

MINOR PĀLI GRAMMAR TEXTS: THE SADDABINDU AND ITS 'NEW' SUBCOMMENTARY

Introduction

The epilegomena to volume I of the Critical Pāli Dictionary¹ give a list of 'fourteen minor texts' on Pāli grammar with a considerable number of exegetical works (see CPD Epilegomena 5.4.1–14)². Most of these texts and their auxiliary literature were written in Burma between the 11th and the 19th century A.D.³ The name 'minor grammar texts' (*saddā-nay-kyam*³) is found in the *Piṭaka-to²-samuiṅ*³, a 19th century bibliography of the manuscripts kept in the Royal library at Mandalay.⁴ It clearly refers to the size of the texts, which ranges from 20 to 568 verses, and is used in contrast to the 'major grammar texts' (*saddā-kri*³) written by Kaccāyana, Moggallāna, and Aggavaṃsa.⁵

The list in Piṭ-sm is not limited to the fourteen texts given as a group in the CPD. This limitation was apparently just a publisher's choice when the texts were first printed in Burma.⁶ However, we also find anthologies of '16 minor grammar texts' published in Burma in 1937, and '15 minor grammar texts' published in 1954.⁷

These minor Pāli grammar texts are hardly known outside Burma and have never been edited in Roman script.⁸ Therefore I venture to present an edition of the shortest text here, along with a subcommentary. It is the *Saddabindu* ('the drop of grammar') compiled by King Kya-cvā of the Pagan dynasty (1234–50 A.D.) for the use of the ladies in the royal palace.⁹ It gives a mere glimpse of the traditional subjects in Kaccāyana's grammar: euphony (*sandhi*), nouns (*nāma*), case (*kāraka*), compounds (*samāsa*), noun derivatives (*tad-dhita*), verbs (*ākhyāta*), and radical suffixes (*kita*) are dealt with in 1–4 verses each.

The subcommentary apparently entitled *Ganthsāro nāma Saddabinduviniṅchayo* (the investigation of the *Saddabindu* (text) called 'Essence of Book(s)')¹⁰ was written by Sad-

dhammakitti Mahāphussadeva¹¹, a native of Haripuñja (Lamphang in Northern Thailand)¹² in the late 15th century A.D.¹³ The prologue mentions earlier subcommentaries.¹⁴ Mahāphussadeva's work is called 'brand new subcommentary' in Northern Thailand.¹⁵ It may have reached Burma when Chiangmai was under Burmese rule in the late 16th–18th century A.D.¹⁶, though it is not listed in Piṭ-sm.

A *Nissaya* on *Saddabindu* was written by Paṭhama Bā³karā Charāto² Rhañ Dhammābhinanda with the title *Tipiṭakālan-kārasiridhajamahādhammarājaguru* (1738–1800 A.D.)¹⁷

The text given here is based on the following sources:

P = *Saddā-ñay* 15 coṅ pāṭh, Rankun (Icchāsaya) 1954, pp. 58–60;

N1 = *Saddā-ñay-nisya*, Rankun (Praññ-kri³maṇḍuiṅ) 1922–25, fascicle 2, pp. 155–161;

N2 = *Saddā-ñay* 16 coṅ tvai nisya, Rankun (Jambū' mit chve) 1937, pp. 169–92;

Ṭ = *Saddā-ñay-tīkā*, Rankun (Kavi myak-mhan) 1910, fascicle 7, pp. 169–72;

F = V. Fausböll: *The Mandalay MSS in the India Office Library* (JPTS 1894–96, pp. 49–50 § 162 (prologue and terminal title of *Saddabinduṭīkā*))

N1 and N2 are almost identical. Ṭ contains a considerable number of misprints and damaged letters, so it has been difficult to establish an altogether satisfactory text. I would have liked to compare the whole of F and/or manuscripts or printed books from Northern Thailand..

The Ven. Charāto² Ū³ Nyāṇika, a Burmese monk scholar at present residing in the new Burmese Buddhist Vihāra of London has kindly gone through the text and suggested a number of improvements. They have been included in the footnotes with the siglum (Ny).

[] show letters inserted by me to improve the text.

SADDABINDU

1. Yassa ñeyyesu dhammesu nāṇumattam py aveditaṃ natvā saddham-

masaṃghaṃ taṃ SADDABINDUM
samārabhe.

2. kādīritā nava saṅkhyā kamena ṭādi yādi ca
pādayo pañca saṅkhyā ti suññā nāma sarañ-ñā-nā.
3. sareh' eva sarā pubbā luttā vāci¹ parā² ramā³
byañjanā c' āgamā vāci dīgharassādisambhavā.
4. k' ākasen' āgato 's' isi⁴? ken' iddhim atidissati?
arāj'-ākhv-aggi-mesinaṃ s'-otuka-megha-y'-itthiyo.
sandhiyo.
5. buddho pumā yuvā santo rājā brahmā sakhā ca sā
yat'-ādi dehi jantu ca satthu pitā 'bhibhū vidū.
6. kaññā-'mmā-ratti-'tthī pokkha-
napuṃsake tiyantā 'va raṇi-nady ūrū⁵-mātu-bhū
gahitāggahaṇen' ettha pada-kamma-dadh'-āyuto.
7. vimalā⁶ honti ch' antehi suddhe syādy-antakā pume
'[t]hayaṃ⁷ pañcantehi
dādhikā⁸
8. napuṃsake payogā tu janakā honti ty-antato.
padhānānugatā sabba- nāma-samāsa-taddhitā
atiliṅgā nipātādi tato luttā 'va syādayo
suttānurūpato siddhā go tv anto 'tha panādayo.
nāmaṃ.
9. cha kārake⁹ ca sāmisiṃ samāso honti sambhavā
taddhito kattu-kamma-
sampa- dān'-okāsa-sāmīsu
10. tisādhanamhi¹⁰ ākhyāto kitako satta sādhanē
sabbattha paṭhamā vutte avutte dutiyādayo.
11. manasā munino vutyā vane buddhena vaṇṇite
vaṭṭā bhīto vivaṭṭatthaṃ bhikkhu bhāveti
bhāvanam.
- kāraṃ.
12. rāsi¹¹ dvippadakā¹² dvandā liṅgena vacanena ca
luttā tulyādhiparaṇē¹³ bahubbīhi tu khepayu¹⁴.
13. tappurisā ca khepoyā¹⁴ dayā¹⁵ ca kammadhārayā
digavo cābyanā hārā¹⁶ ete sabbāvahāritā.
- samāso.
14. Kaccādito pi ekamhā saddato niyamaṃ vinā
'nekatthe sati hont' eva sabbe taddhita-paccayā.
taddhitam.

15. kattari nāññathā kamme tathā bhāve tu meraya
sabbe te pañcadhātumhi sañkhepena marūmayam¹⁷
16. gamumhi¹⁸ tiguṇā etto sambhavā aññadhātusu
anantā va payogā te ādesapaccayādihi¹⁹.
ākhyātaṃ.
17. kitā dipaccayā sabbe ekamhā api dhātuto
siyuṃ 'nurūpato satta sādhanē sati pāyato.
kitakaṃ.
18. iminā kiñci lesena sakkā nātuṃ jināgame
payogā nāñinā sindhu²⁰ raso v' ekena bindunā.
19. rammaṃ sīghaṃ pavesāya puram piṭakasaññitaṃ²¹
maggojumaggataṃ
20. dhammena sobbhipatinā²² maggaṃ saddāraññe visodhito.
kiñci jalito padīpo parutthaniko ten' eva²³
cittagabbha²⁴ kone Kaccāyan'-uttaratane
dhamma- rājā²⁵ gurunāmakena.
Saddabindupakaraṇaṃ samattaṃ.

SADDABINDU-ABHINAVAṬĪKĀ
GANTHASĀRO NĀMA
SADDABINDUVINICCHAYO

Namo tassa bhagavato arahato sammāsambuddhassa.

- Namissitvāna sambuddhaṃ tilokaṃ pi mahādayaṃ¹
dhammañ ca vimalaṃ
saṃghaṃ puññakkhettaṃ anuttaraṃ
saddatthaṃ icchanta tikkhapaññavisaradā²
bhikkhuna Nāñakittena parisuddhaguṇesinā
yācīto 'haṃ karissāmi SADDABINDU-
VINICCHAYAṃ.
- Porāñehi katānekā santi yā pana vaṇṇanā
na tāhi sakkā subuddhaṃ atisañkhepa-atthato
tasmā naṃ vaṇṇayissāmi sabbe suṇātha sādhave.
Pacchā tabbinicchayañ ca sādhu gaṇhantu tatthikā

etaṃ samāvicāretvā yuttaṃ gaṇhantu paṇḍitā
ayuttaṃ pana bhaḍḍentu³ mā ca issā bhavantu te ti.

(§1) Paramasukhumanayasamannāgataṃ sakasamayasam-
ayantaragahanaviggāhaṇasamatthaṃ suvimalavipulapaññā-
veyyattiyajananaṃ⁴ saddalakkhaṇasahitaṃ gāthāpādasān-
khātaṃ varajanānaṃ passane akhilanayanasadisaṃ *Sadda-
bindupakaraṇaṃ* ārabhanto pathamaṃ tāva sabbattha
bhayanīvaraṇasamatthaṃ ratanattayapaṇāmaṃ dassetuṃ
yassa *ñeyyesu dhammesū* ty ādim āha.

Ettha hi sammāsambuddhaṃ *saddhammasaṃghaṃ natvā*
ti iminā ratanattayapaṇāmo vutto. Tattha tattha ratanattay-
avandanaṃ tāva bahudhā vitthārenti. Visesato pana rogan-
tarāya vūpasamatthaṃ patthenti. Vuttañ hi: nipaccakārass'
etassa—la—asesato (As 1, 15–16)⁵. Ratanattayavandanaṃ
hi atthato vandanakriyābhiniṭṭhādikā kusalacetanā. Sā hi
vanditabbavandakānaṃ khettajjhāsayasampadādītāya ca diṭ-
ṭhadhammavedanīya bhūtā purāṇakassa kammaṃsa balā-
nuppādānavasena purimakammanibbattitassa vipākasantān-
assa rogantarāyakarāni upapīlako pacchedakakammāni vinā-
setvā taṃ nidānaṃ rogād'-upaddavasānkhātānaṃ rogantarā-
yānaṃ anabhinibbattitaṃ karoti. Tasmā ratanattayavandan-
akaraṇaṃ attanā samārabhitabbassa satthassa anantarāyena
sarpajjanatthaṃ bālakulaputtānaṃ vandanā pubbaṅgamāya
paṭipattiyā anantarāyena uggahaṇādi-sarpajjanatthañ ca.
Ayaṃ ettha samudāyo, ayaṃ paṇāvayavattho. Sammāsam-
buddhaṃ *saddhammasaṃghaṃ natvā Saddabindupakar-
aṇaṃ samārabhe* ti sambandho.

Yassā ti puggalanidassanaṃ etaṃ, *ñeyyesu dhammesū* ti
paññāvisayanidassanaṃ etaṃ, *nāṇuttamaṃ* ti bhavanidassa-
naṃ etaṃ, *aveditaṃ* ti kriyānidassanaṃ etaṃ, *natvā* ti
kattunidassanaṃ etaṃ, *saddhammasaṃghaṃ* ti kammanidas-
sanaṃ etaṃ, *natvā* ti kattunidassanaṃ etaṃ, *saddhamma-
saṃghaṃ* ti kammanidassanaṃ etaṃ, *Saddabindū* ti saññā-
niddassanaṃ etaṃ, *samārabhe* ti ākhyātakriyānidassanaṃ
etaṃ. *yassā* ti yena sambuddhena *aveditaṃ* ti yojanā.
Ñeyyesu dhammesū ti padadvayaṃ niddhāranasamudāye

yeva anumattaniddhāraṇiyaṃ. Tattha ñeyyesū ti ñātabbāṃ ñeyyaṃ. Sabhāvalakkhaṇarasapaccupaṭṭhānapadaṭṭhāna-saṅkhātāṃ dhammaṃ gambhīrasāgarasadisāṃ dubbhīṇeyyaṃ bālaputhujjanehi na sakkā jānituṃ, dhammassa gambhīrasabhāvattā. Taṃ hi niravasesato sabbaññutañāṇassa ārammaṇaṃ eva hoti, na anatikkamavasena pavattati, tasmā: yāvataṃ ñāṇaṃ tāvatakaṃ ñeyyaṃ, yāvatakaṃ ñeyyaṃ tāvatakaṃ ñāṇaṃ ti (?) vuttaṃ. Taṃ pana vacanaṃ udāhaṭṭaṃ ganthā yāmakatā⁶ bhaveyya, atha pana Samantapāsādikāvinayaṭṭhakathāyaṃ (Sp 16–29) vitthāritaṃ eva. Taṃ pana oloketvā yathā icchitaṃ eva gahetabbāṃ.

Sabhāvaṃ dhārentī ti *dhammā*. Paramatthasabhāvā pac-cayehi dhāriyanti ti *dhammā*, dhāriyanti yathā sabhāvato ti *dhamma*. Atha vā : pāpake dhamme dhunāti vidhamsetī ti *dhammo*, salakkhaṇaṃ dhāretī ti *dhammo*, dhāriyati paṇḍi-tehi na bālehī ti vā *dhammo*. Tesu ñeyyā ca te dhammā cā ti *ñeyyadhammā*.

Tesu aṇati paṇṇatī ti *aṇu*, mānettabbaṃ mattaṃ, aṇukañ ca taṃ mattañ cā ti *aṇumattaṃ*, aṇumattaṃ pamāṇaṃ ye sante ti *aṇumattā*, aṇukaṃ mattan ti vattabbe *aṇumattan* ti vuttaṃ. Kasmā 'aṇukathūlānī' ti (cf. Sn 431) pāliyā na sametī ti. Saccaṃ etaṃ, gāthābandhachandānurakkhanatthaṃ ka-kārassa lopo daṭṭhabbo.

Apī ti upasaggo, api-saddo dvivācako garahatthe ruciatthe ti. Vuttaṃ hi: garahatthe 'ruci-atthe'⁷, api-saddo dvivācako ti (?). Tesu 'ruci-attho'⁷ adhippeto. Ayaṃ paṇā amhākaṃ khanti. Keci pana garahatthe icchanti. Taṃ na yujjati. Kasmā ? 'Yo kappakoṭihī pī' ti (Sp 1, 4) na pametattā⁸ api-saddo 'ruci-atthe'⁷ ācariyena icchito. Taṃ pana amhākaṃ khanti eva sameti. Atha pana aññathā icchamānā vīmaṃsitvā gahetabbā.

Viditabbāṃ *veditaṃ*, ñāṇaṃ vidati jānāti etāyā ti vā *vedi*, vidadāṇe ta-paccayaṃ. Na vedi *avedi*, n' atthi vedi etāyā ti *avedi*. Namitunā ti natvā ācariyo.

Sataṃ dhammo *saddhammo*, hanatī ti *saṃgho*, samaggaṃ kammaṃ samupagacchatī ti vā *saṃgho*. Saddhammo ca so saṃgho cā ti *saddhammasaṃgho*. *Tan* ti sammāsambuddhaṃ.

Tattha *dhamma*-saddo pana sāmāññavacano dhammo sabhāvo pariyattī ti ādisu pavattati. Tesu pana sabhāvapari-

yatti idhâdhippeto. Sabhāvapariyatti nāma kin ti ce, mag-gaphalanibbānasaṅkhāto sabbhāvadhammo nāma, tepiṭakaṃ buddhavacanaṃ pariyattidhammo nāmā ti parihāravacanaṃ kātabbaṃ.

Samgha-saddo pana sāmāññavacano. Catuvaggapañcavag-gadasavaggādike tathā maggaṭṭhe ca phalaṭṭhe ca samgha-saddo pavattī ti codanā. Tesu pana maggaṭṭhe ca phalaṭṭhe cā ti veditabbā. Vuttaṃ hi:

Maggaṭṭhā ca phalaṭṭhā ca	aṭṭh' evāriyapuggalā,
ādito satta sekkhā ca	asekkhā arahā paro ti (?)

Ñeyyesū ti visesanaṃ, *dhammesū* ti visesyaṃ. Visesanaṃ nāma bahutaraṃ: navatiṃsa visesanaṃ tulyādihikaraṇavise-sanaṃ, bhinnādihikaraṇavisesanaṃ; tulyādihikaraṇavisesita-bbaṃ, bhinnādihikaraṇavisesitabbāṃ, kammavisesitabbāṃ, kattuvisesitabbāṃ, karaṇavisesitabbāṃ, sampadānavisesitab-bāṃ, apādānavisesitabbāṃ, adihikaraṇavisesitabbāṃ, ādhā-ravisesitabbāṃ, okāsavisesitabbāṃ, padesavisesitabbāṃ, bhinnavisesitabbāṃ, abhinnavisesitabbāṃ, bhinnābhinnavise-sitabbāṃ, anubhūtavisesitabbāṃ, jātivisesitabbāṃ, kriyā-visesitabbāṃ, guṇavisesitabbāṃ, dabbavisesitabbāṃ, nāma-visesitabbāṃ, bhinnajātivisesitabbāṃ, abhinnajātivisesitab-bāṃ, bhinnābhinnajātivisesitabbāṃ, bhinnakriyāvisesitab-bāṃ, abhinnakriyāvisesitabbāṃ, [bhinnābhinnakriyāvisesitab-bāṃ, bhinnaguṇavisesitabbāṃ,] abhinnaguṇavisesitabbāṃ, bhinnābhinnaguṇavisesitabbāṃ, bhinnadabbavisesitabbāṃ, abhinnadabbavisesitabbāṃ, bhinnābhinnadabbavisesitab-bāṃ, bhinnanāmavisesitabbāṃ, abhinnanāmavisesitabbāṃ, bhinnābhinnanāmavisesitabbāṃ ti codanā. *Tulyādihikaraṇa-visesitabbā* ti kathaṃ tulyādihikaraṇavisesitabbāṃ ti viññā-yatī ti. Abhinnapavattinimittāsaddā ekasmiṃ vatthunipa-vattā tulyādihikaraṇā nāmā ti.

Yass' ekattavibhattitaṃ ⁹	ekasaṅkhyākriyā pi ca
samānalingatā c' eva	tulyādihikaraṇaṃ bhava ti
	(Kacc-bh 92)

vacanato; atha vā bhinnavisesanaṃ, dabbavisesanaṃ, guṇa-visesanaṃ ti. Hoti c' ettha:

Yasmā hi yā bhedañeyyaṃ hoti tabbisesanaṃ
tañ ca jāti-guṇa-kriyā dabba-nāman ti

‘nekadhā ti (?)

Tassa visesanaṃ *tabbisesanaṃ*, tassa visesyabhūtaṃ atthassa visesanaṃ. Kim atthā ti vitthārena saddasatthantare yeva atibahūtarā honti. Sace idha pana vitthārena ganthabhīrukā bhavēyya dandhapañño, taṃ ‘navatiṃsa visesanaṃ nāma bahutaraṃ kiṃ, payojanan’ ti sandhāya vuttan ti.

Ahan ti padaṃ *samārabhe* ti kattā. Kattā ca nāma pañcavidhā: sayamkattā, hetukattā, kammakattā, vuttakattā, avuttakattā ti pañcadhā kattukāraṇā. Tesam pana bhedato: sayamkattā nāma ‘suddho puññaṃ karotī’ ty ādi, hetukattā nāma ‘puriso purisaṃ kammaṃ kāretī’ ty ādi, kammakattā nāma ‘sayam eva koṭṭhābhijjate’ ty ādi, vuttakattā nāma ‘puriso rathaṃ karotī’ ty ādi, avuttakattā nāma ‘sūdena pacate odano’ ty ādi. Vuttaṃ hi:

Sayamkattā hetukattā – pa – kattā pañcavidho hotī¹⁰

ti (?)

Tesu vuttakattā idhādhipetto

Kammaṃ pana duvidhaṃ vuttāvuttabhedenā. Vuttakammaṃ nāma ‘ahinā daṭṭho naro’ ty ādi, avuttakammaṃ nāma ‘rathaṃ karoti puriso’ ty ādi. Dvīsu avuttakammaṃ idhādhippetam. Kasmā ti ce, dutiyā vibhattidassanato. Puna kammaṃ nāma tividhaṃ nipphattivikatipattibhedena. Nipphattikammaṃ nāma ‘kuṭiṃ karotī’ ty ādi, vikatikammaṃ nāma ‘kaṭṭhaṃ jhāpetī’ ty ādi, pattikammaṃ nāma ‘rūpaṃ passatī’ ty ādi. Tesu pana pattikammaṃ idhādhippetam. Duvidhaṃ pana pattikammaṃ kāyacittabhedenā. Kāyapattikammaṃ nāma ‘buddhaṃ vandetī’ ty ādi, cittapattikammaṃ nāma ‘ādiccaṃ namassatī’ ty ādi. Dvīsu kāyapattikammaṃ¹¹ idhādhippetam. Icchitānicchitanānicchitanānicchitakammabhedenā tividhaṃ. ‘Bhattaṃ bhujjati’ ty ādi icchitakammaṃ, ‘visaṃ gilati’ ty ādi anicchitakammaṃ; nevicchitanānicchitakammaṃ nāma ‘gāmaṃ gacchanto rukhamūlaṃ pāvisī’ ty ādi. Tesu icchitakammaṃ gahetabbam eva.¹²

Kasmā ti ce, natvā ti ce, pubbakālakriyāya kathaṃ jānitabban ti. Taṃ hi:

Ekakattā kriyānekā c' etaraṃ pubbakālatam
bhāvetvā ti amukasmim tam tadatthakriyā [matā]¹³
ti (?)

natvā pubbakālakriyā tāva pacchā *samārabhe* ti padaṃ sandhāya vuttattā pubbakālakriyā yuttam eva hoti. Namudhātu, *natvā* ti c' ettha tvā-paccayo pubbakālādīsu catūsu atthesu dissati. Pubbakālo idha daṭṭhabbo ratanattaye. Kasmā ti ce. Apayuttito. Sace hi aparakālasim ganthakaraṇato pacchā namassanaṃ siyā. Sace samānakālasim¹⁴ ekakkhaṇe kriyādvayaṃ bhaveyya. Sace hetumhi, namassanato yeva ganthakaraṇam.

No karuṇāya. Ayam ācariyo hi bahudhā pakārena ganthe passitum asakkonte dandhapaññe *natvā* dayā uppajjati: katham pan' ime puggalā saddasatthachekā siyuṃ; saddasatthā hi bahutarā, ime pana mandapaññā ti. Tasmā dayā ce ti idaṃ sattham karoti, no namassanato. Namassanaṃ pana kiṃ payojanaṃ ti antarāya vināsanatthan ti. Nanu 'vocumhā: vandanaṃ pana vinā satthassa pakaraṇassa asijjhanattham karoti, sattham pana nippayojanaṃ hoti. Tathā hi vuttam:

Vinā hi maṅgalaṃ seṭṭham padumasamit'¹⁵ ācariyo,
karoti kira ghāṭeti sīho tam vadhitvā gato¹⁶
ti (?)

Ativiya dissati. Sīho ti kāḷasīho idhādhippeto.

Tvā-paccayo tīsu sādhanesu kattusādhanam idhādhippetam, n' itaradvayaṃ. Kasmā ti ce. Atthāyuttito. Sace hi kamma-sādhanavacako siyā, tam sammāsambuddhan tī ty ādi padehi sambandho na yujjati. Kasmā ti ce. Sammāsambuddham ty ādi padānam avuttakammattā. Katham viññāyati ti codanā. Diṭṭhadutiya vibhattito. Dutiya vibhatti ca avutto va hoti, katham viññāyati ti. 'Kammani dutiyāya kto' ti (Kacc 626)¹⁷ vacanato, 'vutte tu paṭhamā hoti, avutte dutiyādayo'¹⁸ ti (?)

vacanato, sace bhāvasādhanam siyā, tadā kammani sambandhanīyam na bhaveyya. Sace kammaṃ no iccheyya, tadā chaṭṭhi kammam eva bhavati. Kattusādhanam hi yuttam hoti.

Atha kho *samārabhe* ti kattuvācakena kriyāpadena samānādhikaraṇabhāvato tass' eva visesanabhāvato ca kattuvācako

vijānitaḅbo. Nanu 'sāmaññaḅ viṣeṣyaḅ, bhedaḅ viṣeṣanaḅ' ti (?) vacanato *samārabhe* ti padaḅ viṣeṣanaḅ ti. *natvā* ti hi padassa sādhanattaya vācakattā pubbakālādi catunnaḅ atthānaḅ vācakattā sāmaññaḅ jātaḅ. *samārabhe* ti padassa kat[t]-vatthe yeva vācakattā ekantaparakālikattā ca bhedaḅ jātaḅ ti. Saccam etaḅ, tathā pi evaḅ idha na datṭhabbaḅ. Imā pana *samārabhe* ti padaḅ viṣeṣyaḅ, *samārabhe* ti vutte bhutvā sayitvā vatvā vāyaḅ kiñci sabbakammaḅ katvā *samārabhe* ti aniyamaḅ hoti. *Natvā* ti utte pana sesaḅ sabbāḅ pubbakriyaḅ nivatteti ti. Tvaḅ tena bhaviyamānā kriyākāmaḅ viya yathāvā bhūtā. Tathā pi apadhānaḅ hoti ti vuttaḅ.

Anumattan ti padaḅ paccattavacanaḅ kammaḅni hoti. Kathaḅ viññāyati ti ce, *yassā* ti padaḅ tatiyā vibhattiyam eva bhajati. *yassā* ti yena sammāsambuddheḅ ti vuttattā paṭhamā kammaḅni hoti ti. Tathā hi vuttaḅ:

Yadā ca paṭhama kattā	dutiyaḅ kammaḅ eva ca
yadā ca tatiya kattā	paṭhamā hoti kammaḅni ti (?)

Idha pana paccattavacanaḅ kammaḅni yeva hoti ti veditabbaḅ. Sesaḅ pana vattabbaḅ na vitthārema. Sace vitthāre ganthagaruḅ bhavyeḅ taḅ saddasatthantare yeva bahutaraḅ. Vitthāretvā idha pana na vakkhāmi, tatthike hi gaveṣetvā gaḅetabbā ti.

Tattha sappati uccāriyati ti *saddo*, saddiyati kathiyati ti vā *saddo*, sappati sotaviññāḅārammaḅabhāvaḅ āpajjati ti vā *saddo*, uccāriyati ti vā *saddo*. Utujasaddo cittajo ca, tattha pacchimo idhāhippeto. Kasmā ? So va munindamukhambujasambhūto upādāyupasaḅkhāto *saddo*. Sappa-dhātu uccāraḅe ti hi dhātu 'raḅju-dādīhi 'dha di-dda kirā kvaci jada-lopo cā' ti (Kacc 661) suttana da-paccayaḅ katvā 'para dvebhāvo ṭhāne' ty (Kacc 40) anena da-kārassa dvebhāvaḅ katvā rūpasiddhi veditabbā.

Bindati paggharati ti *bindu*; bindapaggharaḅe ti hi dhātu. 'vid-ante ū' ti (Kacc 616) ū-paccayaḅ katvā 'kvacādi majjhatarādi'¹⁹ suttana ū-paccayassa rassaḅ katvā rūpasiddhi. Bindu viyā ti *bindu*. Atha vā saddānaḅ Kaccāyanādīnaḅ bindu *Saddabindu*, saddesu vā Kaccāyanādīsu bindu *Saddabindu*, saddaḅ ca taḅ bindu cā ti *Saddabindu*. Tesu paṭhamo tappurisadvayaḅ eva labbhati. Kasmā ti ce, *Saddabindū* ti na

vuttaṃ. Saccam etaṃ, *Saddabindū* ti paṭhanti. Na doso ti vacanaṃ ācariyena vuttaṃ. Nanu va-kārassa ba-kāraṃ katvā kiṃ payojanan ti codanā. Va-kārassa ba-kāraṃ avinābhāvato yathā taṃ pālī ti yuttaṃ hoti. La-kārassa ḷa-kāraṃ katvā pālī ti vuttaṃ hoti. Tathā hi:

Sabba ty atra vikāro	he ty uccate anaññato
tassa rūpaṃ dukā hoti	la-kārassa tathā pi vā
Chindadanto yathā nāgo	kuñjarakkhādhiḡacchati
evam pi vaṇṇa-vikāro	tabbohāraṃ vigacchati ti (?)
vuttaṃ hoti.	

Atthe kathā ti *aṭṭhakathā*, sabbathā pi yathānurūpavasena vaṇṇavikāraṃ kātabbaṃ.

(§2) Evaṃ ratanattayavandanāṃ dassetvā idāni attanā sammārabhitassa pakaraṇassa paṭiññātabhāvaṃ dassetuṃ *kādīritā* ty ādim āha. Tattha *kādī* ti ko ādiye sante ti kādayo; *īritabbā* kathetabbā ti *īritā*, īra-dhātu kathane. Nimitabbā *saṅkhyā*. Navañ ca navañ ca navañ ca *navā* ekaseso kātabbo. Navañ ca taṃ saṅkhyā cā ti navasaṅkhyā. Ṭo ādiye sante ti *ṭādayo*, yo ādiye sante ti *yādiyo*, po ādiye sante ti *pādayo*, saro ca ño ca no ca *sara-ñña-nā*. Tattha *kādī*-akkharā nāma yathā ka, kha, ga, gha, ṇa, ca, cha, ja, jhā ti navakkharā nava saṅkhyā nāma kavīhi kathitā. *Ṭādy*-akkharā nāma yathā ṭa, ṭha, ḍa, ḍha, ṇa, ta, tha, da, dhā ti navakkharā nava saṅkhyā nāma saddasatthavidūhi vuttā. *Yādy*-akkharā nāma yathā ya, ra, la, va, śa, ṣa, sa, ha, ḷa ti 'me navakkharā nava saṅkhyā nāma viññūhi *īritā*. *Pādy*-akkharā nāma yathā pa, pha, ba, bha, mā ti pañcakkharā pañca saṅkhyā nāma paṇḍitehi bhāsītā. *Sara-ñña-nā* ty aṭṭha sarā ṇa-nā yeva suññaṃ nāma cā ti, taṃ yathā a, -pa- o, ṇa, nā ti pakāsītā ti. *Kamenā* ti²⁰ kamaṃ eva padacchedo. Evaṃ dvitālīs'-akkhare lekhaṇā ti ime²¹ pañca vagge katvā kulaputtānaṃ tipīṭakesv eva paṭubhāvāyā ti. Tesu pana ka-ṭa-yā ti tayo vaggā *nava saṅkhyā* nāma, pādi-vaggā *pañca saṅkhyā* nāma, sara-ñña-nā ti dasakkharā *suñña* nāma. Tesam nāma pabhedato saññaṃ pan' atthāya pañcavagge katvā ty adhippāyo. Tesam pana lakkhaṇaṃ kathaṃ viññāyati ti. Tattha kā ti padaṃ 1 (ekaṃ) lekhaṃ, khā ti padaṃ 2 (dve) lekhaṃ, -pa- jhā ti 9 (nava)

lekhaṃ kātappaṃ: 1, 2, 3, 4, 5, 6, 7, 8, 9. Tā ti padaṃ 1 (ekaṃ) lekhaṃ, -pa- dhā ti padaṃ 9 (nava) lekhaṃ likhitappaṃ eva: 1, 2, 3, 4, 5, 6, 7, 8, 9. Ya, ra, la, va, śa, ṣa, sa, ha, lā ti es' eva nayo. Pā ti padaṃ 1 (ekaṃ) lekhaṃ -pa- mā ti padaṃ 5 (pañca) lekhaṃ kātappaṃ: 1, 2, 3, 4, 5. A, ā, -pa- o, nā, nā ti suññā nāmā ti daṭṭhabbaṃ. Suññā nāma aṭṭha lakkhaṇaṃ: bindu kātappaṃ o, o, o, o, o, o, o, o, o, o. Idha lekhaṃ udāhaṭaṃ: tiṃsame purise nāvutyo, 39,000, ga-jha-a-ñā-na. Idam pana lekhaṃ sabbattha veditappaṃ. Hoti c' ettha:

ādi-vaggā nava saṅkhyā
pādi-vaggā pañca saṅkhyā
ete pañca vagge tāva

ṭādi-yādi-vaggā tathā
ādi-n'-antā suññā pi ca,
pacchā lekhaṃ kare budhā²²
ti (?)

Tesaṃ atha sarānaṃ byañjanānaṃ ca ekakkharaṃ ekapādaṃ bandhitvā²³ kulaputtānaṃ mukhamaṇḍanāya dassento āha:

a-dadaṃ ā-raṇaṃ buddhaṃ
abhivaḍḍhaṃ puññabalaṃ
ī hoti kāmakilesaṃ
un'-ekameka pureti
ohāya lokam²⁴ gaccheyya
aki-kāra-puppham idaṃ
gata-kāre jane passa
ñā-'kkharo sara-nissāya
tasmā v' assa vikāro
vajjeyya puṃ mahārājā
jan' etth' ādānabhāvena
ñātappaṃ dhammajātan ti
ṭhatvā puññānubhāvena
vaḍḍhaṃ vaḍḍhena ācāyaṃ
tārehi na-karaṃ iṇaṃ
dadaṃ yantāna dhammena
narehi attano gehe
vālesi sarīraṃ jātā
ayaṃ sīlavissuddhānaṃ
yāhi sagganivāsanaṃ

.....
īritaṃ dhammaṃ uttamaṃ.
u-ṭi-cchedasaṅgaṃ ekaṃ
sambodhā ca varuttamaṃ
heh' etaṃ paṇamām' aham
khaṃ caranti vihaṅgame
ghaṭeti vāyāmaṃ iṭha
n' atth' ekaṃ piṭakattaye
niggahitan ti avhayaṃ
chadde jaṭaṃ vijaṭahi
c' āgamā puññasampadaṃ
phutaṃ rañcato iṭa va
ṭāhi gaṇhāhi phaladaṃ
ṇahi iṇaṃ na gāheyya
tāhi rājatavānubhā
dhammaṃ gaccheyya kāmato
bāhirakkhāhi samaṇe
phāsu pase viyo hoti
maritvā idha lokamhā
ratiṃ pemaṃ rājājane

labhitvā attano gehaṃ	dhammikaṃ viya passati
ratana-ttayassa mahā	kāmadharehi khattiya
sarivā inane ante	maṇe gaṇaṃ vinodaye
la-ti kilāntarājāno	atha tejena tādina ti (?).

Evaṃ dvetālīsakkhare gahetvā ekapādam ekakkharaṃ subandhitvā rājovādaṃ dasahi kāraṇupāyan ti kasmā ti ce, ekakkharaṃ nāma ekapādaṃ bandhitvā katthaci dissati ti. Saccaṃ, taṃ pan' ekakkharaṃ ekapādaṃ nāma tāva hotu, caturo akkharā gāthā nāma atthi, 'sādhimethu'ty ādihi *Porāṇavuttodayaṭṭikāyaṃ* (?) vuttaṃ. Atha vā dve akkharā ti-akkharā catu-akkharā ca gāthā nāma honti ti:

Rājā	pātu
sabbaṃ	maccam (?).

Sudevo	vassatu
sabbassaṃ	samāraṃ (?).

Tathā caturo akkharā porāṇehi bandhitā atthi, taṃ yathā: ca, bha, ka, sā ti:

cāja dujjanasamsaggaṃ	bhaja sādhu samāgamaṃ
kara puññaṃ ahorattiṃ	sara niccaṃ aniccataṃ ti (?).

Tesaṃ attho ativiya pākaṭo yeva.

(§3) Evaṃ dvetālīsakkhare pañca vagge katvā gāthābandhane ca dassetvā idāni pubbaluttaparaluttasarānaṃ bhedaṃ dassento āha: *sareh' eva* ty ādi. Tattha *sarā* ti saranti gacchanti pavattanti ti *sarā*. Tehi *eva*-saddo sanniṭṭhānaka-araṇattho adhippeto. Pubbe bhavā *pubbā*, pubbe jātā *pubbā*, pubbe pavattā ti vā *pubbā*. Adassanaṃ lopo, luppanaṃ vā lopo, pubbañ ca taṃ lopañ²⁵ cā ti *pubbaluttaṃ*. Pubbaluttassa bhāvo pubbaluttā ti pi apare. *Vācī* ti saṅkhyāvacanaṃ, catusaṭṭhi ti vuttaṃ hoti. Para luttā *parā*²⁶, pariyoṣāne luttā *parā*²⁶ty attho. *Ramā* ti saṅkhyāvacanaṃ, dvipaññāsā ti vuttaṃ hoti. *Byañjanānañ ca āgama*[t]ṭhāne *vācī*, catusaṭṭhi honti ti attho.

Dīgharassā ca akkharā yathā *sambhavā* ti *ādi*-saddena c' ettha saṃyogakkharānaṃ lopaṃ saṅgayhati. Pubbalutta-paraluttasarānaṃ byañjanānañ c' āgamaṃ padacchedo kā-

tabbo. Tattha pubbaluttasarā tāva vuccate, tam yathā: 'tatrāyam ā' ty (?) ādi. Paraluttasarā nāma yathā: 'Cattāro 'me bhikkhave' (A I 5, 10), 'Kimsûdha vittam' ty (S I 42, 4) ādi. Sesā pana sarûpato saviññeyyā va, adhippāyato ca supākaṭā yeva.

(§4) Evaṃ pubbaluttaparaluttādibhedam dassetvā idāni sandhipadacchedam dassetum āha: *k'ākāsenā* ty ādi. Tattha padacchedo tāva vuccate: ko ākāsenā āgato, so isi. Kena iddhim atidissati. Ari, aja, ākhu, aggi, mā, isinaṃ, sā, otukaṃ, meghā, ya, itthiyo ti padacchedo. Ari, aja, ākhu, aggi, mā, isinaṃ, sā, otukaṃ, megha, yā, itthiyo ti padacchedo ty apare. *Ko* ti ko jano, *so* iti eva; *kena* kāraṇena, *iddhī* ti jānam, *ati* bahutarā, *arī* ti paccatthikā, *ajā* ti eḷako, *ākhū* ti undūro, *sā* ti sunakho, *otukan* ti biḷāro, *mā* ti indu²⁷, *yā* ti mahikā mattikāpuñjo²⁸, undati khanatī ti *undūro*²⁹, susu-saddam nadatī *sunakho*, sāmikaṃ suṇātī ti *sunakho*, biḷāyam saddam rātī ti *biḷāro*, vivegena satte lāti gañhātī ti *biḷāro*, mahiyam setī ti *mahimso* (As 62, 26), mahiyam ravatī ti vā *mahikā*. Sā aja-paccatthikā, otukaṃ ākhu-paccatthikā, meghā aggi-paccatthikā, itthī isinaṃ paccatthikā, mā yā-paccatthikā cā ti sambandho. Sesam uttānattham eva, attho pi suviññeyyo vā ti. Idam gāthābandham sandhicchedapakāsanatthāya katan ti adhippāyo.

Iti sandhikappass' atthavaṇṇanam paṭhamam.

(§5) Evaṃ paramavicittasandhikaṇḍam dassetvā idāni nāmakaṇḍabhedam dassetum āha: *buddho* ty ādi. *Buddho* ti buddha-saddo, puma-saddo, yuvā-saddo, santa-saddo, rāja-saddo, brahma-saddo, sakha-saddo yathākkamam³⁰ etesam va *sā* cha anto pume yeva hotī (*cf. vss. 7bc*) ti veditabbā. Nibbacanam pan' ettha kattabbam eva. Bujjhati uccāriyati ti *buddho*, buddha-saddo. Sesam vicāretvā viggaho kātabbo. *Buddho* ca pumo ca yuvo ca santo ca rājā ca brahmā ca sakhā cā ti samāhāradvando kātabbo. Ca-saddo pan' ettha samuc-cayattho adhippeto. Yati-saddo ca ādi-saddo ca dehī-saddo ca jantu-saddo ca satthu-saddo ca pitu-saddo ca abhibhū-saddo ca vidū-saddo cā ti, pume yeva hontī ti daṭṭhabbā. Cha

antā nāma a-kāranta, ā-kāranta, ī-kāranta, u-kāranta, ū-kāranta, o-kāranta saṅkhātā honti.

(§6) Evaṃ pumaliṅgādibhedam dassetvā itthiliṅgādibhedam dassento āha: *kaññā* ty ādi. Tāsam pi pa[da]cchedo tāva kaññā, ammā, ratti, itthī, pokkharāṇī, nadī, ūrū, mātu, bhū kātabbo. Attho ca viggaho ca pākaṭo yeva. *Itthiyam eva pañca antā* honti (cf. vss. 7d), yathā: ā-kāranta, ī-kāranta, u-kāranta, ū-kāranta, o-kāranta saṅkhātā pañca antā nāma. Evaṃ itthiliṅgādibhedam dassetvā idāni napuṃsakaliṅgam dassento āha: *napuṃsake* ty ādi. Tiyantaṃ eva napuṃsakaliṅgā bhavanti, pada, kamma, dadhi, āyuvaseṇa viññāyati ti. *Eva-saddo pan' ettha sannitthāpako adhippeto.*³¹ *Tiyantā* ti-anta. 'Jinavacanayuttaṃ hi' (Kacc 52); 'Liṅgañ ca nipphajjate' (Kacc 53); 'Tato ca vibhattiyo' ty (Kacc 54) ādi sutte adhikicca 'Jhalānam i-y-u vā sare vā' ti (Kacc 70) suttena i-kārassa iy-ādesaṃ katvā, 'Pubbam adho' ty (cf. Kacc 10) ādi suttena, 'Saralopo' ty (cf. Kacc 83) ādi suttena, 'Naye paraṃ yutte' (Kacc 11) suttena rūpasiddhi veditabbo.

A-kāranta, ī-kāranta, u-kāranta, o-kāranta saṅkhātā pi antā napuṃsakaliṅge honti (cf. vss. 7d). Vuttaṃ pi c' etaṃ:

Antā pumamhi raso ³² ca	usu ca itthiliṅgikaṃ
napuṃsake tiyantā va	tepiṭakesu saññitā.
na vijjant' ettha sensā ca	sandehaṃ mā kare budho
	ti (?).

Attho pana tissāya siddho hoti ti.

(§7) Etaṃ catud(!)asa ante dassetvā idāni tyādi vibhattiyo antesv ādi bhedaṃ dassento gahitā *syādi*. Ettha buddho ti ādikesu syādi vibhattiyo pana *anta pume* yeva honti. *Gahita-agahaṇena* antehi ti yojanā. *Vimalā* ti saṅkhyāvacano, tisa-tacatupaññāsā ti vuttaṃ hoti. *Thyan* ti itthiyam, *pañcante* ti pañca antehi. Puna gahita agahaṇana *syādi* vibhattiyo honti. *Dādhikā* ti saṅkhyāvacano, aṭṭha nava satan ti vuttaṃ hoti. Syādi-vibhattiyo yujjantā pana *napuṃsake* yeva bhavanti. Puna gahita *agahaṇenā* ti antato; *janakā* ti saṅkhyāvacano, aṭṭha ekasatan ti vuttaṃ hoti. Tena vuttaṃ:

'Tisaṃghāni ca ante ca
sataṃ daḥhā itthiyaṃ hi
tepiṭakesu vijjanti
antaṭṭhānena pi ñeyya

pume syādi vibhattiyo
atṭhasataṃ napuṃsake
na ūnaṃ adhikaṃ pi vā
gahitā gahaṇena cā' ti (?)

(§8) Evaṃ pumādiliṅgabhedāñ ca dassetvā idāni vibhat-tilopapadhānaṃ dassento āha: *padhānā* ty ādi. Avayave na sahavattati ti *sabbaṃ*, nāmañ ca nāmañ ca nāmāni, sabbañ ca taṃ nāmañ cā ti *sabbanāmaṃ*. Samasanaṃ *samāso*, tesam hitaṃ *taddhitaṃ*, sabbanāmañ ca samāso ca taddhitañ cā ti dvando. *Sabbanāmasamāsataddhitasāṅkhātā padhānaliṅgānugatā* eva bhavanti. *Atiliṅgā* tiliṅgavirahito ty attho. *Ādi-saddena* upasaggādīnaṃ saṅgayhati, *syādayo* vibhattiyo tato *nipāta*-upasaggaṭṭhānato honti. *Luttā eva siddhā* ti eva-saddo sannitṭhāpako adhippeto. *Go* ti go-saddo, anta-virahito go-saddo atthapadhānasaṅkhāto saddo *siddhā*³³yeva *suttena anurūpato* ti go-saddo dasa vācako hoti:

Go-saddo sagga-ramṣīsu
dassane nayanantesu³⁵

vajirānunevādisu³⁴
pasumhi vacane bhuvī ti (?)³⁶

Sesaṃ pana vattabbam eva n' atthī ti.

Iti nāmakappaṃ' atthavaṇṇanaṃ dutiyaṃ.

(§§9–10) Evaṃ vicittanāmakaṇḍam dassetvā idāni kāra-kakaṇḍam dassento *cha kārake* ty ādi. *Cha kārakesū* ti cha kārakesu *samāso hoti*, *sāmismiṃ* pana yathārahaṃ ti daṭṭhabbaṃ. *Kattu-kamma-sampadāna-okāsa-sāmi ca taddhito* ti gotta-taddhitādayo *sambhavanti*.

Ākhyāto ti ākhyātavibhattiyo *tisādhanasmim* kattu-kamma-bhāvasādhanesu sambhavanti. *Kitakā* ti kitapaccayādayo satta sādhanesu sambhavanti ti yojanā. Imasmim pana *satta sādhanē* tayo paccayā kita-kicca-kitakicca-bhedena. Tesu ye paccayā yebhuyyena kattari vattanti, te *kitā* nāma. Ye paccayā bhāvakkamesu vattanti, te *kiccā* nāma. Ye paccayā sabbesu vattanti, te *kitakiccā* nāmā ti veditabbā. Vitthāro pana upari āvibhavissati.

Karaṇaṃ *kāro*, kāro eva *kārako*. Gamanapacanādikaṃ kriyaṃ karoti nipphādeti ti *kārako*. Cha eva *kārako cha-*

kārako. Tesu saṃ dhanam assa atthī ti *sāmī*. Tasmim samasanaṃ *samāso*, saddo samāsīyatī ti *samāso* attho. Sammā anurūpā bhavanti ti *sambhavā*. Karotī ti *kattā*, kariyate taṃ ti *kammaṃ*, saṃ suṭṭhuṃ ādadāti gaṇhātī ti *sampadānaṃ*. Okāsaṃ viya ācikkhati ti *okāso*, saḥavattatī ti *sāmī*. Taddhitaṅ ca kattu ca kammaṅ ca sampadānaṅ ca okāsaṅ ca sāmī cā ti *dvando*. Sādhetaḥḥa sādhanam ti eva *sādhanam*. Ācikkhati ti *ākhyāto*. Vibhattiyo kitetabbādikā paccayā. *Cha kārakesū* ti vattabbe chandānurakkhanattham ū-kārassa rassam³⁷ katvā ti veditabbaṃ.

Sabbapadesu *paṭhamā* yeva hontī ti *vutte* samāsataddhitā-khyātakitakehi dutiyā ca na bhavitabbaṃ. Kasmā ? Samāsa-taddhitākhyātakitakādīhi na *vutte dutiyādi* yathārahaṃ eva hoti.

Vutte kammādisāmismim
na vutte ca bhavant' aññā
ti vuttam.

liṅgatthe pathamā siyā
dutiya anurūpato
(Cf. Bālāvatāra vss. 359)³⁸

Attho pana suvijānitabbaṃ eva.

(§11) Tad anantaram eva kārakā³⁹ sambandham katvā āha: *manasā* ty ādi. *Vutyā* ti vuttinā, *vaṭṭā* ti *saṃsāravaṭṭā*, *vivaṭṭan* ti vipañcikutāmassa⁴⁰, *bhāvanan* ti kasiṇaparikammādīhi vaḍḍhanam. Tattha viggaho kātabbo. Monam vuccati nānam, monam assa atthī ti *muni*. Ko so bhagavā, tassa vaṇṇitabbe *vaṇṇite*. *Vane* vaṭṭati, punappunam nibbattatī ti *vaṭṭā*, saṃsārā visesena vaṭṭati kammaṃ muñcatī ti *vaṭṭam*⁴¹. Tasmā bhīyati dassatī ti *bhīto*, ko so bhikkhu; chinnabhinnapaṭam dhāretī ti *bhikkhu*; saṃsārabhayaṃ ikkhati passatī ti vā *bhikkhu*; kilese bhindatī ti vā *bhikkhu*, bhikkhati yācatī ti vā *bhikkhu*. Bhāveti punappunam vaḍḍhetī ti *bhāvanā*, kasiṇaparikammādikaṃ. Saṃsāro nāma kin ti, khandhadhātu-āyatanānam abocchinnaṃ pavattattā saṃsāro ti. Ten' āha:

Khandhānaṅ ca paṭipāṭi
abocchinnaṃ pavattattā

dhātu-āyatanāna ca
saṃsāro ti pavuccati [ti]
(Vism 544 = Vibh-a 149).⁴²

Evam vutta saṃsaravaṭṭaṃ nāma *manasā bhāvanam muninā* vutte *vaṇṇite*, *buddhena vaṇṇite vane* bhāveti *vaṭṭavivaṭṭam* bhāveti *bhūto bhikkhū* ti yojanā. Tass ' attho channaṃ kārakānaṃ eva siddhantā dasseti. Kathaṃ ? Bhikkhu kat-tukārakaṃ, bhāva[naṃ] kammakārakaṃ, vutyā karaṇakār-akaṃ⁴³, vaṭṭā apādānakārakaṃ, vane okāsakārakaṃ cā ti dasseti. Manasā munino vutyā ti gāthābandhena channaṃ kārakānaṃ siddhantā dasseti. Attho ca suviññeyyo va.

Iti kārakakappass' atthavaṇṇanaṃ tatīyaṃ.

(§§12–13) Evam nayavicittakārakakaṇḍaṃ dassetvā idāni samāsakaṇḍaṃ ārabhanto āha: *rāsi dvipadikā* ty ādi. Tattha *rāsi* ti saṅkhyāvacano, dvisattatī ti vuttaṃ hoti. *Dvandā* ti dvandasamāsā dvipadikā rāsi, bahubbīhisamāsā *tulyādhikaraṇā* eva *liṅgena ca vacanena* ca vibhattinā honti. *Khemayu* satapañcadvedasa kammadhārayasamāsādayo saṅkhaṃ vīsati digu-abyayībhāvasamāsā ca *hārā* aṭṭhavīsati. Tattha *dvipadikā dvandā* ti dve padāni dvedvenā vā *dvandā*. Dvandasadisattā ayam pi samāso dvando ti vuccati. Līnaṃ aṅgaṃ *liṅgaṃ*, liṅgaṃ viyā *tiliṅgaṃ*. Vuccate anenā ti *vacanaṃ*. Ca-saddo aṭṭhānapayogo. Tulyaṃ samānaṃ adhikaraṇaṃ attho yassa taṃ *tulyādhikaraṇaṃ*. Bahavo vihayo yassa so *bahubbīhi*, bahubbīhi sadisattā ayam pi samāso *bahubbīhi* ti vuccati.

Tassa puriso *tappuriso*, tappuriso viyā ti *tappuriso*, tappurisasadisattā ayam pi samāso *tappuriso* ti vuccati. Uttarapadattapadhāno *tappuriso* ti vuttattā. Kammam iva dvayaṃ dhāretī ti *kammadhārayo*, yathākammaṃ kriyaṃ ca payojanaṃ ca dvayaṃ dhāreti. Tathā ayaṃ samāso ekass'⁴⁴ atthassa dve nāmāni dhāretī ti adhippāyo.

Diguṇo ca te gavo⁴⁵ cā ti dvegavo *digu*, saṅkhyāpubbanapūmsake kattasaṅkhātehi dvīhi lakkhaṇehi gato avagato ti *digu*, digusadisattā ayam pi samāso *digū* ti vuccati.

Byayaṃ bhavanti ti *byayībhāvā*, byayībhāvānaṃ paṭipakho ti *abyayībhāvo*. Abyayānaṃ atthe vibhāvayanti ti vā *abyayībhāvo*, vināsanavasena anayanti pavattanti ti vā *abyayaṃ*. Upasagganipātapadadvayaṃ vuttaṃ ca:

Na byaso tīsu liṅgesu

sabbāsu ca vibhattīsu

yesaṃ n' atthi padānan tu tāni vaccanti abyayā ti (?).

Abyayānaṃ atthaṃ bhāveti ti *abyayībhāvo*. Vuttañ ca:

Sadisāṃ tīsu liṅgesu sabbāsu⁴⁶ ca vibhattīsu,
vacanesu ca sabbesu yaṃ na byeti tad *abyayan*
ti (?)

Tihi liṅgehi yo yasmā vibhattīhi⁴⁷ ca sattahi
byayaṃ na pāpuṇāti ti abyayībhāvā ti kittito.

Sayaṃ kataṃ makkatiko⁴⁸ va jālanti ettha pana dve paṭipāṭiyā atthassa gahetabbattā abyayatthavibhāvanā n' atthi ti sayāṃ katan ti samāso abyayībhāvo na hoti. Tathā pubbapatthapadhāno abyayībhāvo. Keci pana: abyayātthapubbaṅgamattā anabyayaṃ bhavati ti *abyayībhāvo* ti pi vadanti. Ayaṃ pana amhākaṃ khanti ruci. Abyayatthapubbaṅgamattā anabyayaṃ pi padaṃ ekadesena abyayaṃ bhavati etthā ti *abyayībhāvo*. Ettha ca ekadesaggahaṇaṃ 'ko 'yaṃ majjhe samuddasmin' ti (?) imāya pāḷiyā sameti, samuddassa majjhe, majjhe samuddasmin ti hi viggaho. Attho pana samuddassa majjhe icc eva yojetabbaṃ. Abyayībhāvo nāma du[vi]dhā nāmapubbapadaṃ abyayaṃpubbapadañ câ ti. Tattha gāmapati nagarapatī ty ādisu nāmapadapubbapado ti, upanagaraṃ upagaṅgan ty ādisu abyayaṃpubbapadañ câ ti. Vuttañ ca:

Nāmapubbapado ca so abyayaṃpubbapado tathā
nāmupasaggaṇipāta- vasena duvidhā mato ti (?)

Abyayībhāvo satta vibhattīhi vattati. Taṃ yathā: yāni yāni phalāni ti yathāphalaṃ, pathamā abyayībhāvo; sotam anuvattate [ti] anusotaṃ, dutiyā; jīvassa parimāṇe na tiṭṭhate [ti] yāvajīvaṃ, tatiyā; saddhāya upeto [ti] upasaddhaṃ, catutthi; guṇato uddhaṃ [ti] uddhaṃguṇaṃ, pañcamī; nagarassa anto [ti] antonagaraṃ, chaṭṭhī,; itthiyaṃ adhikicca⁴⁹ [ti] adhitthi, sattamī abyayībhāvo nāmā ti veditabbo. Abyayībhāvo nāma niccāniccavasena duvidho vā ekavidho vā ti codanā. Abyayībhāvo nāma aññapadassa viggahattā pubbapadhāno aparapadhāno ti ce, pubbapadhāno ti parihāro. Tathā nicco, so abyayībhāvo saññāvasena dīpito. Eko padhāno abyayībhāvo

Pūraṇataddhite pañca, saddasatthe pana satta, ten' āha:

Pūraṇe paccayā pañca	ima, t̥tha, ttā, tiye pi ca
pūraṇatthe pavattanti	ñātabbo taddhitesinā
tha, ma, a-paccayā sabbe	therena [na] katā idhā ti.
	(ab, cd = Sj 456). ⁷⁴

Saṅkhyātaddhite eko va paccayo. Vuttañ ca:

Saṅkhyāya taddhite eko	paccayo ko ti dīpito,
vīsati vīsataddhitam̐	tass' odāharaṇam̐ matam̐ ti
	(ab = Sj 457 ab). ⁷⁵
Lopādesāgamāvuddhi ⁷⁶	saṅkhyāne pakatihi ca
ñeyyo ⁷⁷ satthānusārena	aññatra vividhā katā ti (?).

Vibhāgataddhite dve, saddasatthe pana tayo, yath' āha:

Suttena paccayo vutto	vibhāge dhā vibhāgato
so paccayo vibhāgato	ca-saddena pakāsito
saddasatthe vidham̐ vutto	vibhāgo ca vibhāgato ti (?). ⁷⁸

Ime pannarasa taddhitāni. Sesā nidhanatti⁷⁹ nāṇavatā saddasatthesu gahetabban ti *Kaccādito* ti etena gottataddhite sādhanatthan ti dasseti. *Apī* ti padena sabbataddhite sādheti ti dasseti. Attho pana suviññeyyo.

Iti taddhitakappass' atthavaṇṇanam̐ pañcamam̐.

(§§15–16) Evaṃ paracittanayagambhīrataddhitakaṇḍam̐ dassetvā idāni ākhyātakaṇḍam̐ ārabhanto 'yam ācariyo āha: 'kattarī' ty ādi. Kattarī ti kattusmiṃ, sabb' ete payogā pañca dhātumhi honti, nāññathā. Satta satam̐ te payogā pana kamme yeva honti, tathā nāññathā. Bhāve payogā vipavatanti, merayā satavīsapañcādhika saṅkhyāvacano. Pañca dhātumhi payogā honti, saṅkhepena saṅkhittena, marumayam̐ sahassa pañcasatavīsapañcādhika saṅkhyāvacane, gamumhi⁸⁰ payogā pana tiguṇā tīhi guṇitā honti. Etto pañcadhātuto sambhavānurūpam̐ gahetabham̐ eva. Te ca payogā aññathā dhātusu anantā aparimāṇā eva. Ādesapaccayādihi⁸¹ sambhavanti ti. Ettā vatā payogā pañcadhātumhi gaṇanavasena marūmayam̐ aññadhātūsu pi yebhuyyena

pavattantā na gaṇitabbā. *Rūpasiddhipakaraṇaṃ* oloketvā gahetabbam. Sesavacanam eva vattabbam n' atthi ti. Attho pana supākaṭo.

Iti ākhyātakappass' atthavaṇṇanam chaṭṭham.

(§17) Evaṃ ākhyātakandaṃ dassetvā idāni kitakappaṃ dassento āha: *kitādī* ty ādi. *Sabbe paccayā kitādī*⁸² *ekadhātuto siyuṃ*. Anurūpato⁸³ yathāsambhavato *satta sādhanē sati* pi pāyato yebhuyyena pavattanti, ettha *ādi*-saddena kitakiccapaccayā saṅgayhanti⁸⁴. *Api*-saddena dhātusādhanāni saṅgayhanti.⁸⁴ Kito ādiye sante ti *kiādāyo*. Paṭicca etasmā ti *paccayo*. Kitādī eva paccayā *kitā dipaccayā*. Saha avayavena vattati ti *sabbaṃ*, payati yebhuyyena pavattati ti *pāyo*. Pāya-saddo bāhullavācako, yebhuyyena ti attho. Ye paccayā bāhullena kattari pavattanti, te kitā nāma. Ye paccayā bāhullena bhāvakammesu⁸⁵ vattanti, te kiccā nāma. Ye paccayā sabbesu vattanti, te kitakiccā nāma. Vuttañ c' etaṃ:

Tayo ca paccayā ñeyyā
kitakiccakanāmañ ca
Kitakā kattari ñeyyā
kitakiccā tu sabbattha

kitakā kiccakā tathā
saddasatthe pakāsitā.
bhāvakammesu kiccakā
yebhuyyena pavattare ti (?).

Kitapaccayā nāma kiṃ tanti pucchā. Vuttañ h' etaṃ:

Ṅvu,⁸⁶ ro, ṇa, ka, ta, ti, tu ca
tuna, tvāna c' ime tera-
anīyo,⁸⁹ tabba, ṇyo, ricca,
te kiccāpaccayā nāma
Ṅo ca yu kvi ca rammo ca
tṭha, raṭṭhu, āni,⁹¹ a, nu, kā

tāve,⁸⁷ i, anta, māna, tuṃ,
se kitapaccayā⁸⁸ siyuṃ.
ririya, kha sabbapaccayā
ñātābbā paccayesiṇā.

ṇu,⁹⁰ ṇvu, tu, āvī idha a
pannarasa kitakiccā ti

(cf. Sj 483–96, Kacc-bh 169–72).

kitapaccayā terasa
kitakiccā pannarasa

cha honti kiccāpaccayā
catutiṃsa samūhato ti (?).⁹²

Saddasatthantare pana kitakiccābhedenā dvedhā vuttā ti. Tathā pi lakkhaṇavasena vuttan ti daṭṭhabbam. Kitādī ti etena kita-kicca-kitakiccāye sādhetī ti dasseti. *Api* ti padena satta⁹³ sādhanā vuttarūpaṃ⁹⁴ ti dasseti. Adhippāyo pana ativiya pākaṭo yeva.

Iti kitakappass' atthavaṇṇanam sattamaṃ.

(§18–20) [Evaṃ kitakaṇḍaṃ] dassetvā idāni attanā kattab-
bassa pakaraṇassa guṇaṃ dassetuṃ *iminā kiñci lesena* ti ādi
āraddhaṃ. Sabbe *payogā* pana *ekena bindunā nāṇinā* kula-
puttena nāṇena samannāgatā *saddāraṇṇe* saddasaṅkhāte
āraṇṇe⁹⁵ *jināgame* vihitā *sakkā*⁹⁶ *nātuṃ* paṭituṃ, *binduraso*⁹⁷
bindurasa-upalakkhito vegena sīghagamanena, *iminā kiñci*
lesena iminā upāyena te payoge jānitvāna⁹⁸ sīghaṃ⁹⁹ pavesāya
*puram*¹⁰⁰ piṭakasankhātaṃ puram [rammaṃ] ramitabbaṃ
nānā nayehi *maggo* upāyo *ujumaggaṃ taṃ* kulaputtānaṃ
maggam upāyaṃ visodhito mayā ti adhippāyo. Nānāyena
saddāraṇṇe ti yojanā. Patisaraṇaṃ karotī ti *paṭikam*, paṭi-
visuṃ vā karotī ti *paṭikam*, patisaraṇaṃ kariyati etehī ti vā
paṭikam, paṭikam viyā ti paṭikam. 'Tesu vuddhī'¹⁰¹ ti (Kacc
404) ādinā suttana paṭika-saddassa piṭakādeso hotī ti
kate rūpaṃ. Saññiyate saññī, piṭakā ti saññī piṭakasaññī,¹⁰²
piṭakasaññī eva piṭakasaññī¹⁰², piṭakasaññī yassa taṃ piṭa-
kasaññitaṃ, tassa bhāvo *piṭakasaññitaṃ*.¹⁰³

Iti GANTHASĀRAM¹⁰⁴ SADDABINDUVINIC-
CHAYAM samattaṃ.

Yo thūpathūpo va dhiro

samāno¹⁰⁵

jinassa dhātu

patiṭṭhānabhūto¹⁰⁶

vasīhi katehi anekanekā

kārāpayante HARIPUÑ-

JAYASMIM¹⁰⁷

suvaṇṇapaṭehi acchādayitvā
āvhayitabbo¹⁰⁹ va nāma

harissaraṃsīhi¹⁰⁸ jajjaḷamaṇo

rammaṃ

nānāta so nayena āvuto.¹¹⁰

Yonagare¹¹¹ abhi-

vaḍḍhayanto

visuddhasīlo samaṇānaṃ indo

laddhābhisekho¹¹² PHUSSA-
DEVA-tthero¹¹³

rājādhirājino ti pūjayitvā.

Taṃ thūpathūpavaraṃ

nissaya TĪKAM

karonto HARIPUÑ-
JAYASMIM

SADDASSA BINDU-

vivaraṇatthaṃ

seṭṭhassa ganthaṃ

GANTHASĀRASārī.

Evam saddanayagambhīre

ganthā saddhānaddhiyā sattu
sattasū dhammato

atibhayisāyaṃ¹¹⁴ GANTHA-
SĀRASĀRAM

sotunam uttama¹¹⁶ tipīṭaka
jānaṃ¹¹⁷

Tasmā yeva ca dhirā

nipuṇā¹¹⁸

mandapaññā ca ye etaṃ

sumana¹¹⁹ patipakaraṃ

vārayeyyaṃ

vasocitte¹²⁰ te 'bhiññātavārā.

Pamuditahadayānaṃ

sattupame

gaveyyaṃ acchambha
silavutti¹²¹

sadhutiparasati sihā-
dhūre sabbaṅgasampanne
ramme sādhujanākiṇṇe
vaḍḍhane sabbavatthūhi
nagare gocaraṃ katvā
vasissāmi āham ettha

nādaṃ nāññoye deyyaṃ
HARIPUÑJAYA¹²² nāmake
janasutanisevite
rājasetṭhanivāsīte
ārāme RAMMA nāmake
ṬĪKĀYAM racitā mayā ti.

Iti bhaddanta SIRISADDHAMMAKITTI-MAHĀ-
PHUSSADEVAṭṭherena¹²³ racito GANTHASĀRO nāma¹²⁴
niṭṭhito, paripuṇṇo, samatto.

Devaloke manusse vā
sabbesaṃ pavaro hutvā
Manussalābhaṃ laddhāhaṃ
sarūpo ñāṇasampanno

samsaranto punappunaṃ
ñāṇatikkhaṃ labhāma' ahaṃ.
virūpo mā bhava mama
pahomi piṭakattaye.

SADDABINDUṬĪKĀ niṭṭhitā.

Notes to the Introduction

1 siglum CPD Epil, see bibliography.

2 the 14 texts (with 30 auxiliary works) are as follows:

CPD	Piṭ- sm	author, text	origin, date (century)	size	auxiliary works
5.4.1	395	Saddhammasiri Saddatthabhedacintā	Laṅkā	400 vss. 3	

104	<i>The Saddabindu and its 'New' Subcommentary</i>				
5.4.2	398	(Mahā)Yasa Kaccāyanasāra	Thaton 13th	72 vss.	4
5.4.3	435	Saddhammakitti Ekakkharakosa	Toungoo, 15th	131 vss.	1
5.4.4	416	Saddhammaguru or Saddhammapāla, Saddavutti	Pinya	115 vss.	4
5.4.5	409	(King) Kya-cvā Saddabindu	Pagan 13th	20 vss.	2
5.4.6	405	Nāgita Saddasāratthajālinī	Pinya 14th	516 vss.	1
5.4.7	391	Samgharakkhita Sambandhacintā	Laṅkā before 13th	122 items	2
5.4.8	422	Saddhammañāna (also ascribed to King Kya-cvā's daughter) Vibhatyatta	Pagan 14th	37 vss.	2
5.4.9	411	Dhammadassi Vāccavācaka	Pagan	59 vss.	3
5.4.10	419	Ariyavaṃsa (Dhammasenāpati) Ganthābharāṇa	Sagaing 15th	97 vss.	4
5.4.11	425	Maṅgala Ganthaṭṭhipakaraṇa	Pagan 14th	36 items 110 items	
5.4.12	414	(Mahā)Vijitāvi Vācakopadesa	Sagaing 13th	120 vss.	1
5.4.13	402	(Mahā)Yasa Kaccāyanabheda	Thaton 13th	180 vss.	2
5.4.14	393	Dhammasenāpati Kārikā	Pagan 11th	568 vss.	1

Saddatthabhedacintā (CPD 5.4.1), and *Sambandhacintā* (CPD 5.4.7) and a subcommentary on it were written in Śri Laṅkā; one subcommentary on *Saddabindu* (CDP 5.4.5,2) and *Ganthābharāṇa* (CPD 5.4.10,2) were written in Northern Thailand; all other texts were written in Burma. The *Ganthaṭṭhipakaraṇa* (CDP 5.4.11) has two versions, both in prose (see note 7).

3 The earliest text, the *Kārikā* (CPD 5.4.14), was written in the reign of King Kyan-cac-sā³; no text seems to be later than the 15th century A.D., but the 'minor grammar texts' appear as a closed collection only in modern times.

4 siglum Piṭ-sm, see bibliography.

5 CPD 5.1, 5.2, and 5.3 respectively

6 The two Burmese printed books mentioned as 'Saddā ṇay 14, Rangoon 1281 B.E.' and 'Saddā-ṇay nisya, Rangoon 1284 B.E.' were most likely published by Praññ-krī³ maṇḍuin, the *Nissaya* being identical with N1 used for this edition. Moñ Nīvan¹ Moñ (1975) § 415 states that another

- Nissaya* publication was issued in 5 fascicles by Kavi-myak mhan Press between 1898 and 1904 and reprinted in 1923 (approximately). The order of texts differs from the issue by Praññ-kri³ mañḍuṇi Press; the *Ganthatthi Nissaya* is replaced by the *Nissaya of the Rūpabhedapakāsani*.
- 7 These two anthologies are used as P and N2 for this edition. In Be 1954 the order of texts is slightly different. The first nine texts are the same. Next come *Vācakopadesa* (CDP 5.4.12), *Kaccāyanabheda* (CPD 5.4.13), *Kārikā* (CDP 5.4.14), *Ganthatthipakarana* (CPD 5.4.10). Then follows *Ganthatthipakarana* (CPD 5.4.11) in two versions, both with the serial number 14 but distinguished as *Cullaganthatthipakarana* and *Mahāganthatthipakarana* in the preface (*Ichhāsayanidānaṃ* p. kha). The editors state that the larger text (101 prose items) is actually a subcommentary on the shorter text (36 prose items). Apparently CPD 5.4.11 refers to the larger text. The last text (serial number 15) is *Rūpabhedapakāsani* by Ññon-kan Charāto² Ū³ Cakkinda, also known as Ū³ Budh (1787–1842 A.D.).
- 8 CPD lists Sinhalese prints for the two texts written in Sīri Lankā and several works written in Burma, i.e. the *Vibhattyattha*, and subsidiary works on *Ganthatthipakarana*, *Kaccāyanabheda*, and *Kārikā*. *Sannayas* for *Sambandhacintā* and *Kaccāyanabheda* are also mentioned.
- 9 The text is mentioned in Gv 64,4 (*Kyacvā-rañño Saddabindu nāma pakaraṇaṃ . . . akāsi*) and 73,28 (*Saddabindupakaraṇaṃ . . . attano matiā Kyacvā nāma raññā katā*), Sās 76, 25, Piṭ-sm § 409, PLB 25, Bode (JPTS 1908) p. 99, Bode (JPTS 1894–96) p. 79. Bode (l.c.) and Franke (PGL 55) state that King Kya-cvā's preceptor is regarded as author by some sources (PGL 55: *Rājaguruthera*). This view is apparently based on a faulty reading in Gv 73,28 (Ee 1886, M: *dhammarājassa gurunā aññatarācariya katam*); cf. Bode (JPTS 1894–95) p. 79, note 1. Sās 76, 11–77, 6 and Piṭ-sm § 289 (s.v. *Pa-amatthabindu*) give some details on King Kya-cvā. He was the son of King Jeyyasimkha, and took the title of *Dhammarāja*. His name Kya-cvā is regarded as a derivation from the Burmese word *kya-na-cvā* because he was extremely well versed in the Tipiṭaka (Sās 76, 13–16: . . . *Jeyyasimkhanāmakassa rañño putto Kyacvā nāmakō rājā rajjama kāresi. Dhammarājā ti pi nāma lañchama piṭṭiggarhi. Tisu pana piṭakesu yathābhūtaṃ vijānakatāya Marammavohārena Kyacvā (so read) ti vohāriyati*).
- 10 Fausböhl (JPTS 1894–96 pp. 49–50, § 162) describes a manuscript of this subcommentary in the India Office Library and gives the text of the prologue and the terminal title with the author's name. The subcommentary is called *Saddabinduṭṭikāpakaraṇa* and the author Sīrisaddhammakitti-Mahāphussadevathera (cf. PLG 55). The title *Saddabinduvinicchya* is mentioned by Bode (PLB 25 note 4). The title *Ganthatthipakarana* is found in T used for this edition.
- 11 The Burmese printed edition refers to the author as Sīrisaddhammakittimahāphussarevatthero both on the title page and in the terminal title. The verses in the colophon call him Phussar(!)evatthera.
- 12 Haribhūṇja (or Labhūṇja, Sās 48, 21 foll.) is sometimes identified with Chiangmai (so Sās 49,5), but see Likhit Likhitananda (1980), pp. 64 foll. Haripuṇja is the older capital of the Mons which was captured by the Northern Thais, while Chiangmai was founded by them as their new capital.
- 13 Likhit Likhitananda (1980) p. 72 describes the author as a contemporary of Nānakitti, the author of several *Yojanā*-s, who was a junior

contemporary of King Tilokarāja (1442–87 A.D.).

- 14 T vs. 3cd: *porāṇehi katānekā santi yā pana vaṇṇanā*. A subcommentary by King Kya-cvā himself is mentioned in Piṭ-sm § 410 (cf. CPD 5.4.5,1).
 15 So Likhit Likhitananda (1980) p. 72
 16 from 1578–1774 (Likhit Likhitananda (1980) p. 66).
 17 cf. Piṭ-sm § 966 and Moṅ Nīvan¹ Moṅ (1975) § 415. The date is based on Lha Sāmin (1961) p. ba.

Notes to Saddabindu

- 1 = catusaṭṭhi (T)
 2 sarā (T)
 3 = dvipaṇṇāsa (T)
 4 asi, ist (T)
 5 so T; P N1,2 uju
 6 = tisatacatupaṇṇāsa
 7 = thiyam (Ny)
 8 = atthanavasataṃ
 9 cha kārakesu (T)
 10 °asmim (T)
 11 = dvāsattati
 12 dvipadikā (T)
 13 °ā (T)
 14 khemayu (T); = dvādasasataṃ
 15 = dveḷūnavīsati
 16 = atthavisati
 17 maru° (T)
 18 gemumi (T)
 19 paccayā pi hi (T)
 20 sindu- (T)
 21 so T; P °sankhātum
 22 or sabba° ? (Ny); P sobbi-; T
 om.
 23 paratthanipakena va ? (Ny)
 24 so Ny; P °gambha-; T om.
 25 so Ny; P rāja; T om.

Notes to subcommentary

- 1 F lokakhiṇa mahodayam
 2 F -dam
 3 F -tṭentu
 4 ñeyyatthajananam? Ny
 5 *metrical passage, reference by Ny*
 6 ganthaniyāmakathā ?
 7 so Ny; T ruci-
 8 pan' ettha?
 9 T ya so katta-
 10 *metrical passage* (Ny)
 11 T -sampatti-
 12 *similar examples in Kacc-bh 59–63*
 13 [] *supplied by Ny*
 14 so Ny; T samānam
 15 padussat' it' ?
 16 *metrical passage* (Ny)
 17 *reference by Ny*
 18 *metrical passage* (Ny)
 19 Kacc 403: kvacādi majjhuttarā-
 nam digha-rassā paccayesu ca
(supplied by Ny)
 20 T kamevā ti
 21 T 'me
 22 so Ny; T budhā
 23 so Ny; T binditvā
 24 so Ny; T loka
 25 Ny luttāṇ
 26 so P; T sarā
 27 T induro
 28 T -puṇja
 29 T -re
 30 so Ny; T -kkammam
 31 T 'dhippeto
 32 so Ny; T rasse
 33 Ny -o
 34 Ny Vajirākkaniśākare
 35 Ny nayanādisu

- 36 cf. Ekakkharakosa 24–25
 go goṇe thi pume sese
 sagge vajire vācāyaṃ
 gītari khandhe gandhabbe
 iṣe surassati-disāyaṃ ca
- pumindriye jale kare
 bhūmyaṃ nāṇe ca sūriye
 cande dukkhe sugāyane
 go-saddo samudirito.

and Abhidhānapadīpikaṭikā (ad Abh 495 goṇo go)

sagge kare ca vajire
 thī sorabheyyi nett'-ambu-

balibaddhe ca go pumā
 disā-vacana-bhūmisu.

- 37 Ny lopam
 38 source *slightly different*
 39 so Ny; Ṭ kārāṇa
 40 Ny vimuccitū°
 41 Ny vivattaṃ
 42 source *slightly different*
 43 Ṭ -kārāṇaṃ
 44 so Ny; Ṭ etassa
 45 so Ny; Ṭ Diguvo cā ti
 46 T sabbesu
 56 Cf. Sj 443–444:

- 47 *metrical passage* (Ny); Ṭ vibhatti
 48 Ny -tako
 49 Ṭ -kicca
 50 Ny pubbapadapadhānaṃ
 51 Ny -anti
 52 Ny Sakāṭa
 53 Ṭ -ā
 54 Ṭ Narana
 55 so Ny; Ṭ aggaṭṭha

Vāsīttho Gotamo c' eva
 Moggallāyano 'cc ādi ca
 Vāsudevo ca Vaccho ca
 majjhimo kanhādi gottamaṃ

Kaccāno Aggivessāno
 uttamo ti pavuccati.
 Nārāyano Sākaṭo pi
 hīno nāmā ti vuccate.

57 cf. Sj 445:

no nāyano ca nāṇo ca
 ṇi ca ṇiko ca atṭh' ete
 Cf. also Kacc 344–349.

ṇeyyo ṇero ṇaṇo pi ca
 apecca honti paccayā.

- 58 cf. Kacc 350, 351; Sj 447: ṇika, ṇiya
 59 Kacc 352: ṇa
 60 Kacc 353
 61 ima, iya, ika, kiya
 62 Ṭ pi
 63 Kacc 354: kaṇ, ṇa Kacc 355: tā
 64 Kacc 356: iyo, iya, eyya
 65 āyitatta
 66 so Ny" Ṭ byako
 67 so Ky; Ṭ -yana, cf. Kacc 358
 68 lo, ṇe
 69 Kacc 359: ālu, āluko
 70 tara, tama, isika, iya, itṭha;
 cf. Kacc 363 and Sj 454
 71 cf. vī ca, ī, sī, ika, ra, vantū,
 mantu, ṇa, iyā; (Kacc 364–370)
 72 so Ny; Ṭ -tabba
 73 Kacc 372: maya
 74 Kacc 373–374, 384–385: i, ma,
 tṭha, ttā, tiya, tha, ma, a
- 75 Kacc 378: ti
 76 so Ny; Ṭ lopādesog-
 77 Ṭ ṇo yyo
 78 Kacc 397: dhā sa
 79 taddhitatṭhinā ? (Ny)
 80 so P; Ṭ gemumi
 81 so P; Ṭ ādese paccayādi pi
 82 Ny kitādi
 83 so Ny; Ṭ anurūpagato
 84 so Ny; Ṭ -ati
 85 so Ny; Ṭ -dhammesu
 86 so Ny; Ṭ ṇo
 87 so Ny; Ṭ tāva
 88 Ṭ tapaccayā
 89 so Ny; Ṭ aṇiyo
 90 so Ny; Ṭ sva
 90 so Ny; Ṭ tu, ratṭhu
 91 so Ny; Ṭ tu, ratṭhu

92 terasa kitapaccayā:

ṇvu (Kacc), ro (Kacc 534–535, 538–539), ṇa (Kacc 524, 528–529),
ka (Kacc), ta (Kacc 555–557), ti (Kacc 552), tu (Kacc), tāve
(Kacc), i (Kacc 551), anta, māna, tuṃ (Kacc 565), tuna, tvāna
(Kacc 564);

cha kiccapaccayā:

aniyo tabba (Kacc 540), ṇyo (Kacc 541), ricca (Kacc 542), ririya (Kacc
554), kha (Kacc 560);

pannarasa kitakiccapaccayā:

ṇo (Kacc), ca (Kacc), yu (Kacc 533, 547–548), kvi (Kacc 530),
rammo (Kacc 531), ṇu (Kacc), ṇvu, tu, āvi (Kacc 527), tṭha, raṭṭhu,
ini, a, nu, kā (Kacc 566).

93 T sattā

99 so Ny; T sikkhā

94 ?

100 so P; T rūpaṃ

95 so Ny; T -saṅgahe aññe

101 Kacc 404: tesu vuddilopāgama-

96 so P; T sattā

vikāraviparītādesā ca

97 P sindhuraso

102 T repeats

98 so Ny, T jānitāna

103 The epilogue is difficult to restore satisfactorily from the single printed book available to me.

The final verse of Saddabindu is ignored in the subcommentary. Ny has supplied the following Pāli paraphrase:

(§20) *dhammena* dhammānurūpaṃ, *sobbhīpatinā* (vā *sabbhāpatinā*)
sahasamuddena pathavitale issarena, *paratthanipaken' eva* paresaṃ
atthahitāvahe nipuṇena, *gurunāmakena* gurūhi dinna-(Kya-cvā ti)-
nāmakena, *dhammarājā* dhammarājena, *Kaccāyanuttaratane*-Kaccā-
yanācariyena utta-(kathita)-saddanaya-atthanayasāṅkhātehi ratanehi
sampaṇṇe, *cūtagabbhakone* vicitragabbhassa, ovarakassa koṇe, ekadese,
padīpo dipajālā, *kiñci* thokamattaṃ, *jalito* ujjālito.

105 T samano

114 so Ny; T ti abhayaśāyam

106 so Ny; T paṭipatṭhāna-

115 T parāriṅganthi-

107 so Ny; T paripaṇca

116 so Ny; T sotunamattama-

108 T harisaraṃsihi

117 T bhi-

109 so Ny; T avavha-

118 so Ny; T -puṇṇā

110 so Ny; T avatto

119 so Ny; T tumana-

111 T yoha- cf. Sās 48,18–52,3 on

120 so Ny; T paso-

Buddhism in Yonakarattṭha

121 T sīhavutti

112 so Ny; T laddho

122 so Ny; T 'RIPUÑCEYYA

113 T PHUŚSAREVA

123 so Ny; T ganthasāronodha

Bibliography

Bode, Mabel: 'Early Pāli Grammarians in Burma' (in *JPTS* 1908, pp. 81–101)

Bode, Mabel: *The Pali Literature of Burma*, London ¹1909, repr. (= PLB)

Bode, Mabel: 'Index to the Gandhavaṃsa', (in : *JPTS* 1894–96, pp. 53–86)

- Fausböll, V. : 'Catalogue of the Mandalay MSS. in the India Office Library (formerly part of the King's Library at Mandalay)', (in: *JPTS* 1894-96, p. 1-52)
- Franke, R. O.: *Geschichte Kritik der Einheimischem Pāli-Grammatik und -Lexicographie*, Strassburg 1902 (= PGL)
- Lha Samin, Ū³: *Mranmā-nuiñ-nam ganthavañ pugguñ-kyo²myā³atthuppat*, (Biographies of famous persons in the history of Books in Burma), Rangoon (Hamsāvati) 1961
- Likhit Likhitananda: 'The Golden Age of Buddhist Literature in Lanna Thai' (in: *Buddhism in Northern Thailand*, Chiangmai 1980), p. 64-80
- Ñīvan¹ Moṇ, Moñ: *Kun³ bhoñ khet mranmā nissaya myā³ cā cu cā rañ³* (Catalogue of Burmese Nissayas belonging to the Kun³ bhoñ Era, 1748-1888), Rangoon 1975, unpublished thesis for the diploma of library science at the University of Rangoon
- Trenckner, V., a.o.: *A Critical Pāli Dictionary*; Epilegomena to Vol. I by Helmer Smith, Copenhagen 1948 (= CPD)
- Yaṃ, Ū³ (Muiñ³khuiñ³ mruī¹cā³ piṭaka-to² 'up mañ³krī³ Mahāsiri-jeyyasū): *Piṭakat-to² samuiñ³*, Rangoon (Hamsāvati) 1959
- Gv = Ganthavaṃsa
Kacc-bh = Kaccāyanabheda
Sj = Saddasāratthajālīnī

Pāli texts are cited in conformity with the conventions in CPD.

