

The final stage was that the whole threefold characterization of ideal holy men was borrowed from A IV 45 by the other texts cited. I would surmise that the two A passages took it first and the *Cakkavatti-sihanāda Sutta* last of all, because that is a much longer text, which like much of the *Dīgha Nikāya* has been built up by combining several pericopes.

I hope to have shown that this process of composition was sometimes done in a rather automatic way: in this case, at least, the results can no longer be plausibly claimed to reflect the Buddha's own terminology. I hope also to have shown that how the Buddha argued with brahmins can be relevant to understanding some aspects, including verbal details, of his teaching. This latter theme I intend to explore in future publications.

OXFORD

Richard Gombrich

Notes

¹ All references are to PTS publications.

² A. K. Warder, in his *Introduction to Pali*, p. 131, uses this as a passage for reading but omits our expression, so he must have seen it as problematic.

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-samuiñ*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 (*taddhita*), 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 *Tiṭṭakālañ-kārasiridhajamahādhammarājaguru* (1738–1800 A.D.)¹⁷

The text given here is based on the following sources:

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

N1 = *Saddā-ñay-nisya*, Rankun (Praññ-kri³mañḍuiñ) 1922–25, fascicle 2, pp. 155–161;

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

Ṭ = *Saddā-ñay-ṭikā*, 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 *Saddabinduṭṭikā*))

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 Nyāñika, 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 aveditam natvā saddham-

masaṃghaṃ taṃ SADDABINDUṃ

samārabhe.

2. kāḍiritā 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 'bhībhū vidū.
6. kaññā'-mmā-ratti-'tthi pokkha-
napuṃsake tiyantā 'va rañi-nady ūrū⁵-mātu-bhū
7. gahitāggahaṇen' ettha pada-kamma-dadh'-āyuto.
vimalā⁶ honti ch' antehi suddhe syādy-antakā pume
'[t]thyam⁷ pañcantehi
dādhikā⁸
napuṃsake payogā tu janakā honti ty-antato.
8. padhānānugatā sabba- nāma-samāsa-taddhitā
atiliṅgā nipātādi tato luttā 'va syādayo
suttānurūpato siddhā go tv anto 'tha panādayo.
nāmaṃ.
9. cha kārake⁹ ca sāmismiṃ 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.
- kāraḥkaṃ.
12. rāsi¹¹ dvippadakā¹² dvandā liṅgena vacanena ca
luttā tulyādhipakāraṇē¹³ 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 merayā
sabbe te pañcadhātumhi sañkhepena marūmayam¹⁷
16. gamumhi¹⁸ tiguṇā etto sambhavā aññadhātusū
anantā va payogā te ādesapaccayādihi¹⁹.
ākhyātam.
17. kitādapaccayā sabbe ekamhā api dhātuto
siyūṃ 'nurūpato satta sādhanē sati pāyato.
kitakam.
18. iminā kiñci lesena sakkā nātum jināgame
payogā nāñinā sindhu²⁰ raso v' ekena bindunā.
19. rammaṃ sīgham pavesāya puram piṭakasaññitam²¹
maggojumaggatam
20. dhammena sobbhipatinā²² saddāraññe visodhito.
kiñci jalito padīpo parutthaniko ten' eva²³
cittagabbha²⁴ kone Kaccāyan'-uttaratane
dhamma- rājā²⁵ gurunāmakena.
Saddabindupakaraṇam samattam.

SADDABINDU-ABHINAVATĪKĀ
GANTHASĀRO NĀMA
SADDABINDUVINICCHAYO

Namo tassa bhagavato arahato sammāsambuddhassa.

- Namissitvāna sambuddham tilokam pi mahādayam¹
dhammañ ca vimalam
- samgham puññakkhetam anuttaram
saddattham icchantena tikkhapaññavisaradā²
bhikkhunā Nāṇakittena parisuddhagūṇesinā
yācito 'ham karissāmi SADDABINDU-
VINICCHAYAM.
- Porāṇehi katānekā santi yā pana vaṇṇanā
na tāhi sakkā subuddham atisañkhepa-atthato
tasmā nam vaṇṇayissāmi sabbe suṇātha sādhamo.
Pacchā tabbinicchayañ ca sādhu gaṇhantu tatthikā

etam samāvicāretvā yuttam gaṇhantu paṇḍitā
ayuttam pana bhaddentu³ mā ca issā bhavantu te ti.

(§1) Paramasukhumanayasamannāgataṃ sakasamayasa-
myantaragahanaviggāhaṇasamattham suvimalavipulapaññā-
veyyattiyajananaṃ⁴ saddalakkhaṇasahitaṃ gāthāpādasā-
khātaṃ varajanānaṃ passane akhilaṇayasasādisaṃ *Sadda-
bindupakaraṇam* ārabhanto pathamaṃ tāva sabbattha
bhayanīvaraṇasamattham ratanattayapaṇāmaṃ dassetuṃ
yassa ñeyyesu dhammesū ty ādim āha.

Ettha hi sammāsambuddham *saddhammasamgham natvā*
ti iminā ratanattayapaṇāmo vutto. Tattha tattha ratanattay-
avandanaṃ tāva bahudhā vitthārenti. Visesato pana rogan-
tarāya vūpasamattham patthenti. Vuttañ hi: nipaccakāress'
etassa—la—asesato (As 1, 15–16)⁵. Ratanattayavandanaṃ
hi atthato vandanakriyābhiniṭṭhādikā kusalacetanā. Sā hi
vanditabbavandakānaṃ khettaññāsayasampadādītaya ca diṭ-
ṭhadhammavedaniya bhūtā purāṇakassa kammaṃsa balā-
nuppadānavasena purimakammaṇibbattitassa vipākasantā-
ssa rogantarāyakarāni upapīlako pacchedakakammāni vinā-
setvā tam nidānaṃ rogād'-upaddavasāñkhātānaṃ rogantarā-
yānaṃ anabhinibbattitaṃ karoti. Tasmā ratanattayavandan-
akaraṇam attanā samārabhitabbassa satthassa anantarāyena
sampajjanattham bālakulaputtānaṃ vandanā pubbaṅgamāya
paṭipattiyā anantarāyena uggahaṇādi-sampajjanatthañ ca.
Ayaṃ ettha samudāyo, ayaṃ paṇāvayavattho. Sammāsam-
buddham *saddhammasamgham natvā* Saddabindupakar-
aṇam samārabhe ti sambandho.

Yassā ti puggalanidassanaṃ etam, *ñeyyesu dhammesū* ti
paññāvisayanidassanaṃ etam, *nāñuttaman* ti bhavanidassa-
naṃ etam, *aveditaṇ* ti kriyānidassanaṃ etam, *natvā* ti
kattunidassanaṃ etam, *saddhammasamghan* ti kammanidas-
sanaṃ etam, *natvā* ti kattunidassanaṃ etam, *saddhamma-
samghan* ti kammanidassanaṃ etam, *Saddabindū* ti saññā-
nidassanaṃ etam, *samārabhe* ti ākhyātakriyānidassanaṃ
etam. *yassā* ti yena sambuddhena aveditaṇ ti yojanā.
Ñeyyesu dhammesū ti padadvayaṃ niddhāranasamudāye

yeva anumattaniddhāraṇiyaṃ. Tattha *ñeyyesū* ti *ñātabbaṃ* *ñeyyaṃ*. *Sabhāvalakkhaṇarasapaccupaṭṭhānapadaṭṭhāna-saṅkhātāṃ* dhammaṃ *gambhīrasāgarasadisāṃ* dubbhiṇṇeyyaṃ *bālaputhujjanehi* na sakkā jānituṃ, dhammassa *gambhīrasabhāvattā*. Taṃ hi *niravasesato* *sabbaññutañāṇassa* *ārammaṇaṃ* eva hoti, na *anattikkamavasena* pavattati, *tasmā*: *yāvataṃ* *ñāṇaṃ* *tāvatakaṃ* *ñeyyaṃ*, *yāvatakaṃ* *ñeyyaṃ* *tāvatakaṃ* *ñāṇaṃ* ti (?) *vuttaṃ*. Taṃ pana *vacanaṃ* *udāhaṭṭaṃ* *ganthā* *yāmakatā*⁶ *bhaveyya*, *atha* *pana* *Samantapāsādikāvīnayaṭṭhakathāyaṃ* (Sp 16–29) *vitthāritaṃ* eva. Taṃ *pana* *oloketvā* *yathā* *icchitaṃ* eva *gahetabbaṃ*.

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 *bālehi* ti *vā* *dhammo*. *Tesu* *ñeyyā* *ca* *te* *dhammā* *cā* ti *ñeyyadhammā*.

Tesu *aṇati* *paṇṇati* ti *aṇu*, *mānettabbaṃ* *mattaṃ*, *aṇukaṇ* *ca* *taṃ* *mattaṇ* *cā* ti *aṇumattaṃ*, *aṇumattaṃ* *pamāṇaṃ* *ye* *sante* ti *aṇumattā*, *aṇukaṃ* *mattan* ti *vattabbe* *aṇumattan* ti *vuttaṃ*. *Kasmā* 'aṇukathūlānī' ti (*cf.* Sn 431) *pāliya* na *sameti* ti. *Saccaṃ* *etaṃ*, *gāthābandhachandānurakkhanatthaṃ* *ka-kārassa* *lopo* *daṭṭhabbo*.

Apī ti *upasaggo*, *apī-saddo* *divivācako* *garahatthe* *ruciatthe* ti. *Vuttaṃ* *hi*: *garahatthe* 'ruci-atthe'⁷, *apī-saddo* *divivācako* ti (?). *Tesu* 'ruci-attho'⁷ *adhippeto*. *Ayaṃ* *pana* *amhākaṃ* *khanti*. *Keci* *pana* *garahatthe* *icchanti*. *Taṃ* na *yujjati*. *Kasmā* ? 'Yo *kappakoṭṭhi* *pī*' ti (Sp 1, 4) na *pametattā*⁸ *apī-saddo* 'ruci-atthe'⁷ *ācariyena* *icchito*. *Taṃ* *pana* *amhākaṃ* *khanti* *eva* *sameti*. *Atha* *pana* *aññathā* *icchamānā* *vīmaṃsitvā* *gahetabbā*.

Viditabbaṃ *veditaṃ*, *ñāṇaṃ* *vidati* *jānāti* *etāyā* ti *vā* *vedi*, *vidaññe* *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* *sāmaññavacano* *dhammo* *sabhāvo* *pariyattī* ti *ādisu* *pavattati*. *Tesu* *pana* *sabhāvapari-*

yatti *idhādhippeto*. *Sabhāvapariyattī* *nāma* *kin* ti *ce*, *mag-gaphalanibbānasaṅkhāto* *sabhāvadhammo* *nāma*, *tepiṭakaṃ* *buddhavacanaṃ* *pariyattidhammo* *nāmā* ti *parihāravacanaṃ* *kātabbaṃ*.

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

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

Ñeyyesū ti *visesanaṃ*, *dhammesū* ti *visesyaṃ*. *Visesanaṃ* *nāma* *bahutaraṃ*: *navatiṃsa* *visesanaṃ* *tulyādhipkaraṇavise-sanaṃ*, *bhinnādhipkaraṇavisesanaṃ*; *tulyādhipkaraṇavisesita-bbaṃ*, *bhinnādhipkaraṇavisesitabbaṃ*, *kammavisesitabbaṃ*, *kattuvisesitabbaṃ*, *karaṇavisesitabbaṃ*, *sampadānavisesitab-baṃ*, *apādānavisesitabbaṃ*, *adhikaraṇavisesitabbaṃ*, *ādihā-ravisesitabbaṃ*, *okāsavisesitabbaṃ*, *padesavisesitabbaṃ*, *bhinnavisesitabbaṃ*, *abhinnavisesitabbaṃ*, *bhinnābhinnavise-sitabbaṃ*, *anubhūtavisesitabbaṃ*, *jātivisesitabbaṃ*, *kriyā-visesitabbaṃ*, *guṇavisesitabbaṃ*, *dabbavisesitabbaṃ*, *nāma-visesitabbaṃ*, *bhinnajātivisesitabbaṃ*, *abhinnajātivisesitab-baṃ*, *bhinnābhinnajātivisesitabbaṃ*, *bhinnakriyāvisesitab-baṃ*, *abhinnakriyāvisesitabbaṃ*, [*binnābhinnakriyāvisesitab-baṃ*, *bhinnaguṇavisesitabbaṃ*,] *abhinnaguṇavisesitabbaṃ*, *bhinnābhinnaguṇavisesitabbaṃ*, *bhinnadabbavisesitabbaṃ*, *abhinnadabbavisesitabbaṃ*, *bhinnābhinnadabbavisesitab-baṃ*, *bhinnanāmavisesitabbaṃ*, *abhinnanāmavisesitabbaṃ*, *bhinnābhinnanāmavisesitabbaṃ* ti *codanā*. *Tulyādhipkaraṇa-visesitabbaṃ* ti *kathaṃ* *tulyādhipkaraṇavisesitabbaṃ* ti *viññā-yatī* ti. *Abhinnapavattinimittāsaddā* *ekasmiṃ* *vatthunipa-vattā* *tulyādhipkaraṇā* *nāmā* ti.

Yass' *ekattavibhattitaṃ*⁹ *ekasaṅkhyākriyā* *pi* *ca*
samānaliṅgatā *c'* *eva* *tulyādhipkaraṇaṃ* *bhave* 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 visesyabhūtassa atthassa visesanaṃ. Kim atthā ti vitthārena saddasatthantare yeva atibahūtārā honti. Sace idha pana vitthārena ganthabhīrukā bhaveyya dandhapañño, taṃ 'navatimsa 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 kāreti' 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 hoti¹⁰
 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 'kuṭṭim 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. Icchitānicchitanevicchitanānicchitakammabhedenā tividhaṃ. 'Bhattaṃ bhujjati' ty ādi icchitakammaṃ, 'visaṃ gilatī' 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 taṃ 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: kathaṃ pan' ime puggalā saddasatthachekā siyuṃ; saddasatthā hi bahutarā, ime pana mandapaññā ti. Tasmā dayā ce ti idaṃ satthaṃ karoti, no namassanato. Namassanaṃ pana kiṃ payojanan ti antarāya vināsanatthan ti. Nanu 'vocumhā: vandanaṃ pana vinā satthassa pakaraṇassa asijjhanatthaṃ karoti, satthaṃ pana nippayojanaṃ hoti. Tathā hi vuttaṃ:

Vinā hi maṅgalaṃ seṭṭhaṃ padumasamit¹⁵ ācariyo,
 karoti kira ghāṭeti siho taṃ vadhitvā gato¹⁶
 ti (?)

Ativiya dissati. Siho ti kāḷasiho idhādhippeto.

Tvā-paccayo tīsu sādhanesu kattusādhanam idhādhippetam, n' itaradvayaṃ. Kasmā ti ce. Atthāyuttito. Sace hi kammasādhanavacako siyā, taṃ sammāsambuddhan tī ty ādi padehi sambandho na yujjati. Kasmā ti ce. Sammāsambuddhaṃ ty ādi padānaṃ avuttakammattā. Kathaṃ viññāyatī ti codanā. Diṭṭhadutiya vibhattito. Dutiyā vibhatti ca avutto va hoti, kathaṃ viññāyatī ti. 'Kammani dutiyāya kto' ti (Kacc 626)¹⁷ vacanato,

'vutte tu paṭhamā hoti, avutte dutiyādayo'¹⁸ ti (?)

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

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

vijānītabbo. Nanu 'sāmaññaṃ viṣeṣyaṃ, bhedaṇaṃ viṣeṣaṇaṃ' ti (?) vacanato *samārabhe* ti padaṃ viṣeṣaṇaṃ ti. *natvā* ti hi padassa sādhanattaya vācakattā pubbakālādi catunnaṃ atthānaṃ vācakattā sāmaññaṃ jātaṃ. *samārabhe* ti padassa kat[t]-vatthe yeva vācakattā ekantaparakālikattā ca bhedaṇaṃ jātaṃ ti. Saccam etaṃ, tathā pi evaṃ idha na daṭṭhabbaṃ. Imā pana *samārabhe* ti padaṃ viṣeṣyaṃ, *samārabhe* ti vutte bhutvā sayitvā vatvā vāyaṃ kiñci sabbakammaṃ katvā *samārabhe* ti aniyamaṃ hoti. *Natvā* ti utte pana sesaṃ sabbam pubbakriyaṃ nivatteti ti. Tvaṇ tena bhaviyamānā kriyākāmaṃ viya yathāhvā bhūtā. Tathā pi apadhānaṃ hoti ti vuttaṃ.

Anumattan ti padaṃ paccattavacanaṃ kammāni hoti. Kathaṃ viññāyati ti ce, *yassā* ti padaṃ tatiyā vibhattiyaṃ eva bhajati. *yassā* ti yena sammāsambuddhenā ti vuttattā paṭhamā kammani hoti ti. Tathā hi vuttaṃ:

Yadā ca paṭhama kattā dutiyā kammam eva ca
yadā ca tatiya kattā paṭhamā hoti kammani ti (?)

Idha pana paccattavacanaṃ kammani yeva hoti ti veditabbaṃ. Sesaṃ pana vattabbaṃ na vitthārema. Sace vitthāre ganthagaruḷā bhavyeṃ taṃ saddasatthantare yeva bahutaraṃ. Vitthāretvā idha pana na vakkhāmi, tatthike hi gaveṣetvā ghetabbā ti.

Tattha sappati uccāriyati ti *saddo*, saddiyati kathiyati ti vā *saddo*, sappati sotaviññāṇārammaṇabhāvaṃ āpajjati ti vā *saddo*, uccāriyati ti vā *saddo*. Utujasaddo cittaṃ ca, tattha pacchimo idhāhippeto. Kasmā ? So va munindamukhambujasambhūto upādāyupasaṅkhāto saddo. Sappa-dhātu uccāraṇe ti hi dhātu 'rañju-dādihi 'dha di-dda kirā kvaci jada-lopo cā' ti (Kacc 661) suttana da-paccayaṃ katvā 'para dvebhāvo ṭhāne' ty (Kacc 40) anena da-kārassa dvebhāvaṃ katvā rūpasiddhi veditabbā.

Bindati paggharati ti *bindu*; bindapaggharaṇe ti hi dhātu. 'vid-ante ū' ti (Kacc 616) ū-paccayaṃ katvā 'kvacādi majjhatarādi'¹⁹ suttana ū-paccayassa rassaṃ katvā rūpasiddhi. Bindu viyā ti *bindu*. Atha vā saddānaṃ Kaccāyanādīnaṃ bindu *Saddabindu*, saddesu vā Kaccāyanādīsu bindu *Saddabindu*, saddaṇ ca taṃ bindu cā ti *Saddabindu*. Tesu paṭhamo tappurisadvayaṃ 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 payojanaṃ 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
evaṃ pi vaṇṇa-vikāro tabbohāraṃ viḡacchati ti (?)
vuttaṃ hoti.

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

(§2) Evaṃ ratanattayavandanaṃ dassetvā idāni attanā sammārabhitassa pakaraṇassa paṭiññātabhāvaṃ dassetuṃ *kādīritā* ty ādim āha. Tattha *kādī* ti ko ādiye sante ti kādayo; iritabbā kathetabbā ti *iritā*, ira-dhātu kathane. Nimitabbā *saṅkhyā*. Navañ ca navañ ca navañ ca *navā* ekaseso kātabbo. Navañ ca taṃ saṅkhyā cā ti navasaṅkhyā. Ṭo ādiye sante ti *ṭadayo*, 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 iritā. *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 vage katvā kulaputtānaṃ tipītakesv eva paṭubhāvāyā ti. Tesu pana ka-ṭa-yā ti tayo vaggā *navā saṅkhyā* nāma, pādi-vaggā *pañca saṅkhyā* nāma, sara-ñña-nā ti dasakkharā *suññā* nāma. Tesam nāma pabhedato saññā pan' atthāya pañcavage katvā ty adhippāyo. Tesam pana lakkhaṇaṃ kathaṃ viññāyati ti. Tattha kā ti padaṃ 1 (ekam) lekhaṃ, khā ti padaṃ 2 (dve) lekhaṃ, -pa- jhā ti 9 (nava)

lekham katabbam: 1, 2, 3, 4, 5, 6, 7, 8, 9. Tā ti padaṃ 1 (ekam) lekham, -pa- dhā ti padaṃ 9 (nava) lekham likhitab-
bam 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 (ekam) lekham -pa- mā ti
padaṃ 5 (pañca) lekham katabbam: 1, 2, 3, 4, 5. A, ā, -pa-
o, űa, nā ti suññā nāmā ti daṭṭhabbam. Suññā nāma aṭṭha
lakkhaṇam: bindu katabbam o, o, o, o, o, o, o, o, o. Idha
lekham udāhaṭam: tiṃsame purise nāvutyō, 39,000, ga-jha-
a-ñā-na. Idam pana lekham sabbattha veditabbam. Hoti c'
ettha:

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

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

Tesaṃ atha sarānaṃ byañjanānaṃ ca ekakkharam ekapā-
dam bandhitvā²³ kulaputtānaṃ mukhamaṇḍanāya dassento
āha:

a-dadam ā-raṇam buddham
abhivaḍḍham puññabalam
ī hoti kāmakesam
un'-ekameka pureti
ohāya lokam²⁴ gaccheyya
aki-kāra-puppham idam
gata-kāre jane passa
ñā-'kkharo sara-nissāya
tasmā v' assa vikāro
vajjeyya puṃ mahārājā
jan' etth' ādānabhāvena
ñātabbam dhammajātan ti
thatvā puññānubhāvena
vaḍḍham vaḍḍhena ācāyam
tārehi na-karam inam
dadam yantāna dhammena
narehi attano gehe
vālesi sarīram jātā
ayam silavisuddhānam
yāhi sagganivāsanaṃ

.....
īritam dhammam uttamam.
u-ṭi-cchedasaṅgam ekam
sambodhā ca varuttamam
heh' etaṃ paṇamām' aham
kham caranti vihaṅgame
ghaṭeti vāyāmaṃ iṭha
n' atth' ekam piṭakattaye
niggahitan ti avhayam
chaḍḍe jaṭam vijātaḥi
c' āgamā puññasampadam
phutam rañcato iṭa va
ṭāhi gañhāhi phaladam
nāhi inam na gāheyya
tāhi rājatavānubhā
dhammam gaccheyya kāmato
bāhirakkhāhi samaṇe
phāsu pase viyo hoti
maritvā idha lokamhā
ratim pemaṃ rājājane

labhitvā attano geham	dhammikam viya passati
ratana-ttayassa mahā	kāmadharehi khattiya
saritvā inane ante	maṇe gaṇam vinodaye
lā-ti kiṭantarājāno	atha tejena tādinā ti (?).

Evaṃ dvetālīsakkhare gahetvā ekapādam ekakkharam
subandhitvā rājavādam dasahi kāraṇupāyan ti kasmā ti ce,
ekakkharam nāma ekapādam bandhitvā katthaci dissatī ti.
Saccam, tam pan' ekakkharam ekapādam nāma tāva hotu,
caturo akkharā gāthā nāma atthi, 'sādhimethu'ty ādihi
Porāṇavuttodayatīkāyam (?) vuttam. Atha vā dve akkharā
ti-akkharā catu-akkharā ca gāthā nāma hontī ti:

Rājā	pātu
sabbam	maccam (?).
Sudevo	vassatu
sabbassam	samāram (?).

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

caja dujjanasamsaggaṃ	bhaja sādhu samāgamaṃ
kara puññaṃ ahorattim	sara niccam aniccatan ti (?).

Tesaṃ attho ativiya pākato yeva.

(§3) Evaṃ dvetālīsakkhare pañca vagge katvā gāthāban-
dhane ca dassetvā idāni pubbaluttaparaluttasarānaṃ bhedaṃ
dassento āha: *sareh' eva* ty ādi. Tattha *sarā* ti saranti
gacchanti pavattanti ti *sarā*. Tehi *eva*-saddo sannitṭhānak-
araṇattho adhippeto. Pubbe bhavā *pubbā*, pubbe jātā *pubbā*,
pubbe pavattā ti vā *pubbā*. Adassanaṃ lopo, luppanam vā
lopo, pubbañ ca tam lopañ²⁵ cā ti *pubbaluttam*. Pubbaluttassa
bhāvo pubbaluttā ti pi apare. *Vācī* ti saṅkhyāvacanaṃ,
catusaṭṭhī ti vuttam hoti. Para luttā *parā*²⁶, pariyoṣāne luttā
*parā*²⁶ty attho. *Ramā* ti saṅkhyāvacanaṃ, dvipaññāsā ti
vuttam hoti. *Byañjanānaṃ ca āgama*[t]ṭhāne *vācī*, catusaṭṭhī
hontī ti attho.

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

tabbo. Tattha pubbaluttasarā tāva vuccate, taṃ yathā: 'atrāyam ā' ty (?) ādi. Paraluttasarā nāma yathā: 'Cattāro 'me bhikkhave' (A I 5, 10), 'Kimsūdhā vittam' ty (S I 42, 4) ādi. Sesā pana sarūpato saviññeyyā va, adhippāyato ca supākāṭā yeva.

(§4) Evaṃ pubbaluttaparaluttādibhedam dassetvā idāni sandhipadacchedam dassetum āha: *k'ākāsenā* ty ādi. Tattha padacchedo tāva vuccate: ko ākāsenā āgato, so isi. Kena iddham 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 kattabam 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 datṭhabbā. Cha

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

(§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* hontī (cf. vss. 7d), yathā: ā-kāranta, ī-kāranta, u-kāranta, ū-kāranta, o-kāranta saṅkhātā pañca antā nāma. Evaṃ itthiliṅgādibhedam dassetvā idāni napumsakaliṅgam dassento āha: *napumsake* ty ādi. Tiyantaṃ eva napumsakaliṅgā bhavanti, pada, kamma, dadhi, āyuvāsena viññāyati ti. *Eva-saddo pan'* ettha sannitṭhāpako adhippeto.³¹ *Tiyantā* ti-anta. 'Jinavacanayuttaṃ hi' (Kacc 52); 'Liṅgaṃ ca nipphaj-jate' (Kacc 53); 'Tato ca vibhattiyo' ty (Kacc 54) ādi sutte adhikicca 'Jhalānam i-y-u vā sare vā' ti (Kacc 70) suttana i-kārassa iy-ādesam katvā, 'Pubbam adho' ty (cf. Kacc 10) ādi suttana, 'Saralopo' ty (cf. Kacc 83) ādi suttana, 'Naye param yutte' (Kacc 11) suttana rūpasiddhi veditabbo.

A-kāranta, ī-kāranta, u-kāranta, o-kāranta saṅkhātā pi antā napumsakaliṅge hontī (cf. vss. 7d). Vuttam pi c' etaṃ:

Antā pumamhi raso ³² ca	usu ca itthiliṅgikam
napumsake tiyantā va	tepiṭakesu saññitā.
na vijjant' ettha sensā ca	sandeham mā kare budho
	ti (?).

Attho pana tissāya siddho hotī 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 hontī. *Gahita-agahaṇena* antehī ti yojanā. *Vimalā* ti saṅkhyāvacano, tisa-tacatupaññāsā ti vuttam hotī. *Thyan* ti itthiyam, *pañcāntehī* ti pañca antehī. Puna gahita agahaṇana *syādi* vibhattiyo hontī. *Dādhikā* ti saṅkhyāvacano, aṭṭha nava satan ti vuttam hotī. Syādi-vibhattiyo yujjantā pana *napumsake* yeva bhavanti. Puna gahita *agahaṇenā* ti antato; *janakā* ti saṅkhyāvacano, aṭṭha ekasatan ti vuttam hotī. Tena vuttam:

'Tisaṃghāni ca ante ca pume syādi vibhattiyo
sataṃ dalhā itthiyaṃ hi aṭṭhasataṃ napuṃsake
tepiṭakesu vijjanti na ūnaṃ adhikaṃ pi vā
antaṭṭhānena pi ṇeyya gahitā gahaṇena cā' ti (?)

(§8) Evaṃ pumādiliṅgabhedāñ ca dassetvā idāni vibhat-tilopapadhānaṃ dassento āha: *padhānā* ty ādi. Avayave na sahavattati ti *sabbam*, 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. *Sabbanāmasamāsataddhitasankhātā padhānaliṅgānugatā* eva bhavanti. *Atiṅgā* tiliṅgavirahito ty attho. *Ādi-*saddena upasaggādīnaṃ saṅgayhati, *syādayo* vibhattiyo tato *nipāta*-upasaggaṭṭhānato honti. *Lutā eva siddhā* ti eva-saddo sannitṭhāpako adhippeto. *Go* ti go-saddo, anta-virahito go-saddo atthapadhānasaṅkhāto saddo *siddhā*³³ yeva *suttena anurūpato* ti go-saddo dasa vācako hoti:

Go-saddo sagga-ramṣīsu vajirānunevādisu³⁴
dassane nayanantesu³⁵ pasumhi vacane bhuvī ti (?)³⁶

Sesaṃ pana vattabbam eva n' atthi ti.

Iti nāmakappass' atthavaṇṇanaṃ dutiyāṃ.

(§§9-10) Evaṃ vicittanāmaṅgaṃ dassetvā idāni kāra-kakaṅgaṃ dassento *cha kārake* ty ādi. *Cha kārikesū* ti cha kārikesu *samāso hoti*, *sāmismim* 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 sādhanā* tayo paccayā kita-kicca-kitakicca-bhedena. Tesu ye paccayā yebhuyena kattari vattanti, te *kitā* nāma. Ye paccayā bhāvakkammesu 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 atthi ti *sāmi*. Tasmim samasanaṃ *samāso*, saddo samāsiyatī ti samāso attho. Sammā anurūpā bhavanti ti *sambhavā*. Karoti ti *kattā*, kariyate taṃ ti *kammaṃ*, saṃ sutthum ādadāti gaṇhāti ti *sampadānaṃ*. Okāsaṃ viya ācikkhati ti *okāso*, sahavattati ti *sāmi*. Taddhitañ ca kattu ca kammañ ca sampadānañ ca okāsañ ca *sāmi cā* ti *dvando*. Sādhetaṃ sādhanam ti eva *sādhanam*. Ācikkhati ti *ākhyāto*. Vibhattiyo kitetabbādikā paccayā. *Cha kārikesū* ti vattabbe chandānurakkhanattham ū-kārassa rassaṃ³⁷ katvā ti veditabbam.

Sabbapadesu *paṭhamā* yeva honti ti *vutte* samāsataddhitā-khyātakitakehi dutiyā ca na bhavitabbam. Kasmā ? Samāsataddhitākhyātakitakādīhi *na vutte dutiyādi* yathāraham eva hoti.

Vutte kammādisāmismim liṅgatthe pathamā siyā
na vutte ca bhavant' aññā dutiyā anurūpato
ti vuttam. (Cf. Bālāvatāra vss. 359)³⁸

Attho pana suvijānitabbam eva.

(§11) Tad anantaram eva *kārakā*³⁹ sambandham katvā āha: *manasā* ty ādi. *Vutyā* ti vuttinā, *vaṭṭā* ti *saṃsāravattā*, *vivattān* ti vipañcītukāmassa⁴⁰, *bhāvanan* ti kasiṇaparikammādīhi vaḍḍhanam. Tattha viggaho kātabbo. Monam vuccati nānaṃ, monam assa atthi ti *muni*. Ko so bhagavā, tassa vaṇṇitabbe *vaṇṇite*. *Vane* vaṭṭati, punappunam nibbattati ti *vaṭṭā*, saṃsārā visesena vaṭṭati kammaṃ muñcati ti *vaṭṭam*⁴¹. Tasmā bhīyati dassati ti *bhīto*, ko so bhikkhu; chinnabhinnapaṭam dhāretī ti *bhikkhu*; saṃsārabhayam ikkhati passati ti vā *bhikkhu*; kilese bhindati ti vā *bhikkhu*, bhikkhati yācati ti vā *bhikkhu*. Bhāveti punappunam vaḍḍhetī ti *bhāvanā*, kasiṇaparikammādikaṃ. Saṃsāro nāma kin ti, khandhadhātu-āyatanānaṃ abbochinnaṃ pavattattā saṃsāro ti. Ten' āha:

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

Evam vutta saṃsaravaṭṭaṃ nāma manasā bhāvanam muninā vutte vaṇṇite, buddhena vaṇṇite vane bhāveti vaṭṭavivaṭṭaṃ bhāveti bhūto bhikkhū ti yojanā. Tass ' attho channaṃ kārakānam eva siddhantā dasseti. Kathaṃ ? Bhikkhu kat-tukāraṃ, bhāva[naṃ] kammakāraṃ, vutyā karaṇakāra-kaṃ⁴³, vaṭṭa apādānakāraṃ, vane okāsakāraṇā cā ti dasseti. Manasā munino vutyā ti gāthābandhena channaṃ kārakānam siddhantā dasseti. Attho ca suviññeyyo va.

Iti kārakakappaṃ' atthavaṇṇanaṃ tatīyaṃ.

(§§12–13) Evam nayavicittakāraṇaṃ dassetvā idāni samāsakaṇḍaṃ ārabhanto āha: *rāsi dvipadikā* ty ādi. Tattha *rāsi* ti saṅkhyāvacano, dvisattatī ti vuttaṃ hoti. *Dvandā* ti dvandasamāsā dvipadikā rāsi, bahubbīhisamāsā *tulyādhikarāṇā* eva *liṅgena* ca *vacanena* ca vibhātinā honti. *Khemayo* satapañcadvedasa kammadhārayasamāsādayo saṅkhaṃ vīsati digu-abyayībhāvasamāsā ca *hārā* atthavisati. 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 atthānapayogo. 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. Uttara-padatthapadhāno *tappuriso* ti vuttattā. Kammam iva dvayaṃ dhāretī ti *kammadhārayo*, yathākammaṃ kriyaṃ ca payojanaṃ ca dvayaṃ dhāretī. Tathā ayaṃ samāso ekass⁴⁴ atthassa dve nāmāni dhāretī ti adhippāyo.

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

Byayaṃ bhavanti ti *byayībhāvā*, byayībhāvānaṃ paṭipak-kho 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 padānaṃ tu tāni vaccanti abyayā ti (?).

Abyayānaṃ atthaṃ bhāvetī ti *abyayībhāvo*. Vuttaṃ ca:

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

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

Sayaṃ kataṃ makkatiko⁴⁸ va jālanti ettha pana dve paṭipāṭiyā atthassa gahetabbattā abyayāthavibhāvāna n' atthī ti sayaṃ katan ti samāso abyayībhāvo na hoti. Tathā pubbapatthapadhāno abyayībhāvo. Keci pana: abyayāthapubbaṅgamattā anabyayaṃ bhavati ti *abyayībhāvo* ti pi vadanti. Ayaṃ pana amhākaṃ khanti ruci. Abyayāthapubbaṅgamattā anabyayaṃ pi padaṃ ekadesena abyayaṃ bhavati etthā ti *abyayībhāvo*. Ettha ca ekadesaggahaṇaṃ 'ko 'yaṃ majjhe samuddasmin' ti (?) imāya pāṭiyā sameti, samuddassa majjhe, majjhe samuddasmin ti hi viggaho. Attho pana samuddassa majjhe icc eva yojetabbaṃ. Abyayībhāvo nāma du[vi]dhā nāmapubbapadaṃ abyayapubbapadaṃ cā ti. Tattha gāmapati nagarapāṭī ty ādisu nāmapadapubbapado ti, upanagaraṃ upagaṅgaṃ ty ādisu abyayapubbapadaṃ cā ti. Vuttaṃ ca:

Nāmapubbapado ca so abyayapubbapado tathā
nāmupasagganipāta- 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, tatīyā; saddhāya upeto [ti] upasaddhaṃ, catutthī; guṇato uddhaṃ [ti] uddhamguṇaṃ, 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 aññāpadassa viggahattā pubbapadhāno aparapadhāno ti ce, pubbapadhāno ti parihāro. Tathā nicco, so abyayībhāvo saññāvasena dīpito. Eko padhāno abyayībhāvo

pubbapadaṭṭhānaṃ⁵⁰ kiṃ payojaṇaṃ. Payojaṇaṃ pana vitthārena saddasatthantaresu hoti. Idha pana saṃkhittena vuttaṃ. Vuttaṃ ca:

Dvandā dvipadikā c' eva	dasa honti ca gaṇanā
bahubbihī tappuriso	dvesatā gaṇasambhavā.
Kammadhārayasamāsā	kajā honti ca gaṇanā
digu-'byayā ca samāsā	dayitan ti yā saññitā [ti] (?)

Iti samāsakappaṣṣ' atthavaṇṇanaṃ catutthaṃ.

(§14) Evaṃ gambhīrasamāsakaṇḍaṃ dassetvā idāni taddhitakappam ārabhanto āha 'Kaccādito' ty ādi. Kaccāyana-gottādito *niyamaṃ* niyamaṇaṃ eva, *vinā* vajjetvā *anekathe sati, sabbe taddhitapaccayā* nādayo honti eva niyamaṇaṃ na hoti. Tatth' ādi-saddena Vāsudevagottādayo. *Api*-saddena taraty-ādi-taddhitādayo saṅgayhati⁵¹. Gottataddhitā nāma kin taṃ ti. Vāsiṭṭha, Gotama, Kaccāyana, Aggivessana, Moggallān'-Ukātta,⁵² Vāsudeva, Vaccha⁵³, Nārā[ya]na⁵⁴, ukkaṭṭha⁵⁵-majjhimaṇākaṇḍisaṅkhātehi jātigottataddhitādi daṭṭhabbā.⁵⁶ Gottataddhite aṭṭha paccayā honti, yathā ṇa, ṇāyana, ṇāna, ṇeyya, ṇi, ṇika, ṇera, ṇava iti 'me aṭṭha veditabbā⁵⁷. Taratyādītaddhite cattāro, ten' āha:

Dve paccayāni ekā va	dvīsu suttesu vattate
vikappādiggahaṇena	vuttā ṇikānikā duve ti
	(Sj 446cd, 447ab). ⁵⁸

Rāgataddhite eko, ten' āha:

Rāgādītaddhite eko	paccayo sa-ṇa-kārako
saṅkhepen' eva jāneyya	anekatthesu sodhito [ti]
	(ab = Sj 447cd). ⁵⁹

Jātātaddhite cha paccayā honti, ten' āha:

Suttana ⁶⁰ iminā c' eva	im'-iy'-ik'-ādiggahaṇena ca
kiyo cāpi ca saddena	(cha) jātyā honti paccayā
	ti (Sj 448). ⁶¹

Samūhataddhite tayo paccayā honti, eko tā-paccayo liṅgattayesu vattati. Ten' āha:

Kaṇ(a)-ṇā paccayā vuttā	samūhatthesu liṅgato
liṅgattayena gahito	hoti tā-paccayā idhā ti ⁶²
	(cf. Sj 449). ⁶³

Ṭhānataddhite eko, ten' āha:

Iyo so paccayo eko	vattati ṭhānataddhite
saddasatthe iya, eyya	te vidhanavicāritā ti
	(Sj 450). ⁶⁴

Upamātaddhite eko, ten' āha:

Upamātaddhite eko	āyitattaṃ pavattati
saddasatthe idha viya	therena na katā idhā ti
	(Sj 451). ⁶⁵

Nissite py eko⁶⁶ va paccayo, saddasatthantare pana dve ti. Ten' āha:

Nissite paccayā dvidhā	lottha aññattha vattate
ṇe eko paccayo eva	Kaccāyane ⁶⁷ na dīpito [ti]
	(cf. Sj 452). ⁶⁸

Bahulataddhite py eko⁶⁶ va saddasatthe pana tayo, yathā:

Bahullataddhite ālu	paccaye ko pavattati
satthesu āluko c' eva	therena na katā idhā ti
	(cf. Sj 453). ⁶⁹

Seṭṭha-taddhite pañca paccayā, yathā:

Adhite pañca paccayā	taddhite suvissesane
tara, tam', isik', iy', iṭṭhā	icc ete pañca paccayā ti. ⁷⁰

Assatthitaddhite nava paccayā, saddasatthe pan' ekādasā, ten' āha:

Assatthi taddhite vī ca	i-sī-ika-ra-vantu ca
mantu ca sa-ṇa-kāro ca	paccayā nava dīpitā,
satthe idha iyā c' eva	therena na katā idhā ti ⁷¹
	(Sj 454 cd, 455 a-d).

Pakatitaddhite eko va, vuttaṃ ca:

Pakati taddhite eko	maya-paccayanāmako
bahupakāro vidhīsu	nātabbaṃ ⁷² taddhitesinā ti. ⁷³
	(ab = Sj 455 cd).

Pūraṇataddhite pañca, saddasatthe pana satta, ten' āha:

Pūraṇe paccayā pañca	ima, t̥ṭha, 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 vīsattaddhitam	tass' odāharaṇam matam 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:

Suttana paccayo vutto	vibhāge dhā vibhāgato
so paccayo vibhāgato	ca-saddena pakāsito
saddasatthe vidham 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' atthavaṇṇanam pañcamaṃ.

(§§15–16) Evaṃ paracittanayagambhīrataddhitakaṇḍam dassetvā idāni ākhyātakaṇḍam ārabhanto 'yam ācariyo āha: 'kattari' ty ādi. Kattari ti kattusmiṃ, sabb' ete payogā *pañca dhātumhi* honti, *nāññathā*. Satta satam *te payogā* pana *kamme* yeva honti, *tathā* nāññathā. *Bhāve* payogā vipavattanti, *merayā* satavisapañcādhika saṅkhyāvacano. *Pañca dhātumhi* payogā honti, *saṅkhepena* saṅkhittena, *marumayam* sahassa pañcasatavisapañcādhika saṅkhyāvacane, *gamumhi*⁸⁰ payogā pana *tigunā* tihi guṇitā honti. *Etto* pañcadhātuto sambhavānurūpaṃ gahetabbaṃ eva. *Te* ca *payogā* aññathā dhātusu anantā aparimāṇā eva. *Ādesapaccayādihi*⁸¹ sambhavanti ti. Ettā vatā *payogā pañcadhātumhi* gaṇanavasena *marūmayam* aññadhātūsu pi yebhuyyena

pavattantā na gaṇitabbā. *Rūpasiddhipakaraṇam* oloketvā gahetabbaṃ. Sesavacanam eva vattabbaṃ n' atthi ti. Attho pana supākaṭo.

Iti ākhyātakappass' atthavaṇṇanam chaṭṭham.

(§17) Evaṃ ākhyātakaṇḍam dassetvā idāni kitakappaṃ dassento āha: *kitādi* ty ādi. *Sabbe paccayā kitādi*⁸² *ekadhātuto siyūṃ*. Anurūpato⁸³ yathāsambhavato *satta sādhanē sati* pi pāyato yebhuyyena pavattanti, ettha *ādi*-saddena kitakiccapaccayā saṅgayhanti⁸⁴. *Api*-saddena dhātusādhanāni saṅgayhanti.⁸⁴ Kito ādiye sante ti *kitādayo*. Paṭicca etasmā ti *paccayo*. Kitādi eva paccayā *kitādipaccayā*. 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' etam:

Tayo ca paccayā ñeyyā	kitakā kiccakā tathā
kitakiccanāmañ ca	saddasatthe pakāsītā.
Kitakā kattari ñeyyā	bhāvakammesu kiccakā
kitakiccā tu sabbattha	yebhuyyena pavattare ti (?).

Kitapaccayā nāma kiṃ tanti pucchā. Vuttañ h' etam:

Ñvu, ⁸⁶ ro, na, ka, ta, ti, tu ca	tāve, ⁸⁷ i, anta, māna, tuṃ,
tuna, tvāna c' ime tera-	se kitapaccayā ⁸⁸ siyūṃ.
anīyo, ⁸⁹ tabba, ṇyo, ricca,	ririya, kha sabbapaccayā
te kiccāpaccayā nāma	ñātabbā paccayesinā.
Ño ca yu kvi ca rammo ca	ṇu, ⁹⁰ ṇvu, tu, āvi idha a
t̥ṭha, raṭṭhu, āni, ⁹¹ a, nu, kā	pannarasa kitakiccā ti
	(cf. Sj 483–96, Kacc-bh 169–72).
kitapaccayā terasa	cha honti kiccapaccayā
kitakiccā pannarasa	catutiṃsa samūhato ti (?). ⁹²

Saddasatthantare pana kitakiccabhedena dvedhā vuttā ti. Tathā pi lakkhaṇavasena vuttan ti daṭṭhabbaṃ. Kitādi ti etena kita-kicca-kitakiccaye sādheti ti dasseti. *Apī* ti padena satta⁹³ sādhana vuttarūpaṃ⁹⁴ ti dasseti. Adhippāyo pana ativiya pākaṭo yeva.

Iti kitakapass' atthavaṇṇanaṃ 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-
puttana 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] ramitabbam
nānā nayehi *maggio* upāyo *ujumaggaṃ tam* kulaputtānaṃ
maggam upāyaṃ visodhito mayā ti adhippāyo. Nānāyena
saddāraṇṇe ti yojanā. Patisaraṇaṃ karotī ti *paṭikam*, paṭi-
visuṃ vā karotī ti *paṭikam*, patisaraṇaṃ karīyati etehi ti vā
paṭikam, paṭikam viyā ti paṭikam. 'Tesu vuddhi'¹⁰¹ ti (Kacc
404) ādinā suttena 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

paṭiṭṭhānabhūto¹⁰⁶

vasihi katehi anekanekā

kārāpayante HARIPUÑ-
JAYASMIM¹⁰⁷

suvaṇṇapaṭehi acchādayitvā
āvhayitabbo¹⁰⁹ va nāma

harissaraṃsīhi¹⁰⁸ jajjalāmāno

rammaṃ

nānātta so nayena āvuto.¹¹⁰

Yonanagare¹¹¹ abhi-

vaḍḍhayanto

visuddhasīlo samaṇānaṃ indo

laddhābhisekho¹¹² PHUSSA-
DEVA-tthero¹¹³

rājādhirājino ti pūjayitvā.

Taṃ thūpathūpavaraṃ

nissaya TĪKAM

karonto HARIPUÑ-
JAYASMIM

SADDASSA BINDU-

vivaraṇatthaṃ

setṭhassa ganthaṃ
GANTHASĀRASĀRI.

Evaṃ saddanayagamhīre

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
sīlavutti¹²¹

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

nādaṃ nāñño deyyuṃ
HARIPUÑJAYA¹²² nāmake
janasutanisevite
rājasetṭhanivāsīte
ārāme RAMMA nāmake
TĪKĀYAM racitā mayā ti.

Iti bhaddanta SIRISADDHAMMAKITTI-MAHĀ-
PHUSSADEVATtherena¹²³ racito GANTHASĀRO nāma¹²⁴
niṭṭhito, paripuṇṇo, samatto.

Devaloke manusse vā

samsaranto punappunaṃ

sabbesaṃ pavaro hutvā

ñāṇatikkhaṃ labhām' ahaṃ.

Manussalābhaṃ laddhāhaṃ

virūpo mā bhava mama

sarūpo ñāṇasampanno

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	

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 Saddasāratthajālīni	Pinya 14th	516 vss.	1
5.4.7	391	Samgharakkhita Sambandhacintā	Lankā before 13th	122 items	2
5.4.8	422	Saddhammañāṇa (also ascribed to King Kya-cvā's daughter) Vibhattyattha	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	Māṅgala Ganthatthipakarāṇa	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 Śrī Lankā; 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 *Ganthatthipakarāṇa* (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 Pit-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-kri³ maṇḍin, the *Nissaya* being identical with N1 used for this edition. Mon Nñvan¹ Mon (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 maṇḍin 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), *Ganthābharāṇa* (CPD 5.4.10). Then follows *Ganthatthipakarāṇa* (CPD 5.4.11) in two versions, both with the serial number 14 but distinguished as *Cullaganthatthipakarāṇa* and *Mahāganthatthipakarāṇa* in the preface (*Ichāsayanidānam* 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 Nñon-kan Charāto² Ū³ Cakkinda, also known as Ū³ Budh (1787–1842 A.D.).

8 CPD lists Sinhalese prints for the two texts written in Śrī Lankā and several works written in Burma, i.e. the *Vibhattyattha*, and subsidiary works on *Ganthābharāṇa*, *Kaccāyanabheda*, and *Kārikā*. *Sannayas* for *Sambandhacintā* and *Kaccāyanabheda* are also mentioned.

9 The text is mentioned in Gv 64,4 (*Kyavā-rañño Saddabindu nāma pakaraṇam . . . akāsi*) and 73,28 (*Saddabindupakarāṇam . . . attano matiyā Kyavā nāma raññā katā*), Sās 76, 25, Pit-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 Pit-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 Tipitaka (Sās 76, 13–16: . . . *Jeyyasimkhanāmakassa rañño putto Kyavā nāmako rājā rajjam kāresi. Dhammarājā ti pi nāma lañcham paṭṭiganhi. Tisu pana piakesu yathābhūtam vijānakatāya Marammavohārena Kya-cvā* (so read) *ti vohāriyatī*).

10 Fausböll (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 Sirisaddhammakitti-Mahāphussadevathera (cf. PLG 55). The title *Saddabinduvinichya* is mentioned by Bode (PLB 25 note 4). The title *Ganthasāro* is found in T used for this edition.

11 The Burmese printed edition refers to the author as Sirisaddhammakittimahāphussarevatthero both on the title page and in the terminal title. The verses in the colophon call him Phussar(!)evatthera.

12 Haribhuñja (or Labhuñja, Sās 48, 21 foll.) is sometimes identified with Chiangmai (so Sās 49,5), but see Likhit Likhitananda (1980), pp. 64 foll. Haripuñja 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: *porānehi katānekā santi yā pana vannanā*. 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 Mon Nāvan¹ Mon (1975) § 415. The date is based on Lha Sāmin (1961) p. ba.

Notes to Saddabindu

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

Notes to subcommentary

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

36 cf. Ekakkharakosa 24–25

go goṇe thi pume sese
sagge vajire vācāyam
gitari khandhe gandhabbe
ise surassati-disāyañ ca

pumindriye jale kare
bhūmyam ñāne ca sūriye
cande dukkhe sugāyane
go-saddo samudīrito.

and Abhidhānapadipikaṭikā (ad Abh 495 goṇo go)

sagge kare ca vajire
thi sorabheyyi nett'-ambu-

balibaddhe ca go pumā
disā-vacana-bhūmisu.

- 37 Ny lopam
- 38 source slightly different
- 39 so Ny; Ṭ kāraṇa
- 40 Ny vimuccitu°
- 41 Ny vivatṭam
- 42 source slightly different
- 43 Ṭ -kāraṇam
- 44 so Ny; Ṭ etassa
- 45 so Ny; Ṭ Diguvo cā ti
- 46 T sabbesu
- 56 Cf. Sj 443–444:

Vāsīttho Gotamo c' eva
Moggallāyano 'cc ādi ca
Vāsudevo ca Vaccho ca
majjhimo kaṇhādi gottam

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

57 cf. Sj 445:

ṇo ṇāyano ca ṇāno ca
ṇi ca ṇiko ca atth' ete
Cf. also Kacc 344–349.

ṇeyyo ṇero ṇaṇo pi ca
apecca honti paccayā.

- 58 cf. Kacc 350, 351; Sj 447: nika, niya
- 59 Kacc 352: ṇa
- 60 Kacc 353
- 61 ima, iya, ika, kiya
- 62 T pi
- 63 Kacc 354: kaṇ, ṇa Kacc 355: tā
- 64 Kacc 356: iyo, iya, eyya
- 65 āyitatta
- 66 so Ny" T byako
- 67 so Ky; Ṭ -yana, cf. Kacc 358
- 68 lo, ñe
- 69 Kacc 359: ālu, āluko
- 70 tara, tama, isika, iya, ittha;
cf. Kacc 363 and Sj 454
- 71 cf. vī ca, i, sī, ika, ra, vantu,
mantu, ṇa, iyā; (Kacc 364–370)
- 72 so Ny; Ṭ -tabba
- 73 Kacc 372: maya
- 74 Kacc 373–374, 384–385: i, ma,
ṭṭha, ttā, tiya, tha, ma, a

- 75 Kacc 378: ti
- 76 so Ny; Ṭ lopādesog-
- 77 T ṇo yyo
- 78 Kacc 397: dhā sa
- 79 taddhitatthinā ? (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 T tapaccayā
- 89 so Ny; Ṭ aṇiyo
- 90 so Ny; Ṭ sva
- 90 so Ny; Ṭ tu, ratthu
- 91 so Ny; Ṭ tu, ratthu

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), nyo (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
 94 ?
 95 so Ny; T -saṅgahe aññe
 96 so P; T sattā
 97 P sindhuraso
 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, *sobhhipatinā* (vā *sabbhapatinā*)
 sahasamuddena pathavitale issarena, *parathanipaken' eva* paresam
 atthahitāvahe nipuṇena, *gurunāmakena* gurūhi dinna-(Kya-cvā ti)-
 nāmakena, *dhammarājā* dhammarājena, *Kaccāyanutaratane*-Kaccā-
 yanācariyena utta-(kathita)-saddanaya-atthanayasāṅkhātehi ratanehi
 sampuṇṇe, *cūtagabbhakone* vicitrāgabbhassa, ovarakassa koṇe, ekadese,
padīpo dīpajālā, *kiñci* thokamattam, *jalito* ujjālito.

105 T samano
 106 so Ny; T paṭipatṭhāna-
 107 so Ny; T paripaṇca
 108 T harisaramsihi
 109 so Ny; T avavha-
 110 so Ny; T avatto
 111 T yoha- cf. Sās 48,18–52,3 on
Buddhism in Yonakaraṭṭha
 112 so Ny; T laddho
 113 T PHUŠSAREVA

99 so Ny; T sikkhā
 100 so P; T rūpaṃ
 101 Kacc 404: tesu vuddilopāgama-
 vikāraviparītādesā ca
 102 T repeats

114 so Ny; T ti abhayisāyaṃ
 115 T parāriṅganthi-
 116 so Ny; T sotunamattama-
 117 T bhi-
 118 so Ny; T -puṇṇā
 119 so Ny; T tumana-
 120 so Ny; T paso-
 121 T sihavutti
 122 so Ny; T 'RIPUŃCEYYA
 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 Gandhavamsa', (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-ñuin-nam ganthavaṇ pugguil-kyō²myā³at-thuppat*, (Biographies of famous persons in the history of Books in Burma), Rangoon (Haṃsāvati) 1961

Likhit Likhitananda: 'The Golden Age of Buddhist Literature in Lanna Thai' (in: *Buddhism in Northern Thailand*, Chiangmai 1980), p. 64–80

Nāvan¹ Moṇ, Moṇ: *Kun³ bhoṇ khet mranmā nissaya myā³ cā cā ran³* (Catalogue of Burmese Nissayas belonging to the Kun³ bhoṇ 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 mru¹cā³ piṭaka-to² 'up mañ³kri³ Mahāsiri-jeyyasū): *Piṭakat-to² samuiñ³*, Rangoon (Haṃsāvati) 1959

Gv = Ganthavaṃsa

Kacc-bh = Kaccāyanabheda

Sj = Saddasāratthajālīnī

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

MAINZ

Friedgard Lottermoser