phrac so, sāsanaṁ, sāsanaṁ tō sañ, khinasā³, kun saññ i aphrac kroṇ, Sakkarājena, Sikrāḥ maṇḥ saññ, attanaṁ, yācito, toṇḥ pan ap so, sāsanaṁ, sāsanaṁ tō kui, appamādena, ma me ma lyō sa phraṇ, olokesi, kraṇ rhu coṇ ma lattaṇ. ī suḥ lyhaṇ bhurāḥ sa khaṇ sāsanaṁ tō 2500 kum prī, ī cā kui si lui lyhaṇ ta phan pran rve yū le. ka kha ga gha ṇa. Rhamḥ myuiḥ. ca cha ja jha ṇña. Ta-luiṇḥ myuiḥ. ʈa ʈa da dha ṇa, ta tha da dha na. Kulāḥ myuiḥ. pa pha ba bha ma. Mrammā myuiḥ. ya ra la va sa ha ʈa a. Sak myuiḥ. niṭṭhito. prīḥ i.

ī cā prīḥ lac sakkarāj kā 1244 khu ka-chum la chanḥ 1 rak 2-nlā ne ne 3 khyak tīḥ kyō akhyin tvaṇ ī cā kui reḥ kūḥ rve prīḥ cīḥ 'on mraṇ saññ.

This text deals with very shortly described events in the last 200 years at the end of the first half of the 5000 years the Buddhavacana will exist in this world. In a very peculiar way the sequence of years starting with 1101 B.E./1739 A.D. and ending in the year 1318 B.E./1956 A.D./2500 A.B. is accompanied by a sequence of numbers constantly decreasing by 4 and 3 resp., e.g. 1101 = 596, 1102 = 592, 1103 = 588, 1104 = 584 etc. until with the year 1250 the number 0 (zero) occurs (fol. ko r line 8). With the year 1251 another sequence starts with 1247 and decreases by 3 every year (1252 = 1244, 1253 = 1241, 1254 = 1238 etc.) until the year 1318 is reached with the number 1046. These numbers are followed by syllables connected with *-sesakāle*. The syllables give the numbers in the so called piṭakatsaṅkhyā system. The ms. version, however, is full of mistakes: 596 should be cajhaṇa-, cadhaṇa- or caḷaṇa- instead of cavaṇa- (546), 592 should be khajhaṇa-, khadhaṇa- or khaḷaṇa- instead of khavaṇa (542), dātaṇa (568)

should be *dādaṇa-*, *dājaṇa-* or *dāhaṇa-* (588), *vaḍaṇa-* (584) and *naṃdaṇa-* (580) are correct, *tiṭaṇa-* (536) should be *tithāṇa-*, *tichāṇa-* or *tisaṇa-* (576), *chanaka* (107) should be *jha/dha/ḷa-gha/dha/va/bha-ṇaka* (1049), *caraṇṇaka-* is correct again.

In his article "The Influence of Occultism in Burmese History with Special Reference to Bodawpaya's Reign 1782–1819" Than Tun quotes from the text "Jāgaru Nat-ca-kroṇ suik" which deals with prophecies referring to the time between 1739 and 1956. This text was written by the brahmin Jāgaru during the reign of king Tha-lun (Sā-lvan, 1629–1648) and amended by Cattābhighosa, the abbot of Nat-ca-kroṇ during the reign of king Minrekyawdin (Maṅḥ-rai-kyō-thaṅ, 1672–1698). Our text is most probably identical with this work.

Ed.: Cf. Piṭ-st 290 (645) s.v. Suik cā kyamḥ raṅḥ 9 coṇ tvai.

¹ Should be 1101.

² Should be 576.

³ *khīnattā*.

609–610

Hs.or. 8250. SB, Berlin

Collection of 2 texts. Palm leaf. Wooden covers with gilded edges; the ms. has a cotton cloth wrapper on which is written with pencil: *Sut Silakkham mit laṅ cum*, and a ribbon (three colours: red, yellow, white) without inscription; on one cover is written with red crayon: *Silakkham mit laṅ cum*, and: *takā Ma Muiv Sak cā*. Two complete sticks for the punch holes are still extant. Foll. 358: *ka-sō* (there are 2 foll. *kū* and 2 foll. *khū*, in both cases on the second fol. *l* is added besides the foliation sign; foll. *ṭhu* and *ṭhū* are missing, but the text is complete: on fol. *ṭhī* besides the foliation sign, on the recto side of fol. *ṭhe*, and also on the verso side besides the foliation sign *mham* ("correct") is written; fol. *ti* is missing, and there are 2 foll. *tū*: near the foliation sign on fol. *tī pathama*, on fol. *tu dutiya*, on one fol. *tū tatiya*, and on the other fol. *tū catuttha* is written; there are also 2 foll. *di*; fol. *raṃ* is missing; the foliation sign *sō* on the last fol. is not written); 609 foll. 115: *ka-ññu*: *Susilakkham pāḷi tō*; 610 foll. 243: *ññū-sō*: *Susilakkham pāḷi tō nissya*; the first and last foll. of both texts are tied together with some blank leaves, and there are also two single blank leaves. Due to the surface structure of some leaves there are sometimes spots free of script. 40–50.2 x 5.6–5.8 cm. 40–41 x 4.8 cm. 9 lines; foll. *ghō r*, *ṭhāḥ r*, *ṭhī v*, *ṭham r*, *dho r*, *bī r*, *yai*, *rō r* 8 lines. 2 punch holes. Gilded. Fairly clear handwriting. Marginal titles: 609 *Sussilakkham/Susilakkham/Susilakkhān/Susilakkhanpāḷi tō* on all foll. except foll. *jha* and *ññu*, and on the first fol. *Sussilakkham pāḷi tō Ññōṇ rvā Ū Soma cā*; 610 *Susilakkham pāḷi tō nissya*

or *Susīlakkham nissya* on all foll. except foll. *rāḥ* and *sō*. Corrections on foll. *ka*, *ñṇe*, *ñṇo*, *ḍū*. In the left margin of fol. *ge v*, *ñṇāḥ v*, *dī v*, *pai v pā* is written with pencil, and in the left margin of fol. *cāḥ r Mahāsut*, of fol. *cha v Jāliyasut*, of fol. *che v Mahāsīl(!)anādasut*, of fol. *jha v Subhasut*, and of fol. *jhu v Kevaṭṭasut* to mark the end of the respective sutta. Dated sakkarāj 609 1201(?) khu (1839(?) A.D.); 610 1210(?) khu (1849(?) A.D.). Donor: Phui <ḥ> Kyok Khai and his granddaughter Mui/Muiv Sak from Sa-rak-paṅ-chit village. Former owner: 609 Ūḥ Soma from Ñṇoṅ village. 609 Pāli; 610 Pāli and Burmese (nissaya). Prose.

609

Hs.or. 8250. SB, Berlin

Description see above, 609–610.

Dīghanikāya, SīlakkhandhavaggaThe text is called *Sut Sīlakkhan pāli tō* in the ms.End (fol. *ñṇu* line 1): *Tevijjasuttaṃ niṭṭhitam. terasamaṃ. tass' udānam*

Brahma(!)-Sāmañña-Ambaṭṭha-
 Soṇu(!)-Ku(!)ṭa-Mahāli-Jā <linī >
 Si(!)ha-Poṭṭha <pāda > -Subho <Ke > vaṭṭo
 Lohi <cca > -Tevijja(!) teraso(!) ti.

sakkarāj 1201 khu vā-chui lachan 5 rak ne 1-ñṇve(!) ne tvaṅ Sīlakkham [nissaya] kui re kū rve priḥ 'oṅ mraṅ sañṇ. Sa-rak-paṅ-chit rvā ne Phui Kyok Khai mreḥ mimma Mui Sak koṅ mhu nat lū sādhu sādhu sādhu khō ce sov.

Mss.: '61, '62, 447, 505; for mss. in other catalogues see 447.

See CPD 2.1.

610

Hs.or. 8250. SB, Berlin

Description see above, 609–610.

Rhañ Guṇavatamsaka: Sut Sīlakkhan pāḷi tō nissaya

Beg.: namo tassa ~ .

namā < m' a > haṃ pakāsanti(!), nibbū(!)ti amatam padam,
apatipuggalam Buddham, devasaṅghapū(!)rakkhi(!)tam.

ahaṃ, nā sañ, apatipuggalam, atu ma rhi so pugguil lañ (rhi tha so), phrac tha so
devasaṅghapū(!)rakkhi(!)tam, nat aponḥ sañ khyam ram ap tha so, padam, nibbān kui,
pakāsantam, pra tō mū tat tha so, buddham, bhurāḥ mrat cvā kui, namāmi, rhi khuiḥ i.

mayā katena puñṇena suttam, sukhāvahena ca
sabbe up[p]addave hantvā, raj(!)issāmi yathā phalam.

mayā, nā sañ, katena, pru ap so, sukhāvahena, khyamḥ sā kui choñ pe tat tha so,
puñṇena, koñ mhu kroñ, sabbe pi, khap simḥ kun so, up[p]addave, up[p]addavo tui kui,
hantvā, phrok rve, yathā phalam, acvamḥ satti āḥ lyhō cvā, suttam suttanissayam,
Su(!)sīlakkham nissarañḥ kui, rāj(!)issāmi, cañ rañ pe aṃ.

bhante Kassapa, arhañ Mahākassapa, idam Brahmajālasuttam, ī Brahmajālasut kui, evam
iminā kārena, ī suī so akhyañ arā phrañ, me mayā akyvan-nup, Ānanda matha(!)r sañ,
bhagavato, bhurā si khañ i, samukhā, myak mhok, sutam, krāḥ ap i, ī kāḥ ākāra anak.
ta nañḥ kāḥ, bhante Kassapa, pa, idam Brahmajālasuttam, kuiv, me mayā, sañ, bhagavato,
i, samukhā, myak mhok, evam, ī suī, sutam, krāḥ ap i. ī kāḥ dassana anak. ta nañḥ kāḥ,
bhante, Kassapa, pa, idam Brahmajālasuttam, kuiv, me mayā, sañ, bhagavato, i, samukhā,
myak mhok, sutam, krāḥ ap sañ kāḥ, evam, ī suī lyhañ ka tañḥ.

End (fol. sai v line 7): saraṅgataṃ, ratanā suṃ pāḥ kuiv kuiḥ kvay chaññ kat tat so,
upāsakā iti, upāsakā hū rve, no amhākam, akyvan-nut kuiv, bhavam Gotamo, arhañ
Gotama saññ, dhāretu jānātu, si tō mū ce sa taññ, iti, suīv, avoca, i, terasamam, ta chaī
suṃ < ḥ > khu mrok so, Tevijjasuttam, Tevijja sut saññ, niṭṭhitam niṭṭhitapattam, aprīḥ
suīv rok prīḥ.

Brahmajālañ ca, Brahmajālasut laññ koñ, Sāmañ ca, Sāmaññaphalasut laññ koñ, Ambañ
ca, Ambatṭhasut laññ koñ, Soṇadaṇḍakañ ca, Soṇadaṇḍasut laññ, Kuṭaṇ ca, Kuṭantasut
laññ koñ, Mahāli ca, Mahālisut laññ koñ, Jāliyam, Jāliyasut laññ koñ, Sīhanādañ ca,
Sīhanādasut laññ koñ, Lohiccañ ca, Lohiccasut laññ koñ, Tevijjañ ca, Tevijjasut laññ
koñ, iti, suīv, Sīlakkham, Susīlakkham kuiv, terasā ti, ta chaī suṃḥ sut hū rve, veditabbam,
si ap i,

[For the following portion with information on the author see ¹65, p. 79 line 30–46:
v(!)arap(!)aviccittana[m]jyako¹ [etc. up to] Guṇavatamsakamahātherena, Guṇavatamsaka
mahātha(!)r saññ, kato, cī rañ ap tha so, gandh(!)o Sīlakkham, aṭṭhakathā pāḷi nissya

hū so, lak paṃ kyamḥ saññ, iti samattho, ī suīv praññ cum saññ phrac ī. Then the colophon continues (fol. so v line 8):]

niṭṭhitam niṭṭhitam pattam, aprīḥ suīv rok prī.

*evam acindīyyā²[,] buddhā buddhaguṇā acindīyyā²
acindīyye² pasasānam³ vipāko hotu acindīyyo².*

*evam acindīyyā² dhammā dhammaguṇā acindīyyā²
acindīyye² pasasānam³ vipāko hotu acindīyyo².*

*evam acindīyyā² saṅghā sa[m]ṅghaguṇā acindīyyā²
acindīyye² pasasānam³ vipāko hotu acindīyyo².*

*jeyyatu. sakkarāj 1210 khu sa-tañḥ-kyvat lachañ 9 rak sok-yā ne tvañ Susīlakkhan pāli
tō ī nissya kuīv reḥ kūḥ vye prīḥ 'oñ mrañ saññ. pu, di, āḥ.*

For the author see ¹65.

For a different nissaya on the same text see ¹64 (2).

Mss.: Cab II 666, 667; Forch VI; Oldenb 21; Palace 47 (2), 68 (172); Piṭ-st 141 (428);
PMT I 226 (Add. 15262), 227 (Add. 18753).

¹ paramav°.

² acintīyyā, °yye, °yyo. See the same verse in 519.

³ pasannānam.

611–613

Hs.or. 8255. SB, Berlin

Collection of 3 texts. Palm leaf. Wooden covers, gilded and red painted at the edges. Foll. 448: ka–ru, ka–ṭo; **611** foll. 115: ka–ññe: Sup-pādeyya pāli tō; **612** foll. 202: ññai–ru (foliation sign ri is omitted, the text is complete; there are 2 foll. rī bearing the same text): Sup-pādeyya nisya; **613** foll. 130: ka–ṭō: Sut Pātheyya aṭṭhakathā; the first and last foll. of each text are tied together with some blank leaves, the blank leaves of **613**, however, are partly loose now. **613** fol. gaṃ is slightly damaged at the edges. **611**, **612** 49.5 x 5.6–5.8 cm; **613** 49.4 x 5.9–6 cm. 40.5–41 x 4.5–5.2 cm. 9 lines. 2 punch holes. Gilded and partially red painted; **613** differs in the wider area of red paint as well as in size from **611** and **612** although the punch holes have the correct position. Very clear handwriting. Marginal titles:

611 Sup-pādeyya pāli tō on all. foll. except foll. jhī and ññe; **612** Sup-pādeyya pāli tō nisya or Sup-pādeyya nisya/nissya on all foll. except one fol. rī and fol. ru; **613** Sut Pātheyya aṭṭhakathā on all foll. except last fol. tō. On the outer surface of one cover is written with pencil: *Sa-rak-pañ-chip*, and on the inner surface: *Sa-rak-pañ-chip cā khyamḥ Sup-pātheyya pāli tō pāṭh nisya*, and also: *pit pu vā lvhā khrañḥ, kyuiḥ anak*; on the outer surface of the other cover also with pencil on the left side: *Pātheyya mit lañ cum*, in the middle: *Sa-rak-pañ-chip*, and also with smaller letters: *Sa-rak-pañ-chip ña muiḥ kriḥ ma rip (?) Kui Phe Ma Bhaiḥ Sa-rak-pañ-chit, terasakaṇ Pācitrādi lui lui*, and next to it on the right side: *Muiḥ Sak kui pvāḥ*; on the inner surface: *Sa-rak-pañ-chip cā kyamḥ Sup-pādeḥ-ya pāli tō pāṭh nisya ka ca ru chumḥ*. On the first blank leaf tied together with **611** fol. ka and on the last blank leaf tied together with **612** fol. ru is written with pencil: *Sa-rak-pañ-chip cā Sup-pādeḥ-ya/Sup-pātheyya pāli tō pāṭh nisya*, and on the first blank leaf belonging to **613** with red ink: *Sut Pātheyya aṭṭhakathā*. Corrections/insertions on **611** foll. gu, ge, gāḥ, ghai, ghō, ñam, ca, cai, cha, chī, chu, jhō, ññī-ññu; **612** foll. thā, ḍi, ḍo, ḍha, ḍhi, ḍhō, ñam, ti, tō, na, nū, bo, bhū-bhai, bhō, ma, yū, one fol. rī. Dated sakkarāj **611** 1210 khu (1848 A.D.), **613** 1184 khu (1822 A.D.); **612** no date. Donor: Kui Phe/Bhe and Ma Bhaiḥ/Phai of Sa-rak-pañ-chip. Former owner: Sa-rak-pañ-chip monastery. **611**, **613** Pāli; **612** Pāli and Burmese (nissaya). Prose.

611

Hs.or. 8255. SB, Berlin

Description see above, **611**–**613**.**Dīghanikāya**, Pātheyyav°/Pāthikav°/Pāṭikavagga

The text is called Sut Pātheyya pāli tō in the ms.

End (fol. ññe line 1): Dasuttarasuttantaṃ ekādasamaṃ samatt[h]aṃ, tatr' udd[d]ānaṃ.

Pāṭiko ca Udumbaram, Cakkavatti Aggaññakam,
Sampasādā(!)naPāsādam, mahāpurisaLakkhaṇam.

SiṅgālĀd(!)ānāṭiyakam, Saṃgi(!)ti ca Dasuttaram,
ekādasahi suttehi Pāt <h> ikavaggo ti vuccati.

Dīghanikāyo niṭṭhito.

akkharā ~.

sakkarāj 1210^l khu vā-khoṇ la chanḥ sumḥ rak ta khyak tī kyō akhyin tvaṇ Sup-pādeyya pāḷi tō kui re kūḥ rve prīḥ praññ cum saññ.

Mss.: ²307, 510; for mss. in other catalogues see 510.

See CPD 2.1.

¹ The figure 0 is written *vi*.

612

Hs.or. 8255. SB, Berlin

Description see above, 611–613.

Sut Pātheyya pāḷi tō nissaya

Beg.: namo tassa ~ . vaḍḍhatu jinasāsanam. jinass(!)asanam, bhurāḥ sa khaṇ sāsanā tō saññ, vaḍḍhatu, caññ paṇ praṇ pvāḥ ce sa taññḥ.

vatthuttayam, namassivā, saranam sabbapāninam,
samāsenā raciss' āham, Pāteyyavagga nissayam.

aham, saññ, sabbapāninam, khap simḥ so sattavā tuḥ ḥ, saranam, kuiḥ kvay rā phrac so, vatthutt[h]ayam, ratanā sumpāḥ apoṇḥ kui, namassivā, rhi khuiḥ prīḥ rve, Pāteyyavagga nissayam, Pāteyya vag ḥ, nissaya kui, samāsenā, akyaññḥ āḥ phraṇ, racissam, cī raṇ pe am.

bhante Kassapa, arhaṇ Mahākassapa, idaṇ suttaṇ, ī Pātiyya sut kui, bhagavato, ḥ, santike, nhuik, evam, suḥ, me mayā, saññ, sutam, ḥ, upalakkhitam, mhat ra luiḥ ḥ, ekaṇ, ta pāḥ so, samayam, nhuik, bhagavā, saññ, Mallesu, Mallā tuiḥ tuḥ nhuik, Anupī(!)yam nāma,

End (fol. ru line 2): abhinanda(!)nti, koṇḥ pe cva hu vaṇ kham kuṇ pri. ekādasamaṇ, ta chaḥ ta sut tuḥ ḥ praṇ ḥaṇḥ phrac so, Dasuttantaṇ, Dasuttara suttaṇ sañ, samatt[h]am, prīḥ praññ cum pri.

tatra, thui sut suḥ ḥ acañ nhuik, idaṇ, ī chui lattaṇ sañ kāḥ, ud < d > ānam, akyañḥ phrac so ca kāḥ taññ. Pātiko ca Pātikasut laññ koṇ, Udumbaraṇ ca, Udumbarasup(!) laññḥ koṇ, Cakkavatti ca, Cakkavattisup(!) laññḥ koṇ, Aggaññakaṇ ca, Aggaññasut laññ koṇ, Sampasādanaṇ ca, Sampasādaniyasut laññ koṇ, Pāsādaṇ ca, Pāsādikasut laññ koṇ,

mahāpurisaLakkhaṇaṇ ca, mahāpurisaLakkhaṇāsut laññ koṇ, Siṅgālaṇ ca, Siṅgālovādasut laññ koṇ, Ātānād(!)iyakaṇ ca, koṇ, Saṃgi(!)ti ca, Saṃgi(!)tisut laññ koṇ, Dasuttaraṇ ca, Dasuttarasut laññ koṇ, iti idaṃ, ī saññ lyhaṇ, ud < d > ānaṃ, taññ. ekādasahi, [n] so, imehi suttehi, suṃv phraṇ, r(!)uttatthā, kṛṇ, Pātikavaggo ti, Pātikavag hū rve, vuccati, j. Pātikavag prīḥ j.

The author of this nissaya is unknown. For another nissaya on the same text see 65.

Mss.: for nissayas on the Pātikavagga see Cab II 56; Forch VII; Oldenb 23; Piṭ-st 141 (430); PMT I 232 (Or. 3258), 241 (Or. 4845).

613

Hs.or. 8255. SB, Berlin

Description see above, 611–613.

Buddhaghosa: **Sumaṅgalavilāsinī**, Pātheyyav°/Pāthikav°/Pātikavagga-atthakathā

The text is called Sut Pātheyya atthakathā in the ms., and has the same final portion as 511 up to the verse (fol. 70 line 3):

yattha yattha bhava jāto, puññavā ca mahaddhano
sīlavā paññavā homi, byatto dakkho bhavām' ahaṃ.¹

akkharā ~ .

sakkarāj 1184 khu vā khoṇ lachan 13 rak ne ne mvan taññ akhyin tvaṇ Sup-pātheyya atthakathā pāth kuiv reḥ kūḥ rve prīḥ saññ.

Mss.: 511; for Sumaṅgalavilāsinī mss. in other catalogues see 448.

See CPD 2.1,1.

¹ For this verse and especially for pāda a cf. 60, 380, 437, 444, 445, 450, 511, 556, 590, 669.

Palm leaf. Red painted wooden covers; on the inner surface of one cover *ku* and of the other *kū* is embossed. Foll. 253: *chī-lī* (2 foll. *nī* with the same text), 3 single blank leaves and the last fol. is tied together with 2 blank leaves; containing four chapters: (1) foll. 29: *chī-jhai*: Sandhi nissya; (2) foll. 154: *jho-phū*: Nām nissya; (3) foll. 31: *phe-ma*: Kāraka nissya; (4) foll. 39: *mā-lī*: Samās nissya. Approximately 6 foll. in the beginning of Sandhi nissya are missing. 50.6 x 6.6 cm. 40.5–42 x 5.5 cm. 11 lines. 2 punch holes. Gilded and partially red painted. Very clear handwriting. Marginal titles: (1) Sandhi nissya; (2) Nām nissya or Nām nissya dakkhiṇāvan on all foll. except foll. *jhaṃ-nñū*, *ṭu*, *ṭo*, *thī*, *thō*, *ḍaṃ*; (3) Kāraka nissya/nissya/nissaya on all foll. except foll. *phāḥ*; (4) Samās nissya. On the last blank leaf tied together with fol. *lī* is written with pencil: *Sandhi Nan Kāraka Samās 4 coṇ tvai nissya, Kvamḥ-bhuiḥ-thinḥ kyoṇḥ cā*. On the outside of cover *kū* is written with pencil: *Sandhi Nan Kāraka Samās 4 c[h]oṇ nissya, Kvamḥ-bhuiḥ-thinḥ kyoṇḥ cā*. Corrections/insertions (also with pencil and ink) on foll. *jī*, *jō*, *jhu*, *thu*, *dhā*, one fol. *nī*, *pā*, *phaṃ*. In the right margin of fol. *ne r ... th(!)tha kui a(?)sui kap* is written with brown crayon(?). Dated sakkarāj (1), (3), (4) 1239 khu (1878 A.D.); (2) 1241 khu (1879 A.D.). Former owner: Kvamḥ-bhuiḥ-thinḥ monastery. Pāli and Burmese. Prose.

Nanḥ-kyoṇḥ charā tō Rhaṇ Aggadhamma or Aggadhammālaṅkāra: **Kaccāyanavutti nissaya** (Saddā krīḥ nissaya or Saddā rhac coṇ nissaya)

The ms. contains the nissaya on four chapters (Sandhi-, Nāma-, Kāraka- and Samāsa-kappa) of Kaccāyana's Pāli grammar. (1), (3) and (4) correspond to the resp. chapters in the printed ed. (see Saddā krīḥ nissya, vol. I, 4th ed., Sudhammavati/The Thudhamawadi Press, Rankun 1325 B.E./1963 A.D.). (2) is different from the Nāma nissaya in the printed ed.

(1) Sandhi nissaya

This fragmentary chapter starts on fol. *chī r* line 1 corresponding to p. 27 line 11 of the printed ed. mentioned above:

lyok pat cvā, tatra ayaṃ hū rve put phrat rve tañ,

End (fol. *jhai* line 1): *pariyatti sāsanā tō nhuik, jānantu, si ce kun sa tañḥ. niṭṭhitam.*

akkharā ~ . nibbānapaccayo hotu. pu, di, ā, nhaṇ praññ cum pā luiv i.

sabbe saṅkhārā aniccā¹,

*<aniccā> vata saṅkhārā, up<p> ādā(!)vayadhammino,
upajjivā nirujjhanti, tesam vūpasamo sukho².*

*dukkhā vata saṅkhārā, up < p > ādā(!)vayadhammino,
uppajjitvā nirujjhanti, tesam vūpasamo sukho.*

*anattā vata saṅkhārā, up < p > ādā(!)vayadhammino
uppajjitvā nirujjhanti tesam vūpasamo sukho.*

*pañcakkhandho anicco. pañcakkandho dukkho. pañcakkhando, anatto. sabbe saṅkhārā
anicca(!), sabbe saṅkhārā dukkha(!), sabbe dhammā anattā.³*

*ī cā prīḥ lac, sakraj saññ kāḥ, 1239 khu nhac, ta-poñḥ la prañ kyō 12[6] ne 3 nāri 2
khyak tiḥ kyō akhyim tvañ Sandhi nisya kui mū mhā thut nhut reh kūḥ rve prīḥ 'on mrai
pā prīḥ arhañ sū mrat bhurāḥ bhurāḥ. sādhu.*

(2) Nāma nissaya

Beg.: namo tassa ~. sabbe devā rakkhantu mamaṃ sapp(!)adā. namāmi ratanattayaṃ.
siddhā bhavantu jinacakkavarābhivuddhiyo. jinacakkavarābhivuddhiyo. jinacakkava-
rābhivuddhiyo, mrat so sāsanā tō i pran pvāḥ caññ prīḥ krīḥ khrañ tui saññ, siddhā, prīḥ
praññḥ cum kun saññ, bhavantu, phrac ce kun sa taññ. jinavacanayuttamhi jinayuttam eva,
mrat cvā bhurāḥ pāḥi tō āḥ lyok pat saññ sā taññ. jinavacanayuttamhi iccetam iti etam
suttam, jinavacanayuttamhi hū so ī sut kui, adhikāratam, adhikāra hū so akyui nhā,
veditabbam, si ap i.

End (fol. phu r line 9): kim pū(!)risā kuiv pū(!)risa liñ taññ, smā sak, charā i sut phrañ
smā vibhat kui pru mrai pru ca pā lō, mū kāḥ, amha saddā pī tu aca rhi so saddā ma hut
so kroñ ma pru ca rā, sa kuiv khvañḥ, smā smim nam vā phrañ akārañta noñ mha nhoñḥ
so smā vibhat kuiv ā pru, saralopomādesapaccayādimhi saralopetupakati phrañ nok ādesa
nhoñḥ so kroñ rhe sara acit akuiv khre nok ā kui ā hu pakati pru, naye param yutte hū
so sut phrañ sara ma rhi so sa byaññ kuiv nok ā chuiv kap. pū(!)riso hū so rup saññ mrat
cvā bhurāḥ pāḥi tō āḥ lyok pat cvā prīḥ i.

Nāmakappe, Nāmḥ kyamḥ nhuik, pañcamo, nā khu mrok so, vā, nāḥ khu tuiv i prañ
kroñ phrac so, kaṇḍo, apuiñḥ akhrāḥ saññ, iti samatto, praññ cum[m]ḥ prīḥ.

*akkharā ~. idaṃ me puññaṃ āsave(!)kkhayaṃ, nibbānaṃ, pāppomī. pu di ā nhañ praññ
cumḥ pā luiv i. ahaṃ, nā saññ, subhalakkhaṇasampanno, koñḥ mrat so kraṃ aṅgālakka-
nā nhañ praññ cumḥ saññ laññḥ koñḥ, suvaṇṇavaṇṇavā, rvhe achan kaj suiv achanḥ rhi
saññ lañḥ koñḥ, brahmassaro, brahmā mañḥ kuiv kaj suiv asaṃ rhi saññ laññḥ koñḥ,
karavikabhāvi ca, karavit nhak mañḥ kaj suiv, sā yā cvā chuiv tat [saññ] laññḥ koñḥ,
bhavyeya phrac ra pā lui i. ahaṃ, nā saññ, vikkantā ca, raiḥ rañ saññ saññ laññḥ koñḥ,
bhajjākāro ca, ma phyak chīḥ nhuiñ so kuiv rhi saññ laññḥ koñḥ, sapp(!)āvudhapavāṇo,
khaḥ simḥ so lak nak myuivḥ kuiv tāḥ mrac nhuiñḥ saññ laññḥ koñḥ, bhavyeya phrac ra
pā luiv i.*

ī cā prīḥ lac sakkarāj 1241 khu na-yumḥ lachan 15 rak aṅgā ne nhac khyak tī akhyim tvañ Nāmḥ nissya dakkhiṇāvan reḥ kūḥ rve prīḥ 'oñ mrañ sañ, nibbānapaccayo hotu. nat lū sādhu khō ce sov. pu di āḥ nḥaṇ praññ cumḥ pā luiv ī. Nāmḥ kyamḥ sañ niṭṭhitam prīḥ prīḥ. Kvan-bhuiiv-t <h> in kyonḥ cā phrac sañ. sādhu sādhu kho ce sov.

*maggān'[am] aṭṭhaṅgiko seṭṭho, saccānam catuy(!)o padā,
dhammānam viyāko⁴ seṭṭho, <d>vipadānañ ca cakkhumā.⁵
etena saccavajjena⁶ me vinas <s>antu saddā⁷.*

ī gāthā kāḥ krok thip lan khrañ bheḥ ran khap simḥ kui tāḥ mrac nuiñ so gāthā. va, va ī koñḥ ī akrui laññ, gum kyeḥ jūḥ athūḥ tañ pe phūḥ so, mi khañ pha khañ, charā samāḥ, bhuiḥ bhvāḥ ka ca, ye mre sa nañḥ praññ rhañ mañḥ mha ca rve athak kui bhavak, 'ok avij(!)i, rhi rhi sa myha Anandacakraḥa phī lā.

(3) Kāraka nissaya

End (fol. bhāḥ v line 9): maṃ pi, saññ laññḥ, sāsanā tō nuiḥ, jānantu, si ce kum sa taññḥ.

pu di ā nḥaṇ praññ cumḥ pā luiv ī. akusuil chay pāḥ ma pvāḥ ducaruik kuiv nuiḥ mīḥ krīḥ phyak chī tap ññāḥ, ī sum pāḥ kui rhoñ rhāḥ krañ phaiḥ, cvan krañ prac khvā nuiñ ce sō. amyuiḥ koñḥ sāḥ yok yāḥ koñḥ cañ cac chak tuñ phrac rve, aprac myāḥ cvā, ñāḥ phrā rān sū, ma prū van rhoñḥ, sū tō koñ tuḥ aloñ takā toñ kun rā saññ, pa nā praññ chu, āruvannasukhapalapatippañṇabhava ma myāḥ cak leḥ pāḥ nḥaṇ ññāḥ ce sō.

*apāy le pāḥ ma lāḥ na rai,
chañ rai ta cī, ma rhi rogā,
kañ cañ kvā rve, aṭṭhāras[s]ja-
sippa ma lvat, kyvañ mai tat rve,
pitakap bhedañ, svañ svañ yva yva,
kyāḥ gā mrañ gā, ma khyā khaṇa
tat ce sō.
bhum sum pāḥ nḥaṇ paññā prañ cumḥ
kun lum uccā, lhū dā ga ca,
dasapāramī aññī phraññ cvam
nibbān kan kui tam tam mat mat,
phroñ phroñ rok ce so.*

sakkarāj 1239 khu ta-kū lachan 1 rak aṅgā ne sum khyak tī akhyin tvañ, Kāraka nissya kui pīḥ 'oñ mrañ saññ. nibbānapaccayo hotu. pu di āḥ nḥaṇ praññ cumḥ bhā lui ī. akkharā ~. Buddhānussati, dhammānussati, saṃghānussati, cāgānussati, silānussati, devatānussati, upasamānussati, mayanānussati⁸, kāyak(!)at[ḥ]ā <sati>⁹

(4) Samāsa nissaya

End (fol. li line 6): Nāmakappe, Nām kyaṃḥ nhuik, Samāsakappo, Samās kyaṃḥ phrac so, sattamo, khu nhac khu tui ì praññ kroñḥ prac so, kaṇḍo, apuiñḥ akhyāḥ saññ. iti samatt[h]o praññ cum prī. si sā ì rhañ tui.

akkharā ~.

sakkarāj 1239 khu ta-kūḥ lachañ 12 rak ne ne 2 khyak tīḥ akhyin tvañ Samās nissya kui reḥ kūḥ rve prīḥ 'oñ mrañ saññ nibbān chu sādhu khō ce so. pu, di, āḥ, nhañ, prañ, cum, pā, lui, ì.

This and the following ms. obviously belong together because of their identical formal criteria and the correct sequence of chapters.

For the author and further edd. see ²272.

Mss.: ²272, 615, 669, 678, 679, 721; for various nissayas on Kaccāyana's grammar see also Cab II 543; GL 62-65; LCP 44, 48; Oldenb 57; Palace 14 (113), 15 (128, 129), 16 (130, 131), 27 (53), 58 (86, 88-91), 59 (92), 62 (118), 63 (135); Piṭ-st 201 (1078, Kit nissaya only); PMT I 224 (Add. 12243), 230 (Or. 2170), 241 (Or. 5044), 244 (Or. 6455); cf. 242 (Or. 5516); cf. ¹130, ¹131, 597.

See Piṭ-sm 917; Piṭ-st 201 (1078).

¹ Cf. AN I 286.

² Cf. SN I 158.

³ Cf. AN I 286.

⁴ virāgo.

⁵ Dhṃ 273.

⁶ Cf. Kacc (Senart) IV 320, pāda a of verses 103, 106, 109, 111, 113, 115.

⁷ sattadhā? (cf. Kacc [Senart] IV 320, pāda d of verses quoted in note 6).

⁸ maraññ°.

⁹ Cf. Kv I 155, (ChS) 122; Vism 110, (Warren) 89, (ChS) I 107.

Palm leaf. Red painted wooden covers. Foll. 207: ka-di; containing 4 chapters: (1) foll. 52: ka-nī: Taddhit nissaya; (2) foll. 64: nu-nīai: Ākhyāt nissaya; (3) foll. 54: nīo-ṇā: Kit nissaya; (4) foll. 37: ṇi-di: Uṇhād nissaya; the first and last foll. of each chapter are tied together with some blank leaves except the first fol. of (1) and the last fol. of (4) where there are two and three blank leaves resp. 50.5 x 6.4 cm. 39.5-42 x 5.5 cm. 11 lines. 2 punch holes. Gilded and partially red painted. Very clear handwriting. Marginal titles: (1) Taddhit nissaya; (2) Ākhyāt nissaya on all foll. except fol. jhū and Taddhit Ākhyāt nissaya on fol. ṇo; (3) Kit nissaya on all foll. except fol. ḍhu; (4) Kit uṇhāt nissaya on fol. ṇi, Uṇhād on fol. ṇī and Uṇhād/Uṇhāt nissaya on the remaining foll. except fol. tham. On the blank recto side of fol. ka is written with pencil: *2 thap tai priḥ lū (vi?)*, and underneath: *S(!)addhit nissaya*. On the last blank leaf is written with pencil: *Saddā rhac coṇ pāṭh, Taddhit Ākhyap Kit Uṇhāt nissaya, Kvamḥ-bhuiḥ-thinḥ kyoṇḥ cā*. On the outside of one cover the title is written with pencil: *Saddā rhac coṇ pāṭh, Taddhit Ākhyap Kit Uṇhāt nissaya*. Corrections on foll. kā, gī, gāḥ, ghā, ghe, ghai and some minor corrections with pencil in the text. Dated sakkarāj 1239 khu (1878 A.D.). Donor: Kui Pe and Ma Lha Phrū from Kvamḥ-bhuiḥ-thinḥ village near the city of Saṃ-lyan/Saṃ-lyhan (Syriam). Former owner: Kvamḥ-bhuiḥ-thinḥ monastery. Pāli and Burmese. Prose.

Nanḥ-kyoṇḥ charā tō Rhaṇ Aggadhamma or Aggadhammālaṅkāra: **Kaccāyanavutti nissaya** (Saddā krīḥ nissaya or Saddā rhac coṇ nissaya)

The text is called Saddā rhac coṇ pāṭh in the ms. It contains the nissaya on four chapters (Taddhita-, Ākhyāta-, Kita- and Uṇādikappa) of Kaccāyana's Pāli grammar and corresponds to that of the printed ed. (see Saddā krīḥ nissaya, vol. II, 3rd ed., Sudhamma-vaṭī/The Thudhamawadi Press, Rankun 1323 B.E./1961 A.D.).

(1) Taddhita nissaya

End (fol. nī line 6): ahaṃ, nā saṇṇ, mahāsīlamahāpaṇṇo, mrat so sīla mrat so paṇṇā rhi so, sūro, nat sāḥ saṇ, bhavāmi, phrac ce sa taṇṇḥ. Taddhitam niṭṭhitam.

ī cā priḥ lac sakraj saṇṇ kāḥ, 1239 khu nhac prā-suil la praṇṇ kyō 1[23] nārī pran nhac khyak khvaiḥ 3 khyak tīḥ akhyin tvaṇ Taddhit amañṇ rhi so kyamḥ mrat kui mū mhā thut nhut reḥ kūḥ rve priḥ 'oṇ mraṇ pā prī bhunḥ tō krīḥ arhaṇ sū mrat bhurāḥ bhurāḥ. Kvanḥ-puiḥ-tinḥ rvā ne Kuiy Pe mayāḥ Ma Lha Phrū samīḥ moṇ nham cum tui koṇ mhu nibbān chu sādhu nat lū khō ce so. sāḥ,ḍhu, sāḥ,ḍhu, sādhu.

(2) Ākhyāta nissaya

Beg. (fol. nu line 1): namo tassa ~. vaḍḍhantu sabbamaṅgalāni, sabbamaṅgalāni, khap simḥ simḥ kun so cīḥ pvāḥ khyamḥ sā maṅgalā tui saṇ, vaḍḍhantu, pvāḥ myāḥ kun ḷo.

chekam akhyatakappesu, narasiham 'bhivandiya,
dhammam saṅghaṇ ca rūpam ca, tassa gissam samāsato.

End (fol. ññe r line 10): idam rūpam, ī Ākhyāt kyamh i rup kui, sajjanā, sū tō koṇh tuiv saññ, sikkhantu, saṇ kun lo, Ākhyāt nisya[ya] prih praññ cum i.

thui mha ta pāh laññh, arvay āh phrañ, sumpāh vebhan ap i, pathama arvay kāh, sumh chay sumh nhac, majj <h> ima arvay kāh sunh chai leh nhac pacchima arvay kāh, sumh chai sumh nhac hu puññh khrāh prih lyhañ, pathama arvay nhuik phrac so, nām rup tarāh tui saññ, majj <h> ima arvay sui, ma rok mū rve, thui majj <h> ima arvay nhuik sā lhyañ khyup kun i, pacchima arvay nhuik phrac so, nām rup tarāh tui saññ, se saññ mha athak phrac so bhava sac sui ma rok mū rve, pacchima arvay nhuik sā lyhañ khyup kun i, thui kroṇ nām rup hu chui ap so khandhā nāh pāh tui saññ kāh, anicca, dukkha, anatta, viparināmadhamma sabho sā phrac kun i hū rve lakkhanā reh sumpāh sui tan ap i. thui mha ta pāh laññ, arvay āh phrañ, chay pāh vebhan ap i. mandadasaka, khilādasaka¹, vannadasaka, baladasaka, paññādasaka, hāna(!)dasaka, pabbhāradasaka vag-dasaka², momūhadasaka, sayanadasaka³, āh phrañ chay pāh taññh. thui chay pāh tui tvañ, chay nhac rvay saññ, paññā achanh akhyañh nhañ so kroṇ, mandadasaka maññ i, nhac chay rvay saññ, mrūh tūh rvhañ lanh khrañh myāh so kroṇ, khilādasaka¹ maññ i, sumh chay rvay saññ, aroñ achanh kui pru prañ tat so kroṇ, vannadasaka maññ i, leh chay rvay saññ, khvan āh bala nhañ praññ cum so kroṇ baladasaka maññ i, nāh chai rvay saññ, paññā achanh akhyañ nhañ praññ cum so kroṇ, paññādasaka maññ i, khrok chay rvay saññ, paññā akram acī mha yut so kroṇ, hānidasaka maññ i, khu nhac chay rvay saññ, kuiñh khrañh rhuik khrañh sabho rhi so kroṇ, pabbhāradasaka maññ i, rhac chay rvay saññ myāh so āh phrañ kunh khrañh kok khrañh sabho rhi so kroṇ, vag-dasaka² maññ i, thui kuih chay rvay saññ, tve ve khrañh sabho rhi so kroṇ momūhadasaka maññ i, tarāh rhi so arvay saññ, 'ip rā nhuik sā ne khrañh myāh so kroṇ sayanadasaka maññ i, ī sui lyhañ, nām rup tarāh tui saññ laññh, paññādasaka sui ma rok kun. nibbānapaccayo hof,]tu. pu, dī ā, nhañ praññ cum pā lui i.

ī cā prih lac, sakraj saññ kāh, 1239 khu nhac, ta-pui-tvai la praññ kyō [9?] 2 ne nhac khyak ma tīh mhī chai ta nārī akhyim tvañ, Ākhyāt amaññ rhi so kyamh mrat kui, mū mhā thut nhut reh kūh rve aprīh sui rok pā pri arhañ sū mrat bhunh tō krīh bhurāh bhurāh. Kvanh-puih-tin rvā ne Kui Pe mayāh Ma Lha Phrū samīh moñ nham cum tui koṇh mhu, nibbān chu sādhu nat lū khō ce sō. sā[,]dhu, sā[,]dhu, sā[,]dhu.

(3) Kita nissaya

End (fol. ña v line 11): j(!)ā kuiy tui nhuik udāharun tui sañ, ayuk alvan sā rhi kun i, [vā] vākya laññ aññī ma rhi kun, thui kroṇ nyāsa charā thup so udāharun kui sā pāth hoñh hu nhac lumh svañh rā i, nyāsa niddeśa kui amhi pru rve sañ ruih mr(!)u kun rā j, nyāsa niddeśa nhañ aññī sañ ruih mr(!)u nhuiñ so sū sañ, pariyatti sāsana tō nhuik b(!)ūrisavisesa phrac am sa tañh,

Kippidhānakappe, nhuik, pañcamo, nāḥ khu tuj i, prañ kroñḥ phrac so, kaṇḍo paricchedo, apuiñḥ akhyāḥ sañ, iti samatt[h]o, prañ cuṃ prī,

uddhārita < m > idaṃ Agga-dhamma(!)lankārā(!)nāmik(!)ā,
therena sādhuḥ nentu, sajjanā sāram esayo.

Aggadhammālaṅkāranāminā, Aggadhammālaṅkāra amañ rhi so therena, ther sañ, sādhuḥ, koñḥ cvā, uddhāritam, thup ap so, idaṃ rūpaṃ, ī rup kui, sāram e[va]sayo, pariyatti mūla, mrat sāra kui yhā kun so, sajjanā, sū tō koñḥ tuj sañ, nentu, choñ kun lō. Kit nisya niṭṭhitam prī prañ cuṃ prī.

ī cā prīḥ lac sakraj sañ kāḥ, 1239 khu nhac ta-poñḥ lachañḥ [9?]2 ne 3 khyak ti nārī pran 4 khyak thuiḥ akhyin tvañ, Kit amañ rhi so kyamḥ mrat kui, mū mhā thup nhut reh kūḥ rve prīḥ 'on mrañ pā prīḥ bhunḥ tō kriḥ arhañ sū mrat bhurāḥ bhurāḥ. pu, di, ā, nhañ prañ cuṃ pa lui i. nibbānapaccayo hotu. Kvañḥ-puiḥ-tiñḥ rvā ne Ūḥ Pe mayāḥ Ma Lha Phrū samīḥ khañ pvañ moñ nham cuṃ tuj koñḥ mhu nibbān chu sādhu nat lū khō ce so. sā[,dhu, sā[,dhu, sā[,dhu.

(4) Uṇādi nissaya

End (fol. dā v line 4): sabbadāsabbakālam, akhā khap simḥ pat lumḥ, maññantu, 'oñḥ me ce kun sa tañḥ.

*ī cā reh ra, mrat puñña kroñ,
bhava noñ khā, samsārā vay,
bhava tuiñḥ bhava tuiñḥ,
yog kyāḥ koñḥ cañ cac phrac rve,
asak rhañ khrañḥ, achañḥ lha khrañḥ,
paññā kriḥ khrañḥ, khvan āḥ kriḥ khrañḥ
asamsā khrañḥ, chaṃ pañ koñḥ khrañḥ,*

asamsā khrañḥ, myak cī ma sī ma mvai khrañḥ, cañḥ cin uccā po myāḥ khrañḥ, akhyve araṃ parissad po myāḥ khrañḥ phrac rve, miḥ re, le, khuiḥ sū, ma khyac ma nhac lui so sū tui sañ ma phyak chīḥ ra khrañḥ, ī sui akyvan-nup toñḥ so chu kui prañ cuṃ rve, mi deh kyō gān gō pañ ranḥ nhuik, pvañ kō mū so kāla vay, kya-nup lak ūḥ cvā, dhammacakrā tarāḥ, amruik arasā kui, saddā rvhañ rvhañ, kyvan-nup tarāḥ ū nā ra pā lui i. ī sui prī so kāla vay, ehi bhi < kkhu > khō tō mū rve, rahantā aphrac sui rok ra pā lui i. ī sui kyvan-nup toñḥ so chu myāḥ kui ma praññ cuṃ mhī akrāḥ kui, apāy leh pāḥ, kap sumḥ pāḥ, rap prac rhac pāḥ, ran sū myui nāḥ pāḥ tui mha, bhava tuiñḥ bhava tuiñḥ ma tve ra thaj kui phrac pā lui i. nibbānapaccayo hotu. pu, di, ā, nhañ, prañ, cuṃ, pā, lui i. akkharā ~.

ī cā prīḥ lac, sakraj sañ kāḥ, 1239 khu nhac, ta-poñḥ lachamḥ, ta chai nāḥ rak ne 1 ne nārī pran 3 khyak, thuiḥ nhac khyak tīḥ kyō akhyim tvañ, Uñhād amañ rhi so Saddā

kyamh mrat kui, mū mhā thut nhut reh kūh rve, aprīh sui rok pā prīh, arhan sū mrat, bhunh tō krih bhurāh bhurāh. Kvanh-puih-tinh, bhunh tō krih, Ūh Indāsa pha cā phrac sañ byā tui. Sañ-lyhan mruī nay apuiñh, Kvanh-puih-tinh rvā ne, Kuy Pe mayā Ma Lha Phrū tui samh khan pvanh moñ nham cum tui konh mhu nibbān chu sādhu nat lū kho ce so. sāl,]dhu, sāl,]dhu, sāl,]dhu. sabbe sattā aveyā hontu, sabbe sattā, abyāpajjā hontu, sabbe sattā anīghā hontu, sukhi attānañ hū rve amyha peh ve pā i, amyha ra kya ce so. Uñhād nissya < . >

This and the preceding ms. obviously belong together because of their identical formal criteria and the correct sequence of chapters.

For the author and further edd. see ²272.

Mss.: ²272, **614**, **669**, **678**, **679**, **721**; for nissayas on Kaccāyana's grammar in other catalogues see **614**; cf. ¹130, ¹131, **597**.

See Piṭ-sm 917.

¹ khiddād°.

² vaṃkad°.

³ For these °*dasakas* see Kacc (Senart) IV 397, line 13, and (ChS, Jātakaṭṭhakathā) IV 397, line 14.

616–628

Hs.or. 8221. SB, Berlin

Collection of 13 texts. Palm leaf. Red painted wooden covers; one cover is painted black on the inner surface. Foll. 248: khai–bi; **616** foll. 11: khai–gū: Saddatthabhedacintā pāṭh; **617** foll. 8: ge–ghā: Sambandhacintā pāṭh; **618** foll. 12: ghi–nā: Saddatthajālīnī pāṭh; **619** foll. 3: ñi–ñu: Kaccāyanasāra; **620** foll. 13: ñū–cū: Kārika pāṭh; **621** foll. 18: ce–chāḥ: Kaccāyanabheda nisya; **622** foll. 11: ja–jam: Saddavutti nisya; **623** foll. 4: jāḥ–jhi: Vibhatyattha nisya; **624** foll. 51: jhī–dū: Saddasāratthajālīnī nisya; **625** foll. 16: de–dhō: Ekakkharakosanañ; **626** foll. 60: dham–dhō: Saddatthabhedacintā nisya; **627** foll. 30: dham–phī: Sambandhacintā nisya; **628** foll. 11: phu–bi: Kaccāyanasāra nisya; **618** and **619** as well as **622** and **623** are not treated separately but form one section with one colophon at the end; the first and last foll. of these 11 sections are tied together with at least one blank leaf. 49–49.3 x 6.3 cm. 38–39 x 5–5.5 cm. 11 lines. 2 punch holes. Gilded and partially red painted. Fairly good handwriting. Marginal titles: **616** Saddatthabhedacintā pāṭh; **617** Sambandhacintā pāṭh or once Sambantacintā pāṭh; **618** Saddatthajālīnī/°jālīnī/°jalini pāṭh; **619** Kaccāyanasāra; **620** Kārika pāṭh; **621** Kaccāyanabheda nisya/nissya or Kaccāyanābheda nisya/nissya on all foll. except fol. chi; **622**

Saddavutti nisya/nissya on all foll. except fol. je; **623** Vibhatyattha nisya/nissya; **624** Saddasāratthajālīnī nisya/nissya, Saddasāratthajālīnī nisya, Saddasāratthajāli nisya/nissya, Saddasāratthajālīnī or Sāratthajālīnī nisya; **625** Ekakkharakosanaṃ on all foll. except first fol. de; **626** Saddatthabhedacintā nisya, Saddabhedacintā nisya, Saddatthabhedacintā or Saddabhedacintā; **627** Sambandhacintā nisya; **628** Kaccāyanasāra nisya on all foll. except last fol. bi. On the last blank leaf tied together with fol. bi is written with pencil in the middle: *Kvamḥ-bhuiḥ-thinḥ kyonḥ cā Vai-kriḥ charā kriḥ nḥāṇ cā khyāṇḥ*, and in the right margin: *lai thāḥ kya saññ*. In the right margin of fol. nu is written: *Moṇ Mit*, of fol. cū: *Kui Mit jani moṇ nḥaṃ koṇ mhu*, of fol. chāḥ: *Kui Mit samīḥ moṇ nḥaṃ koṇ mhu*, of fol. dhō: *Vai-kriḥ rvā ne cā dāyakā Kui Mit Ma Yaṇ samīḥ mo <ñ> nḥāṇ koṇḥ mhu nibbān chu sādhu nat lū khō ce sov*, of fol. phī: *cā dāyakā Kui Mit Ma Yaṇ samīḥ moṇ nḥāṇ koṇḥ mhu nibbān chu sādhu nat lū khō ce sov*, of fol. bi: *Vai-kriḥ rvā ne*, and underneath: *cā dāyakā Kui Mit Ma Yaṇ samīḥ moṇ nḥāṇ koṇḥ mhu nibbān chu sādhu nat lū khō ce sov*. On the outer surface of both covers is written with pencil: *Gandā ... <pāṭh> aca rhi so Saddā ṇay pāṭh nissya*, and: *Kvamḥ-bhuiḥ-thinḥ kyonḥ cā*. Corrections on foll. kho, ghū, ghai, ṇa, co, ju, jho, ṭo, tha, pe. Dated sakkarāj **616–619**, **622–628** 1241 khu (1879 A.D.); **620**, **621** no date. Donor: Kui/Moṇ Mit and Ma Yaṇ/Yaṇ/Raṇ with family from Vai-kriḥ village. Former owner: Kvamḥ-bhuiḥ-thinḥ monastery. **616–620** Pāli, **621–628** Pāli and Burmese. **616**, **617**, **619**, **621–623** Prose; **618**, **620** verse; **624–628** prose and verse.

616

Hs.or. 8221. SB, Berlin

Description see above, **616–628**.Saddhammasiri: **Saddatthabhedacintā**

As in **559** and **727** the text ends with verse 399 of the printed ed. which has one more verse.

End (fol. gū line 7):

saddatthalakkhaṇe bhedi(!) yo yo niccha(!)talakkhaṇe(!),
so so [ñ]ñātum akicchena pahoti piṭakattaye.

Saddatthabhedacintā niṭṭhitam.

ī cāḥ prī lac sakkarāj kāḥ 1241 khu na-yuṃ la praṇ kyō 9 rak ne ne ta khyak tī kyō akhyim tvaṇ Saddatthabhedacintā pāṭh kui re kū rve prīḥ 'oṇ mraṇ pā saññ arhaṇ bhurāḥ. nibbānapaccayo hotu.

For further information see ¹140.

Edd.: SAD (1954) 1–31, (1964) 1–33.

Mss.: ¹140, 559, 727; for mss. in other catalogues see 559.

See CPD 5.4.1; Piṭ-sm 395.

617

Hs.or. 8221. SB, Berlin

Description see above, 616–628.

Samgharakkhita: **Sambandhacintā**

End (fol. ghā line 5): iti Saṅgharakkhitamahāsāmi <thera> pādaviracita(!) Sambandhacintā samattā. Sambandhacintā niṭṭhitā.

sakkarāj 1241 khu na-yuṃ la praññ kyō chay rak ne ne 3 khyak tī kyō akhyim tvañ Sambandhacintā pāṭh kui re kū rve prañ 'oñ mrañ pā saññ arhañ bhurāḥ. nibbāna-paccayo hotu.

Edd.: SAD (1954) 101–119, (1964) 118–127.

Mss.: ²162; and also Cab II 700, 703; GL 66; Mand 148.11, 152.2; Piṭ-st 137 (394).

See CPD 5.4.7.

618

Hs.or. 8221. SB, Berlin

Description see above, 616–618.

Chūḥ-tvañḥ-pac charā tō Rhañ Nāgita: **Saddasāratthajālinī**

The text is called Sadda <sāra> tthajālinī pāṭh in the ms.

End (fol. ñi r line 10): iti Saddasāratthajālīniyā, kita <sāra> kaṇḍo navamo. [2235.]
Saddasāratthajālīni(!) samattā.

*pañcasataṃ dasañ c' eva, navagāthā pakāsītā.
gāthāddhe ca solasena veditabbā sudhimatā.*

Sadda <sāra> ithajālīni(!) pāṭh niṭṭhitā.

Edd.: SAD (1954) 60–101, (1964) 65–108; for further edd. see ¹16.

Mss.: ¹16, 640; and also Mand 152.5; Oxf 31; Piṭ-st 137 (393), 259 (342); cf. Palace 59 (97).

See CPD 5.4.6; Piṭ-sm 405; Piṭ-st 137 (393), 259 (342); PLB 27.

619

Hs.or. 8221. SB, Berlin

Description see above, 616–628.

Rhañ Yasa/Mahāyasa of Pugam: Kaccāyanasāra

The text is called Kaccāyanasāra pāṭh in the ms. It starts on fol. khi v line 11: *namo tassa ti. munindakko*, and ends on fol ñu line 9:

taddhitaniddesa(!). 72 khvaiḥ. Kaccāyanasāra(!) niṭṭhitā(!). nibbānapaccayo hotu.

ī cā prī lac sakkarāj 124[0]1 khu na-yuṃ la prañ kyō 15 rak ne ne khyak tī kyō akhyim tvañ Kaccāyanasāra pāṭh kui re kū rve prī 'on mrañ pā sañ arhañ bhurāḥ. nibbāna-paccayo hotu. nat lū sādhu khō ce so.

For details and edd. see ¹139 and 557.

Mss.: ¹139, 557, 639; for. mss. in other catalogues see 557.

See CPD 5.4.2; Piṭ-sm 398; Piṭ-st 137 (389), 259 (338); PLB 26 (note 6), 36, 37, 106.

620

Hs.or. 8221. SB, Berlin

Description see above, 616–628.

Dhammasenāpati: **Kārikā**

The text is called *Kārikā pāṭh* in the ms.; it has no detailed colophon and ends with: *Kārikā pāṭh prī i*.

Edd.: SAD (1954) 163–208, (1964) 173–221.

Mss.: Mand 148.13; Piṭ-st 138 (401).

See CPD 5.4.14; Piṭ-sm 393.

621

Hs.or. 8221. SB, Berlin

Description see above, 616–628.

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

Beg.: namo tassa ~. ahaṃ, nā sañ, jitamārādikam, 'on ap so mān nāḥ pāḥ ca so ran sū rhi tō mū so, vā, 'on ap so mān nāḥ pāḥ ca so rān sū kui 'on tō mū prīḥ so, Buddhañ ca, kui lañḥ koñḥ, mohavidhamsakam, moha kui phyak chī tat so, dhammañ ca, chay pāḥ tarāḥ tō kui lañḥ koñḥ, uttamaṃ, nut ap prīḥ so avijjā rhi tō mū tha so, vā, kyō co so puthujan pugguil tuḥ tak athū sa phrañ kyō co tō mū tha so, vā, mrat tha so, samghañ ca, ariyā pugguil rhac yok apoñḥ kui lañḥ koñḥ, vaṇṇit[h]am, mrat[h] cvā bhurāḥ sañ khyīḥ mvamḥ tō mū ap so, Kaccāyanañ ca, Kaccañḥ ther kui lañḥ koñḥ, gandh(!)ārambhato, kyam kui āḥ thut sañ mha, pupp(!)am pupp(!)akāle, rheḥ kāla nhuik, tīhi dvārehi, suṃ pāḥ so dvāra tuḥ phrañ, ādaram, rui se cvā, vanditvā vandāmi, rhi khuiḥ pā i, vanditvā, rhi khuiḥ prīḥ rve.

End (fol. chāḥ line 8): ahaṃ, nā sañ, anena puñṇena, ī kit aprāḥ kui pru ra so lañḥ koñḥ, mhu kroṇ, bhavābhava, bhava krīḥ ṇay nhuik, kañkhāvitaraṇā, yuṃ mhāḥ sañkā kui phrok khrañḥ ṇhā, sakkā, tat cvamḥ nhuḥ sañ, bhaveyyam, phrac ra lui i, lobho, lobha sañ lañḥ koñḥ, doso ca, dosa sañ lañḥ koñḥ, moho ca, moha sañ lañḥ koñḥ, tanukā va, 'oḥ khoñḥ pāḥ sañ sā lyhañ phrac ce kuṃ sa tañḥ, sabbayogam, udāharuṃ

nhāñ ta kva so, kitakabhedaṃ, kit aprāḥ saññ, samattaṃ prīḥ prīḥ. Kaccāyanabheda nissya prīḥ i.

From MÑM 415 we learn that Bāḥ-ka-rā charā tō Rhañ Dhammābhinanda is the author of most of the nissayas collected and published under the title "Saddā ñay nissaya 14 coñ tvai" according to the Burmese tradition. For details on the author see ¹⁸.

Edd.: Whitbread 109 (s.v. Saddāñay chayñā:coñ nissya and Saddāñay chayñā:coñtwai nissya) and MÑM 415.

Mss.: Cab II 696; Mand 148.18; Piṭ-st 265 (404).

See Piṭ-st 265 (404); MÑM 415 (no. 13); in Piṭ-sm 958 the author is said to be unknown.

622

Hs.or. 8221. SB, Berlin

Description see above, 616–628.

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

Beg. (fol. ja): namo tassa ~ . ahaṃ, nā sañ, Saddavuttipakāsakaṃ, saddā phrac khrañḥ akroñḥ pavattanimit kui pra tō mū tat so, anantaguṇaṃ, achuṃ ma rhi so guṇ rhi tō mū so, Sambuddhañ ca, kui laññḥ koñḥ, sadd<h>am<m>añ ca, sū tō koñḥ tarāḥ chay pāḥ kui laññḥ kroñḥ, ariyasamghañ ca, ariyā pugguil rhac yok aponḥ kui laññḥ koñḥ, sakkaccaṃ, rui se cvā, vā arui ase pru rve, abhivādiya, athūḥ sa phrañ rhi khuiḥ rve, ta nañḥ kāḥ,

End (fol. jaṃ r line 2): yattha padesv' eva, akrañ akrañ sui so pud tuiḥ nhuiḥ sā lyhañ, visajjane, aphre kui, ditṭhe, phrañ ap saññ, sati, rhi sō, tattha tattha, thui thui so pud tuiḥ nhuiḥ, pucchā, pucchā kui, vibhāvinā, sañ, tāva, cvā, uddharitabbā, thut ap i. iti iminā vacanakkamena, Sadd<h>ammaguru nāmakena, so, mahātherena, sañ, kataṃ, cī rañ so, Sadd[h]avuttinimittapakāsakaṃ, nāma, saddā phrac khrañḥ i akroñḥ, pavatta nimit kui pra rā pra kroñ phrac so kroñḥ, Saddavutti, amañ rhi so, pakāraṇaṃ, kyaṃ sañ samattaṃ, prīḥ prīḥ. Saddavutti niṭṭhitam.

For the colophon see the following ms. 623.

For the author see 621 and ¹⁸.

Edd.: Whitbread 109 (s.v. Saddāṇay chayṇā:coṇ nisyā and Saddāṇay chayṇā:coṇtwai nisyā) and MÑM 415.

Mss.: Cab II 704; Piṭ-st 264 (397).

See Piṭ-sm 973; Piṭ-st 264 (397); MÑM 415 (no. 4).

623

Hs.or. 8221. SB, Berlin

Description see above, 616–628.

Paṭhama Bāḥ-ka-rā charā tō Rhaṇ Dhammābhinanda: Vibhatyattha nissaya

This nissaya is the same as ²268. It starts on fol. jaṃ r line 4 and ends on fol. jhā r line 7:

Vibhatyattho, rhac chay khu nhac nak so Vibhat i, anak sañ, niṭṭhito ca yathā, prīḥ sa kaj sui, tathā 'va, thui atū lañḥ koṇḥ, lyhañ, sabbe, khap sim kun so, pāṇiṇo pi, sattavā tui sañ lañḥ, paṭṭhitā, toṇ ta ap kun so, sammāsakappā, koṇḥ so akhyaṃ tui sañḥ, siṅghaṃ, lyhañ cvā, sijjhantu, prīḥ prañḥ cum ce kun sa tañ. Vibhatyattha nisyā prīḥ i.

iminā, puñṇena, kāmena, ī koṇḥ mhu kroṇ lañ koṇḥ, añṇena, ta pāḥ so, kusalena ca, kusul kroṇ lañḥ koṇḥ, sivaṃ, khyam mre lha cvā so, nibbānaṃ, nibbān prañḥ mrat arimat sui, pāpomi, rok ra pā luiv i. tāvatā, thui nibbān sui, ma rok se sañḥ tuiñḥ 'oṇ, sabbājāṭisu, khap sim so bhava tui nhuik, sabbattha, akhā khap simḥ so, catucakkesu ca, cak leḥ pāḥ tuiṇḥ nḥaṇ lañḥ koṇḥ, catusampattiyā, sampatti leḥ pāḥ tui nḥaṇ lañḥ koṇḥ, sattadhammesu ca, sū tō koṇḥ tarāḥ khu nhac pāḥ tuiṇḥ nḥaṇ lañḥ koṇḥ, sampanno, prañ cum[m] sañḥ, bhavyeyāma, phrac ra pā lui i. khādadajjadanam, acāḥ avat kui lañḥ koṇḥ, bhogaṃ, asumḥ achoṇ kuiv hatthena, lak phrañ, kātunā, lut choṇ rve ne va bhuñjeyya, ma sum[m] choṇ ra bhā luiv i. bhavābhava, bhava kriḥ ṇay tui nhuik, saṃsaranto, krañ lañ ra sañ rhi sō, ucce kulesu mrañ mrat so amyuiṇḥ tuiṇḥ nhuik, paṇḍito, pañṇā rhi so, pū(!)riso yok yāḥ mrat sañ, homi phrac ra pā luiv i. meḥ, akyvan-nup i, idaṃ puñṇam, ī koṇḥ mhu sañḥ, āsāvakkhar(!)apattam, āsavo, tarāḥ leḥ pāḥ tuiṇḥ i, kun rā kun kroṇḥ phrac so, arahatt[h]a phuil kuiv, vahaṃ, rvak choṇ nhuiṇ sañḥ, hotu phrac ce sa tañḥ. me, akyvan-nup i, idaṃ puñṇam, ī koṇḥ mhu sañ, nibbānassa, nibbān prañḥ kriḥ i, paccayo athok apañ sañ, hotu, phrac ce sa tañḥ. meḥ, akyvan-nup i, idaṃ, puñṇam, ī koṇḥ mhu i, aphui kuiv, mātāpitācariyādinam, kyeḥ jūḥ mrañ mhuir nhuiṇ chuiv ma myha, mi bha charā, ṇā takā nḥaṇ, rap rvā ne su, rhañ lū ka ca, bhava sa khañ chaddān rañ nvañ kui tvañ coṇ tat, rhañ nat mrat ka, gāmarakkhi, coṇ bhi devā,

rakkhabhummā, brahmā, ma kvaṇṇa ra Yama maṇḥ ka ca saṇ asvay svay, suṃḥ svay so kap, rhac pā rap laṇḥ ma kap ma rhaṇ, ve cvā kraṇ rve, maggaṇ rve phon saṇbho choṇ rve. ṇṇā toṇ nibbān kū luiv sō. nibbānapaccayo hotu.

ī cā prī lac sakkarāj kāḥ 1241 khu vā-chui lachan 12 rak ne ne khyak tī kyō khyim tvaṇ Saddavutti nissya Vibhatyattha nissya kui re kū rve priḥ 'oṇ mraṇ pā bhurāḥ. Kui Mit Ma Raṇ samih moṇ nham koṇ mhu.

For the author see 621 and 18.

Edd.: See 268, and Whitbread 109 s.v. Saddāṇay chayṇā:coṇ nissya and Saddāṇay chayṇā:coṇtwai nissya.

Mss.: Mand 163.1, 6; Piṭ-st 265 (401); PMT I 236 (Or. 3532).

See MÑM 415 (no. 8); Piṭ-st 265 (401); in Piṭ-sm 979 the author is said to be unknown.

624

Hs.or. 8221. SB, Berlin

Description see above, 616–628.

Sak-kay/nay-kyanḥ charā tō Rhaṇ Sīlācāra: **Saddasāratthajālīnī nissaya**

Beg.: namo tassa ~.

ratanattayaṃ[,] vanditvā, ācariyassa vācitaṃ,
li[k]khissaṃ Saddasārattha[,]jālīniyā suṇantu taṃ.
pathamapakāravipū(!)lāpatyāvattagāthā.

ahaṃ, saṇ, ratanattayaṃ, ratanā suṃḥ pāḥ apoṇḥ kui, vanditvā, rhi khuiḥ rve, ācariyassa, charā i, vācitaṃ, khya ap so, Saddasāratthajālīniyā, Saddasāratthajālīnī kyaṃḥ j, yaṃ nissayaṃ, akraṇ nissaya kui, li[k]khissaṃ, reḥ pe aṃ, taṃ nissayaṃ, thui nissayya kui, sotujanā, jā saṇ sāḥ tuj saṇ, sumanā, koṇḥ so cit rhi kun saṇ phrac rve, suṇantu, mhat nā kun lo.

nāmassitvāna sabm(!)uddhaṃ, saddasāratthapāraguṃ,
dhammaṃ sārattasambhūtaṃ, gahaṇ ca dvayadhāraṇaṃ.

End (fol ḍī r line 6):

Pa < m > yābhikhyāte nagare visāle,
gandh(!)esu sa(!)ram 'bhimatam, gahetvā
yā bhāsītā[,] sā nibhā(!)ya(!) samatt[h]ja(!)
sabbe sattā nibhayā bhavantu

vaṭṭesu vattanti bhavetu vuyham
rogādivajjam vihato[,] bhavey < y > am
phus[s]āmi buddhāriya[,]mattasaṅkhyam
dānañ ca[,] datvā pitakam dhāreyya.

visāle, kyay cvā tha so, vā, praṇ pro so ucca rhi so sū tuj i, ne rā phrac tha so, vā, pariyaṭṭi sāsānā tō kui choṇ so rahanḥ tuj phraṇḥ praṇ pro cvā tha so, Paṃyābhikhyāte, Paṇḥ-ya amaṇḥ rhi so, nagare, mrujv nhuik, gandh(!)esu, kyaṃḥ tuj nhuik, abhimatam, alvhan alui rhi ap so, sāram, anhad kui, gahetvā, yū rve, yā Saddasāratthajālīni(!), akraṇ Saddasāratthajālīni(!) kyaṃḥ kui, bhāsītā, chui ap i, sā Saddasāratthajālīni(!), saṇḥ, nibhayā, bheḥ ma rhi saṇḥ phrac rve, samattā yathā, prīḥ sa kaj sujv, tath' eva, thui atū lyhaṇ, sabbe, aluṃḥ cuṃ laṇḥ phrac kun so, sattā, sattavā tui saṇḥ, nibhayā, bheḥ ma rhi kun saṇḥ, bhavantu, phrac ce kun sa taṇḥ. aham, nā saṇḥ, vaṭṭesu, vaṭ chaṇḥ rai tuj nhuik, vatta vattanto, phrac saṇḥ rhi sō, tibhavesu, sumpāḥ so bhava tujv nhuik, vuyham vuyhanto, mro pāḥ saṇḥ rhi sō, rogādivajjam, rogā aca rhi so aphaṇ cui, vihato, athūḥ sa phraṇ phrok nhuiṇ saṇḥ, bhaveyyam, phrac ra lui i, Ariyamattasaṅkhyam¹, Arimattey < y > a¹ amaṇḥ rhi so, Buddham, mrat cvā bhurāḥ kui, phussāmi, tve ra lui i, dānañ ca, alhū kui laṇḥ, datvā, peḥ rve, piṭakam, piṭakaṭ sumḥ puṃ kui laṇḥ, dhāreyya, choṇ ra lui i. iti Saddasāratthajālīniyā Kitakāṇḍo navamo. Saddasāratthajālīniyā, nhuik, navamo, kuiḥ khu mrok so, Kitakāṇḍo, kit apuiḥ saṇḥ, iti samatto, prīḥ prīḥ.

Amarapū(!)ramahānagarakārino setagajindassa kāle uttarapārāni(!)vi(!)vaggaassāro[.]hato(!)ja[na]bhūmiantogadh(!)e, Sallāvatyā nāma nadī(!)yā pāci(!)nak(!)i(!)rassa < ā > anne yaṭṭhisahassapamāṇe, Sakkay-kyāṇḥ ti vhaṇe gāme, nānājanasamākū(!)le puṇṇaghare taggāmapatinā sāsanojjetakāmena Kittārijayavhayaena balanāyakena kārite, catubhummiḥ māhāvihāre manoram[m]e māhāpariveṇe vasantena Jarāj²-gāmajātike Sīlacāranāmenā ācariyena vācīto Saddasāratthajālīniyā nissayo tassa sissena Sumanācāranāmena yuva-bhikkhunā ca Saddhammanāmena sāmānerena ca, la(!)[k]khito k(!)o anāyāsena niṭṭhito.

Amarapū(!)ramahānagarakārino, Amarapū(!)ra rvhe praṇḥ krīḥ kui pru cu taṇḥ thoṇ tō mū so, setagajindassa, chaṇ phrū myāḥ rhaṇ tarāḥ krīḥ i, kāle, lak thak nhuik, uttarapāranavavaggaa < s > sārohabhojabhūmiantogate, mrok phak kuiḥ saṇḥ mraṇḥ mre avaṇ phrac so, Sallāvatya(!) nāma nadī(!)yā, Sallāvatī amaṇḥ rhi so mraṇ i, pāci(!)nati(!)-rassa, arḥe kamḥ i, āsan < n > e, aṇḥ phrac so, ya < t > ṭhisahassapamāṇe, tā ta thoṇ atuiḥ arhaṇḥ rhi so, nānājanasama(!)kule, athūḥ thūḥ so lū myuiḥ tuj phraṇ prvamḥ so, puṇṇaghare, praṇḥ so 'im rhi so, Sakkay-kyāṇḥ t[h]i vhaṇe, Sakkay-kyāṇḥ amaṇḥ rhi so,

gāme, rvā nhuik, taggāmapatinā, thui rvā i alyhañ phrac so, sāsanojjotakāmena, sāsana tō i caññ pañ thvanñ laññ khraññ kui alui rhi so, Kittārijayavhayena, Kyō Sū Ran 'Oñ amaññ rhi so, balanayakena, buil maññ saññ, kārīte, chok lut ap so, manoram[m]e, nhac lumñ mve lyō phvay rhi so, mahāparivene, kyay so paravunñ rhi so, catubhummike, bhumñ leñ chaññ rhi so, mahāvihāre, kyoññ kriññ nhuik, vasantena, sa taññ sumñ ne so, Jarañgāmajātikena, Jarāj² rvā jāti rhi so, Sīlācāranāmakena, Sīlācāra amaññ rhi so, ācariyena, charā sañ, vācīto, puñ khya ap so, Saddasāratthajālīniyā, Saddasāratthajālīni(!) kyamñ i, nissayo, nissaya kui, tassa ācariyassa, thui Sīlācāra amaññ rhi so charā i, sissena, ta paññ phrac so, Sumanācāranāmena, Sumanācāra amaññ rhi so, yuvabhikkhunā ca, pañcaññ pyui saññ lañññ koññ, Saddhammanāmena, Saddhamma amaññ rhi so, sāmānerena ca, sāmāne saññ lañññ koññ, la(!)[k]khitā, reñ ap i, so nissayo, thui Saddasāratthajālīni(!) kyamñ i khya nak nissaya saññ, anāyāsena, ma ñrui ñrañ sa phrañ, niññhito, aprīñ suj rok prīñ.

cakke patte gunaggaram³, sakre pana at < h > appāyam⁴,
māghamāse suniññhito, tam sādhave vicārentu.

vīparipatyāvattagāthā.

puññenānena lekkena, sakaparattad < h > āy(!)akā,
sutapaññāgunopeto, bhavēyyāma bhavē bhavē.

ayam nissayo, i Saddasāratthajālīni(!) kyamñ i, khya nak nissaya saññ, cakke, sumñ lu thvañ thāñ bhurāñ sa khañ sāsana tō saññ, guñu(!)ggaram³, nhac thoñ sumñ rā ñāñ chay ñāñ⁵ nhac suj, sakre pana, kojā sakkarāj saññ kāñ, at < h > appāyam⁴, ta thoñ ta rā khu nhac chay⁵ suj, patte, rok saññ rhi sō, māghamāse, ta-puñ-tvai la nhuik, suniññhito, koññ cvā aprīñ suj rok i, tam nissayam, thui Saddasāratthajālīni(!) kyamñ i khya nak nissaya kui, sādhave, sū tō koññ tui saññ, vicārentu, kraññ rhu chañ khrañ ce kun sa taññ. lekkena, Saddasāratthajālīni(!) kyamñ i, khya nak nissaya kui reñ kroññ phrac so, anena puññena, i koññ mhu kroñ, bhavē bhavē, phrac tuiññ phrac tuiññ so bhava nhuik, sutapaññā(!)gunopeto, sutapaññāgunñ nañ praññ cum kun saññ phrac rve, sakaparattad-dhārakā, mi mi akyuiñ sū ta pāñ akyuiñ kui choñ nhuiñ kun saññ, bhavēyyāma, phrac ra pā lui i. Saddasāratthajālīni(!) nisyamñ niññhitam.

anena puññakāmena, i cā kui reñ kūñ pru cu ra so akyuiñ kroñ, sabbasampattisādhakam, alumñ cum so aṅgā kriññ nay nañ praññ cum khraññ rhi saññ lañññ koññ, bātt[h]imsalakkhanu(!)petam⁶, sumñ chay nhac pāñ so yok yāñ mrat tui i lakkhanā tō nañ praññ cum khraññ rhi saññ lañññ koññ, [tisama]timsapāramī(!)yo, amyha sumñ chay kun so pāramī tō tui kui, pūretvāna, praññ cum ce prīñ rve, paññādhikam, paññā phrañ lvan mrat so, buddhatt[h]am, bhurāñ aphrac sui, pattam, rok saññ, bhavāmi, phrac la lui i, paññādhikam, paññā phrañ lvan mrat so, buddhatt[h]am, bhurāñ aphrac sui, apattam, ma rok señ krā nheñ sa myha kāla pat lumñ lañññ, sabbajātī(!)su, khap simñ so bhava tui nhuik, sadā, akhā khap simñ, catusampattiyā ca, sampatti leñ pāñ nañ lañññ koññ, catucakkena ca, cak leñ pāñ nañ lañññ koññ, sattahi saddhammadhammehi ca, sū tō

koñḥ uccā khu nhac pāḥ sū tō koñḥ tarāḥ khu nhac pāḥ tuḥ nhañ laññḥ, sampanno, praññ cum saññ, bhavyya, phrac ra lui ḥ.

sakkarāj 1241 khu nhac vā-khoñ la chanḥ 10 rak 1-[ñ]nve ne tvañ Saddasāratthajālīni(!) nisya kui reḥ kū rve prīḥ 'oñ mrañ saññ. nibbānapaccayo hotu.

From the final passage of the text (and MÑM, Piṭ-st) we learn that Rhañ Sīlācāra, who received the title Siriparamavaṃsābhīdhajamahādhammarājādhīrājaguru, has written this work in 2353 A.B./1170 B.E./1809 A.D. while he was living in a monastery in Sak-kay/ñay-kyañḥ village on the eastern bank of the river Sallāvātī (near Amarapura). He was born in Ja-rac or Ja-rāj village in 1131 B.E./1769 A.D. and he died in Amarapura in 1200 B.E./1838 A.D.

Edd.: Whitbread 109 s.v. Saddāñay chayñā:coñ nisya, and Saddāñay chayñā:coñtwai nisya.

Mss.: Piṭ-st 264 (399); PMT I 236 (Or. 3532).

See Piṭ-st 264 (399); MÑM 415 (no. 6); in Piṭ-sm 961 the author is said to be unknown.

¹ Ariya-Metteyya.

² Ganthav 64 (no. 72): Ja-rac.

³ 2353 A.B. (1809 A.D.).

⁴ 1170 B.E. (1809 A.D.).

⁵ 2355(!) A.B.

⁶ dvatīṃsalakkhaṇopetaṃ.

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Hs.or. 8221. SB, Berlin

Description see above, 616–628.

Ekakkharakosa nissaya

Beg.: namo tassa ~ . ekantasādaram¹, cañ cac āḥ phrañ mrat so mag phuḥ nibbān khyamḥ sā kui peḥ tō mū tat tha so, seṭṭham, khyī mvamḥ ap mrat cvā tha so, ta naññḥ kāḥ, seṭṭham, koñḥ mrat so satipatṭhan aca rhi so tarāḥ aponḥ tui ḥ taññ rā laññḥ phrac tō

mū tha so, ekantaguṇākaram, caṅ cac āḥ phraṅ mrat so sabbaññu ta nān anāvaraṇa nāṅ
aca rhi so guṇ tō tui ḷ taññ rā laññ phrac tō mū tha so, ekakkharādinā, ta luṃḥ ta luṃḥ
so akkharā aca rhi saññ phraṅ, dhammaṃ, pariyatti dhamma aca rhi saññ kui, desitāraṃ,
ho tō mū tat so, jinambud < h > iṃ, bhurāḥ taññ hū so mahāsamudrā kui ahaṃ, nā saññ,
vande, rhi khuiḥ pā ḷ.

End (fol. ḍho line 4): ḷa kāro, ḷa akkharā saññ, byañjane, byaññ hū so anak nhuik
laññ koṅḥ, dhātu ādāne, dhāt hū so anak, yut khraññ hū so anak nhuik laññ koṅḥ,
bhave, ḷ. aṃ tu, aṃ akkharā saññ, mādhave, mahesara nat hū so anak nhuik laññ koṅḥ,
bind[h]u nāma vibhatti(!)su, niggahit hū so anak, vibhat hū so anak tui nhuik laññ koṅḥ,
niggahitassa, niggahit ḷ, kāriye, kāriya hū so anak nhuik laññ koṅḥ, bhave, ḷ.

*sakkarāj 1241 khu vā-khoṅ la chanḥ 13 rak 4-hūḥ ne 12 nārī akhyim tvañ Ekakkharakosa
nissya kui reḥ kūḥ rve prīḥ prañ cuṃ saññ. nibbānapaccayo hotu. pu, di, ā, ḷ.*

Our text is quite different from that of 575 written by Ve-yan-bhuṃ-kyō charā tō (cf. MÑM 415 [no. 3] and Piṭ-st 260 [351], 264 [369]). Apart from this author there are two more monk scholars who have written a nissaya on the Ekakkharakosa:

1. Paṭhama Monḥ-thoṅ charā tō Rhañ Nāṇa (1115–1194 B.E./1753–1832 A.D.; see ²424; for the work see Piṭ-sm 992, MÑM 423, Ganthav 44–45 (52, work no. 14);
2. Panḥ-lvhāḥ charā tō Rhañ Guṇavanta, also called (Ca-laññ-)Guññ-'up charā tō Rhañ Sīlācāra (his lifetime is unknown; for the author only see ¹1, ²371 and Piṭ-sm 787, 835 [cf. also 296, 308]), who finished his work in 1169 B.E./1807 A.D. (MÑM 422).

We are not able to decide, to whom our text can be ascribed.

Mss.: Cab II 695, 696; PMT I 236 (Or. 3532); cf. Piṭ-st 260 (351), 264 (369).

¹ °sādaram.

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Hs.or. 8221. SB, Berlin

Description see above, 616–628.

Praññ charā tō Rhañ Medhiyadhaja: **Saddatthabhedacintā nissaya**

Beg. (fol. ḍham v): namo tassa ~.

siddhasiṅghaṃ samāradhāṃ, namo Buddhāya sādaraṃ¹.
 natvāyaṃ karissāmi, niruttipāragāṃ jinaṃ,
 Saddatthabhedacintāya, nissayaṃ sukhabuddhiyā.

niruttipāragāṃ, saddanaya ṛ ka[m]mḥ tha bhak suj rok tō mū prīh so, jinaṃ,

khap simḥ ussum,
 bheḥ myuiḥ lum saññ,
 mre khum akhyā,

aparājita pallaṅka thak, arahattha phuil thīḥ phrū phvaṇ tō mū rve nu mrū ma krvaṇḥ rān
 kha paṇḥ kui nhip nhaṇḥ lvay kū 'on tō mū saññ 'on sū myāḥ tha, 'on pvai ra rve jina
 nāmaṃ kham tō mū thuik so khyac rhaṇ bhurāḥ kui, natvā,

rvhaṇ kraññ saddā,
 ūḥ khuik pā ṛ,

natvā,

saddā rvhaṇ mrū
 rhi khuḥ prīḥ rve,

Saddatthabhedacintāya, Saddatthabhedacintā kyamḥ ṛ, sukhabuddhiyā,

anak adhibbāy
 naññḥ chanḥ kray kui,
 lvay laṇ ta kū,
 thut yū mi mi,
 si cīm so ṇhā,

nissayaṃ, mranmā ruiḥ kya nissaya kui, karissāmi, cī raṇ pe lat aṃ.

mayā Saddhammasī(!)ri,

nham si tvaṇ maññ,
 ṇā mather saññ,

saddatthabhedāvādī(!)naṃ, saddā aprāḥ kuiv chui ḥ rhi kun so charā, anak aprāḥ kui chui
 ḥ rhi kun so charā, saddā anak aprāḥ kui chui ḥ rhi kun so charā tuṛ tak, pavaraṃ, athūḥ
 sa phraṇ mrat tō mū tha so, varavādinam, mrat so nibbān kui ho khraṇḥ adha ḥ rhi tō
 mū tha so,

buddham, ṇṇaṇṇ moha
 tiyāma nhuik

pañcakāmā
 yac mūḥ cvā lyak,
 bhāsā pyō miṇ[h],
 ta phinḥ phinḥ lyhañ,
 cak kin rvhañ pyō,
 mve lyō kui cuiḥ,
 ma nuiḥ kun kya,
 veṇeyya kui,
 dhamma, caññ krīḥ,
 tīḥ tō mū lyak,
 vhanḥ tak rvhañ pyuiḥ,

nuiḥ ce tō mū tat so mrat cvā bhurāḥ kui, gandh(!)ārambhato, kyaṃḥ kui āḥ thut saññ
 mha, pupp(!)abhāge, rḥe aphuiḥ nhuik, antarāyavighātādi atthaṃ, kuiy tvañ kuiy va myāḥ
 lha antarāy, asvay svay kui prok phay khrañḥ aca rhi so akyuiḥ ṇhā, tīhi dvārehi, kāya
 ññvat khyī, vacīmana, suṃḥ dvāra tui phrañ, abhivādiya, abhivandāmi, bhi(!)yalābha-
 sa[m]mohakū(!)la(!)cārāmicchādītṭhi, ma ññi phai krañ, kraññ lañ saddā, rhi khuiḥ pā
 ḥ, abhivādiya abhivanditvā, bhayaḥābhasamohakūlacārāmicchādītṭhi,

ma ññi phai krañ,
 kraññ lañ ññvat nūḥ,
 rhi khuiḥ ūḥ rve,

Saddatthacintā, saddā aprāḥ anak aprāḥ saddā anak aprāḥ ḥ tui ḥ kraṃ rā kraṃ kroñḥ phrac
 krañ kroñ, Saddatthabhedacintā amaññ rhi so kyaṃḥ kui, abhidhiyate,

brahmā karavit
 krūḥ rañ pit sui,
 kraññ cit rvhañ mo,
 to pe lattan.

End (fol. dho v line 1): yo yo kulaputto, akrañ akrañ amyuiḥ sāḥ saññ, nicchitalakkhaṇe,
 saddohi dubbidho aca rhi saññ phrañ chuṃḥ phrat ap so mhat kroñḥ lakkhaṇā phrac so,
 saddatthalakkhaṇe, saddā ḥ lakkhaṇā anak ḥ lakkhaṇā, saddā ḥ anak nhac pāḥ ḥ lakkhaṇā
 nhuik, paññābhedi, cak samāḥ saṃ lyak dhāḥ phrañ, lvaḥḥ puiñḥ phrat, ma lat ma kyan
 vebhan khvai khyamḥ ḥ rhi ḥ, so so kulaputto, thui thui khvai khyamḥ vebhan ḥ rhi so
 amyuiḥ sāḥ saññ, piṭakattar(!)e, nhuik, akicchena, ma ññui ma ñrañ ma paṇ ma pañḥ
 sa phrañ, ñātum, alvay ta kū si ci khrañ ṇhā, pahoti, cvamḥ nhuin ḥ.

Bot(!)e(!)d[h]adhyā(!)[di]s(!)idhānagāmu[pa] < g > gatassa, īsuttaranissitapacchima[.]-
 dī(!)sābhāge, mahāvihāre[.] [vasa]vasanasīlānaṃ, bhadantaIndobhāsādipubbācariyasīhā-
 naṃ, suparisuddhapabhavalajjipesalasikkhākāmānaṃ, pathabyā pākāṭānaṃ, ayañ ca medhā-
 vī, ayañ ca medhāvī im' imesaṃ visesa(!)na medhāvino ti medhiyānaṃ dhajupamena suci-
 sallekhavuttinā bhās < it > atthaṃ, khippaṃ gahaṇadhāraṇasamatthena Medhiyadhajo ti

garuhi gahitanāmatheyy(!)ena theyy(!)ena katāyaṃ Saddatthabhedacintā(!)tthadīpaṇ(!)ī
nāṭisaṅkhepanātivitthāra madhū(!)rasāy(!)avinicchayā.

Bodhodat(!)yābhidānagāmu < g > gā(!)tassa, īsa(!)ttaranissitapacchimadisābhāge mahā-
vihāre [vasa]vasanasīlānaṃ, bhaddantaIndobhāsādipupp(!)ācariyasīhānaṃ suparisuddha-
pabhavalajjīpesalasikkhākāmānaṃ, pathabyā pākāṭānaṃ, ayaṇ ca medhāvī, im' imesaṃ
visesa(!)na < me > ddhe(!)vino ti.

nibbānapaccayo[.] hotu.

*ī cā prīḥ lac sakkarāj kāḥ 1241 khu vā-khoṇ la praṇ kyō 10 rak 2-nlā ne 5 nārī akhyim
tvaṇ Saddatthabhedacintā nissaya kui reh kūḥ rve prīḥ 'oṇ mraṇ saṇṇ. pu, di, ā nḥaṇ
praṇṇ cum pā lui ṇ.*

The text ends with the nissaya on verse 399 of the printed ed. (see 616) which has one more verse.

From the final passage of the text (and from Ganthav 79–80 [93, work no. 8], MÑM 417) we learn that Praṇṇ charā tō Rhaṇ Medhiyadhaja (in Ganthav he is called Medhāvī) is the author of this text. He was born in the village of Ñṇoṇ-kan in 1150 B.E./1778 A.D. and he died in Amarapura in 1225 B.E./1863 A.D. In Ganthav 80 (note) it is not only stated that he numbered among the series of Ñṇoṇ-kan charā tō-s, viz. as the ninth (navama), too, but also that he is known under two honorary titles: Medhālaṅkāraparamadhajamahādhammarājādhirājaguru and Medhābhivaṃsasirisaddhammadhajamahādhammarājādhirājaguru (so also in Piṭ-sm 515, 587).

Mss.: Forch X; PMT I 236 (Or. 3532).

See MÑM 417; Ganthav 79–80 (93, work no. 8).

¹ Cf. 627, 628.

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Hs.or. 8221. SB, Berlin

Description see above, 616–628.

Praṇṇ charā tō Rhaṇ Medhiyadhaja: **Sambandhacintatthadīpanī** (Sambandhacintā nissaya)

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

siddham[,] siṅgham[,] k(!)am[m]āraddham, namo Buddha(!)[m]ya sādaram¹,
vatthuttayam namasitvā, tibhavābhinatāraham,
Sambandhacintattha[,]dīpanim, kassam sotuhitāya ca.

tibhavābhinatāraham,

sumh rvā sāh tui,
nhac lui kraññ nūh,
ūh khuik thuik so,

vatthuttayam, ratanā sumpāh tui i aponh kui, namassitvā namassāmi, rhi khuih i,
namassitvā, rhi khuih ūh rve, Sambandhacintatthadīpañ(!)im, Sambandhacintā kyamh i
anak kui pra rā pra kroñh phrac so mrammā nissaraññh kyamh kui, sotuhitāya ca, jā sañ
sāh tui i acīh apvāh alui nhā lañh, kassam, cī rañ pe la am. ca saddā phrañ gañācariya
gaṇapāmokkha gaṇāssā gaṇapuṅgava gaṇasāmi gaṇādhipati saṅghanātha, asyhañ mrat tui
āh laññh nhac sak ce lui khrañh kui sampiṇḍana mū sa taññh.

piṇḍattha kāh. lū nat brahmā
sumh rvā sāh tui, nhac lui kraññh nūh,
ūh khuik tuik rve khyamh sā ce kui,
lve lve myāh myāh, pvāh pvāh krai ka,
lui tuiñh ra saññ, puñña akhañ,
san rhañ poñh myag, khvan thvak san san,
lay koñh mhan saññ, sum tan ratana,
phak mara kui, vamh ka nhac sim,
piti cīm lyak, mriñ chīm cetanā,
ūh khuik pā i, saddā cha pvāh
thap ma nāh lyhañ bhurāh bhurāh
pvak ca kāh phrañ pyā pyā tum vap,
cap cap la khya, ū ññvat kha rve
Sambandhacintā, Saddā ñay kyamh
nak kyay vhamh i, cvai lhamh anak,
dhibbāy khyak kui, ma vhañ ma kvay,
ma kyay lha cvā, lui rañh sā lyhañ,
paññā cak svāh, sam lyak dhāh phrañ,
lvhāh lvhāh puiñ phrat ma khai kap 'on,
prat prat sekhyā, khvai cit phrā rve,
pra rā pra kroñh, kyamh poñh achī,
dīpañ(!)ī kui, gāvīrasa,
phrañ phrañ khya sui, 'pagasaddā
nu seḥ nuccā sāh, paññā lui lāh,
jā sañ sāh tui mhat sāh the the,

ta ce ce lyhañ, lve lve sarajjhāy,
 nāñ phrañ nay ka, asvay asvay,
 ra lvay payogañ, saddā nañ rve,
 pa lyhañ tak mruik, thuī(!)h lhaññ ruik suj,
 suik suik kyamñ gañ, tap kye pvan mū,
 sumñ tan 'oñ mruih, thvanñ laññ tuiñ lim,
 ī suj lañññ raññ nā māther saññ,
 rvhañ kraññ jo preñ, karuñā rheñ rve.

reñ sāñ cī rañ pe la añ. hū lui saññ.

ahañ, nā saññ, niruttivisayāpāra[.]sāgaran t' upagañ, saddā apoññ tañññ hū so kūñ khap
 nhuññ khai saññ phrac rve, kamñ ma rhi so mahāsamudrā ÿ, thui mhā bhak kamñ suj rok
 tō mū prī so, vā, bhurāñ mha ta pāñ so sū tui ÿ akhyaññ khap simñ kyak cāñ rā arum ma
 hut saññ ÿ aphaññ kroñ achumñ apuiññ akhrāñ ma rhi so saddā apoññ tañññ hū so mahāsa-
 mudrā ÿ achumñ suj rok tō mū prīñ sō, jinañ, mrat cvā bhurāñ kui, namassitvā
 namassāmi, rhi khiññ ÿ, namasitvā, rhi khiññ ūñ rve, Sambandhacintānañ, sambāñ kui
 krañ khraññ cī cac khraññ kui, vā, sambāñ kui krañ kroññ cī cac kroññ phrac so kyamñ
 kui, sādhu, koññ cvā sañ rhañ cañ kray saññ kuiv, pru rve, karissāmi, cī rañ pe lat añ,

End (fol. phi r line 8): SañgharakkhitamahāsānipādaviracitaSambandhacintā, Sañghara-
 kkhitamahāsāmi ther mrat saññ cī rañ ap so Sambandhacintā kyamñ saññ, iti iminā
 vacanakkamena, ī suj kriyā[ya] kāraka nañ ca aca rhi so ca kāñ acaññ phrañ, samattā,
 krvaññ mañ lumñ khyum prañ prañ cum prī ÿ.

Bodhodadhyābhidhānassa gāmuggatassa pacchimuttaradisābhāge, mahāvihāre vasa[m]-
 < na > silānañ, bhaddantaIndobhāsādipubbācariyasihānañ suparisuddha[m]pabhavalajji-
 pesalasikkhākāmānañ pathabyā pākāṭānañ ayañ ca medhāvī ayañ ca medhāvī im'
 imesañ visesa(!)na medhāvī(!)no ti medhiyānañ dhajūpamena sucisallekhavuttinā
 bhāsittat < h > añ khippañ, gahañadhāraṇasamatthena Met(!)iyadhajo ti garuhi
 gahitanāmatherena katāya < m > Sambandhacintatthadīpañ(!)ī nātisankhepanātivitthāra-
 madhurasāravinicchayā.

Bodhodab(!)yābhidhānassa, Nñoñ-kan amaññ rhi so, gāmuggatassa, rvā kyō ÿ,
 pacchimuttaradisābhāge, anok arap aphuiññ nhuik mrok suj jañññ ñay rvanñ so anok myak
 nhā aphuiññ nhuik, mahāvihāre[na], mahāvihāra kyonññ tuik nhuik, vasanasilānañ, sa taññ
 sumñ ne lē rhi kun so, suparisuddhapabhavalajjipesalasikkhākāmānañ, alvhañ cañ kray
 so amvhaññ rhi rve, lajjipesalasikkhākāma phrac kun so, pathabyā, mre apraññ nhuik,
 pākāṭānañ, kyō co thañ rhāññ kun so, ayañ cā, ī arhañ saññ laññ, medhāvī, paññā rhi ÿ,
 ayañ ca, saññ lañññ, medhāvī, ÿ, ime, ī arhañ tui saññ kāñ imesañ, ī paññā rhi tui thak,
 visesena, athūñ sā phrañ, medhāvino, paññā rhi kun cva, iti iminā vacanatthena, ī suj so
 vacanat kroñ, medhiyānañ, paññā rhi tuij tak, paññā rhi maññ kun so, bhaddantaIndo-
 bhāsādipubbācariyasihānañ, tuig tañññ ādikammika sa khañ arhañ Indobhāsā aca rhi so
 rheñ charā mrat tui ÿ, dhajūpamena, tam khvan sa pvay phrac so, sucisallekhavuttinā, cañ
 kray saññ phrac rve kilesā kui khorññ pāñ ce nhuññ so akyañ rhi so, bhāsittatthañ, ho ap

so pāḷi anak kui, khippaṃ, lyhañ cvā, gahañadhāraṇasamatt < h > ena, yū khrañḥ mhat khrañḥ nhā cvamḥ nhuin so Medhiyadhajo ti Medhiyadhaja hū rve, garuhi, charā kyō tui saññ, gahitā(!)nāmatheyy(!)ena, mhat ap so amaññ rhi so, therena, saññ, katā, cī rañ ap so, nāti sañkhepanātivitthāramadhurasāravīnicchayā, ma kyañḥ lvanḥ ma kyay lvanḥ koñḥ mrat so anhaç ati phrac so achuṃḥ aphrat rhi so, Sambandhacintatthadīpaṇ(!)ī, ī Sambandhacintā ḷ anak kui pra rā mrammā nissayaññ sañ, niṭṭhitā, prīḥ ḷ.

nibbānapaccayo hotu.

sakkarāj 1241 khu tō-sa-lañḥ lachan 2 rak 1-[ri]nve ne 2 khyak tiḥ akhyim tvañ reḥ kūḥ rve prīḥ 'on mrañ saññ. pū, dī, ā nhañ prañ cuṃ pā lui ḷ.

For the author see **626**.

Mss.: Cab II 695, 700; GL 66; Piṭ-st 264 (400).

See MNM 415 (no. 7); Ganthav 79–80 (93, work no. 9); Piṭ-st 264 (400).

¹ Cf. **626**, **628**.

628

Hs.or. 8221. SB, Berlin

Description see above, **616–628**.

Praññ charā tō Rhañ Medhiyadhaja: **Kaccāyanasāra nissaya**

Beg.: namo tassa ~ .

siddhaṃ siṅghaṃ samāradhaṃ, namo Buddhāya sādaraṃ¹,
jinacakkaṃ cī(!)raṃ ṭhāta(!)ṃ, iddhi pi taṃ sunimmaṃ.

sañhesvākkhalitabbetaṃ, parappavādamaddanaṃ,
pāraguṃ saddabhedānaṃ, sāraddasi name jina < ṃ > .

sañhesu, sim mve cvā so saccā paccayākāra ca so tarāḥ tui nhuik, akhalitabbedh(!)aṃ, vajira jin khyin rve lvhat sui khyvat sañ ma rhi thuiḥ thvañḥ rve, si nhuin tha so, parappavādamaddanaṃ, sū ta pāḥ thui ḷ athve thve so micchā ayū kui lvay ku nhip nhañḥ tō mū nhuin tha so, saddabhedānaṃ, saddā athūḥ aprāḥ tui ḷ, pāraguṃ, kamḥ ta phak sui

rok tō mū tha so sārādassi, anhad kui mrañ lē rhi tha so, jinam, mrāt cvā bhurāḥ kuiv, name, rhi khuiḥ pā i.

jino, devaputto ca saññ myā phrañ mār nāḥ aṇ kui 'oñ mrañ tō mū prīḥ so, yo yādiso, akrañ suḥ sabho rhi so, munindakko, bhurāḥ taññ hū so ne maññ saññ bhurāḥ nḥaṇ tū so ne maññ saññ, bhurāḥ kaḥ suḥ so ne maññ saññ, bhurāḥ ne maññ saññ. parapakka 4 nak. ne maññ taññ hū so bhurāḥ sa khañ sañ, ne maññ nḥaṇ tū so bhurāḥ sa khañ sañ, ne maññ kaḥ suḥ so bhurāḥ saññ, ne maññ bhurāḥ sa khañ saññ. sakapakkha 4. tamam mohaṃ, sattavā tui i myak ci paññā kui kvay kā chui pit avijjā taññ hū so mhoñ kui, avijjā nḥaṇ tū so mhoñ kui, avijjā kaḥ suḥ so mhoñ kui, avijjā mhoñ kui, mhoñ taññ hū so avijjā kui, mhoñ nḥaṇ tū so avijjā kui, mhoñ kaḥ suḥ so avijjā kui, mhoñ avijjā kui, saddhammamaṃsihi, sū tō koññ tarāḥ taññ hū so roñ khraññ tui phrañ,

End (fol. bi r line 1): samāsaniddesa. taddhitā, taddhit paccaññ tui kui, sambandhe ca, nhuik laññ koññ, kārake ca, kaṃ ca so kāraka nhuik laññ koññ, piṇḍe ca, samūha anak nhuik laññ koññ, bhāve, bho anak nhuik laññ koññ, gotte ca, apacca anak nhuik laññ koññ, paratra ca, chui ap prīḥ saññ mha ta pāḥ so idaṃ aca rhi so anak nhuik laññ koññ, samāsantā, samās achuṃḥ rhi so pud, noñ mha laññ koññ, abyayāpi, upasā nipāt noñ mha laññ koññ, rūlā, thañ kun i hū rve, kath[ay]yante, chui ap kun i. taddhitaniddesa.

nibbānapaccayo hotu.

ī cā prīḥ lac sakkarāj kāḥ 1241 khu tō-sa-laññ lachan 3 rak 2 nīlā ne 5 nārī akhyin tvañ Kaccāyanasāra nisya kui reḥ kūḥ rve prīḥ prañ cum sañ. pu, di, ā nḥaṇ prañ cum pā lui i.

From the first line of the introductory verse, which is also encountered at the beginning of other grammatical texts of Rhañ Medhiyadhaja (see 626, 627), it can be concluded that our nissaya is identical with the text to be found in the list of works of this author (Ganthav 79–80 [93, work no. 10], MÑM 402). As to the author, who has finished this text after 1225 B.E./1863 A.D., see 626.

Mss.: Cab II 704; Forch XI; Manch 47; PMT I 236 (Or. 3532); cf. Piṭ-st 169 (686) s.v. Kaccāyanasāra akok.

See MÑM 402; Ganthav 79–80 (93, work no. 19).

¹ Cf. 626, 627.

Collection of 17 texts. Palm leaf. Red painted wooden covers. Foll. 126: ka–tha (foll. khā–gā, na–cāḥ and ju–ññō, i.e. 67 foll., are missing); **629–630** foll. 35: ka–ghāḥ, containing Sut cañ vibhat svay and 4 chapters of Kaccāyanavutti: **629** (1) foll. 6: ka–kū r line 6: Sut cañ[ñ]; (2) foll. 3: kū r line 6–kai: Vibhat svay; **630** (1) foll. 5: ko–kha: Sandhi pāṭh; (2) foll. 7: gi–go: Kāraka pāṭh; (3) foll. 7: gō–ghī: Samās pāṭh; (4) foll. 8: ghu–ghāḥ: Taddhit pāṭh; **631** foll. 5: cha–chu: Chañḥ pāṭh; **632** foll. 11: chū–jī: Subodhālankāra pāṭh; **633–640** foll. 29: ñṇaṃ–ḍi: **633** Kaccāyana pāṭh, **634** Saddavutti pāṭh, **635** Vibhatyattha pāṭh, **636** Va(!)ccavācaka pāṭh, **637** Ganthābharāṇa pāṭh, **638** Ekakkharakosa pāṭh, **639** Kaccāyanasāra pāṭh, **640** Saddasāratthajālīni; **641–642** foll. 7: ḍī–ḍō: **641** Ganthābharāṇa pāṭh, **642** Va(!)ccavācaka-dīpaṇ(!)ī; **643** foll. 11: ḍaṃ–ḍho: Bhikkhūpāṭimok; **644** foll. 7: ḍhō–ṇī: Bhikkhūnīpāṭimok; **645** foll. 15: ṇu–te: Khuddasikkhā pāṭh; **646** foll. 6: tai–tha: Mūlasikkhā pāṭh; the first and the last foll. of each text (and chapter in **630**) or section resp. (**633–640** and **641–642** form one section each) are tied together with some blank leaves. Foll. kā, ki and ko–kha are slightly damaged, i.e. the last line of the recto side and the first line of the verso side resp. are in some cases (kā, ki, kāḥ) broken off. 50–50.2 x 6.7 cm. 38–40 x 5.5–5.7 cm. 11 lines. 2 punch holes. Gilded and partially red painted. Very clear handwriting. Marginal titles: **629** (1) Sut caññ on all foll. except foll. ke and kai; **630** (1) Sandhi or Sandhi pāṭh; **630** (2) Kāraka pāṭh; **630** (3) Samās pāṭh; **630** (4) Taddhit pāṭh; **631** Chan(ḥ) pāṭh; **632** Subodhālankāra pāṭh; **633** Kaccāyana pāṭh; **634** Saddavutti pāṭh; **635** Vibhatyattha/Vibhatyatta pāṭh; **636** Vaccavācaka pāṭh; **638** Ekakkharakosa pāṭh; **639** Kaccāyanasāra pāṭh or Kaccāyanasāra; **640** Sadatthajālīni, Saddatthasāratthajālīni or Saddasāratthajālīni on all foll. except foll. the, da, dā; **641** Gaṇḍābharāṇa/Ganthābharāṇa pāṭh (foll. ḍī and ḍu); **642** Vaccavācaka dipaṇi/dīpaṇi (foll. ḍe–ḍō); **643** Bhikkhūpāṭimok or Pāṭimok only; **644** Bhikkhūnīpāṭimok; **645** Khuddasikkhā and Khuddasikkhā pāṭh on last fol. te; **646** Mūlasikkhā pāṭh or Mūlasikkhā only. On the first blank leaf tied together with fol. ka C(!)andhi sut sañ is scratched in, and on the last blank leaf tied together with fol. kai Su cāḥ, kō. In the left margin of fol. kū r line 6 *aca* and a cross both written with pencil point to the beginning of Vibhat svay. In the right margin of fol. ko *Kui Phuiḥ ca(!) Sandhi pāṭh* and in the left margin *Kui Bhuiḥ* is scratched in, and underneath *Kui Phuiḥ vañ Sandhi pāṭh* is written with pencil. In the left margin of fol. kha *Kui Phuiḥ ca(!)* is scratched in; in the right margin of the last blank leaf tied together with fol. kha *Kui Po Tū ga sāḥ rhañ pru bhā(?)* is written with pencil and in the middle the Pāli words *adhi icche tassa pare sare ajjhādeso hoti*. On the last blank leaves of the respective texts the titles are written with pencil *Kāraka pāṭh*, *Chañḥ pāṭh*, *Sugh(!)odhālankāra pāṭh*, *Saddasāratthajālīni(!)*, *Va(!)ccavācakadīpaṇ(!)ī*, *Pāṭimok*, *Khuddasikkhā*. On the outer surface of one cover is written with pencil *Kvamḥ-bhuiḥ-thinḥ kyoñḥ cā*, *Saddā pāṭh*, *Saddā ṇay pāṭh*, *Vinaññḥ ṇay*. In the left and right margins of several foll. from ka–kha remnants of cancelled pencil notes or sketches are still partly visible. Corrections on foll. ḍha, gī, ṇu and writing with a pencil on a couple of foll. also between the lines. The missing text because of the damage of foll. kā and ki is written with pencil in the upper and lower margin resp., and the missing text of fol. kāḥ is written in the left margin of the recto and verso side resp.; on the last blank leaf tied together with fol. kha part of the missing text of fol. kāḥ r is written with pencil. Dated **629–632**, **642–646** sakkarāj 1238 khu (1876 A.D.); **633–641** no date. Donor: Kui Phuiḥ. Former owner: Kvamḥ-bhuiḥ-thinḥ monastery. **629** (1), **630–646** Pāli; **629** (2) Burmese. **645**, **646** Prose and verse; **629–632**, **642–644** prose; **633–641** verse.

629

Hs.or. 8267. SB, Berlin

Description see above, 629–646.

Sut cañ vibhat svay

This text contains the suttas of Kaccāyana's grammar, Sut cañ (1), and the explanation or vibhatti, Vibhat svay (2). They can be found in KSKP 1–38 and 395–399.

- (1) Sut cañ (foll. ka–kū r line 6)
 (2) Vibhat svay (foll. kū r line 6–kai)

End (fol. ke r line 10): nimit anak nhuik sattamī vibhat ekavuc smiṃ sak bahuvuc su sak.¹

kattāti vuccati sañ kāḥ, kammaṃ kui suḥ, dvayaṃ matam,
 karaṇam itī phraṇ ñeyyam, sampatam āḥ nhā matam.

mha kroṇ 'ok thak apādānam, sambandho itī i mato,
 kva cit paṭṭhāna kiriyāyam, ādhāro nhuik ti saññito.

sō lac sō lakkhanaṃ, ñeyyam, tha so, so ca visesanaṃ,
 āḥ phraṇ visesana kva cit, kroṇ hit tvaṇ tu niddhāraṇam.

sahayogo nhaṇ hū prīḥ rve, pubbakāla kriyā matā,
 lyak vacanaṃ visesanaṃ, kva ci arūciyam matam.

rve ra kāḥ kriyā dhi chit ca dvayaṃ bhava,
 sulakkhitā, imā gāthā, na vā sikkhanti sotunā.

ī gāthā phraṇ J(!)ā cap nañḥ kui pra sañ.

saññ kāḥ ca pathamā vuttā, kui suḥ dutiyā matā,
 saññ nhaṇ phraṇ kroṇ ca tatiyā, āḥ nhā catutthī matā.

mha kroṇ 'ok thak pañcamī c' eva, i tvaṇ saññ kui chaṭṭhī matā,
 nhuik tvaṇ ra kāḥ mū kāḥ kroṇ ca, sattamī ti pavuccati.

panḥ lumḥ tuiṇ tuiṇ accanta[,]saṃyoga dutiyā matā,
 'ui hay akhrañḥ, amañḥ c' eva, kālapanam udi(!)ritam.

tui kun ma pā ekavuc ñeyyā, tui kun pā rā bahuvuc matā,
 m(!)rahmabhāsā imā gāthā paṇḍitehi sulakkhitā.

bho bho ti garukaṃ ñeyyaṃ, hā hā ti piyavacanaṃ,
he he anādare c' eva, tividhaṃ tassa lakkhaṇaṃ.

ī gāthā phraṇ Vibhat sak rā saññ kui pra sa taññh.

sādaraṃ sādaraṃ hantu, vihitā vihitā mayā,
vandanā vandanā < māna > bhājane, ratanatt[h]aye.²

ratanā suṃḥ pāḥ rhi khuiḥ gāthā reḥ luik saññ.

akkharā ~ .

*sakkarāj 1238 khu ka-chuṃ lachañh 4 rak 4-hūḥ ne tvañ ī Saddā rhac coñ sut cañ,
Vibhat svay kui reḥ kūḥ rve priḥ pā sañ rhañ. re ra so akyuiḥ kui mveḥ sami khañ
mveḥ[,] sa pha khañ charā samāḥ ka ca rve, suṃḥ chaḥ ta bhuṃ nhuik krañ lañ kun so
veneyya sattavā myāḥ aponḥ kui amyha ve pā ī. sādhu sādhu khō ce sov.*

Our text of Vibhat svay ends after § 16 of the printed ed. (p. 398) which has 20 paragraphs.

Mss.: ¹125 (Sut cañ only), ²165, ²269; Piṭ-st 131 (348), 256 (313).

See CPD 5.1 (Sut cañ); Piṭ-sm 373; Piṭ-st 131 (348), 256 (313).

¹ ChS 398, end of § 16.

² See the same verse in 630 (4).

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Hs.or. 8267. SB, Berlin

Description see above, 629–646.

Kaccāyana/Saṅghanandi: Kaccāyanavutti

This fragmentary ms. contains 4 chapters of Kaccāyana's Pāli grammar corresponding to KSK 39–59, 136–214, and to Senart 8–33, 125–220. The missing foll. khā – gā and ṇa – cāḥ obviously contained the Nāmakappa, Ākhyatakappa, Kitakappa and Uṇādikappa.

(1) Sandhikappa

End (fol. kha line 7): iti Sandhikappe pañcamo kaṇḍo.

*sakkarāj 1238 khu ka-chuṃ lachañ 6 rak 6 ne mvañ lvaī so akhyim tvañ ī Sandhi pāṭh
kui reḥ kūḥ vṛe prīḥ pā sañ.*

(2) Kāarakakappa

End (fol. go line 5): iti Nāmakappe Kāarakakappo chaṭṭho kaṇḍo. Kāraka niṭṭhitam.

*sakkarāj 1238 khu ka-chuṃ lachañ 11 rak 4-hūḥ ne 2 khyak tīḥ kyō akhyim tvañ ī
Kāraka pāṭh kui reḥ kūḥ vṛe prīḥ 'oñ mrañ sañ. nibbānapaccayo hoti.*

(3) Samāsakappa

End (fol. ghī line 2): iti Nāmakappe Samāsakappo sattamo kaṇḍo. Samāsa niṭṭhitam.

akkharā ~.

*sakkarāj 1238 khu ka-chuṃ lachañ 13 rak 6 ne 2 khyak tīḥ akhyim tvañ ī Samās pāṭh kui
reḥ kūḥ vṛe prīḥ 'oñ mrañ sañ. ī cā reḥ ra so akhyiḥ kui lañḥ mveḥ sa mi khañ mveḥ sa
pha khañ charā sa māḥ chve myuiḥ nātakā tuḥ aca pru vṛe suṃ chay ta bhuṃ nhuik krañ
lañ kun so sattavā apoñḥ tuḥ āḥ amyha ve pā ī. amyha ra sañ phrac sov.*

(4) Taddhitakappa

End (fol. ghaṃ v line 7): iti Nāmakappe Taddhitakappo aṭṭhamo kaṇḍo. Taddhita niṭṭhitam.

*bāhuṃ saḥassam abhinimmitasāvudam taṃ
gīrimekhalam udatt[h]agoy(!)am sasenamāram
dānād[h]idhamavidhinā jitavā munindo,
taṃ tejasā bhavatu me jayamaṅgalaggaṃ.*

*mayād(!)irekam abhirujjhitā sabbarattim
goraṃ pañālavakamaggaṃ maddhatthayakkhaṃ
khantī sudantavidinā jitavā munindo
taṃ tejasā bhavatu me jayamaṅgalaggaṃ.*

*sādaraṃ sādaraṃ hantu, vihitā vihitā mayā,
vandanā vandanāmānabhājane, ratanattaye.*

ratanā suṃ pāḥ bhurāḥ rhi khuiḥ prīḥ ī.

sakkarāj 1238 khu, kachumḥ lachanḥ 14 rak cane ne 3 khyak tīḥ akhyim tvañ ī Taddhit pāṭḥ kui reḥ kūḥ rve pri sañ. ī cā reḥ ra so akyuiḥ kāḥ mveḥ sa mi khañ mveḥ sa pha khañ charā samāḥ ka ca rve sumḥ chai ta bhumḥ nhuik krañ lañ kun so veneyya sattavā aponḥ tui kui amyha ve pā ī. sādhu sādhu khō ce sov. Taddhit pāṭḥ pāḷi priḥ ī.

Mss.: ¹126–¹129, ²243, ²248, ²270, ²431, 479, 484, 587, 650, 660, 663, 677, 685, 692, 723; for mss. in other catalogues see 479.

See CPD 5.1 and further reference works in 479.

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Hs.or. 8267. SB, Berlin

Description see above, 629–646.

Samḥharakkhita: **Vuttodaya**

The text called Chanḥ pāṭḥ in the ms. is transliterated without corrections.

End (fol. chī r line 8): Vuttodayapakaraṇaṃ niṭṭhitaṃ.

mnābhummisakkaṇo, bhummilābhā dīghāyukā,
bhyācandambhagaṇākamā, samāhitā mahāyasā.

jasāravānilāratā, nalākāsāniṭṭhā ime,
ravākāse saṃyutte tu, mahāsamatthikā ahuṃ.

jetṭhabharaṇī miggasī, satta pi syhapuṇṇamasu,
svādikattikasāvaṇā, ime nakkhattikā siyuṃ.

sarakaceṇātaṇā, tanapamayarākamā,
lapakārāsahaḷā ca, dijakhettavissā suddhā.

a i u iti kamena, vaṃsasuddhavajjāmatā,
ā ī e kārā i kāre, o kāru karonto kamā.

avatthā a i u ime, bālakumārayoppanā,
bālo majjhabalo añṇe, mahapphalā ti jāniyā.

so, me, sa, tthā. lilāgāthā utta chanḥ. dhammo, mayhaṃ, sotthi, detu. yātāgāthā accuta chanḥ. saṃgho maṃ, nibbānaṃ, khippaṃ va, pāpetu. rucigāthā majjhā chanḥ. munindo maṃ, sukhaṃ netu, saddhāmo maṃ, sukhaṃ detu. sobhāgāthā patiṭṭhā chanḥ. jānāmo-hagghaṃ, sujūtiṭṭharaṃ, sukhaṃ jinaṃ, paṇāmyāmaṃ ahaṃ. pubbāgāthāññu patiṭṭhā chanḥ. na jbhā jbhā nya, lga. (tanugāthā saṃkatika chanḥ, 24, bhāsa na 58. koṇcapadā) lalitāgāthā vikati chanḥ, 23, bhāsa jsa bhāsa nya. tanugāthā saṃkatika chanḥ, 24, bhāsa na, 58. koṇcapadā abhikkati chaṇ, 25. mma nna sa ra glā. ukkati chanḥ. ī cā reḥ ra so akyuiḥ āḥ phraṇ mveḥ sa mi khaṇ mveḥ sa pha khaṇ charā samā chve myuiḥ nā takā sattavā aponḥ tuḥ nḥaṇ ta kva nibbān suḥ puḥ choṇ kay taṇ ra pā lui ḥ, nibbān ma ra mhī akrāḥ bhūṃ suṃ pāḥ nḥuik kraṇ laṇ le sō laṇḥ apāy ca so dukkha mha lvat saṇ phrac rve sū tō koṇḥ phrac ra pā lui ḥ.

sakkarāj 1238 khu ka-chuṃ la praṇ kyō 5 rak 6 ne akhyim tvaṇ ī Chanḥ pāṭh kui mū mha re kūḥ rve praṇṇ cum saṇṇ. nibbānapaccayo hotu.

Edd.: BB 187.

Mss.: ¹23, ²167; for mss. in other catalogues see ²167 where Cab II 695, 697, 707; Forch XXIII; Manch 47; Piṭ-st 138 (403), 257 (319), 261 (357), 266 (357), 268 (357) must be added; cf. also Palace 59 (97).

See CPD 5.7.1; Piṭ-sm 453; Piṭ-st 138 (403), 257 (319), 261 (357), 266 (357), 268 (357).

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Hs.or. 8267. SB, Berlin

Description see above, 629–646.

Saṃgharakkhita: **Subodhālaṅkāra**

The text is called Subodhālaṅkāra pāṭh in the ms.

End (fol. jī line 2): iti SaṅgharakkhitaMahāsāmviracite Subodhālaṅkāre <ra> sabhā-vāvabodho nāma pañcama paricchedo. iti Subodhālaṅkārapakaraṇaṃ samatt[h]aṃ.

sakkarāj 1238 khu na-yuṃ lachanḥ 6 rak 1-[ñ]nve ne mvanḥ lvai so akhyim tvaṇ Subo-dhālaṅkāra pāṭh kui reḥ kūḥ rve prīḥ 'oṇ mraṇ saṇ. pu, dī, ā, nḥaṇ praṇ cum pā lui ḥ. nibbānapaccayo hotu.

Mss.: ¹14, ¹22, ²168, ²208; for mss. in other catalogues see ²168 where Cab II 698, 701; Piṭ-st 138 (402), 257 (318), 261 (356), 269 (356) and PMT I 244 (Or. 6458A) must be added; cf. also Palace 59 (97).

See CPD 5.8.1; Piṭ-sm 460; Piṭ-st 138 (402), 257 (318), 261 (356), 269 (356).

633 **Hs.or. 8267.** SB, Berlin

Description see above, 629-646.

Rhañ Yasa/Mahāyasa of Pugam: Kaccāyanabheda

The text is called Kaccāyana pāṭh in the ms. It starts on fol. nñam and ends on fol. ṭī r line 3:

sap < p > ayogaṃ kita[ka]bhedaṃ sam[m]attam. Kaccāyanabheda prīḥ prī.

For edd. see 485.

Mss.: 485; for mss. in other catalogues see 485; cf. also Palace 59 (97).

See CPD 5.4.13; Piṭ-sm 402; Piṭ-st 138 (400), 260 (349); PLB 36.

634 **Hs.or. 8267.** SB, Berlin

Description see above, 629–646.

Saddhammapāla/Saddhammaguru: Saddavutti

The text is called Saddavutti pāṭh in the ms. It starts on fol. ṭī r line 3 and ends on fol. ṭū v line 3:

iti Saddhammagarugama[,]kena¹ therena kataṃ Sadda[,]vuttipakāsakaṃ nāma, < sadda-
pa > karaṇaṃ samattam. Saddavuttipakā(!)raṇaṃ niṭṭhitam.

For details and edd. see ¹15, to which SAD (1964) 53–62 should be added.

Mss.: ¹15, ²164; and also Cab II 704; LCP 103 (F); Manch 47; Mand 148.15; Piṭ-st 137 (391), 259 (340); cf. also Palace 59 (97).

See CPD 5.4.4; Franke 55; Piṭ-sm 416; Piṭ-st 137 (391), 259 (340); PLB 29, 46.

¹ °garunāmena.

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Hs.or. 8267. SB, Berlin

Description see above, 629–646.

Saddhammañāṇa/Avidita: Vibhatyattha

The text is called Vibhatyattha pāṭh in the ms. It starts on fol. ṭū v line 3 and ends on fol. ṭe v line 3 :

niṭṭhito ca Vibhatyattho, yathā sabbe pi pāṇino
tathā va sammāsankappā, siṅ(!)ghaṃ sijjhantu paṭṭh(!)itā.

Vibhatyatt <h> aṃ niṭṭhitam.

According to SAD (1964) ka, the author's name is Avidita.

For details and ed. see ¹138, to which SAD (1964) 127–131 should be added.

Mss.: ¹138, 728; and also Manch 47; Mand 163.1, 6; Piṭ-st 136 (395), 259 (344); cf. also Palace 59 (97).

See CPD 5.4.8; Piṭ-sm 422; Piṭ-st 136 (395), 259 (344); PLB 26.

636**Hs.or. 8267.** SB, Berlin

Description see above, 629–646.

Dhammadassi/Tejavanta: Vāccavācaka

The text is called Va(!)ccavācaka pāṭh in the ms. It starts on fol. ṭe v line 3 and ends on fol. ṭai v line 11 with verse 55 of the printed ed. which has four more verses:

upasagga(!)nipāt[h]ā ca, dve te honti avācakā,
kattuk(!)ādi vimuttattā, aññavisayato pi ca.

Va(!)ccavācaka niṭṭhitam.

According to SAD (1964) ka, the author's name is Tejavanta.

Edd.: SAD (1954) 123–128; (1964) 131–137.

Mss.: 729; and also Mand 163.5; Piṭ-st 137 (396), 259 (345); cf. also Palace 59 (97).

See CPD 5.4.9; Piṭ-sm 411; Piṭ-st 137 (396), 259 (345); PLB 22.

637**Hs.or. 8267.** SB, Berlin

Description see above, 629–646.

Ariyavaṃsa Dhammasenāpati: Ganthābharāṇa

The text starts on fol. ṭai v line 11 and ends on fol. ṭam r line 3 with verse 93 of the printed ed. which has four more verses:

ten' eva hitakāmena, yatipotānam uttamo,
Ariyā(!)vaṃsa nāmena, kato 'yaṃ mativaddhano <ti> .

Gandh(!)ābharāṇam niṭṭhitam.

Edd.: See 558.

Mss.: **641** (in the same bundle), **558**; for mss. in other catalogues see **558**.

See CPD 5.4.10; Piṭ-sm 419; Piṭ-st 138 (397), 259 (346); PLB 43.

638

Hs.or. 8267. SB, Berlin

Description see above, **629–646**.

Saddhammakitti: **Ekakkharakosa**

The text is called Ekakkharakosa pāṭh in the ms. It starts on fol. ṭaṃ r line 3 and ends on fol. ṭha v line 11 with verse 124 of the printed ed. (SAD) which has seven more verses:

du¹ kāro byañjane dhātu, ādāne aṃ tu mākh(!)ave,
bind[h]unāma vibhatti(!)su, niggahi(!)tassa kāriye.

Ekakkharakosa < ppa > karaṇaṃ niṭṭhitam.

For details and edd. see ¹17 where SAD (1964) 41–53 should be added.

Mss.: ¹17; and also Cab II 695, 696; PMT I 245 (Or. 6617); Piṭ-st 137 (390), 259 (339), 267 (339); cf. also Palace 59 (97).

See CPD 5.6.2; Piṭ-sm 435; Piṭ-st 137 (390), 259 (339), 267 (339); PLB 45.

¹ la.

639

Hs.or. 8267. SB, Berlin

Description see above, **629–646**.

Rhañ Yasa/Mahāyasa of Pugam: **Kaccāyanasāra**

The text is called Kaccāyanasāra pāṭh in the ms. It starts on fol. ṭha v last line and ends on fol. ṭhi v line 4:

Taddhitaniddeso. Kaccāyanasārap < p > akaraṇa < m > niṭṭhitam.

For details and edd. see ¹139 and 557.

Mss.: ¹139, 557, 619; for mss. in other catalogues see 557; cf. also Palace 59 (97).

See CPD 5.4.2; Piṭ-sm 398; Piṭ-st 137 (389), 259 (338); PLB 26 (note 6), 36, 37, 106.

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Hs.or. 8267. SB, Berlin

Description see above, 629–646.

Chūḥ-tvaṇḥ-pac charā tō Rhaṇ Nāgita: **Saddasāratthajālīnī**

The text starts on fol. ṭhi v line 4 and ends on fol. ḍi 14 with verse 514 of the printed ed. (SAD) which has two more verses:

kitakābhihito(!)bhāvo, sadd[h]asattisabhāvato,
dabbaṃ va ganya[n]te tena, tatha kammādisambhavo.

For edd. see 618.

Mss.: ¹16, 618; for mss. in other catalogues see 618.

See CPD 5.4.6; Piṭ-sm 405; Piṭ-st 137 (393), 259 (342); PLB 27.

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Hs.or. 8267. SB, Berlin

Description see above, 629–646.

Ariyavaṃsa Dhammasenāpati: **Ganthābharāṇa**

The text of the ms. ends on fol. 4 r line 4 with verse 93 of the printed ed. which has four more verses:

ten' eva hitakāmena, yatipotānam uttamo,
Ariyā(!)vamsa nāmena t(!)ato 'yaṃ mativaddhano <ti> .

Gandh(!)ābharāṇap <p> akā(!)raṇaṃ niṭṭhitam.

Edd.: See 558.

Mss.: 637 (in the same bundle), 558; for mss. in other catalogues see 558.

See CPD 5.4.10; Piṭ-sm 419; Piṭ-st 138 (397), 259 (346); PLB 43.

642

Hs.or. 8267. SB, Berlin

Description see above, 629–646.

Vāccavācakadīpanī

Beg. (fol. 4 r line 4): namo tassa. pañcavidhāhi saṅkhyāmissakasaṅkhyāguṇikasaṅkhyā-sambandhasaṅkhyāsaṅketasaṅkhyā anekasaṅkhyācāti tattha dasa ca vīsati icc' evam ādayo, catūhi adhikā dasa cuddasa asīti dasa eko ca indānāma mahapphalā icc' evam ādayo ca saṅkhyānāma.

End (fol. 7 dō line 7): upasagganipātatto kattādivinimattatthā n' aññavisayato liṅgatthe paṭhamā ti suttassa visayo iti nyāse vutt <h> attānipātā ca upasaggā ca te dve padā avācakā hontī ti datṭhabbā. Vāccavācakadīpaṇ(!)i(!) niṭṭhitam.

sakkarāj 1238 khu vā-chui la prañ kyō 1 rak 5-te ne 3 khyak tih kyō akhyim tvañ prī saññ.

Mss.: Mand 163.4, 9; Piṭ-st 140 (419).

See CPD 5.4.9,2; Piṭ-sm 413; Piṭ-st 140 (419); PLB 22 (note 6).

643 **Hs.or. 8267.** SB, Berlin

Description see above, 629–646.

Bhikkhupātimokkha

End (fol. ḍho last line): Bhikkhupātimokkhaṃ niṭṭhitam.

1238 khu vā-chui lachanh 6 rak prīh.

Mss.: ¹4, ¹24, ¹43, ²187, ²277, ²279–²281, 649; cf. ¹114; and also Cab II 8, 16, 255; Cambr 255; LCP 15; Mand 19–21, 22.1, 23.1, 148.7; Oldenb 17, 18.1; Palace 18 (147), 21 (4), 29 (7), 30 (14), 31 (21), 109 (18, 19); Piṭ-st 101 (54); PMT I 222 (Add. 10552), 226 (Add. 17328A), 231 (Or. 2257), 241 (Or. 4891, 5047); Wms 64.

See CPD 1.1.

644 **Hs.or. 8267.** SB, Berlin

Description see above, 629–646.

Bhikkhunīpātimokkha

End (fol. nī line 10): Pātimokkhaṃ niṭṭhitam.

1238 khu vā-chui la prañ kyō 10 rak cane ne tvañ re kūh rve prīh pā sañ rhañ.

Mss.: ¹5, ¹27, ²156, ²282, ²283; for mss. in other catalogues see ²156 where Cab II 8, 16, 255; Cambr 145; LCP 59; Mand 19–21, 22.2, 23.2, 148.6; Palace 18 (147), 21 (4), 29 (7), 30 (14), 31 (21), 110 (25); Piṭ-st 101 (55) must be added; cf. Wms 64.

See CPD 1.1.

645

Hs.or. 8267. SB, Berlin

Description see above, 629–646.

Dhammasiri: **Khuddasikkhā**

The text is called Khuddasikkhā pāṭh in the ms.

End (fol. tū v line 8): Khuddasikkhā niṭṭhitam.

*ī cā reḥ ra so akyuiḥ kāh,
 mve sa mi khaṇṇ mve sa pha khaṇṇ
 charā sa māḥ chve krīḥ myuiḥ krīḥ
 tui mha ca rve, le rvā apāy,
 sum svay so kap, rhac svay so rap prac nḥaṇ,
 kaṇ lvat ce nṛāḥ, nibbān āḥ kui,
 khu kāḥ rok ce sāḥ.*

akkharā ~.

*sakkarāj 1238 khu vā-chui la praṇṇ ne 4-hūḥ ne mvanḥ taṇ so akhyim tvaṇ ī Khudda-
 sikkhā pāṭh kui reḥ kū rve priḥ pā saṇṇ. nibbānapaccayo hotu. pu di ā nḥaṇ praṇṇ cum
 pā lui i. nat lū sādhu khō ce sov.*

Mss.: ¹3, ¹11, ¹25, ¹79, ²169, ²215, ²333, ²334 (1), ²339, 560; for mss. in other catalogues see 560.

See CPD 1.3.1; Piṭ-sm 266; Piṭ-st 124 (287), 200 (1072).

646

Hs.or. 8267. SB, Berlin

Description see above, 629–646.

Mahāsāmi: **Mūlasikkhā**

The text is called Mūlasikkhā pāṭh in the ms. PTS (JPTS [1883] 86–130) has the same text as the ms. up to *paccavekkhaṇāsuddhīvuccati*. In ChS (Khuddasikkhā, Mūlasikkhā)

the text proper ends with *paṭikarissāmī' ti tikkhattuṃ vatvā pavāretabbam* and the following section up to the end is quoted as a note on p. 456.

End (fol. tāḥ r line 10): att < h > ataṃ bhante saṃghassa kathinaṃ dhammiko kathinatthāro anumodāmāti tikkhattuṃ vatvā kathinaṃ anumoditabbam.

[Here ends the text proper of the ed.: Vinaññāy nay leḥ coṅ pāth nḥāñ Vinayakosalla, Rankun: Sudhammavati/The Thudhamawadi Press 1325 (1963), pp. 159–172.]

evam pi nissayo gahetabbo. [etc. up to] *paccavekkhanasuddhūti vuccati. Mūlasikkhā niṭṭhitā.*

*pū(!)ratt < h > imāya disāya āgatānaṃ sattarubhayam,¹
asīti satahassānaṃ patati vi < d > dhamseti a < t > thaṅgāmeti.*

*pū(!)ratt < h > imāya anudī(!)sāya, āgatānaṃ sattarubhayam,
asīti satahassānaṃ, patati vi < d > dhamseti, a < t > thaṅgāmeti.*

*dakkhiṇāya dī(!)sāya āgatānaṃ sattarubhayam
asīti satahassānaṃ, patati vi < d > dhamseti, a < t > thaṅgāmeti.*

*dakkhiṇāya anudī(!)sāya āgatānaṃ sattarubhayam
asī < ti > satahassānaṃ patati vi < d > dhamseti a < t > thaṅgāmeti.*

*pacchimāya dī(!)sāya, āgatānaṃ sattarubhayam,
asīti < sata > satahassānaṃ patati vi < d > dhamseti a < t > thaṅgāmeti.*

*pacchimāya anudī(!)sāya, āgatānaṃ sattarubhayam
asīti satahassānaṃ patati vi < d > dhamseti a < t > thaṅgāmeti.*

*uttarāya dī(!)sāya, āgatānaṃ sattarubhayam
asīti satahassānaṃ patati vi < d > dhamseti a < t > thaṅgāmeti.*

*uttarāya anudī(!)sāya āgatānaṃ, sattarubhayam,
asīti satahassānaṃ, patati vi < d > dhamseti a < t > thaṅgāmeti.*

*he < ṭ > ṭhimāya dī(!)sāya āgatānaṃ, sattarubhayam,
asīti satahassānaṃ, patati vi < d > dhamseti a < t > thaṅgāmeti.*

*uparimāya dī(!)sāya āgatānaṃ, sattarubhayam,
asīti satahassānaṃ, patati vi < d > dhamseti a < t > thaṅgāmeti.*

Mūlasikkhā pāṭh.

sakkarāj 1238 khu vā-khoñ la chanḥ 3 rak 1-[ñ]nve ne mvan lvai so akhyim tvañ Mūla-sikkhā pāṭh kui reḥ kūḥ rve priḥ pā sañ rhañ. nibbānapaccayo hotu.

Mss.: ¹6, ¹26, ²157, ²170, ²173, ²338; for mss. in other catalogues see ²157 where Cab II 348, 547; Manch 47 and Piṭ-st 124 (288) must be added.

See CPD 1.3.2; Piṭ-sm 267; Piṭ-st 124 (288).

¹ °sattaru = sattu (sa.: śatru).

647–653

Hs.or. 8225a–g. SB, Berlin

Collection of 7 texts or fragments of texts which certainly do not belong together from the very beginning. Palm leaf. Red painted wooden covers; on the inner surface of one cover *nha ūḥ* and a floral design, and of the other *pa 6* is scratched in. The covers are only fitting 647. Foll. 224: 647 foll. 92: dhā–yō: Parit kriḥ nissya; 648 foll. 22: ka–khō: Guṃ tō phvañ pāṭh anak; 649 foll. 16: cu–chai: Pātimok pāṭh; 650 foll. 69: Kaccāyanavutti, containing 7 chapters: (1) foll. 17: dho–pa: Nām pāli tō; (2) foll. 8: pāḥ–phe: Kāarakat pāṭh; (3) foll. 8: ba–bai: Samās pāṭh; (4) foll. 9: bha–bho: Taddhit pāli tō; (5) foll. 9: ma–mo: Ākhyāt pāṭh; (6) foll. 9: ya–yo: Kit pāṭh; (7) foll. 9: ra–ro: Uṇhāt pāṭh; 651 foll. 23: ka–khaṃ: Anāgata-vañ kyamḥ; 652 fol. 1: na: Lim gañ daṃ gañ cā; 653 fol. 1: no: Ratanā mañjū vinaññi lak pam kyamḥ; the first and last foll. of most of the texts and chapters are tied together with some blank leaves; 4 single blank leaves. Damages: 649 foll. cu–co, 650 foll. dho–pa and rā–ro are slightly damaged at the margin, only on 650 fol. ro the writing is affected. 647 47.5 x 5.5–5.7 cm; 648 48.3 x 5 cm; 649 48.8 x 5.5 cm; 650 51 x 6.8 cm; 651 50.7 x 5.8–6.3 cm; 652 47.8 x 5.9 cm; 653 47.7 x 6 cm. 647 38–38.5 x 5 cm; 648, 649 38.5–39 x 4,5 cm; 650 38–39.5 x 6 cm; 651 39.5–40 x 4.7 cm; 652 16.7 x 4.7 cm; 653 40 x 5.3 cm. 647 9 lines, fol. phī r 8 lines; 648, 649, 652, 653 8 lines; 650 11 lines, fol. dhā r, nō v, naṃ r, phi r, bū r, mī r, ye v and rai r 10 lines; 651 9 lines. 2 punch holes. 647, 649 gilded and partially red painted; 650 gilded. 647–650, 652 Very clear, 651 fairly clear, 653 rather clumsy handwriting. Marginal titles: 649 Pātimok pāṭh; 650 (3) Samās on fol. ba, (4) Taddhit pāli tō on fol. bho, (5) Ākhyāt pāṭh on fol. ma, (6) Kit pāṭh on fol. ya and yo, (7) Uṇhāt pāṭh on fol. ro. In the middle of the first blank leaf of 647 Parit kriḥ nissya is scratched in; with black ink the same title is written in the left margin, and in the right margin Parit kriḥ anak; on the first blank leaf of 648 is written with pencil: Guṃ tō phvañ anak, and on the last blank leaf upside down: Guṃ tō aphvañ; on the first blank leaf of 649 is written with black ink: Pātimok pāṭh; on a single blank leaf belonging to 650 Naṃ pāṭh is written with black ink, and with pencil: Sim prū, U Nñuiv cā, and Sin prū; on the first blank leaf of 650 (2) is written with black ink: Kāarakat pāṭh, and with pencil on the last blank leaf Kāarakat only; on the first blank leaf of 650 (3) with black ink: Samās pāṭh, and

with pencil: *Samāt*; on the first blank leaf of 650 (4) with black ink: *Taddhit pāṭh*; on the first blank leaf of 650 (5) with black ink: *Ākhyāt pāṭh*, and with pencil: *Akhyap*; on the first blank leaf of 650 (6) with black ink: *Kit pāṭh*, and with pencil: *Kit*; on the first blank leaf of 650 (7) with black ink: *Uṇhād pāṭh*, and with pencil: *Uṇhāp*; on the recto side of 651 fol. ka *Aṇādh(!)avaṇ kram* is scratched in, and on the verso side of the last fol. khaṃ *Anādh(!)avaṇ* is written with pencil; in the middle of the first blank leaf tied together with 652 fol. ṇa is written: *Lim gaṇ daṃ gaṇ cā. rhaṇ tui*, and in the right margin: *Lim gaṇ daṃ gaṇ prīḥ i*; on fol. ṇa is written: *Bhin-toṇ kyī-pō charā tō phurāḥ*, and near the edge: *si ap*. Corrections/insertions on 647 foll. phāḥ, me; 649 fol. chu; 650 foll. dhaṃ, nū-nai, phā, phī-phū, be, bhī, mī; 651 foll. ki, kai; 652 fol. ṇa. Dated sakkarāj 647 1227 khu (1866 A.D.); 648, 649 1223 khu (1861 A.D.); 650 1230 khu (1868/69 A.D.); 651 1221 khu (1860 A.D.); 652, 653 no date. Former owner: 650 Ūḥ Nñuiv; 652 Bhin-toṇ-kyī-pō charā tō. 647, 648, 651–653 Pāli and Burmese; 649, 650 Pāli. 647, 651 Prose and verse; 648–650, 652, 653 prose.

647

Hs.or. 8225a. SB, Berlin

Description see above, 647–653.

Panḥ-lvḥāḥ or Ca-lañḥ charā tō Rhaṇ Guṇavanta: **Parit krīḥ nissaya**This nissaya is the same as that of ²355 and of the printed ed. quoted below.

End (fol. yo v line 9): pāṇino, sattavā tui saññ, sadā, akhā khap sim, sukhanu, khyam sā ce kun sa taññ.

Parit krīḥ nissaya kui reḥ kūḥ pru cu ra so akyuiḥ āni saṇ saññ kāḥ, bhun paññā lakkhaṇā nḥaṇ praññ cuṃ ra pā lui i. ññāṇ paññā lakkhaṇā nḥaṇ laññ praññ cuṃ ra pā lui i. nibbān mag phuil kui laññ ra lui pā i.

ī cā prīḥ lac, sakkarāj kāḥ, 1227 khu, ta-pui-tvai la chan 12 rak 7 ne, naṃ nak ta khyak tīḥ kyō 2 khyak ma tīḥ mhī akhyin tvaṇ, Parit krīḥ nissaya kui, reḥ kūḥ rve prīḥ 'oṇ mraṇ saññ. lū rhaṇ sādhu khō ce so. āyudīghaṃ sukhaṃ balaṃ bhavēyyāma.

For the author, who has written this work in 1174 B.E./1812 A.D., see ¹1 and ²371.

Ed.: Parit krīḥ nissaya by Ca-lañḥ charā tō. Rankun: Haṃsāvati/The Hanthawaddy Press ³1968.

Mss.: ¹89, ²228, ³353, ³354 (4), ²355; for mss. in other catalogues see ²189 where Hist. Comm. Ia 235; Hist. Comm. IIa 16; LCP 106; Piṭ-st 191 (955), 211 (1209) must be added.

648

Hs.or. 8225b. SB, Berlin

Description see above, 647–653.

Rhañ Tīpeṭakālañkāra or Paṭhama Bāḥ-ka-rā charā tō Rhañ Dhammābhinanda: **Gum tō phvañ pāṭh anak** (Ratanā sumḥ pāḥ guṇ tō pāṭh anak)

After *namo tassa* ~ the Pāli text starts with the well-known paritta passage (Buddhā-nussati) *itī pi so bhagavā* and ends with (fol. ku v line 8):

itī(!) ādinā bhagavatā vuttaṃ manasīkatvā sukhatt <h> ikā sādhavo niccaṃ namassantu ratanattayaṃ.

yācītena sutantehi¹ Tīpe(!)aka(!)lañkāra-
sīridhajamahādhamma[,]rājag[g]juru ti nāmena.

parappavādaharinā, [dhimatā santaputtanā.] dhimatā santavuttinā,
therenākhāṅkamānena sujanassa sukhe dhanam.

uttaritvāna gandh(!)ehi racitaṃ guṇadhi(!)pakam,
ratanānam imam sañkhā sadā n'evan tu hitesino.

niṭṭhipaṭṭho².

[Then follows the nissaya (kū r line 1):] so bhagavā, thui mrat cvā bhurāḥ sañ, iti pi iminā ca kāraṇena, ī suj lū mañḥ nat mañḥ brahmā mañḥ tuj i pūjāvisesa kui kham tō mū thui so akroñḥ kroñ lañḥ, arahaṃ, araha mañ tō mū i, itī pi iminā ca kāraṇena,

End (fol. khō line 3): itī(!) ādinā, ī suj aca rhi sañḥ phrañ, bhagavā, mrat cvā bhurāḥ sañḥ, vuttaṃ, ho tō mū ap sañ kuiv, manasīkatvā, nha lumḥ pru rve, sukhatt <h> ikā, khyamḥ sā sumḥ pāḥ kui alui rhi kum so, sādhavo, sū tō koñḥ sañḥ, ratanattayaṃ, ratanā sumḥ pāḥ aponḥ kui, niccaṃ, amrai, namassanti, rhi khuiḥ le kum. niṭṭhi kusalam,

akkharā ~.

sakkarāj 1223 khu dutiya vā-chui lapañ kyō 1 rak ta-nanlā ne 8 nārī akhyim tvañ Ratanā sunh pāh gumn tō pāth anak kui reh kūh rve prīh sañ.

For the author see ¹8 and especially ²227 where a similar sequence of Pāli verses can be found. This text is not mentioned in the lists of his works. ²402 is quite a different text, because our work is a Pāli treatise on Buddha-guṇa, Dhamma-guṇa (fol. kī v line 4) and Saṅgha-guṇa (fol. ku v line 4), followed by the author's own nissaya.

Edd.: BB 156 s.v. Ngā: saung twè [5 coñ tvaì kyamh], and 233 s.v. Tipitakālaṅkāra Siri-dhaja: Guṇ tō phvañ pāth; cf. Whitbread s.v. Guntōphwañ.

Mss.: cf. LCP 18 (B); PMT I 234 (Or. 3436).

¹ susantehi in ¹227.

² niṭṭhito?

649

Hs.or. 8225c. SB, Berlin

Description see above, 647–653.

Bhikkhupātimokkha

The text is called Pātimok pāth in the ms.

End (fol. chai line 6): tattha sabbeḥ` eva samaggehi samodamānehi sikkhitabban ti. *Pātimok pāth prīh.*

sakkarāj 1223 khu nattō la praññ kyō, 1[0]2 rak sokyā ne tvañ prī i.

Mss.: ¹4, ¹24, ¹43, ²187, ²277, ²279–²281, 643; cf. ¹114; for mss. in other catalogues see 643.

See CPD 1.1.

650

Hs.or. 8225d. SB, Berlin

Description see above, 647–653.

Kaccāyana/Saṅghanandi: **Kaccāyanavutti**

The ms. contains the Nāma, Kāraka, Samāsa, Taddhita, Ākhyāta, Kita, and Unādi chapters of Kaccāyana's Pāli grammar. Only the first chapter (Sandhikappa) is missing. The text corresponds to that of Senart 33–338 and ChS 60–315.

(1) Nāmakappa

End (fol. nāḥ r line 6): iti Nā < ma > kappe pañcamo kaṇḍo. *Nām pāli tō priḥ i.*

¹⁻ *anekajātisaṃsāraṃ, sant(!)āvissaṃ anibb[h]is[s]jaṃ,
gahakārakaṃ gavesanto, dukkha(!) jāti[,] pun[n]appun[n]jaṃ,
gahakāraka diṭṭho' si, puna gehaṃ na kāhasi,
sabbā te phāsukā bhaggā. gahakut(!)aṃ visaṅkha(!)taṃ,
visaṅkhāragatā(!)[,] cittaṃ taṇhānaṃ khar(!)am ajj < h > agā. ⁻¹*

²⁻ *avijjāpaccayā saṅkhārā, saṅkharapaccayā viññāṇā(!), viññāṇapaccayā nāmarūpaṃ,
nāmarūpa < pa > ccayā salāyatanaṃ, salāyatanapaccayā phasso, phassapaccayā veda-
naṃ(!), vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhava-
paccayā jāti, jātipaccayā jara(!)maraṇa < m >, sokaparidevadukkhadomanu(!)ssupāyā-
sā sambhavanti, evaṃ etassa kevalassa dukkhakkhandhassa samudayo hoti. avijjāya tv
e < va > asesavirāganīrodhā saṅkhāranīrodho, saṅkhāranīrodhā viññānanīrodho, viññā-
nanīrodhā[,] nāmarūpanīrodho, < nāmarūpanīrodhā > salāyatanaīrodho, salāyatana-
nīrodhā[,] phassanīrodho, phassanīrodhā[,] vedanānīrodho < , > vedanānīrodhā taṇhā-
nīrodho < , > taṇhānīrodhā[,] upādānanīrodho < , > upādānanīrodhā[,] bhā(!)vanīro-
dho < , > bhavanīrodhā[,] jātinīrodho, jātinīrodhā[,] jarāmarāṇa < m > sokaparideva-
dukkhadomanassupāyāsā nirujjhanti, evaṃ etassa kevalassa dukkhakkhandhassa nīrodho
hoti.*

*yadā have pātubhavanti, dhammā ātāpino, j < h > āyato bra(!)hmaṇassa
ath' assa kaṅkhā vā(!)payanti sabbā yato khayāṃ paccayānaṃ aved[h]i.*

*yadā have pā[pā]tubhavanti, dhammā ātāpino, j < h > āyato bra(!)hmaṇassa,
ath' assa kaṅkhā vū(!)payanti sabbā yato pajānāti sahetudhammaṃ.*

*yadā have pātubhavanti dhammā ātāpino j < h > āyato bra(!)hmaṇassa,
vid < h > ūpar(!)aṃ tiṭṭhatu(!) Mārasenaṃ sū(!)riyo va otāseyyam³ antalikkham. ⁻²*

bhurāḥ Anekajātaṇ.

1230 *prañ prī i. pra-suil.*

(2) Kāarakakappa

End (fol. phe line 9): iti Nāmakappe Kāarakakappo chaṭṭho kaṇḍo.

1230 *prañ prīh i. prā-suil.*

(3) Samāsakappa

End (fol. bai line 6): iti Nāmakappe Samāsakappo sattamo kaṇḍo.

1230 *prañ prā-suil prīh i.*

(4) Taddhitakappa

End (fol. bho line 1): iti Nāmakappe Taddhitakappo aṭṭhamo kaṇḍo.

ī cā prī lac sakkārāj kāḥ 1230 praññ prā-suil la[c]chānh 12 rak 6 ne 3 khyak tī kyō akhyin tvañ Taddhit pāḷi tō kui reḥ kūḥ rve prīh 'oñ mrañ sañ. pu, di, ā, i.

(5) Ākhyātakappa

End (fol. mo line 6): iti Ākhyātakappe catuttho kaṇḍo. Ākhyātaṃ niṭṭhitaṃ.

1230 *prañ prīh i. pu, di, ā, i.*

(6) Kitakappa

End (fol. yai v line 10): iti Kit-pidhānakappe pañcamo kaṇḍo. Kitakappaṃ niṭṭhitaṃ. Kitakappaṃ niṭṭhitaṃ.

akkhāra ~.

ī cā prīh lac sakkārāj kāḥ 1230 praññ prā-sui <1> la[c]chānh 15 rak 1 ne ta khyak tī kyō akhyin tvañ Kit pāḷi tō kui reḥ kūḥ rve prīh prañ cum saññ. nibbānapaccayo hotu.

(7) Uṇḍikappa

End (fol. ro line 8): iti Kit-pidhānakappe Uṇḍikappo chaṭṭho kaṇḍo.

sakkārāj 1230 praññ prā-sui <1> la prañ kyō 1 rak 7 ne 12 khyak tī krō akhyin tvañ Uṇḍād pāḥ kui reḥ kūḥ rve prīh sañ.

Mss.: ¹126–¹129, ²243, ²248, ²270, ²431, 479, 484, 587, 630, 660, 663, 677, 685, 692, 723; for mss. in other catalogues see 479.

See CPD 5.1 and further reference works in 479.

¹⁻¹ Dhp 153–154.

²⁻² Vin I (Mahāvagga) 1–2, (ChS) III 1–2 with some omissions.

³ obhāsāyam.

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Hs.or. 8225e. SB, Berlin

Description see above, 647–653.

Anāgatavaṅḥ kyamḥ

The text, which is transliterated here without corrections, starts with a verse also to be found in a ms. used for the Anāgatavaṅḥsa ed. by J. Minayeff¹ and seems to end on the 11th fol. (kaṃ), i.e. after half of the ms. This portion corresponds to the text of the printed ed., a booklet of 40 pages, up to p. 33 (third line from below).

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

uttamo Dhiteyo² Rāmo, Pasenadikosalo 'bhibhū ca,
[Doṇo ca] Dīghasoni ca, Caṇḍī ca Subho Doseyya, brahmaṇo
Nālāgīri, Palaleyo bodhisatto, ime dasa
anukkamena, sambodhi pāpuṇissati. anāgadho.

uttamo, mrat cvā tha so, Miteyyo ca, Arimataññ amaññ rhi so bhurāḥ rhañ kui laññ
koñ, Rāmo ca, Rāmo mañ kui laññ koñ, 'bhibhū ca, bhī lū nat mañ kui laññ koñ,
Dīghasoni, Dīghasoni amaññ rhi so asurin nat mañ kui laññ koñ, Caṇḍī ca, Caṇḍī puṇṇā
lañ koñ, Subho ca, Subha lu-lañ lañ koñ, Doseyya brahmaṇo ca, Doseyya puṇṇāḥ lañ
koñ, Nālāgīri ca, Nālāgīri chañ lañ koñ, Palaleyo ca, Palalai chañ mañ lañ koñ, ime
dasa, ī ta kyip so, bodhisatto, bhurāḥ loñ tuj saññ, anukkamena, acaññ sa phrañ,
anāgate, noñ lā lattān so akhā nhuik, sambodhi, saccā leḥ pāḥ tarāḥ tuj kui,
pāpuṇissanti, ra la kuṃ aṃ sa taññ, iti, sujv, byākāsi, byādit thāḥ tō mū i.

(fol. kaṃ v line 4): thui noṇ kambhā ta sin suṃ aṃ thui nok mha krvaṇ so kambhā myā nhuik sūrin nat sāḥ Nāḷāgīri chaṇ Palalai chaṇ Caṇḍi puṃṇā Doseyya puṃṇā acaññ atuiṇ bhurāḥ phrac le aṃ sa taññ.

nibbānapaccayo hotu Anāgatavaṇ nitṭhitam.

But there are 11 more foll. with a similar text which cannot be identified (fol. kaṃ v line 5):

idaṃ me puññaṃ karitvāna tussitāyaṃ, bhavāṃ' ahaṃ
tussitāyaṃ ca vitvāna Miteyya byādi labhāṃ' ahaṃ
sapp(!)aññaṃ mayāṃ labhe. sabbe satta puñña samāṃ,

labhantarattanattiyāṃ vandāmi.

Arimataṇ Rāma maṇ, Pasenaḍḍikosala maṇḥ, Mār nat sāḥ, Abhinnaṇā maṇḥ, Doṇa puṃṇā, Subha puṃṇā, Asinnaṇā maṇḥ, Dhanapāla chaṇ maṇ, Palalai chaṇ maṇḥ, ī saññ kāḥ raṇ mā ta kyip taññ. jinasāsane. akhā ta pāḥ, so ne nhuik, mrat cvā bhurāḥ saññ Kappilavat praññ nhuik Nigrodhā ruṃ kyoṇ nhuik ne tō mū so akhā arhaṇ Sāriputtarā mather saññ mrat cvā bhurāḥ kui nāḥ tō lyok peḥ ī. arhaṇ bhurāḥ Arimataññ saṇ abhay nak ro akhā nhuik bhurāḥ, phrac lattāṇ naṇ hu me saṇ rhi sō Sāridh(!)uttarā lū tuḥ saññ asak tarāḥ tan,

End (fol. khō v line 1): ta kyip bhurāḥ tuḥ jāt prīḥ praññ cuṃ ī. mrat cvā bhurāḥ saṇ Anāgatavaṇ kyamḥ nhuik ī suḥ min tō mū ī. thui Duṭṭhakāmaṇi maṇḥ saṇ Miteyya bhurāḥ la lak tō nhuik lak-yā raṃ ta paññ phrac lattāṃ, ññ tō Tissa maṇḥ sāḥ kāḥ lak vai ran ta paññ phrac lattāṃ, Duṭṭhakāmaṇi maṇḥ ī sāḥ tō Sīlaka maṇḥ sāḥ kāḥ Mitaññ-yya sāḥ tō phrac lattāṃ. Duṭṭhakāmaṇi maṇḥ ī kha maññ tō phrac so Kākavanna maṇḥ kāḥ Mitaññ bhurāḥ kha maṇ tō phrac lattāṃ, Duṭṭhakāmaṇi maṇḥ ī mi tve tō phrac so Anulomadevī mi phura kui, saññ kāḥ Miteyya mra ca bhurāḥ, mi tve tō phrac lattāṃ, ī suḥ Anāgatavaṇ kyamḥ kui hō tō mū ī, Mahāvaṇ kyam aṭṭhakathā nhuik min tō mū ī. Anāgatavaṇ nitṭhitam.

akkharā ~ . nibbānapaccayo hotu. cīraṃ tiṭṭhatu.

³-pañ[ñ]cakkhandhe catta(!)ri(!)sāya ākārehi samasato anulomikam khandh(!)im paṭi-labhati sammatt[h]janiyāmaṃ okkamati. pañ[ñ]cakkhandhe[,] aniccato, dukkhato rogato, gaṇḍato, sallato, aghato, ābādhato, parato, palokato, i(!)tito, 10, up[sp]jaddavato, bhayato, upasaggato, calato, pabhaṅguto, a < d > dhū(!)vato, atān(!)ato, alen(!)ato, asaraṇato, rittato, 20, tucchato, suññato, anattato, ādi(!)navato, vipariṇāmadhammato, asā-rakato, aghamūlato, vadhakato, vibhavato, sāsavato, 30, saṅkhatato, mārāmis[s]jato, jātidhammato, jarādhammato, byādhidhammato, maraṇadhammato, sokadhammato, pa-ridevadhammato, upāyāsadhammato, saṃkilesikadhammato, 40, iti imehi pañ[ñ]cakkha-

ndhe cattāri(!)sāya ākārehi samasato anulomikaṃ khandh(!)iṃ paṭilabhati sammatt[h]a-niyāmaṃ okkamati.⁻³

visuddhi kyaṃḥ nut. bhāvanā le chay pāḷi. rūpakkhandhā ca so khandhāṇi, pā, luṃ kui paṇi tap, pā, nhuik leḥ chay cīḥ rhu ra maññi.

sakkarāj 1221 khu ta-poṇi lachān 7 rak ne mvan lvai krīḥ akhyin tvaṇ Anāgatavaṇi kyaṃ cā kui re kū rve prīḥ 'oṇi mraṇi saññi.

Neither the ms. nor the printed ed. mention the author of the text which seems to be closely connected with the Pāli text Anāgatavaṃsa (CPD 4.4.1).

Ed.: Anāgatavaṇi kyaṃḥ. Rankun, Bandhula cā 'up chuiṇi krīḥ:, n.d. (booklet of 40 pages).

¹ JPTS 1886, 37.

² Miteyo, see ns.

³⁻³ Cf. Paṭis II 238–241, (ChS) 411–414.

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Hs.or. 8225f. SB, Berlin

Description see above, 647–653.

Lim gaṇi daṃ gaṇi cā

This ms. consists of one fol. (ṇa) only. Its text runs as follows:

namo tassa ~ . sāmaney(!)ānaṃ, dasa, daṇḍakammānī(!), veditabbāni, kat < h > aṃ vikāla-bhojanaṃ, hoti, naccagītavāditavisu(!)kadassanaṃ, hoti, mālāgandhavilepanad < h > āraṇa-mand(!)aṇ(!)avibhūsanaṭṭhānaṃ hoti, uccāsayanamahāsayaṇaṃ, hoti, jātay(!)ūparajatapa-ṭiggahaṇaṃ hoti, ¹-bhikkhunā alābhāya parisakkati, bhikkhunā, anatt < h > āya, pari-sakkati, bhikkhunā avāsāya parisakkati, bhikkhunā akkosati, paribhāsati, bhikkhu bhi-kkhu(!)hi bhedeṭī⁻¹ ved[h]itabbāni.

sāmaneyānaṃ, sāmane tui ā, dasa chay pā kuṃ so, liṅganāsanaṅgani, lim praṃ rā so, aṅga tui kui, ved[h]itabbāni, si ap kuṃ i kat < h > aṃ veditabbāni, abhay kai sui, si ap kuṃ sa naññi, hū mū kāḥ pāṇādipādī, sū i asak

The text begins with the rules a samanera should strictly follow, viz. the 5 sikkhāpadas (nos. 6 to 10) for novices and monks.

¹⁻¹ Cf. AN IV 345.

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Hs.or. 8225g. SB, Berlin

Description see above, 647–653.

[Ratanamañjūsa/Ratanā mañjū vinaññh lak pan/paṃ kyamh (Bhikkhu pācī pāli tō nissaya)]

This single fol. no seems to be a fragment of a nissaya on the Suttavibhaṅga corresponding to the Pāli text of PTS IV from 194 (§ 40) to 199 (§ 56), and of ChS (Pācittiyapāli) from 254 (§ 616) to 261 (§ 632).

Beg. (r line 1): [atima]hantaṃ alvaṃ kṛī cvā so, kaph(!)al(!)aṃ, chvaṃ luv(!) kui, na kay(!)issāmi ti, ma phuṃ thā ap, hu, iti ī sui, sikkhā kraṇ vat tarā kui, karanirā¹ koṇ cvā chok taññ rā ñ. parimaṇḍalaṃ, avan ññī cvā, bhā lop(!) chvaṃ lup kui, kay(!)issāmiti phuṃ bhe aṃ hu, iti ī sui, sikkhā kraṇ vat tarā kui, kayanirā¹ koṇ cvā chok taññ rā ñ. catuttho le khu mrok so, sakkaccavaggo sakkacca vak sañ, niṭṭhito prī prī. kab[h]al(!)e, chvaṃ lut saññ, anāk(!)ate, khan tvañ va sui ma rok mhī, mukhadvāy(!)aṃ, khan tvañ va kui na vivay(!)issāmi ti,

End (v line 7): sāmī[s]ena, chvaṃ khai bhvaṃ n<h>a(!)ñ ta kva, so hatthena lak phraṇ, pānirathalakam², sok re khvak kui, na paṭiggahessāmi ti, ma kuiñ aṃ hu, iti ī sui, sikkhā kraṇ, vat tarā kui, kayaniyā¹, koṇ cvā chok taññ rā ñ. sasitt<h>akam, chvaṃ lup nhañ ta kva so, pattad<h>ovanam, sa pit che re kui, antarag<h>are rvā tvañ nhuik, na chaṭṭ(!)e[ssāmi]

Mss.: cf. ¹56, ¹60, ²302 (1), 549; for mss. in other catalogues see 549.

¹ karanīyā.

² pānīyathālakam.

654

Hs.or. 8242. SB, Berlin

Palm leaf. Red painted wooden covers. Foll. 254: ka-paṃ (there are two foll. do, the and dū); the first and last foll. are tied together with some blank leaves. 48.8 x 5.7 cm. 38.5–40 x 5.2 cm. 10 lines; one fol. do r and fol. tai r 9 lines. 2 punch holes. Gilded. Very clear handwriting. Marginal title: Khuddhasikkhā ṭikā nissya/nissya, Khuddasikkhā ṭikā sac nissya, Khuddasikkhā ṭikā, Khuddasikkā ṭikā sac on all foll. except foll. jaṃ, jhī, jhu, jhe, jho—ṭhī, ṭhe—ṭhāḥ, nu. On the first and last blank leaves and one cover *Kvamḥ-bhuiḥ-thinḥ kyonḥ cā* is written with pencil, and on the cover also *Khuddasikkhā ṭikā sac*. Dated sakkarāj 1223 khu (1861 A.D.). Former owner: Kvamḥ-bhuiḥ-thinḥ monastery. Pāli and Burmese. Prose.

Rhañ Kalyāṇasāra: **Khuddasikkhābhinaṇṭikā nissaya**

The text is also called Khuddasikkhā-ṭikā sac nissya in the ms.

Beg: namo tassa ~ .

mahākaruṇ < ik > aṃ Buddhaṃ dhammaṃ mohavidhamsakaṃ,
saṃghaṇ ca sīlasampannaṃ vandāmi' ahaṃ garuṇ ca me.

sikkhākāmena therena sutena Sāramañjunā
yā(!!)ito Khuddasikkhāya nava[dha]ṭikāya vaṇṇanā.

karissaṃ nissayaṃ saraṃ nissayagarunaṃ balaṃ
kāmaṇaṃ sāsane sikkhaṃ sajjanānaṃ sudhārītuṃ.

ī sun gāthā patyāvatta.

ahaṃ akyvan-nup saññ, mahākāruṇīkaṃ, karuṇā rhi kun so sū tui tak krīḥ mrat so karuṇā
rhi tō mū ta so, Buddhaṇ ca, mrat cvā bhurāḥ kui laññḥ koṇḥ, mohavidham[ḥ]sakaṃ,
avijjā taññ hū so moha kui phyak chī tat tha so, dhammaññ(!) ca, tarāḥ tō mrat kui laññ
koṇḥ, sīlasampannaṃ, sīla nḥaṇ praññ cuṃ so, saṃghaṇ ca, rhac yok so paramattha
sa[m]ṅghā tō kui laññḥ koṇḥ, vandāmi, rhi khuiḥ pā i, vanditvā, rhī khuiḥ prī rve, me,
nā i, garuṇ ca, charā mrat kuiv laññ, vandāmi, rhi khuiḥ pā i, vanditvā rhi khuiḥ prī rve
sikkhākāmena, sikkhā sumpāḥ kui alui rhi tha so, sutena, akrāḥ amraṇ nḥaṇ, praññ cuṃ
ta so, Sāramañjunā, Sāramañju amaññ rhi so, therena, ther saññ, yāca(!)to, toṇ pan ap
saññ phrac rve Khuddhasikkhāya, Khuddasikkhā amaññ rhi so kyamḥ i, vaṇṇanā vaṇṇa-
nāya, aphvaṇ phrac so, navaṭi(!)kāya, ṭi(!)kā sac i. sāraṃ mrat so, nissā(!)ya < ṃ >, mhī
yā mhī kroṇ phrac so nissaya kui, garunaṃ, charāḥ mrat tui i, balaṃ, acvaṃ kui, nissā(!)-
ya nissā(!)yaṃ katvā, ambī pru rve, sāsane, mrat[h] cvā bhurāḥ sāsana tō nhuik, sikkhaṃ,
sikkhā sumpāḥ kui, kāmaṇaṃ, alui rhi tō kun so, sajjanānaṃ, sū tō koṇ phrac kun so,
arhaṇ tui āḥ, sudhārītuṃ, mhat lvay choṇḥ lvay ce khraṇḥ nḥa. karissaṃ, karissāmi, pru
pā aṃ. ahaṃ, nā saññ, tiloka tilokaṃ, sumpāḥ so lu(!) tui i, mhān kū sa phvay phrac tha
so, saddhammāmatam nimmitam,

End (fol. pō v line 3): Khuddasikkhāya, Khuddasikkhā kyamḥ i, ayamḥ ṭikā pi, i ṭikā sac
kui laññ, sādhu, cvā, raj<!>itam, cī rañ ap prīḥ.

puñña <ṃ> vahati, kalyāṇaṃ, sikkhaṃ ¹-dha <ñña>ṃ sa <ya>ṃ ⁻¹ti vā,
so ca sāro, tat <h>ā nāmo, raj(!)ito me sunissayo.

yaṃ me taṃ varaṃ puññaṃ, sāsanassa subuddhiyā
tassānubhāvato satthā sotthi gacchantu, sabbadā.

yo thero, akrañ matho(!)r saññ, kalyāṇaṃ, koñ so, puññaṃ puññaphala, kusuil kaṃ
akusuil kaṃ akyuiḥ kui, vahati, choñ tat i, vā, gāḥ, kalyāṇaṃ, so, sikkhaṃ pāṭimokkha
saṃvarasīla hu chui ap so, adhisīla sikkhā kui, vattati, i, vā, gāḥ, kalyāṇaṃ, so, dhaññaṃ,
mrat so, charā tui i anvhay achak kui, vahati, i, vā, gāḥ, kalyāṇaṃ, so sayam, sū tō koñ
tui i, saddā ca so saccā kui, vahati, i, iti tasmā puñña ti vahattā, tui sui kusuil kaṃ aca
rhi saññ kui, 'oñ tat saññ i aphrac kroñ so, t <h>ero, thui matho(!)r saññ, Kalyāṇo
Kalyāṇa maññ i, so, thui matho(!)r saññ, sāro ca, mrai mraṃ cvā so apuiḥ rhi saññ laññ,
vā, mrat saññ laññ, hoti, i, iti tasmā, thui nhac pā so satti kroñ, tathā namo na taṃ(?)
namo, thui Kalyāṇasāra hū so, amaññ rhi saññ, hoti, i thaṃ nāmena, thui
Kalyāṇasā[sā]ra amaññ rhi so, me mayā, ñā saññ, imissā, i ṭikā sac i taññ, sunissayo,
koñ so nissaya kui, jarito², cī rañ ap prīḥ. me mayā, ñā saññ, sāsanassa, sāsanā tō i,
subuddhir(!)ā, koñ cvā pvrāḥ ce khrañ nhā, katam, pru ap so, varaṃ, mrat so puññaṃ,
koñ mhu saññ, atthi, rhi i, tassa puññaṃ, thui kroñ mhu i, ānubhāvato, ānubhō kroñ,
sattā, khap sim kuṃ so sattavā tui saññ, sabbadā, khap sim so, sotthim, khram sā khrañ
sui, gacchantu, rok ce kuṃ sa taññ.

sāsanamhi viñragāre³, patt' ākhyāsalamāsake,
ujupañ[ñ]cāhi, micchassāya nittham patto anākulā.

sāsanamhi, sāsanā tō saññ, viñgugāre⁴, nhac thoñ suṃ rā chay le <ḥ>⁵ nhac sui, patte,
rok la s[s]ō, ādi āsu(!)lamāsake pathama vā-chui la i, ujupañ[ñ]camo, la chan 5 rak ne
nhiuk, imissā, i Khuddasikkhā ṭikā sac i, anākulo, nhoñ rhak khrañ ma rhi so, ayam
nissā(!)yo, i nissaya taññ.

*sakkarāj 12[2]34 khu dutiya vā-chui la chan 2 rak ta cha 1-nañganve ne ta chay nhiuk
nārī akhyin tvañ Khuddasikkhi(!) ṭikā sac kui reh kūḥ rve prīḥ praññ cuṃ saññ. pu di
ā, ā di pu nhañ praññ cuṃ pā lui i.*

From the introductory verses we learn that the Thera Kalyāṇasāra has written this "new"
nissaya on the Khuddasikkhā-ṭikā on the request of the monk Sāramañju presumably in
the year 2334 A.B. (1790 A.D.). In MÑM 334 the year of the completion of the work
is given as 1142 B.E. (1780 A.D.) which points to the misreading viñragāre (= 2324;
piṭakat sañkhyā system or scriptural reckoning by letters; cf. part 1, pp. XIXf.)
instead of the expected viñgugāre (2334). In the Burmese script ra and gu can very
easily be mixed up. In this reference work three more names are quoted which may be

connected with him: Na-rañ-ui charā tō, Bhum-sā-tu-lvat charā tō and Ratanā-caṃ-lvhat charā tō. Further information on this author could not be obtained.

Mss.: Cab II 672; Cambr 146; Palace 30 (12); Piṭ-st 130 (338), 196 (1019); PMT I 239 (Or. 4603).

¹⁻¹ Conjecture according to the ns.; text: dhaṃsaṃ vā samsaṃ.

² raj(!)ito.

³ viṅragāre = 2324; most probably a writing error of *viṅgugāre*.

⁴ viṅgugāre = 2334.

⁵ 2314; here <sumh> *chay leh* (34) instead of *chay leh* (14) should be read.

655–656

Hs.or. 8245. SB, Berlin

Collection of 2 texts. Palm leaf. Red painted wooden covers; on the inner surface of one cover *ta* and *pha*, and of the other *ta* and *pha* is embossed. Foll. 298: ku-nñe, nñam-yī, 14 blank leaves; **655** foll. 111: ku-nñe: Dhammasaṅgaṇī pāli tō (the first 4 foll. of the text, ka-kī, are missing); **656** foll. 187: nñam-yī (there are 2 foll. pha which bear the figures 1 and 2 besides the foliation sign): Vibhaṅ pāli tō (the first 3 foll. of the text, nñai-nñō, are missing). 47.6 x 5.8 cm. 37–39.5 x 5.2 cm. 10 lines; fol. thāḥ r 9 lines. 2 punch holes. Gilded and partially red painted. Very clear handwriting. Marginal titles: **655** Dhammasaṅgaṇī pāli tō and on last fol. nñe Dhammasaṅgaṇī pāli tō kui reḥ rve prīḥ i; **656** Vibhaṅ pāli tō on all foll. except foll. the, dai, dha, dhū and last fol. yī. On the outer surface of one cover *Dhammasaṅgaṇī* is written with pencil and on the last blank leaf with the foliation sign *pha* the titles and information on the number of leaves and about the former owner is written with pencil: *Dhammasaṅgaṇī Vibhaṅ pāli tō ka aca yī achumh cā sāḥ 25 aṅgā 4 khyap* [= 304 foll.] *kham 2 aṅgā* [= 24 blank leaves] *Vā-bhuiḥ. Vā-bhuiḥ cā 6 tup, ka, yī, cha sāḥ 25 aṅgā 4 khyap* [= 304 foll.] *pe gam 2 aṅgā* [= 24 blank leaves] *poṅ 27 aṅgā 4 khyap* [= 328 foll. and blank leaves] *nñiḥ pi sāḥ ap ta lum akyan ma rhi*. Corrections/insertions on foll. ku, nñu, nñū, ḍu, dū, ḍo, ḍhu, dhō, ṇī, thī, nī, po, pāḥ, bu. In the right margin of foll. de, the *tai prīḥ* is written with crayon, and in the right margin of fol. tā *10 aṅgā kya* is written with pencil. Dated sakkarāj 1255 khu (1893 A.D.). Former owner: Vā-bhuiḥ monastery. Pāli. Prose.

Description see above, 655–656.

Dhammasaṅgaṇī

The text is called Dhammasaṅgaṇī pāḷi tō in this fragmentary ms. It starts on fol. ku r line 1 with: *samaye vicāro hoti. katamā tasmim samaye pi(!)ti hoti*, (PTS [1978] 10 line 22 and ChS 18 line 22).

End (fol. ññū r line 2): *katame dhammā a <sa> raṇā, catūsu bhummi(!)su kusalaṃ catūsu bhummi(!)su vipāko, tīsu bhummi(!)su kiriyābyākataṃ rūpaṃ ca nibbānaṃ ca, ime dhammā a <sa> raṇā. <Dhammasaṅgaṇī pāḷi niṭṭhitā. >*

[For the following Pāli verses, which are not corrected, cf. ¹8, ¹30, 451, 452, 594, 656, 697–699:]

*sāsanujjotike ramme, pū(!)re Amara-nāmake,
Jambū(!)dī(!)passa ketumhi, ādimandiraṭṭhānake. 1¹*

*saddhammaḍḍhikāmena, dhaññādhivāsa-Bā <h> -s(!)a-re,
paramp(!)avādaharinā, vihāre sādhu pūjite. 2*

*Tipeṭaka-alānkāre(!)[,]siridhajamahādhamma-[,]
rājaguru ti nāmena, vasanten' eva therena. 3*

*sammā ākaṅkhamānena, sāsanassa suciraṭṭhaṃ,
pubbapoṭṭhaka-pāṭhehi, saṃsanditvābhisaṅkhatā. 4*

*Dhammasaṅgaṇissa pāḷi [sa]sāsane ²-tidasādhike,
dvisahassasataṃ tikke⁻², bu[d]dhavāramhi niṭṭhitā. 5*

*sakkarāj-³-eka paññāsādhike ekasahassake,
sate⁻³ kattikamāsassa, tatiye juṅhapakkhake. 6*

*katapuññen' anenāhaṃ, mettacittena pūretvā,
sabbākusalavigato, pa(!)ramicariyācāge. 7*

*paññādhikaṃ sukhaṃ patto, sabbe(!)puññesu sūrato,
tāremi oghadussan[n]am, veneyyaṃ thalanibbhayaṃ. <8>*

[Dhammasaṅgaṇī pāḷi niṭṭhitā.]

*jayaṃ jītvāsis' ekena, lattindo vājino jaye,
caram dukkhetuno rājā, tathā gandhaggaṅatikam.*

*sugatassa ovasānam, puttānam mārasenamathanānam,
aṭṭhannam pi sumuham, sirasā vandho ariyasamgham.*

*mahākārunikam nātham, ñeyyasāgarapāragam,
vande nipanagambhiram, vicitrānāyadesanam.*

*vijjācarānasampannā, yena niyanti lokato,
vande tam uttamam dhammam, sammāsambuddhapūjitaṃ.*

*silādīranasampanno, thito maggaphalesu yo,
vande ariyasamghan tam, puññakkhettaṃ anuttaram.*

*vandevā sirasā seṭṭham, Buddham appaṭipuggalam,
ñ[ñ]jeyyam sāgaram uttinnaṃ, thannaṃ saṃsārasāgaram.*

*tath' eva paramam santam, gambhiram duddasaṃ aṇum,
bhavābhavakaram suddham, dhammam sambuddhapūjitaṃ.*

*tat' eva anayam saṅgha asaṅghasaṅgham uttamam,
uttamam, dakkhiṇeyyānam, santindriya manāsam vaṃ.*

*cariyam sabbalokassa, hitāyassa mahesino,
acinteyyānābhavanam, vande lokagganāyakam.*

*mahāmomātamo⁴ nandhe, loke lokantadassinā,
yena saddhammapajoto, jalito jīlithiddhinā.*

*tassa pādena masitvā, Sambuddhassa sirimato,
saddhammañ c' assa pūjetvā, katvā saṅghassa c' añcali.*

*Buddham dhammañ ca samghañ ca, vipasannena cetasā,
vanditvā vandanāmāna, pūjā sakkārahājanam.*

*tilokatilakam Buddham, vande suddharaṇākaram,
karuṇā sitalābhūtam, hadayam mahitodayam.*

*tenāpi dhammarājena, lokekācariyena yo,
pūjito tañ ca saddhammam, vande gambhiram uttamam.*

*mūnindacandasaddhammam, ramsihi vimalehi yo,
bodhito 'ham sadā vande, tam samgham kumudākaram.*

*karuṇāpunnahadayam, sutam hitadārakam
natvā dhammañ ca vipalam, saṃghañ ca gunasampadam aham.*

*mahākaruṇikam Buddhā, dhammañ ca vimalam caram,
vande ariyasamghañ ca, dakkhiṇeyyam niraṅganam.*

*buddham visuddham avisuddhajanassa,
suddhikam pāpakam, sakalalokavimoyakassa
mohassa dhamṣakam api 'ssa suvuttadhammam,
natvāna samgham anaghattamadakkhaṇeyyam.*

*visuddhisaddhammasahassadidhiti,
subuddham sambodham yugandharodhiti,
tibuddhakhettakadivākarañcinam,
saddhammasamgham sirasā ti vandiya.*

*tathāgato yo karunākaro karo,
yā tam osajjasukhappadam padam,
akāparattam kalisambhave bhava,
namāmi tam kevalam dukkaram karam.*

*sakkarāj 1255 khu dutiya vā-chui la prañ kyō 11 rak nam nak 2 khyak tīh kyō akhyim
tvañ Dhammasaṅgaṇī pāli tō kui reh kūh rve prīh 'oñ mrañ saññ. nat lyhañ sādhu khō
ce so. nibbānapaccayo hotu. pu, di, āh, nhañ, prañ cum pā luiv i. ho[,Jtu, phrac, ce,
sa taññh.*

For the stanzas of the colophon see 451.

Mss.: Brown 11, 12; Cab II 218 (I), 669 (I); GL 43; LCP 1c, 60; Mand 93; Oldenb 1.22; Piṭ-st 102 (59), 178 (781); Reg 2; Wms 32 (2), 57 (2).

See CPD 3.1.

¹ The numbers of the following final verses are written with pencil except 3.

²⁻² For these unclear numerical data 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.); cf. 656, note 1–1.

³⁻³ 1151 B.E. (1789 A.D.).

⁴ °moha°?

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Hs.or. 8245. SB, Berlin

Description see above, 655–656.

Vibhaṅgappakaraṇa

The text is called Vibhaṅ pāḷi tō in this fragmentary ms. It starts on fol. ñāṃ r line 1 with: *cakkhūsamphassajā saññā, satasamphassajā saññā, ghānasamphassajā saññā*, (PTS 5 line 39 and ChS 6 line 7).

End (fol. yi r line 7): *Dhammahadaya vibhaṅgo samatto aṭṭhārasamo. Vibhaṅgappakaraṇaṃ niṭṭhitam.*

[For the following Pāli verses, which have not been corrected, cf. ¹8, ¹30, 451, 452, 594, 655, 697–699:]

*sāsanujjotike ramme, pū(!)re <A>p(!)ara-nāmake,
Jambū(!)di(!)passa ketumhi, ādimandiraṭṭhānake, 1,*

*saddhammaṭṭhītikāmena, dhaññādhivāsa-Bāḥ-ka-re,
parappavādaharinā, vihāre sādhu pūjīk(!)e, 2,*

*Tipiṭaka-alaṅkāra[.],siridhajamahādhamma-[.]
rājaguru ti nāmena, vasanten' eva therena, 3,*

*sammā ākaṅkhamānena, sāsanaṃ suciraṭṭham,
pubbapoṭṭhakaṇṭhāhehi, saṃsanditvābhisankhatā, 4,*

*Vibhaṅgagandh(!)adassa pāḷi, sāsane ¹-tidasām(!)ike
dvisahassasataṃ tikke⁻¹, ravivāramhi niṭṭhitā. 5*

*sakkarāj-²-eka paññāsā[.], sā]dhike ekasahassake,
sate⁻² makārama(!)sassa, catutthe jūṇhapakkhaṇ(!)e. 6*

*katapuññen' anenāhaṃ, mettacittena pūretvā
sabbākusalavigato, pāramīcariyācāge, 7,*

*paññādhikaṃ, sukhaṃ patto, sabbapuññena sūrato,
tāremi oghadussan[ṇ]aṃ, veneyya <ṃ> thalanibbhayaṃ, 8,*

³-hetupaccayo, ārammaṇapaccayo adhipatipaccayo, anantarapaccayo sama <na> nta-
yapaccayo sahaṅgāpaccayo aññamaññāpaccayo nissayaṇapaccayo upanissayaṇapaccayo
pūrejāk(!)apaccayo pacchājāpaccayo āsevanapaccayo kammaṇapaccayo vipākaṇapaccayo

āhārapaccayo indriyapaccayo jhānapaccayo, maggapaccayo sampayuttapaccayo, vippayuttapaccayo atthipaccayo natthipaccayo vigatapaccayo avigatapaccayo⁻³ *hoti.*

⁴–*Buddhānussati, dhammānussati, saṃghānussati, sīlānussati, cāgānussati devatānussati, upasamānussati, maraṇānussati, kāyagatānussati, āṇ(!)āpāṇ(!)ānussati.*⁻⁴

aḥaṃ sukhito avero homi, abyāpajjho homi, anīgho homi, sukhi attānaṃ, parihāranti, dukkhā muñcanti, yathā laddhasampattiyo mā vigacchanti kammaśakā. sabbe sattā sabbe pānā sabbe bhūtā, sabbe puggalā sabbe atabhāvapariyāpannā, sabbā itthiyo, sabbe pū(!)risā, sabbe ariyā, sabbe anariyā, sabbe devā, sabbe manussā, sabbe vinipāthikā, averā hontu, abhyāpajjhā hontu, anīghā hontu, sukhi attānaṃ parihārantu, dukkhā muñcantu, yathā laddhasampattit(!)o, mā vigacch <ant> u, kammaśakā. akkharā ~.

sakkarāj 1255 khu taṃ-choṇ-muṃ lachan 3 rak 6 ne ne 3 khyak tī kyō akhyin tvaṇ Vibhaṇ pāli tō kui reḥ kū rve priḥ 'oṇ mraṇ saññ. nibbānapaccayo hotu. pu, di āḥ nḥaṇ praṇ cum pā lui ḥ.

For the stanzas of the colophon see 451.

Mss.: 461, 539; for mss. in other catalogues see 461.

See CPD 3.2.

¹⁻¹ See note 2–2 of the preceding ms. 655.

²⁻² See note 3–3 of the preceding ms. 655.

³⁻³ Cf. Tikap 1.

⁴⁻⁴ Cf. Kv I 155, (ChS) 122; Vism 110, (Warren) 89, (ChS) I 107.

657–659

Hs.or. 8246. SB, Berlin

Collection of 3 texts. Palm leaf. Red painted wooden covers; on the inner surface of one cover *ṭa* and of the other *ṭā tā(?)* is embossed. Foll. 262: ka–to, bhū–sū; 657 foll. 189: ka–to: Dhammasaṅgaṇī nissaya; 658 foll. 49: bhū–lū: Dhātukathā nissaya; 659 foll. 24: le–sū: Dhātukathā nissaya; the first and last foll. of each text are tied together with some blank leaves. 47.2 x 5.8 cm. 37.5–39 x 5 cm. 10 lines. 2 punch holes. Gilded and partially red painted. Very clear handwriting. Marginal titles: 657 Dhammasaṅgaṇī nissaya on a couple of foll. mainly in the beginning of the text; 658 Dhātukathā on fol. mu; 659 Dhātukathā on fol. le. On the outer surface of one cover is written with pencil: *Dhammasaṅgaṇī nissa,*

Vibhañ, Dhātukathā. Marginal corrections on foll. kha, ghī, ja, jā, jāh, jhāh, ñña, tam, tāh, thu thū, dhu, dhū, mu, lāh—vi, vāh, sa, su, and several corrections in the text between the lines on most of the foll. In the right margin of the foll. ca v, chū v, dhe v, bhāh v *tai pri* is written with crayon, and in the right margin of foll. tō v and sū r with pencil *tai prih pā*; in the right margin of fol. bhe r *Kui Phuih pe kram saññ* is written with pencil. Dated sakkarāj 1256 khu (1894 A.D.). Donor: Kui Phuih. Pāli and Burmese. Prose.

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Hs.or. 8246. SB, Berlin

Description see above, 657–659.

Rhañ Aggadhamma: **Dhammasaṅgaṇī nissaya**

Beg.: namo tassa ~.

namassitvāna sambuddham, atulam uttamaṃ dhammaṃ,
gaṇaṃ saddhamma[m]samb<h>u(!)tam, garugāra-ādharmaṃ.

icc' evam accantaṃ namassaneyyaṃ,
namassamāno, ratanattayaṃ,
puññābhisantaṃ vipulaṃ, alatt(!)am
tassa(!)nubhāvena ha<t>antarāyo.

yācito vaḍḍhakāmena, sīhānubhāvanissāya,
nissayaṃ racissaṃ[,] yathā<,> phalaṃ chedaṃ pi(!)tivaḍḍham.

porāṇakehi kāmañ ca nissayaṃ racitaṃ tena
sakkā mudumat<h>i(!)naṃ na, atthanayañ[ñ] hi sabbattha.

racitaṃ brahmabhāsāya, attanayaṃ yathā satti,
samāhitā taṃ suṇantu sāsana-vaḍḍhatt<h>aṃ tu[m]mhe hi.

atulaṃ, sīlasamādhi aca rhi so guṇ tuṃ kroṇ ta cuṃ ta yok so sū nhañ tū tō ma mū tha so,
ta nañh kāh, sīlasamādhi aca rhi so guṇ nhañ tū so ta cuṃ ta yok so sū i guṇ rhi tō ma
mū tha so, sambuddham, mrat cvā bhurāh kui, namassitvāna namassāmi, rhi khuih i,
namassitvāna, rhi khuih prih rve, uttamaṃ, mrat cvā tha so, dhammaṃ, mag leḥ tan
nibbān pariyatti tañh hū so chay pāh so tarāh tō kui, namassitvāna namassāmi, rhi khuih
i, namassitvāna, rhi khuih prih rve, saddhammasambhūtaṃ, sū tō koñh tuṃ i tarāh kroṇ
phrac so, garugāra-ādharmaṃ, arui ase aleḥ amrat pru kroñh phrac so kusuil cetana i
taññ rā phrac so, gaṇaṃ, ariyā rhac yok kui, namassitvāna namassāmi, rhi khuih i,

namassitvāna, rhi khiuḥ prīḥ rve, icc' evaṃ iti evaṃ ī suī lyhañ, accantaṃ, cañ cac sa phrañ, namassaneyyaṃ, rhi khiuḥ ap so, ratanattayaṃ, ratanā suṃ pāḥ tui ḷ apoñḥ kui, namassāmāno, rhi khiuḥ so, ahaṃ, nā saññ, vipulaṃ, prañ pro cvā tha so, yaṃ puññābhī-santaṃ, akrañ koñḥ mhu alyaññ kui, alatt(!)haṃ, <ma> ra ap prīḥ, tassa puññābhī-santassa, tui koñḥ mhu alyaññ ḷ, ānubhāvena, acvaṃḥ phrañ, hatantarāyo phyok ap so antarāy rhi sañ, hutvā, phrac rve, vaḍḍhakāmena, sāsanaṃ tō ḷ pran pvāḥ kui alui rhi so, therena, matar(!) saññ, yācito, rui se cvā tonḥ pan ap so, ahaṃ, nā saññ, sīhānubhāvaṃ, rheḥ charā mrat ḷ acvaṃḥ kui, nissāya, mhi rve, chedaṃ, vavattān aca rhi saññ tui phrañ puiñḥ khiyāḥ ap so vāranaya rhi so, vi(!)vatt(!)a[na]ṃ, paññā rhi sū tō koñḥ tui ḷ nhac sak khrañḥ kui pvāḥ ce tat so, nissayaṃ, Dhammasaṅgaṇī nissar(!)aññ kui, yathā phalaṃ, acvaṃḥ āḥ lyō cvā, sāsanaṃ vaddhanatt <h> aṃ sāsanaṃ tō ḷ prañ pvāḥ khrañḥ akyui ḥhā, racissaṃ racissāmi, cī rañ aṃ, porānakehi, rheḥ nhuik phrac so charā tui saññ, nissayaṃ, Dhammasaṅgaṇī nissya kui, kāmañ ca racitaṃ, akay rve kāḥ cī rañ ap ḷ rhañ, pana tathā 'pi, thui suī cī rañ ap sō laññḥ, tena nissayena, thui Dhammasaṅgaṇī nissarañḥ phrañ, sabbattha, aluṃ cuṃ so, Dhammasaṅgaṇī kyamḥ nhuik, att <h> anayaṃ, att <h> anojanā nañḥ kui, mudumathīnaṃ, paññā nañḥ so sū tui āḥ, nīnātum, si khrañḥ ḥhā, hi yasmā, akrañ kroñ, na sakkā, ma tat nhuin, tasmā, thui suī ma tat nhuin so kroñ, racissaṃ racissāmi, cī rañ aṃ. yathā sampattam, acvaṃḥ āḥ lyō cvā, m(!)rahmabhāsāyaṃ, brahma-bhāsā phrañ, <r> acitaṃ, cī rañ ap so, taṃ atthanayaṃ, thui atthayojanā nañḥ kui, tum mhe sādhave, arhañ sū tō koñḥ tui saññ, samāhitā, taññ kraññ so nhac luṃ rhi kun saññ phrac ḷ, sāsanaṃ vatt(!)anatt <h> aṃ, sāsanaṃ tō ḷ pran pvāḥ khrañḥ akyuiḥ ḥhā, suṇantu, nā ce kun sa taññḥ. sīhānubhāvaṃ, suṇantu chui lui lyak chanḥ guiṇ coñ aṃ so ḥhā, sīhānubhāvaṃ, suṇantu hu chui le saññ.

ī suī van khaṃ ap so atthayojanā ḷ tañ rā phrac so Dhammasaṅgaṇī kyamḥ saññ, cittuppādaṅgaṇā, rūpaṅgaṇā, nikkhepaṅgaṇā, aṭṭhakathā āḥ phrañ, le pāḥ aprāḥ rhi ḷ, thui leh pāḥ tui tvañ, cittuppādaṅgaṇā kui rheḥ uḥ cvā ho tō mū ḷ, thui cittuppādaṅgaṇā saññ laññḥ, mātīkāpadabhājanī āḥ phrañ nhac pāḥ aprāḥ rhi ḷ, thui nhac pāḥ tui tvañ, mātīkā saññ laññ, tikamātīkā āḥ phrañ, nhac pāḥ aprāḥ rhi ḷ, thui nhac pāḥ tui tvañ, tikamātīkā saññ laññḥ, akusala tit vedanā tit ca so āḥ phrañ nhac chay nhac pāḥ aprāḥ rhi ḷ, thui nhac chay nhac pāḥ tui tvañ, kusala tit sañ laññḥ, pathama pada, dutiya pada, tatiya pada āḥ phrañ suṃḥ aprāḥ rhi ḷ, thui suṃḥ pāḥ tui tvañ, pathama pada kui rheḥ uḥ cvā hō tō mū ḷ, ho tō mū haṃ kāḥ, kusalā dhammā hū saññ taññḥ, thui noñ dutiya pada kui ho tō mū ap ḷ, ho tō mū haṃ kāḥ, akusalā dhammā hū saññ taññ, thui noñ tatiya pada kui ho tō mū ḷ, ho han kāḥ, abyākatā dhammā hū saññ taññḥ,

End (fol. te r line 4): sarāgākā¹, sarāgā ca so kilesā ma rhi kuṃ saññ, pa, catūsu, so, bhummi(!)su, nhuik, kusalaṃ, kusuiḥ saññ, catūsu, so, bhummi(!)su, nhuik, vipāko, vipāk saññ, tisu, so, bhūmīsu, nhuik, kiriyabyākatam, kiriyabyākataññ, rūpañ ca, saññ laññḥ, hoti, ḷ, nibbānañ ca, saññ laññḥ, atthi, ḷ, ime dhammā, saññ, a<sa>rañā, l <sa> rāga aca rhi so kilesā tui nhañ ta kva ma phrac kuṃ. Dhammasaṅgaṇīpakāraṃ, Dhammasaṅgaṇī kyamḥ saññ, niṭṭhitam, prīḥ prīḥ.

nibbānapaccayo, nibbān ra koñḥ saññ, hotu, phrac ce sa taññḥ. akkharā ekamekañ ca, ta lumḥ ta lumḥ so akkharā kui reḥ kūḥ so akyuiḥ saññ kāḥ, buddharūpaṃ samam, ta chū ta chū so bhurāḥ chañ tu kui praññ nḥañ tū so akyuiḥ saññ, siyā bhavati, i, tasmā hi, thui kroñ lyhañ, paṇḍito, pañ < ñ > ā rhi so, poso, yok yāḥ, saññ, piṭakattayam, piṭakap sum paḥ bhumḥ nhuik akyumḥ vañ so tarāḥ kui, li[k]kheyya, reḥ rā i.
²ettavatā ca.

cittam rūpañ ca nikkhepaṃ, atthuddhāra < m > mano[dvā]ram[m]am,
 yaṃ lokana(!)t < h > o bha(!)jento deset(!)i[,] Dhammasaṅgañi(!) < m > .

Abhidhammat(!)a³ saṅgayha dhamme anavasesa < to > [vebha]
 [t]ḥitāya tassa āradhā yā mayā att < h > ayojanā.⁻²

buddha(!)cariyā(!)satānaṃ⁴ [,] sanissāya[,] a(!)nubhāvaṃ
⁵v(!)iraṭṭhitattha < m > dhammassa, nitṭha(!)pann(!)ena taṃ mayā.

yaṃ pattam kusalam tassa, a(!)nubhāvena pāṇino,
 sabbe saddhammarājassa ñatvā, dhammam sukha(!)[m]vahaṃ.

pāpuṇanti(!)[,] visuddhāya sukhāya paṭipattiyā,
 asokam anupāyāsam, nibbāna[ñ ca]sukham uttamam.

⁶ciram tiṭṭhatu saddhammo,⁻⁶ dhamme hontu sagārāvā,
 sabbe pi sattā kālena sam < m > ā devo pavassatu.

yat < h > a(!) rakkhiṃsu porāṇā, surājāno tath' ev' imam
 rājā rakkhatu dhammena attano va paj[d]am pajan ti.⁻⁵

⁷Ta-noñḥ-van ti gāmato, uttaranissite [te] pūraṭṭhime[na]⁸ Sakkena sa[ṭṭhi]ddhi < m >
 mantetvā, visukammunā, nimmitasadise su[,]janaras(!)e⁹ padese, carittasobhitavi-
 sālakulodayena sad < dh > āt(!)i va(!)ḍḍhāparisuddhakule(!)dayena¹⁰ gāma(!)dhipatinā,
 kate vicittālañkāre tibhummako(!) sukhāsāye santajataavite¹¹ vihāre vasantena visuddha-
 saddhābuddha(!)[m]viriyasatimaṇḍitena si(!)lāca(!)rajj[h]ā(!)vādiguṇasamudaya[m]samudi-
 tena sakasamayanta < ragaha > [mā]ṇ(!)ajjhoga(!)haṇasamatt < h > ena karanasampatti-
 < ja > nitasukhavinigatamadhurena yuttamutt < av > ādinā vādivarena Agga < dha > mmo
 ti, garu(!)hi gahitanāmena therena, sāsānava < ḍ > ḍhanattham, kat[h]ā Dhammasaṅgañiyā
 atthayojanā.⁻⁷

tāva tiṭṭhatu lokasmiṃ lokanitt < h > araṇesī(!)na < m >
 dassa(!)nti[,] kulaputtānaṃ nayam pañ < ñ > āvisuddhiyā,¹²

yāva Buddho ti nāmam pi, suddhacittas < s > ā(!) tādino,
 lokamhi[,] lokajeṭṭhassa, pavattati mahesino ti.¹³

ettā[,]vatā, ī myha atuiñḥ arhañ rhi so, atthayojanā acañ, phrañ, manoram[m]jaṃ, nhac lumḥ mve lhyō phvai rhi so, cittañ ca, cittuppādaṅgaṇḍa kui laññḥ koñḥ, nikkhepañ ca, nikkhepaṅgaṇḍa laññḥ koñḥ, atthudv(!)ārañ ca, atthakathā kaṇḍa kui laññḥ koñḥ, bhā-janto, vebhan tō mū lyak, lokanātho, lūḥ sumḥ pāḥ tui i kuiḥ kvay rā phrac so mrat cvā bhurāḥ saññ, yaṃ Dhammasaṅgaṇī(!) < m > , akyañ Dhammasaṅgaṇī kyamḥ kui, desesi, ho tō mū priḥ, Abhidhammassa, Abhidhammā piṭakat i, dhamme, kusuil aca rhi so tarāḥ tui kui, anavasesa[m.]to, akrvañḥ ma rhi so aḥ phrañḥ, saṅgayha, ta poñḥ tañḥ hū rve, naññḥ, poñḥ, rve, tṭhitāya, taññ so, tassa Dhammasaṅgaṇī(!)yā, thui Dhammasaṅgaṇī kyamḥ i, atthayojanā, akrañ atthayojā(!)nā nañḥ kui, mayā, nā saññ, āradhā, aḥ thut ap priḥ, pupp(!)ācariyā(!)sabh(!)āna < m > , rheḥ charā mrat tui i, ānubhāvaṃ, acvamḥ kui, san[n]jissāya, koñḥ cvā amhī pru rve, dhammassa, pariyatti tarāḥ tō i, ciratt(!)itatt < h > am, mrañ rhañ cvā tañ cīm so nḥā, taṃ atthayojanaṃ, thui atthayojanā nañḥ kui, niṭṭha(!)pa(!)ntena, priḥ ce sa phrañ, mayā, nā saññ, yaṃ kusalam, akrañ kusuil kui, pattam, ra ap priḥ, tassa kusalassa, thui kusuil i, ānubhāvena, kroñ, sabbe, khap simḥ kuṃ so, pāṇino, sattavā tui saññ, saddhammarājassa, mrat cvā bhurāḥ i, sukha(!)[m]vahaṃ, khyamḥ sā kui choñ tat so, dhammaṃ, tarāḥ tō kui, nātvā, si rve, visuddhāya athūḥ sa phrañ cañ kray so, sukhāya, chañḥ raiḥ nñuiḥ nñāñ khrañḥ ma rhi so, saddhammo, sū tō koñḥ tarāḥ saññ, ta naññḥ kāḥ khyamḥ sā so, paṭipatt[h]iyā, akrañ phrañ, asokaṃ, cuiḥ rimḥ khrañḥ ma rhi so, anupāyāsam, pañ pan khrañḥ ma rhi so, uttamaṃ, mrat cvā so, nibbānasukhaṃ, nibbān khyamḥ sā kui, pāpuṇantu, rok ce kuṃ sa taññḥ, saddhammo, sū tō koñḥ tarāḥ saññ, mrañ rhañ cvā so sāsanā tō nāḥ thoñ kāla pat lumḥ, tṭṭhatu, tañ ce sa taññḥ, ch(!)abbe pi, alumḥ laññḥ phrac kuṃ so, sattā, sattavā thui saññ, dhamme tarāḥ tō nhuik, sagārā(!)vā, rui se khrañḥ rhi kuṃ saññ, honti(!), phrac kun sa tañḥ, kāle < na > , sañ tañ lyhok pat so akhā nhuik, sammā, koñḥ cvā, devā(!), muiḥ saññ, pavassatu, rvā[,] ce sa tañḥ, pora(!)ṇā, rheḥ nhuik phrac kuṃ so, su rājāno, koñḥ so mañḥ tui saññ, dhammena, tarāḥ sa phrañ, pajam, sattavā tui kui, rakkhi < m > sa(!) yathā, çoñ kuṃ sa kaj sui, tath' eva, thui athūḥ laññḥ koñḥ lyhañ, rājā, re mre rhañ mañḥ tarāḥ sañ, attano, mi mi[h] i, pajam va, rañ nhuik phrac so sāḥ kui kaj sui, imam pajam, ī sattavā aponḥ kui, dhammena, tarāḥ sa phrañ, rakkhatu, çoñ ce sa taññḥ.

Ta-noñḥ-van ti gāmato, Th(!)a-noñḥ-vanḥ amaññ rhi so, rvā mha, uttara[ni]nissite, mrok arap myak nhā aphui kui mhī so, pūratthime, arḥ amyak nhā aphui nhuik phrac so, Sakkena, Sikrāḥ-mañḥ nḥaṇ, saddhim, ta kva, mantetvā, tuiñ pañ rve, visukammunā, visakruṃ nat sāḥ saññ, na(!)mmitasadise, phan chañḥ rā nḥaṇ, tū so, sūnerathe⁹, sū tō koñḥ tui i mve lyō rā phrac so, padese, arap nhuik, cārittasobhitavisālakulodayena, amyuiḥ tui i, akyañ phrañ tañ tay so kyay pran so amyuiḥ nhuik phrac khrañḥ rhi so, saddhābhivuddhapharisuddhākulodayena, kam kam i akyuiḥ ca saññ kui yuṃ kraññ khrañḥ saddhā phrañ alvan phvāḥ so thak vanḥ kyañḥ mha cañ kray so amyuiḥ nhuik phrac khrañḥ rhi so, gāmādhīpatinā, rvā sū kriḥ saññ, kate, pru ap so, vicittalānkāre, athūḥ sa phrañ chañḥ kray khrañḥ pit amvhan aca rhi so taṃ chā rhi so, tibhummake, bhūṃ sumḥ chañ rhi so, sukhāsāya, khyamḥ sā so ne khrañḥ rhi so, santatevithe¹¹, sū tō koñḥ thui saññ, vihāre, kyoñḥ nhuik, vasantena, ne so, visuddhasaddhābuddhiviriyasatimaṇḍitena, athūḥ sa phrañ cañ kray sa so saddhā paññā sila sati tui phrañ taṃ chā chañ so,

si(!)la(!)cārajji < h > avādiguṇasamudayasamuditena, sīla akyaṇ phroṇ saṇṇ i aphrac aca rhi so kyeḥ jūḥ apoṇḥ tuḥ phraṇ pra khraṇḥ rhi so, sakasamasamanantaragahaṇajji < h > o-gāhanasamattena, mi mi ayū, sū tā thūḥ suḥ ayū taṇṇḥ hū so to suḥ sak khraṇḥ nhā cvam nhuḥ so, karaṇasampattijji(!)nitasukha[,]viniggatamadhurena, thān karuṇḥ nḥaṇ praṇṇi cum cvā phrac ce ap so khyam sā cvā sak so sā yā so asaṇ rhi so, yutta[m]muttavidānā¹⁴, asaṇ āḥ phraṇ lvat lvat chui le rhi so, vādivā(!)rena, mrat so vāda rhi so Aggadhhammo ti, Aggadhhamma hū rve, garuḥi, charā tuḥ saṇṇ, gahitanāmena, paṇṇat ap so amaṇṇ rhi so, therena, mather saṇṇ, sāsanaavadḍhanatt < h > aṇ, sāsana tō pvāḥ cim so nhā, katā, pru ap so, Dhammasaṅgaṇi(!)yā, Dhammasaṅgaṇi kyamḥ i, atthayojanā, atthayoḇā(!)nā naṇṇḥ saṇṇ, yāva, akraṇ myha lok, so kāla pat lumḥ, suddhacittassa kilesā mha caṇ so cit rhi tō mū so, tādiso, saṇṇḥ kham khraṇḥ kyeḥ jūḥ nḥaṇ praṇṇi cum tō mū so, lokajetḥassa, lū sumḥ pāḥ tuḥ thak krīḥ tō mū so mahesino, mrat so sīla kyeḥ jūḥ ca saṇṇ kui rhā mhi le rhi tō mū so, mrat cvā bhurāḥ i, Buddho ti nāmaṇ, bhurāḥ hū so amaṇṇ se(!)ṇṇ, lokamhi, loka nhuik, pavatti(!)ti, phrac i, tāva, thuiv myha lok so, loka-[sa]mhi, loka nhuik, lokanitt < h > araṇesinaṇ, loka nhuik thvak mrok khraṇḥ kuiv rhā mhiḥ le rhi kun so, kulaputtānaṇ, amyuiḥ sāḥ tuḥ āḥ, paṇṇāvisuddhiyā, paṇṇā i athūḥ sa phraṇḥ caṇ khraṇḥ nhā, nayaṇ, naṇṇḥ kuiv, dassanti, pra lyak, tiṭṭhatu, taṇṇ ce sa taṇṇḥ.

sakkarājena, vassasahassaṇ¹⁵, bhavati m(!)att¹⁶ a[m]ru(!)i < h > aṇ sattanavutādhik' imam¹⁵. ⁶cīraṇ tiṭṭhatu saddhammo⁶.

sakkarājena, sakkarāj saṇṇ, sattanavutādhikaṇ¹⁵, ¹⁷kuiḥ chay < khu > nhac khu¹⁷ alvan rhi so, vassasahagataṇ¹⁵, ¹⁸anhac ta thoṇ¹⁸ suḥv, patt[h]e, rok saṇṇ rhi so, imam Dhammasaṅgaṇi nissā(!)yaṇ, i Dhammasaṅgaṇi nissaya kuiv, āru(!)i < h > aṇ, pe nhuik taṇ prīḥ saṇṇ, bhavati, i. *pa, va*.

sakkarāj 1256 khu, tam-kū la praṇṇi kyō 1 rak ne sok 123456, dhammo, tarāḥ tō kuiv, svak to koṇḥ cvā ho tō mū ap so, dhammo, tarāḥ tō saṇṇ, send(!)iṭṭhiko, myak mhok nhuik phrac so akyuḥi kui peḥ tō mū ap i. va, va, va, ṇḍa, ka, jḥha, va jḥha, pa, pa pa.

From the final passage we learn that this nissaya was written in 1097 B.E. (1735 A.D.) by Rhaṇ Aggadhama who lived in a monastery of Ta-noṇḥ-van village built by the head of the village. This passage is remarkable due to the fact that the author made use of the final portion (*nigamana*) in Buddhaghosa's commentary *Atṭhasālini* from *ettāvatā ca, cittaṇ rūpaṇ ca nikkhepaṇ to pavattati mahesino* (PTS 429f., ChS 453f.). He replaced only six pādas by two own ones (*pubbacariya*^o) in the verse section but necessarily made greater omissions and changes in the prose portion (*paramavisuddha*-[etc. up to] *Dhammasaṅgahaṭṭhakathā*). Part of the final portion – the prose passage and the last two verses (PTS 430 and ChS 453f.) – can be found in several commentaries of Buddhaghosa ([PTS:] Sp VII 1416, Ps V 110, Spk III 308, Mp V 99f., Pj II 608, Vibh-a 523f.; [ChS:] Sp (Cūlavaggādiatṭhakathā) 264f., Ps (Uparipannaṇasatṭhakathā) 253f., Spk (Samyuttatṭhakathā [III]) 340f., Mp (Aṅguttaratṭhakathā

III) 356f., Pj II (Suttanipāṭṭhakathā II) 324, Vibh-a (Sammohavinodanīṭṭhakathā) 507f.

Mss.: LCP 1a, 14 (A); Oxf 30; Piṭ-st 148 (487).

¹ Should be: asaraṇā.

²⁻² As 429 line 15–19, (ChS) 453; see the same verse in ²339, ²344.

³ °dhammassa.

⁴ °pubbāc° (ns.).

⁵⁻⁵ As 429 line 23 to 430 line 8, (ChS) 453.

⁶⁻⁶ For this pāda see 441.

⁷⁻⁷ Cf. As 430 line 9–21.

⁸ °tthime (ns.).

⁹ sujanarate.

¹⁰ saddhābhivuddhāparisuddhakulodayena (ns.).

¹¹ Also corrupted in the ns.

¹² As 430 line 22–23, (ChS) 454. See the same verse in 528.

¹³ As 430 last verse, (ChS) 454 last verse. See the same verse in 469, 528, 530, 708.

¹⁴ °vādinā°.

¹⁵ "1097 years" (ns. °sahagataṃ instead of °sahassaṃ).

¹⁶ patte.

¹⁷⁻¹⁷ "97 years".

¹⁸⁻¹⁸ "1000 years".

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Hs.or. 8246. SB, Berlin

Description see above, 657–659.

Paṭhama Rvhe-toṅ charā tō Rhaṅ Guṇācāra or Guṇācārī: **Dhātukathā nissaya**

This nissaya is the same as ²255 where the author is mentioned at the end of the text. Our ms. ends (fol. lu v line 5):

aṭṭhamanaya nhuik tū rā poṇ khai saññ, atuiṇ 9 ī 9 pud tuiv nhañ, tū so pud tuiv kuiv, akyañ sa rup mhat vṛe ho, visajjanā kāḥ ī 9 pud nhañ tū saññ khyaññ, krvañ so pud tuiv kuiv, aṭṭhamanaya nhuik pra khai so vippayut leḥ pāḥ tui phrañ chañ khrañḥ vṛe cvai le. upādān gāthā laññ aṭṭhamanaya nhuik pra khai so upādān gāthā pañ. osānayaniddesa prīḥ prīḥ. Dhātukathā nissay[y]a prīḥ prī.

pu t(!)i āḥ nhañ prañ cum pā lui i. akkhāra ~. nibbānapaccayo hotu.

pu t(!)i āḥ nhañ prañ cum pā lui i, ī cā praññ lac sakkarāj kāḥ 1256 khu ta-kū la prañ kyō 7 nhac rak suṃḥ khyak tī kyō akhyin tvañ Dhātukathā nissay[y]a kui reḥ kūḥ vṛe prīḥ prīḥ.

For details see ²255.

For different nissayas on the same text see ¹9 and 659.

Mss.: ²255; for mss. of Dhātukathā nissayas in other catalogues see ²255 where Forch XIV; LCP 20b, 103 (D); Piṭ-st 148 (490), 187 (924) must be added.

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Hs.or. 8246. SB, Berlin

Description see above, 657–659.

Dhātukathā nissaya

Beg.: namo tassa ~. buddhacakkaṃ cī(!)raṃ tiṭṭhatu. buddhacakkaṃ, saccā leḥ pāḥ tui kui, si tō mū prī so sabbaññu mrat cvā bhurāḥ vṛe nut tō thvak ānā cak tō saññ, cī(!)raṃ cī(!)rakālaṃ, krā mrañ cvā so kala pat luṃ, tiṭṭhatu, sāsana tō nāḥ thoñ pan luṃ ma sve ma lhaṃ phok phrañ ma rhi pakati atuiṇ taññ ce so.

Vibhañḥ kyamḥ kui ho tō mū saññ i akhyāḥ mañ nhuik Dhātuk <ath> ā kyamḥ kui ho tō mū i, thui Dhātukathā kyam nhuik tum sañ laññ uddesa niddesa āḥ phrañ nhac pāḥ aprāḥ rhi i,

End (fol. su v line 5): pāji tō achuṃ nhuik ma ho ra so pud apoñḥ kui rañ vṛe potṭhakā ruḷa charā tui thāḥ, tō mū so udān gāthā kāḥ,

dhammāyatana <ṃ> dhammadhātu, atha jīvitam nāmarūpaṃ
saḷār(!)atanam, jāṭijarāmatam dve ca, tike na labhare.

pathamantare satta ca, gocchake dasa aparante
 cuddasa cha <ca> matt <h> ake, icc' ete sattacattāli(!)sadhammā
 samucchede na labhanti moghapucchakena ca.¹

ī nok thāḥ ap so udān gāthā kui kāḥ cuddasamanaya achum[n] nhuik thāḥ tō mū ap kun
 sañ, dasamanaya gāthā nḥañ nañḥ tū pañ, ī naya nhuik acvai sañ, dasamanaya nḥañ nañḥ
 tū cvā cvai ḥ. vippayuttana saṅgahitaṃ asaṅgahitaṃ. cuddasa <ma> naya priḥ ḥ.

*sakkarāj 1256 khu ta-kū la prañ kyō ta chay 2 rak ne tvañ, ī cā kui re kūḥ rve priḥ ḥ.
 priḥ priḥ.*

The author of this text is unknown. For different nissayas on the same text see ¹9, ²255
 and 658.

Mss.: for mss. of Dhātukathā nissayas in other catalogues see ²255 where Forch XIV;
 LCP 20b, 103 (D); Piṭ-st 148 (490), 187 (924) must be added.

¹ See ChS (Dhātukathā-Puggalapaññattipāḷi) 100. Not quoted in PTS.

660–663

Hs.or. 8252a–b. SB, Berlin

Collection of 3 texts and 1 fol. which does not belong to this ms. Palm leaf. Red painted
 wooden covers; both bear a 5.5–6 cm wide band made of cotton cloth. Foll. 119: 660 foll.
 36: go–cai: Kaccāyanavutti, containing 5 chapters: (1) foll. 6: go–ghā: Samās pāṭh, (2) foll.
 7: ghi–gho: Taddhit pāṭh, (3) foll. 8: ghō–nu: Ākhyāt pāṭh, (4) foll. 7: nū–nāḥ: Kit pāṭh, (5)
 foll. 8: ca–cai: Uṇhād pāṭh; 661 foll. 54: ji–thai: Samvannanā; 662 foll. 28: tho–dhāḥ:
 Abhidhān pāṭh; 663 fol. 1: gā: Kaccāyanavutti. The first and last foll. of each text or chapter
 resp. are tied together with some blank leaves. 660–662 47 x 5.4 cm; 663 47.5 x 5.4 cm.
 38–39 x 4.8 cm. 10 lines; 660 foll. ṇi v, cū, and 663 fol. gā 9 lines. 2 punch holes. Gilded
 and partially red painted. Very clear handwriting. Marginal titles: 660 (1) Samāt pāṭh on fol.
 go, (2) Taddhit pāṭh on fol. ghi, (4) Kit pāṭh on fol. nū, (5) Uṇhād pāṭh on fol. ca; 661
 Samvannanā on foll. ji–jū, Saddā chac on fol. jāḥ, Naññ/Nañḥ leḥ chay on foll. jhī and jhu,
 Sandhi pud chac on foll. jhai–jham, Nām pud chac on foll. jhāḥ–ññu, Kāraka pud chac on
 foll. ṇñū–ṭa, Samās pud chac on foll. ṭi, ṭī, ṭū–ṭai, Taddhit pud chac on foll. ṭo–ṭaṃ, Ākhyāt
 pud chac on foll. ṭāḥ–ṭhī, Kit pud chac on foll. ṭhu–ṭhai; 662 Abhidhān pāṭh on all foll.
 except fol. dhī. On the first blank leaf tied together with fol. go cumḥ is written with
 pencil, and on the last blank leaf tied together with fol. gho Taddhit pāṭh. In the right
 margin of fol. gham v *Sa-rak-pañ-jit rvā* is written instead of the marginal title. On the first
 blank leaf of 662 a floral design is drawn with coloured pencils. Corrections or writing in
 the margin also with pencil and sometimes hardly or even not at all legible on foll. go–gham,

gha, ghi, gho, na, nū, jo, jhō, ñño, thō—thāh. Dated sakkarāj 660-662 1245 khu (1883/84 A.D.); 663 no date. Donor/former owner: Sa-rak-pañ-jit village (see Sa-rak-pañ-chip). 660, 662, 663 Pāli; 661 Pāli and Burmese. 660, 661, 663 Prose; 662 verse.

660

Hs.or. 8252a. SB, Berlin

Description see above, 660–663.

Kaccāyana/Saṅghanandi: Kaccāyanavutti

The text contains the Samāsa, Taddhita, Ākhyāta, Kita and Uṇādi chapters of Kaccāyana's Pāli grammar and corresponds to that of Senart 159–338 and ChS 162–315.

(1) Samāsakappa

End (fol. ghā line 9): iti Nāmakappe Samāsakappo sattamo kaṇḍo.

sakkarāj 1245 khu nhac prā-sui la praññ kyō 6 rak ne re kūḥ vṛe prīḥ saññ.

(2) Taddhitakappa

End (fol. gho line 5): iti Nāmakappe Taddhitakabbo aṭṭhamo kaṇḍo.

nibbānapaccayo hotu. nibbānaṃ pāpun(!).i. pu, di, ā, nḥaṇ praññ cumm pā luiv ḷ.

sakkarāj 1245 khu prā sui la praññ kyō, khvaṃ nhac rak ne ma nak ne tak 72 (!) narī akhyin tvaṇ Taddhit pāṭḥ kui reḥ kūḥ vṛe prīḥ saññ. ī sui puñña kusala kroṇ mi bha charā ñña takā chve vā maṇ mrat āḥ mha ca saññ mrāḥ cvā sattavā Ananda rā pa le ce Sundre¹ vay sak se taññ thvanḥ re cak svan saññ.

(3) Ākhyātakappa

End (fol. nī r line 8): iti Ākhyātakappe catuttho kaṇḍo. ī tvaṇ vṛe Ākhyāt pāṭḥ prīḥ prī.

²*pathavīkaṣiṇaṃ, āpokasiṇaṃ, tejokasiṇaṃ, vāyokasiṇaṃ, ni(!)lakasiṇaṃ, pi(!)takasiṇaṃ, lohitaḥasiṇaṃ, odātakasiṇaṃ, ākāsaḥasiṇaṃ, ālokaḥasiṇaṇ ceti, imāni dasakaḥasiṇāni² nāma.*

³uddhumātakam, vini(!)lakam, vipupp(!)akam, vi < c > chiddakam, vikkhittakam, vikhāyita-
kam, hatavi < k > khittakam, lohitakam, pul(!)uvakam, aṭṭhikaṇ ceti, imāni dasa
asubhāni³ nāma.

⁴hetupaccayo, ārammaṇapaccayo, adhipatipaccayo, [aññamaññapaccayo,] anantarapa-
ccayo, samanantarapaccayo, sahaṇātapaccayo, aññamaññapaccayo, nissayapaccayo,
upanissayapaccayo, pū(!)rejātapaccayo, pacchāṇātapaccayo, āsevanapaccayo, kamma-
paccayo, vipākapaccayo, āhārapaccayo, indriyapaccayo, jhānapaccayo, maggapaccayo,
sampayuttapaccayo, vippayuttapaccayo, atthipaccayo, natthipaccayo, vigatapaccayo,
avigatapaccayo⁴ hoti.

yathākena⁵ < katam puññaṃ tattakena > bhavābhava
saṇ(!)saranto upajje⁶ kule tikkhapaññā(!)iko bhava
puññavāt(!)e[na] dh(!)asitvāna antam dukkhusā⁷ pāpuni.⁸

⁹rūparūpavilāsakkarūpaacind(!)ey < y > asamyuttam,
vande sāraruṇopetam tena, maṃ 'tularūpavā.

iddhiiddhivilāsakkaidhacind(!)ey < y > asamyuttam,
vande sāraruṇopetam tena, maṃ 'tulaiddhivā.

vācavācavilāsakkavācaacind(!)ey < y > asamyuttam,
vande sāraruṇopetam tena, maṃ 'tulavācavā.

ñ[ñ]ānañ[ñ]ānavilāsakkañ[ñ]ānaacind(!)ey < y > asamyuttam,
vande sāraruṇopetam tena, maṃ 'tulañ[ñ]ānavā.⁹

rūparūpavilāsakkarūpaacind(!)ey < y > asamyuttam, pakati so acaṇ, alvhan taṇ tay so
achaṇ, ma kraṃ caññ nuiṇ so acaṇ nḥaṇ praññ cumm sañ, amhi, phrac ra pā lui i.
iddhiiddhivilāsakkaidhacind(!)ey < y > asamyuttam, pakati so ta khuī alvhan taṇ tay so
ta khuī ma kraṃ cañ nuiṇ so ta khuī nḥaṇ praññ cumm saññ, amhi, phrac ra pā lui i.
vācavācavilāsakkavācaacind(!)ey < y > asamyuttam, pakati so ca kāḥ alvhan taṇ tay so ca kāḥ
ma kraṃ cañ nuiṇ so ca kāḥ nḥaṇ praññ cumm saññ, amhi, phrac ra pā lui i. ñ[ñ]āna-
ñ[ñ]ānavilāsakkañ[ñ]ānaacind(!)ey < y > asamyuttam, pakati so ññān alvhan taṇ tay so
ññān, ma kraṃ cañ nuiṇ so ññān nḥaṇ praññ cumm saññ, amhi, phrac ra pā lui i.

sakkarāj 1245 khu prā-sui la praññ kyō kuiyḥ rak ne, ma nak ne tak 9 nārī akhyin tvaṇ
reḥ kūḥ rve prīḥ saññ. ī sui puññakusala kroṇi, mi bha charā ñ[ñ]ātakā chve vā maṇ
mrāt āḥ mha ca saññ mrāḥ cvā sattavā Ananda ra pā le ce Sundre¹ vay sak se taññ
thvanḥ re cak svanḥ saññ.

(4) Kitakappa

End (fol. ñāḥ line 3): iti Kippidhānakappe pañcamo kaṇḍo.

sakkarāj 1245 khu prā-sui la praññ kyō chay rak ne, ne suṃḥ khyak tīḥ kyō akhyin tvañ
Kit pāṭh kuiv re kūḥ rve priḥ saññ. ī suiv puññakusala kroṇ, mi bha charā ñ[ñ]ātakā
chve vā mañ mrat āḥ mha ca saññ mrāḥ cvā sattavā Ananda ra pā le ce Sundre¹ vay sak
se taññ thvan re cak svan saññ.

(5) Uṇādikappa

End (fol. ce r line 5): iti Kit-pidhānakabb(!)e Uṇhādi[ka]kappo chattho kaṇḍo. Uṇhādi
pāṭh priḥ i.

⁹rūparūpavilāsakkarūpaacind(!)eyyasamyuttam,
vande sārāgun(!)opetaṃ tena maṃ 'tularūpavā.

itthiitthivilāsakkaitthiacind(!)eyyasamyuttam,
vande sārāgun(!)opetaṃ tena maṃ 'tulaitthivā.

vācavācavilāsakkavācaacind(!)eyyasamyuttam,
vande sārāgun(!)opetaṃ tena maṃ 'tulavācavā.

ñ[ñ]āṇañ[ñ]āṇavilāsakkañ[ñ]āṇaacind(!)eyyasamyuttam,
vande sārāgun(!)opetaṃ tena maṃ 'tulañ[ñ]āṇavā.⁹

rūparūpavilāsakkarūpaacind(!)eyyasamr(!)uttam, pakati so achan alvhan tañ tay so
achan ma kram caññ nuiñ so achan nhañ praññ cumṃ tō mū so mrat cvā bhurāḥ kui,
aham, akyvan-nup saññ, vande vandāmi, rhi khuivḥ pā i, tena, thuiv suiv rhac khuivḥ ra
so kusuiv koñḥ mhu kroṇ, atularūpavā, atu ma rhi so achan nhañ praññ cumṃ saññ,
amhi, phrac ra pā luiv i. itthiitthivilāsakkaitthiacind(!)eyyasamyuttam, pakati so ta khuivḥ
alvhan tañ tay so ta khuivḥ ma kram caññ nuiñ so ta khuivḥ nhañ praññ cumṃ tō mū so
mrat cvā bhurāḥ kuiv, aham, akyvan-nup saññ, vande vandāmi, rhi khuivḥ pā i, tena,
thuiv suiv rhi khuivḥ ra so kusuiv koñ mhu kroṇ, atulaitthivā, atu ma rhi so ta khuivḥ
nhañ praññ cumṃ tō mū so mrat cvā bhurāḥ kuiv aham, akyvan-nup saññ vande vandāmi
rhi khuivḥ pā i. vācavācavilāsakkavācaacind(!)eyyasamyuttam, pakati so ca kāḥ alvhan
tañ tay so ca kāḥ ma kram caññ nuiñ so ca kāḥ nhañ praññ cumṃ tō mū so mrat cvā
bhurāḥ kuiv aham, akyvan-nup saññ, vande vandāmi, rhi khuivḥ pā i, tena, thuiv suiv
rhi khuiv ra so kusuiḥ koñ mhu kroṇ, atulavācavā, atu ma rhi so ca kāḥ nhañ prañ
cumṃ saññ, amhi, phrac ra pā luiv i. ñ[ñ]āṇañ[ñ]āṇavilāsakkañ[ñ]āṇaacind(!)eyyasam-
yuttam, pakati so ññāṇ alvhan tañ tay so ññāṇ ma kram caññ nuiñ so ññāṇ nhañ praññ
cumṃ tō mū so mrat cvā bhurāḥ kuiv aham, akyvan-nup saññ, vande vandāmi, rhi khuivḥ
pā i, tena, thuiv suiv rhi khuiv ra so ku suiv koñ mhu kroṇ, atulañ[ñ]āṇavā, atu ma rhi
so ññāṇ nhañ praññ cumṃ tō mū so mrat cvā bhurāḥ kuiv, aham, akyvan-nup saññ,
vande saññ, amhi, phrac ra pā luiv i.

akkharā ~ . akkharā ekamekañ ca, ta lumḥ ta lumḥ so akkharā tuiv kuiv, buddharūpaṃ,
bhurāḥ chan tu ta chū ta chū nhañ, samaṃ, tū saññ, siyā, phrac yā i, tasmā, thuiv

*krōṇ, paṇḍito, paññā rhi so, poso, yok yāḥ saññ, piṭakattayaṃ, piṭaka sumṃh pumm
kuiv, li[k]kheyya, reḥ sāḥ rā ṭ.*

*sakkarāj 1245 khu prā-sui la praññ kyō ta chay 2 rak ne, ma nak net(!) rhac nārī akhyin
tvaṇ Uṇhād pāṭh kuiv re kūḥ rve prīḥ saññ. ī suiv puññakusala krōṇ, mi bha charā,
ñ[ñ]ātakā chve vā, maṇ mrat āḥ mha, ca saññ mrāḥ cvā sattavā Ananda ra pā le ce
Sundre¹ vay, sak se tañ thvanḥ re cak svan saññ.*

Mss.: ¹126–¹129, ²243, ²248, ²270, ²431, 479, 484, 587, 630, 650, 663, 677, 685, 692, 723; for mss. in other catalogues see 479.

See CPD 5.1 and further reference works in 479.

¹ Sundre = Vasundhara/Vasundara, name of a Nat.

^{2,2} Vism 110, (Warren) 89, (ChS) I 107.

^{3,3} Vism 110, 178; (Warren) 89, 145; (ChS) I 107, 173.

^{4,4} Tikap 1.

⁵ yattakena.

⁶ ucce.

⁷ dukkhassa.

⁸ For this verse see also 692, 721, 723 (3), (7). It seems to be greatly defective so that the attempt to reconstruct it with the help of 721 can be justified.

^{9,9} For these 4 verses see also 662 and 675.

661 Hs.or. 8252a. SB, Berlin

Description see above, 660–663.

Toṇ-tvaṇḥ charā tō Khaṇ Krīḥ Phyō Rhaṇ Ñāṇālaṅkāra: **Pud cac** or **Saddā krīḥ pud cac**

The order of the chapters is as follows: (1) fol. ji: Saṃvaṇṇanā cac and fol. jai r line 9: Gātha saṃvaṇṇanā khrok pāḥ, (2) fol. jo r line 3: Saddā cac, (3) fol. jhi r line 3: Naññ cac, (4) fol. jhai r line 7: Sandhi pud cac, (5) fol. jhāḥ r line 6: Sut cac, (6) fol. ṇña v line 1: Nām pud cac, (7) fol. ṇṇu v line 7: Kāraka pud cac, (8) fol. ṭi v line 2: Samās

pud cac, (9) fol. ʈo v line 10: Taddhit pud cac, (10) fol. ʈāḥ v line 6: Ākhyāt pud cac, (11) fol. ʈu r line 10: Kit pud cac.

Beg.: namo tassa ~.

ratanattaya paṇāma phraṇ,
 siravandanā, pūjāsakka,
 pru prīḥ mha lyhaṇ, yuvasotu,
 jā saṇ nu tui, si mhu lvay rā,
 saṃvaṇṇā kui, charā peḥ naṇḥ,
 nissaraṇḥ phraṇ, tumḥ naṇḥ kya kya,
 dhibbāy ra 'oṇ, choṇ pā cīm so,
 jo ukkaṭṭha ussāha phraṇ,
 rhe ka charā, cī saṇ cā kui,
 naṇḥ nā puṃ thu, amhī pru rve,
 nu saṇ paṇṇā, rhi tui mhā laṇḥ,
 mraṇ kā ta ci, krvaṇḥ mai si 'oṇ,
 kavi lū thvaṭ, pugguil mrat lyhaṇ,
 lyok pat ruṃ sā, upamā phraṇ,
 naṇḥ nā naya, aṭṭhakathā,
 ʈikā anu, mudhu phvaṇ haṃ,
 saṃvaṇṇanā, naṇḥ thve lā kui,
 mranmā lū buil, si ce lui rve,
 saṃ khyui sā rā, mīn khai mhā saṇṇ.
 paṇṇā pvāḥ aṃ akroṇḥ taṇṇḥ.

agganti uttamā hū so vākya nhuik uttamaṃ hū so pud saṇṇ,

End (fol. ʈe v line 4): Kit pud chac kuiv re kūḥ rve prīḥ i rhaṇ.

*akkharā ~ . akkharā ekamekaṇ ca, ta luṃṃḥ ta luṃṃḥ so akkharā tuiṃ saṇṇ, buddharū-
 paṃ, bhurāḥ chaṇḥ tu ta chū ta chū nhaṇ, samaṃ, tū saṇṇ, siyā, phrac rā i, tasmā,
 thuiv kroṇ, paṇḍito, paṇṇā rhi so, poso, yok yāḥ saṇṇ, piṭakattayaṃ, piṭakaṭ sumḃḥ
 puṃṃ kuiv, li[k]kheyya, reḥ sāḥ rā i.*

¹hetupaccayo, ārammaṇapaccayo, ad < h > ipadh(!)ipaccayo, anantarapaccayo, sama-
 nantarapaccayo, saḥajātapaccayo, añṇā(!)mañṇapaccayo, nissayapaccayo, upanissa-
 yapaccayo, pū(!)rejātapaccayo, pacchājātapaccayo, a(!)sevanapaccayo, kammaṇapaccayo,
 vipākaṇapaccayo, a(!)hāy(!)apaccayo, indriyapaccayo, j < h > āṇapaccayo, maggaṇapaccayo,
 sampayuttapaccayo, vip̄payuttapaccayo, atthipaccayo, natthipaccayo, vigatapaccayo,
 avigatapaccayo¹ hotu.

nibbāṇapaccayo hotu. nibbāṇaṃ pāpun(!)i. pu, di, ā, nhaṇ praṇṇ cumṃ bhā luiv i.

sakkarāj 1245 khu nhac ta-buiv-tvai la praññ kyō, leḥ rak ne, ma nak ne tak 9 nārī akhyim tvañ reḥ kūḥ rve prīḥ saññ. ī suiv puñña[.]kusala kroṇ, mi bha charā, ñ[ñ]ātakā chve vā, mañḥ mrat āḥ mha ca saññ mrāḥ cvā, sattavā Ananda, ra pā le ce, Sundre² vay sak se taññḥ thvanḥ re cak svan saññ. nibbānapaccayo hotu.

Ed.: see above ¹35.

Mss.: ¹35, ¹135, 584, 676, 693; and also LCP 103 (G).

¹⁻¹ Tikap 1.

² See 660, note 1.

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Hs.or. 8252a. SB, Berlin

Description see above, 660–663.

Moggallāna: **Abhidhānappadīpikā** (Abhidhān pāṭh)

End (fol. dham r line 8): *Abhidhān pāṭh prīḥ i.*

*rūparūpavilāsakkarūpaacind(!)eyyasamyuttam,
vande sārāgunopetaṃ tena maṃ 'tularūpavā.¹*

rūparūpavilāsakkarūpaacind(!)eyyasamyuttam, pakati so achanḥ alvhan tañ tay so achanḥ ma kraṃ caññ nhuin so achanḥ nḥaṇ praññ cumṃ tō mū so mrat cvā bhurāḥ kui, ahaṃ, akyvan-nup saññ, vande vandāmi, rhi khuivḥ pā i, tena, thuiv suiv, rhac khuivḥ ra so kusuil koñḥ mhu kroṇ, atularūpavā, atu ma rhi so achanḥ nḥaṇ praññ cumṃ saññ, amhi, phrac ra bhā luiv i.

*iddhiiddhivilāsakkaiddhiaacind(!)eyyasamyuttam,
vande sārāgunopetaṃ, tena maṃ 'tulaiddhivā.²*

iddhiiddhivilāsakkaiddhiaacind(!)eyyasamyuttam, pakati so ta khuivḥ alvhan tañ tay so ta khuivḥ ma kraṃ caññ nhuin so ta khuivḥ nḥaṇ praññ cumṃ tō mū so mrat cvā bhurāḥ kui ahaṃ, akyvan-nup saññ, vande vandāmi, rhi khuivḥ pā i, tena, thuiv sui rhi khuivḥ ra so kusuil koñḥ mhu kroṇ, atulaiddhivā, atu ma rhi so ta khuivḥ nḥaṇ praññ cumṃ saññ, amhi, phrac ra bhā luiv i.

*vācavācavilāsakkavācaacind(!)eyyasamyuttam
vande sārāgūṇopetam, tena maṃ 'tulavācavā.'*³

*vācavācavilāsakkavācaacind(!)eyyasamyuttam, pakati so ca kāḥ alvhan taṇ tay so ca kāḥ,
ma kram caññ̃ nhuiñ so ca kāḥ nḥaṇ praññ̃ cum̃m tō mū so mrat cvā bhurāḥ kuiṽ aham,
akyvan-nup saññ̃, vande vandāmi, rhi khuiṽḥ pā i, tena, thuiṽ suiṽ rhi khuiṽḥ ra so
kusuil̃ koñḥ mhu kroṇ, atulavācavā, atu ma rhi so ca kāḥ nḥaṇ praññ̃ cum̃m saññ̃, amhi,
phrac ra bhā luiṽ i.*

*ñ[ñ]ānañ[ñ]ānavilāsakkañ[ñ]ānaacind(!)eyyasamyuttam,
vande sārāgūṇopetam, tena[,] maṃ 'tulañ[ñ]ānavā.'*⁴

*ñ[ñ]ānañ[ñ]ānavilāsakkañ[ñ]ānaacind(!)eyyasamyuttam, pakati so ññāṇ alvhan taṇ tay so
ññāṇ ma kram caññ̃ nhuiñ so ññāṇ nḥaṇ praññ̃ cum̃m tō mū so mrat cvā bhurāḥ kuiṽ,
aham, akyvan-nup saññ̃, vande vandāmi, rhi khuiṽḥ pā i, tena, thuiṽ suiṽ rhi khuiṽḥ ra
so kusuil̃ koñḥ mhu kroṇ, atulañ[ñ]ānavā, atu ma rhi so achanḥ praññ̃ cum̃m saññ̃, amhi,
phrac ra bhā luiṽ i. akkharā ~.*

*sakkarāj 1245 khu nhac ta-buiṽ-tvai la praññ̃ kyō 11 rak ne, ma nak ne tak rhac nārī
akhyim̃ tvañ Abhidhāñ pāṭḥ kuiṽ reh̃ kūḥ rve priḥ priḥ khrañḥ suiṽ rok saññ̃. ī suil̃
puññakusala kroṇ, mi bha, charā, ñ[ñ]ātakā chve vā, mañḥ mrat āḥ mha ca saññ̃ mrāḥ
cvā sattavā, Ananda ra pā le ce Sundre⁵ vay sak se taññ̃ thvanḥ re cak svanḥ saññ̃. pu,
di, ā. nibbānapaccayo hotu.*

Mss.: ¹18, ²166, 726; for mss. in other catalogues see ²166 where Cab II 489, 492;
LCP 52, 103 (E); PMT I 232 (Or. 3373), 242 (Or. 5678) must be added.

See CPD 5.6.1.

¹ For this and the following 3 verses see also 660 and 675.

² See note 1.

³ See note 1.

⁴ See note 1.

⁵ See 660, note 1.

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Hs.or. 8252b. SB, Berlin

Description see above, 660–663.

Kaccāyana/Saṅghanandi: Kaccāyanavutti

The text of this last fol. *gā* of a ms. of Taddhitakappa corresponds to that of Senart 218–220, and ChS 213f.

Begin.: viparito tāva, uggate sūriye uggacchati,

End (line 9): iti Nāmakappe Taddhitakappo aṭṭhamo kaṇḍo.

Mss.: ¹126-¹129, ²243, ²248, ²270, ²431, 479, 484, 587, 630, 650, 660, 677, 685, 692, 723; for mss. in other catalogues see 479.

See CPD 5.1 and further reference works in 479.

664**Hs.or. 8257. SB, Berlin**

Palm leaf. Wooden covers; on the inner surface of one cover *ga* and of the other *gā* is written with pencil, on the outer surface of cover *gā* the date 1895 is written with red paint in Arabic figures, and also the title with pencil: *Vinaya(!)laṅkāra ṭīkā nissya*. Foll. 257: ka-phu; 3 blank leaves. 50.1–50.3 x 7cm. 39–40 x 6.4 cm. 12 lines. 2 punch holes. Gilded. Very clear and distinct handwriting. Marginal title: *Vinaya°/Vinara°/Vina°/Vipaniya°/Vinayalaṅkāra°/laṅkā°/laṅghā°/laṅghāra°/laṅghāya°/laṅghāna°/laṅghāya°/laṅkāyya°/ṭīkā/ṭīghā nissya/nissya* on all foll. except foll. *jhō*, *ṭhu*, *ḍhā*, *ṭai*–*ṭaṃ*, *ṭhī*, *ṭhāḥ*, *dī*, *dāḥ*, *dhū[h]*, *dho*, *na*, *nō*, *nāḥ*. In the left margin of one blank leaf 3 *jhā* is written with pencil, in the middle information about the owner and the number of leaves: *Vā-bhuiv cā, ka, phu, cā sāḥ 21 aṅgā 5 khyap* [= 257 foll.] *pe gaṃ 2 aṅgā* [= 24 blank leaves] *poṇ 23 aṅgā 5 khyap* [= 281 foll. and blank leaves], and in the right margin *kō ka*, and also *Vinayalaṅkāraṇaṃ 2 aṅgā*. In the left margin of another blank leaf 3 is written with pencil, and in the middle: *Kvaṃḥ-bhuiḥ-thinḥ cā Vinayalaṅkāra ṭīkā nissya*; the same text written upside down has been partly erased. Corrections (mainly with pencil)/insertions on foll. *kai*–*kō*, *khaṃ*, *ghāḥ*, *cā*, *caṃ*, *chu*, *ja*, *jī*, *ñā*, *ñāe*, *ñāō*, *ṭa*, *ṭi*, *ṭī*, *ṭai*, *ṭaṃ*–*ṭha*, *ḍa*, *ḍu*, *ḍai*, *ḍō*, *ḍha*–*ḍhu*, *ḍhe*, *ṇa*–*ṇī*, *ṇū*, *ṇai*, *ṇaṃ*, *ta*, *tāḥ*, *tha*–*thī*, *thū*, *the*, *da*, *dā*, *dī*, *de[h]*, *dāḥ*, *dhā*–*dhī*, *dhe*–*dhaṃ*, *naṃ*, *pī*, *pe*, *phā*. Dated sakkarāj 1257 khu (1896 A.D.). Former owner: Vā-bhuiv monastery, Kvaṃḥ-bhuiḥ-thinḥ monastery. Pāli and Burmese. Prose.

Rhaṇ Sumaṅgalasāmi: Vinayālaṅkāra-ṭīkā nissaya

The ms. contains the nissaya on the second part of the Vinayālaṅkāra-ṭīkā (ChS II).

Beg.: namo tassa ~ . ratanatti(!)yaṃ ahaṃ vandāmi. evaṃ, suīv, vassupanāyikavinicchayaṃ vassupanāyika achun aphrat kui, kathetvā, chui prīh rve, idāni, ya khu akhā nhuik, upajjhāyavattādivattakathaṃ, upajjhāyatā aca rhi so vat ca kāh kuiv, kathetuṃ, chui khrañh nhā, vattanti[,] ett <h> āti ādi, vattanti ettha, ī suī aca rhi so pāth kui, āha, ī, tattha, thui vattaṃ [a] aca rhi so pāth nhuik, vattettabbaṃ, pavattettabbaṃ, phrac ce ap ī <, > iti kroñ, vattaṃ, vatta mañ ī, saddhivihārikādīhi, atū ne bh(!)ō ta pañ aca rhi sō sū tui sañ, upajjhāyādisu, upajjhāy aca rhi saññ tui nhuik, vattettabbaṃ, phrac ce ap ī, so a(!)bhisamācārikasīlaṃ, a(!)bhisamācārika sīla thañ, taṃ, thui vat sañ, katividhaṃ, abhaya myha apyāh rhi sañ, iti, suīv, co(!)tanā ra so, kroñ, vattaṃ nāmettaṃ, la,

End (fol. phī[h] v line 8): ten' eva, bhumba cuih nat tui ī aphrac, phrañ lyhañ, yāva buddhā(!)pādā <, > Metteyya[,] phrū phrac sañ tuin 'oñ, ahaṃ, sañ, tiṭṭhanto, tañ sañ, phrac rve, duppuddhappānamhi¹ <, > Metteyya[,] bhurāh rhañ phrac tō mū so akhā nhuik, ahaṃ, sañ, manusse <su>, nhuik, bhavāmi, phrac ra pā lui ī, Metteyyassa, Metteyya amañ tō rhi so, bhagavato, bhurāh rhañ ī, <sāsane, > sāsana tō nhuik, papp(!)ajjivā <na>, rahanh prū ūh rve, taṃ tādissaṃ, thui suī sabho rhi so, jī(!)naṃ, Metteyya, bhurāh rhañ kui, kosahitvāna², nhac sak ce ūh rve, uttamaṃ, mrata so, byākaraṇaṃ, byādhihā kui, labhe[yya], ra pā lui ī, byākaraṇaṃ, kui, labhitvāna, rve, pappapārami³, tui kui, pūretvā rve, anāgatampi⁴, so, add <h> āne, nhuik, sadevake, kva so, loke, nhuik, Buddho, sañ, hessa <m> hessāmi, ī.

Sumaṅgalasaddhammasī(!)rimahārāja[m,] <ga> ru ti Sumaṅgalasaddhammasī(!)rimahārājagaru hū rve, su adhitākena, rhi so, supaññattena, so, su ujumaddhavācārachīle, koñ so phroñ so nu ñāma so aphrac tui kui lañh koñh, Sīlena, so, su therena, saññ, su abhisa, phrac ra pā lui ī rhañ.

ī cā prīh lac sakkarāj kāh 1257 nhac ta-pui-tvai la praññ ne tvañ Vinayalaṅkāra-tikā nisya kui reh kūh rve prīh 'oñ mrañ sañ. pu, di, āh nhañ praññ cum pā lui ī. nat lū, sādhu khō ce sōv. nibbānapaccayo hotu.

According to MNM 340 this nissaya was written in 1140 B.E. (1778 A.D.) by Rhañ Sumaṅgalasāmi who received the title Sumaṅgalasaddhammasirimahārājaguru. Further information on this author could not be obtained.

Mss.: GL 25; LCP 87, 89; Piṭ-st 129 (333), 186 (905).

¹ buddhuppādamhi.

² tosavitvāna.

³ sabbapāramī.

⁴ anāgatamhi.

Palm leaf. Red painted wooden covers; on the inner surface of one cover *kha mruī u*, and of the other *khā mruī u* is embossed; on the outer surface of cover *kha* is written with pencil: *Kvamḥ-bhuiḥ-thinḥ kyonḥ cā Visuddhi dipaṇī ca so kyamḥ cu*. Foll. 267: ka—bi, containing 7 chapters: (1) foll. 39: ka—ghi: paṭhama tvai; (2) foll. 18: ghī—no: dutiya tvai; (3) foll. 37: nō—jō: tatiya tvai; (4) foll. 49: jaṃ—ṭhaṃ: catuttha tvai; (5) foll. 14: thāḥ—ḍha: pañcama tvai; (6) foll. 64: dhā—dhu: chaṭṭhama tvai; (7) foll. 46: dhū—bi: sattama tvai; the first and the last foll. of each chapter are tied together with some blank leaves. 48 x 5.9 cm. 38—38.5 x 5.3 cm. 10 lines; fol. je r, jāḥ v 9 lines. 2 punch holes. Gilded. Very clear handwriting. Marginal title: Visuddhimag/°magga dipaka (only once on fol. dhi Visuddhimaggadīpaṇ(!)ī) on all foll. except foll. ce, ṇīī, pho; on foll. ka and kā *paṭhama tvai* is added to the title, on foll. ghī, ghu, nai and nō *dutiya tvai*, on foll. nō—nāḥ and jō *tatiya tvai*, on foll. jaṃ, ṭhō and ṭhaṃ *catuttha tvai*, on foll. thāḥ, ḍāḥ and ḍha *pañcama tvai*, on foll. dhā—dhī, dhī and dhu *chaṭṭhama tvai*, and on foll. dhū, dhe, dho, dhō, bā and bi *sattama tvai*. On the first blank leaf tied together with fol. ka *khā* is written with pencil, and also: [first line:] *mruī u ṇṇōṇ vuiṇ, Visudīpa ka ca bī chum cā sāḥ 22 aṅgā 4 khyap [= 268 foll.] kham 3 aṅgā 3 khyap [= 39 blank leaves] poṇ 25 aṅgā 7 khyap mruī u ṇṇōṇ vuiṇ* [second line:] *kyok tan moṇ hak ṇve saṇ 5 khyap 7 aṅgā kyam 1 khyap moṇ 6 khyap 7 aṅgā*; on the last blank leaf tied together with fol. ghi is written with pencil: *paṭhama tvai sila puiṇḥ*, on the first blank leaf tied together with fol. ghī: *dutiya tvai dhū(!)tan puiṇḥ*, on the first blank leaf tied together with fol. nō: *tatiya tvai samādhi puiṇḥ*, on the last blank leaf tied together with fol. ṭhaṃ: *catuttha tvai kasuiṇḥ puiṇḥ*, on the first blank leaf tied together with fol. thāḥ: *pañcama tvai ud <dh> umād(!)aka puiṇḥ*, on the first blank leaf tied together with fol. dhā: *chattama tvai <a> nussati chay pāḥ puiṇḥ*, and on the last blank leaf tied together with fol. bi: *sattama tvai mettā puiṇḥ*. Correction on fol. gai. Dated sakkarāj (1)–(5) 1240 khu (1878/79 A.D.); (7) 1245 khu (1883 A.D.); (6) no date. Former owner: Kvaṃḥ-bhuiḥ-thinḥ monastery. Pāli and Burmese. Verse and prose.

Rhaṇ Indābhiddhammaramsī: **Visuddhimaggadīpaka/°dīpaṇī**

The text contains 7 chapters:

(1) Beg.: *namo tassa ~*.

Visuddhimaggadassentaṃ, Buddhaṃ Visuddhimaggassa
icchitadhibbāyaṃ, saṅkhepaṃ yogīna(!)ṃ vande.

vattagāthā.

ahaṃ, nā saṇṇ, Visuddhimaggadassentaṃ, sattavā tui ṇ svāḥ rā athūḥ sa phraṇ caṇ kray so lanḥ kha riḥ kui pra ṇṇvhanḥ tō mū tat so, vā, nibbān kui pra ṇṇvhanḥ tō mū tat so, Buddhaṃ, mrat evā bhurāḥ kui, vande vandāmi, rhi khuiḥ pā ṇ, vanditvā, rhi khuiḥ prīḥ rve, Visuddhimaggassa, Visuddhimag aṭṭhakathā kyamḥ ṇ, saṅkhepaṃ, akyāṇḥ phrac so, icchitadhibbāyaṃ, alui rhi ap so adhibbāy kui, yogīnaṃ, sīla chok taṇṇ khraṇḥ dhūtaṇ

chok taññ khraññ kasuññ kammaṭṭhāññ rhu cīḥ pranḥ khraññ jhāñ cīḥ pranḥ khraññ
 nhañ rhañ kun so yogī pugguil tui ì, atthāya, kraññ rhu mhat sāḥ leḥ kyak ce khraññ
 akyuiññ ñhā, kassa karissāmi, reḥ cī rañ pe aṃ, acinteyya guṇ nhañ praññ cum tō mū so
 mrat cvā bhurāḥ sañ, ta raṃ ro akhā Sāvatti praññ Jetavan kyoññ tō nhuik sī taññ sumḥ
 ne tō mū ì, tui sui sī taññ sumḥ ne tō mū so ākhā amyuiññ amaññ āḥ phraññ dha(!) taññ rhāḥ
 so, aññatra nat sāḥ sañ, ta khu so ññāñ ì aphuiññ nhuik, vā, ññāñ sanḥ khoññ yaṃ nhuik.
 yatti bhāgehi, rattiyā ekasmimḥ koṭṭhāse majjhimā rāme ti adhibbāyo. Visuddhimag ṭīkā
 dvāra. mrat cvāḥ bhurāḥ athaṃ tō suññ lā lat rve, rui se cvā rhi khuññ prīḥ sō.

antojātā bahijātā, jāṭāya jāṭitā pajā,
 taṃ taṃ Gotama pucchāmi, ko imaṃ vijāṭāye jāṭaṃ.¹

hu so gāthā phraññ bhunḥ tō alvan krīḥ mrat tō mū lha so Gotama anvay tō phrac so
 arhañ bhurāḥ, antojāṭa hu chui ap so cakkhāyatana aca rhi so ajjhakkāyatana khyok
 pāḥ, rūpāyatana aca rhi so bāhīrāyatana khyok pāḥ, mi mi ì asumḥ achoññ parikkhayā, mi
 mi kuiy kandhā atthabho nhuik, tap tat cvai lamḥ tat ññhi tat mheḥ rhak tat so taññā
 bahijāṭa hu chui ap so chakkhāyatana aca rhi so ajjhakkāyatana khyok pāḥ, rūpāyatana
 aca rhi so bāhīrāyatana khyok pāḥ, sū ta pāḥ tui ì asumḥ achoññ parikkhar(!)ā, sū ta pāḥ
 tui ì kuiy kandhā atthabho nhuik tap tat cvai lamḥ tat, ññi tat mheḥ rhak tat so taññā sañ
 khap simḥ so lū nat brahmā sattavā aponḥ tui kui mheḥ rhak khyañññ nhoñ sañ rhi sō
 abhay suññ so sū sañ thui taññā tañññ hū so kruññ kui phre nhuññ phrat nhuññ pā aṃ
 nañññ.

End (fol. ghā r line 10): sīla phrū cañ khraññ sañ, abhay naññ hū so ameh ì akyaññ
 aphre prīḥ ì. ameh khu nhac pāḥ prīḥ prī.

ī myha atuiññ arhañ rhi so ca kāḥ ì acañ phrañ.

sīle patitṭhāya nara[,] sapañño
 cittaṃ paññañ ca bhāvayaṃ,
 ātāpi(!) nipako bhikkhu,
 so imaṃ vijāṭāye jāṭaṃ.¹

hū so gāthā nhuik, sīlasamādhīpaññā kui, paṭṭhāna pru sa phrañ ho ap so Visuddhimag
 kyamḥ nhuik, rheḥ uḥ cvā so sīla puiññ prīḥ ì. ī sīla puiññ nhuik ca kāḥ adhibbāy kuiv
 ayut alvan saṃsaya rhi so paññā rhi tui saññ, Visuddhimag atṭhakathā kyamḥ kuiv
 krañññ rhu kra ce kun sa tañññ.

Maññ-taṭ-rvā toñ kus(!)a le <ḥ> tā apran ññā rā khu nhac chay ññā tā tak taññ so
 vanavāsī amaññ rhi so to kyoñññ nhuik sī taññ sumḥ ne so Ind[h]ābhiddhammarāṃsī ther
 saññ, khap simḥ so sīla dhū(!)taññ kammaṭṭhāñññ tuiv nhuik āḥ thut luiv kun so pugguil
 sū mrat tui āḥ krañññ rhu mhat sāḥ le kyak ce khraññ akyuiñññ ñhā raññ mhat rve
 Visuddhimag kyamḥ mha aluiv rhi ap so adhibbāy kuiv akyañññ thut nhup cī rañ ap so

Visuddhimag dīpaka amaññ rhi so kyaṃṃṃ nhuik rheḥ ūḥ cvā so sīla puññ kāḥ ī tvañ rve prīḥ prī. *nibbānapaccayo hotu.*

ī cā prīḥ lac sakkarāj kāḥ 1240 praññ ta-poññ la prañ kyō ta chay nāḥ rak sokrā ne nhac nārī akhyim tvañ Visuddhimag dīpaka pathama tvaī kuiv reḥ kūḥ rve prīḥ 'oñ mrañ sañ. ī cā reḥ ra so akyuiḥ kāḥ pu di ā nḥaṇ praññ cum pā lui ī. nat lū sādhu khō khō ce sov. āyuvanṇaṃ sukhaṃ balaṃ paṭippaṇṇaṃ bhava. akkharā ~.

(2) End (fol. nai r line 6): Visuddhimag kyaṃṃṃ nhuik lā so dhūtañ ta chay sumḥ pāḥ tui ī akrañ adhibbāy prīḥ ī akraḥ kui alui rhi so paññā rhi sū tō koññ tui tañ, Visuddhimag aṭṭhakathā mahāṭīkā cūḷaṭīkā, dvāraṭīkā, gaṇṭṭhi tui mha yū ce kun sa taññ.

Maññ-taḥ-rvā toñ kula le < ḥ > tā apran nāḥ rā khu nhac chay nāḥ tā tak tañ so vanavāsi amaññ rhi so to kyoññ nhuik si taññ sumḥ ne so Indhābhiddhammaraṃsī ther sañ, khap simḥ so sīla dhū(!)tañ kammaṭṭhāññ tui nhuik āḥ thut lui kun so pugguī sū mrat tui āḥ krañ rhu mhat sāḥ le kyak ce khraññ akyuiḥ nāḥ rañ mhat rve, Visuddhimag kyaṃṃṃ mha alui rhi ap so adhibbāy kui akyaññ thut nhut reḥ cī rañ ap so Visuddhimagadīpaka amaññ rhi so kyaṃṃṃ nhuik nhac khu mrok so dhūtañ puññ kāḥ ī tvañ rve prīḥ prī.

guṇehi yo sīlasamādīpaññā-
vimutti[,] nāṇappabhū(!)ṭṭhiyutto,
khettañ[ñ] c(!)anānaṃ² kusalatt < h > ikānaṃ
tam ariyasamghaṃ sīyasā³ namāmi.⁴

Pārājika aṭṭhakathā kyaṃṃṃ ūḥ gāthā. yo nātho, akrañ mrat cvā bhurāḥ sañ, kappakoṭiḥi pi, kambhā tui ī kuṭe tui phrañ, appameyyaṃ, ma re tvak nhuiñ so, kālaṃ, kambhā ta simḥ alvan rhi so leḥ asaṅkhye kāla pat lumḥ, lokahitāya, sattavā apoññ tui ī acīḥ apvāḥ kui pru khrañ khraññ nḥā, atidukkarāni, sū ta pāḥ tui sañ pru nhuiñ khai lha cvā so cvañ khraññ krīḥ nāḥ pāḥ aca rhi so amhu tui kui, karonto, pru tō mū lui sañ phrac rve, khedaṃ, kuiy ī pañ panḥ khraññ sui, gato, rok tō mū le prī, mahākārun(!)ikassa, sū ta pāḥ tui tak krīḥ mrat so karuṇā rhi tō mu tha so, tassa nāthassa, thui mrat cvā bhurāḥ āḥ, me, akyvan-nup ī, namo, rhi khuiḥ khraññ sañ, atthu, phrac ce sa taññ. buddhanisevitaṃ, mrat cvā bhurāḥ sañ aphaṃ ta lai lai mhī vai tō mū ap tha so, yaṃ dhammaṃ, akrañ chay pāḥ so tarāḥ tō mrat kui, asaṃbuddhaṃ asaṃbujjhanto, ma si ma mrañ nhuiñ khraññ kroñ, jīvaloko, sattavā apoññ sañ, bhavābhavaṃ, ta bhava mha ta bhava sui, gacchati, lāḥ ra ī, avijjādīkilesajālavidhamsino, avijjā aca rhi so kilesā taññ hū so kvan rak kui phyak chīḥ tat so aḷe rhi so, tassa dhammavarassa, thui chay pāḥ so tarāḥ tō mrat kui, me, akyvan-nup ī, namo, rhi khuiḥ khraññ sañ, atthu, phrac ce sa taññ.

akkharā ~.

ī cā prīḥ lac sakkarāj kāḥ 1240 prañ ta-kūḥ lachaññ khu nhac rak sokrā ne chay ta nārī akhyim tvañ Visuddhimag dīpaka dutiya tvaī kui reḥ kūḥ rve prīḥ pā sañ. nat lū sādhu khō ce sov. nibbānapaccayo hotu. pu, di, ā, nḥaṇ, prañ, cum, pā, lui, ī.

(3) End (fol. jo v line 5): Visuddhimag aṭṭhakathā mha yū ce ap kuṃ sa tañḥ.

P(!)añ-taiḥ-rvā toṇ kula le <ḥ> tā apran nāḥ rā khu nhac chay nāḥ tā thak tañ so Vanavāsī amañ rhi so to kyoñḥ nhuik sa tañḥ suṃḥ ne so Indābhī(!)dhammaramsī ther sañḥ, khap simḥ so sīla dhū(!)tañ kammaṭṭhāṇḥ tui nhuik āḥ thut lui kun so pugguil sū mrat tui āḥ kyañ rhu mhat sāḥ ḷe kyak ce khrañḥ akyuiḥ ṇhā rañ mhat rve, Visuddhimag kyamḥ mha alui rhi ap so adhibbāy kui akyañḥ thut reḥ cī rañ ap so Visuddhimagga-di(!)paka amañḥ rhi so kyamḥ nhuik suṃḥ khu mrok so samādhi puiñḥ kāḥ ī tvañ prīḥ prīḥ.

akkharā ~.

sakkarāj 1240 prañ ta-ponḥ la prañ kyō 6 rak ne tvañ Visuddhimaggadīpaka tatiya tvañḥ kuiv reḥ kūḥ rve prīḥ prīḥ. nibbānapaccayo hotu. nat, lū, sā, d <h> u, khō ce sō.

(4) End (fol. thō v line 9): samāpayoga phrañ āḥ thut tō mū kra pāyogīsū mrat tui.

P(!)añḥ-taiḥ-rvā toṇ kula le <ḥ> tā apran nāḥ rā khu nhac chay nāḥ tā thak tañ so Vanavāsī amhañḥ rhi so to kyoñḥ nhuik si tañḥ suṃḥ ne so Indābhīdhammaramsī ther sañ, khap simḥ so kasuiñḥ parikaṃ jhān samā pat mag phuil ra khrañḥ ṇhā sā āḥ thut tat kuṃ so pugguil sū mrat tuijv āḥ krañ rhu mhat sāḥ ḷe ce khrañḥ akyuiḥ ṇhā rañ mhat rve Visuddhimag kyamḥ mha alui rhi ap so adhibbāy kui akyañḥ thut nhut reḥ cī rañ ap so Visuddhimaggadīpaka amañ rhi so kyamḥ nhuik ḷeḥ khu mrok so kasiṇa niddesa puiñḥ tāḥ ī tvañ rve prīḥ prīḥ.

sakkarāj 1240 prañ nhac ta-kūḥ lachañḥ 5 rak bu[d]dhahūḥ ne tvañ Visuddhimaggadīpaka catuttha tvañḥ kui re kūḥ rve prīḥ prīḥ. pu di āḥ nḥañ prañ cum pā luiv i. nat lū sādhu khō ce sō.

(5) End (fol. ḍāḥ v line 7): Visuddhimag kyamḥ nhuik lā so asubhakammaṭṭhāṇḥ chay pāḥ tui i akyañḥ adhibbāy prīḥ i, akray kui alui rhi so pañṇā rhi sū tō koñḥ tui sañḥ, Visuddhimag aṭṭhakathā, mahāṭikā, cūlaṭikā, dvāraṭikā, gañṭhi tui mha yū ce kuṃ sa tañḥ.

Mañḥ-tai-rvā toṇ kula le <ḥ> tā apran nāḥ rā khu nhac chay nāḥ tā thak tañḥ so Navavāsī⁵ amañḥ rhi so to kyoñḥ nhuik tañḥ suṃḥ ne so Indābhīdhammaramsī ther sañḥ khap simḥ so sīla dhū(!)tañ kammaṭṭhāṇḥ tui nhuik āḥ thut lui so pugguil sū mrat tui āḥ krañ rhu mhat sāḥ ḷe kyak ce khrañḥ ṇhā rañ mhat rve Visuddhi kyamḥ mha alui rhi ap so adhibbāy kui akyañḥ thup nhup reḥ cī rañ ap so Visuddhimaggadīpaka amañḥ rhi so kyamḥ nhuik nāḥ khu mrok so asubhaniddesa puiñḥ kāḥ ī tvañ rve prīḥ prīḥ.

nibbānapaccayo hotu. nat lū sādhu khō ce so.

ī cā prīḥ lac sakkarāj kāḥ 1240 prañ nac ta-kūḥ lachañḥ 9 rak ta-naṅga-nve ne nāri pran ta khyak ma tiḥ mhī akhyim tvañ Visuddhimaggadīpaka amañ rhi so kyamḥ kui reḥ kūḥ rve prīḥ prīḥ. pu, di, āḥ nhañ prañ cum pā luiv i.

(6) End (fol. dhī v line 2): Visuddhimag kyamḥ nhuik lā so nussati kammatṭhāṅḥ chay pāḥ tuiḥ i akyaññ adhibbāy prīḥ i, akyay kuiiv aluiv rhi so paññā sū tō koñḥ tuiḥ saññ, Visuddhimag aṭṭhakathā, mahāṭīkā, cūḷaṭīkā, dvāraṭīkā gaṇḍ(!)i tuiḥ mha yū ce kuṃ sa taññḥ,

P(!)añ-taiḥ-rvā toñ kula le < ḥ > tā apraṃ nāḥ rā khu nac chay ṅhā tā tak taññ so Nava-vāsi⁵ amaññ rhi so to kyoñḥ nhuik si tañḥ sumḥ ne so Indābhiddhammaramsī ther saññ, khap simḥ so sīlam dhū(!)tañ kammatṭhāṅḥ tuiḥ nhuik, āḥ thut luiv kuṃ so pugguil sū mrat tuiḥ āḥ kraññ rhu mhat sāḥ le kyak ce khrañḥ ṅhā, raññ mhat rve, Visuddhi kyamḥ mha alui rhi ap so adhibbāy kui akyaññ thut nhup reḥ cī rañ ap so Visuddhimaggadīpaka aca rhi so kyamḥ nhuik khrok khu mrok so nussatiniddesa puññ kāḥ. ī tvañ rve prīḥ prīḥ.

sīlanussati kui pvāḥ ce lui so sū sañ, chip ññim rā arap nhuik ne prīḥ lyhañ. ahovata me, sīlāni, akhandāni, achiddhāni, asīlāni, akammass(!)ani, bhūjissāni, viññūpasattāni, parāmatṭāni, samādhisavattakāni. aphan ta laiḥ laiḥ simḥ chañḥ khrañḥ kui pru rā sañ. ahovata, o aṃ phvay rhi pe cva, me, sañ, akhandhāni, ma kyuiḥ kuṃ so, achiddhāni, ma pok kuṃ so, asaphalāni, ma prok kui so, akammātāni, ma krāḥ kuṃ, bhūjissāni, tañḥ taññḥ hū so arhañ i kyvan aphrac mha sō lañ kuṃ so, viññūpasattāni, bhurāḥ aca rhi so sū tō koñḥ tui sañ, khyimḥ mvamḥ kuṃ i, aparāpaṭṭhāni, samādiṭṭhi tui saññ ma cvaiḥ lamḥ ap kuṃ so, samādhisavattakāni, samādhi kui phrac ce tat kuṃ so, sīlāni, sīla tui kui, rakkhanti, koñḥ cvā cōñ aṃ ra pe prīḥ. prīḥ i.

(7) End (fol. phāḥ v line 8):

tasmānekānisamsamhi kilesamalasu(!)d < ḥ > ane,
samādhībḥāvanāyoge, nappamajjeyya paṇḍito < ti > .⁶

Visuddhimag aṭṭhakathā. tasmā, thui kroñ, anekānisamsamhi, ta pāḥ ma ka myāḥ so akyuiḥ rhi so, kilesamalasu(!)dhane, kilesā taññḥ hū so aññac akreḥ kui cheḥ pe tat so, samādhībḥāvanāyoge, samādhībḥāvanā kui rhañ khrañḥ nhuik, kammatṭhāṅḥ cīḥ pranḥ khrañḥ kui rhañ khrañḥ nhuik, paṇḍito, paññā rhi so yogī saññ, nappamajjeyya, ma me ma lyo rā [line is partly cut off].

Visuddhimag kyamḥ nhuik lā so brahmavihāra leḥ pāḥ, arūpa leḥ pāḥ, saññā ta pāḥ, vavattān ta pāḥ, ī kammatṭhāṅḥ ta pāḥ tuiḥ i akyaññ adhibbay prīḥ i. akray kui alui rhi so paññā rhi sū tō koñḥ tui saññ, Visuddhimag aṭṭhakathā ṭīkā, cūḷaṭīkā, dvāraṭīkā gaṇṭhi tui mha yū ce kuṃ sa tañḥ.

P(!)añḥ-tai-rvā toṇ kula le < ḥ > tā apran nāḥ rā khu nhac chay nāḥ tā tak taññ so Navavāsī⁵ amañ rhi so kyoñḥ nhuik sa tañḥ suṃḥ ne so, Indābhidhammaramsī ther saññ, khap simḥ so sīlam dhū(!)tañ kammaṭṭhāñḥ tuḥ āḥ thut lui kun so pugguil sū mrat tuḥ āḥ krañ rhu mhat sāḥ lē kyak ce khrañḥ nhā, raññ mhat rve, Visuddhimag kyamḥ mha, alui rhi ap so adhibbāy kui akyañḥ thut nhut reḥ cī rañ ap so, Visuddhimaggadīpaṇ(!)ī amañ rhi so kyamḥ nhuik, khu nhac khu mrok so brahmavihāra, arūpa, paṭikūlasaññā, dhātuva-vattān niddesa puiñḥ kāḥ ī tvañ rve prīḥ prīḥ.

P(!)añḥ-taiḥ-rvā iti nāma gāme jātikena,
Indābhidhammaramsī ti garu(!)hi,
gahitanāma, dheyyena, therena, racito,
Visuddhimaggadīpako nāma simatto⁷.

Amr(!)apū(!)rarāja < ṭ > ṭhāni, dviyojanikapacchime,
cullanadīgh(!)amukhamhā⁸, isaṃ uttarapacchime.

sattahatta < h > sahas < s > ake, dānādīpuññavaḍḍhe(!)ne,
satam saddhammapacure, vārito papp(!)atehi ti.

sarasombhapokkharehi, tass' eva gāmadakkhiṇe,
P(!)añḥ-tai ti samato gāmo, adhike pañcasattah(!)i.

dhanupañcasatamatte, sallakaṇikakolaṃhi,
khadhī(!)rasusenaciñcāhi, guggunuluhi rukkhāhi.

pippaka < ga > ḷoci(!)-atthehi, sārādīlatārukkhehi,
godhāsasāmīgājinaṃ⁹ nissite, ca leṇe vane.

m(!)ūlapapp(!)ataselehi, kantarehi ti sobhaṇe,
mattikagerukādīhi, pupp < h > akādīhi sampadā.

Suvaṇṇasu(!)cināmena, saddhāsīlasutena ca,
cul < l > itt < h > ijaninā maṃtvā, nuvel(!)utiṇayuttake

kāribhedapp(!)asos(!)aṇe, Navavāsīti⁵ ālaye,
vasante yogīna < ṃ > atthā, Visuddhimaggad < h > ippāyaṃ.

sucisallekhavuttinā, Indābhidhammaramsī ti,
< garūhi > gahitanāp(!)inā, therena carito¹⁰ ayaṃ.

Visuddhimaggadīpako, jinacakkadajjalukhe¹¹,
sakkarāj-atinakkhaye¹², phusyamāsassa pañ[ñ]came.

labhatravāre¹³ sunitthitā, antarā-v-idam evaṃ,
rājādisabbasattā ca, sukhāvahantu attānaṃ.

uddharitvāna dassi(!)hi, < cat > tāli(!)sakammaṭṭhānāni,
imehi puññakammehi, kusalehi ca, aññehi.

pūretvāna pā < ra > mī yaṃ, sapp(!)aññutaṃ labhām' ahaṃ,
anāgatesu jāti(!)su, taṃ yeva paṭhitam pa < t > the.

< mayā uddharitaṃ idam > sukhitatt[h]ā sappū(!)risā,
punap < p > un[n]aṃ nisevantu, maṃ pi maññantu sañ(!)janā.

ī niguṇḥ ta chay leḥ gāthā tuj kāḥ, vatthu nhañ patyāvattu gāthā sā tañḥ, Amr(!)apūra-
rājaṭṭhāni, Amarapūra mañḥ ne prī kriḥ mha, dviyojanikapacchime, anok nhac yūjanā
thak nhuik, cullanādiyamukhamhā, mrac ṇay vamha, vā mūḥ pok vamha, īsaṃ uttara-
pacchime, cañ ṇay mrok suḥ yvaṃ so anok arap nhuik, sattahattasahassake, khu nhac
toñ tā ta toñ khaṃ lok so, vā, ta tuiñ khaṃ lok so arap nhuik, satam, sū tō koñḥ tuj ī,
dānādīpuññavaddhane, dāna aca rhi so puññakiriyavattu tarāḥ chay pāḥ tuj ī, pvāḥ
myāḥ lañḥ phrac tha so, saddhammapacure, saddhāsīla ca so sū tō koñḥ tuj ī, tarāḥ khu
nhac pāḥ tuj kui prañ sañ pa rā lañḥ phrac tha so, papp(!)atehi ca, toñ ṇay tujv phrañ
lañḥ koñḥ, sarasombhe(!)pokkharehi, mu rañ kok sa na lup rāṃn 'uiñ aṇḥ ta phak sañ
kañḥ tuj phrañ lañḥ koñḥ, iti, suiv, vārito, khyam raṃ ap tha so, P(!)aṇḥ-taiḥ ti samato,
P(!)aṇḥ-taiḥ hū rve samut ap so, gāmo, rvā saññ, atthi, rhi ī, tass' eva gāmassa, thui
P(!)aṇḥ-taiḥ rvā lyhañ, dakkhiṇe, toñ arap nhuik, pañcasattati adhike, khu nhac chay nāḥ
kāḥ alvan rhi so, dhanupañcasatamatte, kula le < ḥ > tā apran nā rā tak nhuik, sallaka-
ṇikal(!)olamhi, sa mañ cā pañ sa ma cheḥ pañ jīḥ pañ tuj phrañ lañḥ koñḥ, v(!)adira-
sa(!)senaciñcāhi ca, rhāḥ pañ dhāñḥ pañ ma kyañḥ pañ tuj phrañ lañḥ koñḥ, ga(!)ggu-
lunuli rakkhāhi ca, krut pañ rhāḥ coñ kriḥ pañ tuj phrañ lañḥ koñḥ, pippakagaḷoci(!)-
attho ca, kañ puṃ pañ chañ sa ma nvay pañ tuj phrañ lañḥ koñḥ sārādi(!) < la > t[h]ā-
rukkehi ca, chī mīḥ tok sac ṇay nvay tuj phrañ lañḥ koñḥ, iti, suiv, samkiṇṇe, prvam
tha so, vā, thak van kyañ raṃ tha so, cūlapappataselehi, toñ ṇay kyok choñ kyok taṃ tuj
phrañ lañḥ koñḥ, kantarehi ca, khyok kyāḥ kambhāḥ pyat tuj phrañ lañḥ koñḥ, ma-
ttike gerukādīhi, mre vā mre nī khveḥ tok tuj phrañ lañḥ koñḥ, sapp(!)adā, akhā ma
mrāt, ta chay nhac rā sī, pupp < h > akādīhi ca, pvañ so sa mañ ca phui pañḥ bhinhḥ nvaiḥ
pañḥ khaṃ aca rhi saññ tuj phrañ lañḥ koñḥ, iti, suiv, sobhaṇe, tañ tay tha so, got(!)a-
sasāmīgādīnaṃ, phvat yuṃ sa mañ aca rhi so sattavā tuj ī, nissite, mhī khui rā lañḥ phrac
tha so, leṇe ca, puṃḥ 'oñ rā lañḥ phrac tha so, vane, to nhuik, saddhāsīlasutena ca,
saddhāsīlasuta nhañ prañ cuṃ tha so, Suvannasu(!)ci-nāmena, takā Rvhe Ap amaññ rhi
so dāyakā sañ, cullitthi, miñḥ ka leḥ amañ rhi so. ṇay cañ akhā ca kāḥ ma prī sū ṇay tuj
khō so amaññ. vā, miñḥ ka leḥ amañ rhi so. adhibb(!)āy anak. vā, mi mañḥ ke amaññ
rhi sō. paññat anak. janinā, 'im rhañ nhañ, vā, anī nhañ, pakvā(!), tuiñ pañ rve, kārite,
chok lhū ap so, navel(!)utik(!)ayuttake, vāḥ sak ṇay thaṇḥ pe rvak tuj nhañ, ma rhañ ma
cap tha so, dabbasobhane, achok a'um evat lac mvam khyvam tuj phrañ, vā, aprok aprin
tuj phrañ, tañ tay tha so, Navag(!)āsītī⁵, Navag(!)āsī⁵ hū rve khō vō samut ap so, ālaye,

to kyoñh nhuik, vasante, ne cañ, yogīnaṃ, kammaṭṭhāñh bhvanā nhuik mve lyok kum so, yogī, yogī sū mrat tui i, atthā atthāya, krañ rhu mhat sāḥ le kyak ce khrañ akyuiñ ñhā, Visuddhimagga-adhibb(!)āyaṃ, Visuddhima kyamḥ nhuik lā so adhibb(!)āy akyañh kui, vā, kammaṭṭhāñh leḥ chay hu chui ap so nibbāñh lamḥ kroñh lui rā kui, sukh(!)i-samlekhavuttinā, cañ kray so asak mveḥ khrañh rhi so, Indābhidhammaraṃsi(!) h(!)i, Indābhidhammaraṃsī hū rve, garu(!)hi charā mrat tui athaṃ mha, charā mrat tui sañ, gahitañāmi < nā >, ra ap so amaññ rhi so, vā, khō vō ap so, amaññ rhi so, therena, mather sañ, carito¹⁰, reḥ cī rañ ap so, Visuddhimaggadīpako, Visuddhimaggadīpaka amaññ rhi so, ayaṃ gandh(!)o, ī kyamḥ saññ, jinacakkadajjalukhe¹¹, mrat cvā bhurāñh sāsanā tō¹⁴nhac thoñ sumḥ¹⁵ rā sumḥ chay rhac¹⁴ khu nhuik, sakkarāj-atinakkhaye¹², kojā sakkarāj¹⁶ ta thoñ nhac rā khyok¹⁶ khu nhuik, phusyamāsassa, pra-lui¹⁷ la i, pañcame, lachañh ñāñ rak phrac so, sokravāre, sokrā ñe nhuik, antarā, antarāy ma rhi kum paiḥ, suniṭṭhita, koñh cvā prīḥ khrañh sui rok kum i, idaṃ gandhā, ī Visuddhimaggadīpaka amaññ rhi so ī kyamḥ sañ, antarā, antarā ma rhi kum paiḥ, suniṭṭhitā va, koñh cvā prīḥ khrañh sui rok sa khai sui lyhañ, evaṃ tathā, thui atū, rājādisabbasattā ca, mañh aca rhi so sattavā tui saññ lañh, anantarā, antarāy ma rhi kun phaiḥ, attānaṃ, mi mi kuiy kui, āvahantu ca, rvak choñ nhuiñ kra ce kum sa taññh, ahaṃ, ñā saññ, uddharitvāna, thut nhut rve, < cat > tāl(!)isakammaṭṭhāñ < ān > i, leḥ chay so kammaṭṭhāñh tui kui, dassīhi, pra kum so, imehi puññakammehi ca, ī koñh mhu kaṃ tui kroñh lañh koñh, aññehi, ta pāḥ kum so, kusalehi ca, kusuil tui kroñ lañh koñh, pa(!)ramī yaṃ, pāramī tuiy kui, pūretvāna, phrañ ūḥ rve, sapp(!)aññutaṃ, sapp(!)aññu aphrac kui, labhāmi, ra lui i, anāgatesu, nok lā lattāñ kum so, jāti(!)su, bhava tuiy nhuik, ta < m > yeva patṭhitā, thui sappaññuta labhāñ ahaṃ hū so sū mrat kui sā lyhañ, patṭh(!)e, toñh luiv i, mayā, saññ, uddharik(!)aṃ, thut ap so, idaṃ gandhaṃ, ī Visuddhimaggadīpaka amaññ rhi so, kyamḥ kui, vā, kammaṭṭhāñh leḥ chay kui chañ khyañ cīḥ pranḥ naññh kyamḥ kuiv, sukhittā, kyamḥ sāḥ kui aluiv rhi kum so, sappū(!)risā, sū tō koñh tui saññ, punap < p > unāṃ, aphan ta laiḥ laiḥ, niseve(!)ntu, mhī vaiḥ sumḥ choñ kraññ rhu ce kum sa taññh, maṃ pi, ñā kui laññh, sañ(!)janā, sū tō koñh tuiy saññ, mettacittena, mettā cit phrañ, maññantu, 'oñh me ce kum sa taññh. Visuddhimaggadīpaka sattama tvaiḥ prīḥ prīḥ.

sakkarāj 1245¹⁸ khu nhac ka-chum lachañh chay rak ta-nañ-lā ñe na rī praṃ nārī leḥ khyak tīḥ akhyim tvañ Visuddhimaggadīpaka sattama tvaiḥ kuiv reḥ kūḥ rve prīḥ 'oñ mrañ saññ. nibba(!)napaccayo hotu. pu di āḥ nhañ praññ cum pā luiv i. nat lū sādhu khō ce sō.

In the lengthy final passage the author Rhañ Indābhidhammaraṃsī describes exhaustively the beauties of Mañh-/Pañh-taiḥ village near Amarapura and its monastery "Vanavāsī" donated by the dāyaka Rvhe Ap (Suvañṇasūci) and his wife. About himself as a resident of the monastery, however, we only learn, that he had finished his work in 1844 A.D. Further information could not be obtained.

Mss.: cf. ¹²⁰, and also LCP 69.

- ¹ Vism I 1 (from SN I 13, 165).
² janānam.
³ sirasā.
⁴ SP I 1, verse 3.
⁵ *Vanavāsī* presumably.
⁶ Vism I 372.
⁷ sīmattho?
⁸ °dīya°.
⁹ °ādīnam.
¹⁰ racito.
¹¹ 2388 A.B. (1844 A.D.).
¹² 1206 B.E. (1844 A.D.).
¹³ *labhatra*° misread for *sokra*°.
¹⁴⁻¹⁴ 2338 A.B. (1794 A.D.).
¹⁵ *sumh* (3) instead of *rhac* (8).
¹⁶⁻¹⁶ 1206 B.E. (1844 A.D.).
¹⁷ pra-sui.
¹⁸ Presumably wrong for 1240.

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Hs.or. 8261. SB, Berlin

Palm leaf. Wooden covers. Foll. 306: gu–bhe, containig 8 chapters: (1) foll. 33: gu–ca: Khandhayamuik nak; (2) foll. 60: cā–ññāḥ (there are two foll. ḍe bearing the same text): Āyatanayamuik nak and Dhānyamuik nak; (3) foll. 57: ṭa–ṇo: Saccayamuik nak; (4) foll. 42: ṇō–dhi: Saṅkhārayamuik nak; (5) foll. 28: dhī–pe: Anusayayamuik nak; (6) foll. 15: pai–phō: Cittayamuik nak; (7) foll. 22: phō–bhe (there are two foll. bearing the foliation sign phō): Dhammayamuik nak; (8) foll. 49: bhai–lai: Indriyayamuik nak; the first and last foll. of each chapter are tied together with one or two blank leaves. 51.1–51.3 x 6.1–6.3 cm. 43.5–44 x 5.2 cm. 9 lines; fol. bhe 10 lines. 2 punch holes. Gilded and partially red painted. Very clear handwriting. Marginal titles: (1) Khandhayamuik nak; (2) Āyatanayamuik nak on foll. cā–ññāḥ; (3) Saccayamuik nak; (4) Saṅkhārayamuik nak; (5) Anussayayamuik nak; (6) Cittayamuik nak; (7) Dhammayamuik nak; (8) Indriyayamuik nak. On the outer surface of one cover the title is written with pencil: *Yamuik chay kyam akok*. Corrections/insertions on foll. gai, gāḥ, ghu, chī, chu, chō, ti, nāḥ, bā. In the left margin of fol. ba v 3 is written with pencil. Dated sakkarāj (4), (5) 1183 khu (1822 A.D.), (8) 1184 khu (1822 A.D.); (1)–(3), (6), (7) no date. Pāli and Burmese. Prose.

Thanḥ-ta-pan̄ charā tō Rhañ Nandamedhā: **Yamuik nissaya** (Yamaka nissaya)

The text is also called Yamuik akok or Yamuik ara kok in the ms. As the foliation starts with gu the first 28 foll., i.e. the Mūlayamuik nissaya, are obviously missing.

(1) Khandhayamuik ara kok

End (fol. ca line 8): thui kroñ chañ khyañ ap ÿ. Khandhayamuik nām dutiya tvai.

(2) Āyatanayamuik ara kok (ends fol. ñño v line 3) and Dhātuyamuik ara kok

End (fol. ññāḥ line 4): Dhātuyamuik prī ÿ.

[The printed ed. (see below) does not have the following passage:] nok nok so amyuiiv koñ sāḥ paññā rhi tui sañ krāḥ le kyak choñ rvak mhat sāḥ ce khrañ akyui ñhā Than-ta-pan̄ arap nhuik sī tañ suḃ ne so Nandamedhā amañ rhi so mather sañ Toñ-bhī-lū charā tō Anantaddhajamahā < rāja > guru athaḃ tō mha ra ap so Āyatanayamuik Dhātuyamuik anak adhibb(!)āy akok kui cī rañ rve prīḥ prīḥ. paññā rhi sū mrat tui saññ rhi se cvā sañ krāḥ le kyak choñ rvak mhat sāḥ ce kun sa taññ. *nibbānapaccayo hotu.*

(3) Saccayamuik ara kok

End (fol. ño line 5): Pariññāvāra prī prī.

[The printed ed. does not have the following passage:] Than < ḥ > -ta-pan̄ arap nhuik sa tañ suḃ ne so Nandamedhā amañ rhi sō mathar saññ achak chak so charā tui ÿ, athaḃ mha choñ ap chuḃ phrat ap so achuḃ aphrat kui sī so To < ñ > -bhī-lū charā tō Anantaddhajamahārājaguru athaḃ tō mha ra ap so Saccayamuik anak adhibb(!)āy ara kok kui cī rañ re ap saññ prīḥ prīḥ. *nibbānapaccayo hotu. Saccayamuik anak < . >*

(4) Sañkhārayamuik ara kok

End (fol. dhā v line 8): Sañkhārayamuik [na] anak adhibb(!)āy ara kok kuiv cī rañ re ap saññ prīḥ prīḥ.

[The printed ed. do not have the following passage:] sāsana[d]dharakāmānaḃ. sāsana tō kuiv choñ rvat khrañ ñhā alui rhi kun so, sāvakānaḃ, ta pañ sāḥ tui āḥ, vācanañ ca, sañ krāḥ khrañ kuiv, sabbena sabbam, akhyañ khap sim, ahāpetvāna, ma yut khe mū rve, anantarā anantarakkhaḃ, kruiḃḥ krāḥ kyuiḃ krāḥ āḥ lap so khaḃa nhuik, ekaviḥaḃ ca m-adhike, nhac chay ta khu alvan rhi so, saha < ssa > sate, ta thoñ ta rāḥ so, sakkarāje sakkarāj sañ, puraḃe, prañ sañ rhi sō, yaḃ Yamaka nissayaḃ, akrañ Yamuik nissaya kuiv, kataḃ cī rañ ap ÿ, taḃ Yamaka nissayaḃ, thuiḃ [ya] nissaya saññ, catumāsehi, catu(!)hi māsehi, le la tui phrañ, niṭṭhitam̄ prī ÿ. *nibbānapaccayo hotu.*

sakkarāj 1183 khu ta-poñ la prañ kyō nhac rak cane ne ne suṃ khyak tī akhyim tvañ Saikhārayamuik nak < . >

(5) Anusayayamuik ara kok

End (fol. pe v line 1): *ī naññ kuiv mhī rve akun ho le. Anusaya prīḥ prīḥ pu di, āḥ.*

Than<ḥ> -ta-pañ arap nhuik sī tañ sun ne so, Nandamedhā amaññ rhi so mather saññ achak chak so charā tuiv i, athaṃ mha choñ ap chuṃ phrat ap so achuṃn aphrat kuiv si so, Toñ-bhī-lūḥ charā tō Anand(!)addhajamahārājaguru athaṃ tō mha ra ap so Anus[s]a-yayamuik anak adhibb(!)āy ara kok[k] kuiv cī rañ re ap saññ prīḥ prīḥ. [The ms. does not have the final passage of ChS 442–443, starting with *te bhummi*.] *nibbānapaccayo hotu.*

sakkarāj 1183 khu ta-poñ la praññ kyō chay tanaiganve ne ne mvañ mhi akhyim tvañ Anusaya prīḥ saññ.

(6) Cittayamuik ara kok

End (fol. pho r line 9): *Cittayamuik prīḥ i.*

[Then follows the passage:] Than<ḥ> -ta-pañ arap [etc. up to] *Cittayamuik anak anak adhibb(!)āy ara kok kuiv cī rañ re ap rve prīḥ prīḥ,*¹ [and finally (fol. pho v line 5):] *paññā rhi so amyui koñ sāḥ paññā pvāḥ tuiv saññ choñ rvak mhat sāḥ sañ krāḥ krañ rhu ce kun sa taññ.*

iminā pa(!)ññakammena², ī Yamuik nhuik nissaya kuiv pru ra so kroñ laññ koñ, aññena, ta pāḥ so, kusa[,]s(!)ena, kusuiv(!) kroñ lañ koñ, ahaṃ, ñā sañ, ito ī aphrac mha, cu to, saññ rhi sō, dutiye, nhac khu mrok so, attabhāvamhi, kuiy i, phrac khrañ saññ, āgate, rok saññ rhi sō devaloke, nat prañ nhuik, vasitvāna, vasāmi, pyō caṃ ne ra bhā lui i, vasitvā, na pyō caṃ ne prīḥ rve yāva, akrañ myha lok, sāsanaṃ, sāsana tō saññ, titṭhati, taññ i, tāva, thui mya lok, buddhasāsanamāmakō, mrat cvā bhurāḥ sāsana tō kui mrat nhuik saññ phrac rve, atipuñño, 'e lvhaṃ so bhuṃ paññālakkhaṇā nḥaṇ praññ cuṃ so, puññajeyyo, su khap sim so tuiv kuiv ma sat ma ññhaññ chai bhai bhun prañ sā 'oñ nuiñ so, p[h]arāsaho, ta pāḥ so raṃ sū tuiv saññ ma pru vaṃ nuiñ so, narindo va, lu ta kā tuiv kuiv acui ra so mañ mrat achak chak saññ, bhavāmi, phrac ra lui i.

(7) Dhammayamuik ara kok

End (fol. bhe line 10): *tasmā taṃ padam eva <na> uddhaṭaṃ, hu min ap i.*

Dhammayamuik prīḥ prīḥ.

The ms. does not have the final passage *Thanh-ta-pan* [etc.] of ChS 510 and the Hamsāvātī ed. p. 220 (see below).

(8) Indriyayamuik ara kok and Nigumḥ gāthā myāḥ

End of Indriyayamuik ara kok (fol. lī v line 9): paris(!)āvāra prīḥ prīḥ. Indriya yamuig(!) prīḥ ḷ.

[Nigumḥ gāthā myāḥ:] nacchāya ekatālena, ekataloti nāmake, [after the 10 Nigumḥ gāthā and their nissaya follow the 7 Chu toṅḥ gāthā³ and their nissaya:] iminā puññakammena, aññena kusalena ca, [etc. up to fol. le r line 2]: santāressaṃ, kay taṅ ra pā luiv ḷ.

[Here the text of the printed edd. is finished, but the ms. continues:] lokassa, kāmarūpa arūpa hu maññ ra thaṅ rhāḥ lū sumḥ pāḥ tuiv ḷ sa phajjhāyakam dāyakam phaccuppān samsarā khyam nhac pāḥ aprāḥ thuiv praṅ luiv aṅ khap sim kuiv pe tō mū tat tha so, visuddham, mrat le campāy taṅ tay thūḥ chan kyak ruṃ pan achan kai suiv koṅ cvā phrū caṅ kraññ laṅ san rhaṅ thvan vaṅ thok pa tō mū ta so, mahātejaṃ, atuiṅ ma si krī bhi kyō huiv mrat taṃ khuiv nhaṅ laṅ praññ cuṃ tō mū tha so, sīrimato, proṅ proṅ tok thvan rvhan rvhan ve ve, krak sa re nhaṅ praññ cuṃ tō mū tha so, acinteyyaguṇavato, lū nat aluṃ sak chuṃ prīḥ tuiṅ ma kyam nuiṅ saññ kyō lhuiv athūḥ guṅ kye jū nhaṅ laṅ praññ cuṃ tō mū tha so mahesino, sīlapaññā sahadhikkhān kye jūḥ guṅ apoṅ kui laṅ rhāḥ mhīḥ le rhi tō mū tha so, sambuddhassa, ne vā ruṃ laṅ krā pan pvaṅ suiv le chaṅ saccā ñāḥ phyā ñeyya dhamma si mraṅ cuṃ laṅ pvaṅ khraṅ suiv rok tō mū so mrat cvā bhurāḥ nhuik ḷ, asambhinnavham, ma pyuiv ma kvai phok lai ma prāḥ taññ so āḥ phraṅ thūḥ khyāḥ asambhinna maññ tō ra so, uṇḥ[ṇ]hissaṅ ca, rhaṅ paṅ lan khvai chvai so rhaññ thve, laṅ kyā khve rve ne saññ mham tuṃ uṇṇa mve rhaññ khyāṅ chan thūḥ na phū saṅ kyam tō kuiv laṅ koṅ, catudhātṭhaṅ ca, Ta-rup Sī-huiv(!) mraṅ mhui thip phyāḥ nagāḥ tuiv praññ rhi saññ maññ rhoṅ le khyoṅ phrūḥ chvat cvay tō mrat kuiv laṅ koṅ, dvi akkhakaṅ ca, rvhe chaṅ C(!)ambūrāj svan puṃ loṅ nhac khyoṅ so mrhap rui tō kuiv laṅ koṅ, susādayaṃ, caṅ kray cvā cit saṃ alvaṃ rui se nāḥ thve añcaḷi lak 'up khyiḥ rve, aham, khandha pañcaka praññ tha amhaṃ[n] kyva-nup kyvan saññ, vandāmi koṅ mvan rui kyvan rui kyuiv mrat nuiv ta nā rhi khuiv pā ḷ. Indriyayamuik nam pathama tvai Than<ḥ>-ta-pan mū.

[Then follows again the nissaya on the first verse of the Chu toṅḥ gāthā myāḥ: *iminā puññakammena*]

sakkarāj 1184 khu ta-kū la praññ kyō rhac rak te(!)-naṅga-nve ne ne mvan mhī akhyim tvaṅ Yamuik kyam kuiv re kū rve prīḥ praññ saññ. pu di ā nhaṅ praññ cuṃ bhā lui ḷ.

From the introduction of the printed ed. (ChS p. gha) we learn that the author has written this work in 1121 B.E. (1759 A.D.). For further information on the author and the dating of the two of his works: Yamuik and Patthāṅḥ ara kok see 525.

For a different nissaya with the title Yamuik akok see '76.

Edd.: Yamuik ara kok [etc.] by Thanḥ-ta-pan̄ sāsanā puin̄ charā tō Arhañ Nandamedhā, Rankun: Buddhasāsanā aphvaj̄ 1965 [ChS]. – Yamuik pāli tō nissya, dutiya [etc.], Mantaleḥ: Haṃsāvātī/The Hanthawaddy Press n.d. [only part 2 accessible].

Mss.: for Yamaka nissayas in other catalogues see LCP 6b, 18 (E), 108; Oldenb 48, 49; Palace 43 (74); PMT I 222 (Add. 10548); cf. 221 (Add. 6781A); Palace 36 (23), 37 (24–27, 29); Piṭ-st 148 (501), 188 (927–930), 194 (999).

- ¹ Only to be found in the Haṃsāvātī/The Hanthawaddy Press ed.
- ² For this Pāli verse and its nissaya see chapter 8 (Indriya yamuik ara kok). It can also be found in '38, '64, '93.
- ³ There are several versions of the so-called *Chu tonḥ gāthā*, the first verse of them usually starting with *iminā puññakammena* (cf. also BLV 670).

667–668

Hs.or. 8264. SB, Berlin

Collection of 2 texts. Palm leaf. Red painted wooden covers; both covers bear a 10 cm wide band made of cotton cloth. 3 paper-cutters which do not belong to the ms.; on the first one is written: *Cūlavā pāli tō nissya*, on the second one: *Saddā rhac con̄ pāṭh*, and on the third one on one side: *Saddā nissya*, *Cūlavā saṅgruñ̄ nissya*, and on the other side: *Saddā nissya*. Foll. 271: 667 foll. 235: ka–paṃ (foll. ghi–ñū, i.e. 16 foll. are missing): Pārājikaṃ aṭṭhakathā; 668 foll. 36: ka–gāḥ: Chanḥ nissya; the first and last foll. of both texts are tied together with some blank leaves. 47.6–47.8 x 6.5 cm. 38–39 x 6 cm. 12 lines; 667 fol. kā r and 668 foll. ku r, khaiḥ r 11 lines; 668 foll. ki r, kī r, kī v 8 lines, ga v 6 lines, gī r 2 lines; ki v, ku v without text. 2 punch holes. Gilded and partially red painted. Fairly clear handwriting. Marginal titles: 667 Pārājikaṃ/Pārājikaṃ aṭṭhakathā (pāṭh) or Pārājikaṃ pāṭh alternating with *Kui Phe Ma Phaiḥ koñḥ mhu* on all foll. except foll. gai, cī, ññū, ta, thō, dho; 668 Chan(h) nissya on foll. kaṃ, kāḥ, gaṃ, and *Chanḥ nissya Kui Phe Ma Phaiḥ koñḥ mhu* on last fol. gāḥ. In the middle of the first blank leaf tied together with 667 fol. ka *Sa-rak-pan̄-chip* is written with pencil, and in the right margin the title *Pārājikaṃ aṭṭhakathā*. On the last blank leaf tied together with 668 fol. gāḥ the title *Pārājikaṃ aṭṭhakathā* is written with pencil. Diagrams on 668 foll. ka, kā r, kī r, ku v, ko v, kō r, khi v, khī v, khū r, khe r, khaṃ v, khā r and v, ga r and v, gā r and v, gi r, gī v, gū v, gō v, gaṃ r. Corrections: 667 in the beginning of the text on almost all foll. up to fol. ñña numerous corrections with pencil in the text proper and sometimes in the margins, too; insertion on fol. gā. Dated sakkarāj 1245 khu (1883 A.D.). Donors: Kui Phe and Ma Phaiḥ. Former owner: Sa-rak-pan̄-chip monastery. 667 Pāli, 668 Pāli and Burmese. 667 Prose, 668 Pāli verse and Burmese prose.

667

Hs.or. 8264. SB, Berlin

Description see above, 667–668.

Buddhaghosa: **Samantapāsādikā**, Pārājika-vaṇṇanā

The text of this fragmentary ms. is called Pārājikaṃ/Pārājikaṃ aṭṭhakathā pāṭh and can be found in PTS I–III and ChS I–II. The text of the missing foll. (ghi–nū) corresponds to that of PTS from 125 line 11 (*sadevakam*) to 167 line 8 (*vato duggatigahanena*), and of ChS from 97 line 14 to 136 line 3.

End (fol. paṃ line 10): Samantapāsādikā vinaya < sam > vaṇṇanāya pariṇatasikkhāpada-vaṇṇanā nitthitā.

sakkarāj 1245 khu ka-chuṃ la prañ kyō 11 rak 2-nīlā ne ne 2 khyak ma tīḥ mhi akhyin tvaṇ Pārājikaṃ aṭṭhakathā pāṭh kui reḥ kūḥ rve prīḥ 'oṇ mraṇ saññ. nibbānapaccayo hotu.

Mss. (Pārājika-vaṇṇanā only): 512, 513; for Samantapāsādikā mss. in other catalogues see ²294 and 435.

See CPD 1.2,1.

668

Hs.or. 8264. SB, Berlin

Description see above, 667–668.

[Aṭṭhama Ñṇoṇ-kan charā tō Ūḥ Budh Rhaṇ Jambudīpadhaja/Cakkinda/Cakkindā-bhisiri:] **Vuttodaya nissaya**

The text is called Chanḥ nissaya in the ms.

Beg.: namo tassa ~ .

ratijaṃ me rat[h]in d < h > āt[h]u ratanaṃ sārasambhavaṃ,
ratiyo me rati ṭhātu, ratane sārasambhavaṃ.

nānāgandhe kata <ṃ> gandhakārehi Chandavaṇṇaṇaṃ,
taṃ nissāya racissāmī(!) pa[ra]va <ra> ṃ Chanda nissayaṃ.

sārasambhavaṃ, nibbān kui phrac ce tat tha so, ratijaṃ, mve lyō khrañḥ kui phrac ce tat tha so, ratanaṃ, sumpāḥ so ratanā saññ, me, rati <ṃ>, mve lyō khrañḥ kui, dhātu, peḥ ce sa taññḥ, ratije, mve lyō khrañḥ kui phrac ce tat tha so, sārasambhave, mrat so paññā kui phrac ce tat tha so, ratane sumpāḥ so ratanā nhuik, me, nā i, rati, mve lyō khrañḥ saññ, ṭhātu, taññ ce sa taññḥ. nānāgandhe, athūḥ thūḥ so kyamḥ nhuik, gandhakārehi, kyamḥ phru charā tui saññ, Chandavaṇṇaṇaṃ, Chanḥ i aphvañ kui, kataṃ, pru ap prīḥ. taṃ, thui aphvañ kui, nissāya, mhī rve, pavaraṃ, athū thūḥ aprāḥ prāḥ phrañ mrat tha so, Chandanissayaṃ, Chanḥ i amhī kui, ahaṃ, nā saññ, racissāmī(!) cī rañ aṃ.

na p(!)'¹ atthu janasantānatap(!)asantānas(!)edino,
dhammujjalantarucino, Munindo <dā> tarocino.

e(!)santāna hap(!)asantānabhedino lū tui i cit hū rve chui ap so acaññ nhuik phrac so, avijjā hū rve sui ap so moha i acaññ kui phyak chīḥ khrañḥ sabho rhi tō mū tha so, vā, ta naññḥ sō kāḥ, myak chīḥ khrañḥ akyañ rhi tō mū tha so, vā,

End (fol. gaṃ r line 12)²: a, va, la, no, mahā, nā saññ, sappaccayā, pattāraṇaṭṭha, uddhiṭṭha garukri <y> ā vuttasañkhyā, addhāsañkhyā hu chui ap so, khrok pāḥ so akroñḥ tui kui, avalotitamattena, kraññ kā myha phrañ, sādhitā yathā, prīḥ ce ap kun sa kaḥ sui, evaṃ, ī atū, pānino pi, sattavā tui saññḥ laññḥ, icchitaṃ, lui ap so akyuiḥ kui, sādhyantu, prīḥ ce kun sa taññḥ.

iminā anena puññena, mahedaliddhayaṃ ahu,
natthiti vacanaṃ nāma, mā ahosi, bhava bhava.

³-natthīti vacanaṃ [nāma,] dukkhaṃ <, > dehi(!)ti vacanaṃ, dutatā⁴,
vākyam[,] natthīti dehi(!)ti, mā bhaveyya bhava(!)bhava,³
yaṃ yaṃ varam[,] icchati⁵, taṃ taṃ varam samicchatu,⁶

puññen' etena so 'haṃ nipuna, mati sabho, sammarāye ca, tittho, dakkho ditthijupuñño avikalaviriyo bhogāvāsaṃ vibhāgītikkhā sūro vitattho sapaṇhitamācaro dīghajivī arogo dhañño vaṇṇo, yasassa ati, vala vadha(?)ro kittiya khandhupeto. saddhitaviddhaṃ, pūrisassa seṭṭhaṃ.

idha, ī loka nhuik, pūrisassa, yok yāḥ i, seṭṭhaṃ, mrat so, viddhaṃ uccā kāḥ, saddā, saddā tarāḥ lyhañ taññḥ. muttacāgī anuttato. muttacāgī, lvat lvat cvaṇ kyaiḥ peḥ kamḥ ḷe rhi so sū saññ, anuttato, tum lhup khrañḥ ma rhi. yatha yiva, vasudātalañ ca sabbam, tathā riva guṇavā subojjhaniyo. yatha riva yathā eva, akrañ akhrañḥ phrañ lyhañ, sabbam, alumḥ cuṃ so, vasudhātalañ ca, mre aprañ saññ laññ koñḥ atthi, rhi i, tathā r(!)-iva tathā eva, thui akhrañḥ phrañ lyhañ, guṇavā, kyeḥ jūḥ athūḥ tañ pe bhūḥ so sū kui, subojjhaniyo, koñḥ cvā pū jō ap i. pamado majjhuno padaṃ. pamādo, kusuil koñḥ mhu pru

khrañḥ nhuik me lyo so sū saññ, majjuno, se mañḥ i, padaṃ, akroñḥ taññḥ. khantī para-
maṃ tappo ti tikkhā. ti tikkhā ti tikkhā hu chui ap so, khantīm, saññḥ khaṃ khrañḥ saññ,
paramaṃ, mrat so, tabbo, akhyañ taññḥ.

*sakkarāj 1245 khu na-yun lachan 2 rak 2-anlā ne ne 3 khyak tīḥ akhyim tvanḥ Chanḥ
nisya kui reḥ kūḥ rve priḥ i.*

We are not in the position to ascribe this work definitely to the Aṭṭhama Ññoṇ-kañ
charā tō Rhañ Cakkinda, who completed his nissaya in 1192 B.E. (1830 A.D.; MÑM
437). For this author see ¹132.

Ed.: BB 187.

Mss.: Cab II 697, 707; Mand 172; Palace 15 (125), 27 (51), 64 (136); Piṭ-st 172 (713).

¹ m' = me.

² The final passage is transliterated without corrections except the second verse.

³⁻³ Dhn 247.

⁴ yathā.

⁵ icchām' ahaṃ (²338).

⁶ For a similar pāda see ²338, 537.

669

Hs.or. 8268. SB, Berlin

Palm leaf. Red painted wooden covers; on the inner surface of one cover *ga ṇa* and of the
other *ga ṇā* is embossed. Foll. 282: ka–ghū, ka–nāḥ; containing 4 chapters: (1) foll. 42:
ka–ghū: Sandhi nissya; (2) foll. 134: ka–thā: Naṃ nissya; (3) foll. 64: thi–thū: Kit nissya; (4)
foll. 42: the–nāḥ: Uṇhād nissya; the first and last foll. of each chapter are tied together with
some blank leaves. 49.3 x 6.2 cm. 39–40 x 5.5 cm. 11 lines; foll. ki r, kō r, khō r, go r, ṇo
v 10 lines. 2 punch holes. Gilded and partially red painted. Very clear handwriting. Marginal
titles: (1) Sandhi nissya on fol. kā (with pencil?) and on last fol. ghū; (2) Naṃ nissya/nissya (in
the right margin of fol. chī r *Naṃ dutiya puñḥ* is written with pencil, of fol. jo r *Naṃ tatiya
puñḥ*, and of fol. te r *catuttha puñḥ*), (3) Kit nissya; (4) Uṇhād nissya on all foll. except foll.
thai–thāḥ, no–nāḥ. On the first blank leaf tied together with fol. thi *Kit nissya* is written with
pencil, and on the last blank leaf tied together with fol. nāḥ *Uṇhāt nissya*. On the outer
surface of cover *ga ṇa* is written also with pencil: *Naṃ nissya*, *Kit <U> ṇhād nissya*
Kvamh-bhuih-thinh kyonḥ cā. Corrections on (2) fol. ṇō, (3) fol. thi and (4) fol. thaṃ. In the
right margin of (2) fol. ghū v and (3) fol. ṇō v *lai* is scratched in, and in the left margin of

fol. jam v *ma tai ra* is written with pencil. On the last blank leaves tied together with the last foll. of (1)–(3) and also on the first blank leaves tied together with the first foll. of (2)–(4) <pe> *kham 4 khyap* is written with pencil. In the right margin of the last fol. of (1), and the first and last foll. of (2) and (3) one line of writing (possibly the name of the donor) is scraped off. Dated sakkarāj (1), (2) 1233 khu (1872 A.D.), (3) 1234 khu (1872 A.D.), and (4) 123[0]2 khu (1870 A.D.). Former owner: Kvaṃḥ-bhuiḥ-thinḥ monastery. Pāli and Burmese. Prose.

Nanḥ-kyonḥ charā tō Rhañ Aggadhamma or Aggadhammālaṅkāra: **Kaccāyanavutti nissaya** (Saddā krīḥ nissaya or Saddā rhac coñ nissaya)

The ms. contains the nissaya on four chapters of Kaccāyana's Pāli grammar (Sandhi-, Nāma-, Kita- and Uṇādikappa) and the text corresponds to that of the printed ed. (see Saddā krīḥ nissaya, vol. I, 4th ed., pp. 1–467 and vol. II, 3rd ed., pp. 357–663, Sudhammavati/The Thudhamawadi Press, Rankun 1325 B.E./1963 A.D. and 1323 B.E./1961 A.D.).

(1) Sandhi nissaya

End (fol. ghū line 9): sāsane, pariyatti sāsana tō nhuik, jānantu si ce kun sa tañḥ.

sakkarāj 1233 khu yakhu ta-poñḥ lachanh 6 rak ne ne ta khyak tiḥ kyō akhyin tvañ reh kū rve prīḥ 'oñ mrañ sañ. nibbānapaccayo hotu.

(2) Nāma nissaya

End (fol. tha v line 1): Nāmakappe, Nām kyaṃḥ nhuik, pañcamo, nā khu tui i praññ kroṇ phrac so, kaṇḍo paricchedo, apuiñḥ akhrāḥ saññ, iti samatto prī prañ cum prīḥ.

ādo(!) yo Aggadhammo[,] t[h]i, Alaṅkāro ti vissuto,
tena uddhāritam rūpaṃ, maṃ sikkhant[h]u[,] sādhave ti.

yo t<h>ey(!)o, akrañ tha(!)r saññ, ādho, rreḥ ūḥ cvā so papp(!)ajji kāḥ la nhuik, Aggadhammo, Aggadhamma saññ, hoti, i, athapacchā, thui noñ mha, Alaṅkāro, Alaṅkāra saññ, [dh] hoti i, iti i sui, vissuto, kyō co i, tena t<h>erena, thui v tha(!)r saññ, uddhāritam, thut rve thā ap so, imam rūpaṃ, i rup kuiv, sādhave, sū tō koñ tui sañ, sikkhantu, sañ kun lo.

¹*hetupaccayo, āy(!)am<m>aṇapaccayo, adhipatipaccayo, anamḍ(!)arapaccayo, sama-ñ(!)amtarapaccayo, saḥajātapaccayo, aññamaññapaccayo, nissayapaccayo, upanissaya-paccayo, pū(!)rejātapaccayo, pañ(!)chājātapaccayo, a(!)sevanayapaccayo, kā(!)-m<m>apaccayo, vibh(!)āg(!)apaccayo, a(!)hārapaccayo, indriyapaccayo, j<h>āna-*

paccayo, maggapaccayo, sampayuttapaccayo, vippayuttapaccayo, atthipaccayo, natthipaccayo, vik(!)atapaccayo, avik(!)atapaccayo⁻¹ hoti.

sakkarāj 1233 khu ta-kū la prañ kyō 14 rak ne na nak 1 khyak tī akhyimḥ tvañ Nām nissya kuiv re kū rve prīḥ sañ re kūḥ pru ju ra so akyui lañ mi khañ pha khañ charā samāḥ, phuil kriḥ phvāḥ kriḥ chveḥ kriḥ myuiḥ kriḥ tuī mha ca rve, veṇeya sattavā aponḥ kui laññ amyha ve bhā i. nibbānapaccayo hotu. pu, di, āḥ, nhañ, lañ prañ pā lui i.

(3) Kita nissaya

End (fol. thū line 8): Kitpidhānakappe, nhuik, pañcamo, nāḥ khu tuiv i, prañ kroñ prac so, kaṇḍo paricchedo, sañ, iti sammatt[h]o, prañ cumḥ prīḥ.

ī cā prī lac sakkarāj kāḥ 1234 khu ka-chuṃ la prañ kyō 15 rak ne ne ta khyak tī kyō akhyin tvañ Kit nissya kui reḥ kū rve prīḥ prañ cumḥ sañ. nibbānapaccayo hotu. pu, di, āḥ, nhañ, prañ, cumḥ, pā, luiv, i. niṭṭhitam. prīḥ prīḥ.

(4) Uṇādi nissaya

End (fol. maṇ r line 6): maññantu, 'ok me ce kun sa taññḥ.

²iminā puññakammena yattha yattha bhava ta(!)to,
<puriso> homi paṇḍito, hāsa <pa> ñño, tikkhapañño,

javanapañño, puthupañño, mahāpañño, gambhīrapañño,
nibbes(!)ika <tikkha> pañño, para <ppa> vādamatt(!)a <no> [pañño]

d<h>āremi piṭakatti(!)yaṃ <bhavābhava saṃsaranto>
<amitabhogo labbhāmi amitabhogo> labhivāna
<pacchimabhāve ...> varamḥ nibbānam pāpuṇi.⁻²

akkharā ~.

li[k]khākārānubhāvena devā mānussikā c' ubho,
mettacittena maṃ sabbe, oloketu dīne dīne.

yassa sammābuddhassa, akrañ mrat cvā bhurāḥ i, pādesu khye tō akhuṃ tuiv nhuik, nānākārehi, athūḥ thūḥ so akrañḥ arā tuiv phrañ, puññāni, praññ kun so, dve cakkāni, nhac pāḥ so cak tuiv saññ, sukammato, koñḥ cvā prū ap so cetanā i ānubhō tō āḥ prañ, jātāni, phrac kun i. taṃ pa(!)risuttamaṃ, thuiv cak lakkhaṇā kyam aṅgā nhañ prañ cumḥ tō mū so suṃ lu athvaṭ yok yāḥ mrat kui, ahaṃ, akyvan-nup saññ, vande vandāmi rhi khuiv pā i. ek' ekamhi, ta khu ta khu so, pādacakke, pha vāḥ tō cak nhuik, ime sahassarā, ī t[h]a thoñ so akañ tuiv saññ, bhavanti, i, nemi, akva saññ, suvaṇṇavā, rvhe achañ nhañ hū so achañḥ rhi saññ sā lyhañ, bhavanti, phrac kun i, nā puṃ toñ saññ, ni(!)la-

maṇipabbhā, indanīlāpatta mrāḥ ṇṇuiv aron̄ rhi saññ, bhavati, phrac ṇ, majje ca, alay
 nhuik laññḥ, nābhip[h]ariyante, puṃ toṇ van krañ nhuik laññḥ, nābhimukhe ca, puṃ toṇ
 ṇ ava nhuik laññḥ koṇḥ, lekḥā, areḥ saññ, dissati, thañ ṇ, tathā, thuiv mha ta pāḥ, majjhe,
 puṃ toṇ alay nhuik, chaddam, apok saññ, dissati, thañ ṇ, nemito, akvay nhuik, cakkapa-
 riyatte ca, cak ṇ achuṃ nhuik laññḥ, bahiddhā buddho, mrañ nhañ cap rve taññ so,
 āvaṭṭho nānākārasupupp < h > ito, athūḥ thūḥ so akhrañḥ arā phrañ koṇḥ cvā phvañ so,
 nānārūpasamākiṇṇo, athūḥ thūḥ so arup mruīḥ tuiṇ phrañ koṇ cvā prvam(?) so, aneka-
 puṇṇasambhāvo, myāḥ so bhava tuiṇ nhuik koṇḥ cvā chaññ bhū ap so bhum tō kroṇ
 phrac so, satti ca, lvam ma laññḥ koṇḥ, sirivatthe ca, asa ce rhi so pan kun laññḥ koṇḥ,
 nandirāvaḷam eva ca, laññ so pvañ khyap rhi so va lap pan laññḥ koṇḥ, sovattiko ca,
 laññḥ reḥ suṃḥ chañ laññ koṇḥ, sattam eva ca, thīḥ phrū laññḥ koṇḥ, khaggo ca, sam lyak
 laññḥ koṇḥ, tālapaṇṇaṇ ca, tham rvak rap laññḥ koṇḥ, morahatthapī < ñ > ja(!)ni ca, u
 donḥ mrīḥ rap laññḥ koṇḥ, uṇhi(!)s[s]apato ca, sañ kyap phyāḥ laññḥ koṇḥ, maṇi ca,
 patta mrāḥ laññḥ koṇḥ, dāmañ ca, ma leḥ pan chuiñ laññ koṇḥ, tathā, thuiv mha ta pāḥ,
 niluppalañ ca, krā ṇṇuiv laññḥ koṇḥ, rattuppalañ ca, krā phrūḥ laññḥ koṇḥ, padum[m]jañ
 ca, krā padum[m]ā laññḥ koṇḥ.

*sakkarāj 123[0]2 khu ka-chum la praññ krō khyok ne tvañ Uñhād nissya kuiv reḥ kūḥ rve
 priḥ 'on̄ mrañ saññ pu di āḥ nhañ praññ cuṃ pā luiv ṇ. saññ cā kuiv reḥ ra so koṇ mhu
 nibbān chu.*

For the author and further edd. see ²272.

Mss.: ²272, 614, 615, 678, 679, 721; cf. ¹130, ¹131, 597; for nissayas on Kaccāyana's
 grammar in other catalogues see 614.

See Piṭ-sm 917.

¹⁻¹ Tikap 1.

²⁻² For these verses see the corresponding ones in ¹60 (p. 71), which have been used for the attempt
 to reconstruct them. For different parts of the verses, cf. also 437, 444, 445, 450, 460, 511,
 556, 590, 613, 666 (note 3).

670–673

Hs.or. 8269. SB, Berlin

Collection of 4 texts. Palm leaf. Red painted wooden covers; on the inner surface of both
 covers *ṭha* is embossed. On one cover a paper-label is pasted bearing in two lines the titles
 written with pencil: *Khuddakapāṭh pāḷi tō leḥ koṇḥ aṭṭhakathā Uparipannāsa pāḷi tō leḥ
 koṇḥ aṭṭhakathā*. Foll. 325: 670 foll. 4: ka–kī: Khuddakapāṭha pāḷi tō; 671 foll. 83: ku–ji:

671

Hs.or. 8269. SB, Berlin

Description see above, 670–673.

Buddhaghosa: **Paramatthajotikā I**, Khuddakapāṭha-aṭṭhakathā

End (fol. ji r line 2): Paramatthajotikāya Khuddaka < aṭṭha > kathāya Khuddakapādh(!)-vaṇṇanā niṭṭhitā.

*iminā la(!)kkhitapuññaena¹ buddho hessaṃ anāgate²,**imassa kāyassa antaratāvati < m > sā(!)bhavane bhavāmi Mett[h]eyyassa sam < m > u-
khibhaveti piḍh(!)akadharadhammakathikabhikkhuno bhavāmi bhava pañcakamaḡe
anālu(!)so hutvā dānādāni pu(!)remi.**sakkarāj 1253 khu nat-tō la praññ kyō 7 rak 3 ne, 3 khyak tī kyō akhyin tvañ Khuddaka-
pāṭha-aṭṭha < ka > thā pāṭh kuiv re kūḥ rve priḥ 'on mrañ saññ. pu, ti, ā.*

Mss.: Piṭ-st 106 (121), 176 (744).

See CPD 2.5.1.1.

¹ For this pāda see also ²339 (p. 158), 432, 537.² Cf. ²404 (p. 244), ²419 (p. 263).

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Hs.or. 8269. SB, Berlin

Description see above, 670–673.

Majjhimanikāya, Uparipaṇṇāsa

The text is called Uparipaṇṇāsa pāḷi tō in the ms.

End (fol. ṭhī v line 4): Indriyabhāvanā[ya]suttantaṃ dasamaṃ sattamaṃ.¹*Anāthapiṇḍiko C < h > and(!)o Puṇṇo Nanda < ka > rāhu < lā >
< Cha > chakkam, Kaccāya² Nagarab(!)indeyya Suddhike(!)[na]*

Indriyabhāvanam(!) cāpi, vaggo ovādapañcamo ti.

Uparipañña pāli tō.

*sakkarāj 1254 khu ta-kū la nhac chan 2 rak ne nhac khyak tī kyō akhyin tvañ Upari-
pañña pāli tō kui re kū rve prī rve prī mha 'oñ mrañ saññ pu di ā nhañ prañ cum pā
lui i.*

āgaruvañña sukhabala. ³⁻ *hetupaccayo, ārā(!)m < m > aṇapaccayo, ad < h > ī(!)padh(!)i-
paccayo, anand(!)arapaccayo, [ā]samanand(!)ayy(!)apaccayo, saha-jātāpaccayo, aññama-
ññapaccayo, [a]niss < a > yapaccayo, [samanandarapaccayo,] upaniss < a > yapaccayo,
pure-jātāpaccayo, pajjh(!)ājātāpaccayo, asevanapaccayo kamma-paccayo vipākāpaccayo,
āhārapaccayo, indriyapaccayo, j < h > āñ(!)apaccayo [kamma-paccayo vipākāpaccayo].*⁻³

Mss.: 520; for mss. in other catalogues see 520.

See CPD 2.2.

¹ samattam.

² Saḷāyatanikaṃ.

³⁻³ Tikap 1.

673

Hs.or. 8269. SB, Berlin

Description see above, 670–673.

Buddhaghosa: **Papañcasūdanī**, Uparipañña-aṭṭhakathā

End (fol. jhu line 8):

yāva buddho ti nāmam pi, suddhi(!)cittassa tādino,
lokamhi lokajetthassa pavattati mahesino ti,¹

senāsane galaṇḍassa, rañño jātu mātuno sadā,
vasatāñ[ñ]āṇavasena, sammāsambodhikā pitā

ayam Upariv(!)añña[ttā]vañṇanā, antarāya vinā esā

sanniṭṭhānasupākaṭā, tatthe(!) vijjhanti saṃkappā,
sattānaṃ dhammanisitātī(!) ti.

Upariv(!)annāsa[ttā]vaṇṇ < an > ā niṭṭhitā.

*sakkarāj 1254 khu ta-kūḥ la praññ kyō 11 rak 6 krā ne tvañ Uparipannāsa-aṭṭhakathā
kui reḥ kūḥ 'on mrañ*

Mss.: 469; for mss. in other catalogues see 469.

See CPD 2.2,1.

¹ Here ends the text of the printed edd.

674

Hs.or. 8270. SB, Berlin

Palm leaf. Red painted wooden covers; on the inner surface of one cover *ta ṇa* and of the other *ta ṇā* is embossed. Foll. 342: ka–vū; containing 6 parts: (1) foll. 59: ka–ṇaṃ: Chakkani-pāt; (2) foll. 46: ṇāḥ–jho: Sattakanipāt; (3) foll. 70: jhō–ṇe: Aṭṭhakanipāt; (4) foll. 42: ṇai–dha: Navakanipāt; (5) foll. 93: dhā–yō: Dasakanipāt; (6) foll. 32: yaṃ–vū: Ekādasakanipāt; 47 blank leaves; foll. jhō–ḍi have a second foliation sign (ka–ghū) which is cancelled. 49.8 x 6.4 cm. 37.5–40 x 5.7 cm. 11 lines; fol. ṭe r 10 lines. 2 punch holes. Gilded and partially red painted. Very clear handwriting. Marginal titles: (1) Chakka Aṅguttuir pāḷi tō or Chakkani-pāt Aṅguttuir pāḷi tō on all foll. except foll. kō and gai, and on last fol. *ṇaṃ Chakkani-pāt Aṅguttuir pāḷi tō prac saññ*; (2) Sattani-pāt/Sattakanipāt Aṅguttuir pāḷi tō; (3) *Pāt aṭṭhanipāt Aṅguttuir kui re kūḥ rve prīḥ pañ* on last fol. ṇe; (4) Navani-pāt Aṅguttuir[a] pāḷi tō on first fol. ṇai, Nava Aṅguttuir on all other foll. except foll. ṇo–ti, thī, thū, dā and last fol. dha; (5) Aṅguttara on foll. dhā–bhe, in most cases cancelled; Dasaṅguttuir[a] pāḷi tō on all foll. except foll. bī–bhū, and as well with pencil on foll. bā and bi; (6) Dasaṅguttuir/Dasa < ṇ > guttuir pāḷi tō on foll. ra–rāḥ, Ekādasā Aṅguttara or Ekādasā Aṅguttara pāḷi/pāḷi tō on all other foll. except foll. li, lu, le, lo, va, vi. On the blank verso side of the last fol. of each section the title of the respective part is written with blue crayon: (1) *Chakka Aṅguttuir* and in the right margin with pencil: *Chakka tai prīḥ*; (2) *Satta Aṅguttuir* and also with pencil: *tai prīḥ prī bhurāḥ* (3) *Aṭṭha Aṅguttuir*; (4) *Chakka Satta Aṭṭha Nava*, and underneath *Nava Aṅguttuir*; (5) *Dasa Aṅguttuir* and in the right margin: *tai prīḥ bhurāḥ*, in the left margin beside the punch hole *mui kri* is written with pencil upside down; (6) *Ekādasani-pāt Aṅguttuir*. On the last blank leaf of the ms. *ṇa* is written with pencil (left margin) and with blue crayon the title and information on the number of parts and foll.: *Chakkani-pāt aca Ekādasani-pāt achumḥ Aṅguttuir pāḷi tō Va-bhuiḥ ka aca vū achumḥ 28 aṅgā 6 khyap [= 342 foll.] kham 4 aṅgā [= 48 blank leaves]*; underneath is written with pencil:

Vā-bhui cā 3, ka, vū, cā sāḥ 28 aṅgā 6 khyap [= 342 foll.] pe gaṃ 4 aṅgā [= 48 blank leaves] poṇ 32 aṅgā 5(!) khyap [= 389 foll. and blank leaves]. Corrections/insertions on foll. kū, kha, ghe, ghāḥ, cā, chā, tai, mu—mai, vā. In the right margin of foll. ki v, kāḥ v, kha v, gi v, ghaṃ v, cāḥ v, chai v, ḍhai v, ṇō v, ṇaṃ v, thū v, pi v, bi v, bhai v tai prīḥ/prī is written with pencil, in the left margin of fol. cha v tai prīḥ, in the right margin of fol. ro v tai prīḥ bhurāḥ, and with blue crayon in the right margin of fol. lai v tai prī ḥ and of last fol. vū tai prī. On fol. vī v mui krīḥ is written with pencil right through the writing beside the right punch hole. Dated sakkarāj (1), (2), (4)–(6) 1255 (1893/94 A.D.), (3) no date. Pāli. Prose and verse.

Āṅuttaranikāya

The text called Āṅuttuir pāli tō in the ms. contains the six sections Chakkanipāta to Ekādasakanipāta of the Āṅuttaranikāya (PTS III 279ff., IV and V, and ChS II 247ff., and III).

(1) Chakkanipāta

End (fol. caṃ line 2): attamanā te bhikkhu(!) bhagavato bhāsitaṃ abhinandun ti. Chakkanipātaṃ samattaṃ paripuṇṇaṃ.

sakkarāj 1255 khu prā-suil lachan ta chay ta rak ne tvaṇ Chakkanipāt Āṅuttuir pāli tō kui reḥ kūḥ rve prīḥ 'oṇ mraṇ saṇṇ. pu, di, āḥ, nhaṇ, praṇṇ cuṃṇ bhā lui ḥ. nat lū sādhu khō ce sov. nibbānapaccayo hotu. nibbānapaccayo hotu. niṭṭhitāṃ prīḥ prīḥ.

(2) Sattakanipāta

End (fol. jho line 8): attamanā te bhikkhu(!) bhagavato bhāsitaṃ abhinandun ti. Sattakanipātaṃ samattaṃ.

sakkarāj 1255 khu prā-suil lachān 9 rak ne tvaṇ, re prīḥ ḥ.

(3) Aṭṭhakanipāta

End (fol. ṇe line 10): paṭinissagāya, ime aṭṭha dhammā bhāvetabbā ti. Aṭṭha <ka>-nipātaṃ samattaṃ pari <pu> ṇṇaṃ.

(4) Navakanipāta

End (fol. dha line 10): paṭinissagāya, ime nava dhammā bhāvetabbā ti. Nava <ka>-nipātaṃ samattaṃ paripuṇṇaṃ.

sakkarāj 1255 khu prā-suil la chanḥ 8 rak ṇe

(5) Dasakanipāta

End (fol. yō line 10): paṭinissaggāya, ime dasa dhammā bhāvetabbā ti. Dasakaṃ niṭṭhitam.

pu di ā nhañ praññ cum bhā lui ñ. sakkarāj 1255 khu bya-suil la praññ kyō 5 rak ne re

(6) Ekādasakanipāta

End (fol. vu v line 5): paṭinissaggāya ime ekādasā dhammā bhavetabbā ti. Ekādasā-
<ka> nipāto niṭṭhito.

*Paññājotābhijō rājag[g]juru ti antinā(!) lañj(!)ane
na vis < s > utena Bāḥ-ka-rā ti ca [t]hānaso(!).*

*Ag(!)guttaro nikāyo 'yam mahāt < h > erena sodhito
samsandivā niṭṭhapito sakkarāje panatṭhame¹. 1205.*

*²yam pattam kusalam tam me² aggasāvakaḥpādakaṃ
hotu tena pajā sabbā sukhitā sumanā sadā.*

*³cī(!)raṃ tiṭṭhatu saddhammo³ ⁴dhamme hontu sagāravā⁴
⁵sabbe pi pānino rāja⁵ rakkha(!)tam te ca sāsanaṃ.*

*akkharā ~. ī cā kui re kūh pru cu ra so sū tui sañ. pu, gāḥ aca, dī, kāḥ alay, ā, kāḥ
achumḥ, chu nāḥ pāḥ kui kyvan-nup nhañ atū veneyyā tui kui ra kya pā ce kun sa taññḥ.*

*sakkarāj 1255 khu prā-suil la prañ kyō le rak ne nam nak ta khyak tī kyō akhyim tvañ
Ekādasaka Aṅguttara pāli tō kui reḥ kūh rve prīḥ 'on mrañ sañ. nibbān chu sādhu nat
lū khō ce sa taññ. nibbānapaccayo hotu. prīḥ ñ rhañ. niṭṭhitam.*

From the verses in the colophon we learn that the monk scholar Paññājota of the Bāḥ-ka-rā monastery, i.e. the Dutiya Bāḥ-ka-rā sāsanaṃ puññ charā tō Rhañ Paññājota (1147–1222 B.E./1785–1860 A.D.), has revised the text in 1205 B.E./1843 A.D.

Mss.: 437, 548; for mss. in other catalogues see 437.

See CPD 2.4.

- ¹ This letter sequence means 1025; if written *paṭhaname*, one gets 1205.
² For this pāda cf. ²339, ²344.
³⁻³ For this pāda see 441.
⁴⁻⁴ For this pāda see ¹10, ²339, ²344.
⁵⁻⁵ For this pāda cf. ¹93 (p. 125), ¹133 (p. 187), ²346, 589.

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Hs.or. 8271. SB, Berlin

Palm leaf. Red painted wooden covers. Foll. 263: ka–phaṃ; the first fol. is tied together with some blank leaves; at the end of the ms. is another bundle of blank leaves. 49.2 x 6.2–6.4 cm. 39–39.5 x 5.7 cm. 12 lines, fol. 10 r 11 lines. 2 punch holes. Gilded and partially red painted. Very clear handwriting. Marginal title: *Aṭṭhasālīni nissaya* on foll. ka, ki, ku, ke, ko, kaṃ, kha, khi, khe and dhū. In the middle of the first blank leaf tied together with fol. ka is written with pencil: *Sa-rak-paṅ-chip charā tō cā*, and also with pencil: *May Vuiṅḥ Kui Lū*. Dated sakkarāj 1246 (1884/85 A.D.). Donor: May Vuiṅḥ and Kui Lū. Former owner: Sa-rak-paṅ-chip charā tō. Burmese and Pāli (nissaya). Prose and verse.

Prañ charā tō Rhaṅ Medhiyadhaja/Medhāvī: **Aṭṭhasālīnī nissaya**

The ms. contains the commentary on the Pāli text to be found in PTS up to 162 and in ChS 206.

Beg.: namo tassa ~ . vaḍḍhatu jinasāsanam. jinasāsanam, bhurāḥ sikhaṅ sāsanā tō saṅ, vaḍḍhatu, caṅ paṅ praṅ pvāḥ ce sa taṅḥ.

ñ[ñ]āṅambuṅ(!)aṅganamalam, yo dhoviya dhovayi paresaṅ ca,
 te dhātukavaṭṭu(!)nakam, santāne attano yāvaṃ.
 ariyā.

hataṃsārāradham, kāruṅikābhikāruṅam seṭṭham,
 vande lokassa nātham, [ñ]ñāṅamahaṅṅavam muniseṭṭham.
 ariyāvīpulā.

kilesaḍḍhassa sambhakam, sammāsambuddhena desa(!)tam,
 dhammanim < m > alaṅ ca aṅṅavam, abhisambuddham tena c(!)uddasam.
 vetālī.

samsāracakkavidhamsaṃ samsuddhammassa¹ orasaṃ,
 sacchindakaṃ² bhava āsaṃ, saṃghaṃ api sumānasaṃ.
 sītanivattanaṃ.

ratanāṃ taṃ ratijaṇaṃ, ratane ratimānino,
 saṃrakkhataṃ³ mama manaṃ, sammātipakappino.
 cakkāṃ.

porāṇakehi kiñcāpi, katā ye santi nissayā,
 mandapaññehi sota(!)hi, na sakkā pana ñ[ñ]ātave.
 pathyāvattaṃ.

tehi 't < h > o 'tthasāliniyā, tasmā hi nissayaṃ navāṃ,
 nātisaṃkhepavitt < h > āraṃ, paripuṇṇavinicchayaṃ,
 ñ[ñ]ānavaddhanaṃ[,] racissaṃ, jīnasāsanabuddhiyā.

yo buddho, akraṇṇ mrat cvā bhurāḥ saṇ, te dhātunaka vaṭṭanakaṃ, bhūṃ sumḥ pāḥ nhuik
 ta proṇḥ praṃ praṃ laṇ ce tat[h] t < h > a so, attano, kuyi tō i, santāne, santān nhuik,

End (fol. phō r line 11): tāni, thuiv rhac pāḥ kun so mahākusuil cit tuiṃ kuiv, sapp(!)a-
 ññu(!), khap sinḥ so tarāḥ tuiṃ kuiv si tō mū tha so, guṇidharo⁴, asādhāraṇa guṇ tuiṃ
 i taṇ rā phrac tō mū tha so, muṇ(!)ise < t > tho, rahanḥ tuiṃ kag mrat tō mū tha so
 rahanḥ mrat laṇḥ phrac tō mū tha so laṇḥ hū, bhagavā, saṇ, yātāpato⁵, ma phok ma praṃ
 amhaṃ āḥ phraṇ, ñ[ñ]atvā, si tō mū rve, ācikkhati, krāḥ tō mū rve, deses(!)i, ho tō mū
 i, paññāpeti, aprāḥ āḥ phraṇ si ce tō mū i. pa < t > thapeti, aprāḥ āḥ phraṇ thāḥ tō mū
 i, viv(!)arati, phvaṇ tō mū i, vibhaj[j]ati, khvaiḥ ve tō mū i, uttāni, thaṇ saṇ tuiṃ kuiv,
 karoti, i. Aṭṭhasāliniyā, Aṭṭhasālini(!) amaṇ rhi so, Dhammasaṅgahatthakathāya,
 Dhammasaṅgaṇi i atthakathā nhuik, Kāmāvacarakusala niddeso, kāmāvacara kusuil
 kuiv, akyay pra khraṇḥ saṇ, samatto, prīḥ praṇ cuṃm prīḥ.

⁶rūparūpavilāsakkarūpaacinteyyasamyuttaṃ,
 vande sārāgunopetaṃ, tena maṃ 'tularūpavā.

iddhiiddhivilāsakka[,jiddhiacind(!)eyyasamyuttaṃ,
 vande sārāgun(!)opetaṃ, tena maṃ 'tulaiddhivā.

vācavācavilāsakka[,jvācaacind(!)eyyasamyuttaṃ,
 vande sārāgun(!)opetaṃ, tena maṃ 'tulavācavā.

ñ[ñ]ān(!)añ[ñ]ān(!)avilāsakka[,jñ[ñ]ān(!)aacind(!)eyyasamyuttaṃ,
 vande sārāgun(!)opetaṃ, tena maṃ 'tulañ[ñ]ān(!)avā.⁶

sambuddhe atthavīsaṇ ca, dvādasāṇ ca, sahas < s > ake pañcasattasahassām(!)i namā-
 mi, sīyasaṃ⁷ maṃ tesāṃ dhammaṇ ca saṃghaṇ ca ādarena namām' ahaṃ namakārānu-

*bhāvena hitvā sabbe uppaddhave, aneka antarāyā pi vinassantu, asesato. akkharā ~ .
akkharā ekamekañ ca, talum̃ḥ talum̃ḥ so akkharā tuiv sañ, buddharūpaṃ, bhurāḥ chañḥ
tu ta chū ta chū nḥaṇ, samaṃ, tū sañ, siyā, phrac rā i.*

*sakkarāj 1246 khu ta-kūḥ la prañ kyō 9 rak tanañlā ne ne 2 khyak tīḥ akhyim tvañ
Atṭhasālinī nissya kuiv reḥ kūḥ rve priḥ sañ. ī suiv puññakusala kroṇ, mi bha, charā,
ññātakā chve vā, mañḥ mrat[h] āḥ mha ca sañ mrāḥ cvā sattavā Ananda ra pā le ce
Sundre⁸ vay sak se tañ thvañḥ re cak svañḥ sañ. pu, di, ā, nḥaṇ, prañ, cumm, pā, luiv,
i.*

In Piṭ-sm two nissayas (668 and 669) on the Atṭhasālinī are quoted: An Atṭhasālinī atṭhakathā nissaya hoñḥ written by Mañiratana charā tō or Ne-rañḥ charā tō Rhañ Ariyālañkāra (1070–? B.E./1708–? A.D.) in 1115 B.E. (1753 A.D.), and an Atṭhasālinī atṭhakathā nissaya sac by Praññ charā tō Rhañ Medhiyadhaja (1150–1225 B.E./1788–1863 A.D.) written in 1225 B.E. (1863 A.D.). In MÑM 252 only the latter text is dealt with, also referring to the Piṭ-sm quotation. We are not able to ascribe our text definitely to one of these authors. It is, however, most probable that it represents the more recent work written by Praññ charā tō Rhañ Medhiyadhaja – in Ganthav 79 (93) he is also called Rhañ Medhāvī –, because the author himself speaks of a "new nissaya" (*nissayaṃ navam*) in the last of the seven introductory verses. He received the title Medhālañkāraparamadhajamahādhammarājādhirājaguru. For the life of Rhañ Ariyālañkāra see ¹38.

Mss.: Cab II 134, 221; GL 44, 45; Palace 38 (37); Piṭ-st 158–159 (606), 189 (938); PMT I 230 (Or. 2173); Wms 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 Ns.: °ddham̃ assa.

² Ns.: °sam̃chind°.

³ Ns.: sam̃rakkhatam̃ sam̃rakkhatu.

⁴ gañīvaro.

⁵ yathāvato.

⁶⁻⁶ For these verses see also 660, 662.

⁷ sirasam̃.

⁸ See 660, note 1; cf. 661, 662.

676–679

Hs.or. 8273. SB, Berlin

Collection of 4 texts. Palm leaf. Red painted wooden covers; on the inner surface of one cover *si* and of the other *sī* is embossed. Cover *si* bears a 6.5 cm wide band made out of cotton cloth on which is written with pencil: *Phui Krañ cā 33 aṅgā*. Cover *sī* has an extra punch hole beside the left one. Foll. 374: **676** foll. 60: *nā–ñña: Saddā pud cac*; **677** foll. 38: *ṭhī–ṇu: Kaccāyanavutti*, containing 5 chapters: (1) foll. 7: *ṭhī–thō: Samās*, (2) foll. 7: *ṭham–ḍu: Taddhit*, (3) foll. 8: *dū–dha: Ākhyāt*, (4) foll. 8: *ḍhā–ḍho: Kit*; (5) foll. 8: *ḍhō–ṇu: Unhād*; **678** foll. 48: *ṇū–dhu: Saddā krīḥ nissaya*, containing one chapter, the *Sandhi nissaya*; **679** foll. 228: *jhi–lā: Saddā krīḥ nissaya*, containing 4 chapters: (1) foll. 41: *jhi–ṭhe: Kāraka nissaya*, (2) foll. 48: *ṭhai–te: Samās nissaya*, (3) foll. 68: *tai–phi: Taddhit nissaya*, (4) foll. 71: *phī–lā: Kit nissaya*; the foliation signs on **679** foll. *tai–lā* are written with pencil and are sometimes hardly legible; the first and last foll. of each text or chapter resp. are in most cases tied together with one blank leaf; one single blank leaf. 49.3 x 5.9 cm. **676**, **677** 40–40.5 x 5.2 cm; **678** 38.5–39 x 5.2 cm; **679** 39–39.5 x 5.2 cm. 10 lines; **678** fol. *thō* r 9 lines. 2 punch holes. Gilded. Very clear handwriting. Marginal titles: **676** *Saddā pud chac/cac*; **677** (1) *Samās* on all foll. except last fol. *ṭhō*, (2) *Taddhit* or *Taddhit pāṭh*, (3) *Ākhyāt*, (4) *Kit* or *Kit pāṭh*, (5) *Unhād pāṭh*; **678** *Sandhi nissaya*; **679** (1) *Kāraka nissaya*, (2) *Samās* or *Samās nissaya*; (3) *Taddhit nissaya* on all foll. except foll. *to* and *dhu*, on fol. *tāḥ* the marginal title *Visuddhimag dutir(!)a dut* is cancelled and *Taddhit nissaya* is written underneath; (4) *Kit nissaya* on all foll. except the last two foll. *la* and *lā*. On the blank recto side of **676** fol. *nā Sa-rak-pañ-chip pud chac* is written with pencil, and on the blank leaf tied together with **676** fol. *ñña Sa-rak-pañ-chip* only; on the blank verso side of **678** fol. *dhu Sandhi nissaya* is scratched in; on the blank leaf tied together with **679** fol. *te Saddā rhac con nissaya* is scratched in. Corrections on **677** foll. *ṭhū* (with pencil), *ṭhe*. Dated sakkarāj **676-678** 1238 khu (1877 A.D.), **679** 1239 khu (1877 A.D.). Former owner: Phui Khrañ, Sa-rak-pañ-chip monastery. **676**, **678**, **679** Burmese and Pāli (nissaya); **677** Pāli. Prose.

676

Hs.or. 8273. SB, Berlin

Description see above, 676–679.

Toṅ-tvañḥ charā tō Khañ Krīḥ Phyō Rhañ Ññāṅāṅkāra: **Pud cac** or **Saddā krīḥ pud cac**

The text called *Saddā pud cac* in the ms. begins with the chapter *Saddā pud cac* and ends with the chapter *Kit pud cac*.

End (fol. *jhāḥ* v line 4): *Kit pud cac pīḥ i*.

thui sādhana khu nhac pāḥ tuiv i athūḥ kui kroṅ kroṅḥ kāḥ karanap, tap kāḥ kattāḥ rā
mhā suṃmḥ rap ka mhā ap, sesapama rvaṅḥ bho mhā khraṅḥ hū so lakkhanā āḥ phraṅ
mhat ap i, hū lui sō. Saddā pud cac priḥ i.

*akkharā ~ . akkharā ekamekaṅ ca, ta lumḥ ta lumḥ so akkharā tuḥ saññ, buddharūpaṃ,
bhurāḥ chaṅḥ thu ta chū tha nḥaṅ, samam, tū saññ, siyā, phrac yā i, tasmā, thuiv kroṅ,
paṇḍito, paññā rhi so, poso, yok yāḥ saññ, piṭakattayaṃ, piṭakat suṃmḥ bhum kuiv,
li[k]kheyya, reḥ yyā(!) i.*

*ī suiv yakhu, kyvan-nup pru saññ,
koṅḥ mhu thuiv thuiv, mrat kusuḥ kuiv,
mraṅ mhuir toṅ svaṅ, kyeḥ jūḥ taṅ saññ,
mi khaṅ mveḥ pha bhuiṅḥ beḥ ca sāḥ,
puttadārā ññātakā nḥaṅ,
charā samāḥ bhun sumpāḥ nhuik
kyaṅḥ sāḥ y(!)e sū nat lū brahmā
prittā ma kyvanḥ Yama maṅḥ ka
ran laiḥ pā ce amyha ve i,
Vasumḍare ī saṅ mre kui,
sak se tuiṅ ññāḥ si cṅ thāḥ saṅ,*

mhat sāḥ mraiḥ mran pā ce so ve i amyha ra ce so nat lū sādhu khō ce sov.

*sakkarāj 1238 khu ta-poṅ la praññ kyō 6 rak tanaṅgan nve ne ne nhac khyak tiḥ akhyin
tvaṅ Saddā pud cac kuiv reḥ kūḥ rve priḥ saññ. nibbānapaccayo hotu. ¹āyuvanṇaṃ su-
khaṃ balaṃ.¹*

Ed.: see ¹35.

Mss.: ¹35, ¹135, 584, 661, 693; for mss. in other catalogues see 661.

¹ Cf. ²320 (p. 137), ²335.

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Hs.or. 8273. SB, Berlin

Description see above, 676–679.

Kaccāyana/Saṅghanandi: **Kaccāyanavutti**

This ms. contains the text of 5 chapters of Kaccāyana's Pāli grammar corresponding to that of Senart 159–338 and ChS 162–315.

(1) Samāsakappa

End (fol. 10 v line 10): iti Nāmakappe Samāsakappo sattamo kaṇḍo.

akkharā ~.

Mit(!)eyyā nāma uppajjante, tathāgato sapp(!)anayam,
<.. ..> jānaṃ homi Sāriputto vaso ahaṃ.

yaṃ yaṃ varam icchāmi 'ahaṃ, taṃ taṃ varam samijjh(!)atu,
pa(!)ññakataṃ varam haṃ <h> aṃ, cī(!)[va]raṃ tiṭṭhatu sāsanaṃ.¹

namāmi janapūjantaṃ, nanditaṃ janagocaraṃ,
sugataṃ jahite jantaṃ, anantajagunākaraṃ.

nibbānapaccayo hotu.

sakkarāj 1238 khu ta-poñḥ la praññ kyō ta chay 5 rak 3 ne ne sumḥ khyak tīḥ kyō
akhyin tvañ Samās pāṭḥ kuiv reḥ kūḥ rve priḥ saññ.

(2) Taddhitakappa

End (fol. 11 v line 7): iti Nāmakappe Taddhitakappo aṭṭhama kaṇḍo.

saddā Taddhit niṭṭhitaṃ.

akkharā ~ . akkharā ekamekañ ca, ta luṃḥ ta luṃḥ so akkharā tuiv saññ, buddharūpaṃ,
bhurāḥ chañ tu ta chū tha nḥaṃ, samaṃ, tū saññ, siyā, phrac yā i, tasmā, thui kroṇ, pa-
ṇḍito, paññā rhi so, poso, yok yāḥ saññ, piṭakattayaṃ, piṭakat sumḥ puṃ kuiv, li[k]khey-
ya, reḥ yā i.

²ī sui yakhu kyvan-nup pru saññ,
koñḥ mhu thui thui, mrat kusuil kuiv,
mrañ mhuir toñ svañ, kye jūḥ tañ sañ,
mi khañ mveḥ pha, bhuiḥ beḥ ca sāḥ,
puttadārā ññātakā nḥaṃ
charā samāḥ bhumḥ sumpāḥ nhuik
kye sāḥ re sū, nat lū brahmā,
prittā ma kyvanḥ Yama mañḥ ka,
ran lañ pā ce amhu ve i,
Vasumḍare ī sañ mre kuiv

sak se tuin ññāḥ² si cīn thāḥ sañ,

mhat sāḥ mrai mrañ pā ce so ve i amyha ra ce so, nat lū sādhu, khō ce sov.

sakkarāj 1238 khu ta-kū la chan 3 rak 6 ne ne 2 khyak tīḥ kyō akhyin tvañ Taddhit pāḥ kuiv reḥ kū rve prīḥ sañ. nibbānapaccayo hotu.

(3) Ākhyātakappa

End (fol. dha line 7): iti Ākhyātakappe catuttho kaṇḍo.

sakkarāj 1238 khu ta-kū lachān 5 rak tanāṅganve ne ne ta khyak tīḥ akhyin tvañ Ākhyāt pāḥ kuiv reḥ kūḥ rve prīḥ saññ. nibbānapaccayo hotu.

(4) Kitakappa

End (fol. ḍhai v line 4): iti Kit-phidhānakappe pañcamo kaṇḍo.

nibbānapaccayo hotu. acinteyya, appameyya, ananta, seṭṭha jetṭha arahamaṃ aca bhavo achuṃḥ rhi so kui tan so guṇṇaṃ praṇ cumṃ so tō mū so mrat cvā bhurāḥ kuiy cāḥ tō mrat thāḥ tō mū so rup pvāḥ tō chaṇḥ tu tō mve tō dhāt tō uddhissakacetī tō dhātucetī tō dhammacetī tō paribhogacetī tō, svāḥ tō leh chay cvay tō leh khyoṇḥ, ññhat ruiḥ tō nhac khyoṇḥ, mveh tō rhac soṇḥ, cham tō kui kute so sanḥ, dhāt poṇḥ rhac sa rvat, piṭakat sumḥ puṃ, bedaṇ leh bhūṃ, paramatthasaṅghā tō, sīlavan guṇavan kalyāṇaputhuj-jaññ saṅghā tō mrat tui āḥ, akhyān-nup lak 'up khyī rve rhi khuiḥ pūjō phū myhō mān lyo ka to pā i, ka tō ra so koṇḥ mhu kusūl kaṃ cetanā tui kroṇ, khattiyamahāsāla, brahmanamahāsāla, gahapatimahāsāla hu chui ap so, sū krvay mruivḥ sumppāḥ tui tvañ, ta pāḥ pāḥ so amruiv tui nhuik, ti hit paṭisandhe ne khraṇḥ akruiv peḥ rve ṇay so akhā ka paṇ, sad < d > āsīlasutacāgapaññāhiriottappa taññḥ hū so sū tō koṇḥ tarāḥ ra nhac pāḥ ṇaṇ praṇ cumṃ sañ, bhava, phrac ra pā luiv i.

sakkarāj 1238 khu ta-kū lachān 6 rak tanāṅlā ne ne 3 khyak tīḥ kyō akhyin tvañ Kit pāḥ kui reḥ rve prī saññ. pu, di, ā ṇaṇ praññ cumṃ pā lui i.

(5) Uṇḍādikappa

End (fol. ṇu line 2): iti Kit-pidhānakappe Uṇḍādikappo chaṭṭho kaṇḍo.

akkharā ~ . akkharā ekamekaṇ ca, ta lumḥ ta lumḥ so akkharā tuiv saññ, buddharūpam, bhurāḥ chaṇḥ tu ta chū tha ṇaṇ, samam, tū saññ, siyā, phrac yā i, tasmā, thui kroṇ, paṇḍito, paññā rhi so, poso, yok yāḥ saññ, piṭakattayam, piṭakat sumḥ puṃ kuiv, li[k]kheyya, reḥ yā i.

*sakkarāj 1238 khu ta-kūh lachān rhac rak buddhahūh ne ne 3 khyak tīh akhyin tvañ
Ūñhād pāṭh kuiv reḥ kūh rve prīḥ saññ. nibbānapaccayo hotu.*

Mss.: ¹126–¹129, ²243, ²248, ²270, ²431, 479, 484, 587, 630, 650, 660, 663, 685, 692, 723; for mss. in other catalogues see 479.

See CPD 5.1 and other reference works in 479.

¹ For this verse or single pādas of it see also ²338, ²339, 472, 537.

²⁻² Cf. ¹53, 605.

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Hs.or. 8273. SB, Berlin

Description see above, 676–679.

Nanḥ-kyonḥ charā tō Rhañ Aggadhamma or Aggadhammālankāra: **Kaccāyanavutti nissaya** (Saddā krīḥ nissaya or Saddā rhac coñ nissaya)

The ms. contains the nissaya on the Sandhikappa of Kaccāyana's Pāli grammar. The text corresponds to pp. 1–108 of the printed ed. *Saddā krīḥ nisya*, vol. I, 4th ed., Sudhamma-vaṭī/The Thudhamawadi Press, Rankun 1325 B.E./1963 A.D.

End (fol. dhu line 4): *nigga[hi]taṃ kuī, ni gataṃ taññ, na kui khvañḥ, chui mraiḥ, viggaho kui, vi g[g]aha(!) taññ, g(!)a kui khvañḥ, chui mraiḥ.*

*ī cā prīḥ lac sakkarāj kāḥ 1238 khu ta-pui-tvaiḥ la praññ kyō 13 rak cane ne ne 1 khyak
tīh akhyin tvañ Sandhi kyamḥ kui, reḥ kūh pru cu rve, prīḥ 'on mrañ saññ. nibbāna-
paccayo hotu. akkharā ~ . pu di āḥ nḥaṇ praññ cum pā lui ḥ. jeyyatu sapp(!)amaṅgalaṃ.*

For the author and further edd. see ²272.

Mss.: ²272, 614, 615, 669, 679, 721; cf. ¹130, ¹131, 597; for nissayas on Kaccāyana's grammar in other catalogues see 614.

See Piṭ-sm 917; Piṭ-st 201 (1078).

679

Hs.or. 8273. SB, Berlin

Description see above, 676–679.

Nanḥ-kyonḥ charā tō Rhaṅ Aggadhama or Aggadhammālaṅkāra: **Kaccāyanavutti nissaya** (Saddā krīḥ nissaya or Saddā rhac con nissaya)

The text contains the nissaya on four chapters of Kaccāyana's Pāli grammar (Kāraka-, Samāsa-, Taddhita- and Kitakappa) and corresponds to that of the printed ed. Saddā krīḥ nissaya, vol. I, 4th ed., pp. 469–672 and vol. II, 3rd ed., pp. 1–150 and 357–544, Sudhammavati/The Thudhamawadi Press, Rankun 1325 B.E./1963 A.D. and 1323 B.E./1961 A.D.

(1) Kāraka nissaya

End (fol. the line 6): jānantu, si ce kuṃ sa taṅḥ.

sakkarāj 1239 khu kachum la praṅ kyō 8 rak soky(!)ā ne ne nhac khyak tīḥ kyō akhyin tvaṅ Kāraka nissaya kuiv reḥ kūḥ rve prīḥ saṅ. nibbānapaccayo hotu. pu, dī, ā nḥaṅ praṅ cumḥ pā luiv i.

(2) Samāsa nissaya

End (fol. te line 2): icchitaṃ, aluiv rhi ap so arā tuiṅ kuiv, gahetvā, yū kuṃ rve, sikkhanta, saṅ ce kuṃ sa taṅḥ. Samāsa nissayaṃ niṭṭhitaṃ.

akkharā ~ . akkharā ekamekaṅ ca, ta lumḥ ta lumḥ so akkharā tuiṅ saṅḥ, buddharūpaṃ, bhurāḥ chaṅ thu ta chū tha nḥaṅ, samaṃ, tū saṅ, siyā, phrac yā i, tasmā, thuiv kroṅ, paṇḍito, paṅḥā rhi so, poso, yok yāḥ saṅ, piṭakattayaṃ, piṭakat sumḥ bhumm kui, li-[k]kheyya, reḥ yā i.

sakkarāj 1239 khu na-yumṅ lachān leḥ rak 3 aṅgā ne ne sumḥ khyak tīḥ akhyin tvaṅ Samās nissaya kuiv reḥ kūḥ rve prīḥ saṅ. nibbānapaccayo hotu.

(3) Taddhita nissaya

End (fol. phā r line 5): bhavāmi, phrac ce sa taṅḥ.

Aṅ(!)gadhammālaṅkāra amaṅḥ rhi so ther saṅḥ, cī raṅ ap so Taddhit nissaya prīḥ praṅḥ cumḥ prīḥ.

nibbānapaccayo hotu. ī cā re kūḥ ra so akyuiḥ apāy leḥ pāḥ kap sumḥ pāḥ rat prac rhac pāḥ rān sū mruivḥ nāḥ pāḥ tui nḥaṇ kaṇ lvat saṇ phrac rve, mag tarāḥ buil tarā, nibbān tarāḥ tō mrat kuiv ra pā luiv sō. nibbānapaccayo hotu.

poso li[k]kheyya samam siyā, tatthā rūpaṃ samam siyā.

*ī < sui > yakhu kyvan nut pru saññ
kusuil prā cvā cetanā nḥaṇ,
paññā krī saññ, phrac ce sō.*

*lobha dosa moha tarā
sumpā khoṇḥ bāḥ ra saññ ra phrac ce sō.*

*thi(!)namitt(!)a uddhajj(!)a mrū
ññac kye ca mrū kuiv caṇ phrū ve cvā phay ce sō.*

*arā hut saññ ma hut saṇ kuiv
caṇ taṇ krañ limmā khyui sā ca kāḥ
su nāḥ nā phvay phrac ce sō.*

*mi mi kuiy kyui su akyuiv rhi maññ
ma rhi pru bhi saññ cvā rhaññ cvā
asak kaṇ yak aṇā bhun tejā nḥaṇ
paññā krī saññ phrac ce sō.*

*lobhadosa moha tarāḥ
ī sumpāḥ khoṇḥ bhāḥ ra saññ phrac ce sō.*

*saddhā tarāḥ rheḥ ūḥ thāḥ rve
sumpāḥ sa na gum kuiy lumḥ saññ
krañ rumḥ mrat nuiv rhi khuiv pūjō
phūḥ myhō ka ka tō nhuin ce sō.*

*samḥ rhaṇ caṇ kray amyuiḥ vay nhuik
ti hit paṭisanne koṇḥ cvā ne saññ, phrac ce sō.*

to toṇ sa naṇ khyāso maṇ suiv rai khraṇḥ su dak khaṇ ce sō.

*taṇhāmānasakkāradiddhi
krī bhi mrāḥ cvā avijjā saṃsarā kui
va rhaṇ cvā khyāṇ tat ī sumḥ yat phraṇ
arahatt[h]a mag dāḥ sam lyak nḥaṇ
pay phyak khut thvaṇ nhuin ce sō.*

*anicca kuiv than dukkha kuiv than
 anatta than asubha kuiv than
 aruih ju kuiv than asubha kuiv than
 ya[?]thābhūta nñāṇ amraṇ ṇhaṇ rhaññ ce sō.*

*mī ta chay ta phyā kaṇ sim rā hu
 padanā chu toṇ ta pru saññ
 sukha khyam sā nibbūtā kuiv
 lyhaṇ cvā yok kroṇ, kyvat chu toṇ saññ,
 sāvakabodhi chu sīri kuiv
 mraṇ si saccā pvaṇ lui bhā saññ
 'oṇ gyāḥ nibbān amhaṇ lyhaṇ jō yok cō ra ce sō.*

*sakkarāj 1239 khu na-yun la praññ 5 rak krāsa <pa> d(!)e ne tvaṇ re kū vve prīḥ 'oṇ
 mraṇ saññ, sādhu nat lū khō ce sō.*

(4) Kita nissaya

End (fol. lā line 5): Kippidhānakappe, Kit kyamḥ nhuik, pañcamo, nāḥ khu tui i, praññḥ
 kroṇ phrac so kaṇ(!)o paricchedo, apuiṇḥ akhyāḥ saṇ, iti samatto, praññ praṇ cum prīḥ.

sakkarāj 1239 khu nhac tvaṇ re kū vve prīḥ praṇ cum prīḥ.

For the author and further edd. see ²272.

Mss.: ²272, 614, 615, 669, 678, 721; cf. ¹130, ¹131, 597; for nissayas on Kaccāyana's
 grammar in other catalogues see 614.

See Piṭ-sm 917; Piṭ-st 201 (1078).

680–687

Hs.or. 8274a–h. SB, Berlin

Collection of 8 fragmentary texts. Palm leaf. The red painted wooden covers do not belong
 to the ms. 680, because they are 1.5 cm too short and differ in size: 49 x 6.5 cm and 49 x
 5.7 cm. On the inner surface of the latter one a vertical stroke and 6 aṅgā(?) is embossed.
 Foll. 225: 680 foll. 218: kō–khu, ni, jha–jhī, jhū, pe–māḥ, yā–yai, yō–hi, hu–kye, kyo–nyā,
 chya–chyū, chyai, chyō: Cūlavā pāḷi tō nissaya; 681 fol. 1: dhāḥ: unidentified ns.; 682 fol.
 1: khī: Abhidhammatthasaṅgruīḥ pāṭḥ; 683 fol. 1: khō or dhō: Temijāt; 684 fol. 1: phā:
 presumably Vīthi lak ruiḥ; 685 fol. 1: kāḥ: Nām pāṭḥ; 686 fol. 1: ke(?): Namak <k> āra;
 687 fol. 1: ka: Maṅgalasut, tied together with one blank leaf; 2 single blank leaves, which are

47.9 and 48 cm long. **680** foll. kō, chyō, **682**, **683**, **685**, **687** are damaged; on **685** the writing is affected. **680** 50.4 x 5.9 cm; 42 x 5.3 cm. **681** 50.5 x 6.4 cm; 42.5 x 6 cm. **682** 48.1 x 5.9 cm; 38.5 x 5.3 cm. **683** 49 x 5.9 cm; 38.5 x 5 cm. **684** 47.2 x 5.3 cm; 38.5 x 4.7 cm. **685** 45.8 x 5.3 cm; 37 x 4.7 cm. **686**, **687** 49 x 5.6 cm; 17 x 5 cm (first fol.). **680**, **683** 9 lines; **681**, **684**, **686**, **687** 10 lines; **682** 11 lines; **685** recto 8 lines, verso 9 lines. 2 punch holes. Gilded and partially red painted; **680** has decorative lines on the gilding on both sides of the red painting. Very clear handwriting. Marginal titles: **680** Cūlavā pāḷi tō nissay[y]a on foll. kō–khu, ñi; **682** Abhidhammatthasaṅgruīh pāṭh; **683** Temijāt; **685** Nām pāṭh; **686** Namak <k> āra; **687** Maṅgalasut. In the right margin of **686** underneath the marginal title the donor's name is given: *nibbān rap ne May Vuiñh kroñh mhu*; in the middle of the blank leaf tied together with **687** *cā sā pe kham 6 aṅgā* is written with red ink(?), and in the left margin 6 is written with pencil. Corrections on **680** foll. jhāḥ, bu, jū. Dated **680** sakkarāj 1156 khu (1794 A.D.); **681**–**687** no date. Donor: **686** May Vuiñh. **680**, **681**, **683**, **684**, **686** Pāli and Burmese; **682**, **685**, **687** Pāli. **680**, **681**, **683**, **685**, **687** Prose; **682** verse and prose; **684**, **686** Pāli verse and Burmese prose.

680

Hs.or. 8274a. SB, Berlin

Description see above, **680**–**687**.

Rvhe-umañ charā tō Rhañ Jambudīpadhaja: **Ratanamañjūsa/Ratanā mañjū vinaññh lak pan/paṃ kyamḥ** (Cūlavā pāḷi tō nissaya)

This fragmentary ms. of a nissaya on the Cūlavagga starts in the first chapter (Tajjanīyakkamma, PTS II 3, ChS [Cūlavaggapāḷi] IV 7) and ends with the uddānaṃ (PTS II 308, ChS IV 508).

Beg. (fol. kō r line 1): yakammaṃ, saññ, dhammakammañ[ñ] ca, saññ laññ, hoti ÿ, vinayakammañ ca, saññ laññ, hoti ÿ, bhikkhave, thuiv, aparehi pi, thuiv mha ta pā, laññ, ti(!)h' aṅgehi, tuiv nhañ sap(!)a <n> nāgataṃ, so, tajjani(!)yakammaṃ, saññ, dhammakammañ[ñ] ca, saññ laññ, hoti, ÿ, vinayakammañ[ñ] ca, saññ laññ, hoti, ÿ, suvūpasantañ[ñ] ca, saññ laññ, hoti, ÿ,

End (fol. chyō line 6): Vesā(!)i, ÿ praññ suiv, āgamāsi, svāḥ le ÿ, mett[h]ā, mett[h]ā jhān vañ khañ, saṃ[ñ]ghena, saṃghā saññ, upp(!)āhikā, Kammavācā rvaṭ sa prañ, vūpa-sa(!)meyye(!), ññim ce ra ÿ, iti ayaṃ, saññ kāḥ, ud <d> ānaṃ, udān taññ.

Ratanā(!)mañ[ñ]c(!)ūsa amaññ rhi so vinaññ lak paṃ kyam nhuik, Cūlavā pāḷi anak adhibb(!)āy kuiv pra so ca kāḥ acaññ kāḥ, ÿ tvañ rve, pri praññ cum pī.

*sakkaraj 1156 khu ta-choñ-mun lachan 10 sum rak buddhahū ne tvañ Ratanā(!)mañc(!)ūsa
amaññ rhi so vinañ lak paṃ kyam nhuik Cūlavā pāli anak adhibb(!)āy kui pra so ca kāh
taññ ī tvañ rve pri prañ cum ÿ.*

The name of the author cannot be found in the text, but the age of the ms. (1156 B.E./1794 A.D.) excludes Dutiya Caṃ-kyoñḥ charā tō Rhañ Sudassana (1177–1250 B.E./1815–1888 A.D.) as author of the ns. (Ganthav 96–97 [113, work no. 1]; Piṭ-sm 541; Piṭ-st 147 [477]; MÑM 116 [completion of his ns.: 1234 B.E./1872 A.D.]).

For Rvhe-umañ charā tō Rhañ Jambudīpadhaja see ¹57 and ²303.

Mss.: Forch III; GL 16; LCP 19, 29; Oldenb 8; Palace 29 (9).

See Piṭ-sm 535; Piṭ-st 194 (993); Ganthav 185 (18).

681

Hs.or. 8274b. SB, Berlin

Description see above, 680–687.

Unidentified nissaya¹

The text of this single fol. could not be identified.

[Fol. dhāḥ r:] put khat ÿ, balavataro, prañ la cvā so vedanā sañ, ahe suṃḥ phrac kun ÿ, aparo, ta pāḥ lañ, sussānapasse, sañ khyuiñ pāḥ ÿ, khettaṃ, lay kui, rakkhanto, coñ sō, bhito, krok lyak, sañkuthito, rvaṃ rhā lyhak, sayati, 'ip ÿ, so, thui sū sañ, pabujjhivā, rve, attano, mi mi ÿ, jāṇukāni, pu chac tūḥ nhac phak tuiv kui, devayakkho ti, nat bhi lūḥ tañ hu, cintetvā, kraṃ rve, pahari, put khap ÿ, etesu, thui rañ pu chac tuiv nhuik, takkacakkhummi, myak ci phrañ kraṃ ap sañ myha lañ, natthi, ma rhi, mā honti, ma phrac kun, anussati, 'ok me sō, jātisaro, aphañc kui si khrañ kui, lābhi ra sañ lañ, mā honti, ma phrac kun, suddhatakkito, sak sak kraṃ cha sañ, honti, nā ÿ, tattavacane, nhuik, yo Vessantaro nāma rājā, Vessantarā mañ sañ, bhagavā, sañ, ahoṣi ti, phrac ÿ hu, sutvā, rve, tena hi, thui suiv phrac ta prīḥ kāḥ, idaṃ Vessantaro va, ī Vessantarā amaññ rhi so mañ sañ, bhagavā, bhurāḥ phrac sa tañ hu, attā, kuiy sañ, sassato ti, mrai ÿ hu, vattiyanto, kraṃ cha rve, diṭṭhi, mhāḥ so ayū kui, gaṇhāti, yū ÿ, ayaṃ, sañ kāḥ, anussati-ko, ma 'ok me ap so, takkiko nāma, kraṃ cha rve yū sañ mañ ÿ, dvehi eva so, nhac phrac so, jātiyo, aphañc kuiv, saritvā, 'ok me rve, aham eva, nā sañ lyhañ, puppe, rhe bhava nhuik, asukhasmi, ī mañ so aphañc nhuik, ahoṣi, phrac bhūḥ le prī, tasmā, thuiv kroñ,

attā, kuiy sañ, sassato ti, mrai ì hū, ka takkiyanto, kram cha lyak, ditthi, mhāh so ayū
 kuiv, gaṇhāti, yū ì, ayam, sañ kāh, jāti, ahrac kuiv, takkito nāma, kram cha sañ mañ ì,
 yam pana, akrañ sū sañ, jhānalābhitāya, jhān ra so kroñ, yathā pana, akrañ akhrañ prañ,
 me, 'o, idāni, ya nkhu nhuik, attā, kuiy sañ, sukhito, khyam sā ì, atite pi, lvan le prīh
 so akhā nhuik lañ, evaṃ, ì atūh asīh phrac ì, anāgate pi, noñ akhā nhuik lañ, evaṃ, ì atūh
 asīh phrac ì, anāgate pi, noñ akhā nhuik lañ, evaṃ, ì atū, bhavissatī ti, phrac lattan hu,
 takkayitvā, kram cha rve, ditthi, phrac mhā so amrañ kui, gaṇhāti, yū ì, ayam, sañ,

lābhitakkito nāma, ra lattan sañ nhuik kram cha sañ mañ ì, evaṃ sati, ì suj phrac sañ rhi
 sō, [fol. dhāh v:] idam, ì atuiñ pañ tañ, hotī ti, phrac ì hu, takkamatten' eva, kram cha
 kā myha lyhañ, ditthi, amrañ kuiv, gaṇha thāh ì, ayam, sañ, suddhatakkato nāma, sak
 sak so kram cha sañ mañ ì, ettam, kui, Saṃyuttavaṇṇanāyañ ca, nhuik lañ koñ, Brahma-
 jālasuttavaṇṇanāyañ ca, nhuik lañ koñ, vuttaṃ, tañ, abhiññālābhitāpasse, abhiññāṇ rasse
 ra so tuiv sañ, saṃvijjamāne pi, thañ rhāh rhi prīh lyak lañ, ito, ì rasse thak, uttari, alvan,
 bahiddhā, bhurāh ma phrac mī kāla nhuik, samaṇo, rahan sañ, natthi, ma rhi, yathā,
 akrañ akhyañ phrañ, Subhadda², Subhad, aham, nā sañ, ekunatiṃsa(!) vaya[vass]ā, nhac
 chay kuih nhac arvay nhuik, Subhadda, Subhad, aham, nā bhurāh saññ, sayam, mi mi alui
 lui, pabbajji, rahan pru ì, Subhadda, Subhad, kim, abhay kroñ rahan pru sa nañ hū mū
 kāh, paññāsasamādhikānaṃ, nāh chay prañ lvan kun so, vassāni, nhac tuiv phrañ, kusa-
 lānuesi, sabbaññu nāṇ rhi rā rhā sa tañ, Subhadda, Subhad, aham, nā bhurāh sañ, pabba-
 jji, rahan pru khrañ sañ, dhammassa, tarāh kui, nāyassa, si khrañ rhā, padasavatti,
 vipassanā kuiv āh thut ì, tato, thui nā āh thut so thak alvan, bahiddhā, bhurāh ma phrac
 mī apa nhuik, samaṇo, sañ, natthi, mha rhi, dutiyo pi samaṇo, sañ lañ, natthi, ma rhi,
 tatiyo pi samaṇo, sañ lañ, natthi, ma rhi, catuttho pi samaṇo, sañ lañ, natthi, ma rhi,
 samaṇe pi, rahan tuiv mañ sañ kāh, parappavādā, bhurāh cvat chvai khrañ mha, suññā,
 chit kun ì, micchā ayū hū sa myha kāh, ratanā suṃh pāh cvat chvai khye sañ mañ sa tañ.

ettha hi, nhuik, padasavattī ti, hū sañ kāh, āradhaviṇṇassako, āh thut so vipassanā kuiv,
 adhibbeto, luiv ap ì, tasmā, kroñ, sotāpattimagassa, mag ì, āradhaviṇṇassakatthañ ca,
 āh thut ap so vipassanā rhu so mag ì lañ koñ, phalañ ca, phuil ì lañ koñ, tayo pi, aniccam
 dukkham anattā hu rhu khrañ sotāpatti mag phuil suṃh pāh kuiv, ekato, ta poñ tañ, katvā,
 pru rve, samaṇo natthī ti, sāsanā pa nhuik rahan ma rhi hū rve, āha, min tō mū ì, itaresu
 pi, ì sotāpatti mag mha ta pāh so, tisu, sakadāgāmi anāgāmi arahattha phuil tuj nhuik lañ,
 esevanayo, tañ, tasmā pana, thui kroñ ra kāh, ete, thui sāsanā pa tvañ nhuik mag phuil
 ra sañ kui,

¹ Transliterated without corrections.

² Cf. DN II 151 and (ChS, Mahāvaggapāli) 125.

682 Hs.or. 8274c. SB, Berlin

Description see above, 680–687.

Anuruddha: **Abhidhammatthasaṅgaha** (Saṅgruīh pāṭh)

This fragment is the last but one fol. of an Abhidhammatthasaṅgaha ms. and contains the text of PTS from 49 line 14 (*dassanavisuddhi nāma*,) to 51 line 8 (*bhavaṅgapāto hoti, tato*), and of ChS from 64 line 26 to 67 line 19.

Edd.: See ²342.

Mss.: ²214, ²216, ²271, ²342, 488, 724; for mss. in other catalogues see ²202 and 488.

See CPD 3.8.1; Piṭ-sm 280.

683 Hs.or. 8274d. SB, Berlin

Description see above, 680–687.

Temijātaka nissaya (or Mūgapakkhajātaka-vaṇṇanā nissaya)

This single fol. contains the text of a nissaya on the Mūgapakkhajātaka (no. 538) corresponding to the Pāli text of Fausbøll VI 14 line 5–25 and ChS VI from 16 line 16 to 17 line 10.

Beg. (fol. khō[?] r line 1): vimutto, thvak le sō, b(!)ahu(!)tabhakkho, myāḥ so ca pāḥ rhi saññ, bhavati, phrac ḥ, bahū, myāḥ cvā so sū tui saññ, naṃ, thui sū kuiv, upaji(!)vanti, mhī rve asak mveḥ kun ḥ. sammasārathi, akhrañḥ ra thāḥ thinḥ, yo naro, akrañ sū saññ, mittānaṃ, phurāḥ ca so khañ mvan chay pāḥ tui āḥ, na dubbhati, ma prac mhāḥ,

End (fol. khō[?] v line 8): sammasārathi, akhrañḥ ra thāḥ dhin, yo nay(!)o, akrañ sū saññ, mittānaṃ, phurāḥ ca so khañ pvan chay pāḥ tui āḥ, na dubbhati, ma prac mhāḥ, tassa, thui sū āḥ, virū! <h> amūlasantānaṃ, pvāḥ so amrac rhi so, nigrodham, pra cañ ññoñ pañ kuiv, māluto, le saññ, na pasāhanti iva, ma ññhañ chay nhuiñ sak suiv, amitānaṃ, ran sū,

The author of this text is unknown.

Edd.: See ²325.

Mss.: cf. ²196, ²325, 490; for mss. in other catalogues see ¹196 and 490.

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Hs.or. 8274e. SB, Berlin

Description see above, 680–687.

(Vīthi lak ruiḥ)

This single fol. phā is completely transliterated but the text is not corrected.

[Fol. phā r:] ndhe, pa, āruṃm pru rve bhavaṃ phrac thuik sa rve phrac ḷ, atitabhavaṃ sum khyak nhaṃ upād pruiṃ so rūpāruṃ cakkhupasāda saññ, pa, sattadhajo ḷ bhaṃ nhaṃ pruiṃ rve khyup ḷ, pa, mahanthāruṃ vithi maññ ḷ, hū lui sō, thui noṃ, pa, ḷ. mahantāruṃ nhac vithi prīḥ ḷ.

parittāruṃ khrok vithi tui tvaṃ, paṭhama parittāruṃ vithi phrac tam kāḥ, mi mi paṭisandhe cit nhaṃ bhummijāti sampayuttadhammasaṅkhāra āruṃ aḥ phraṃ tū so upād thī bhaṃ nhaṃ praṇ cum so cit saññ mi mi paṭisandhe cit nhaṃ āruṃ tū rve kāla aḥ phraṃ atit phrac so kam kammanimit gatinimit aḥ phraṃ sum pāḥ tui tvaṃ ta pāḥ pāḥ kui āruṃm pru rve atitabhavaṃ kicca leḥ kyim phrac rve khyup ḷ, thui noṃ thui atitabhavaṃ leḥ khyak nhaṃ upād pruiṃ so rūpāruṃ saññ, thui atitabhavaṃ leḥ khyak nhaṃ laññḥ koṇḥ upād pruiṃ so cakkhupasāda aḥ abhimukhibhūtagaṭana phrac lath saññ rhi sō mi mi paṭisandhe cit nhaṃ bhummijāti sampayuttadhammasaṅkhāra āruṃm aḥ phraṃ tū so upād thī bhaṃ nhaṃ praṇ cum so cit saññ mi mi paṭisandhe cit nhaṃ āruṃ tū rve kāla aḥ phraṃ atit phrac so kam kammanimit gatinimit aḥ phraṃ summpāḥ tui tvaṃ ta pāḥ pāḥ kui sā āruṃm pru rve bhavaṅgalana bhavaṅgupaccheda bhavaṃ kicca nhac krim phrac rve khyup ḷ, thui noṃ thui paccuppān rūpāruṃ kui āruṃm pru rve chaṃ khraṃ tat so upād thī bhaṃ nhaṃ praṇ cum so pañcadvāravajjān cit saññ āvajjān kicca phrac rve khyup ḷ, thuiṃ nāṃ thui paccuppān rūpāruṃ kui laññḥ koṇḥ āruṃm pru rve mraṃ tat so upād thī bhaṃ nhaṃ praṇ cum so cakkhuvīññān dveḥ tui tvaṃ ta khu khu saṃ dassanakicca phrac rve khyup ḷ, thui noṃ thui paccuppān rūpāruṃ kui koṇḥ āruṃm pru rve kham laṃ sa kaḷ suḷ so upād thī bhaṃ nhaṃ praṇ cum so sampaticchuiṃ dveḥ tui tvaṃ ta khu khu saññ sampaticchuiṃ kicca phrac rve khyup ḷ, thui noṃ thui paccuppān rūpāruṃ kui āruṃm pru rve cum camḥ sa kaḷ suḷ so upād thī bhaṃ nhaṃ praṇ cum so santiraṇa sumḥ khu tui tvaṃ ta khu khu saññ santiraṇakicca phrac rve khyup ḷ, thui noṃ thui paccuppān rūpāruṃ kui laññḥ koṇḥ āruṃm pru rve mhat tat so upād thī bhaṃ nhaṃ praṇ cum so manodvārāvajjānḥ cit saññ vuṭṭhokicca nhac krim phrac rve khyup ḷ, thui noṃ mi mi paṭisandhe cit nhaṃ bhummijātisampayuttadhammasaṅkhāra āruṃ

āḥ phraṇ tū so upād thī bhaṇ ṇhaṇ praññ cuṃ so cit saññ mi mi paṭisandhe cit ṇhaṇ āruṃ
 thū rve kāla āḥ phraṇ athit phrac so kaṃ kammanimit gatinimit āḥ phraṇ suṃppāḥ tui tvaṇ
 ta pāḥ pāḥ kui āruṃṃ pru rve bhavaṇ kicca nāḥ kyim mha ca rve phrac thuik sa rve phrac
 i, atitabhavaṇ leḥ [fol. phā v:] khyak ṇhaṇ upād pruiṇ so rūpāruṃ cakkhupasāda saññ kāḥ
 cittakkhaṇa ta chay khu nhac khyak khaṇa ṇay nāḥ chay ta khyak asak rhi saññ phrac rve
 dutiya vuṭṭho noṇ pañcama bhavaṇ i bhaṇ ṇhaṇ pruiṇ rve khyup i, ī vithi nhuik rhe
 bhavaṇ nok bhavaṇ tui saññ kāmabhavaṇ ta chay rūpabhavaṇ nāḥ khu āḥ phraṇ ta chay
 nāḥ khu phrac sa taññ, āruṃṃ āḥ phraṇ kāḥ, rheḥ bhavaṇ nok bhavaṇ tui saññ kaṃ
 kammanimit gatinimit āḥ phraṇ suṃppāḥ tui tvaṇ ta pāḥ pāḥ kui sā āruṃ pru kun i,
 pañcadvārāvajjāṇḥ aca vuṭṭho achuṃḥ rhi so aluṃ cuṃ so vithi cit tui saññ atitabhavaṇ
 leḥ khyak ṇhaṇ upād pruiṇ so rūpāruṃ kui sā lyhaṇ āruṃ pru kun i, amhī āḥ phraṇ kāḥ
 cakkhuvīññāṇ saññ mandāyuka, amandāyuka, majjhimandāyuka āḥ phraṇ suṃppāḥ tui
 tvaṇ, majjhimandāyuka phrac rve atitabhavaṇ leḥ khyak ṇhaṇ upād pruiṇ so cakkhuvatthu
 kui sā mhī i, cakkhuvīññāṇ mha krvaṇḥ so bhavaṇ aca rhi so aluṃ cuṃ so cit tui saññ rheḥ
 rhe so cit ṇhaṇ upād pruiṇ so hadayavatthu kui sā mhī kun i, vāra āḥ phraṇ kāḥ vuṭṭho
 achuṃ rhi khraṇḥ kroṇ votthappanavāra maññ i, ī vithi saññ rūpāruṃ i naḥ so vithi cit
 taññḥ hū so asak rhi khraṇḥ kroṇ parittāruṃ vithi maññ i hū lui sō. thui noṇ atit phrac
 so rūpāruṃ kui āruṃ pru rve tadanuvatthakamanodvāra vibhūtāruṃ avibhūtāruṃ vithi tui
 saññ guthāraha phrac kuṃṇ i.

dutiya parittāruṃ vithi phrac haṃ kāḥ, mi mi paṭisandhe cit ṇhaṇ, pa, cit saññ, mi mi
 paṭisandhe cit ṇhaṇ āruṃ tū rve, pa, atitabhavaṇ kicca nāḥ kyim phrac rve khyup i, thui
 noṇ thui atitabhavaṇ nāḥ khyak ṇhaṇ upād pruiṇ so rūpāruṃ saññ atitabhavaṇ nāḥ khyak
 ṇhaṇ laññḥ koṇḥ upād pruiṇ so cakkhupasāda āḥ, abhimukhibhūtaghaṭana phrac lat saññ
 rhi sō, pa, bhavaṇgalana bhavaṇgupaccheda hu bhavaṇ kicca nhac khyim phrac rve
 khyup i, thui noṇ paccuppāṇ rūpāruṃ kui āruṃ pru rve chaṇ khraṇ tat so, pa, āvajjāṇ
 kicca phrac rve khyup i, thui noṇ paccuppāṇ rūpāruṃ kui laññḥ koṇḥ āruṃ pru rve mraṇ
 tat so, pa, dassanakicca phrac rve khyup i, thui noṇ paccuppāṇ rūpāruṃ kui laññḥ koṇḥ
 āruṃ pru rve kham laṇ sa kaṇ sui so, pa, sampaticchuiṇ kicca phrac rve phrac rve khyup
 i, thui noṇ paccuppāṇ rūpāruṃ kui laññḥ koṇ āruṃ pru rve cuṃ cam sa kaṇ sui so, pa,
 santiraṇakicca phrac rve khyup i, thui noṇ paccuppāṇ rūpāruṃ kui koṇ āruṃ pru rve mhat
 tat so, pa, vuṭṭhokicca nhac kyim phrac rve khyup i, thui noṇ mi mi paṭisandhe cit
 ṇhaṇ, pa, cit saññ, mi mi paṭisandhe cit ṇhaṇ āruṃ tū rve, pa, bhavaṇ cit leḥ khyak mha
 ca rve phrac thuik sa rve phrac i, atitabhavaṇ nāḥ khyak ṇhaṇ upād pruiṇ so rūpāruṃṃ
 ca

The notions *pañcadvārāvajjāṇ*, *parittāruṃ*, *cakkhupasāda*, *mahantāruṃ*, *mandāyuka*,
amandāyuka, *majjhimāyuka* e.g., which can also be found in ¹36 Vithi lak ruiḥ, make
 it probable that the fragment belongs to a ms. of this text. As can be seen in ¹29, there
 are four texts with the same title so that we are not in the position to ascribe it to one
 definite author.

Edd.: See ¹29.

Mss.: cf. ¹29, ¹36; and also GL 54; Piṭ-st 201 (1076).

685 **Hs.or. 8274f.** SB, Berlin

Description see above, 680–687.

Kaccāyana/Saṅghanandi: Kaccāyanavutti

This single fol. belongs to the Nāmakappa of Kaccāyana's Pāli grammar. Its text corresponds to that of Senart from 103 line 7 to 109 line 2, and ChS from 118 line 17 to 124 line 7.

Beg. (fol. kāḥ r line 1): sakā, sakam, sake. tato 'smim ni. tato att[h]ato 'smim vacanassa ni hoti, att[h]ani. sassa no. tato att[h]ato sassa vibhattissa no hoti attano.

End (fol. kāḥ v line 9): ku himhamṣu ca. kim icc' etassa ku hoti himham icc' etesu ca, ku him gacchasi,

Mss.: ¹126–¹129, ²243, ²248, ²270, ²431, 479, 484, 587, 629, 650, 660, 663, 677, 692, 723; for mss. in other catalogues see 479.

See CPD 5.1 and other reference works in 479.

686 **Hs.or. 8274g.** SB, Berlin

Description see above, 680–687.

Namakkāra

This fragment is the first fol. (ke ?) of a Namakkāra ms. with comments upon the metre of the gāthās (see also ²356, ²357):

namo tassa ~.

sugataṃ sugataṃ seṭṭhaṃ, kusalaṃ kusalaṃ jahaṃ,
amataṃ amataṃ santamaṃ, asamamaṃ asamamaṃ dadaṃ. 1.

saraṇaṃ saraṇaṃ lokaṃ, araṇaṃ araṇaṃ kamaṃ,
abhayamaṃ abhayamaṃ [t]hānaṃ, nāyakaṃ nāyakaṃ name.
patyāvatta gāthā.

kusalaṃ kusalaṃ saṅ saṅ, kusalākusalaṃ rhi lyhaṅ chanḥ guṇḥ saddā saṅ sō laṅḥ ādiyamaṃ
ma ne khraṅḥ kroṅ alaṅkā naṅḥ ma saṅ. 2.

nayanasubhagakāyaṅgaṃ,
madhuravarasaropetaṃ,
amitaguṇagaṇādhāraṃ,
dasabalamatula < ṃ > vande.

na, na, ma, 3 guṇḥ rhi so bhujagasusu matā gāthā, 3.

yo buddho dhitimāññadhāraṃ,
saṃsāre anubhosi kāyikaṃ,
dukkhaṃ cetasikaṃ ca lokato,
taṃ vande naradevamaṅgalaṃ.

ma, sa, ja, 3 guṇḥ nhaṅ garu ta luṃḥ rhi so suddhvirājita gāthā, aññā pud ne, guṇḥ
kroṅ ākui arassa, aññādhāro laṅḥ rhi i, guṇḥ ma mhan, 4.

bāttimsati[ṃ]lakkhaṇacitradehaṃ,
dehājutiniggatapajjalantaṃ,
paññādhitisīlaguṇog < h > avindaṃ,
vande munim antimajātiyuttaṃ

For edd. and further information see ²356, ²357.

Mss. (text with or without nissaya): ²193, ²227, ²356 (1), ²357 (1); and also Cab II 695 (XIII); Hist. Comm. Ia 222; LCP 53; Palace 73 (19); PMT I 221 (Add. 5889), 234 (Or. 3431); cf. ¹114.

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Hs.or. 8274h. SB, Berlin

Description see above, 680–687.

Maṅgalasutta

This fragment is the first fol. of a Maṅgalasutta ms. and bears the beginning of the text up to the pādas ab of verse 8:

bahus <s> accañ ca sippañ ca, vinayo ca susikkhito,

Mss.: cf. ²189, ²194, ²225, 670; for mss. (text with or without nissaya or nissaya only) in other catalogues see ²189, where Hist. Comm. Ia 225, 235, Ila 16; LCP 57, 76 (H, M), 106; Piṭ-st (s.v. Parit krīḥ pāṭh nḥaṇ nisyā) 191 (955), 211 (1209) must be added.

688 – 693

Hs.or. 8275. SB, Berlin

Collection of 6 texts. Palm leaf. Red painted wooden covers on the inner surface of one cover *nā* and of the other *nā* is embossed. Foll. 226: 688 foll. 22: gho–cū: Samūhavinicchaya; 689 foll. 36: ce–jḥu: Vivādachedanī; 690 foll. 26: jhe–ṭo (fol. ṭai is missing): Sima(!)bhedavibhāvanī; 691 foll. 36: ṭo–ḍho: Atula phrat thumḥ; 692 foll. 45: Kaccāyanavutti, containing 6 chapters: (1) foll. 7: tī–tō: Kāraka pāṭh, (2) foll. 6: tam–thī: Samās pāṭh, (3) foll. 8: thu–thāḥ: Taddhit pāṭh, (4) foll. 8: da–dai: Ākhyāt pāṭh, (5) foll. 8: do–dhī: Kit pāṭh; (6) foll. 8: dhu–dhāḥ: Uṇhād pāṭh; 693 foll. 61: na–ma: Saddā krīḥ pud cac; the first and last foll. of each text or chapter resp. (except 692 fol. thī) are tied together with some blank leaves; one extra bundle of 5 blank leaves. 692 fol. dham is almost broken twice. 46.8 x 5.5 cm. 39–39.5 x 4.8 cm. 10 lines. 2 punch holes. Gilded and partially red painted. Very clear handwriting. Marginal titles: 688 Samūlavinicchaya on fol. gho, Samūhavinicchaya on every fourth fol. alternating with *Kui Mui(h) Ma Khyit koṅḥ mhu* and *Muiḥ Khyit koṅḥ mhu* only on fol. ci, and on last fol. cūḥ underneath the marginal title is written: *Kui Muiḥ Ma Khyit janīḥ moṇ nham koṅḥ mhu*; 689 Vivādachedanī on about every fourth fol. alternating with *Kui Muiḥ Ma Khyit*, *Ma Khyit Kui Muiḥ koṅḥ mhu*, *Kui Muiḥ Ma Khyit kron(h) mhu*, or *Mui Khyit koṅḥ mhu*; on the first fol. of the text *Kui Muiḥ Ma Khyit koṅḥ mhu* is written underneath the marginal title and on the last fol. *Kui Muiḥ Ma Khyit janīḥ moṇ nham koṅḥ mhu*; 690 Simasambheda on fol. jho, on a couple of foll. alternating with *Kui Mui Ma Khyit*, and on last fol. ṭo Simabhedavibhāvanī; on the first fol. *Kui Muiḥ Ma Khyit koṅḥ mhu* is written underneath the marginal title, and on the last fol. *Kui Muiḥ Kriḥ Ma Khyit koṅḥ mhu*; 691 Atula phratthumḥ, Atula phrat thumḥ or Phrat thumḥ only on a couple of foll. alternating with *Kui Muiḥ Ma Khyit*, *Kui Muiḥ Kriḥ Ma Khyit* or *Kui Muiḥ Ma Khyit koṅḥ mhu*; on last fol. ḍho is written *Kui Muiḥ Kriḥ Ma Khyit janīḥ moṇ nham koṅḥ mhu*; in 692 we find a marginal title on about every other fol.: (1) Kāraka pāṭh, (2) Samāt pāṭh or Samās pāṭh, (3) Taddhit pāṭh, (4) Ākhyāt or Ākhyāt pāṭh, (5) Kit pāṭh; (6) Uṇhād pāṭh; 693 Saṃvannanā on foll. na, nī, nu; Saddā chac on foll. ne, no, nam, pa; Nañḥ/Nañḥ leḥ chay on foll. pā, pī, pū; Sandhi pud chac on foll. pai and pō; Nām pud chac on foll. pāḥ, phā, phī, phū; Kāraka pud chac on foll. phu (in the lower margin where this chapter starts), phe, pho, phaṃ, ba, bi; Samās pud

chac on foll. bu, be, bo, bam; Taddhit pud chac on foll. bāḥ and bhā; Ākhyāt pud chac on foll. bhī, bhū, bhai; Kit pud chac on foll. bhō, bhāḥ, ma; underneath the marginal title of last fol. ma is written *Kui Muiḥ Krīḥ Ma Khyit koṅḥ mhu*. On the last blank leaf tied together with fol. tō *Sandhi pāṭh* is written, and in the middle of the first blank leaf tied together with fol. tam *Samat*; on the blank leaf tied together with fol. thāḥ hardly legible pencil notes such as *Pai-kū pu <ṃ> (?) krīḥ Ūḥ Vilāsa cā* and *Pai-kū pu <ṃ> (?) p(!)rī U* can be found; on the first blank leaf tied together with foll. gho, tī, tam, do, dho *cum* is written with pencil, and on the first blank leaf tied together with fol. ce *ma cum*; on the first blank leaf tied together with fol. da and on the last blank leaf tied together with foll. to and dho *cum prī* is written with pencil. Corrections on foll. to, tō, thi, dho, nī. Dated sakkarāj 690, 691, 692 (1, 3, 5) 1245 khu (1883 A.D.); 688, 689, 692 (2, 4, 6), 693 no date. Donor: 688–691, 693 Kui Muiḥ (Krīḥ) and Ma Khyit (underneath or instead of the marginal title or on the last foll.); 691 Rvhe Kumḥ, Mi Vuiṅḥ (colophon). Former owner: 692 (blank leaf) *Pai-kū puṃ krīḥ Ūḥ Vilāsa*. 688–690, 693 Pāli and Burmese; 691 Burmese; 692 Pāli. 688, 691–693 Prose; 689, 690 Pāli verse, Pāli and Burmese prose.

688

Hs.or. 8275. SB, Berlin

Description see above, 688–693.

Banḥ-mō charā tō Rhaṅ Paṅḍita: **Samūhavinicchaya, Vinicchayasāra**

Beg.: namo tassa ~. cī(!)raṃ tiṭṭhatu jinasāsanam, vinayakammaṃ, kataṭṭhānabhūtāsu, atṭhasu si(!)māsu, gāmāraññanadīsamudd[h]a[m]jātassarasāṅkhārātā, lokavohārasiddhā imā pañca nissayasi(!)mā, aññamaññā c' eva, attano attano nissitasa(!)māhi ca rukkhādisambandhā vatt(!)anti, baddhasattabbhantarudakukkhepasāṅkhātā pana, sāsana-voḥārasiddhā, imā tisso nissita[,si(!)mā, attano attano nissayasi(!)mā h' eva, nā(!) pana itaritarāhi, si(!)māhi vaṭṭanti yevāti atthavinicchayasabhāvaṃ gahetvā, [etc.]

(fol. ghō v line 1:) tena vuttam Vajī(!)rabuddhiṭṭikāyam,

¹nadī(!)yam karontānam[,] udakukkhepat[,] bahi rukkhādisambandho, appamān(!)am <, > gāme karontānam nadī(!)yam[,] sambandharukkhasa udakukkhepat pati² [t]ṭhitabhikkhu [ca,] appamānam <, > tato oraṃ pamāṇan ti.¹

sammāsambuddhassa nu(!)va < ṇ > gisāsanapajjote, Mrammaratṭhe, Hemācalapaṅḍito ti vi < s > sutena therena li[k]khito, Vinicchayasāro. [etc.]

(fol. gham v line 9:) sammāsambuddhassa, alumḥ cum so tarāḥ tuj kuiy ma phok ma pran kuiy tō alui lui sā lyhaṅ thuiḥ tvaṅḥ rḥ si tō mū so mrat cvā bhurāḥ sa khaṅ ḷ, navaṅgisā-

sanapajjote, aṅgā kuiḥ pāḥ rhi so sāsanaṁ tō mrat i, tok ba tvaṅḥ laṅḥ rā phrac so, Mrammaratthe[na], Mrammā tuiṅḥ nhuik, Hemācalapaṅ < d > ito ti vis < s > utena, Rvhe-toṅ Paṇḍita hū rve thaṅ rhāḥ kyō co so, therena, Ban-mō charā tō saṅḥ, la(!)kkhito, reḥ sāḥ ap so, Vinicchayasāro, mrat so achuṅḥ aphrat anḥac taṅḥ. Ban-mō charā tō chuṅḥ phrat khyak. [etc.]

(fol. ñi v line 10:) sapp(!)añṇu bhurāḥ sa khaṅ sāsanaṁ nhuik, saddhā rve rahanḥ pru kun so amyuiḥ koṅḥ sāḥ tui i khiu mhiḥ rā sīlasamādhīpaṅḥat guṅ rhaṅ, Khak-saṅ to ra tuik ne pugguil sū mrat saṅḥ, tuik tvaṅḥ ce khiuṅḥ ap saṅḥ phrac rve, sāsanaṁ tō 2397 khu nhac, kojā sakkarāj 1215 khu pathama vā-chui la chanḥ ṅāḥ rak ne. Paṇḍitavamsābhi-< dha > je(!)mahādharmarājāt(!)irājā(!)guru, hū so bhvaḥ ta chip tō ra, Amarapū(!)ra rvhe mruḥ tō Ban-mō tuik 'up charā tō chuṅḥ phrat khyak. [etc.]

(fol. ño v line 2:) kalyāṇamitta phrac sū, si taṅḥ suṅḥ bhō apoṅḥ tui saṅḥ toṅ pan tuik tvaṅḥ ap saṅḥ phrac rve, sāsanaṁ tō 2398 khu nhac, kojā sakkarāj, 1216 khu, vasanta utusama, vā-khoṅ la chanḥ chay rak ne tvaṅ. Paṇḍitavamsāt(!)idhahamahādharmarājāt(!)irājaguru hū so bhvaḥ taṅ chip tō ra Amarapū(!)ra rvhe mruḥ tō, Ban-mō charā tō tuik 'up chuṅḥ phrat khyak. [etc.]

(fol. ño r line 9:) lajjīpesala, sikkhākāma, Pa-tat-tuiṅ to ra araṅḥavāsī pugguil sū mrat toṅḥ pan ap saṅḥ phrac rve, sāsanaṁ tō, 2399 khu nhac, kojā sakkarāj, 1217 khu, pathama vā-chui la praṅ kyō ta chaḥ suṅḥ rak. Paṇḍitavamsābhit(!)ajamahādharmarājāt(!)irājaguru hū so bhvaḥ taṅ chip tō ra, Amarapū(!)ra rvhe mruḥ tō Bān-mō tuik 'up charā tō mīn chui chuṅḥ phrat khyak. [etc.]

(fol. ṅāḥ r line 9:) Sa-luṅḥ to ra araṅḥavāsī pugguil mahāther mrat. Medhālaṅkārasa-ddhammahajamahādharmarājāt(!)irājaguru hū so, bhvaḥ ta chip tō ra Amarapū(!)ra nagaravāsī akyō, Praṅḥ charā tō mahāther mrat, laṅḥ koṅḥ mahāther mrat nhac pāḥ tui, tuik tvaṅḥ ce khiuṅḥ tō mū kra le saṅ kroṅ phrac rve sāsanaṁ tō 2400[0] praṅ nhac kojā sakkarāj, 1218 khu, hemanta utu akhā samaya, prā-sui la chanḥ chay rak ne tanaṅganve ne tvaṅ, Paṇḍitavamsābhidhahamahādharmarājāt(!)irājaguru hū so, bhvaḥ taṅ chip tō ra Amarapū(!)ra rvhe mruḥ tō Bān-mō tuik 'ut ther mrat mīn chui chuṅḥ phrat khyak. [etc.]

(fol. ca r line 7:) sāsanaṁ tō mhā nok sāḥ noṅ lā paṅḥā naṅḥ pāḥ amyuiḥ sāḥ tui yuṅḥ mhāḥ saṃsarakukkucavivāda myāḥ ca rā phō phrac lhā so vāda ca kāḥ kui taṅ rhāḥ cvā āguṅ yutti nhuiṅḥ rhi thok thāḥ rve pay rhāḥ nhip naṅḥ ap so vinicchaya ca kāḥ saṅḥ, ī tvaṅ rve prīḥ i mhat. sakkarāj 1231 khu ka-chuṅ la praṅḥ kyō 12 rak kyāsapade ne Bān-mō charā tō mīn chui chuṅḥ phrat khyak. [etc.]

(fol. ci r line 1:) sikkhā pud paṅḥāt āpat saṅ saṅḥ hu, aprac chui ca kāḥ reḥ sāḥ chuṅḥ phrat kra saṅḥ arā kui, āguṅ rutti nhuiṅḥ rhi thok thāḥ rve pay rhāḥ nhit naṅḥ ap so vinicchaya ca kāḥ caṅḥ saṅḥ, ī tvaṅ rve prīḥ prī i mhat. sakkarāj 1231 khu dutiya vā-chui la praṅḥ kyō 2 rak ne, Bān-mō charā tō mīn chui chuṅḥ phrat khyak. [etc.]

(fol. ci v line 3:) Rvhe-toñ mruj ma 'ok bhvaiḥ, krīḥ saiḥ athak, Sa-rak-to kyoñ toñ rvā, gānavāsī charā Ūḥ Sumana lyhok thāḥ toñḥ sa saññ phrac rve, sakkarāj 1227 khu vā-khoñ la chanḥ ta rak ñe tvañ, aṃ bhvay rhac phrā aṅgā kuiḥ pāḥ rhi so niyyānika bhurāḥ sambuddha sāsana tō tok pa tvañḥ lañḥ rā Mrammā tuiñḥ Cac-kuiñḥ mruj Toñ-ruiḥ to ra araññavāsī mahāther kyō Bān-mō charā tō mīn chui chumḥ phrat khyak. [etc.]

(fol. cī r line 1:) Y(!)āmañña tuiñḥ, Haṃsāvatiñ nuiñ nam Ran-kum mruj Sin-gut-ta-ra toñ i arhe mrok to ra krī, sañghā myāḥ lyhok thāḥ toñḥ pan saññ phrac rve, sakkarāj 1232 khu vā-khoñ la prañ kyō rhac rak ñe, bhurāḥ sapp(!)aññu sāsana tō tok pa thvañḥ lañḥ rā Mrammā tuiñḥ, Cac-kuiñḥ mruj Toñ-ruiḥ to ra araññavāsī mahāther kyō Bān-mō charā tō mīn chui chumḥ phrat khyak. [etc.]

(fol. cī v line 10:) adḍhāsamo dhān kuiv sabho kya 'oñ, cañḥ cāḥ thok lhamḥ, meḥ mranḥ kram caññ kun rā saññ.

sakkarāj 1223 khu, vā-khoñ la chanḥ sumḥ rak ñe, Cac-kuiñḥ Toñ-ruiḥ to ra mahāther kyō Bān-mō charā tō mīn chui chumḥ phrat khyak. [etc.]

End (fol. cu v line 10): samānaparikkhāraṃ kātum vaṭṭati ti ācariyā ti li[k]khitam, hu [hu] Vajī(!)rabuddhiṭkā charā mrat mīn chui ap le saññ, ī suj mhat ap si ap so kroñ chui lakkhaṇā āguṇ yutti rhi so kroñ, dvisantaka phrac sañ i, hū so ayūvāda ca kāḥ kuiv, tarāḥ hut mhamn, dhammakam lamḥ ruiḥ kya so vāda mrat hu, mhat sāḥ nā yū ma phrac sañ hū so ayūvāda kuiv kāḥ, tarāḥ ma mhan, dhammakam lamḥ ruiḥ ma kya, vāda lvaiḥ vāda mhāḥ, pāy rhāḥ cvaṇ prac, ma nhac sak ma nā yū ap so vāda hū rve mhat. sakkarāj 1233 khu ta-kūḥ la praññ kyō ta chaj leḥ rak ñe Cac-kuiñḥ mruj Toñ-ruiḥ to ra araññavāsī mahāther Bān-mō charā tō chumḥ phrat khyak.

nibbānapaccayo hotu. pu di ā nḥaṇ praññ cum pā lui i. nat lū sādhu khō ce sōv.

This text deals with decisions of the Bān-mō charā tō in questions of the validity of monastic boundaries (*sīmā*).

For the author see '96.

Edd.: BB 165 s.v. Paṇḍita-vaṃsābhi-dhaja, appendix; cf. BB 164 s.v. Paṇḍita-dhaja, appendix.

¹ Quotation from Vjb (ChS) 460, line 12–14.

² bahi.

Description see above, 688–693.

Bañh-mō charā tō Rhañ Paṇḍita: **Vivādachedanī**

Beg.: namo tassa ~.

mahākāruṇiko nāt <h> o lok <ass'> atthāy' adesayi,
tividham suddha <ṃ> saddhammaṃ, cī(!)raṃ tiṭṭhatu tass' idaṃ.

mahāka(!)ruṇiko, krīḥ māḥ mraṇ mrat so karuṇā rhi tō mū so, nāt <h> o, mrat cvā bhurāḥ saññ, lokassa, lū sumḥ pāḥ i, atthāya, lokī lokuttarā akyuiḥ nhā, suddham, rāga ca so kilesā aññac akreḥ tuj mha cañ kray so, tividham, sumḥ pāḥ aprāḥ rhi so saddhammaṃ, pariyat paṭipat paṭivedha hu chui ap so sū tō koṇḥ tarāḥ kui, adesayi, ho tō mū pri, tassa nāthassa, thui mrat cvā bhurāḥ i, idaṃ ayaṃ saddhammo, ī sumḥ pāḥ aprāḥ rhi so sū tō koṇḥ tarāḥ saññ, cī(!)raṃ, rhaññ krā cvā, tiṭṭhatu taññ ce so.

lokadhāt sumḥ pāḥ nhuik bhurāḥ mha ta pāḥ so sū tuj saññ, paññat ho krāḥ khrañḥ nhā, ma cvamḥ nhuiḥ so arā phrac so kroṇ, anaññavisaya hu chui ap so vinaññḥ paññat, Abhidhammā piṭakat, paṭiccasamuppād, khrok chay nhac rap so micchāvāda āḥ phrañ leḥ pāḥ so arā tuj kui,

(fol. caṃ r line 5:) paṭhama.

(fol. chī r line 5:) dutiya.

(fol. chū r line 2:) tatiya.

(fol. che v line 9:) catuttha.

(fol. cho r line 1:) pañcama.

(fol. chaṃ v line 3:) chatth(!)a.

(fol. ja v line 10:) sattama.

(fol. ji v line 5:) atṭhama.

(fol. jī r line 10:) navama.

(fol. ju v line 6:) dasama.

(fol. jū v line 7:) ekādasama.

(fol. je v line 4:) dvādasama. ññattiyā [etc.] dvīhi kammavācāhi [etc.] thullaccayā, [etc.] kammavācāpariyosāne [etc.]

(fol. je v line 8:) laññḥ koṇḥ dvādasama vinicchaya nhuik lā so pāṭṭh pāḥi tuj anak ī tvañ rve prīḥ i.

[Then follow several Kammavācā formulas.]

End (fol. jhu r line 2): sapp(!)aññu ta ññāṇ aca rhi so ma nhuiñḥ rhaññ ap mrat so guṇ apoñḥ tuj i taññ rā mrat cvā bhurāḥ sa khañ i sāsana tō tok pa thvanḥ lañḥ rā, ī Mrammā

tuiñh krīh ta choñ, Kunh-bhoñ nvay myuiñ mañh ruiñ mha lha, asambhinnakhattiyavaṃsa Amarapū(!)ra catuttha nanh caṃ mañh mrat saññ, rvhe nanh ma tak mhī ka pañ saddā kraññ ññui, rui se mrat nuih kuih kvay lhū dāñh rve, rvhe nanh tak pran saññ kā la laññh, acchariyaṃ vata, abhūtaṃ vata, udāñh mrvak ha, pro pa ca rā, ratanā roñ rhak kūh, kusuil mrat nat pi mhān asvañ, maṅgalā caṃ kyoñh tō mrat kui, kraññ ññui vamh mrog, chok lhū ap nhañh le rve, rui se leh mrat kuih kvay ap so. Paññājotābhisīripavavijayā-lañkāradhammasenāpatimahādhammarājāt(!)irājaguru, hū so sañgharāja bhvai hit taṃ chit tō rhañ phrac tō mū so, khantī mettā, dayā karuṇā, nivātavutti, anilaviriya, ujukasamā-vācārāpariyattivīsārada, lajjipesala ca so kyeḥ jūḥ guṇ tuiḥ i taññ rā sāsanā pru charā tō bhurāḥ krīh saññ, yuṃm kraññ leh mrat tō mū ap so ta paññ amyāḥ tuiḥ tvañ ta yok akyuṃmñh vañ so Rvhe-toñ mruḥ lyhañ, jātibhūmi amhan. Paṇḍitavaṃsābhidhajamañhādhammarājāt(!)irājaguru hū so bhvai taṃ chit tō ra Amarapū(!)ra rvhe mruḥ tō Bān-mō tuik 'up ther mrat saññ, aññak leh chai leh nhac, sikkhā nhac chai ññh vā mrok tvañ. aṃ bhvay gabyāḥ, aṅgā kuivh pāḥ rhi so nīrānika bhurāḥ sapp(!)aññusāsanañ nhuik, rāga ca so kilesā bheḥ rāñ tui kui ta phan ma phrac pran ce so āḥ phrañ varajina cak svāḥ kai sui pay rhāḥ rhañh lañh rve vat chañh raiñ tui i chuṃḥ khañh khrañh kui pru <ta>t so mag ñāñ phuḥ ñāñ, thui mag ñāñ phuḥ ñāñ kui phrac ce tat so āsanatarapakatūpanissaya-satti rhi so vipassanā ñāñ nivarāṇa bheḥ rāñ tui kui, vikkhambhanapaha(!)ñ i acvamh āḥ phrañ pay rhāḥ nhip nanh le rve rūpa arūpa paṭisandhe āḥ janakasatti, vipassanā ñāñ āḥ pādakasatti phrañ kreḥ jūḥ pru tat so samatha ñāñ, thui samathavipassana(!) ñāñ nhac pāḥ tui kui phrac pvāḥ ce tat so cit i taññ krañ ññim sak khrañh samādhi, thui samādhi tarāḥ kui ra khrañh i akroñh rañh mūla akhre pāda, sīlavisuddhi kui alui rhi kun so, lajjipesala, kukkuccasikkhākāma, rahanh mvan rahanh mrat tui āḥ, sapp(!)aññu bhurāḥ ho krāḥ paññat tō mū ap so parivat kaṃ mānat kaṃ arā tui nhuik ma tinh ma pāḥ phroñ kāḥ mhan kaṃ cvā pru mi kyāñ mi kya sañ phrañ sīlavisuddhi phrac ce khrañh nhā, chai nhac cum Vādavinicchaya ca kāḥ rap, apaṭicchanna mānat mūlāya paṭikassana vat ne ce ap so acī arañ tui phrañ taṃ chā chañ lyak, asak thak chuṃḥ nhac lumh svañh ce rā, pāḥi aṭṭhakathā ṭikā tui mha thut nhuiñh thok thāḥ rve reh sāḥ cī rañ ap so i vat cā achuṃḥ aphrat mhat sāḥ phvay vinicchaya saññ, 2394 khu nhac kojā sakkarāj 1212 khu vasanta utu atvañh, satañh-kyvat lachañh 1 rak ñe tvañ, 'oñ mrañ prīh cīḥ khrañh sui rok saññ.

saman(!)ā m(!)emakā sīlam, vina <ya> ññupasamsitam
 imaṃ pas <s>antu sakkaccaṃ, subhaṃ vivā <da>chedanin ti,

Vivādachedanī, sañghā ma ññim ma sak ma khyamh sā khrañh kui phrac ce tat so ññāññ khum khrañh tui kui phrac rā phrac kroñh phrac so kroñ, Vivādachedanī amaññ rhi so, subhaṃ vinicchaya, i aphrā phrā pāḥi aṭṭhakathā ṭikā athve thve ca kāḥ pre anak tui phrañ rhu kraññ ma ññih bhvay tañ tay koñh mvan cvā tha so, vinayaññupasamsitam, vinaññh arā limmā si mrañ so paññā rhi sū tō koñh tui saññ khyiñ mvamh ap tha so, imaṃ vattavinicchayaṃ, i vat cā achuṃḥ aphrat kui, sīlam, asak thak ma ka khyac ap lha so sīla kui, pemakā, khyac mrat nuiñ kun so, samañā, rahanh tui saññ, sakkaccaṃ, ce ce cap cap mhat mhat sāḥ sāḥ cañh cāḥ kraṃ bhaṃ praṃ kā lhaṃ kā sabha(!)vayutti rhi ma rhi kui thok ññhi so āḥ prañ rhi se cvā passantu, kraññ rhu kra kum so, iti, i saññ lyhañ

Vivādachedanī amaññi rhi so vat cā achumḥ aphrat i uyojañ nigum achumḥ ca kāḥ rap aprīḥ sat taññh. Vivādachedanī prīḥ i rhañ.

nibbānapaccayo hotu. nat lū sādhu kho ce so.

For the author see ¹96.

Ms.: Piṭ-st 169 (681).

690

Hs.or. 8275. SB, Berlin

Description see above, 688–693.

Bañ-mō charā tō Rhañ Paṇḍita: **Sīmābhedavibhāvanī**

This text is the same as that of ¹96. The verses in the final portion are slightly different from those in ¹96.

End (fol. 7e v line 5:)

Paṇḍito <ti> samaññena, Hemācalanivāsina,
upajjhācariye h' eva, ma <j> jhimattherabhikkhunā,

pāli vaṇṇatabbaṇṇasu, vuttamādāyanicchayaṃ,
simasambhedasaṃyuttaṃ, kh(!)uddasaṃ pālimuttakaṃ.

buddhasāsanapajjoh(!)aṃ, patt <h> ayantena li[k]khitā
nāṭisañkhepavitthāro(!), Si(!)ma(!)bhedavibhāvanī.

niṭṭhitāyaṃ kaliyuge, āgate <bh> aggaṇe māse,
tīvassadvisatādhiḥe, sahasse 'va manoram[m]e.

vinayaññu(!)pasamsitaṃ, pañ[ñ]haṃ, pucchiyaṃ ārambha
saddhammena ca bhikkhunā, etaṃ passantu lajjino ti.

upajjhācariye h' eva, charā upajjhāy mrat tuiv saññ sā lyhañ, Paṇḍito ti samaññena, Paṇḍita hū rve khō vō paññat sa mut ap so, Hemācalanivāsina, Rvhe-to(!)ñ mruiv nhuik ne leḥ rhi so, vā, Rvhe-toñ mruiv hu chuiv ap so pok pvāḥ rvā ṭhāna mi bha myuivḥ chve ne rap mre rhi tha so, majjhima[ra]tten(!)a bhikkhunā, ma <j> jhimather phrac so rahanḥ

saññ, vā, anumather ma < j > jhimather mahāther āḥ phrañ ther bhikkhu aprāḥ suṃḥ pāḥ
tуйv tvañ ta chay kyō mrok khyok vā acvamḥ rhi saññ phrac rve ma krīḥ ma ñay alay

[fol. 1a is missing; fol. 1b:] passantu, rhu kya ce kun sa taññḥ, iti, ī saññ kāḥ, Si(!)-
ma(!)bheda amaññ rhi so achumḥ aphrat i uyyojān niguṇ achumḥ ca kāḥ rap aprīḥ, sat
taññ.

*nibbānapaccayo hotu. pu, di, ā, nḥaṇ prañ cum pa lui i. Kui Muiḥ Krīḥ Ma Khyit jan(!)iḥ
moñ nḥam koñḥ mhu, nat lū sādhu khō ce sov.*

*sakkarāj 1245 khu nhac sa-tañḥ-kyvat la chanḥ ta chay leh rak ne, ne suṃḥ khyak tiḥ kyō
akhyin tvañ, laññḥ koñḥ cā kui prīḥ cīḥ 'oñ mrañ saññ.*

For the author and edd. see '96.

Ms.: '96.

691

Hs.or. 8275. SB, Berlin

Description see above, 688–693.

Atula charā tō Rhañ Yasa: **Atula phrat tumḥ**

Beg.: namo tassa ~ . bhurāḥ kyvan kyoñḥ kyvan bhurāḥ mre kyoñḥ mre, lū rahanḥ tuj
ro rhak saññ amhu kui, rḥe ne ta rā ta kyit tuj lyhok laññḥ haṃ, tarāḥ sū krīḥ nāḥ kyit
ñāḥ yok tuj, kok khvaiḥ cī rañ haṃ, amhu saññ ta rā ta kyit tuj cit tū laphaṃ cāḥ rve prīḥ
haṃ phrat puṃḥ kui, chañ khye kok tanḥ, prīḥ khyak phrat cā nḥaṇ ta kva, cī rañ pe aṃ.
dhammakam kroñḥ dhammasat kroñḥ, rājasat tumḥ ca kāḥ suṃḥ rap kui, paññā rhi lū
rahanḥ apoñḥ tuj, tok tāḥ nhuiñḥ chañ kyañ rve yū le. tarāḥ rok rā kui sā chui kok lyak,
chañ khye yuttiyāsī ca kāḥ loñḥ athañ akhyut kok puṃ phrat tanḥ chui saññ kāḥ aruiḥ tat
lvay i, are phrac khaiḥ saññ, byatti phrac lvay i, bala phrac khaiḥ saññ, phrac khaiḥ so
kroñ, areḥ arā nḥaṇ khañḥ khañḥ kyañḥ kyañḥ byattibala cum mha ca kāḥ tat lvay so
kroñ, ca kāḥ tat ce lui rve acum chui saññ.

End (fol. dḥe v line 7): mre tak re tak phrac saññ, rḥeḥ rḥeḥ kāla ka, cī rañ ra bhūḥ saññ
chuiḥ rve, mañḥ mīn mañḥ cā rok bhaiḥ, chit taññ bvaiḥ, apō van kvamḥ bhuiḥ, kyvaiḥ
vañ nvāḥ vañ, ma kok ma simḥ, ma cī rañ nḥaṇ, vatthukam simḥ rahanḥ chuiḥ rve laññḥ,
ma reḥ ma kok ce nḥaṇ, kyeḥ cāḥ rvā cāḥ tujv laññḥ, sa nāḥ tō mū saññ, pāy tvañḥ nay
tvañḥ kya saññ chuiḥ rve, bhurāḥ mre kyoñḥ mre khvan kuiv ma kok ma kham nḥaṇ,

sakkarāj 1126 khu satañḥ kyvat la tvañ, Kunḥ-bhoñ praññ tō ūḥ mañḥ tarāḥ krīḥ charā tō, Mahāatulayasadhammarājaguru charā tō chumḥ phrat cī rañ saññ, mañḥ leḥ pāḥ tuiḥ, mre lhū tarāḥ khvaiḥ phum phumñ prīḥ ḷ.

ādikampikassa, sāsanadāyakassa dhammarājassa ācariyena racissaṃ. ādikampikassa, praññ tō ūḥ phrac so, sāsanadāyakassa, sāsanadāyakā phrac so, dhammarājassa, tarāḥ mañḥ ḷ, ācariyena, charā phrac so, Mahāatulayasadhammarājaguru charā tō bhurāḥ saññ, racissaṃ, cī rañ ap so, yaṃ dhammaṃ, akrañ lū tuiḥ mhat rā phrac so tarāḥ dhammasat phrat thunḥ saññ, niṭṭhitam, prīḥ praññ cum prīḥ.

sakkarāj 1136 khu ta poñḥ la chanḥ chay rak ṇe tvañ, prīḥ sañ. phrat thunḥ. Mahāatulaya-sadhammarājaguru,

¹a(!)hāreti phāsuvihāro nāma[.] catu(!)hi pañcahi ālopehi[.] anudaratā, ett[h]akam hi bhunḥjitvā, pāṇiyam pivato² cattāro iriyāpathā, sukkena pavattanti tasmā Dhamma- <se > no(!)pati evam āhi(!).

cattāro pañca ālope abhutvā udakam pive
alam phāsuvihārāya, pahitatt[h]assa bhikkhuno ti.¹

Aṭṭhasālīṇi gaha.

³anujānāmi bhikkhave, yasmiṃ telapāke majjassa na vaṇṇo, na gandho, na raso paññā-yati, evarūpaṃ pajjapakkhittam <te > le⁴ pātum.³ Vinañḥ Mahāvā.

sarappaṭitahanañ ca ato cakkam vidhippi ca saralaṭṭhi rajjuvedhi pāsādo maṇḍap[p]o tathā, sopānavassapākāro pokkharāṇi ca.

pa dun hū rve, ta chay nhac nhac sañ so leḥ sa māḥ saññ, phrac so kāla mrhāḥ kya saññ, ta chay nhac khyac.

⁵mahantā muggamas(!)ā v(!)a, majj <h > imā bhinnataṇḍulā
khuddakā sāsapamattā <ca >, nāṇavaṇṇā ca[.] dhātuyo.

mahantā <su > vaṇṇavaṇṇā ca, muttavaṇṇā ca, majj <h > imā
khuddhakā ⁶phalavaṇṇā va⁶ soḷas[s]adoṇamattikā.⁵

Buddhavañ pāḷi tō.

sumaṇa me kusala ti sā ca dotam muttasā ca dhātuyo avasissasu. Sut Mahāvā aṭṭhakathā.

ī Sut Mahāvā aṭṭhakathā nhuik ma leḥ nuṃ achañḥ kuiv chuiv saññ nhañ, ya khañ Bu-ddhavañ nhuik khya rāḥ ce achañḥ kuiv chuiv so arā saññ, apḥrū khrañḥ phrac rve, atū tū yu rā saññ. pamāṇa sumpāḥ mhā, kyamḥ nhac coñ ññi ḷ.

susukā ti samudd[h]e bhavā ekāmacchavāḷajāhi kumbhilā ti vadanti. Terasakan ṭikā.

Mahāatula charā tō vinaññh, dhammasat phrat thunh, rahanh lū mha ca rve, cī rañ tō mū saññ cā phrac tō saññ. Mahāatulayasadhammarājaguru charā tō phrat thunh ī tvañ rve prīh i rhañ.

jeyyatu sabbamaṅgalaṃ. namo tassa ti. bhurā ta paññ tō, alum tuik, khyoñh ūh chay rvā, ra yhañ rap ne, cā re [ña(?)] bhuiṃh thvanh akrim krim va tvāh rve, rhi khuivh asa nāh tō mrat kham pā saññ, charā tō sa khañ arhañ sū mrat bhurāh, ta pañ tō saññ, Pu sin mruī kyeḥ rvā ka, Ran-kun mruī suī rok lā rā,kamh nāh jeh, chañ chip tvañ, arhañ sū mrat nhañ tve rhi, ta pañ tō kui, arhañ sū mrat ka cā reh ca rā amyāh rhi saññ hu khō lā, paih khuih nay Sa-rak-pañ-chip suī chuik rok, takā Rvhe [.e] Kumñh, takā ma Mi Vuññh tui nhac ūh cā kui, arhañ mrat ka reh chui rve, ta pañ tō reh rā, cā prīh lyhañ, cā reh lak kha kui, kre kum 'oñ ma peḥ ma ra rhi rve, kyam ñve myāh kui, arhañ sā kuivh kvay rā phrac pā rve, toñ kham kay ma, sa nāh tō mū pā maññ akroñh rhi khuih asa nāh tō mrat kham pā saññ, arhañ sū mrat bhurāh.

sakkarāj 1245 khu ta-choñ-muñh lachan 5 rak, ne nhac khyak tiḥ kyō akhyim tvañ, reh kūh rve prīh saññ. nibbānapaccayo hotu.

For the author, who has finished his work, a collection of precedents in monastic law, in 1136 B.E./1774 A.D., see ²427.

Ed.: BB 18 s.v. Atula-Yasa.

Ms.: Piṭ-st 218 (1297).

See Piṭ-sm 1671; Piṭ-st 218 (1297).

¹ Cf. As 404–405, (ChS) 432. For the verse see also Th 983.

² pivitvā.

³⁻³ Vin I 205 line 7–10, (ChS, Mahāvaggapāli) 297 line 9–10.

⁴ telam.

⁵⁻⁵ Bv 103 note 7, (ChS, Apadānapāli) II 384.

⁶⁻⁶ makulavaṇṇā ca.

Description see above, 688–693.

Kaccāyana/Saṅghanandi: **Kaccāyanavutti**

The ms. contains the Kāraka, Samāsa, Taddhita, Ākhyāta, Kita and Uṇādi chapters of Kaccāyana's Pāli grammar. The text corresponds to that of Senart 125–338 and ChS 136–315.

(1) Kāraḥakappa

End (fol. tō line 4): iti Nāmakappe Kāraḥakappo chaṭṭho kaṇḍo.

*yatt[h]akena <katam puññāṃ tattakena> bhavābhava
samsarante upajje¹ kule tikkhapaññāt(!)iko bhava
puññavā(!)tena dh(!)asitvāna antam dukkhusā² pāpuṇi³.*

prīh prī.

*sakkarāj 1245 khu ta-choṅ-muṅḥ la chan ta chaṅ nhac rak ne, ne nhac khyak tīḥ kyō
akhyin tvaṅ, laññḥ koṅ cā prīh sañ.*

(2) Samāsakappa

End (fol. thī line 8): iti Nāmakappe Samāsakappo sattamo kaṇḍo.

ī tvaṅ rve Samās pāṭh prīh i rhaṅ.

(3) Taddhitakappa

End (fol. tham r line 10): iti Nāmakappe Taddhitakappo aṭṭhamo kaṇḍo.

ī tvaṅ rve Taddhit pāṭh prīh i rhaṅ.

⁴*pathavi(!)kasiṇam, āpokasiṇam, tejokasiṇam, vāyokasiṇam, ni(!)lakasiṇam, pi(!)takasiṇam,
lohitakasiṇam, odātakasiṇam, ākāsakasiṇam, ālokakasiṇaṅ ceti, imāni dasakasiṇāni⁴ nāma.*

⁵*uddhumātakam, vini(!)lakam, vipupp(!)akam, vi < c > chiddakam, vikkhittakam, vikhāsita-
kam, hatavi < k > khittakam, lohitakam, pul(!)uvakam, aṭṭhikaṅ ceti, imāni dasa asubhāni⁵
nāma.*

⁶hetupaccayo, ārammaṇapaccayo, adhipatipaccayo, [aññamaññapaccayo,] anantarapaccayo, samanantarapaccayo, saḥajātapaccayo, aññamaññapaccayo, nissayapaccayo, upā(!)nissayapaccayo, pū(!)rejātapaccayo, pacchājātapaccayo, āsevanapaccayo, kamma-paccayo, vipākappaccayo, āhārapaccayo, indriyapaccayo, jhānapaccayo, maggapaccayo, sampayuttapaccayo, vippayuttapaccayo, atthipaccayo, natthipaccayo, vigatapaccayo, avigatapaccayo⁶ hoti.

yathākena⁷ <kataṃ puññaṃ tattakena> bhavābhava
sañ(!)saranto upajje¹ kule tikkhapaññāt(!)iko bhava
puññavāt(!)ena dh(!)asitvāna antaṃ dukkhusā² pāpuṇi.⁸

nibbānapaccayo hotu. pu, dī, ā, nhaṇ praññ cum pā luiv i.

ī cā prīḥ lac, sakkarāj kāḥ, 1245 khu ta-choṇ munḥ la chanḥ ta chay sumḥ rak ne, ne sumḥ khyak tīḥ kyō akhyin tvaṇ, Taddhūt pāṭh prīḥ saññ.

(4) Ākhyātakappa

End (fol. daiḥ line 6): iti Ākhyātakappe catuttho kaṇḍo.

ī tvaṇ rve Ākhyāt pāṭh kui reḥ kūḥ rve prīḥ saññ.

(5) Kitakappa

End (fol. dhi v line 9): iti Kit-pidhānakappe pañcamo kaṇḍo.

nibbānapaccayo hotu. akkharā ~ . akkharā ekamekañ ca, ta lumḥ ta lumḥ so akkharā tui saññ, buddharūpam, bhurāḥ chanḥ tu ta chū ta chū nhaṇ, samam, tū saññ, siyā, phrac yā i, tasmā, thui kroṇ, paṇḍito, paññā rhi so, poso, yok yāḥ saññ, piṭakattayam, piṭakat sumḥ bhūm kui, li[k]kheyya, reḥ sāḥ rā i.

sakkarāj 1245 khu ta-choṇ-munḥ la praññ kyō 2 rak ne, ne sumḥ khyak tī kyō akhyin tvaṇ, Kit pāṭh kui reḥ kū rve prīḥ cīḥ 'on mraṇ saññ.

(6) Uñhādikappa

End (fol. dhāḥ line 7): iti Kit-pidhānakappe Uñhādikappo chattho kaṇḍo.

Uñhād pāṭh prīḥ i.

Mss.: ¹126–¹129, ²243, ²248, ²270, ²431, 479, 484, 587, 630, 650, 660, 663, 677, 685, 723; for mss. in other catalogues see 479.

See CPD 5.1 and other reference works in 479.

- ¹ ucce.
² dukkhassa.
³ For this verse see also **660**, **721** (4), **723** (3), (7).
⁴⁴ Vism 110, (Warren) 89, (ChS) I 107.
⁵⁵ Vism 110, 178; (Warren) 89, 145; (ChS) I 107, 173.
⁶⁶ Tikap 1.
⁷ yattakena.
⁸ For this verse see also **660** and its note 9, **721** (4), **723** (3), (7).

693 **Hs.or. 8275. SB, Berlin**

Description see above, **688–693**.

Toṇ-tvañḥ charā tō Khañ Krīḥ Phyō Rhañ Ñāṇalānkāra: **Pud cac** or **Saddā krīḥ pud cac**

The beginning of the text and the order of the chapters are the same as in **661**.

End (fol. ma line 10): Kit pud chac prīḥ ṇ. *nibbānapaccayo hotu*.

Ed.: See ¹35.

Mss.: ¹35, ¹135, **584**, **661**, **676**; for mss. in other catalogues see **661**.

694 **Hs.or. 8276. SB, Berlin**

Palm leaf. Red painted wooden covers; on the inner surface of one cover *kha* and of the other *khā* is embossed. Wooden paper-cutter. Foll. 291: ka–mi; 22 blank leaves; on the first blank leaf *kha* is written with pencil. 48.5 x 6.1 cm. 37–38 x 5.6 cm. 11 lines; fol. mā r 10 lines. 2 punch holes. Very clear handwriting. Marginal titles: Ek[k]janipāt Aṅgutt[h]uir aṭṭhakathā or Ek[k]janipāt Aṅgutt[h]uir only in the first part up tp fol. jhā on almost every other fol.; Aṅgutt[h]uir aṭṭhakathā on about every fourth fol. between foll. jhe and tā; Tikanipāt Aṅgutt[h]uir aṭṭhakathā pāṭh on foll. dai and mi. On the blank verso side of fol. mi is written

with pencil: *Ekanipāt Aṅgutt[h]uir aṭṭhakathā Dukkanipāt Aṅgutt[h]uir aṭṭhakathā Tikanipāt Aṅgutt[h]uir aṭṭhakathā pāṭh ka ca mi chumḥ 24 aṅgā - 3 khyap - [= 291 foll.] 11 kroṅḥ [= 11 lines]. On one last blank leaf is written with pencil: *Ekanipāt Aṅguttuir at(!) <ṭh> a-k <ath> ā Duk[k]janipāt Vā-bhui cā 4 thup, ka, mi, ca, sā 24 aṅgā 3 khyap [= 291 foll.] pe gam 2 aṅgā [= 24 blank leaves] poṅ 26 aṅgā 3 khyap [= 315 foll. and blank leaves]. In the right margin of fol. ṇi v, pa v, bū v and mi v *tai priḥ pā* is written with blue crayon, in the right margin of foll. cāḥ v, jāḥ v, ṭhāḥ v and dha v also with blue crayon *tai priḥ* only, and in the right margin of fol. ṭa v *tai priḥ* is written with pencil. On the paper-cutter is written with black ink: [on one side] *Ekanipāt, Duk[k]janipāt, Tik[k]janipāt jāt aṭṭhakathā pāṭh, ka ca, 'o chumḥ, 32 aṅgā 9 khyap [= 393 foll.], kham pe 4 aṅgā [= 48 blank leaves], 11 kroṅḥ [= 11 lines], [on the other side, partly smeared and wiped off and therefore hardly legible:] Kyok-tanḥ mruḥ kha ruṇ pā, Kvamḥ- <bhuiḥ-tinḥ> ... Ūḥ Pvaṇ, kyoṅḥ ama May Reh janīḥ moṅ nham koṅḥ mhu. Corrections on foll. ki, kāḥ, ghi, ghō, ṇai, nā, nī, bai, bō. Dated sakkarāj 1255 khu (1894 A.D.). Donor: Ūḥ Pvaṇ and May Reh with family (to Kvamḥ-bhuiḥ-tinḥ monastery). Former owner: Kvamḥ-bhuiḥ-tinḥ monastery (first presumably), Vā-bhui monastery. Pāli. Prose.***

Buddhaghosa: **Manorathapūraṇī**, Aṅguttaranikāya-aṭṭhakathā

The text called Aṅguttuir aṭṭhakathā pāṭh in the colophon is to be found in PTS I and II, and in ChS I and II 1–247.

End (fol. mā v line 10): *Manorathapūraṇiyā Aṅguttaranikāya aṭṭhakathāya tik[k]janipāta-vaṇṇanā niṭṭhitā.*

akkharā ~ . bhikkhuno sīlaṃ dhanam, rājāno balaṃ dhanam, pūrisānam paññam dhanam, itthinam rūpaṃ dhanam,

sakkarāj 1255 khu ta-poṅḥ la praṇṇ kyō 14 rak aṅgā ne ne 2 khyak ma tīḥ mhī akhyim tvaṇ, Tikanipāt Aṅguttuir aṭṭhakathā pāṭh kui reḥ kūḥ rve priḥ 'oṅ mraṇ saññ, nibbāna-paccayo hotu. pu di ā nhaṇ praṇṇ cum pā lui i.

Mss.: **519**; for mss. in other catalogues see **519**.

See CPD 2.4,1.

695

Hs.or. 8277. SB, Berlin

Palm leaf. Rather thick and gilt-edged wooden covers. Foll. 183: ghū–dhai; 7 blank leaves. 48.6–48.8 x 5.9 cm. 38.5–40 x 5.3 cm. 10 lines. 2 punch holes. Gilded. Very clear hand-

writing. Marginal title: Nāmarūpapariccheda nisya/nissya or Nāmarūpapariccheda only on all foll. except foll. nī. Underneath the marginal title of fol. dhe is written: *Vaiḥ-krīḥ rvā ne phunḥ tō krīḥ cā*, underneath the marginal title of last fol. dhai: *Vai-krīḥ rvā ne Ūḥ Moṅ Ka-leḥ janīḥ moṅ nham koṅ mhu nibbān chu nat lū sādhu khō ce sov*, and in the left margin of fol. dhai v: *Vai-krīḥ kyoṅḥ tuik ne phunḥ tō krīḥ cā*. On the outer surface of one cover is written with pencil: *Nāmarūpapariccheda nisya, ghū ca, dhai chumḥ*. Corrections/insertions on foll. nīnai, the, tā, dam. Dated sakkarāj 1230 khu (1869 A.D.). Donor: Ūḥ Moṅ Ka-leḥ and family from Vai-krīḥ village. Former owner: A monk of Vai-krīḥ monastery. Pāli and Burmese (nissaya). Verse and prose.

Pathama Chan-tai charā tō Rhaṅ Nāṇasaddhamma (Nāṇālānkāra): Nāmarūpapariccheda lak sanḥ aṭṭhakathā nissaya

This ms. contains the nissaya on Anuruddha's Nāmarūpapariccheda which can be found in JPTS (1913–14) 1–114, and in ChS (Abhidhammavatāro, Nāmarūpaparicchedo, Paramatthavinicchayo, Saccasaṅkhepo) 160.

Beg.: namo tassa ~ .

mahādayaṃ mahān[ṅ]āṇaṃ, mahāvamsaṃ mahākulaṃ,
mahavaṇṇaṃ mahāBuddhaṃ, mahāguṇa[m]m ahaṃ name.

mahāpūjaṃ mahāsuddhaṃ, mahāsukhaṃ mahādīpaṃ,
mahātāṇaṃ mahādhammaṃ, mahāguṇa[m]m ahaṃ name.

mahāsīlaṃ mahāpaññaṃ, mahākhettaṃ mahāsutaṃ,
mahārammaṃ, mahāsamghaṃ, mahāguṇa[m]m ahaṃ name.

katass' evaṃ paṇāmassa, vatthuttaye na tārahe,
ānubhāvena ghātanta[,]rāyo hutvāna sādhukaṃ.

Nāmarūpapariccheda[,]pakaraṇassa nissayaṃ,
karissāmi sunissāya, taṃ vaṇṇane(!) yathābalaṃ.

tan tu gambhīranipunaṭṭhādhibb(!)āyaṃ guḷ < h > asaṅkhyakaṃ,
dujjānalīnapadatthaṃ, kammaṭṭhānabahu[m] < l > lakaṃ.

yogi(!)naṃ pita(!)[m]vaddhanaṃ¹, bhāvanān[ṅ]āṇupakāraṃ,
etassa natthi nissayo, atthīti na sutapupp < h > o.

sotunaṅ c' eva yogīnaṃ, nṅānapāta va sobhāya,
garu(!)naṃ passataṃ nayaṃ, vaṇṇane(!) ca sunissāya.

karissāmi 'ssa nissayaṃ, sādhukaṃ pi sādhibh(!)āyaṃ,
tam pi passantu cakkhum(!)ā, paññāya ca vicinantu.

mahākaruṇaṃ alvhan mrat so karuṇā ñāṇ rhi tō mū tha so, [etc.]

(fol. ghai r line 6:) vicinantu, chañ khyaṇ ce kun sa tañḥ. nissayaṃ pi, nhuik, pi saddā phraṇ, Paramatthavinicchaya nissaya, Saccasaṅkhip nissaya ca sañ tui kui poñḥ le.

cī(!)raṃ tiṭṭhatu saddhammo,² jino detu jayaṃ mama.

sammā sammābhisambuddhaṃ, dhammaṃ dhammap < p > akāsaṇaṃ,
saṃghaṃ saṃghuttaṃ loke, vanditvā vandanārahaṃ.

Nāmarūpaparicchedaṃ, pavakkhāmi samāsato,
Mahāvihāravāsinaṃ, vaṇṇanāyananissitaṃ.

ahaṃ, nā sañ, sammāpakārena, aprāḥ āḥ phraṇ, sammā aviparitena, ma phok ma pran mhan so akhrañḥ arā phraṇ, abhivisitṭhena, thūḥ mrat so ñāṇ tō phraṇ, saṃ attānā, kuiy tō tuiñ sā lyhañ, buddhaṃ paṭividdhasabbadhammaṃ, thuiḥ thvañḥ rve si ap so alumḥ cum so tarāḥ rhi tō mū so mrat cvā bhurāḥ kui lañḥ koñḥ, ta nañḥ kāḥ, sammābhisambuddhaṃ, [etc.]

(fol. ghai v line 4:) samāsato, akyañḥ phrac so saddā acañ phraṇ, pavakkhāmi, aprāḥ āḥ phraṇ cī rañ pe aṃ.

ī gāthā tvañ samāsato phraṇ saddā acañ phraṇ akyañḥ phrac rve anak acañ phraṇ akray pañ cī rañ aṃ hū so anak kui pra tō mū i. anusandhe aphre kyamḥ ruiḥ vacanattha ca sañ tui phraṇ ma chui mū rve anak sak sak kui cī rañ mañ, adhibb(!)āy khyan rve reḥ pe aṃ.

End (fol. dhū r line 8): cīrakālaṃ, rhañ mrañ cvā so kāla pat lumḥ, alaṅkātuṃ, taṃ chā chañ khrañḥ ñhā, alaṃ samattā, cvamḥ nhuiñ kun sañ, pahontu, phrac ce kun sa tañḥ, niṭṭhantu, prīḥ ce kun sa tañḥ, vā, niṭṭhantā, prīḥ kun sañḥ, hontu, phrac ce kun sa tañḥ. iti iminā anukammena, ī sui so acañḥ phraṇ, Anuruddhācariyena, arhañ Anuruddhā charā sañḥ, viracitaṃ, cī rañ ap so, Nāmarūpaparicchedapakaraṇaṃ, Nāmarūpapariccheda kyamḥ sañ, niṭṭhitaṃ, prīḥ prī.

Ññāṇālaṅkārabhisaddhammadhajamahādhammarājaguru amañḥ rhi so Chañ-tai charā tō sañḥ cī rañ ap so Nāmarūpapariccheda amañḥ rhi so abhidhamma lak sanḥ aṭṭhakathā i nissaya sañḥ, 1164 khu kachumṇ la praññ kyō 9 rak ta-naṅga-nve ne ne sumḥ khyak tīḥ nāḥ bhavaḥ akhyim tvañ prīḥ sañḥ. nat lū sādhu khō ce sovḥ.

rañño Amarapū(!)rassa, mahiddhikassa kārino,
anteḥ(!)rikajetṭhena, Mahādīghāyanaṃ. 1

sukārite manoram[m]e, vihāre[,] atisobhite
bhikkhusamūhanissite, vasantena satāsane. 2

Chañ-tai ityābhigāmake, nibbedhasūrañ[ñ]āṇena,
sāsane cakkajotitaṃ, niccaṃ pat < th > itamānasā. 3

bahuvācākaram[m]ena, visuddhāca(!)raka < ṇ > khinā,
garu(!)hi Nāṇasaddhammo ti, katanāmena bhikkhunā. 4

cakkānuggahakāmānaṃ, varachandānasotunaṃ,
ñāṇatthāya vicinanto, vaṇṇane ca yathābalaṃ. 5

nissayo 'massa gandhassa, < m > anāpo ñ[ñ]āṇasobhito,
sabbattha pi ca sotūnaṃ, nayaggāhā suchekiko. 6

jinacakke tagghalakkhe³, sakkarāje ghatāyake,⁴
visākhāya kālapakkhe, navame ravivāre(!)ke.

niṭṭhito sutṭhu so mayā, pañcacakkasahassaṃ va,
mahājanahitaṃ vahaṃ, jotetu sabbadā sādhuṃ.

Amarapū(!)rassa, Amarapū(!)ra amaññ rhi so rvhe mruḷ tō krīḥ kui, kārino, pru tō mū
ūḥ phrac so, mahiddhikassa, krīḥ mrat so maññ ḷ tañ khuiḥ ānubhō rhi tha so, rañño,
[etc.]

(fol. dhe r line 4:) so nissayo, thui Nāmarūpapariccheda kyamḥ ḷ nissya saññ, jina[na]-
cakke, bhurāḥ sa khañ sāsana tō sakkarāj saññ, tagghalakkhe³, ⁵[1]2 thoñ sumḥ rā 46⁵
khu saññ, sakkarāje, kojā sakkarāj saññ, ghatāyake⁴, ⁶ta thoñ tarā 64⁶ khu saññ, gate,
rok la sō, visākhāya, kachum la nhuik, kālapakkhe, lachut pakkha nhuik, navame, 9 rak
mrok phrac so, ravivārake, tanaṅganve ñe nhuik, pañcapāde, ñāḥ bhvāḥ akhyin nhuik,
sutṭhu anāyāsāne, nhoñ rhak khraññ ma rhi sa phrañ, niṭṭhito, prīḥ prī, me mayā, saññ,
kato, pru cu cī rañ ap so, so nissayo, thui Nāmarūpapariccheda kyamḥ ḷ nissya saññ,
pañcacakkā(!)sahassaṃ vā, sāsana tō ñāḥ thoñ pat lumḥ, mahājanahitaṃ, myāḥ cvā so
lū rhañ rahan aponḥ tui ḷ acīḥ apvāḥ kui, vahaṃ vahanto, rvak choñ lyak, sabbadā, akhā
khap simḥ, sādhuṃ, kroñḥ cvā, jotetu, tvanḥ pa ce satañḥ.

iminā katapuññena, ito paṭṭhāya yāvatā,
tiṭṭhate sāsanaṃ sādhuṃ, eko pi tāvatā ahaṃ.

appamādo va sāsanaṃ joteyyaṃ saṇhavācāyaṃ
vinayanto va sādhuṃ, dhammatthapaccattike pi. 2

sār(!)anantaradhānato, paraṃ sabbabhavē[,]su pi,
buddhabb(!)atānulomikaṃ, vāda < ṃ > kammañ ca kareyyaṃ. 3

atthavidhaññānupeto, khemappadakarō[,] sadā,
suvaṇṇitaṃ anavajjaṃ, mahāsukhaṃ[,] anubbhavaṃ. 4

Arimi(!)tteyyabuddhassa, anekavaṇṇasobhito,
santike va bahus < s > uto, sukhappaṭipado khippā-
bhiñño[,] parasukhaddado, bhavāmi ehi bhikkhuko. 5

sabbe pi pāṇino hontu, dhammamāmakamānasā,
dhammarājā < ca > dhammena, samā rakkhatu[,] medinaṃ⁷,

iminā katapuññaena, ī Nāmarūpapariccheda kyaṃḥ ḥi nissya kui pru ra so kroṇḥ mhu kroṇ,
ito, ī kuiy ḥi aphaṃ mha, paṭṭhāya, [etc.]

(fol. dhai r line 1:) dhammarājā ca tarāḥ mañḥ mrat saññ laññḥ, dhammena, nhaṇ, samā,
ū cvā, medana(!)^{m7}, mre apraṇ kui, rakkhatu, çon ce sa taññḥ.

iminā puññaena, ī sui kroṇḥ mvam cvā reḥ ra so akyuiḥ kroṇ, aham, akyvan-nup saññ,
porānabodhisatto va, rheḥ bhurāḥ loṇḥ kaḥ sui, mettācittena, mettā nhaṇ rhaṇ so cit phraṇ,
pāramīcariyacāge, pāramī 30, cariya sumḥ pāḥ, cvaṇ khraṇḥ krīḥ 5 pāḥ tui kui, pūretvā,
phraññ ūḥ rve, paññādhikaṃ, paññā phraṇ lvhan mrat so, buddhattaṃ, bhurāḥ aphaṃ
sui, patto, rok sañ phraṃ rve, saṃsāraoḥanimuggaṃ, saṃsārā taññ hū so vai ogha mha
nac mvañḥ myo pāḥ so, veṇ(!)eyyaṃ, veṇ(!)eyya sattavā aponḥ kui, ṭhape nibbānaṃ,
nibbāṇḥ taññ hū so kaṃḥ ta phak sui, dhammanāvāya, sañḥ bho taññ hū so lhe phraṇ,
vā, tarāḥ, taññ hū so sañ bho lhe phraṇ, tāremi, kay chay kay tañ ra lui ḥi.

*sakkarāj 1230 praññ ta-ponḥ la praññ kyō 12 rak aṅgā ne ne 1 khyak ma tiḥ mhi akhyim
tvañ Nāmarūpapariccheda nissay[ya] kyaṃḥ kui reḥ kūḥ rve prīḥ 'oñ mrañ
saññ. nibbānapaccayo hotu. pu, di, ā.*

For the author, who finished his work in 2346 A.B./1164 B.E./1802 A.D., see ¹97. The
introductory and final verses can also be found in ¹133.

Ms: Piṭ-st 164 (642); PMT I 231 (Or. 2861).

See Piṭ-sm 807; Piṭ-st 164 (642); MÑM 301; Ganthav 38–39 (44; work no. 2).

¹ pītiv°.

² For this pāda see 441.

³ 2346 A.B. (1802 A.D.).

⁴ 1164 B.E. (1802 A.D.).

⁵⁻⁵ 2346 A.B. (1802 A.D.).

⁶⁻⁶ 1164 B.E. (1802 A.D.).

⁷ medanim.

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Hs.or. 8278. SB, Berlin

Palm leaf. Gilt-edged and partially red painted wooden covers. Foll. 259: jhi–sō (foliation sign so is omitted); 9 blank leaves. 49.1–49.3 x 5.6–5.8 cm. 38–41 x 4.7 cm. 9 lines; fol. ṇa v 8 lines. 2 punch holes. Gilded and partially red painted with decorative black lines on both sides of the red painting. Fairly clear handwriting. Marginal title: Mahō jāt; on foll. sī, sai Mahō jāt nissya/nissya; last fol. sō has no marginal title. On the outer surface of one cover is written with pencil: *Mahō jāt vatthu*. Dated sakkarāj 1203 khu (1841 A.D.). Donor: Moñ Reḥ, Rhañ Nve and family. Pāli and Burmese (nissaya). Verse and prose.

Mahō jāt nissaya (Mahāummaggajātaka-/Umaṅgajātaka-vaṇṇanā nissaya)

The text is called Mahō jāt nissaya in the colophon. It can be found in Fausbøll VI 329–478 (no. 546) and in ChS VI 163–332 (no. 542).

Beg.: namo tassa ~ . satt <h> ā, bhurāḥ mrat cvā saññ, Jetavane, Jetavan kyō(!)ñ tō nhuik, viharanto, ne tō mū lyak, paññāpāramī(!), paññāpāramī tō kuiv, ārabba, akroṇ pru rve, Pañ[ñ]cālo sabbasenāyā ti, ādināgātā padena paṭimantitaṃ, Pañ[ñ]cālo sabbasenāyā aca rhi so gāthā pud phraṇ taṃ chā chañ tha lyak so, idaṃ Mahā-umaṅgajātakaṃ, ī Mahā-umaṅga jāt kuiv, kathesi, ho tō mū pe ÿ, hi, saṇ cvā, ekadivasam, ta ne sa nhuik, bhikkhū, rahan tuiv saññ, dhammasabhāyama, tarāḥ sa bhañ nhuik, sannisa(!)nnā, caññḥ veh kra kuṃ lyak, tathāgatassa, bhurāḥ sa khañ ÿ, paññāpāramī(!), paññāpāramī(!) tō kuiv, vaṇṇayantā, khyi mvān kra kui lyak, nisidim̄su, ne kuṃ ÿ, āvuso arhañ tuiv, tathāgato, bhurāḥ sa khañ kāḥ, mahāpañño, krīḥ so paññā laññ rhi tō mū ÿ, puthupañño athuḥ so paññā laññ rhi tō mū ÿ.

End (fol. sai r line 9): Pañ[ñ]cālacandī, Pañ[ñ]cālacandī mi bhurāḥ kāḥ, Sundarī, Sundarī mimma saññ, āhu, phrac ÿ, Sāl(!)ikā, ja rak ma kāḥ, Sāl(!)ikā ma laññ hu, Mallikā, Mallikā mi bhurāḥ saññ, āhu, phrac ÿ, Kāmind[h]o, Kāmin kāḥ, Ambaṭṭho, Ambaṭṭha lu lañ saññ, asi, phrac ÿ, Pa(!)kkuso ca, Pa(!)kku saññ kāḥ, Po<ṭ>ṭhapādo, Po<ṭ>ṭhappāda saññ, āhu, ÿ. Devindo, Devin saññ, Pilotiko, Pilotika saññ, āsi ÿ, Senako, Siñ kāḥ, Kassapo, Kassabh(!)a saññ, ahosi ÿ, Udumbarā, kāḥ, Maṅgalikā, Maṅgalikā mañ so mimma saññ, āsi, phrac ÿ, Vedehe, Videha rāj mañḥ kāḥ, Kāl(!)u-

dāyi(!)ko, Kāl(!)ud[h]āyī(!) amat saññ, ahosi, phrac i, Mahosadho, Mahosadhā kāḥ, lokanātho, lū tuiv i, kuiḥ kvay rā phrac so nā bhurāḥ saññ, udapādi, phrac i, evaṃ, ī suiv, bhagavā, bhurāḥ sa khañ saññ, jātakam, jāt kuiv, dhāretha, choñ tō mū i. Mahosadhajātakam, nitthitam.

jāt visodhana nhuik kāḥ, Upalavaṇṇā saññ kāḥ, tadā, thuiv Mahosadhājāt phrac so akhā nhuik, Bherī, ma saññ, ahosi, phrac le i ī suiv ca saññ phrañ paccuppān phrac so pugguīl amaññ kuiv chuiv ū rve, ahit phrac sov pugguīl amaññ kuiv nhoñ chuiv sa taññ, hu chuiv i. pu di ā nhañ praññ cumn pā luiv i.

sakkarāj 1203 khu vā-chuiv la praññ kyō chay rak tanañlā ne ne naṃ nak ta khyak tīḥ akhyiñ tvañ Mahō jāt nissya kuiv reḥ kūḥ rve priḥ 'oñ mrañ pā saññ. ye naṃ kroñ mruīḥ jheḥ rat ne Moñ Reḥ Rhañ Nve jaññ moñ nhañ koñ mhu nibbān chu sādhu nat lū khō ce sov.

The author of this nissaya is not mentioned in the text which is different from those of ¹73 and ²327 (²319 is very fragmentary). In MÑM 221 and 222 two authors of a nissaya of this Jātaka are quoted: (221) Daṇ-tuiñ charā tō Rhañ Guṇaramsālañkāra (or Guṇālañkāra; for his biography see ¹74) and (222) Vak-khut charā tō Rhañ Mañimañjūsa who completed his work in 1143 B.E. (1781 A.D.; for his biography see ¹67).

Mss.: cf. ¹72, ¹73, ²319, ²327; and also Piṭ-st 156 (589).

See Piṭ-sm 631, 636, 646; Piṭ-st 156 (589), cf. 194 (1002) which is not a nissaya, but Uḥ Obhāsa's Mahosadhajāt tō kriḥ vatthu; MÑM 221, 222; Ganthav 188 (no. 45).

697–699

Hs.or. 8279. SB, Berlin

Collection of 3 texts. Palm leaf. Red painted wooden covers; on the inner surface of one cover *ga* is embossed. Foll. 305: ka–yi (there are 2 foll. gī, on the first one *l* and on the next one *2* is written underneath the marginal title; there are also 2 foll. cu); **697** foll. 141: ka–the: Pārājikaṇ pāli tō; **698** foll. 92: thai–ni: Pācit pāli tō; **699** foll. 72: nī–yi: Bhikkhunī vibhañḥ pāli tō pāṭh; 19 blank leaves. Fol. ta is slightly damaged, i.e. part of the last line *r* and the first line *v* is missing. The missing text of both sides is written with pencil in the respective right margin. 49 x 6.3 cm. 39.2–39.8 x 5.6 cm. 11 lines; fol. ṭū r 10 lines. 2 punch holes. Gilded and partially red painted. Very clear handwriting. Marginal titles: **697** Pārājikaṇ pāli tō on all foll. except foll. nī, chai, je, nīḥ; **698** Pācit pāli tō on about 2/3 of the foll.; **699** Bhikkhūnī/Bhikkhunī vibhañḥ/vibhañ on all foll. except foll. nī, nu, ne no, naṃ–pā, phai; and on foll. yā and yī: Bhikkhunī vibhañḥ pāli tō pāṭh. In the left margin of the first blank leaf is written with blue crayon: *Vā-bhuiḥ*, and underneath with pencil: *Pārājikaṇ pācityādi aca rhi so pāli tō*, in the middle between the punch holes with pencil: *Vā-bhuiḥ cā 7 tup, ka, yi*,

cā sāh 25 aṅgā 3 khyap [= 303 foll.] *pe gam2 aṅgā* [= 24 blank leaves] *poñ 27 aṅgā 3 khyap* [= 327 foll. and blank leaves], and underneath in very small script: *cu khan chañ khrañ sa khya 5 khyap kō*; and in the right margin with blue crayon: *Bhikkhu vibhañh Bhikkhunī vibhañh pāli tō ka aca yi achumh 25 aṅgā 3 khyap* [= 303 foll.] *kham 2 aṅgā* [= 24 blank leaves; the rest of the writing is blurred]. On another blank leaf is written with pencil: *Moñ Rā Ju pe/po(?)*, in the left margin of the last blank leaf: *gā*, and with blue crayon in the right margin: *ka aca yi achumh [gap] kham 2 aṅgā*; *ga* is written underneath with black ink. Corrections/insertions/notes (some of them with pencil, blurred and almost illegible) on foll. *kī, ku, kō, kaṃ, khu, khū, khai, kham, khāh, gu, gū, gai, go, ghāh, nā, nai, cū, ju, je, jhu, nāñh, ta, dha, bha*. Dated sakkarāj 1255 khu (1893 A.D.). Former owner: Vā-bhuih monastery. Pāli. Prose.

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Hs.or. 8279. SB, Berlin

Description see above, 697–699.

Vinaya: Suttavibhaṅga (Mahāvibhaṅga)

The text called Pārājikaṃ pāli tō in the ms. can be found in PTS III 1–266 and ChS (Pārājikapāli).

End (fol. *ṭhū* v line 2): *Nissaggiyaṃ niṭṭhitaṃ*.¹

*sāsanujjotike ramme, pū(!)re Amara-nāmake,
Jambudīpassa ketumhi, ādimant(!)iratthānake.*

*saddhammaṭṭhitikāmena, dhaññādhivāsa-Bā <ḥ> -ka-re,
parappavādaharinā, vihāre sādhu pūjite.*

*silādiguṇayuttana Tīpe[,ṭṭaka-alāṅkāra-[,]
mahādhammarājaguru tī(!)[,] lañc <h> inā vasantena.*

*sammā ākaṅkhamānena, sāsanassa sucī(!)rattham,
pupp(!)apoṭṭhakapālihi², samsandītvā[,]bhisaṅkhatā.*

*Pārājikakaṇḍa tan ti, jīnacakke phalappare,
sakkarāje khamā kappe, jetṭhamāsūmhi niṭṭhitā.*

*katapuññen' anenāhaṃ, mettacittena pūretvā
sabbākusalavigato, pā <ra> micariya[,]cāge.*

*paññādhikam sukham patto, sabbapuññesu sūrato,
tāremam³ oghadussan[ñ]am, veney < y > am talanibbhayam.*

*puññen' etena ca so 'ham, nipunamatisaddho samparāye ca tikkho dakkho diṭṭhiju
pañño avikalavirayo bhogavāgī tikkho suroṭṭhitattho sapaṇāhiha caro vaṇṇo yasasi,
atibalam vadhāro kittiha khantupeto, saddhodāmaṅgupeto, parapasīridayo diṭṭhadha-
mme viratto lajji kalyānamitto, appiccho apakodho atipujuhadar(!)o pemavāco sujanagu-
navidūmamayo so bhaveyya. niṭṭhitam. prīh prīh. nibbānapaccayo hoti.*

*sakkarāj[ā] 1255 khu dutiya vā-chuiv lachanḥ 3 rak ne tvañ Pārājikaṇ pālī tō kyamḥ kui
reḥ kūḥ rve prīh prīh.*

Mss.: ¹50, ¹51, 523, 524, 537, 594, 698; cf. 538, 571, 699; for mss. in other catalogues see 523.

See CPD 1.2.

¹ For the following Pāli verses cf. ¹8, ¹30, 451, 452, 594, 655, 656, 698, 699.

² °pāthehi.

³ tāremi.

698

Hs.or. 8279. SB, Berlin

Description see above, 697–699.

Vinaya: Suttavibhaṅga (Mahāvibhaṅga)

The text called Pācīti pālī tō pāṭh in the ms. can be found in PTS IV 1–207 and ChS (Pācittiyapālī) 1–272.

End (fol. nā v line 4): Mahāvibhaṅgam niṭṭhitam.¹

*sāsanujjotike ramme, pū(!)re Amara-nāmake,
Jambūḍipassa ketumhi, ādimandiratṭhānake, 1,*

saddhammatthitikāmena, dhaññādhivāsa-Bā < ḥ > -ka-re,
parappavādaharinā, vihāre sādhu pūjite, 2,

sīlād[h]iḡunayuttena, Tipetaka-alañkāra-[.],
mahādhammarājaguru ti lañj(!) < h > inā vasantena, 3,

sammā ākañkhamānena, sāsanaṣṣa suci(!)raṭṭhaṃ,
pupp(!)apoṭṭhakapālihi², saṃsanditvābhisañkhatā, 4,

Mahāvibhaṅgassa taṇ ti, - - - - - ,
sakkārāje dhavākappe citramāsamhi niṭṭhitā, 5,

katapuññen' anenāhaṃ, mettacittena pūretvā,
sabbākusalavigato, pāramīcariyācāge,

paññādhikaṃ sukhaṃ patto, sabbapuññesu sūrato,
tāremi oghadussan[n]aṃ, veneyyaṃ talanibbhayaṃ, 7,

etena puññakammaṇa³, puññādhikaṃ bha[ga]vām' ahaṃ,
buddhatt[h]aṃ pāramitīṃsa < ṃ > , pūretvāna anāgate.⁴

dīghāyuko arogo ca, bhayamutto 'nup[p]add[h]avo,
abyāpajjāya j(!)it < t > ena, sukhasīlo ca sampadā.

sukhena paṭip[p]annena, khippātiññāvikiçchatā,
sabbe icchā mi[,]çchantu⁵, cinbh(!)amatto va cetasā.

vigato uñhasi(!)tā ca, khup < p > ipāsā ca[,]pāsana,
k(!)arahālolacārā ca, kicçhitā esanā bhava.

kāmapāsādahiñ(!)sā⁶ ca, lobhadosaṭama tathā,
d[h]ūrato parivijjāmi, na kadāci va saṃgate,

gараhāpaññā ca, paṇḍitānaṃ virodatā,
mutto bha[ga]vāmi sāsañkā, duj < j > ā(!)nānaṃ samāgamā.

paraṣaṃ ahiṭaṃ kammaṃ, pare pi ahiṭaṃ[,] ma[,]ma,
mā honṭu pañcaverā ca, mā < na > nā sandasadā mama.

bahulā somahālobhogā, danabhogaṣampadā.
paraḡane anissitaṃ, kammaṇi siddhitaṃ bhava.

niṭṭhitaṃ.

*sakkarāj 1255 khu vā-goñ(!) lachan 2 rak ne ne mvanḥ ma tañ akhyim tvañ Pācit pāli
tō pāth kuiv reḥ kūḥ rve prīḥ sov.*

Mss.: ¹50, ¹51, 523, 524, 537, 594, 697; cf. 538, 571, 699; for mss. in other catalogues see 523.

See CPD 1.2.

¹ For the following Pāli verses cf. ¹8, ¹30, 451, 452, 594, 655, 656, 697, 699.

² °pāthehi.

³ Cf. 534, 535, 600 (ns.), 699, 734 (ns.), and also 666, note 3.

⁴ For this verse see also 534, 535; cf. 573.

⁵ samijjhantu?

⁶ kāmavyāpādah° (see 699).

699

Hs.or. 8279. SB, Berlin

Description see above, 697–699.

Vinaya: Suttavibhaṅga (Bhikkhunīvibhaṅga)

The text called Bhikkhunī vibhaṅḥ pāli tō in the ms. can be found in PTS IV 211–351 and in ChS (Pācittiyapāli) 273–470.

End (fol. yā v line 2): Bhikkhunī[pi]vibhaṅgam nitṭhitam. ubhatovibhaṅgam, nitṭhitam.¹

*sāsanujjotike ramme, pū(!)re Amara-nāmake,
Jambudīpassa ketumhi, ādimandiratṭhānake, 1,*

*saddhammatṭhiti kāmēna, dhaññādhivāsa-Bā<ḥ>-ka-re,
parappavādaharinā, vihāre sād<h>u pūjite, 2,*

*sīlād[h]jiguṇayuttēna, Tipi(!)ṭaka-alāṅkāra-[,
mahādhammarājaguru, ti lañj(!)<h>inā vasantēna, 3,*

*sam < m > ā ākaṅkhamānena, sāsanassa sucī(!)raṭṭham,
pupp(!)apoṭṭhakapāḷi², saṃsanditvābhisaṅkhatā, 4,*

*Bhikkhunīvibhaṅga tan ti, jinacakke balabbare,
sakkarāje khamā kappe, prissamāsamhi niṭṭhitā, 5,*

*katapuññen' anāneham, mettacittena pūretvā,
sabbakusalavigato, pārā(!)mīcariyācāge, 6,*

*pañ < ñ > ādhikam sukham patto, sappapuññesu sūrato,
tāremi oghadussan[n]am, veney < y > aṃ thalanibbhaya < m >, 7,*

*etena puññakammena³, pa(!)ññā < dhikam > bha[ga]vām' aham,
buddhattam pāramitīmsa < m >, pūretvāna anāgate.*

*dīghāyuko arogo ca, bhar(!)amutto 'nup[p]addavo,
abyāpajjāya cittena, sukhasīlo ca sampadā.*

*sukhena paṭippanne < na >, khippābhiñ < ñ > āvit(!)iccha[ga]tā,
sabbe icchā sampacchantu⁴, cintamatte va cetasā.*

*vigato unhasi(!)tā ca, khup < p > ipāsā ca pāsānā,
garahālolacārā ca, kicchitā esanā bhava.*

*kāmabyāpādahiñ(!)sā ca, lobhadosatamā tathā,
dūrato parivijjāmi, na kadāci va sante⁵,*

*garahābhamañā ca, paṇḍitānaṃ virodātā,
mutto bha[ga]vāp(!)i sāsaṅkā, dū(!)j < j > ā(!)nānaṃ samāgamā.*

*paesaṃ ahitaṃ kammaṃ, pare pi ahitaṃ mama,
mā hontu[,] pañcaverā ca, mānanā santasadā mama.*

niṭṭhitam.

*ī cā prīḥ lac sakkarāj kāḥ 1255 khu tō-salañ lachan 11 rak ne ne 4 khyak thīḥ kyō
akhyim tvañ Bhikkhunīvibhañḥ pāḷi tō kui reḥ kūḥ rve prīḥ sañ. pu di ā nhañ prañ cum
pā lui i.*

Mss.: 538, 571; cf. ¹50, ¹51, 523, 524, 537, 594, 697, 698; for mss. in other catalogues see 538.

See CPD 1.2.

- ¹ For the following Pāli verses cf. '8, '30, 451, 452, 594, 655, 656, 697, 698.
² °pāthehi.
³ Cf. 534, 535, 600 (ns.), 698, 734 (ns.), and also 666, note 3.
⁴ samijjhantu?
⁵ samgate? (see 698).

700

Hs.or. 8280. SB, Berlin

Palm leaf. Red painted wooden covers; on the inner surface of one cover an asterisk is embossed. Foll. 306: ka—yū; 18 blank leaves. 48.7 x 6.7 cm. 37 x 5.8 cm. 11 lines; foll. dhā r, ṇō r, pho r 10 lines; fol. yā r 6 lines. 2 punch holes. Gilded. Very clear handwriting. Marginal title: Pārājikaṃ/Pārājikaṃ aṭṭhakathā nissya; on fol. yu: *Pārājikaṃ aṭṭhakathā nissya Sa-nat-pan-khraṇ phunḥ tō kriḥ cā*, and on last fol. yū: *Pārājikaṃ aṭṭhakathā nissya Vai-kriḥ rvā ne Moṇ Phuiḥ Mi Nhaṇḥ Rhe samihḥ khaṇ mvanḥ koṇḥ mhu*. On the first blank leaf information about the former owner and on the number of leaves is written with pencil (hardly legible): *Sa-nap-pan-graṇ charā tō bhurāḥ ap cā sā 27 aṅgā 4 khyap [= 328 foll.] kham 3 aṅgā 5 khyap [= 41 blank leaves] boṇ koṇ(?) saṇ 6 khyap(?) 9 aṅgā(?) Pārājikaṃ aṭṭhakathā nissya Pārājikaṃ aṭṭhakathā nissya*, and three times the letters *bī*, *phī* or *pī*. On the last blank leaf 1873 or 1876 is written with red ink in arabic figures. Corrections/insertions on foll. kī, gā, gō, ghe, ṇī, caṃ, chū, chāḥ, ṭī, ṭhāḥ, ṇa, ṇaṃ, ti, dhi, dhe, na, be. Dated sakkarāj 1234 khu (1873 A.D.). Donor: Moṇ Phuiḥ and Mi Nhaṇḥ Rhe of Vai-kriḥ village. Former owner: The charā tō or phunḥ tō kriḥ (monk) of Sa-nat/nap-khraṇ/ graṇ. Pāli and Burmese (nissaya). Prose.

Ratanamañjūsa/Ratanā mañjū vinañṇḥ lak pan/paṃ kyamḥ (Samantapāsādikā/Pārājikakaṇḍa-aṭṭhakathā nissaya)

The text called Pārājikaṃ aṭṭhakathā nissya in the ms. is a nissaya on the Pārājika section of Buddhaghosa's Samantapāsādikā up to the end of Paṭhamacatukkakathā (PTS I 1–262 and ChS I 1–227).

Beg.: namo tassa ~.

anantakarūṇā dhāraṃ, vineyya damanaṃ jinaṃ,
 natvā sunipunaṃ dhammaṃ, dakkhiṇeyyaṃ gaṇuttamaṃ.

ahaṃ, nā saṇ, anantakarūṇā dharaṃ, achumḥ ma rhi so karūṇā tō i tañṇ rā phrac tha so,
 viṇeyya damanaṃ, chumḥ ma ap veṇeyye sattavā tui kui lañṇḥ chumḥ ma tō mū tat tha

so, jinaṃ, mān nāḥ pāḥ kui 'oṇ tō mū prīḥ so bhurāḥ mrat cvā kui, natvā, rhi khuiḥ ū rve, sunipuṇaṃ, alvhan sim mve cvā so, dhammañ ca, pariyatti nḥaṇ ta kva so, chay pāḥ so tarāḥ tō kui lañḥ, natvā, rhi khuiḥ ū rve, dakkhiṇeyyaṃ, mrat so alhu kui khaṃ tuik tha so, gaṇuttamaṃ ca, guiṇḥ mrat phrac so ariyā rhac yok tuj i apoṇḥ kui lañḥ, natvā, rhi khuiḥ ū rve.

Jotipuñña-mahātheraṃ, sabbagandhesu kovidhaṃ,
visuddhācārasampannaṃ, garuṃ guṇappabbhavaṃ.

sabbagandhesu, khap simḥ so kyamḥ tuj nhuik, kovidhaṃ, limmā tha so, visuddhācārasampannaṃ, cañ kyay so akyañ si tañḥ nḥaṇ lañ prañ cum tha so, guṇappabbhavaṃ, kyeḥ jūḥ tuj i amvan lañḥ phrac tha so, me, nā i, garuṃ, charā phrac so, Jotipuñña mahātheraṃ, Jotipuñña amaṇ hi(!) so mahāther kui lañḥ, natvā, rhi khuiḥ ū rve.

saddhammaṭṭhitikāmeḥi, santet(!)i abhiyācito,
vinaye mandabuddhinaṃ, pāṭavatt <h>āya, nissayaṃ.

pupp(!)ācariyasīhānaṃ, avalamp(!)a vinicchayaṃ,
suviññeyyaṃ karissāmi hāsayaṃto vicakkhaṇe.

saddhammaṭṭhitikāmeḥi, sū tō tarāḥ i tañḥ khrañḥ kui alui hi kuṃ tha so, santehi, sū tō koṇḥ phrac so arhaṇ tuj sañ, abhiyācito, rui se cvā tonḥ pañ ap sañ phrac rve, pupp(!)ācariyasīhānaṃ, rheḥ charā mrat tuj i, vinicchayaṃ, chumḥ phrat ap so nañḥ kui, avalamp(!)a, amhi pru rve, vicakkhaṇe, paññā rhi tuj kui, hāsayaṃto, rvhañ ce lyak, vinaye, vinañḥ nhuik, pāṭavatt <h>āya, paññā pvāḥ cim so nhā, mandabuddhinaṃ, paññā nañḥ so amyuiḥ sāḥ tuj i, nissayaṃ, mhī yā phrac so, suviññeyyaṃ, si lvay cvā, karissāmi, pru pe lattan.

pū(!)rāṭanesu santesu, nissayesu pi tehi na,
li(!)nantarapadān' attho(!), sakkā viññātave tato.

yato yasmā kāraṇā, akrañ kroṇ, pū(!)rāv(!)anesu, rheḥ nhuik phrac kun so, nissayesu, amhi hoñḥ tuj sañḥ, santesu pi, rhi kuṃ lyhañ mū sañḥ, tehi nissayehi, thui amhī hoñḥ tuj prañ, li(!)nantarapadānaṃ, kvay so anak rhi so pud tuj i, attho(!), anak kui, viññātave viññātum, si khrañḥ nhā, na sakkā, ma tat nhuiṇ.

sādhippāyañ ca sambandhaṃ, vacanatthañ ca katthaci,
dassayaṃto karissāmi, venayikamanoharaṃ.

tato tasmā kāraṇā, thui suj ma tat nhuiṇ so kroṇ, katthaci, akhyui so arap nhuik, sādhippāyañ ca, adhibb(!)āy nḥaṇ ta kva so anak kui lañḥ koñḥ, sambandhañ ca, rhe pud nok pud veḥ so pud tuj i cap khrañḥ kui lañḥ koñḥ, vacanatthañ ca, vacanattha kui lañḥ koñḥ, dassayaṃto, pra lyak, venayikamanoharaṃ, vinañḥ kui sañ so arhaṇ tuj i nhac lunḥ kui choṇ tat so kyamḥ kui, karissāmi, pru pe lattan.

vinayapītake [t]ṭhite, sāsanaṃ supa < ti > ṭṭhitam,
mahussāhena yaṃ yassa taṃ nisāmentu[,] sādhave ti.

yaṃ yasmā kāraṇā, akraṇ kroṇ, vinayapītake, vinañḥ pītakap saññ, ṭṭhite sati, taññ sañ
rhi sō, yassa buddhassa, akraṇ bhurāḥ mrat cvā i, sāsanaṃ, sāsanaṃ tō saññ, supa-
ṭṭhitam, koñḥ cvā tañ saññ, hoti, i, tena tasmā kāraṇā, tui kroṇ, tassa buddhassa, tui
bhurāḥ mrat cvā i, sāsanaṭṭhiti kāraṇaṃ, sāsanaṃ tō i taññ kroṇḥ phrac so, taṃ nissayaṃ,
thui sotujana pugguīl tui i amhī phrac so kyaṃḥ kui, sādhave, taññ kraññ so nhac lumḥ
rhi so su tō koñḥ tui saññ, nisāmentu suṇantu, nā laṇ kun.

yo kappakoṭi(!)hi pi appameyya < ṃ >
kālaṃ karonto[,] atidukkarāni
khedaṇ(!) gato lokahitāya nātho
namo mahākaruṇikassa tassa.

yo nātho, akraṇ bhurāḥ mrat cvā saññ, kappakoṭi hi pi, kambhā tui i akute tui praṇ
laññḥ, appameyyaṃ, ma re tvak nhuiṇ kuṃ so, kālaṃ, kambhā ta simḥ alvan hi so leḥ
sañkhye pāt lumḥ, lokahitāya lokahitaṃ kātuṃ, sattaloka i acīḥ apvāḥ kui pra khrañḥ ṇhā,
atidukkarāni, alvan pru khai cvā so cvaṇ khrañḥ krīḥ ṇāḥ pāḥ aca rhi saññ tui kui,
karonto, pru tō mū lui saññ prac rve, khedaṃ kāyaparissamaṃ, kuiy tō i pañ panḥ khrañḥ
sui, gato rok tō mū le prī, mahākaruṇikassa, krīḥ cvā so karuṇā tō rhi tha so, mrat so
karuṇā tō nhuik rhañ tha sō lañḥ peḥ, tassa nāthassa, thui bhurāḥ mrat cvā āḥ, me, i,
sīrasā, ūḥ phrañ, namo namakāro, rhi khuiḥ khrañḥ sañ, atthu bhavatu, phrac ce sa
taññḥ.

i gāthā kāḥ, aca sumpāda kāḥ indavajī(!)rā, catutthapāda kāḥ, upendavacī(!)rā,

End (fol. yū line 2): imaṃ catukkaṃ, kui, ni(!)haritvā, rve, aṭhapesi, thāḥ tō mū i.
pathama catukkhakathā niṭṭhitā.

*i cā prīḥ lac sakkarāj kāḥ, 1234 khu ta-ponḥ la praṇ kyō khu nhac rak krāsapateḥ ne
3 khyak tīḥ kyō akhyim tvañ, Pārājikaṃ aṭṭhakathā nissya kui reḥ kūḥ rve prīḥ 'oñ
mrañ sañ. nibbānapaccayo hotu. pu di ā nḥaṇ praṇ cuṃ pā lui i.*

*akusuil chay pāḥ, ma pvāḥ ducaruik,
kuiy nhuik miḥ krīḥ, phyak chiḥ tat ṇñāḥ,
i sumpāḥ kui, rhoñ rhāḥ krañ phai,
cvāṇ krañ prac khvā nhuiṇ ce sō,
kusuil chay pāḥ, tarāḥ sucarit[a],
satta akyō khu nhac phō nḥaṇ,
sū tō uccā, mhaṃ cvā tarāḥ,
rhac pāḥ maggañ, mrai pañ cvai ne,
ma sve upāy, sumḥ chay rhac phyā,
maṅgalā sañ, ma kva kuiy nhuik*

mrai ce sō.

The unknown author has written this nissaya at the request of his teacher Jotipuñña. Further information on his biography is not obtainable. For another nissaya on the same text see ¹57 (cf. 507, 508).

Mss.: cf. ¹57, 507, 508; for mss. in other catalogues see 507.

701–702

Hs.or. 8281. SB, Berlin

Collection of 2 texts. Palm leaf. Red painted wooden covers; on the inner surface of both covers 9 is embossed laterally inverted. Foll. 272: ka–bai, 12 blank leaves; 701 foll. 215: ka–dam: Cūlavā pāli tō pāṭh; 702 foll. 57: dāh–bai: Cūlavā aṭṭhakathā pāṭh. 47.2–47.4 x 5.9 cm. 38.5–39 x 5.3 cm. 10 lines. 2 punch holes. Gilded. Fairly clear handwriting. Marginal titles: 701 Cūlavā pāli tō (pāṭh) on all foll. except foll. gō, jhu, jhāh, ññam, ññāh, ṭī, dhu; 702 Cūlavā aṭṭhakathā pāṭh on all foll. except fol. pū, and Cūlavā pāli tō pāṭh on fol. pha. In the left margin of the last blank leaf 9 is written with pencil, in the middle the titles and information on the number of leaves: *Cūlavā pāli tō ka ca dam chunḥ laññḥ koñḥ aṭṭhakathā dāh ca bai chumḥ cā sāḥ 22 aṅgā 8 khyap* [= 272 foll.] *pe kham 1 aṅgā* [= 12 blank leaves] *2 cu poṇ 23 aṅgā 8 khyap* [= 284 foll. and blank leaves], and in the right margin: *ka ca baiḥ chumḥ pe kham 2 aṅgā 2 cu poṇ 25 aṅgā (?) Kui Sā Thū ap 'ok cā.* Notes in the margin of fol. phū. Dated sakkarāj 701 1253 khu (1891 A.D.); 702 no date. Former owner/donor: Kui Sā Thū. Pāli. Prose.

701

Hs.or. 8281. SB, Berlin

Description see above, 701–702.

Vinaya: Cūlavagga

The text is called Cūlavā pāli tō pāṭh in the ms. The final portion *tassa udānaṃ* is different from that of PTS 308 and ChS 508.

End (fol. dō r line 8): *imamhi khandhake pañcake vatthu pañcavīsati. tassa udānaṃ.*

dasa vatthu(!)ni pu(!)retvā, kammaṃ dūtena pāvīsi,
cattāro puna [avoca,] rūpañ ca [na sādiyyanti.] Kosambhī(!) ca Pāveyyako,

maggo Sod(!)eyyaṃ Saṅkāsam, Kaṇṇakucc(!)am Udumbaram
Sahajātā(!) ca <m>ajjhesi. as <s>osi kaṃ nu kho mayaṃ,

pattanāvāp(!)a sa ucch(!)a <vi>, dūrat(!)o pi udāmassa,
dāruṇ(!)am saṅgho <ca> Vesālī <ṃ>, mettā saṅghe(!)[na] ubbāhikā 'ti.

¹dasa vatthu(!)ni pūretvā dh(!)ammaṃ dūtena pāvī(!)si,
cattāro maṇi cūḷako, Kosambiñ ca, Pāvey <y>añ ca,

Pā(!)reyyañ ca va Saṅkāsam, Kaṇṇakujjaṃ Udumbaram,
aggalapūram Saṃjāti ajjhesam na ca vanāsabba-

parikkhārena vārato ca nāpanimīnaṃ,
garu nissayo ca saṅgho na ubbāhi 'ti.⁻¹

Cūlavaggaṃ nitthitam.

*ī suī pru ra mrat puñña kui,
krī tha mrañ khoñ, mrañ muir toñ ūh,
ma ka krūh sāh, kyeḥ jūh arhañ,
mveḥ mi khañ nhañ, bha khañ tui āh,
ra nrāh bhā ce, amyha ve i,
ma sve nicca, ī kā ra kuiv,
coñ tha pe tat kuiy coñ nat laññh,
ma lac ce ra, peḥ veṭṭha i,
mitta chve ññā, charā samāh,
bhuiṃ bhvāh ka ca, Yamarājā,
devā yakkha, Inda bhumā,
ākāsa nat, athūh mhat rve,
amrat puñña, kusala kuiv,
ra kra pā ce, amyha ve i,
sabbe sattā, sattavā hu,
nānāloka, anu(!)nta tvañ,
ma prat caññ kā, sattavāssa,
bhūṃ kuivḥ va nhañ, viññāṇaṭṭhiti
khu nhac pāh, myāh cvā luṃḥ cuṃ,
bhūṃ suṃḥ charā tac phrac sa myha,
veṇ(!)eyya āh, amyha kusul,
peḥ ve luiv i, thui kusala
ī bhāga kuiv, amyha ra kya
saññ phrac ce so.*

*Vasundre² ī mre pamsu,
sītā thu lañh, sak se arā
tī ce sō.*

Cūlavā pāli tō pāṭh prīḥ i. re cak khya tha luik pā sañ, bhurāḥ.

*sakkarāj 1253 khu nhac tvañ vā-goñ la prī(!) kyō 5 rak 2 lā ne tvañ 3 khyak tī kyō le
khyak tī avañ sui Cūlavā pāli tō kuiv re kūḥ rve prīḥ i, aprīḥ sat luik pā saññ arhañ
bhurāḥ.*

Mss.: ¹53, ¹54, 514; for mss. in other catalogues see 514.

See CPD 1.2.

¹⁻¹ This second version of the *uddānaṃ* also deviates from the regular forms. It has been left uncorrected.

² Cf. 660, note 2.

702

Hs.or. 8281. SB, Berlin

Description see above, 701–702.

Buddhaghosa: **Samantapāsādikā**, Cūlavagga-vañṇanā

The text called Cūlavā atṭhakathā pāṭh in the ms. can be found in PTS VI 1155–1300, except the last two verses, and in ChS (Cūlavaggādiatṭhakathā) 1–136.

End (fol. be r line 7): evaṃ <ā> sā pi pāṇinan ti.

*akkharā ~. nibbānapaccayo hotu. pu dī, āḥ nḥaṇ prañ cum pā luiv i. Cūlavā atṭhaka-
thā pāṭh kui re kūḥ rve prañ cum pā luiv i.*

¹atthi imasmim kār(!)e, kesā, lomā, nakhā, dantā, taco, maṃsaṃ, n<h>āru, atṭhi
atṭhimiñc(!)aṃ, vakkam, hadayaṃ, yakanam, kilomakam, pihas(!)am, papp<h>āsam,
antam, antagunam, udariyam, kari(!)s[s]am, matt<h>aluṅgam. pittam, semham, v(!)u-
pp(!)o, lohitaṃ, sed[h]o, medo, as<s>u vasā, khel(!)o, siṅg<h>a(!)ṇ[h]ikā, lasikā,
muttam ti.¹ ²hetupaccayo, ārammanapaccayo, adhipatipaccayo, anantarapaccayo, sa-
manantarapaccayo, saḥajātappaccayo, aññamaññapaccayo, nissayapaccayo, upanissaya-

paccayo, pū(!)rejātapaccayo, pacchājātapaccayo, a(!)sevanapaccayo, kammapaccayo, vipākapaccayo, a(!)hārapaccayo, indriyapaccayo, jhānapaccayo, maggapaccayo, vippayuttapaccayo, atthipaccayo, natthipaccayo, vigatapaccayo, avigatapaccayo,² hoti. prih̄ i.

*ī suī kyvan-nup, cit kuiv nhup phrañ,
 āh̄ thup krañ cvā, kusalā nhañ,
 bhavañā kamatt̄hān, cih̄ pran̄h̄ parit,
 mettā cit kuiv, nhac lui vam sā,
 ra pā le ce, coñ pe kuiv mhā,
 nat devāka, 'im, yā, rvā,
 prañ, coñ saññ̄ bhumma, rukkha ākā,
 nat khyok rvā ka, brahmā ma kyvañh̄,
 myāh̄ khrañ to toñ, kun 'oñ kyeñ re,
 coñ pe ma lvat, nat hū sa myha,
 lū kui t̄tha i, ma ca svan sañ,
 sa phrañ kyeñ jūh̄, athūh̄ mrat cvā,
 charā mi bha, chve cap myuih̄ cap,
 khvañ nhac thap ka, nīh̄ cap sa sū,
 khap si mīh̄ sū ka, ca saññ̄ ññī ññā,
 ruñ pañh̄ pā sāh̄, sū tui ā kuiv,
 ya ññāh̄ pā ce, kyvan-nup ve i,
 ī mre thag van̄h̄, rahan̄h̄ brahmañā,
 lū tui myāh̄ nhañ, na ra sa nañh̄,
 prañ rhañ mañh̄ nhañ, ca saññ̄ amyāh̄,
 mi bha rāh̄ ka, sāh̄ mreñ ta thve,
 mañh̄ chve mañh̄ myuih̄, kvay kuiv mi rā,
 ce pā ma lvat, mūh̄ mat kyeñ cāh̄,
 amyāh̄ mañh̄ tham, khyam rā ma kañh̄,
 sukha pañh̄ ka, ma kyvañh̄ ra ce,
 amyha ve i, 'ok mre athaiñ,
 ña rai avīji, aca rhi sāh̄,
 myāh̄ bhi kham̄ ra, sū tui āh̄ kuiv
 ra pā le ce, kyvannup ve i,
 sak se tañ thāh̄, mre nat sāh̄ lyhañ,
 ñā pañ rhaññ̄ krā, me lyo rā laññ̄h̄,
 mraiñ cvā ña thak, sam̄ mhuiñ nhak sui,
 choñ rvak mhat pā, devā va suñ,
 krañ cit rumm̄ rve, ce cum̄ koñh̄ mhu,
 pru sa rve kui, ma me mhat le,
 tuiñ kyāh̄ pe sañ.
 sak se thāh̄ i, nat sāh̄ se khyā,
 mhat ce sō.*

re cak khya thai luik saññ.

Mss.: ¹55, ²297, ³300, 456, 534, 605; for Samantapāsādikā mss. in other catalogues see ²294 and 435.

See CPD 1.2,1.

¹⁻¹ DN II 293, (ChS, Mahāvaggapāli) 233.

²⁻² Tikap 1.

703–706

Hs.or. 8282. SB, Berlin

Collection of 4 texts. Palm leaf. Red painted wooden covers; on the inner surface of both covers *yā* is embossed. Foll. 238: ka–jai, de–mō; fol. cho is missing; the first and last foll. of each text are tied together with some blank leaves (except the last one of **703** and the first one of **704**), 4 single blank leaves and a bundle of 3 blank leaves; **703** foll. 72: ka–cha: Pācit aṭṭhakathā pāṭh; **704** foll. 19: chā–jai: Bhikkhūnī pācit aṭṭhakathā pāṭh; **705** foll. 51: de–thō: Parivā aṭṭhakathā pāṭh; **706** foll. 96: thaṃ–mō: Vinañḥ Mahāvā aṭṭhakathā. 46.5 x 5.5 cm. 37–39 x 5 cm. 10 lines; foll. ghō v, nu r 9 lines. 2 punch holes. Gilded. Fairly clear handwriting. Marginal titles: **703** Pācit aṭṭhakathā pāṭh; **704** Bhikkhūnī pācit aṭṭhakathā pāṭh on fol. chā, je and jai; **705** Parivā aṭṭhakathā pāṭh on the first and last two foll.; **706** Vinañḥ Mahāvā aṭṭhakathā pāṭh, Vinañḥ Mahāvā paṭh or Vinañḥ Mahāvā aṭṭhakathā on all foll. except foll. da, dī, de, daiḥ, dāḥ, naiḥ, nāḥ, phā, phu, ba, bāḥ, bhā–bhī, bhaiḥ–bhō, bhāḥ–mi, me, mai. On the bundle of 3 blank leaves *Sa-rak-paṇi* is written with pencil. On one blank leaf an illegible pencil note is written in the right margin. Note with pencil in the left margin of fol. dhī v: *2 khyap lok gya saññ.* No date (presumably from the last quarter of the 19th century). Former owner: Sa-rak-paṇi-chip monastery. Pāli. Prose.

703

Hs.or. 8282. SB, Berlin

Description see above, 703–706.

Buddhaghosa: **Samantapāsādikā**, Pācittiya-vaṇṇanā

The text is called *Pācit aṭṭhakathā pāṭh* in the ms. It can be found in PTS IV 735–899 and ChS (*Pācityādiatṭhakathā*) 1–172.

End (fol. cha line 11): *Samantapāsādikāya vinayasamvaṇṇanāya Bhikkhuvibhaṅgavaṇṇanā niṭṭhitā. Pācitti <ya> aṭṭhakathā niṭṭhitā.*

prī ṭi.

Mss.: ¹55, ²294, 532, 603; for *Samantapāsādikā* mss. in other catalogues see ²294 and 435.

See CPD 1.2,1.

704

Hs.or. 8282. SB, Berlin

Description see above, 703–706.

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

The text is called *Bhikkhūnī pācit aṭṭhakathā pāṭh* in the ms. It can be found in PTS IV 900–949, and ChS (*Pācityādiatṭhakathā*) 173–231.

End (fol. jai line 5): *Samantapāsādikāya vinaya[m]samvaṇṇanāya Bhikkhū(!)nīvibhaṅgavaṇṇanā niṭṭhitā.*

ṇibbānapaccayo hotu. prī ṭi.

Mss.: ¹55, ²295, 533, 604; for *Samantapāsādikā* mss. in other catalogues see ²294 and 435.

See CPD 1.2,1.

705

Hs.or. 8282. SB, Berlin

Description see above, 703–706.

Buddhaghosa: **Samantapāsādikā**, Parivāra-vaṇṇanā

The text is called Parivā aṭṭhakathā pāṭh in the ms. It can be found in PTS VII and ChS (Cūlavaggādiatṭhakathā) 137–265.

End (fol. thō line 7):

yāva buddhoti nāmaṃ pi, suddhacittassa tādino
lokamhi lokajetṭhassa, pavattati mahesino ti.

Vinayaatṭhakathā niṭṭhitā.

prī i. nibbānapaccayo hotu.

Mss.: ¹55, ²298, ²301, **457**, **535**, **606**; for Samantapāsādikā mss. in other catalogues see ²294 and **435**.

See CPD 1.2,1.

706

Hs.or. 8282. SB, Berlin

Description see above, 703 – 706.

Buddhaghosa: **Samantapāsādikā**, Mahāvagga-vaṇṇanā

The text is called Vinañh Mahāvā aṭṭhakathā in the ms. It can be found in PTS V and ChS (Pācityādiatṭhakathā) 233ff.

End (fol. mō line 9): Kosamma(!)kkhandhakavaṇṇanā niṭṭhitā. *nibbānapaccayo hotu.*
Samantapāsādikāya vinayasaṃvaṇṇanā < ya > Mahāvagga[sam]vaṇṇanā samatt[h]ā.

Mss.: ¹55, ²296, ²299, **435**; for Samantapāsādikā mss. in other catalogues see ²294 and **435**.

See CPD 1.2,1.

707

Hs.or. 8283. SB, Berlin

Palm leaf. Gilt-edged wooden covers. Foll. 232: *ñāī* – ve.; 4 blank leaves. 49.8–50 x 6.2–6.5 cm. 39.5–41 x 5.7 cm. 11 lines; fol. *ṭa r* 10 lines. 2 punch holes. Gilded. Very clear handwriting. Marginal title: *Saṅgruīh* (*Saṅḡ gruīh*) *nissya sac* (*nissya/nissyac*) on all foll. except foll. *ṭāḡ. nāḡ, thāḡ, lo, ve*; on fol. *ñāīe ñe khyap* is added to the marginal title, on fol. *ñāīai ñāīai khyap*, on fol. *ñāīaṃ ñāīaṃ khyap*, and on fol. *ñāīāḡ ñāīāḡ khyap*; on fol. *thō Vai-krīḡ tuīk cā* is written underneath the marginal title; in the left margin of last fol. *ve Vai-krīḡ phunḡ tō krīḡ cā* is written and in the right margin *Vai-krīḡ rvā ne Kui Simḡ May Raṅ janīḡ moṅ nham koṅḡ mhu nibbān chu nat lū sādhu khō ce sov*. In the right margin of fol. *ñāī v* is written *cetasik puīṅ achun pakīṅ puīṅ aca*, of fol. *ṭhe v pakīṅ puīṅ achumḡ vi(!)thi puīṅ aca*, and of fol. *ṇū r vi(!)thi puīṅ achumḡ* to mark end and beginning of the resp. chapters. As to the last chapter, i.e. the *kammaṭṭhāṅḡ puīṅḡ*, the scribe continues on a new fol. (fol. *mo*). Each chapter starts with *namo tassa* ~. Corrections on foll. *dī, bāḡ, li*. Dated *sakkarāḡ 1237 khu* (1875 A.D.). Donor: *Kui Simḡ, May Raṅ* and family from *Vai-krīḡ* village. Former owner: A monk and the library of *Vai-krīḡ* monastery. *Pāli* and *Burmese* (*nissaya*). *Prose*.

Ūḡ Rvhe Sīḡ Rhaṅ Sudhammālankāra: **Saṅgruīh nissaya sac** (*Abhidhammattha-saṅgaha nissaya*)

This fragmentary ms. contains the *nissaya* on seven chapters of *Anuruddha's Abhidhammatthasaṅgaha*; the first two chapters, i.e. *cit puīṅḡ* and *cetasik puīṅḡ*, are missing. On the verso side of the first fol. of the ms. (line 6) we find the end of *cetasik* and the beginning of *pakīṅ puīṅḡ* resp.

Beg. (fol. *ñāī r* line 1): *phrac rve, chanda laññīḡ ta khu yut 70 phrac sa taññīḡ, moha ahī(!)rika anottappa uddhacca rve leḡ pāḡ sō cetasik tui saññ, alum cum so akusuil cit ta chay 2 khu tui nḡaṅ yhaññ saññ phrac rve, moha ahī(!)rika anottappa udd < h > acca,*

End (fol. *vu v* line 8): *puññavibhavodayam eva maṅgalaṃ puññavibhavodaya maṅgalaṃ, puññavibhavodayam eva, koṅḡ mhu taññīḡ hū so caññ cim ḡ phrac khraṅḡ saññ paṅ lyhaṅ, maṅgalaṃ, akusuil kui rit tat phrat tat saññ taññ, avadhāraṅakammadharāy vigruīḡ. dutiya gāthā vacanattha. adhibbāy.*

iti Sudhammālankārabhidhajamahādhammarājādhirājaguru¹ ti laddhalaṅc < h > ena mahātherena racito. Abhidhammatthasaṅgahe navamaparicchadassa navanissayo niṭṭhito. kammaṭṭhāṅḡ puīṅḡ nissaya sac prīḡ ḡ.

*sāsane bhāsīte ramme, pū(!)re Amara-nāmake,
nagarādhikuttamake, nānāratanaṃpūrite.*

*pū(!)ratt < h > imadisābhāge, Assaguttana māpīte,
manoramme, pariva(!)n(!)e, kate pacchimadevī(!)yā.*

vihāre santāsane ca, mahāgambhīrabuddhinā
bahug[ḡ]aṇavācakena, vasantena kaṭṭhaññāce².

sakkarāje sampattesu, Abhidhammatthasaṅgaha-,
navanissayo racito, Sujātatherayācanaṃ.

ārabbhaje <ṭ> ṭhamāsassa juṇṇapakkhacatutthadine,
candavāresu sāyane, tipahāre sukkena vā.

niṭṭhito ca anārāsā, pāṇinañ ca yathā ayam,
siṅgha <ṃ> sijjhantu saṅkappā, rājā(!)rakkhatu medana(!)ṃ.

iminā puññakammena³, anāgate Miteyyassa⁴,
satt <h> u sāsanadāyādo, bhavissāmi ahaṃ niccaṃ.

niḃbānasacchikattāya Tilakanāma dāyako,
bhatim datā na pathamaṃ, taṃ āropeti poṭṭhake.

sāsano(!) bhāsīte, sāsana tō ṭi thvanḥ lañḥ tok pa rā phrac tha so, ramme, sū tō koñḥ tui ṭi mve lyō rā phrac tha so, nagarādhikuttamake, mruṭi takā tui tak lvan mrat so mruṭi phrac tha so, nānārata <na> pūrite, athūḥ thūḥ so saviññāṇaka aviññāṇaka ratanā tui phrañ prañ tha so, pūre ke, Amarapū(!)ra amañ rhi so mruṭi nhuik, pū(!)ratt <h> ima-disābhāge, arḥe myak nhā arap aphui nhuik, Assaguttana, ta lut mruṭi cāḥ Mañḥ Krīḥ Mahā Mañḥ Lha Saṅkhayā⁵ hu sa ññā ta chip rhi so cīḥ tō mrañḥ vaṃ sañ, māpīte, phan chanḥ ap so, manoramme, mve lyō phvay rhi so, pariveṇe, paravun nhuik, vā, kyoñḥ tuik nhuik, pacchima deviyā, anok nanḥ tō mi phurāḥ saññ, kate, saddhā krañ phru chok lhū ap so, santa(!)sane, sū tō koñḥ tui ṭi ne rā phrac so, vihāre ca kyoñḥ nhuik lañḥ koñḥ, tena, thui Ta-lup mruṭi cāḥ Mañḥ Krīḥ Mayā Mañḥ Lha Saṅkhayā hu sa ññā taṃ chit rhi so Cīḥ-tōmrañḥ-van sañ, tena, kāḥ, sesakate, saddhā krañ phrū chok lhū ap so, vihāre ca, kyoñḥ nhuik lañḥ koñḥ, vāraṃ vāraṃ, alhañ alhañ, vāraṃ, vāra kāḥ sesa, vasantena, si tañḥ suṃḥ ne so, gambhīrabuddhinā, nak nai so paññā rhi so, bahu[ḡ]aṇavācakena, myāḥ cvā so ta paññ guñḥ sāḥ apoñḥ tui āḥ cā pe kyamḥ gan kui sañ krāḥ pui khya so, mayā, ta lup mruṭi nay avañ apā kyoñḥ doṇ rvā ṭṭhāna Sudhammālañkārahidhajamahādhammarājādhīrājaguru hu Ekarāj mañḥ mrat sañ kap lhū ap so taṃ chip nāmaṃ rhi so nā mather sañ, sakkarāje, kojā sakkarāj sañ, kaṭṭha-ññāca², ta thoñ nhac rā khrok² khu sui, sampattesu, sampad[h]attha, rok lat sañ rhi sō, Sujātatherayācanaṃ, Sujāta amañ rhi so mather ṭi toñḥ pan khrañḥ kui, ārabbhā, akroñḥ pru rve, racito, reḥ sāḥ cī rañ ap so, Abhidhammatthasaṅgaha, Abhidhammatthasaṅ-gahassa, Abhidhammā saṅgruiḥ kyamḥ ṭi, navanissayo, mhi rā atthanissya sac sañ, je-ṭṭhamāsassa, na-yuṃ la ṭi, juṇṇapakkhacatutthadine, lachañḥ pakkha leḥ rak mrok so ne nhuik, sāyane, ññā khyamḥ akhuin nhuik, candavāresu, tanañlā ne nhuik, tipahāre, ne suṃḥ khyak ṭīḥ akhyin nhuik, sukkena vā, khyamḥ sā sa phrañ lañḥ koñḥ, anāyāsā anāyāsena vā, ma ññui ma ññāñ ma pañ ma panḥ sa phrañ lañḥ koñḥ, niṭṭhito ca, niṭṭhito eva, luṃḥ cuṃ ma krvañḥ priḥ chuṃḥ khrañḥ sui rok sañ sā tañḥ, ayam

navanissayo, ī Abhidhammatthasaṅgruīh kyamḥ ī mhī rā atthanissaya sac saññ, sukkena vā, khyamḥ sā sa phraṅ lañḥ koṅḥ, anāyāsā anāyāsena vā, ma ññui ma ññān ma pañ ma panḥ sa phraṅ lañḥ koṅḥ, niṭṭhito yathā, lumḥ cumḥ ma krvaṅḥ prīḥ chumḥ khraṅḥ sui rok sa kai sui, pāninañ ca, sattavā tui āḥ lañḥ, vā, sattavā tui ī lañḥ, saṅkappā, koṅḥ so akraṅ tui sañ, siṅgham, lyhañ cvā, sijjhantu, prīḥ ce kun sa taññḥ, rājā, re mre puīñ sa acuiḥ ra so bhava sa khañ bha rañ mañḥ mrat sañ, medanī(!), mre nhuik ne kun so sū apoñḥ kui, rakkhatu, rañ vay sāḥ sui tarāḥ phroṅ phroṅ coṅ ce sa tañḥ. ahaṅ, sañ, niccam, amrai, iminā puññakammena, ī sui Abhidhammatthasaṅgruīh kyamḥ ī nissaya sac kui re sāḥ pru cu cī rañ ra so koṅḥ mhu kroṅ, anāgate, noñ akhā nhuik, Mīteyyassa⁴, Mīteyya⁴ amaññ tō rhi so, satthu, mrat cvā bhurāḥ ī, sāsanadāyādo, kuiḥ pāḥ so lokuttarā tarāḥ tañḥ hū so sāsanā tō ī amve uccā rhi sañ, bhavissāmi, phrac ra pā lui ī.

akkharā ~ . idaṃ pi puññam nibba(!)n[n]assa paccayo hotu. idaṃ pi puññam, ī Abhidhammatthasaṅgruīh nissaya sac kui reḥ kūḥ ra so koṅḥ mhu kroṅ, nibbān[n]assa, nibbān ra khraṅḥ ī, paccayo, athok apan saññ, hotu, phrac pā ce sa tañḥ.

sakkarāj 1237 khu vā-chui lachanḥ 12 rak buddhahū ne ne ma vañ mhī akhyim tvañ Abhidhammatthasaṅgruīh nissaya sac Ū Rvhe Sīḥ mū kui reḥ kūḥ rve prīḥ prañ cum sañ. pu di ā nḥaṅ prañ cum sañ. pu di ā nḥaṅ prañ cum pā lui ī. cī(!)raṅ tiṭṭhu jinasāsane.

According to Piṭ-sm 788 Ūḥ Rvhe Sīḥ was born in Khyoñḥ-toñḥ/thoñḥ village in the district of the city of Ta-lut/lup in 1199 B.E./1837 A.D. If this date is correct, he must have been seven years old when he finished this nissaya in 1206 B.E./1844 A.D. (so the colophon and MÑM 312). He received the title Sudhammālaṅkārabhidhajaṃmahādhammarājādhiraṅjaguru and he is also known under the name Rhañ Sudhammālaṅkāra or Cīḥ-tō-mrañḥ-van-tuik charā tō, but it is his lay name Ūḥ Rvhe Sīḥ under which he is mostly referred to.

Mss.: Piṭ-st 196 (1017); cf. ¹8, ¹28, ¹92, ²202, ²220, ²244, ²253, ²345, ²347–²350, ²379–²382, ²383 (1), 583, 607; for mss. in other catalogues see ²202 and 583.

See Piṭ-sm 788; Piṭ-st 196 (1017); MÑM 312.

¹ According to Piṭ-sm 788 his title is Sudhammālaṅkārasiriparamamahādhammarājādhiraṅjaguru.

² 1206 B.E./1844 A.D.

³ Cf. 666, note 3.

⁴ Metteyyassa, Metteyya.

⁵ 1205–1274 B.E./1843–1912 A.D. (Ganthav 256 [61]).

Palm leaf. Red painted wooden covers; on the inner surface of one cover *ka* and *na*, and of the other *kha* and *nā* is embossed; on the outer surface of cover *kha* the title *Aṭṭhasālini(!)* is written with pencil. Foll. 142: *ka-thō*; the first and last foll. are tied together with some blank leaves. 48.8 x 6.2 cm. 38.5–39 x 5.7 cm. 11 lines. 2 punch holes. Gilded and partially red painted. Fairly clear handwriting. Marginal title: *Aṭṭhasālini(!)* on all foll. except foll. *khaṃ, gā, nā, ṭi, ṭāḥ, ṭhi, ṭhaiḥ, ṭhō, ḍa, ḍū, ḍāḥ, ḍha, ṭi*. Corrections on foll. *ṭhu, ḍāḥ, ṭhi, ṭhu, ṭhaiḥ*; insertions with pencil on foll. *khe* and *khō*, and a lot of minor corrections with pencil mostly in the first half of the ms. In the right margin of fol. *na v* is written with blue crayon *tai prīḥ pā bhurāḥ*; and also on fol. *ji v* with pencil (hardly legible). On the last blank leaf tied together with fol. *thō* the title *Aṭṭhasālini(!)* is written with pencil. Dated sakkarāj 1255 khu (1893/94 A.D.). Pāli. Prose and verse.

Buddhaghosa: **Aṭṭhasālinī**

End (fol. *thō* line 1):

yāva Buddho ti nāmam pi, suddhacittassa tādino,
lokamhi lokajetṭhassa, pavattati mahesino ti.¹

catukaṇḍamaṇḍitāya, pāliyā aṭṭh(!)a[vi]dīpako,
sundaraṭṭho ayam gandh(!)o, cī(!)rakālaṃ paṭiṭṭhatu.²

Aṭṭhasālini(!)[yamakaṃ] niṭṭhitam.

*sakkarāj 1255 khu taṃ-kūḥ lachañ 9 rak 6 ne 3 khyak tiḥ kyō akhyin tvaṇ reḥ kūḥ rve
prī prīḥ. nibbānapaccayo hotu, nibbān chu sādhu nat lū khō ce sov.*

Edd.: (PTS, ChS and) Aṭṭhasālinī aṭṭhakathā pāṭh. Rankun: Jambū mit chve/Zabu Meit Swe Press 1914.

Mss.: ²331; and also Cab II 220; GL 44, 45; Mand 115; Oxf 31; Palace 13 (107), 38 (34); Piṭ-st 112 (181), 181 (825); PMT I 231 (Or. 2783); Reg 35; Wms 69 (2).

See CPD 3.1,1.

¹ See the same verse in 469, 528, 530, 675. The ChS ends here and the PTS has two more but different verses.

² This verse can also be found in the Jambū mit chve/Zabu Meit Swe Press ed.

709–711

Hs.or. 8285. SB, Berlin

Collection of 3 texts. Palm leaf. Red painted wooden covers; on the inner surface of both covers *ha* (oder *ya?*) is embossed; on the outer surface of one cover *Kvamḥ-bhuiḥ-thinḥ kyoṅḥ cā* and *Bālāvatā nissya* is written with pencil; the ms. is bound together with a dark blue ribbon interwoven with the following brown coloured inscription:

theyatu,

suṃ bhuṃ maṅḥ, tva
nu kra ṇaṃḥ i
kyamḥ mrat gambhīḥ
krū khṛī saṃ mra,
ta pāda kui, buddha ta chū,
taṅ mhat ma rve, kraññi[a] phrū sadā
krū rvhe cā nḥaṅ lhū pā ra sā
ku suiḥ āḥ kroṅḥ nāḥ adrayḥ
ma tvay[a] ma ññīḥ ti hit uggattha,
cvai rap[a] ki saṃ, chak tuiṅ mha rve.

nibbān rve lamḥ proṅ naṃ ca so.

Foll. 210: ka–dū; foll. ka, khāḥ, ga and dū are tied together with some blank leaves, 31 single blank leaves; 709 foll. 24: ka–khāḥ: Bālāvatāra; 710 foll. 172: ga–thī: Bālāvatāra nissya mū sac; containing 3 parts: (1) foll. 55: ga–che: Nāṃ apuiṅ, (2) foll. 55: chai–thā: Kit apuiṅ, (3) foll. 62: ṭhi–thī: Kāraka apuiṅ; 711 foll. 14: thu–dū: Gaṇasaṃsagga dhāt caṅ. 48.2 x 5.8 cm. 38–39.5 x 5.5–5.8 cm. 11 lines. 2 punch holes. Gilded and partially red painted. Fairly clear handwriting. Marginal titles: 709 Bālāvatāra; 710 Bālāvatāra nissya/nissya mū sac on all foll except foll. ghū; 711 Gaṇasaṃsagga dhāt caṅ. On the first blank leaf tied together with foll. ka is written (with pencil) *Kvamḥ-bhuiḥ-thinḥ kyoṅḥ cā*, and (with red ink) *Bālāvatā <ra>*, *leḥ koṅḥ nissya. ka ca, lāḥ chumḥ 27 aṅgā* [= 324 foll.], *kham 3 aṅgā* [= 36 blank leaves], *poṅḥ 30 <aṅgā>* [= 360 foll. and blank leaves]. Dated sakkarāj 709, 710 1243 khu (1881 A.D.); 711 no date. Former owner: Kvamḥ-bhuiḥ-thinḥ monastery. 709, 711 Pāli; 710 Pāli and Burmese. Prose and verse.

709

Hs.or. 8285. SB, Berlin

Description see above, 709–711.

Dhammakitti: **Bālāvatāra**

End (fol. khāḥ line 7):

sasāṭirekacattāri¹, bhāṅ(!)avārehi niṭṭhito,
Bālāvatāro janatā, buddhivuddhiṃ karotū ti.

Bālāvatāro nitthito.

sakkarāj 1243 khu nhac vā-khoñ la prañ kyō 13 rak ne ne ta khyak tī kyō nhac monh khān akhyin tvañ, Bālāvatāra pāṭh kui reḥ kūḥ rve priḥ 'oñ mrañ saññ. nibbāna-paccayo hotu. pu, di, ā nhañ prañ cum bhā lui i. nat lū sādhu sādhu khō ce sov.

Edd.: See 562.

Mss.: 562; for mss. in other catalogues see 562.

See CPD 5.1,5; Piṭ-sm 407; Piṭ-st 134 (365).

¹ sātirekehi catūhi (edd.).

710

Hs.or. 8285. SB, Berlin

Description see above, 709–711.

Paṭhama Mra-toñ charā tō Rhañ Āloka: **Bālāvatāra nissaya mū sac**

The first part of this ms. contains the nissaya on the Sandhi and Nāma chapters of the Bālāvatāra, the second one the nissaya on the Samāsa, Taddhita, Ākhyāta and Kita chapters, and the last one the nissaya on the Kāraka chapter.

Beg.: namo tassa ~. siñ(!)ghaṃ icchā samijjhantu.

nānāsaddehi desesi, Bālāvatār' anuttaro,
buddho sāvakaṃghassa, dhammaṃ bodhāya tena me.

yasmā Bālāvatārassa, nissayo 'tthīti nassutaṃ,
navasotūnam atthāya, karissaṃ nissayaṃ ahaṃ.

sutam atthīti tīkāssa, na diṭṭhā sā mayā yato,
khalitaṃ ajjupekkhitvā, dhārentu eva sundaran ti.

ahaṃ, rup naṃ nhac phrā, khandhā pañcaka, gāha cvai kā, nā hu samut, akyvan-nup sañ,
anuttaro, sumḥ chaḥ tac rap, lokadhāt tvañ, lvan mrat sa sū rhi tō ma mū tha so,
Bālāvatāro, puthujjana lū bāla tuḥ sak vañ chañḥ kap ap, sak vañ chañḥ kap rā ta mū

lañh phrac tō mū tha so, buddho, chañh kap kun kra lū bāla kui, saṃsāsa mud vai acut mha, thut nut kay tañ bhurāḥ rhañ sañ, sāvakaṣaṃghassa, tarāḥ tō kui rhi se leḥ cvā nā sañ pavatti, ta pañ sāḥ cac phrac so saṅghā tō i, bodhāya, saccā leḥ aṇ, si mrañ cīm ñhā, [etc.]

(fol. gā v line 3:) avatāritabbo ti avatāro, bālehi avatāro Bālāvatāro, bālā avataranti etthāti vā Bālāvatāro, buddhapakkha, gandhapakkha nhac pāḥ sañ, bāle uttaratī ti buddho, pru le.

[Beginning of the text proper:] ahaṃ, nā sañ, buddhambujavilocanaṃ, sabbaññuta anāvaraṇa ca so paññā tō tañ hu so krā paduṃ kroṇ tañ tay tō mū tha so, vā, krā paduṃ phrañ tañ tay khrañh rhi tō mū tha so, buddhaṃ, mraṭ cvā bhurāḥ kui, vā, puthujjana lū bāla kui saṃsāsa mud vai acut mha thut nhut kay tañ bhurāḥ rhañ kui, tidhā, suṃḥ pāḥ so dvāra phrañ, vā, kāya va cī mano khyī lyak suṃḥ lī cetanā suṃḥ phrā dvārapaṇāma phrañ, abhivanditvā abhivandāmi,

End (fol. tha v line 9): sātirekacattāri bhāṇavārehi, alvan nḥaṇ ta kva leḥ bhāṇavāra atuiñh arhaññ tui prañ, niṭṭhito, prīḥ chuṃḥ khrañh chui rok so, sa so Bālāvatāro, thui Bālāvatāra kyamḥ saññ, janatā janatāya, jā sañ sāḥ aponḥ i, ya kye, buddhivuddhiṃ, paññā i pvāḥ khrañh kui, karotu, pru ce sa taññh, iti, ī kāḥ niguṃḥ patthanā aprīḥ taññ. Bālāvatāro, Bālāvatāra kyamḥ saññ, niṭṭhito niṭṭham ito patto, prīḥ chuṃḥ khrañh sui rok prīḥ, vā, niṭṭhito niṭṭhena ito patto, prīḥ khrañh phrañ prac prīḥ, vā, Bālāvatāro, kui, niṭṭhito niṭṭho ti ito ñato, prīḥ chuṃḥ prīḥ hū rve si ap i. iti Ālokābhidhānena mahātherena racito Bālāvatārassa gandh(!)assa nissayo samatto.

Tampadīpavhaye ratṭhe, 'rimaddanapū(!)re sutā,
ahesuṃ dve pi rājāno¹, tejavanto ca byākat[h]ā.

patiṭṭhapitam atulaṃ, Suvanṇacayagumbiyam²,
sabbasattānam atthāya, hitāya tehi cetī(!)yam.

asadisassa etassa, thu(!)passa pacchimena ca,
acalantarabhojena, ārāmo atthi kārīto.

tatth' iṭṭhakavihārassa, samipe Bhumyagārake,
vasantena mahātherena Āloko ti bhikkhunā.

sotūnañ ca samussāhaṃ, paṭiccātisutesinaṃ,
kato Bālāvatārassa, nissayo niṭṭhito yathā.

anupaddavakenāpi, anantarāyikena ca,
patte koje carakkhepe³, jinacakke jinagghare⁴.

juṇhapakkhassa pañcamyam, bu[d]dhavāre manorame,
assayujjena saṃyutte, di(!)papūjena lakkhite.

anantarāyikā hontu, 'nupaddavā ca jantuno,
dhammaṃ rakkhantu rājāno, kāle devo pavassatu.

etena puññakammena, Miteyyass' eva santike,
khiṇāsavo bhavēyyāhaṃ, arahā ehibhikkhuko.

māneyyañ cāpi pūjeyyaṃ, tasmim̄ kāle garuñ ca me,
Aggadhamma-alaṅkāraṃ, sūta < ṃ > Marammaratṭhake ti.

nigum̄ḥ chay gāthā. iti anukkamena, ī suiv so acaññ phrañ, Ālokābhīdhānena, Āloka
amañ rhi so, mahātherena, mahāther saññ, racito, cī rañ reḥ sāḥ thāḥ am(!) so, Bālā-
vatārassa, Bālāvatāra maññ so, gandh(!)assa, kyam̄ ḥ, nissayo, mhī rā attha saññ,
samatt[h]o, prīḥ praññ cum̄ prīḥ.

[nissaya on the first verse:] Tambaḍīpa vhayē, Tammadip hu khō vō sa muik paññat ap
so, raṭṭhe, mran tuiñḥ krīḥ nhuik, Arimaddanapū(!)re, būḥ mañḥ rhūḥ pyaṃ ta tan ṅhak
krīḥ thuiv prīḥ myāḥ evā ran takā kuiv nhip nhañḥ rā bhūmi pavatti kroñ Arimaddan pu-
gaṃ praññ krīḥ nhuik, sutā, Ta-rup, Kulāḥ, Yuiḥ-ta-rāḥ ka ca saññ krvañḥ kha pañ ussu
alum̄ḥ cum̄ so tuiñḥ nuiñ naṃ pañ thañ rhāḥ kyō jo kun tha so, [etc.]

(fol. thi v line 9:) [nissaya on the last verse] tasmim̄ kāle, thuiv Arimiteyya bhurāḥ sa
khañ ḥ khre tō rañḥ vay vap cañḥ lyak sā rahantā cac ehibhikkhu phrac so akhā nhuik,
Marammaratṭhake, Mrammā thuiñḥ alum̄ḥ nhuik, sutam̄, thañ rhāḥ kyō co the so, Agga-
dhamma-alaṅkāraṃ, Aggadhammālaṅkāra hū so bhvaḥ maññ tam̄ chip rhi tha so, me, ñā
ḥ, garum̄ ca, kyok thīḥ atū aleḥ mū ap so charā kui lañḥ, māneyyañ j(!)āpi, mrat nuiḥ
laññḥ mrat nuiḥ ra lui ḥ, pūjeyyañ cāpi, pūjō laññḥ pūjō ra lui ḥ, iti, ī kāḥ nigum̄ḥ
achum̄ḥ taññḥ.

*ī j(!)ā prīḥ lac sakkarāj kāḥ 1243 khu nhac sa-tañḥ-kyvat la prañ kyō kuiḥ rak ne ne ma
vañ mhī akhyin tvañ Bālāvatāra nisya kui reḥ kūḥ rve prīḥ 'oñ mrañ sañ. nibbānapacca-
yo hotu. pu, di, ā nhañ prañ cum̄ pā lui ḥ.*

Rhañ Āloka was born in a village near Pugam (Pagan) in 1183 B.E./1821 A.D. In 1236
B.E./1874 A.D. he moved to the Maniselārāma/Mra-toñ monastery in Mantaleḥ
(Mandalay) built by King Mindon (Mañḥ-tuñḥ, 1853–1878 A.D.), which he left in 1244
B.E./1882 A.D. to reside in the Maniratanārāma/Mra-toñ monastery built by the wife
of King Thibaw (Sī-po, 1878–1885 A.D.) where he died in 1257 B.E. (1895 A.D.).
King Mindon granted him the title Ālokābhivarasāsanarakkhamahādhammarājā-
dhirājaguru, and under King Thibaw he received the title Ālokābhivaraatulādhipatisīri-
pavaramahādhammarājādhirājaguru. He finished his work in 1226 B.E./1864 A.D.
referring in his final verses to his teacher Saṅgajā charā tō Rhañ Indāsabha/Agga-
dhammālaṅkāra (1177–1248 B.E./1815–1886 A.D., cf. 574).

Ms.: Piṭ-st 265 (409).

See Piṭ-sm 964; Piṭ-st 265 (409); MÑM 410; Ganthav 103–104 (117; work no. 1).

¹ Ns.: Anōrathā/Anawrahta (1044–1077 A.D.) and Kyan-cac-sāḥ/Kyanzitha (1084–1113 A.D.).

² Rvhe-caññḥ-guṇ/khumḥ (Shwezigon) pagoda at Pugaṇ (Pagan).

³ Ns.: 1226 khu (B.E./1864 A.D.).

⁴ Ns.: nhac thoñ leḥ rā rhac nhac mrok saññ (= 2408 A.B./1864 A.D.).

711

Hs.or. 8285. SB, Berlin

Description see above, 709–711.

Paṭhama Mra-toṇ charā tō Rhañ Āloka: Gaṇasaṃsagga dhāt cañ

Beg. and end of this text on Pāli grammar is transliterated here without corrections.

Beg.: nāmo tassa ~ .

vatthuttaya namassitvā, dhātūnaṃ Gaṇasaṃsaggaṃ,
vakkhissaṃ dhātuchekatthaṃ, suṇātha bhāsato mamaṃ.

i gatiyaṃ, ajjhayane ca. yesaṃ dhātūnaṃ gati attho, buddhi pi tesam attho pavatti pāpuṇāni
pi. i icchāyaṃ, kāme atikkame ca. e gatiya. u sadde, rakkhane ca. o anumaññāne. sara-
dhātavo. ajjhayanaṃ uccāraṇaṃ sikkhanaṃ vā, kāmokaṇ ti, anumaññānaṃ nāmajānaṃ.
ke saddhe. pakkani ca gatiyaṃ. ka ki va ki, ṭi ka, se ka gatyattā. ta ka hasane. su ka
gatiyaṃ. vaṅkakoṭille. silokasaṅghāte. de ka, dhe ka, saddussāhesu. re ka, sa ki,
saṅkāyaṃ.

End (fol. dū line 7): la ḷa vilāse, bhūvādi, vilāso hā va karaṇaṃ, la ḷa upasevāyaṃ,
curādi, upasevābhatti, upaṭṭanaṃ vā. ju ḷa gatiyaṃ, bandhane ca, bhūvādi. ju ḷa perañe,
curādi, perañam cunnikaraṇaṃ. dvigaṇikadhātavo. ḷa kārantadhātavo.

niṭṭhito Gaṇasaṃsaggo, yathā anantarāyena,
khippaṃ yath' icchitaṃ santaṃ, pappontu sabbapāṇino ti.

Gaṇasaṃsaggapakaraṇaṃ niṭṭhitaṃ.

For the author see 710.

Mss.: Palace 24 (201), (202).

See Ganthav 103–104 (117, work no. 8).

712–718

Hs.or. 8286. SB, Berlin

Collection of 7 texts. Palm leaf. Red painted wooden covers. Foll. 302: ka–yi (foliation sign khī is omitted; to foliation sign khu *l* is added); the first and last foll. of each text are tied together with some blank leaves; 712 foll. 113: ka–ññū: Pātimokkha-padattha-anuvaṇṇanā; 713 foll. 15: ññe–to: Khuddasikkhā-yojanā sac; 714 foll. 21: ṭō–dū: Khuddasikkhā-yojanā hoṇ; 715 foll. 45: ḍe–thi: Khuddasikkhā-ṭikā hoṇ; 716 foll. 55: thī–pō: Khuddasikkhā-ṭikā sac; 717 foll. 13: paṃ-pham: Mūlasikkhā-ṭikā hoṇ; 718 foll. 40: phāḥ–yi: Mūlasikkhā-ṭikā sac. 49.3 x 6.4 cm. 38.5-39 x 5.5-5.7 cm. 12 lines; fol. ḍu r 11 lines. 2 punch holes. Gilded and partially red painted. Very clear handwriting. Marginal titles: 712 Pātimokkha-padattha-anuvaṇṇanā on all foll. except foll. ko, ghe, ce, chī, chō and on fol. jāḥ, jā, jhī, jhū, jhai, jhāḥ, ññā, ññī instead of the marginal title: *Kui Lha Pō Ma Mai Tū koṇḥ mhu*; 713 Khuddasikkhā-yojanā sac alternating with *Kui Lha Pō Ma Mai Tū koṇḥ mhu* and on fol. tai: *Kui Lha Pō Ma Mai Tū tui koṇḥ mhu nibbān chu nat lu sādhu khov ce sō*; 714 Khuddasikkhā-yojanā hoṇ alternating with *Kui Lha Pō Ma Mai Tū koṇḥ mhu*; 715 Khuddasikkhā-ṭikā hoṇ alternating with *Kui Lha Pō Ma Mai Tū koṇḥ mhu*; 716 Khuddasikkhā-ṭikā sac alternating with *Kui Lha Pō Ma Mai Tū koṇḥ mhu* and only on fol. nī erroneously Khuddasikkhā-ṭi <kā> hoṇ; 717 Mūlasikkhā-ṭikā hoṇ alternating with *Kui Lha Pō Ma Mai Tū koṇḥ mhu* on all foll. except foll. phā–phī; 718 Mūlasikkhā-ṭikā sac alternating with *Kui Lha Pō Ma Mai Tū koṇḥ mhu* on all foll. except foll. bhe, mai and last fol. yi. Dated sakkarāj 1247 khu (1885 A.D.). Donor: *Kui Lha Pō* and *Ma Mai Tū*. Pāli. 712–715 Verse and prose, 716–718 prose.

712

Hs.or. 8286. SB, Berlin

Description see above, 712–718.

Rhañ Vicittālaṅkāra: Pātimokkhapadattha-anuvaṇṇanā

The text has been transliterated without corrections.

Beg.: namo tassa ~ .

dayātidayapassantaṃ, ānātiānacakkindaṃ,
buddhaṃ natvā ca, vakkhāmi, Pātimokkhepadatthaṃ va.

vicinitvā subodhatthaṃ duppaññānaṃ va sotunaṃ,
t̥hitam attham anekesu, gandhesu ca itocito.

End (fol. ññu r line 7): Bhikkhupātimokkhepadatthaanuvannaṇā nitthitā.

jinacakkamhi sampatthe, pañca rāmaticamma¹, 2335²,
Ca-lañ iti mahāpūre, gañācariyaṭṭhānina.

Vicittālaṅkāradika,-mahārājaguru iti,
laddhalañcitatherena, ayaṃ samvaṇṇanā kathā.

pajahitvā pahātabba, ujum katvā adhibbāyam,
saddakkaṃ visodhetvā yuttaatthagahetvāna.

tantanaya.

samāpūrent'imaṃ gandhaṃ mā nindañ ca karontu me
samvaṇṇanāsu chekāpi, etthakaṃ hi ti dukkaṭam.

buddhapāṭhati gambhiyaṃ antaññānagocaraṃ,
ko sakkā sabbaso kātum, netvāna atthavaṇṇanaṃ.

catudipesu pajjoto, yasmā kiñcāpi sūriyo,
ekadipe bhava andho, tasmā tathā mayā kato.

silesa. aya gandho Pātimokkha-padatthassa anupunavaṇṇato Pātimokkha-padattha-anu-
vaṇṇanā ti vuccati, so mama gandho padathuti vasena nānāya saṅkhātaVicittālaṅkārehi
alaṅka tatthā atimadhūraojavantaanekapubbapalasaṃpannapahā rukkho viya hoti, tasmā
taṃ mama Pātimokkha-padattha-anuvaṇṇanā gandhamahārukkaṃ yuvasotujanavihaṅga-
māsikkhanadhāraṇaparipucchanañibbādakasamāvāyāmapakkhehi uggantā uggantā vicitta-
nānāyaatipadhūraodavantapuppaphalaṃsamādiṭṭhisāṅkhātaññānamukhathuḍena gahetvā
gahetvā samāsamātyādisampayuttadhammaparivāraṃ apamuṭṭhakiccavantasamāsati-
kucchigabbhasamācintanakiccavantasamāsāṅkappagipaṃ unnāmetvā unnāmetvāsamācha-
ndakarajakāraṃ yaṃ pūretvā pūretvā pitipāmujaanekanhāruṃ baritvā ādaraṃ ādaraṃ
gilamantu pavesantu. dvisu pana piṭakesu anarāhitesu pi vinayapiṭake t̥hite sāsaṃ t̥hi-
tam eva hoti, ubhato vibhaṅge antarāhite pi ubhato vibhaṅge t̥hite sāsaṃ t̥hi-
tam eva hoti, ubhato vibhaṅge antarāhite pi mātikāya t̥hitāya sāsaṃ t̥hitam eva hoti,
tasmā buddhabhāsitaḥhūtaṃ Pātimokkha-mahāvuttehi saddanaya-aṭṭhakathāṭṭikāneyhi
ādaraṃ dhārentu.

akkharā ~ .

ī cā praññ lāḥ sakkarāj kā, 1247 khu, vā-khon la chanh nāh rak krā[h]-sa-p <at> eḥ rhac nā rī akhyin tvañ V(!)ātimokkha-padattha-anuvaṇṇanā pāṭh kuiv mūḥ mha reh kūḥ rve praññ 'oñ mrañ pā saññ. nibbānapaccayo hotu. pu, di, ā, nḥaṇ, praññ, cum, pā, luiv, i. niṭṭhitam, prīḥ prīḥ.

According to the final verses Rhañ Vicittālaṅkāra of Ca-laṅ has written his work in 2335 A.B./1153 B.E./1791 A.D. In the ms. catalogue PMT II 145–146 (MS. Burm. a3) it is stated that the "work" (ns. or Pāli text?) was composed by Vicittālaṅkāra Mahārājaguru in 1021 B.E./1659 A.D. We are not in the position to check this date. Further information on his biography is not obtainable.

Ed.: See GL 21.

Mss.: Mand 29; GL 21; Piṭ-st 126 (306); (nissaya:) cf. PMT II 145–146 (MS. Burm. a3).

See Piṭ-sm 276; Piṭ-st 126 (306).

¹ Seems to be a group of letters of the *piṭakat saṅkhyā* system (cf. pt. 1, p. XX) to give a second version of the date but it does not offer a reasonable calculation.

² 1153 B.E./1791 A.D.

713

Hs.or. 8286. SB, Berlin

Description see above, 712–718.

Sam-say charā tō Rhañ Vicittācāra: **Khuddasikkhā-yojanā sac**

Beg.: namo tassa ~ . namo tassa sakalalokavimohakassa mohassa dhammakassa suvuttadhammassa. namo tassa anaghattamadakkhiṇeyyassa saṅghassa.

natvā buddhiṃ tilokaggam, bālānu(!)ṇ ca susikkhituṃ,
Khuddasikkhe yathā atthaṃ, likhissāmi padakkamaṃ.

ahaṃ ratanattayaṃ vanditvā ādito yeva paṭṭhāya upasampannasikkhitabbaṃ samātikam
Khuddasikkhaṃ pavakkhāmi.

cattāro pārājikā ca navagarukā ca cīvaraṇi ca rajanāni ca patto ca tālakā ca pavāraṇā ca kālikā ca paṭiggāho ca maṃsesu akappiyaṇi ca nissaggiyā ca pācitti ca samaṇakampabhumiyo ca upajjhācariyavattani ca vacca passāvattāhānikaṇi ca āpucchākaraṇaṇi ca naggo ca nhānakappo ca avandiyo ca cappaṇi ca upāhanā c' eva anolokiyaṇi ca añjaṇi ca

End (fol. 70 r line 7): Dhammasīrikena Tamp(!)apaṇṇiyaketunā tena therena racitā dhammavinayaṇṇupasamsitā ahaṃ Khuddasikkhā. ettāvataṃ ett[h]akā gāthakkamato parimāto gāthānaṃ pañcamattehi niṭṭhānaṃ upagatā ti yojanā kātābbā ti. iti imasmim Khuddasikkhāpakaraṇe muduṇṇānaṃ bālānaṃ chandānulomo Vicittācārena nāma therena li[k]khito atthasambandhayanakkamo padabandho niṭṭhito.

niṭṭhānānantarāyena, ayaṃ patto anākulo
yath' icchitā tathā hitā, khippaṃ sijjhantu paṇinaṃ.

sakkarāj 1247 khu vā-khoṇ lachan ta chai ta rak ne 3 khyak tī akhyin tvaṇi Khuddasikkhā yojanā sac kui re kū rve prī. pu di ā nhaṇ praṇ cum lui pā i.

For the author of this Khuddasikkha-yojanā sac (Kh-abhinavayojanā) see 489; cf. also 714.

Ms.: Piṭ-st 130 (336).

See CPD 1.3.1,4; (s.v. Khuddasikkhā-yojanā:) Piṭ-sm 295 and Piṭ-st 130 (336): "an anonymous Thera of Cac-kuiṇṇ"; cf. MNM 69.

714

Hs.or. 8286. SB, Berlin

Description see above, 712–718.

Sam-say charā tō Rhaṇ Vicittācāra: **Khuddasikkhā-yojanā hoṇḥ**

The text is transliterated without corrections:

Beg.: namo tassa ~ . namo tassa sakalalokavimohakassa mohassa dhammakalassa suvuttadhammassa. namo tassa anaghattamadakkhiṇeyyassa saṃghassa. namo buddhassa siddham, yatinam pāṭavattam, saddattham Khuddasikkham, yathā yogam racissam. pakaraṇārambhe antarāyena pakaraṇassa parinibbādanatthaṇi ca, gāravuppādanatthaṇi ca paṇāmapubbaṅgamam pubbapañcakam dassento ādito ti āhatam tam attho tena tena dassitatthā suviññeyyo va.

End (fol. du r line 10): tena yassa kittisaddena sampannāgatena Tamp(!)apaṇṇiyā ketubhūtena pariyatti paṭipatti paṭivedha saṅkhā saddhamme niccakālaṃ saraṇato paccavekkhaṇato vā saraṇato paṭiṭṭhānato vā nemittakatena Dhammasiri ti laddha-nāmena thirasatisamāmi paññāsaṅkhātena sampannāgatena therena racitā kārītā ayaṃ Khuddasikkhā dhammavinayaññuhi pasamsitā ti sambandho.

ayaṃ Khuddasikkhā ettāvātā ettakena vacanakkamena vā atthakammena vā paripamāṇato paripamāṇena gāthānaṃ pañcamattehi sattehi niṭṭhānaṃ parisamāpanaṃ upagatā pariyosānā pariniṭṭhitā ti sambandho. Khuddasikkhā nāma pakaraṇassa saddhattha sambandho, na yojānā nitthitā.

tettisasatasahassa sakarājesu nāparantaratthe mahācaccā rukkhassa ninnavoraṇapabbhā-
raṭṭhāneka tattā nemittakavohārena Cac-kuiṇ, ti laddhavohārassa nagarassa uttaradisā-
bhāge nānārukkha samākiṇṇe sādusitalassa lilachāyā sampanne sādhuṇaṃ nivāsabhūte
mahā araṇṇe mahārājena kārite heṭṭhuparisuvaṇṇalimpite anekakutāgārapākāragopurā-
laṅkate mahāpāsāde vasanto silasutavayavuddhisampanno buddhānāyattitukāmo sādhu-
naṃ hitukāmo mahāthero ima pakaraṇaṃ karoti anantarāyena siddhapattaṃ, tena
bhavanittaraṇattikāsarājikāpajāyathicchitapattitaṃ atthaṃ siṅghaṃ sukhaṃ samicchantu
labhantu ti.

akkharā ~.

*'oṇ c(!)ey(!)atu nīve kha ru nḥaṇ jeyyatu maṅgalā nḥac sakkā sañ 1247 khu vā-khoṇ la
prañ kyō 2 rak ne ne 3 khyak tī kyō akhyin tvañ Khuddasikkhā yojanā hoṇ kuiv mū mha
re kū rve mrañ sañ. nibbānapaccayo hotu. niṭṭhitā, prf.*

Due to the quotation of Cac-kuiṇḥ (Sagaing) in the final section it may be assumed that also the Khuddasikkhā-yojanā hoṇḥ (Kh-purāṇayojanā) is a work of Saṃ-say charā tō Rhañ Vicittācāra (see 489).

Ms.: Piṭ-st 130 (336).

See CPD 1.3.1,4; (s.v. Khuddasikkhā-yojanā:) Piṭ-sm 295 and Piṭ-st 130 (336): "an anonymous Thera of Cac-kuiṇḥ"; cf. MNM 69.

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Hs.or. 8286. SB, Berlin

Description see above, 712–718.

Revata or Yasa/Mahāyasa of Pugam: **Khuddasikkhā-purāṇaṭīkā**

The text is called Khuddasikkhā-ṭīkā hoñḥ in the ms. It can be found in the ChS (Khuddasikkhā, Mūlasikkhā) 59–235.

End (fol. thi line 6): iti Khuddasikkhāvinicchayo.

sakkarāj 1247 khu tō-sa-laṅ lachan 1 rak ne 1 khyak tī kyō akhyin tvaṅ, Khuddasikkhā-ṭīkā hoñ kui re kū rve prīḥ i. nibbānapaccayo hoti(!).

The author of this "old" ṭīkā on Dhammasiri's Khuddasikkhā is not mentioned in the ms. According to Piṭ-sm 293 the author of our text is Revata from Sri Lanka (cf. GL 81, note 3; PLB 24, note 1; PLC 77; not mentioned in Norman).

Mss.: Piṭ-st 124 (289); PMT I 239 (Or. 4614A).

See CPD 1.3.1,1.

716

Hs.or. 8286. SB, Berlin

Description see above, 712–718.

Samgharakkhita: **Khuddasikkhābhīnavaṭīkā** (Sumaṅgalappasādanī)

The text is called Khuddasikkhā-ṭīkā sac in the ms. It can be found in ChS (Khuddasikkhā, Mūlasikkhā) 237–441. The three final verses of this ms. are not given in ChS, but only in the Bhogavatī/The Bawgawaddy Press ed., p. 163, footnote. After the last verse the ms. continues (fol. pō r line 4):

Sīhuil kyvanḥ Saṅgharakkhita mahāther cī raṅ saṅ Khuddasikkhā-ṭīkā sac kui, araṅṅā-vāsī sū mrat Gambhīrābhilaṅkāramahādhammarājaguru praṅ chaṅ pe saṅ kui prīḥ i.

sakkarāj 1247 khu tō-sa-laṅ la praṅ kyō 2 rak ne 2 khyak tī akhyimḥ tvaṅ prīḥ i.

The text of our ms. has been revised by Gambhīrābhilaṅkāramahādhammarājaguru.

Edd.: (ChS and) Khuddasikkhā-aṭṭhakathā, Khuddasikkhā-purāṇaṭīkā, Khuddasikkhā-bhīnavaṭīkā, ed. by Revata Thera. Mantaleḥ: Bhogavatī/The Bawgawaddy Press 1287 (1925).

Mss.: Cab II 672; Cambr 146; GL 23; Palace 30 (12); PMT I 239 (Or. 4603); Piṭ-st 124 (290); cf. PMT I 239 (Or. 4614A).

See CPD 1.3.1,2.

717

Hs.or. 8286. SB, Berlin

Description see above, 712–718.

Samgharakkhita Mahāsāmi: **Mūlasikkhā-purāṇatīkā**

The text is called Mūlasikkhā [īkā hoñḥ in the ms. It can be found in the ChS (Khuddasikkhā, Mūlasikkhā) 457–497.

Beg. (fol. paṃ v line 1): namo tassa ~. namo tassa sakalalokavimohakassa mohassa dhaṃsakassa suvuttadhammassa. namo tassa anag < h > ott[h]amadakkhiṇeyyassa samghassa,

sabbakāmadadaṃ sabba, ratane ratanattayaṃ,
uttamaṃ uttamakaraṃ, vanditvā vandanārahaṃ.

carane brahmacārī(!)naṃ, ācariyānaṃ siraṃ mama,
dh(!)apetvāna karissāmi, Mūlasikkhatt < h > avaṇṇanaṃ.

End (fol. phaṃ line 1):

sāsane siddhipattassa < , > sa(!)ddhinā[,] nānasiddhinā,
paṇḍitena katā esā, Mūlasikkhatt < h > avaṇṇanā.

Mūlasikkhatt < h > avaṇṇanā samattā.

aṭṭhasate sakkarāje, dvitāli(!)sehi¹ cādhike,
saddhāsīladayāñāṇa, cāgayuttam apekkheyya²,
Vimalasārena katā, Mūlasikkhattavaṇṇanā.

sakkarāj 1247 khu to-sa-laṇ la praṇ kyō 5 rak 3 khyak tī akhyin tvaṇ priḥ ṇi.

ChS does not have the final verse which can be found in the Bhogavatī/The Bawgawaddy Press ed., p. 37. In the footnote to this verse and in the introduction (p. ga) it is

stated that the monk Vimalasāra has transcribed the text from the Sinhalese into the Burmese script in the 15th century¹.

Edd.: (ChS and) Mūlasikkhā-aṭṭhakathā, Mūlasikkhā-purāṇaṭīkā, Mūlasikkhābhīnavaṭīkā, ed. by Kheminda Thera. Mantaleḥ: Bhogavatī/The Bawgawaddy Press 1288 (1926).

Ms.: Piṭ-st 124 (291).

See CPD 1.3.2,1 and 1.3.1,2; Piṭ-sm 297 and Piṭ-st 124 (291) (author: Rhañ Vimalasāra, see above).

¹ Sakkarāj 820 (1458 A.D.) ?; *dvitālisa*, analogical form of *cattālisa*, m.c. for *vīsa*?

² Ed.: apekkhaya.

718

Hs.or. 8286. SB, Berlin

Description see above, 712–718.

Samantagaṇasāgara: **Mūlasikkhābhīnavaṭīkā** (Vinayavimaticchedanī/Vimaticchedanī)

The text is called Mūlasikkhā-ṭīkā sac in the ms. It can be found in the Bhogavatī ed. pp. 1–119. In the beginning the scribe committed a big blunder: He started with Saṅgharakkhīta's Mūlasikkhā-purāṇaṭīkā comprising 8 lines in the ms. (20 lines in the Bhogavatī ed. and 17 lines in ChS), and continued with the correct text.

Beg. (fol. phāḥ v line 1): ¹namo tassa ~ . namo tassa sakalalokavimohakassa mohassa dha < ṃ > sakassa suvuttadhammassa. namo tassa anaghattamadakkhiṇeyyassa saṃghassa.

sabbakāmadadaṃ sabbaratane ratanattayaṃ
uttamaṃ uttamataṃ, vanditvā vandanārahaṃ.

carāṇe brahmacāri(!)naṃ, ācariyānaṃ siraṃ mama
dh(!)apetvāna karissāmi, Mūlasikkhatt < h > avaṇṇanaṃ.

tatthādo tāva sabbasakkatassa sabbasattuttamassa sattuṇ(!)o paṇāmaṃ dassento āha natvā
nāthan tyādi, nāthaṃ catūhi nāthangehi sam[p]annāgataṃ bhagavantaṃ natvā vanditvā ādo

ādimhi upasampannato paṭṭhāya navakena bhikkhunā adhunā pabbajitena upasampannena mūlabhāsāya Māgadhābhāsāya sikkhituṃ samāsato saṅkhepena Mūlasikkhaṃ aha pavakkhāmi h(!)i piṇḍattho, ayam pana avayavattho, natvā ti tan ninnatabboṇatabb(!)abbhāro hutvā kāyavacīmanodvārehi(!)¹

[The correct beginning would be:
namo tassa ~ .

amitajanamoḥaṃ dhammaramsīhi hantvā,
vikasitajanapadumaṃ bodhayi jīnattho,
dasabalañāṇaṃ taṃ namassitvā karissaṃ,
Vinayavimaticchedaṃ Mūlasikkhappadīpaṃ.

porāṇakeh' ācariyehi n'ekā, ṭīkā katā tāhi na sabbañeyyā,
tasmā karissaṃ puna vaṇṇanāhaṃ, pāramparā ācariyāvalamba.

pakaraṇārambhe sakalajjhattikabāhirantarāya nivāraṇatthaṃ paṇāmapaccanaṃ yathāha, tassānubhāvena hatantarāyo ti, tasmā anantakappopacitakusalaphalasaditacatuve-sārajjadasabalachāsādhāraṇānāvāraṇasabbaññutādīnekaguṇasamaṅgino amitaghanaratanamayasuvaṇṇa]

[here, fol. phāḥ v line 8, the text of the ms. continues with the correct wording:]

² < bim > v(!)a < sādi > sasari(!)rasamaṅgino tilokaṃ < p > aṭṭharaṇasakalabhayo[u]ppaddavanivāraṇasamatthagūṇasamaṅgino lokanāt < h > assa paṇāmaṃ kattukāmo [hutvā] natvā tyādim āha. tatha tiṇṇaṃ lokānaṃ nāthaṃ nāthabhūtaṃ samāsambuddhaṃ natvā kāyavacīmanodvārehi vande(!)tvāMūlasikkhamadhisi(!)laadhicittaadhipaññāsāṅkhātānaṃ tiṇṇaṃ sikkhānaṃ [adhisiṭṭāsāṅkhātānaṃ sikkhaṃ] adhisiṭṭāsāṅkhātāya sikkhāya va(!) mūlabhūtaṃ pakaraṇaṃ samāsato saṅkhepatō navakena bhikkhunā abhinavaupasampannena bhikkhunā ādo ādimhi upasampannadivasato paṭṭhāya [vā] sikkhituṃ sikkhāpayituṃ mūlabhāsāya ekasātānaṃ bhāsānaṃ mūlabhūtāya Māgath(!)abhāsāya pavakkhāmi bhāsissāmi ahan ti samudāyattho 'yaṃ.²

End (fol. yā v last line): Metta(!)yyo, bodhisatt[h]o dharakusalacar(!)o³ yāva buddhapa-buddho⁴, tāvāhaṃ saṃsaranto sakalaguṇadhāro homi seṭṭho ca jeṭṭho, jāte tasmim⁵ mu-nindajinapiṭake dhay(!)o⁵ homi dādopadānaṃ⁶[daṃ], tasmim⁶ cakkapavatte⁷ pathamatara-suṇo homi cakkān ti vattanti. iti Vimaticchedaniyā nāma Mūlasikkhā ṭīkā(!)a vaṇṇanā sabbathāpi samattā, niṭṭhitā.

sakkarāj 1247 khu t(!)adaṅkyvat lāchan 1 rak sokkrā ne ne ta khyak tī kyō akhyin tvañ Mūlasikkhā ṭīkā sac kui mū mha re kū rve prīḥ 'oñ mrañ sañ. pu di āḥ nhañ prañ cum lui pā i.

The author of this "new" *ṭikā* on Mahāsāmi's Mūlasikkhā is not mentioned in the ms. From Piṭ-sm 298 and from the introduction of the Bhogavatī ed. (p. ga) we learn that Samantagūṇasāgara is the author of this text. Further information could not be obtained.

Ed.: Mūlasikkhā-aṭṭhakathā, Mūlasikkhā-purāṇaṭṭikā, Mūlasikkhābhīnavaṭṭikā, ed. by Kheminda Thera. Mantaleḥ: Bhogavatī/The Bawgawaddy Press 1288 (1926).

Ms. Piṭ-st 125 (292).

See CPD 1.3.2,3; Piṭ-sm 298; Piṭ-st 125 (292).

¹⁻¹ Text of Saṅgharakkhita's Mūlasikkhāpurāṇa-ṭikā (Bhogavatī ed. pp. 1 to 2 line 8).

²⁻² Text of Samantagūṇasāgara's Mūlasikkhābhīnava-ṭikā (Bhogavatī ed. p. 2 line 2–11).

³ Ed.: iva kusalacayo.

⁴ Ed.: Buddhaṃ abuddho.

⁵⁻⁵ Ed.: muninde, piṭakadhāro.

⁶ Ed.: dādāma dānam.

⁷ Ed.: cakke pavatte.

719–720

Hs.or. 8287. SB, Berlin

Collection of 2 texts. Palm leaf. Red painted wooden covers; on the inner surface of one cover 4 and of the other 40 is embossed. Both covers bear a 7.5–7.7 cm wide band made of cotton cloth. Foll. 307: ka–yeḥ; 719 foll. 98: ka–jhā: Sut Mahāvā pāḷi tō; 720 foll. 209: jhī–yeḥ: Sut Mahāvā pāḷi tō nissya; the first and last foll. of both texts are tied together with some blank leaves. 49.5 x 6 cm. 40–40.5 x 5.3 cm. 11 lines; fol. ṭa r 10 lines. 2 punch holes. Gilded and partially red painted. Very clear handwriting. Marginal titles: 719 Summahāvā pāṭh, Summahāvā/Sup Mahāvā/Sut Mahāvā pāḷi tō on about one third of the foll., on another third instead of the title: *Moṇ/Kui Pvā(h) Ma Mui(h) Sak koṇ(h) mhu* and on last fol. jhā: *Kui Pvāḥ Ma Muiḥ Sak janṭḥ moṇ nham koṇḥ mhu*; 720 Sut Mahāvā pāḷi tō nissya/nissya on about one third of the foll., on another third instead of the title: *Kui Pvāḥ Ma Mui(h) Sak (cā) koṇḥ mhu* and once on fol. to *Ma Mui Sak koṇḥ mhu* only; on last fol. yeḥ both the title and underneath the names of the donors are given. In the left margin of the first blank leaf tied together with fol. ka 4, in the right margin 27 *aṅgā 7 khyap* [= 331 foll. and blank leaves] is written with pencil and on the level of the punch holes right through the whole leaf the impression of a script is still visible but scarcely legible. It seems to give information on the contents of the ms. In the left margin of the last blank leaf tied together with fol. yeḥ 40 is written with pencil. Dated sakkarāj 1244 khu (1882 A.D.). Scribe: Moṇ

Bhuih Thvanh. Donors: Kui/Moñ Pvāh and Ma Muih Sak from Sa-rak-pañ-chip village. 719 Pāli; 720 Pāli and Burmese (nissaya). Prose.

719

Hs.or. 8287. SB, Berlin

Description see above, 719–720.

Dīghanikāya, Mahāvagga

The text is called Sut Mahāvā pāli tō in the ms.

End (fol. jha r line 10): Pa(!)yā <si> suttam <niṭṭhitam> dasamaṃ.

Sut Mahāvā pāli tō ī tvañ rve prīh 'on mrañ saññ. nibbānapaccayo hotu.

*ī cā reḥ ra mrat puñña kroñ,
 dukkhabhayā, rogā khap simḥ,
 prok ññimḥ kañḥ cañ, lu khvañ nat tam,
 krim phaṃ myāḥ cvā cam prīh khā mha,
 noñ lā maññ thvañ, pallañ gāñ kō,
 kui tō mrat cvā, sumḥ lu khyā kuiv,
 mhan cvā lak ūḥ, kyvan nup bhūḥ rve,
 mīñ krūḥ sā bhī, ehi bhikkhū,
 khō tō mu lyhañ, cuṃ lañ rhac phrā,
 parikkhayā nhañ, rahantā koñḥ,
 phrac tumḥ rhoñḥ rve, ra kroñḥ nibbān,
 krvat chu pañ saññ.
 ekan ma khrvat rok ce sov.*

nibbānapaccayo hotu. pu, di, ā, nhañ praññ cuṃ pā lui ī. pu, pupp(!)enivāsa ññāñ laññḥ koñḥ, di, dipp(!)acakkhu ññāñ laññḥ koñḥ, ā, āsavakkhaya ññāñ laññḥ koñḥ, tiñi [ñ]ñā-ñāni, sumḥ pāḥ so ññāñ tuñ kui, labhanti, ra pā lui kun ī.

*Sut Mahāvā, laññḥ koñḥ cā kuiv
 se khyā ce cap, reḥ kūḥ lap rve,
 prī ap so, lu tuñ vohā,
 khō rā cañ cac, sakkarāj kāḥ,
 1244 khu nhac,
 vākhon la praññ kyō rhac rak,*

*naṃ nak chvamḥ cāḥ aprīḥ,
ne chvamḥ ma cāḥ khañ,
ta khyak tīḥ kyō,*

*nhac khyak ma tīḥ mhī akhyin tvañ reḥ kūḥ rve koñḥ cvā prīḥ 'on mrañ saññ. nat lū
sādhu khō ce sō.*

*rāgaṃ hanatīti, rahanḥ, saddhā kyamḥ alā, Sa-rak-paṇ-chip gāmā tvañ, mahājevan
pugguīl mvan kui, kaiḥ lvan cetanā, kraññ saddā rve, takā Moñ Pvā ma khyāḥ cuṃ mak,
Ma Muiḥ Sak dāyaki, cit nhac ūḥ tū ññī rve, mruī rvhe praññ nibbāna suiv, rok ra lui
cit mhanḥ rve, lhū dāñḥ āḥ thup so, Sut Mahāvā pālī tō phrac saññ. laññḥ koñḥ cā se
khyā ce cap, svañ svañ apha rū, rañ rañ mū mhā, mrañ mrañ sū koñḥ lok 'on, rañ
kyeḥ cvā reḥ tat so, cā reḥ Moñ Bhuiḥ Thvanḥ.*

Mss.: ²304, ²306, 453, 506; for mss. in other catalogues see 453.

See CPD 2.1.

720

Hs.or. 8287. SB, Berlin

Description see above, 719–720.

Mañiratanā charā tō Rhañ Ariyālanākāra: **Sut Mahāvā pālī tō nissaya**

End (fol. yeḥ line 1):

yathā anantarāyena, niṭṭhito nissayo ayam
hontānantarā <ye > n' evaṃ, sukhino sabbapāṇino.

ayam nissayo, ī Sut Mahāvā nissya saññ, anantarāyena, anantarāy ma rhi sa phrañ,
niṭṭhito yathā, aprīḥ sui rok sa kaj sui, evaṃ tathā, tū, sabbapāṇino, khap simḥ so
sattavā tuḥ saññ, anantarāyena, anantarāy ma rhi sa phrañ, sukhino, khyamḥ sā so kuiy
cit rhi kun saññ, hontu, phrac ce kuṃ sa taññḥ. pu, di, ā, nḥaṇ praññ cuṃ pā lui ī.

*sakkarāj 1244 khu nhac, ta-pui-tvaiḥ la prañ kyō nāḥ rak ne, ne sumḥ khyak tī kyō
akhyim tvañ, Sut Mahāvā pālī tō nissya kui, cā reḥ Moñ Bhuiḥ Thvanḥ sañ, re kūḥ rve
prīḥ 'on mrañ saññ.*

For the author see ¹38.

Ed.: BB 206: Sut Mahāvā pāli tō nisya by Ariyālaṅkāra. Mantaleḥ: Haṃsāvati/The Hanthawaddy Press n.d.

Mss.: ¹64; and also Palace 22 (9, 10), 47 (3), 68 (179); Oldenb 22; Piṭ-st 141 (429).

721

Hs.or. 8290. SB, Berlin

Palm leaf. Red painted wooden covers; on the inner surface of both covers 3 stars are embossed and both covers bear a 7.5 cm wide band made of cotton cloth. Foll. 329: ka–cō, ka–phe; containing 4 chapters: (1) foll. 70: ka–cō: Taddhit nissya; (2) foll. 102: ka–jhū: Ākhyāt nisya; (3) foll. 93: jhe–thi: Kit nisya; (4) foll. 64: thī–phe: Uṇhād nisya; foliation sign phū is not written; the first and last foll. of each chapter are tied together with some blank leaves. 48.7–48.9 x 6 cm. 39–40 x 5.2 cm. 9 lines. 2 punch holes. Gilded and partially red painted. Very clear handwriting. Some sections seem to be written by at least two different scribes. Marginal titles: (2) Ākhyāt nisya on all foll. except last fol. jhū and fol. nāḥ where Ākhyāt pāli is written; (3) Kit nisya; (4) Uṇhād nisya on all foll. except fol. phū(?). In the left margin of (2) fol. gai r *pathama puñḥ*, of (2) fol. nāḥ v *dutiya puñḥ* and of (2) fol. chū v *tatiya puñḥ* is written to mark the end of the resp. section in the Ākhyātakappa. On the first blank leaf tied together with (1) fol. ka is written with pencil: *Taddhit ka ca cō achum, Ākhyap Kit Uṇhāp ka ca cō chum Saddā athak thut cā sā 27 aṅgā 5 khyap* [= 329 foll.], *pe kham 5 khyap*, underneath: *cā sā poṇ 20–5 (?) aṅgā 5 khyap*, and in the right margin: *cā sā pe kham poṇ 30 <aṅgā> 5 khyap* [= 365 foll. and blank leaves]. Correction on fol. ghū. Dated sakkarāj (1), (4) 1241 khu (1879/80 A.D.); (2), (3) 1223 khu (1861 A.D.). Pāli and Burmese. Prose.

Nañḥ-kyoṇḥ charā tō Rhaṅ Aggadhamma or Aggadhammālaṅkāra: **Kaccāyanavutti nissaya** (Saddā kriḥ nissaya or Saddā rhac coṇ nissaya)

The text called Taddhit (etc.) nisya/nissya in the ms. contains the nissaya on four chapters of Kaccāyana's Pāli grammar (Taddhita-, Ākhyāta-, Kita- and Uṇādikappa) corresponding to the text of the printed ed. (see Saddā kriḥ nisya, vol. II, 3rd ed., Rankun: Sudhamavati/The Thudhamawadi Press 1323 B.E./1961 A.D.).

(1) Taddhita nissaya

The text ends with the last verse on p. 149 of the printed ed. The nissaya of these final verses is missing in our ms.

End (fol. cō line 3): Aggadhamma(!)laṅkāra tho(!)r saññ cī raṅ ap so Taddhit nissya kyaññ kāḥ pri praññ cum i.

ī cā prī lac sakkarāj kāḥ. 1241 khu ta-kūḥ la pre kyō 9 rak sok-yāḥ ne ne 3 khyak tañḥ akhyimḥ tvañḥ Taddhit nissya kui, prī 'oñ mrañ saññ, pu, di, ā nḥaṇ, praññ cumḥ pāḥ luiv i, nibbānapaccayo hotu. nat lū sādhu khō ce sov. sādhu. sādhu. sādhu.

(2) Ākhyāta nissaya

End (fol. jhū line 7): idam rūpaṃ, ī Ākhyāt kyaṃ i rūp kui, sajjanā sū tō koṇḥ tui sañ, sikkhantu sañ ce kuṃ sa tañ.

sakkarāj 1223 khu ta-choṇ-mun la prañ kyō 3 rag ne tvañ Saddā Ākhyāt prīḥ sañ. i.

(3) Kita nissaya

End (fol. thi line 3): Kippidhānakappe nhuik, pañcamo, so, kaṇḍo paricchedo, apuiṇḥ Akhyāḥ(!) sañ, iti samattho, prañ cumḥ prī.

akkharā ~.

sakkarāj 122 <3> khu nat-tō la prañ kyō 11 rak ne tvañ, Sadd[h]ā Kit nissya kui reḥ kūḥ rve prī prañ, cumḥ sañ. pu, di, ā.

(4) Uṇādi nissaya

End (fol. phū r line 8): akhā khap sim, pat luṃṇḥ, maññantu, 'oñḥ me ce kuṃ sa tañ.

Nanḥ-kyoṇḥ ruiv nissaya. arhañ Aggadhammālaṅkāra, mahather sañ, ci rañ so Sad <d> ā nissaya saññ, reḥ kū ra tvañḥ kya le so pud akkharā, pyak le sp pud, atvañḥ ṇut le so rut anak tuiv, kuiv, phō thut rve sati rhi so, alyhok, mañḥ koṇḥ dutiya pugguil saññ, prañ cañ rve, re kū so Sadd[h]ā nissaya kāḥ pri i.

*yattakena kat[h]jaṃ puññam, <t> attakena[,] bhavābhava,
saṃsaranto[,] ucce kule tikkha[,] paññādhiko bhava,
puññava(!)[,] se va[,] sitvāna, antam[,] dukkhassa <pāpuṇi> [vā].*

meḥ nā sañ, yattakena, akrañ mhā lok so, pu[ṃ]ññam, koṇḥ mhu kuiv, kat[h]jaṃ, pru ra prī, tattakena thuiv myha lok so koṇḥ mhu cetanā i, akyuiv ā phrañ, bhavābhava, bhava kriḥ ṇay nhuik, saṃsaranto, krañ laññ le sañ rhi sō, ucce kū(!)le, phrac so amyuiv mrat so, amyuiv, uppajji, tvā, pru prīḥ rve, tikkhapaññādhiko, thak so paññā rhi saññ, bhava, phrac ra luiv i, bh(!)ikkhapaññādhiko, rve, pa(!)ññavāse, bhun rhi so mañḥ ne praññ nhuik, vasitvāna, rve, dukkhā, i, antam, achumḥ phrac so, nibbānam, sui, pāpuṇi, i.

sakkarāj 1241 khu pra-sui la prañ kyō 3 rak ne tvañ Sadd[h]ā nissya Uṇhād kyaṃḥ kui reḥ kūḥ rve prī prañ cumḥ saññ, nat lū sādhu khō ce sov.

For the author and further edd. see ²272.

Mss.: ²272, 614, 615, 669, 678, 679; cf. ¹130, ¹131, 597; for nissayas on Kaccāyana's grammar in other catalogues see 614.

See s.v. Saddā 8/rhac coṅ nisya: Piṭ-sm 917, Piṭ-st 201 (1078, only Kit nissaya), Ganthav 15–16 (16, work no. 8).

722 – 729

Hs.or. 8291. SB, Berlin

Collection of 8 texts. Palm leaf. Red painted wooden covers; on the inner surface of one cover the Burmese figure 1 and of the other the same figure with a dash in the curve are embossed. Foll. 263: ka–ke, ka–phī; **722** foll. 7: ka–ke: Cā cāp; **723** foll. 65: ka–cu, containing 8 chapters: (1) foll. 5: ka–ku: Sandhi pāṭi, (2) foll. 14: kū–khe: Naṃ pāṭh, (3) foll. 7: khaiḥ–gā: Kāraka pāṭh, (4) foll. 7: gi–go: Samās pāṭh, (5) foll. 8: gō–ghu: Taddhit pāṭh, (6) foll. 8: ghū–na: Ākhyāt pāṭh, (7) foll. 8: nā–no: Kit pāṭh, (8) foll. 8: nō–cu: Uṇhād pāṭh; **724** foll. 19: cū–chāḥ: Saṅgruih pāṭh; **725** foll. 122: ja–dā: Rūpasiddhi, containing 7 chapters: (1) foll. 11: ja–jaṃ: Sandhi Rūpasiddhi pāṭh, (2) foll. 24: jāḥ–ñāṃ: Nām Rūpasiddhi pāṭh, (3) foll. 12: ñāḥ–taṃ: Kāraka Rūpasiddhi pāṭh, (4) foll. 13: ṭāḥ–thāḥ: Samās Rūpasiddhi pāṭh, (5) foll. 13: ḍa–ḍha: Taddhit Rūpasiddhi pāṭh, (6) foll. 23: ḍhā–nāḥ: Ākhyāt Rūpasiddhi pāṭh, (7) foll. 26: ta–dā: Kit Rūpasiddhi pāṭh; **726** foll. 33: di–naṃ: Abhidhān pāṭh; **727** foll. 12: nāḥ–paṃ: Saddatthabhedacintā pāṭh; **728–729** foll. 5: pāḥ – phī: **728** Vibhatyattha pāṭh, **729** Vaccavācaka pāṭh; the first and last foll. of most texts or chapters resp. have been tied together with some blank leaves, but the thread is torn in a few cases. 48.8 x 6.1 cm. 37–39.5 x 5.3–5.5 cm. 11 lines. 2 punch holes. Gilded and partially red painted. Very clear handwriting. Marginal titles: **722** Cā cāp or Cā cāt; **723** (1) Sandhi pāṭi, (2) Naṃ pāṭh, (3) Kāraka pāṭh, (4) Samāt(!) pāṭh, (5) Taddhit pāṭh, (6) Ākhyāt pāṭh, (7) Kit pāṭh, (8) Uṇhād pāṭh; **724** Saṅgruih pāṭh; **725** (1) Sandhi Rūpasiddhi pāṭh, (2) Nām Rūpasiddhi pāṭh, (3) Kāraka Rūpasiddhi pāṭh, (4) Samās/Samāt Rūpasiddhi pāṭh or Samās Rūpasiddhi only, (5) Taddhit Rūpasiddhi pāṭh, (6) Ākhyāt Rūpasiddhi pāṭh, (7) Kit Rūpasiddhi pāṭh; **726** Abhidhān/Abhidhān pāṭh; **727** Saddatthabhedacintā pāṭh; **728** Vibhatyattha pāṭh; **729** Vaccavācaka pāṭh. On the first and last foll. of most of the texts or chapters resp. is written underneath the marginal title: *Kui Rummḥ Ma Re Krañ/Krañḥ/Kraññ koṅḥ mhu*. Insertions on foll. ḍhu, ṇaṃ. Dated sakkarāj **722–726** 1263 khu (1901 A.D.), **727–729** no date. Scribe: **723** Ūḥ De Vin. Donors: Kui Rummḥ and Ma Re Krañ/Krañḥ/Kraññ. **722** Pāli and Burmese, **723–729** Pāli. **722, 723, 725** Prose; **726–729** verse; **724** prose and verse.

722

Hs.or. 8291. SB, Berlin

Description see above, 722–729.

Cā cap

The text is called Cā cāp/cāt in the ms.

Beg.: namo tassa ~. chakārako amacco aca rhi sa phrañ, loki arā, saddā kyaṃḥ tat, charā mrat tuḥ, mīn chui ap saññ ṇhañ aññī, kāraka khyok pāḥ saññ, amat krīḥ khyok rok ṇhañ tū ḥ, kit kriyā vācaka saññ, 'im rḥe mañḥ ṇhañ tū ḥ, akhyāt kriyā vācaka sañ, prañ rhañ mañḥ ṇhañ tū ḥ, amat 'im rḥe tuḥ saññ, prañ rhañ mañḥ nhuik sā, kha cāḥ chaññḥ kap khrañḥ kui pru ra kuṃ sa khai suḥ, kāraka khyok pāḥ kit kriyā vācaka tuḥ saññ, ākhyāt ka kriyā nhuik S(!)ā cāt ra chuik ra kuṃ ḥ,

End (fol. kū r line 4): Cā cāp nañḥ aphañ phrā, cā sañ sāḥ tuḥ mhat sāḥ lvay cīn ṇhā, paññā cvamḥ āḥ ma krīḥ kray, lañkā svañḥ rve, nā rañ mīn luiḥ sañḥ, tuiḥ pvāḥ paññā ṇñāḥ phrañ sā rve, ma krā lyhañ jō, ṇñāḥ prañ rho rve, sabho akuṃṇ si ce sō. niṭṭhitam.

krōḥ kāḥ karaṇa, tat kāḥ kattāḥ, rā mhā suṃḥ rap, kaṃ mhā ap, se sat ma rvañḥ bho mhā khrañ.

anitṭhitam paḍaṃ kāri, niṭṭhiyaṃ kāriyaṃ bhava,
tassa hetu nimittakam, tabbetakam, visesanaṃ.

kāri kāriya nimittakam visesanañ ca devasayaṃ,
vesayī n'atthi vattanti, yatra santi na vattate.

yatra akrañ sut nhuik, kāri ca, laññḥ koñḥ, kāriyañ ca, laññḥ koñḥ, nimittañ ca, laññḥ koñḥ, visesanañ ca, laññḥ koñḥ, vesayañ ca, laññḥ koñḥ, vesayī ca laññḥ koñḥ, n'atthi santi, ma rhi kuṃṇ, tatra thui sut nhuik, vattanti, luiḥ kuṃṇ ḥ, yatra akrañ sut nhuik, santi rhi kun ḥ, tatra, nhuik, na vattate ma luiḥ. kattusādana, kammasādana, karana-sādana, sampadāna, sādana, apādāna, sās(!)ana, adhikaraṇasās(!)ana, bhāvasās(!)ana, rāḥ aprāḥ rhi ḥ.

ī suḥ lyhañ, seṭṭham tiloka[,]mahitam aca rhi so nhac gāthā tuḥ phrañ, kyaṃḥ ḥ aca nhuik, ratanattayapaṇāma lyhañ pra ṭhān khrañḥ rhi so, saññānimit kattāḥ, parimānapar(!)ojañ hu chui ap so, pubbapañcaka, kui pra prīḥ rve yakhu akhā nhuik akroñḥ rañ mūlakāraṇa phrac so, sarabyañjanadīgharassa aca rhi so, akkharā nhuik, limmā so sū ḥ, aphañ hu chui ap so, akkharakosalla ṇñāḥ kui prīḥ ce tat ḥ, ī suḥ so anak kui pra khrañḥ ṇhā alui rhi so Kaccañḥ charā mahāthar mrat sañ, attho akkharasaññāto hū so vakya kui mīn ap sa taññḥ, arhañ Mahākaccañḥ charā charā kāḥ akkharā pud nhac pāḥ tuḥ kui, sañ ra so hu chui ḥ, thui akkharā pud nhac pāḥ tuḥ tvañ, abhay kui taññ rhe ūḥ cvā sañ rā sa

naññh, akkharā kui taññ, rhe ūh cvā sañ rā sa lo, pud kui tañ rhe ūh cvā sañ rā sa lo, hu sū me bhvay rhi rve, thui ameh kui phre khraññ nhā, attho akkharasaññāto hū so sut kui mīn sa taññh, ta naññh kāh arhañ Mahākaccaññ charā charā kāh Sandhi kyamh kui pra am hu vaṃ kham i, vaṃ kham so kyamh kāh suñ naññ, vā, Sandhikappam vakkhāmi hū so paññāññāññ kui chui i, thui paññāññāññ tabbam nhañ kaññ rve phrac so kroñ, am lo, ī suñ sū meh bhvay rhi rve, thui ameh kui phre khraññ nhā, attho akkharasañ < ñ > āto hū so sut kui mīn sa taññh, thui attho akkharasañ < ñ > āto hū so vakya saññ, atthesu ceti gand(!) < h > eti pakāsetīti suttaṃ, hū so vacanatta nhañ aññī, kvay so līn anak tuñ kui pra tat so kroñ, sut mañ i, yaṃ vākya, akrañ attho akkharasaññāto hū so vakya saññ, atthe, kvay so līn anak tuñ kui, su ceti gand(!) < h > eti pakāseti, pra tat i, iti tasmā, thui suñ kvay so līn anak tuñ kui, pra tat so satti kroñ, taṃ vākyaṃ, thui attho akkharasaññāto hū so vakya sañ, suttaṃ, sut mañ i. ī attho akkharasaññāto hū so sut saññ, apakkhara ma sandeham sārattaṃ līnasucakam, akho bhamana vajjañ ca, suttamicchāhu paññitā, hū so gāthā nhañ aññī, naññh so akkharā rhi khraññ, yuṃ mhā kaññ khraññ, mrat so anak nhañ prañ cum khraññ, kvay so līn anak tuñ kui, laññ pra nuiñ khraññ, codaka tuñ saññ, ma lhut khrok khraññ nhañ, aprac kaññ khraññ taññ, hū so sut i lakkhañā khrok pāñ nhañ prañ cum i, hū lui sō. niṭṭhito.

ī cā prīh lāc sakkarāj kāh, 1263 khu nhañ nattō lachaññ 11 rak ne ma nak 8 nārīh akhyin tvañ, Cā cāt(!) kui reh kūh rve prīh 'oñ mrañ saññ. nibbāpaccayo hotu. niṭṭhito, prīh prīh.

Neither on the author nor on the literary relevance of this grammatical text any information could be obtained. In the appendix to printed edd. of Kaccaññh saddā krīh pāñ often a text Cā cap niyaṃ is added which, however, cannot be connected with our text.

723

Hs.or. 8291. SB, Berlin

Description see above, 722–729.

Kaccāyana/Saṅghanandi: **Kaccāyanavutti**

The ms. contains the complete text of Kaccāyana's Pāli grammar without the suttas, i.e. 8 chapters corresponding to Senart 8–338 and ChS 39–315.

(1) Sandhikappa

End (fol. ku line 8): iti Sandhikappe pañcamo kaṇḍo.

yo bhogavā saṃvibhāgi, tikkho su(!)ro 'tṭhitattho sa parahitacaro dīghaji(!)vi arogo, dhañño vaṇṇo, yasassi atibalavadharo kittimā khantupeto. niṭṭhitam. pu, di, ā, nhañ prañ cumṃ pā lui i. Ūḥ De Vin.

(2) Nāmakappa

End (fol. khū v line 9): iti Nāmakappe pañcamo kaṇḍo. niṭṭhitam.

kāmabhava, rūpabhava, arūpabhava, saññūbhava, asaññūbhava, nevasaññī[.]nāsaññībhava, pañcavokārabhave, catuvokārabhave, ekavokārabhave, ap[p]adā, dvip[p]adā, catuppadā, bahup[p]adā, samsedajā, opapātikā, jalāp(!)ū(!)jjā, aṇḍajā, rūpapatisandhikā, rūpārūpapatisandhikā, ahetukapatisandhikā, rūpupakā, vedanupag(!)ā, saññupakā, saṅkhārupakā, viññānupakā, sabbe sattā, aveyy(!)ā hontu, abyāpajjā hontu, anighā hontu, sukhi attānaṃ, parihāyantu, dukkhā muñjantu, yathā laddhasampattito, mā viga-cchantu kammaṣakā. niṭṭhito, prīḥ prīḥ.

(3) Kāarakakappa

End (fol. gā line 3): iti Nāmakappe Kāarakakappo chaṭṭho kaṇḍo.

*yatt[h]akena <kataṃ puññaṃ, tattakena> bhavābhava
sañ(!)saranto upajje¹ kule tikkhapaññāt(!)iko bhava
puññavāt(!)ena dh(!)asitvāna antaṃ dukkhusā² pāpuṇi³.*

niṭṭhitam.

(4) Samāsakappa

End (fol. go line 7): iti Nāmakappe Samāsakappo sattamo kaṇḍo.

ī tvaṇ Samāt(!) pāṭh prīḥ i.

(5) Taddhitakappa

End (fol. ghu line 3): iti Nāmakappe Taddhitakappo aṭṭhamo kaṇḍo.

nibbānapaccayo hotu, nibbānaṃ pāpuṇi. pu, di, āḥ, nhañ prañ cumṃ pā luiv i. niṭṭhito, prīḥ prīḥ.

(6) Ākhyātakappa

End (fol. ghāḥ v line 4): iti Ākhyātakappe catuttho kaṇḍo.

ī tvaṇ rve Ākhyāt pāṭh prīḥ prīḥ.

⁴*pathavīkaṣiṇaṃ, āpokasiṇaṃ, tejokasiṇaṃ, vāyokasiṇaṃ, ni(!)lakasiṇaṃ, pi(!)takasiṇaṃ, lohitaṣiṇaṃ, odātakasiṇaṃ, ākāsaṣiṇaṃ, ālokaṣiṇaṃ ceti, imāni dasakaṣiṇāni⁴ nāma.*

⁵*uddhumātakam, vini(!)lakam, vipupp(!)akam, vi < c > chiddakam, vikkhittakam, vikhāyita-
kam, hatavi < k > khittakam, lohitaṣiṇaṃ, pul(!)uvakam, atthikaṇi ceti, imāni dasaasubhāni⁵
nāma.*

⁶*hetupaccayo, ārammaṇapaccayo, adhipatipaccayo, [aññamaññapaccayo,] anantarapa-
ccayo, samanantarapaccayo, sahaṇātapaccayo, aññamaññapaccayo, nissayapaccayo,
upanissayapaccayo, purejātapaccayo, pacchājātapaccayo, āsevanapaccayo, kamma-
paccayo, vipākappaccayo, āhārapaccayo, indriyapaccayo, jhānapaccayo, maggapaccayo,
sampayuttapaccayo, vippayuttapaccayo, atthipaccayo, natthipaccayo, vigatapaccayo,
avigatapaccayo⁶, hoti. niṭṭhito prīḥ prīḥ.*

(7) Kitakappa

End (fol. nai v line 7): iti Kit-pidhānakappe pañcama kaṇḍo.

*nibbānapaccayo hotu. ⁶hetupaccayo, ārammaṇapaccayo, adhipatipaccayo, anantarapa-
ccayo, samanantarapaccayo, sahaṇātapaccayo, aññamaññapaccayo, nissayapaccayo,
upanissayapaccayo, pū(!)rejātapaccayo, pacchājātapaccayo, āsevanapaccayo, kamma-
paccayo, vipākappaccayo, āhārapaccayo, indriyapaccayo, jhānapaccayo, maggapaccayo,
sampayuttapaccayo, vippayutta < pacca > yo, atthipaccayo, natthipaccayo, vigatapacca-
yo, avigatapaccayo⁶ hoti.*

*yathākena⁷ < katham puññaṃ, tattakena > bhavābhava
saṅsaranto upajje¹ kule tikkhapaññāti(!)iko bhava
puññavāti(!)ena dh(!)asitvāna antaṃ dukkhusā² pāpunī³.*

niṭṭhitam.

(8) Uṇḍikappa

End (fol. cu line 7): iti Kit-pidhānakappe Uṇḍikappo chaṭṭho kaṇḍo.

Uṇḍā pāṭh prīḥ i. nibbānaṃ pāpun(!)i.

*sakkarāj 1263 khu tō-sa-laṅḥ la praṇ kyō 4 rak ne ne nhac khyak taṅḥ kyō akhyin tvaṇ
reḥ kūḥ rve prīḥ saṅ. pu, di, āḥ nḥaṇ praṇ cumm pā lui i.*

Mss.: ¹126–¹129, ²243, ²248, ²270, ²431, 479, 484, 587, 630, 650, 660, 663, 677, 685,
⁶692; for mss. in other catalogues see 479.

See CPD 5.1 and the other reference works in 479.

- ¹ ucce.
² dukkhassa.
³ For this verse see also 660 and its note 9, 692, 721 (4).
⁴⁻⁴ Vism 110, (Warren) 89, (ChS) I 107.
⁵⁻⁵ Vism 110, 178; (Warren) 89, 145; (ChS) I 107, 173.
⁶⁻⁶ Tikap 1.
⁷ yattakena.

724 **Hs.or. 8291.** SB, Berlin

Description see above, 722–729.

Anuruddha: **Abhidhammatthasaṅgaha** (Saṅgruīh pāṭh)

End (fol. chāḥ line 9): iti Anuruddhācariyena racitaṃ Abhidhammatthasaṅgaha < ṃ >
 nāma pakaraṇaṃ. niṭṭhitaṃ.

*sakkarāj 1263 khu sa-tañḥ-kyvat lachañ 3 rak ne kui Saṅgruīh pāṭh kui reḥ kūḥ vḥ
 priḥ priḥ.*

Edd.: See ²342.

Mss.: ²214, ²216, ²271, ²342, 488, 682; for mss. in other catalogues see ²202 and 488.

See CPD 3.8.1.

725 **Hs.or. 8291.** SB, Berlin

Description see above, 722–729.

Buddhappiya: Rūpasiddhi

The text called Sandhi (etc.) Rūpasiddhi pāṭh in the ms. contains 7 chapters: Sandhi-, Nāma-, Kāraka-, Samāsa-, Taddhita-, Ākhyāta- and Kitakaṇḍa. Only the second chapter, the Nāmakaṇḍa, has a colophon (fol. ñṅō v line 11):

iti Rūpasiddhiyaṃ Nāmakaṇḍo dutiyo. *Nām Rūpasiddhi samattā. niṭṭhitā.*

iti pi so bhagavā araham sammāsambuddho, vijjācaraṇasampanno, sugato lokavid[h]u, anuttaro pū(!)risad[dh]ammasārathī satt < h > ā devā(!)manussānaṃ, Buddho bhagavāti. sva(!)k < kh > āto bhagavatā dhammo sant(!)a(!)tṭhiko akāliko ehipassiko, opā(!)nā(!)yi-ko, paccattam vedītabbo, viññu(!)hi ti.¹ nibbānapaccayo hotu. niṭṭhitam.

sakkarāj 1263 khu ta-j(!)oñ-mumḥ la chanḥ 7 rak ne ne nhac khyak taṅḥ kyō akhyim tvañ, Nām Rūpasiddhi pāṭh kui reḥ kūḥ rve prīḥ 'oñ mrañ sañ. pu, di, āḥ, nḥaṅ prañ cum pā lui i. niṭṭhito.

Ed.: Rūpasiddhi pāṭh by Arhañ Buddhappiya. Rankun: Sudhammavati/The Thudhamawadi Press 1324 (1962).

Mss.: Mand 155, 156; Oldenb 70; Palace 15 (121); Piṭ-st (s.v. Padarūpasiddhi) 136 (379), 186 (911).

See CPD 5.1,4.

¹ PBCOU 13 (buddhānussati, dhammānussati).

726 Hs.or. 8291. SB, Berlin

Description see above, 722–729.

Moggallāna: Abhidhānappadīpikā (Abhidhān pāṭh)

End (fol. naṃ r line 3):

saddhammaṭṭhitikāmena, Moggal < l > ānena dhi(!)matā,
therena racitā esā, Abhit(!)a(!)na < p > padī(!)pa(!)kā ti.

Abhit(!)a(!)nap <p> adi(!)pa(!)kā samattā.

*kaliyugassa khaggaṭṭhirakāle patte phusyamāsassa unapakkhantavāre niṭṭhitam Abhi-
ta(!)nappadīpa(!)ka(!) pāṭhaṃ. niṭṭhito. prīḥ prīḥ.*

*sakkarāj 1263 khu nattō lachañ 8 rak ne ma nak 8 nārīḥ akhyin tvañ, Abhi[d]dhān
pāṭh kui, reḥ kūḥ rve prīḥ 'oñ mrañ saññ. nibbānapaccayo hotu.*

Mss.: ¹18, ²166, 662; for mss. in other catalogues see ²166 and 662.

See CPD 5.6.1.

727

Hs.or. 8291. SB, Berlin

Description see above, 722–729.

Saddhammasiri: **Saddatthabhedacintā**

Like 559 and 616 the text ends with verse 399 of the printed ed. which has one more verse. Our ms. has no colophon.

For further information see ¹140.

Edd.: SAD (1954) 1–31, (1964) 1–33.

Mss.: ¹140, 559, 616; for mss. in other catalogues see 559.

See CPD 5.4.1; Pit-sm 395.

728

Hs.or. 8291. SB, Berlin

Description see above, 722–729.

Saddhammañāṇa/Avidita: **Vibhatyattha**

The text called Vibhatyattha pāṭh in the ms. ends on fol. phā r line 3:

niṭṭhito ca Vibhatyattho, yathā sabbe pi pāṇino,
tatthā va sam < m > āsaṅkappā, siṅ(!)ghaṃ sijj < h > antu pattitā.

Vibhatyatthapakaraṇaṃ niṭṭhitaṃ. *Vibhatyattha pāṭh prīḥ i.*

For details and ed. see ¹138.

Mss.: ¹138, 635; for mss. in other catalogues see 635.

See CPD 5.4.8; Piṭ-sm 422; Piṭ-st 136 (395), 259 (344); PLB 26.

729

Hs.or. 8291. SB, Berlin

Description see above, 722–729.

Dhammadassi/Tejavanta: **Vāccavācaka**

The text called Vāccavācaka pāṭh in the ms. starts on fol. phā r line 4 and ends on fol. phī line 8:

bhikkhunā pañca vassena, kataṃ yaṃ Va(!)ccavācakaṃ,
ñāṇavaḍḍhaṇakāma(!) taṃ, niccaṃ dhārentu sādhavo.

Va(!)ccavācakapakaraṇaṃ niṭṭhitaṃ. *nibbānapaccayo hotu.*

Edd.: See 636.

Mss.: 636; for mss. in other catalogues see 636.

See CPD 5.4.9; Piṭ-sm 411; Piṭ-st 137 (396), 259 (345); PLB 22.

730

Hs.or. 3371. SB, Berlin

Palm leaf. Foll. 10: $\tilde{n}\tilde{n}\tilde{i}$ - $\tilde{t}\tilde{a}$; 4 blank leaves. 47.8 x 5.1 cm. 38.2–38.8 x 4.5 cm. 8 lines. 2 punch holes. Gilded and partially red painted. Fairly clear handwriting. Marginal title: *Lokanīdhi pāṭh* on foll. $\tilde{n}\tilde{n}\tilde{i}$ - $\tilde{n}\tilde{n}\tilde{e}$, $\tilde{n}\tilde{n}\tilde{o}$. Title on title leaf: *Lokanīdhi pāṭi* written with pencil and *Lokanīdhi pāṭh* written with a dark blue paint covered by a red colour stick. In the latter script one finds also information about the number of leaves: *nīi, ca, ṭa, chuṃḥ, 11 khyap, (a)ṅga, pe*, and the place name *Rvhe Myañḥ-kyam* (Rvhe Mrañḥ-khram [Myingyan]). The last blank leaf contains the same information as the title leaf (*Lokanīdhi pāṭh* is written twice), and additionally *nok pallaṅ*. The foliation sign $\tilde{t}\tilde{a}$ is written on both sides of the fol. Correction on fol. $\tilde{n}\tilde{n}\tilde{o}$. Dated sakkarāj 1227 khu (1866 A.D.). Pāli. Verse.

Lokanīti

The text is called *Lokanīdhi pāṭh* in the ms. Up to fol. $\tilde{n}\tilde{n}\tilde{o}$ v line 2 it contains the complete text of *Lokanīti* (verse nos. 1–167; see PNTB pp. 72–84). After the last verse

$\tilde{n}\tilde{i}$ (!)[\tilde{c}]akuli(!) $\tilde{n}\tilde{i}$ pāṅṅa(!) $\tilde{v}\tilde{a}$ $\tilde{n}\tilde{i}$ rūpaṃ(!), $\tilde{n}\tilde{i}$ ph(!)alaṃ samam
imaṃ(!) $\tilde{k}\tilde{ā}$ laṃ(!) <chuddakālo>, \tilde{d} hanaṃ eva visesakaṃ

however, the text continues with 69 more verses, of which 6 are quoted here without corrections:

Beg. (fol. $\tilde{n}\tilde{n}\tilde{o}$ v line 2):

ducintitassa, cintā ca, dubhāsītassa bhāvanam,
dukammakasā, kathaṅ c' eva, etaṃ bālassa lakkhaṇam.

sucintitassa, cintā ..., subhāsītassa, bhāsanam,
sukammakathaṅ c' eva, etaṃ paṇḍītassa lakkhaṇam.

bālānam, 'nupaṭiseveyya, manussāpi, ce siyā,
bālo hi anayaṃ neti, amitto vā, sihattako.

End (fol. $\tilde{n}\tilde{n}\tilde{aḥ}$ v line 6):

¹chando doso, bhayā moho, yo dhamma ativattati
nīhirati, tassa rasso, kālapakkhe pacanti terasakammā

chandā dosā bhayā mohā, yo dhammaṃ nātivattati
āpūrati, tassa yaso sukkhapakkhe candā¹

matā pitā, pitā puppā, ācariyā sudakkhiṇā

puttadāyādi yā pucchā, mittā pacchā ca uttarā
dasakappakarāheṭhā, uddham samaṇabrahmaṇo.

Lokanīdhi pāṭh prīḥ i. nibbāṇh, sakkarāj 1227 khu ta-puiv-tvai la chan nhac rak buddhahū ne na nak ta khyak ti akhyim tvañ, Lokanidhi pāṭh kui re kū rve, prī prī.

Some of these verses which show great orthographic, grammatical, and metrical irregularities, could be identified as borrowings from Dhammanīti², the most extensive collection of maxims, or from canonical Pāli works. For further details on Lokanīti see PNTB, especially the introduction pp. XLIV–LIV (§§ 9–19) and the Pāli text with notes, pp. 72–98.

Edd.: PNTB 72–78 (text and notes) and list of edd. in PNTB XXII–XXVII (L1a–L5b, Ln [TS]).

Mss.: (Pāli text only:) LCP 55 (?), 62; Piṭ-st 212 (1226); (Pāli text with nissaya:) ²238, 731, 735, and also GL 61 (e); Hist. Comm. Ia 132; LCP 55 (?), 63, 73, 78; Oldenb 102; Piṭ-st 212 (1226); see also the list of mss. in PNTB XXVI–XXVII (L6a–L8e, Ln [TY]).

¹⁻¹ AN II 19.

² See PNTB 3–33, verses 132, 185, 199, 266, 267, 269, 397 e.g.

731

Hs.or. 3382. SB, Berlin

Palm leaf. Foll. 26: ka–gā; first and last foll. are tied together with some blank leaves; 8 single blank leaves. 48 x 5.7 cm. 40–40.5 x 5.1 cm. 9 lines. 2 punch holes. Gilded and partially red painted. Very clear handwriting. Marginal title: Lo <ka> nīdhi on fol. ka; titel on the title leaf: *Lokanīdhi* with black crayon; in the right margin of the last fol. gā is written with pencil *sakkarāj 1220, 31(?)* and under the foliation sign gā another sign *gāḥ*, on the last blank leaf tied together with fol. gā *namo tassa* ~ is written in the first line, and underneath in the middle of the leaf *Lokadha*; in the right margin of fol. ka underneath the marginal title *Ūḥ Sāsana cā* is scratched in, and again twice written with pencil; in the left margin of the same fol. *kyā rañ Nāṇavaṃsa* and some illegible writing is written with pencil; above it the sequence *ka kā ki* is scratched in. This illegible writing can also be found in the right margin of fol. kā r. Correction on fol. kā v (cancelled). Dated sakkarāj 1216 khu (1854 A.D.). Donor: Kui Vuiñ of Va-saṅ-khye-rā village. Former owner: Ūḥ Sāsana. Pāli and Burmese (nissaya). Verse and prose.

Lokanīti pāth nissaya

The text is called Lokanīti kyamh in the ms.

Beg.: namo tassa ~ .

Lokanīd(!)i < m > pavakkhāmi, nānāsatthasamuddhitam,
Māgath(!)en' eva saṅkhepam, vanditvā rat[t]anatti(!)yam.

aham, nā saññ, ratanatti(!)yam, ratanā sumpāh tuiv i, apoñ kuiv, vanditvā, rhi khuiv prī
rve, nānāsatthasamuddhitam, athū thū so, kyam gan tuiv mha thu tā at tha so, Lokanī-
dh(!)i, Lokanīd(!)i amaññ rhi so kyan kuiv, Māk(!)ath(!)en' eva, Māk(!)ath(!)a bhāsā
phrañ lyhañ, saṅkhepam, saṅkhepena, akraññ āh phrañ, pavakkhāmi, ho pe lattan.

End (fol. ga r line 1):

dviguno thi(!)nam āhāro buddhi cāpi catug < g > uno(!),
chag < g > uno hoti vāyāmo kāmo d(!)v accamguno¹ bhave.

thi(!)n(!)am, mimma tuiv i, āyāmo², acā cā phrañ kā, pū(!)risānam, yok yāh tuiv tak,
dviguno, nhac cha lvam saññ, bhava, phrac rā i³, nipañña⁴ vā, nhut paññā lak paññā
atat ma rhi, nirūpam, ayut ayaññ laññ ma tan tay, niphala⁵ samam, acvam cvan āh laññ
ma rhi, tathā pi, thui suiv, phrac tum lō laññ, imam kālam⁶ ī kāla kāh, suttakālam⁷, kāla
chut taññ, dhanam eva, uccā saññ sā lyhañ, visesakam, athū pru so kāla taññ,

a[d]hippāy kāh, kāla chut phrac ra kāh, amruiv ta pai ññam ce, nhūt paññā, lak paññā
achañ sandamn, acvam ta pai ma rhi ce, uccā ta pāh rhi ka, amyuihv mrat saññ, sā achañ
lha saññ, acvam khvan ā rhi saññ sā phrac i, uccā sā sū koñ pru so, kāla hū luiv, saññ.

nipp(!)ā[n]napaccayo hon(!)tu.

*ī cā ye ya so akruiv āh phrañ, bhavābhava,
bhava tuiñh bhava tuiñ tuiñ tuiv nhuik,
ma pok ma pran saccā mhan
bhedaṃ kañ rve prok yā saññ,
gamuttarā, re sī tā mettā pvāh rve rok rā saññ,
kyvay va praññ cum, ton bhum ka jañ, tok rā saññ,
kum tam kyvay va, lhū dā na puñña kusuil chok rā saññ,
cvam kyai pe kan lak rak can,
ma khan ye suiv mok rā saññ,
lhū dā koñ kruivh, goñ thip muiighh,
rvhe 'uiv mye ka pok rā saññ,
rvhe nve pa lai, kyok mrak rvai,
kuiv lhai nhañ ...y thoñ pum pe ma kum suiv,
lum cum amrāh sū tuiv ā kuiv,
cha pvāh mettā rok ra saññ,*

*sāḥ mye caññ sak nvay ma prak,
 asak tarā mok lim maññ rhe
 chu toṇ paṭṭhāna⁸, bhava achak chak nhuik,
 thak mrak [ña] paññā, samudrā
 ye sītā bhui ññaṃ vā thaṃ khuiv,
 sok khruṃ ma kuṃ, lū añ puṃ kuiv,
 luṃ cuṃ ma kyaṃ lhū yaṃ ma kañ
 sa tañ ma kvā bhāvaṃ(!)ā nhañ,
 lu yvā nat bhuṃ, caṃ tuṃ prī mha,
 kyammā karaṇa tvattiṃsa nhañ
 bhaya ññac kye bhe laññ rhac khu,
 nā khu so yaṃ, daṃ laññ prar prar
 kuiv chay khyok phrā, vedanā laññ,
 kuiv mhā ma yok prok ce sa taññ
 amruivḥ le pāḥ, mrañ sū mrā laññ,
 sa nā le le mit chyve ma prak
 asak rā kyō rvhañ prō kraññ ññui
 ī kusuiv phrañ, yvañ yui phroñ cañ
 lū kha pañ kuiv, sa tañ bhāvaṃ(!)ā
 lhū dhā puñña, ña nhuiv bhō pra rve,
 bhurā suṃ lu sapp(!)aññu khō
 middhe krō kuiv phū myhō kraññ ruṃ,
 krā phū ñuṃ suiv, krañ ruṃ cetanā
 phū ra pā sāḥ akyuiv āḥ phrañ,
 bhuiiv bhvāḥ mi bha, charā ca sāḥ
 sū tuiv ā lhaññ, ra ññāḥ, amhaṃ,
 nipp(!)āñ praññ mrat rok at amhaṃ,
 chu toṇ paṃ saññ.
 lyhañ mraṃ khana, rok ce sāḥ.*

*sakkarāj 1216 khu ta-choṇ-mu <ṃ > lachān chai suṃ rak 5-sa <pa > de ne tvañ, Va-
 san-khye-rā rvā ne takā Kuiv Vuñ pru cu so Lokanīdhi, kram kuiv, ye kū rve prī bhā
 saññ, āyuvaṇṇaṃ sukhaṃ bh(!)alaṃ bhaveyya(!)mi.*

This ms. contains the Pāli verses 1 – 161 (PNTB 72 – 83) leaving the final 6 verses unquoted. The nissaya following each verse continues after the translation of verse 161 with the quotation of the last verse only. It seems to be the same as that of 735 (q.v.). For further details on Lokanīti see PNTB, especially the introduction §§ 9 – 19, and the Pāli text with notes, pp. 72 – 98.

Edd.: See 730.

Mss.: cf. ²238, 730, 735; for the Pāli text with or without nissaya in other catalogues see 730.

- ¹ aṭṭhagūṇo (PNTB 83, verse 161).
² Should be: āhāro.
³ End of verse 161.
⁴ nipaṇṇo (PNTB 84, verse 167); *nīcakulo* is not translated.
⁵ nibbalo (PNTB 84, verse 167).
⁶ ayaṃ kālo (PNTB 84, verse 167).
⁷ chuddakālo (PNTB 84, verse 167).
⁸ Should be: patthanā.

732

Hs.or. 3384. SB, Berlin

Palm leaf. Foll. 74: chū—ḍe; the first and last foll. are tied together with some blank leaves. The first line on foll. ḍu r is partly cut off. 46.5—47 x 5.6 cm. 37.5—38.3 x 4.6—5.2 cm. 9 lines; foll. the r and ṭhai r 8 lines. 2 punch holes. Gilded and partially red painted. Good handwriting. Marginal title: Dhammanīti on fol. chū, Dhammanīdhi on foll. che—ḍe except foll. jhṇ, ṭhāḥ, ḍi, ḍī; on the first blank leaf tied together with fol. chū *Dhammanīdi* is written with pencil. Corrections/insertions on foll. chaṃ, ju, jha, ṇṇa, ṭāḥ, ṭhāḥ. Dated sakkarāj 1235 khu (1873 A.D.). Pāli and Burmese. Verse.

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

Beg.: namo tassa ~.

cakkāticakkacakkindo, devātidevadevindo,
brahmātibrahmabrahmindo, jino pūreti¹ me bhāvaṃ.²

cakkāticakkacakkindo, lokī caṅkrā ratanā tat lvan so tarāḥ taññḥ hū so caṅkrā ratanā kui acuiḥ ra so Cakravade mañḥ phrac tō mū tha so, devātidevadevindo, Samuti nat Upapatti nat tui tak lvan so Visuddhi nat kui acuiḥ ra so nat mañḥ phrac tō mū tha so, brahmātibrahmabrahmindo, puthujān brahmā tak lvan so rahantā brahmā kui acuiḥ ra so Brahmā mañḥ phrac tō mū tha so, jino, krīḥ lha bheḥ rān ṇṇāḥ pāḥ mār kui kaiḥ lvan thūḥ cvā pāramī mve ṇṇak bhunḥ roñ cak phrañ khyuiḥ phrak 'oñ mrañ ma thañ atu sumḥ lu sa nañ tarāḥ mañḥ saññ, me, ṇā i, bhāvaṃ, alui kui, pūretu, pīḥ praññ cum 'oñ choñ tō mū ce sa taññḥ.

cī(!)raṃ tiṭṭhatu lokamhi, dhaṃsakam sabbapāṇinam,
mahāmohatamaṃ jālam, tejantaṃ jinasāsanam.³

sabbapāṇinaṃ, khap simḥ so sattavā tuj̄ i, jālaṃ kvan rak nḥaṇ tū so, mahāmahatamaṃ, krīḥ cvā so moha taññḥ hū so amuik kui, dhaṃsakamaṃ, phrak chīḥ tat tha so, jinasāsanamaṃ, nāḥ mān 'on mraṇ tuj̄ khyac rhaṇ i kraññ laṇ sāsanā mrat sumḥ phrā saññ, cī(!)raṃ, cī(!)rakālaṃ, rhaññ mraṇ koṇḥ cvā nāḥ thoṇ krā 'on, lokamhi, loka sumḥ pāḥ nhuik, jot(!)antaṃ, tok pa lyak, tiṭṭhatu, taññ ce sa taññḥ.

vanditvā ratanā(!) < m > setṭhamaṃ, nissāya pupp(!)ake gurumaṃ,
nidh(!)idhammaṃ pavakkhāmi, sabbalokasukhāvahaṃ.⁴

ahaṃ, nā saññ, setṭhamaṃ, khyīḥ mvamaḥ ap mrat cvā tha so, ratanaṃ, ratanā sumpāḥ kui laññḥ koṇḥ, gurumaṃ, nā i charā kui laññḥ koṇḥ, vanditvā, rhi khuīḥ ūḥ vḥ, pupp(!)ake, nīdhi kyamaḥ hoṇḥ tuj̄ kui, nissāya, amhī pru vḥ, sabbalokasukhāvahaṃ, khap simḥ so lū tuj̄ i caññḥ cim khyamaḥ sā kui choṇ pe tat tha so, nīdhidhammaṃ, tarāḥ kui choṇ vḥ pra rā pra kroṇ phrac so kroṇ Dhammanīdhi amaññ rhi so kyamaḥ kui, vakkhāmi, hoḥ pe aṃ. ahaṃ kāḥ, avinābhāva naññḥ, pāṭhasesa ca kāḥ, suttaniddaṭṭhagamyaṃ.

End (fol. ḍu r line 6):

samaśīsaṃ samapādaṃ antaraṇ ca samaṃ samaṃ,
idaṃ manasi ni[d]dhār(!)ā, li[k]khey < y > a piṭakattayan ti.⁵

samaśīsaṃ, khoṇḥ myha khraṇ laṇ koṇ, samapādaṃ, khre myha khraṇ laṇ koṇḥ, antaraṃ, akraḥ nhuik samaṃ samaṃ ca, amyha amyha thāḥ khraṇḥ laṇ koṇḥ, idaṃ, vḥ sum pāḥ so akroṇḥ kui, manasī(!) ni[d]dhār(!)a, nhac luṃ thāḥ vḥ, piṭakattayaṃ, piṭakatsum puṃ kui, li[k]kheyya, reh rā i, iti, ī sañ lyhaṇ, Dhammanīdhi, kyam aprīḥ tañ. pakiṇṇakakathā niṭṭhitā.

pakiṇṇakakathā, pruiḥ prvanḥ kui chui rā ca kāḥ acañ saññ, niṭṭhitamaṃ ni < i > thā itāga-tvā pattā, aprīḥ sui rok prī.⁶

Tampadīpe 'dhike raṭṭhe, sāsanujjotike ramme,⁷
Ava-vha Ratanāpūre bhūpālo yo sīrimanto, 1,

sahassacakkhudevindo dite⁸ merumuddani
dayo dhammikarājindo yassi⁹ tejasi jayi, 2,

kesarebala sampanno, sūrito cakkanuggāho,
rajjamaṃ kareti dhammena, muduajjavacittassa, 3,

Dhammanīdhigandhassa hi nissayo, racatu ti taṃ,
tasmābhīyācitattā yo, n' atthi diṭṭho kato pūre, 4,

pādacārikabhūtena, dakkhiṇāgabbhassāminā,
kuṭappalikasūrena, rajiraññāṇa[,]jikkhataṃ¹⁰, 5,

[antepuyo¹¹ 12-racatu ditam,
tasmābhiyācitattāyo, n 'atthi diṭṭho kato pūre.

pādacārikabhūtena, dakkhiṇā gabhassaminā,
kuṭappalिकासurena, rajiraññānaikkhattam.]¹²

antapūrikajātena, mahāmacceṇa kārite,
akkāandhuvisutena¹³, dve karont' atte¹⁴ Bā-ka-re. < 6 >

byāhyantakañācanasute¹⁵, simacañkamasobhite,
vihāre dhaññādhivāse, vasatā catubhummike. < 7 >

sāvuttam¹⁶. Timetaka-alañkāra-
mahādhammarājaguru, ti lakkhinā ayam gato¹⁷. < 8 >

nissaro rājāgurunā, jinacakkhe sakhaggare¹⁸,
sakkarāje makāre¹⁹, visākhā puñṇamidine, 7²⁰,

buddhavāre pādipade, passanto ñāñācakkhunā,
niṭṭhito tam va lañcantu, nāñāsattehi missiya, 10

idāgatena ñāyena, sammācayantā, paṇḍitā
rājā rakkhantu, dhammena attano va pajam pajam. < 11 >²¹

[Then follows the nissaya on these final verses, omitted here up to fol. 4e r line 1:]

visākhapuñṇamidine, ka-chum la praññi ne mha, pādipade, athvak ta rak ne nhuik,
buddhavāre, buddhahū ne nhuik, niṭṭhito niṭṭhitam, ito gato patto, aprīḥ sui rok i, tam
nissayam, thui Dhammanīdhi kyamḥ i mhī rā atthanissya kui, paṇḍitā, paññā rhi saññ,
nāñāsatthehi, athū thū so,

saddhi hontu sukhi sabbe parivārehi attano
anighā sumanā hontu, saha sabbehi ñātibhi.

*sakkarāj 1235 khu ta-choñ mum la praññ kyō 7 rak 3 aṅgā ne ne 4 khyak tī kyō akhyin
tvañ Dhammanīdhi nissya kui re kūḥ rve priḥ prañ cum sañ. pu, di, ā nḥaṇ praññ cum
lui pā i. nibbānapaccayo hotu.*

For details on the author see 18. Rhañ Dhammābhinanda has composed his work, in
which each verse is followed by its own nissaya, in 2327 A.B./1145 B.E./1783 A.D.
For information on Dhammanīti in general see PNTB LIV – LVII (§ 20 – 24, especially §
22).

Edd.: PNTB 3 – 33 (text; notes pp. 33 – 71); for other edd. see PNTB XXI (D1 – D4).

Mss.: cf. Hist. Comm. Ia 136; Piṭ-st 213 (1227) and list of mss. in PNTB XXI–XXII (D5–D8b).

- ¹ Ns.: pūretu.
- ² For this introductory verse of the nissaya author see ¹⁸.
- ³ Introductory verse of the nissaya author.
- ⁴ PNTB 3, verse 1.
- ⁵ PNTB 33, verse 414.
- ⁶ The following verses with information on the author are transliterated without corrections.
- ⁷ For this pāda see a similar verse in 451, 452, 594, 697.
- ⁸ Ns.: dive.
- ⁹ Ns.: yasass(!).i.
- ¹⁰ Ns.: vajira°.
- ¹¹ Beginning of the next but one verse.
- ¹²⁻¹² Repeated verses 4 and 5.
- ¹³ Ns.: aggabhandhu°.
- ¹⁴ Ns.: ettha.
- ¹⁵ Ns.: bāhanta°.
- ¹⁶ Ns.: santavuttinādhīpatā.
- ¹⁷ Ns.: kuto, should be: kato.
- ¹⁸ sakaggare, (ns.:) thakaggare, nhạc thôn sūm rā nhạc chay khu nhạc ...: 2327 A.B./1783 A.D.
- ¹⁹ *makāre* is wrong in the text; the nissaya has *maghāreke* (= 1245) but this is also wrong, it should be *maghayeke, ta thôn ta rā leh chay nāh khu ...*: 1145 B.E./1783 A.D. (*ra* and *ya* are constantly mixed up due to identical pronunciation, but they have a different value in the calculating system).
- ²⁰ Should be: 9.
- ²¹ The enumeration of the 11 verses is in disorder or missing.

733

Hs.or. 3392. SB, Berlin

Palm leaf. Foll. 6: ka–ku, ke; fol. kū is missing; the first and last foll. are tied together with some blank leaves. The ms. is slightly damaged by insects, but only at the edges. 51.5 x 6.6 cm. 40.3–41.3 x 5.6 cm. 7 lines. 2 punch holes. Extremely clear handwriting with big letters. Marginal title: Rājanīti on fol. ka, Rājanīti kyam on fol. ke; title on the title leaf:

J(!)ānakyānīti pāṭh. In the middle of the title leaf 1786 (corrected from 1788) is written with pencil, and on both sides of the title leaf as well as of the last blank leaf tied together with last fol. ke there is a stamp with the inscription *Mranmā nuiṅ nam tō cā bhat asaṅḥ – Rankun mruj*. Dated sakkarāj 1148 khu (1786 A.D.). Former owner: Mranmā nuiṅ nam tō cā bhat asaṅḥ, Rankun. Sanskrit. Verse.

Rājanīti

The Sanskrit text is transliterated without corrections.

Beg.: namo tassa ~ . ūṃ namo gaṇeśāyaḥ.

nānāśāstroddhṛtaṃ vakṣe, Rājanītisamuccayaṃ,
sarbbabījam idaṃ śāstraṃ, Jānākyam sārasaṃgrahaṃ, 1,
[CNTT 587:

nānāśāstroddhṛtaṃ vakṣye Rājanītisamuccayam,
sarvabījam idaṃ śāstraṃ Cāṇakyaṃ sārasaṃgrahaṃ.]

mūlasūtraṃ pravakṣāmi Jānākyena yathoditam,
yena vijñānamātreṇa, murkho bhavati paṇḍitaḥ, 2,
[CNTT 786:

mūlasūtraṃ pravakṣyāmi Cāṇakyaena yathoditam,
yasya vijñānamātreṇa murkho bhavati paṇḍitaḥ.]

duṣṭā bhāryya śaṭhaṃ mitraṃ, bhṛtyāś cotradāyakā,
sasarpe ca gr̥he vāso, mṛtyur eva na saṃśayaḥ, 3,
[CNTT 477:

duṣṭā bhāryā śaṭhaṃ mitraṃ bhṛtyāś cottaradāyakaḥ,
sasarpe ca gr̥he vāso mṛtyur eva na saṃśayaḥ.]

[fol. ku v ends with parts of verse 94:]

sa jāto jena jātena, jāti vaṃsa matṛtiṃ
parivartini

[CNTT 1026:

sa jāto yena jātena yāti vaṃśaḥ samunnitam,
paravartini saṃsāre parair jātaiḥ mṛtaiś ca kim.]

End (fol. kū is missing and last fol. ke starts with):

pasārayaṃ tatra,
jotayaṃ jena sāsanam, raṣṭhavuddhiś ca vaḍḍhaṃso.

takrabyākaraṇacchanda, niḥaṇḍuitihāsesu,
vedeś ca chetukāmyānaṃ, prajñāvepullataṃ kṛtvā.

pāramipūrayaṃ deśa, ntarān ekasataṃ netvā,
pesetvā brahmaṇe grandhaṃ, tṛtiyaṃ pūrasaṃgrāhā.

likṣāpesi marammāya, lekhāya sādhukaṃ dhire,
niḥāpito tadāyam pi, tathaṃ nirmmalalekhayā.

evaṃ kṛtena punyena, vaḍḍhataṃ tasya bhūpate,
āyu issariyaṃ bhūsaṃ, sīghraṃ sijjhatu iśchitan ti.

Rājanīti kyam kui 1148 khu tan-choñ la praññ ne prī saññ.

This is one of the extremely rare mss. with Sanskrit texts written in Burmese script. The text belongs to a well known category of the classical Indian literature, collected in subhāṣita-saṃgrahas or compendia of "nice sayings", i.e. aphorisms and epigrams, mostly in the metrical form of a śloka. Ludwik Sternbach has thoroughly studied the most popular group of these texts ascribed to Cāṇakya, the famous minister at the court of the Maurya king Candragupta. The reader is especially referred to his work Cāṇakya-Nīti-Text-Tradition (CNTT).

The Burmese did not hesitate to incorporate this kind of texts into their own stock of Buddhist literature either by translating it from Sanskrit into Pāli, as it is the case with the works Dhammanīti (732), Lokanīti (238, 730, 731, 735), Mahārahanīti and Rājanīti (734), or in a few instances to simply transcribe it into the Burmese script, as it is the case with our ms. So it can happen that they pay homage not only to the Buddha with the *namo tassa* ~ formula but also to the Hindu god Gaṇeśa, as can be seen from the beginning of the ms.

The copying date of 1788 of the ms. hints at the possibility that this text was part of the collection of 170 texts of *lokipaññā* or "secular knowledge" brought by brahmins from Benares (India) to Amarapura at the request of king Bodawpaya (Bhuiḥ-tō-bhurāḥ, 1782-1819 A.D.) in 1786.¹ In the list of "Sanskrit Texts imported into Burma between 1786 and 1818"² our text is quoted under no. 181. Under the supervision of the sāsana puiñ (saṅgharāja) Paṭhama Moñḥ-thoñ charā tō Rhañ Nāṇa (1115–1194 B.E./1753–1832 A.D.; for his biography see ²424) these texts were translated into Burmese or transliterated into the Burmese script.³

Unfortunately the last but one fol. kū is missing. However, on the condition that like the others it might contain about 23 verses the total number of verses may be 122. At least the last 5 verses can be considered as a kind of nigamana (conclusion) so that the actual size of the nīti text with enumerated verses can be estimated as more than 93 and less than 118. Nearly all verses of our text which are full of orthographic and grammatical

mistakes, can be found in CNTT and of course many of them in the Burmese nīti texts quoted above as verses translated from Sanskrit into Pāli (see PNTB). But this transformation took place 250 years earlier. So the Pāli Rājanīti⁴ (734) is quite a different work based on different Sanskrit texts which was presumably compiled in the beginning of the 16th century.⁵

¹ See Than Tun.

² Than Tun 132–141, esp. 139.

³ Than Tun 131.

⁴ PNTB 132–160 (text and notes).

⁵ PNTB LXII, § 32–33.

734

Hs.or. 3414. SB, Berlin

Palm leaf. Foll. 29: ghāḥ–chīḥ; last fol. chīḥ is tied together with 2 blank leaves; 1 single blank leaf. 48.2 x 5.4 cm. 38.8–39.5 x 4.5–5.1 cm. 8 lines; fol. chīḥ 10 lines. 2 punch holes. Gilded and partially red painted. Very clear handwriting. Marginal title: Rājanīdhi on all foll. In the left margin of fol. chīḥ underneath the foliation sign the calculation of the date is written with blue ink and in arabic figures (1230 plus 638 makes 1868); in the right margin of the last blank leaf tied together with fol. chīḥ the title *Rājanīdhi* is written with pencil, and underneath the date 1869 in arabic figures. With a blue permanent colour stick is written in the middle *Verhaltensvorschriften für Könige (birmanisch)* and in the right margin another 1869 right through the Burmese pencil note *Rājanīdhi*. Dated sakkarāj 123[0]1 khu (1869 A.D.). Pāli and Burmese (nissaya). Pāli verse and Burmese prose.

Rājanīti pāṭh nissaya

Beg.: namo tassa ~.

Rājā(!)nīdh(!)isatt < h > aṃ rañño, dhammatthasukhasādhanam,
vuccate buddhivaḍḍhattham, para < ra > tth(!)avimadd[h]ane¹.

rañño, re mre sa nañḥ, mañḥ takā tuḥ i, dhammatthasukhasādhanam, myak mhok so kuiy i aphrac nhuik, khyamḥ sāḥ cīḥ pvāḥ kui prīḥ ce tha so, para < ra > tth(!)aviman(!)dane, rān sū phrac so, mañḥ takā tuḥ i, tuiñḥ nuiñ nam kui nhit nañḥ khrañḥ nhuik, buddhi-vaḍḍhattham, paññā praṇ pvāḥ mrāḥ khrañḥ akyuivḥ rhi tha so, Rājā(!)nīdh(!)isa-
tt < h > aṃ, Rājā(!)nīdh(!)i amaññ rhi so kyam kuiv, mayā, nā saññ, vuccate, chuiv ap i.

End (fol. chā v line 8):

Anantan(!)a(!)ṇ < anā > mo ca, rājasetṭhupaṭṭhāyikā(!)
 ṇomika² bra(!)hmaṇo, ubho te yacito³ ayam.⁴

Ana < n > tañ[n̄]ānanāmo ca, Anantaññāna amaññi rhi so puṇṇāḥ laññi koṇ, rājasetṭhu-
 pat(!)ār(!)ikā(!), maññi mrat i charā phrac kun so, te ubho, thui puṇṇāḥ nhac rok tui
 saññi, ayam, gant < h > o, i Rājā(!)ñidh(!)i kyamh kui, raj(!)ito, cī rañ ap i. Rājā(!)ñi-
 dh(!)i prī i.

*akkharā ~ . etena puññakammena⁵, i sui rhi khuivh, pūjō phū myhō kuih kvay rvat phvat
 sa ra chay lhu dān puī sa pā ra so koṇ mhu kroṇ, satapāramī(!)r(!)o, suṇḥ chay⁶ so
 pāramī tō tui kui, pūrento, praññi cum ce prīh rve, anāgate, noñ so akhā nhuik, paññā-
 d < h > ikam, paññā phrañ lvhan mrat so, buddhatt[h]am, bhurāḥ aphañ sui, pāpū(!)-
 n(!)itvā, rok prī rve, tibhave, kamma bhava rūpa taññi hū so, bhava suṇḥ pāḥ thui
 nhuik, bahu suṇḥ pāḥ so, janatam, lū nat brahmā sattavā apoñ kui, ogam kammoga
 bhavoga titthoga avijjoga taññi hū sō, saṃsarā cak re araññi kuiv, chintitvā, phrat rve,
 sukham, khyamh sā cvā so, padam, nibbān taññi hū so, kam ta phak sui, tāremi, kay tañ
 ra pā luiv i, buddhatt[h]am, bhurāḥ aphañ sui, apat sam, ma rok se so kāla pat lumh,
 bhavābhava, phrac le phrac le tuiñ so bhava tui nhuik, tihetukena, tihit paṭisandhe ne
 saññi, bhavāmi, phrac ra pā luiv i, hi(!)nu(!) kulesu ca, yut so amyuiñ nhuik laññi koṇ,
 bhijjesu ca, su kyvan amyuiñ nhuik laññi koṇ, cadūtu(!), leḥ pāḥ kun so, apāresu ca,
 apāy leḥ bhum nhuik laññi koṇ, micchājivesu ca, micchādīṭṭhi amyuiñ tui nhuik laññi
 koṇ, kusājaram, ta ram ta chac myha, na bhavāmi, ma phrac ra lui.*

*i sui pan thvā, paṭhanā chu,
 kyvan-nup pru sāḥ, koñh mhu āḥ kroṇ,
 krīḥ māḥ mrañ mhuir, nhuiñ chui ma myha,
 acha arā, sā lvam kyeḥ jūḥ,
 tañ peḥ bhū cāḥ, lak ūḥ charā
 mātā pīta, mi nhañ pha ka,
 ca saññi bheḥ bhuiḥ, chve myuiñ takā,
 tō bhāsa myha, kyuiñ kroñḥ pra rve,
 da na cvan sañ, pai prañ bheḥ dāt,
 mrat saññi charā, āṇā cuiḥ ra,
 praññi ma sa khañ, arhañ mi phurāḥ,
 sāḥ tō samīḥ, mūḥ krīḥ mat yā,
 senāpadī, aca rhi cāḥ,
 sū tui āḥ kui, coñ ññāḥ kui mha,
 rukkhā chummā, ākāsa cuiḥ,
 nat myuiñ apoñ, re 'oñḥ kyeḥ ne,
 sabbe sattā, < bh > aveyyā hotu,
 sattavā kui ñā nhañ ta kva,
 ra kya pā ce, amyha ve i,*

'ok mre athai, chañ raiḥ kriḥ cvā,
 pū chā dukkha, khaṃ ra duṃ ññāḥ,
 ña rai sāḥ nhañ, rhaññ lyā kāla,
 ma va reḥ cā, vamaḥā proñ proñ,
 tok loñ pū chā, hā lā hañ lañ,
 prañḥ cvā dukkha, khaṃ ra duṃ ññāḥ
 prittā tui āḥ, raññāḥ pā ce,
 amyha ve i, Vasundre,
 ī mre cōñ dat, rhañ nat mrat lañ,
 mhat mhat sāḥ sāḥ, ña āḥ me lañ,
 ma me pā ce, amyha ve i,
 nā cak se lyhañ, nā i koñḥ mhu
 acu cu kuiḥ lhu lhu vamaḥā,
 lū takā laññ, sādhu khō ce sov.

123[0]1 khu nhac tvañ Rājā(!)ñidh(!)i prī i.

In this ms. each of the 134 verses of the text (see PNTB 132–160, text and notes) is accompanied by a nissaya. With the preceding work it has only the title in common because it is a compilation of the two authors Anantañāṇa and Gaṇamissa who translated Sanskrit verses from different sources into Pāli. No information is obtainable about Anantañāṇa but a brahmin (*pumṇa*) Gaṇamiśra is mentioned in an inscription at the Thīḥ-lhūñ-rhañ pagoda in Ava dated 872 B.E./1510 A.D. He can most probably be identified with the second co-author Gaṇamissa. For further information on Rājanīti and its authors see PNTB LIX–LXIII (§§ 29–35).

Edd.: PNTB 132–160 (text and notes) and List of edd. in PNTB XXVIII–XXIX (R3–4, R9ab).

Mss.: Cab II 711; Hist.Comm. Ia 53, 134, 179; IIa 18; Oldenb 103; Palace 112 (39); Piṭ-st 213 (1228), and list of mss. in PNTB XXVIII–XXIX (R6–8f).

¹ PNTB 132, verse 1.

² Gaṇāmisso 'ti.

³ racitā.

⁴ PNTB 141, verse 134.

⁵ Cf. 534, 535, 600 (ns.), 698, 699, and also 666, note 3.

⁶ *sumḥ chay* = 30 instead of *sata*° = 100.

Palm leaf. Roughly cut wooden covers, smaller than the leaves. Foll. 24: ka—khāh. Very fragile ms., damaged at the edges, especially last fol. khāh. 49.4—50 x 5.8—6.1 cm. 38.1—38.8 x 5.2 cm. 9 lines, fol. khaṃ 8 lines. 2 punch holes. Very good handwriting. Marginal title: Lokanīdhi. In the middle of the blank recto side of fol. ka ga/8 *kok tvam dhav* is written with pencil. Insertions on foll. ki, ku; remarks with pencil on foll. ke, kāh, kho. Dated sakkarāj 1232 khu (1870 A.D.). Pāli and Burmese (nissaya). Verse and prose.

Lokanīti pāṭh nissaya

This nissaya seems to be the same as that of 731. As its text is not complete in the end we quote here the last verse (PNTB 84, verse 167) and the following colophon.

Beg.: namo tassa ~.

Lokani(!)dh(!)i < m >, pavakkhāmi, nānātassa[,]samuditam¹,
Māgat(!)en' eva, saṅkhepaṃ, vanditvā ratanattayam.

ahaṃ, nā sañ, ratanattayam, ratanā suṃ pāḥ tui i, aponḥ kui, vanditvā, rhi khuiḥ prīḥ rve,
nānātassasamuditam¹, athūḥ thūḥ so kyanḥ van tui mha thup ap tha so, Lokanīdh(!)i,
Lokanīdh(!)i amañ rhi so kyamḥ kui, Māgat(!)en' eva, Māgat(!)a bhāsā phrañ sā lyhañ,
saṅkhepaṃ, saṅkhepena, akyañḥ sāḥ phrañ, pavakkhāmi, ho pe lattaṇ.

End (fol. khaṃ r line 2):

niccakāli² nippaṇṇā(!) vā nirūpaṃ(!) nipalaṃ³ samaṃ,
⁴imaṃ kālaṃ⁴, suttakālaṃ⁵ dhanam eva visesakaṃ.

yo naro, sa krañ yok yāḥ sañ, niccakuli², niṃ so amyuiḥ lañḥ rhi i, nippaṇṇā(!) vā, nut
pañṇā lak pañṇā atat lañḥ, ma rhi, nirūpaṃ(!), arup arañ achanḥ lañḥ ma tañ tay, nibala³
samaṃ, acvam āḥ lañḥ ma rhi, tathā pi, thui sui phrac coṇ sō lañḥ, ⁴imaṃ kālaṃ⁴, i kāla
kāḥ, suttakālaṃ⁵, kāla chum phrac rve, dhanam eva, uccā sañ sā lyhañ, visesakaṃ, athūḥ
pra so kāla tañḥ.

adhippāy kāḥ, yakhu akhā sañ, kāla chut phrac ra kāḥ, amyuiḥ tat ṇṇam ce, nhut pañṇā
lak pañṇā achan santhamṇ acvan, tat ṇṇan ce, uccā ta pāḥ rhi ka, amyuiḥ mrat sañ kāḥ,
pañṇā rhi sañ sā, achan lha sañ sā acvanḥ khvam āḥ rhi sañ sā phrac rā i, uccā sū toñḥ
pru so kāla hu chui lui sañ. Pakiṇṇakakaṇḍo, prui prvam chui so akham kāḥ prīḥ i.

sutasampanno puthi(!)jjano, ka(!)tt[h]iyaso paṇḍito puggalo, Lokani(!)dh(!)ināmake,
gihivinar(!)o, kittiya < sa > ssa vihāre vasitvā, racissam. sakkarāje sahasasatapañca[sata-
pañca]jekavasse⁶, gimmā(!) utukāle, yasassa⁷, puṇṇami(!)yassa, chadivase, Lokani(!)-

dh(!)i nikkhito⁸ la(!)[k]khito. <la(!)[k]khitena mayā imam oloketvā⁹ ditthe ditthe⁹ n[ñ]ānaṃ vaddhatu >¹⁰

sutasampanno, suta nḥaṇḥ praṇ cum so, puthujjano, athūḥ thūḥ so, kittiyaso, akhyan aran kyō jo khraṇḥ nḥaṇḥ praṇ cum so, paṇḍito, paññā tō si myhō khraṇḥ nḥaṇḥ praṇ cum tō mū so, puggalo, pugguil ther mrat saṇ, Lokani(!)dh(!)i nāmake, Lokani(!)dh(!)i amaṇ rhi so, gihivinayo, lū kui chumma kvat nḥhap rā phrac so vinaya hū so ni(!)dh(!)i kyam kui, kittiyasassa, akhyan aran kyō jā khraṇḥ nḥaṇḥ praṇ cum so, vihāre, kyoṇḥ nhuik, vasitvā, ne rve, racissam, cī raṇ ap i, racitvā, cī raṇ rve, niṭṭhito, prī so, sakkarāje, sakkarāj saṇ, saḥassasatapañcaekavasse⁵, ¹¹ta thoṇ ta rā ka¹² chay ta khu¹⁰ phrac so, gimmantautukāle, nve utu kāla nhuik, māsam⁶, ta-kūḥ la i, puṇṇamī(!)r(!)assa, la chanḥ 12 rak mrok so la praṇ ne ma lvan so, chadivase, khyok rak mrok so ne nhuik, Lokani(!)dh(!)i, Lokani(!)dh(!)i amaṇ rhi so kyamḥ kui, la(!)[k]khito la(!)[k]khitvā, reḥ kūḥ rve, niṭṭhito, prīḥ prīḥ. la(!)[k]khitena, reḥ kūḥ ra so, mayā, akyvan-nup saṇ, imam, ī cā kui, oloketvā, kraṇṇ rve, ⁸ditthe ditthe⁸, ne tuiṇḥ ne tuiṇḥ, n[ñ]ānaṃ, nḥānaṃ saṇ, vaddhatu, praṇ pvāḥ ce sa taṇḥ.

sakkarāj 1232 khu na-yuṃ la praṇ kyō khyok rak 6-krā ne 7 nārī akhyim tvaṇ Lokani(!)-dh(!)i kyam kui nuī mha reḥ kūḥ rve prīḥ 'on mraṇ saṇ. pu, di, ā, i.

In PNTB LII it is stated that "the edition L3a [Bassein 1874] and the manuscripts L6ab [in the IOL] contain a nissaya which is clearly earlier than Cakkindābhisiri's translation". Our ms. (and presumably that of 731) has this older nissaya, too, which provides the date of its compilation, viz. 1151 B.E./1789 A. D. Unfortunately the author does not reveal his name. For further information on Lokanīti and its nissayas see PNTB XLIV–LIV (§§ 9–19, esp. § 17). For the text and notes see PNTB 72–98.

Edd.: for the Pāli text see PNTB 72–98 (text and notes) and list of edd. in PNTB XXII–XXVII (L1a–L5b, Ln[TS]); for the Pāli text with this specific nissaya see Lokanīdhi(sic!) kyamḥ. Rev. ed. Bassein 1874 (BL: 1408.a.11; abbreviated L3a in PNTB); for other nissayas see list of edd. in PNTB XXII–XXVII (L1a–L2x, L3b–L5b, Ln [TS]).

Mss.: (Pāli text with this specific nissaya:) IOL, cat.no. I.O. Pāli 133 and 190 (abbreviated L6ab, see PNTB XXVI and LXXIX [§ 70]); for the Pāli text and other nissayas see 730.

¹ nānāsattasamuddhaṭṭam (PNTB 72, verse 1).

² nīcakulo (PNTB 84, verse 167).

³ nibbalo (PNTB 84, verse 167).

^{4,4} ayaṃ kālo (PNTB 84, verse 167).

⁵ chuddakālo (PNTB 84, verse 167).

⁶ "In the year one thousand one hundred five one".

-
- ⁷ Should be: māṣassa.
⁸ Should be: nitthito.
^{9,9} Should be: dine dine.
¹⁰ Inserted with the help of the ns.
^{11,11} 1151 B.E./1789 A.D.
¹² Should be: nāh (= 5).

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Abbreviations: S = scribe; D = donor; O = former owner

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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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Im Einvernehmen mit der Deutschen Morgenländischen Gesellschaft begründet von **Wolfgang Voigt**, weitergeführt von **Dieter George**, im Auftrage der Akademie der Wissenschaften in Göttingen hrsg. von **Hartmut-Ortwin Feistel**.

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