

## Sāriputta and his works

Sāriputta was one of the most prominent monks of the Polonnaruva Period.<sup>1</sup> He composed several texts in Pāli, Sanskrit and Sinhala. He was a disciple of Diṃbulāgala Mahākassapa, the first known *saṅgharāja* of Ceylon,<sup>2</sup> and one of the most important members of Parakkamabāhu's great council of *theras*, the date of which is

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Abbreviations and the system for citing Pāli sources follow the *Critical Pāli Dictionary* (Epilegomena to vol. 1, 1948, pp. 5\*-36\*, and vol. 3, 1992, pp. II-VI) and H. Bechert, *Abkürzungsverzeichnis zur buddhistischen Literatur in Indien und Südostasien* (Göttingen: Vanderhoeck & Ruprecht, 1990). The only exception being PTS editions, which are cited without edition or date, e.g. Sv-pt = Sv-pt (Sumaṅgalavilāsinīpurāṇaṭīkā) Ee 1970 I-III, edited by Lily de Silva.

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<sup>1</sup>PLC, pp. 190-192; O.H. de A. Wijesekera, "Pali and Sanskrit in the Polonnaruva Period" in *The Polonnaruva Period* (Dehiwala: Tisara Prakasakayo, 1973), pp. 104, 107; S. Saparamadu, "The Sinhalese Language and Literature of the Polonnaruva Period", *ibid*, p. 120; A.P. Buddhadatta, *Theravādi Bauddhācāryayō* (Ambalamgoḍa: S.K. Candratilaka, 1960), pp. 77-83.

<sup>2</sup>Mhv LXXVIII 6, 16, 57; Saddhamma-s 59, 7; Sās Ne 1961 25, 4; PLC, pp. 176-77; A.P. Buddhadatta, *Theravādi Bauddhācāryayō* (Ambalamgoḍa: S.K. Candratilaka, 1960), pp. 75-77; H. Bechert, *Buddhismus, Staat und Gesellschaft* (Frankfurt: Alfred Metzner Verlag, 1966), vol. 1, p. 265; S. Jayawardhana, *Handbook of Pali Literature* (Colombo: Karunaratne & Sons Ltd, 1994), pp. 79-80. Cf. Mp-ṭ Be 1961 I, 11-16 = Sp-ṭ Be 1960 I 1, 7-12: *Kassapaṃ taṃ mahātheraṃ saṅghassa parināyakaṃ ... yaṃ nissāya vasanto 'haṃ vuddhipatto 'smi sāsane*. In Mp-ṭ Be 1961 I 1, 17-20 = Sp-ṭ Be 1960 I 1, 13-16, another teacher of Sāriputta called Sumedha is also mentioned. Mahākassapa and Sumedha were, according to S. Jayawardhana, "the principal and the vice-principal of the Ālāhana Pariveṇa in Jetavana Vihāra" (Op. cit., p. 144, refers to [A.P. Buddhadatta] *Pālisāhityaya* (Ambalamgoḍa: Ananda Potsamāgama, 1956), vol. 1, pp. 249-252, 260-262).

“tentatively fixed at 1165 A.D.”<sup>3</sup> Diṃbulāgala Mahākassapa, who was in charge of the reformation of the Buddhist order under the patronage of king Parakkamabāhu I (1153-86),<sup>4</sup> was appointed by the king himself to organise and preside over the great council of *theras* to reform the Buddhist order and establish the Vinaya rules. After the council held under the presidency of Mahākassapa *thera* many *ṭikās* were written,<sup>5</sup> and one of the most important authors was Sāriputta, “perhaps brightest among the constellations that adorned Ceylon’s literary firmament during Parākrama-Bāhu’s reign.”<sup>6</sup> On account of his erudition he was called Sāgaramati,<sup>7</sup> “like the ocean in wisdom”, and was “like all the other learned men of his period, a clever Sanskrit scholar as well.”<sup>8</sup> Perhaps he was the immediate successor of Mahākassapa as *saṅgharāja* of Ceylon<sup>9</sup> and was very influential with a large circle of disciples such as Vācissara, Sumaṅgala and Dhammakitti, who were famous Pāli authors and

<sup>3</sup>V. Panditha, “Buddhism During the Polonnaruva Period” in *The Polonnaruva Period* (Dehiwala: Tisara Prakasakayo, 1973), p. 137; see also W. Geiger, “Introduction” in *Mhv Trsl.*, pp. xxviii-xxix; Geiger, § 31, n. 4.

<sup>4</sup>Saddhamma-s 58, 13-14; Sās Ne 1961 25, 4-5; *Mhv LXXVIII* 6. On the reform of the Buddhist order during the reign of Parakkamabāhu I see also Saddhamma-s 58-59; *Mhv LXXIII* 11-22; *LXXVIII* 1-30; Sās Ne 1961 25, 1-12; PLC, pp. 176-77; W. Geiger, *Culture of Ceylon in Mediaeval Times* (Wiesbaden: Otto Harrassowitz, 1960), p. 209, § 202; W. Geiger, *Mhv Trsl. (Cūlavamsa)*, vol. 2, p. 102, n. 2; V. Panditha, “Buddhism During the Polonnaruva Period” in *The Polonnaruva Period* (Dehiwala: Tisara Prakasakayo, 1973), pp. 136-138; H. Bechert, “The Nikāyas of Medieval Srī Lankā and the Unification of the Saṅgha by Parākramabāhu I” in *Studies on Buddhism in Honour of A.K. Warder*, Toronto 1993, pp. 11-21.

<sup>5</sup>Saddhamma-s 58, 27 - 60, 24; PLC, pp. 192-194.

<sup>6</sup>PLC, p. 190.

<sup>7</sup>Saddhamma-s 63, 15.

<sup>8</sup>PLC, p. 190.

<sup>9</sup>H. Bechert, *Buddhismus, Staat und Gesellschaft* (Frankfurt: Alfred Metzner Verlag, 1966), vol. 1, p. 265.

religious leaders.<sup>10</sup> Sāriputta resided in the Jetavana Vihāra<sup>11</sup> at Polonnaruva in a “vast and glorious *pāsāda* with rooms, terraces and chambers”<sup>12</sup> which the king had specially built for him.

The writing of the *ṭikās* on the canonical texts most probably started very soon after the convocation, because according to Saddhamma-s, it was completed in one year.<sup>13</sup> “The *ṭikās* were sub-commentaries, that is to say, works containing expositions of points in the *Atthakathā* or commentaries which needed further elucidation for correct interpretation; or sometimes they merely gave additional information regarding the discussions in the commentaries, e.g. more illustrative stories.”<sup>14</sup> In the chapter where the writing of the *ṭikās* is described Saddhamma-s<sup>15</sup> does not name the authors of the *ṭikās*: “Sāriputta’s name is not mentioned, and no special works are assigned to

<sup>10</sup>For a detailed discussion on Sāriputta’s disciples and their works see PLC, pp. 198-219 (Sāriputta’s Circle); Geiger, §§ 32-34.

<sup>11</sup>*Mp-ṭ Be 1961 III 370, 24 = Sp-ṭ Be 1960 III 496, 11 = Pālim Be 1960 468, 12: sitalūdakasampanne vasaṃ Jetavane imaṃ. See also Abhidh-s-mhṭ 212, 1-4; Abhidharmārthasaṅgrahaya Sanna, ed. by Paññāmolī Tissa, 3rd ed. (Ambalangoda: W.E. de Silva, H.S. de Silva and R.C.P.W. Vaidyaratna, Vijaya Printing Press, 1926, B.E. 2469), p. 257, v. 1; Somadasa, Cat, vol. 1, p. 235.*

<sup>12</sup>W. Geiger, *Mhv Trsl. (Cūlavamsa)*, vol. 2, p. 105; *Mhv LXXVIII* 34: *thirasīlassa therassa Sāriputtavhayassa pi, hammiyatthalagabbhehi mahā-pāsādam ujjalaṃ.*

<sup>13</sup>Saddhamma-s 60, 26-28: *ayaṃ piṭakattḥakathāya atthavaṇṇanā ekasamvaccharen’ eva niṭṭhitā.*

<sup>14</sup>PLC, p. 192. On the etymology of the word *ṭikā* and on the evolution of *ṭikā* literature see Lily de Silva, “General Introduction” in *Sv-pt*, pp. xxviii-xli; on the methods of exegesis in the sub-commentaries see S. Na Bangchang, “Introduction” in *A Critical Edition of the Mūlapariyāyavagga of Majjhimanikāya-atthakathāṭikā* (unpublished Ph.D. diss., Univ. of Peradeniya, 1981), pp. cxxviii-cxliv. See also K.R. Norman, *Pāli Literature* (Wiesbaden: Otto Harrassowitz, 1983), pp. 148-51.

<sup>15</sup>Saddhamma-s 58, 27 - 60, 24.

him.”<sup>16</sup> In the next chapter Saddhamma-s gives a list of many authors, among them Sāriputta is mentioned, under the name Sāgaramati, as the author of *Vinayaśaṅgaha* (Pālim).<sup>17</sup> According to G.P. Malalasekera “the *ṭikās* may be regarded as the work of a school, rather than of single individuals” and Sāriputta “may possibly have been appointed to supervise certain sections of the work - the *Vinaya*, *Aṅuttara* and *Majjhima* portions.”<sup>18</sup> Whatever the truth may be, Sāriputta is mentioned in the bibliographical texts and in the colophons of the works of his disciples as the author of the following works:

1. *Sāratthadīpanī Vinayaṭikā* (Sp-ṭ)
2. *Aṅuttaranikāyaṭikā, Catutthā Sāratthamañjūsā* (Mp-ṭ)
3. *Pālimuttakavinayavinicchayaśaṅgaha* (Pālim)
4. *Pālimuttakavinayavinicchayaśaṅgahaṭikā* (Pālim-vn-ṭ)
5. *Pañcikalāṅkāra*
6. *Abhidharmāthasaṅgrahaya Sanna* (Abhidh-s-sn)

<sup>16</sup>PLC, p. 193.

<sup>17</sup>Saddhamma-s 63, 15-16: *Sāgaramatināmena therena racitaṃ idaṃ, Vinayasamgahaṃ nāma vinayathappakāsaṃ.*

<sup>18</sup>PLC, p. 194; cf. also Geiger § 31. *Majjhimanikāyapurāṇaṭikā, Dutiya Līnatthapakāsini* (Ps-pt) is ascribed to Dhammapāla; for further discussion on the authorship of Ps-pt see S. Na Bangchang, “Introduction” in *A Critical Edition of the Mūlapariyāyavagga of Majjhimanikāya-aṭṭhakathāṭikā* (unpublished Ph.D. diss., Univ. of Peradeniya, 1981), pp. xxiv-xxxix, see also H. Saddhatissa, “Introduction” in *Upās*, p. 47, n. 154. In CPD, Epilegomena to vol. 1, p. 40\*, 2.2,12, *Majjhimanikāyaṭikā, Dutiya Sāratthamañjūsā* (Ps-t) is ascribed to Sāriputta of Poḷonnaruva, but no further evidence is given. According to Saddhamma-s 59, 23-35, the four *ṭikās* with a common name *Sāratthamañjūsā* (Sv-ṭ, Ps-ṭ, Sp-ṭ, Mp-ṭ) were written by the “elders” (*therā bhikkhū*) during the reign of Parakkamabāhu I (1153-86). As far as I am aware no research has been done yet on the authorship of *Majjhimanikāyaṭikā, Dutiya Sāratthamañjūsā* (Ps-t).

7. *Visuddhipathasaṅgaha*
8. *Kammaṭṭhānaśaṅgaha*
9. *Maṅgalasuttaṭikā*
10. *Sampasādani*
11. *Padāvatāra*.

1. *Sāratthadīpanī Vinayaṭikā* (Sp-ṭ).<sup>19</sup> This is the second *ṭikā* on Buddhaghosa’s *Samantapāsādikā* on *Vinayaṭikā*, written at the request of king Parakkamabāhu I;<sup>20</sup> the first *ṭikā* was written by

<sup>19</sup>Gv 61, 30-31; 71, 10-14; Sās Ne 1961 31, 13; Sās-dip Ce 1880, v. 1201; *Piṭakat-samuṇṇā* (Piṭ-sm) 239; Don Martino de Zilva Wickremasinghe, “Introduction” in *Catalogue of the Sinhalese Manuscripts in the British Museum* (London: The British Museum, 1900), p. xv; PLC, p. 192; A.P. Buddhadatta, *Pālisāhityaya* (Ambalamgoḍa: Ananda Potsamāgama, 1956), vol. 1, pp. 249-252; A.P. Buddhadatta, *Theravādi Bauddhācāryayō* (Ambalamgoḍa: S.K. Candratilaka, 1960), p. 78; Oskar von Hinüber, *A Handbook of Pāli Literature* (Berlin/New York: Walter de Gruyter, 1996), pp. 172-173 (§§ 373-374).

Besides the Chatṭhasaṅgāyana edition (Sp-ṭ Be 1960 I-III) there are four earlier printed editions of Sp-ṭ (Be 1904 I-II, 1910-11 I-IV, 1913 I-IV, 1915-18 I-IV) listed in L.D. Barnett, *A Supplementary Catalogue of the Sanskrit, Pali and Prakrit Books in the Library of the British Museum* (London: British Museum, 1906-28), vol. 2, column 946; CPD, Epilegomena to vol. 1, p. 38\*, 1.2,12 mentions Be 1902-24 I-IV and Ce 1914 ad Sp I 1, 1 - II 516, 17. In *Lāṅkavē puskola pot nāmāvaliya* (LPP), vol. 1, p. 101, s.v. (*Samantapāsādikā Dutiya ṭikā, Dutiya Vinayaṭikā, Sāratthadīpanī, Mahā Sāratthadīpanī*, vol. 2, p. 76, s.v. *Samantapāsādikā Majjhimaṭikā, Vinayamahāṭikā, Mahā Sāratthadīpanī, Sāratthadīpanī* many Mss. of Sp-ṭ are listed; see also V. Fausböll, “Catalogue of the Mandalay MSS. in the India Office Library” (Formerly part of the King’s Library at Mandalay), *JPTS* (1894-96), pp. 12-13, Mss. 14-16; A. Cabaton, *Catalogue sommaire des manuscrits sanscrits et pâlis* (Paris: Bibliothèque nationale, 1908), fasc. 2, p. 9, Ms. 45; W.A. de Silva, *Catalogue of Palm Leaf Manuscripts in the Library of the Colombo Museum* (Colombo: Ceylon Government Press, 1938), p. 5, Mss. 14-15.

<sup>20</sup>Sp-ṭ Be 1960 III 496, 6: *ajjhesito narindena, so ’haṃ Parakkamabāhunā*.

Vajirabuddhi, who “most likely lived in the late Anurādhapura period,”<sup>21</sup> and is called *Vajirabuddhiṭikā* (Vjb). In the colophon of *Abhidhammatthavibhāvinīṭikā* (Abhidh-s-mḥt) written by Sumaṅgala, one of Sāriputta’s disciples,<sup>22</sup> the author praises his teacher and mentions *Sāratthadīpanī* (Sp-t) as his most important work:

having been supported by the compassion of Sāriputta *thera*, who possesses many virtues most excellent and firm, and whose commentaries on *Vinayaṭṭhakathā* and so on – the foremost among which is *Sāratthadīpanī* – show here the greatness of his knowledge and gladden good people with explanations of the essence of sweet meaning...<sup>23</sup>

A Pagan inscription dated 1442 A.D. (B.E. 804) mentions two *Vinayaṭṭikās*: (1) *ṭigā pārājikan*, identified by G.H. Luce and Tin Htway<sup>24</sup>

<sup>21</sup>H. Saddhatissa, “Introduction” in *Upās*, p. 54. According to Lily de Silva (“General Introduction” in *Sv-ṭṭ*, p. xxxviii) Vajirabuddhi lived in the 11th century, but see W.B. Bollée, “Die Stellung der Vinayaṭṭikās in der Pāli-Literatur”, *ZDMG*, Suppl. 1, 17 (1969): pp. 824-835.

<sup>22</sup>PLC, p. 200; Geiger, § 32, 4; H. Saddhatissa, “Introduction” in *Abhidh-s* and *Abidh-s-mḥt*, pp. xviii-xix.

<sup>23</sup>Abhidh-s-mḥt 212, 9-14: *ñānānubhāvam iha yassa ca sūcayanti samvaṇṇanā ca vinayaṭṭhakathādīkānaṃ Sāratthadīpanimukhā Madhuratthasāra-sandīpanena sujanaṃ paritosayanti. tass’ ānukampam avalambiya Sāriputtatherassa thāmagatasāraguṇākaraṇassa...* (R.F. Gombrich suggests *Sāratthadīpanī*- m.c.; *Madhuratthasāra*- or *madhuratthasāra*- ?). Cf. the colophon of *Abhidharmāthasaṅgrahaya Sanna* at the end of this article, where the most complete list of Sāriputta’s works is given. See also Somadasa, *Cat*, vol. 1, p. 235.

<sup>24</sup>G.H. Luce and Tin Htway, “A 15th Century Inscription and Library at Pagan, Burma” in *Malalasekera Commemoration Volume* (Colombo: The Malalasekera Commemoration Volume Editorial Committee, 1976), p. 218, Ms. 9; cf. PLB, p. 102, where the title of the Ms. 9 is mentioned as *Pārājikakaṇḍa-ṭikā*.

as “*Pārājika[kaṇḍa]* sub-commentary *Sāratthadīpanī*”, and (2) *ṭigā terasakan* which is identified as “[*Samghādisesakaṇḍa*] Rules sub-commentary”<sup>25</sup> which seems also to be a part of *Sāratthadīpanī*.<sup>26</sup>

## 2. *Āṅguttaranikāyaṭṭikā. Catutthā Sāratthamañjūsā* (Mp-ṭ).<sup>27</sup>

In this *ṭikā* six verses of the prologue are nearly identical with six verses

<sup>25</sup>G.H. Luce and Tin Htway, as preceding note, p. 219, Ms. 10; cf. PLB, p. 102 where the title of the Ms. 10 is mentioned as *Terasakaṇḍa-ṭikā*. *Piṭ-sm* 240 lists *terasakan ṭikā*, and the preceding *ṭikā* - which corresponds to *ṭigā pārājikan* in the inscription - is mentioned as *Sāratthadīpanī* (*Piṭ-sm* 239).

<sup>26</sup>Cf. the Ms. in the India Office Library with the title *Terasakan ṭikā pāṭh* which ends with: *ettāvātā ca, Vinaye pāṭavattāya ... Vinayaṭṭhakathāya sā, Sāratthadīpanī nāma sabbaso pariniṭṭhitā ... Terasakaṇḍavaṇṇanā niṭṭhitā* (see V. Fausböll, “Catalogue of the Mandalay MSS. in the India Office Library” (Formerly part of the King’s Library at Mandalay), *JPTS* (1894-96), pp. 12-13, Ms. 16).

<sup>27</sup>Gv 61, 32-33; 71, 11-14; Sās Ne 1961 31, 13; Sās-dip Ce 1880, v. 1201; *Piṭ-sm* 202-212 (cf. 239); PLC, pp. 192, 194-195; A.P. Buddhadatta, *Pālisāhityaya* (Ambalamgoḍa: Ananda Potsamāgama, 1956), vol. 1, pp. 260-262; A.P. Buddhadatta, *Theravādi Baudhācāryayō* (Ambalamgoḍa: S.K. Candratilaka, 1960), p. 78; Oskar von Hinüber, *A Handbook of Pāli Literature* (Berlin/New York: Walter de Gruyter, 1996), p. 173 (§§ 375-376).

Besides the Chaṭṭhasaṅgāyana edition (Mp-ṭ Be 1961 I-III) there exist the following three earlier editions of Mp-ṭ: Be 1910 I-II (see CPD, *Epilegomena* to vol. I, p. 41\*, 2.4,12); Ce 1907 (see W.A. de Silva, “A List of Pali Books Printed in Ceylon in Sinhalese Characters”, *JPTS* (1910-12), p. 150; not listed in CPD, *Epilegomena* to vol. I, p. 41\*, 2.4,12); Ce 1930 (see *EncBuddh*, vol. 1, fasc. 4, p. 629, s.v. *Āṅguttara-nava-ṭikā*; not listed in CPD, *Epilegomena* to vol. I, p. 41\*, 2.4,12). Mp-ṭ Ce 1907 contains most of *Ekanipātaṭṭikā* (cf. Mp-ṭ Be 1961 I 1,1 - 254,17) and Ce 1930 contains the entire *Ekanipātaṭṭikā*. The Mss. of Mp-ṭ are listed in: LPP, vol 1, p. 2 (5 Mss. in Sinhala script), vol. 2, p. 1 (7 Mss. in Sinhala script), vol. 3, p. 164 (1 Ms. in Burmese script from the British Museum, Or 2089); W. A. de Silva, *Catalogue of Palm Leaf Manuscripts in the Library of the Colombo Museum* (Colombo: Ceylon Government Press, 1938), vol. I, p. 37 (1 Ms. in Sinhala script); *Piṭ-sm* 202-212 (1 Ms. in Burmese script). For a detailed description of the editions and some of the above mentioned Mss. of

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in the prologue of the *Sāratthadīpanī*,<sup>28</sup> the colophons are also very similar<sup>29</sup> and the first few pages of both texts likewise show very few differences.<sup>30</sup> These similarities could be evidence of common authorship.

It is also interesting to note that although the first few pages of Mp-ṭ (and Sp-ṭ) are quite different from the introductory pages of the *purāṇaṭīkā*s on DN, MN and SN (Sv-ṭ, Ps-ṭ, Spk-ṭ<sup>31</sup>) written Dhammapāla, all the four *nikāyaṭīkā*s (Sv-ṭ, Ps-ṭ, Spk-ṭ, Mp-ṭ) have many parallel passages.<sup>32</sup>

Mp-ṭ see P. Pecenko, "Introduction" in *Āṅguttaraṭīkā, Catutthā Sāratthamañjūsā*, vol. 1 (Mp-ṭ Ee (PTS) 1996).

Piṭ-sm 199-201 also lists an incomplete manuscript of the "old" (*hoṇ*<sup>3</sup>) *ṭīkā* on *Āṅguttaranikāya* (Mp-ṭ, see CPD, Epilegomena to vol. I, p. 41\*, 2.4,11), which is, according to Piṭ-sm (1989 edition), at present held in the National Library, Rangoon (note on Piṭ-sm 1 informs us that all the entries which are marked by an asterisk - and Piṭ-sm 199-201 are marked by an asterisk - are held in the National Library, previously Bernard Free Library; see also H. Bechert et al., *Burmese Manuscripts* (Wiesbaden: Franz Steiner Verlag, 1979), Part 1, p. XXXIV). The manuscript contains only *Eka-*, *Duka-* and *Tikaṅguttaraṭīkā*. In a letter dated 10 October 1995 Prof. U Ko Lay informs me that "the old *Āṅguttaraṭīkā*s appear to be out of use in Myanmar monasteries for a long time". Cf. also Oskar von Hinüber, Op. cit., pp. 167 (§ 357), 173 (§ 376).

<sup>28</sup>These are verses 2-7 in the prologue of Mp-ṭ, and verses 4-9 in the prologue of Sp-ṭ, see Mp-ṭ Be 1961 I 1, 11-2, 2 and Sp-ṭ Be 1960 I 1, 7 - 2, 2.

<sup>29</sup>The colophons differ only in the first two verses, see Mp-ṭ Be 1961 III 370, 15 - 371, 8 and Sp-ṭ Be 1960 III 496, 2-23.

<sup>30</sup>Cf. Mp-ṭ Be 1961 I 3, 7 - 5, 14 and Sp-ṭ Be 1960 I 2, 18 - 5, 7.

<sup>31</sup>Sv-ṭ = *Sumaṅgalavilāsiniṭpurāṇaṭīkā*; Ps-ṭ = *Papañcasūdanīpurāṇaṭīkā*; Spk-ṭ = *Sāratthapakāsiniṭpurāṇaṭīkā*.

<sup>32</sup>The introductory portions in these four *ṭīkā*s are similar because they comment on the introductory verses in Sv 1, 1 - 2, 9; Ps I 1, 1 - 2, 13; Spk I 1, 1 - 2, 21 and Mp I 1, 1 - 3, 3, which are identical in most cases. Mp-ṭ is nevertheless quite different from the other three *ṭīkā*s because: 1) it has the introductory verses which the other three *ṭīkā*s do not have (six verses are the same as in Sp-ṭ, see

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3. *Pālimuttakavinayavinicchayasāṅgaha* (Pālim).<sup>33</sup> According to G.P. Malalasekera this is purely the work of Sāriputta himself and not the work of an assembly of *ṭīkā* compilers under the supervision of Sāriputta as is the case with Mp-ṭ and Sp-ṭ.<sup>34</sup> The colophon of Pālim is

above note 28); 2) the prose passage following the verses is much more similar to Sp-ṭ (and Sv-ṭ) than to the other three *ṭīkā*s; 3) the *Netti* method applied to the first *sutta* in each of the four *nikāyaṭīkā*s (Sv-ṭ, Ps-ṭ, Spk-ṭ, Mp-ṭ) is much longer in Mp-ṭ. See also "Table of Parallel Passages" in P. Pecenko, *Āṅguttaranikāyaṭīkā, Catutthā Sāratthamañjūsā: Ganthārambhakathā, Ganthārambhakathāvaṇṇanā, Rūpādivaggavaṇṇanā* (unpublished Ph.D. diss., The Australian National University, 1994), pp. 330-343.

<sup>33</sup>Saddhamma-s 63, 15-16; Gv 61, 31; 71, 10-14; Sās Ne 1961 31, 22; Sās-dip Ce 1880, v. 1201; Piṭ-sm 260 (cf. 239); Geiger, § 31; de Zilva Wickremasinghe, as note 19, p. xv; PLC, pp. 190-192; A.P. Buddhadatta, *Pālisāhityaya* (Ambalamgoḍa: Ananda Potsamāgama, 1956), vol. 2, pp. 297-298; A.P. Buddhadatta, *Theravādi Baudhācāryayō* (Ambalamgoḍa: S.K. Candratilaka, 1960), p. 78; Oskar von Hinüber, *A Handbook of Pāli Literature* (Berlin/New York: Walter de Gruyter, 1996), p. 158 (§§ 334-335).

Besides the Chaṭṭhasāṅgāyana edition (Pālim Be 1960) there are three earlier printed editions of Pālim (two Be 1909, Ce 1913) listed in L.D. Barnett, *A Supplementary Catalogue of the Sanskrit, Pali and Prakrit Books in the Library of the British Museum* (London: British Museum, 1906-28), vol. 2, columns 945-946. The Mss. of Pālim are listed in: V. Fausböll, "Catalogue of the Mandalay MSS. in the India Office Library" (Formerly part of the King's Library at Mandalay), *JPTS* (1894-96), pp. 117-118, Ms. 30; A. Cabaton, *Catalogue sommaire des manuscrits sanscrits et pālis* (Paris: Bibliothèque nationale, 1908), fasc. 2, pp. 52, 80, 152, Mss. 255, 377, 713; W.A. de Silva, *Catalogue of Palm Leaf Manuscripts in the Library of the Colombo Museum* (Colombo: Ceylon Government Press, 1938), pp. 8-9, Mss. 23-25; C.E. Godakumbura, *Catalogue of Ceylonese Manuscripts* (Copenhagen: The Royal Library, 1980), pp. 52-54, Ms. 30; H. Braun et al., *Burmese Manuscripts, Verzeichnis der orientalischen Handschriften in Deutschland*, vol. 23, 2 (Stuttgart: Franz Steiner Verlag, 1985), p. 159, Ms. 340; Somadasa, Cat, vol. 1, pp. 319-320, Ms. Or. 6601(57).

<sup>34</sup>PLC, pp. 194-195.

very similar to the colophons of Sp-ṭ and Mp-ṭ;<sup>35</sup> all three works were written at the request of king Parakkamabāhu I in the Jetavana Vihāra in Polonnaruva. The work has been known under several different titles: *Pālimuttakavinayavinicchayasāṅgaha*, *Vinayasāṅgahaṭṭhakathā*, *Vinayasāṅgaha*, *Vinayasāṅgahapakaraṇa*.<sup>36</sup> In *Laṅkavē puskola pot nāmāvaliya* (LPP) several names for Pālim are also given: *Pālimuttakavinayavinicchayasāṅgaha*, *Pālimuttakaya*, *Pālimuttakavinaya*, *Pālimuttakavinayavinicchaya*, *Mahāvinayasāṅgaha*, *Vinayasāṅgaha*.<sup>37</sup> *Piṭakatsamuṇṇ*<sup>3</sup> (Piṭ-sm) 260 gives it under the name *Vinayasāṅgahaṭṭhakathā*, which seems to be the correct title, since it was “a summary of the *Vinaya Piṭaka*, divided into various sections, giving the explanations of *Vinaya* rules.”<sup>38</sup> On the title page of Pālim Be 1960 the following title is given: “*Pālimuttakavinayavinicchayasāṅgaho*” *ti pi voharitā Vinayasāṅgaha-ṭṭhakathā*. In the Pagan inscription two Mss. are mentioned:<sup>39</sup> *vineñ saṅgruiv kṛī*, which is identified as *Vinayamahāsāṅgaha*, and *vineñ saṅgruiv ṇay*, identified as *Vinayasāṅgaha*. Similarly Piṭ-sm lists first *Vinayasāṅgaha-ṭṭhakathā*, written by Sāriputta,<sup>40</sup> which obviously corresponds to the “greater” (*kṛī*) *Vinayamahāsāṅgaha* mentioned in the inscription as *vineñ saṅgruiv kṛī*.

<sup>35</sup>Cf. Pālim Be 1960 468, 8-21; Mp-ṭ Be 1961 III 370, 15 - 371, 8; Sp-ṭ Be 1960 III 496, 2-23.

<sup>36</sup>PLC, p. 191. In Somadasa, Cat (vol. 1, p. 233) it is also mentioned as *Vinayavinicchaya* (Vin-vn) which is a mistake because Vin-vn was written by Buddhadatta; see Vin-vn (Ee 1927), ed. by A.P. Buddhadatta. On the term *pālimuttaka* see Steven Collins, “On the very idea of the Pali canon”, *JPTS* 15 (1990), p. 92.

<sup>37</sup>LPP, vol. 1, p. 58; vol. 2, p. 44 (lists many Mss. of Pālim in the temple libraries in Sri Lanka).

<sup>38</sup>PLC, p. 190.

<sup>39</sup>G.H. Luce and Tin Htway, as above note 24, p. 219, Mss. 11, 12. Cf. PLB, p. 102 where these two texts are called “*Vinayasāṅgaha-ṭṭhakathā* (the greater)” (Ms. 11) and “*Vinayasāṅgaha-ṭṭhakathā* (the less)” (Ms. 12).

<sup>40</sup>Piṭ-sm 260.

Then it mentions two Mss. of *Vinayasāṅgahaṭṭhakathā*,<sup>41</sup> which correspond to the “lesser” (*ṇay*) *Vinayasāṅgaha* mentioned in the inscription as *vineñ saṅgruiv ṇay*. Also among the titles of Pālim given in LPP<sup>42</sup> are *Mahāvinayasāṅgaha* and *Vinayasāṅgaha*, which seem to correspond to the “greater” (*kṛī*) and the “lesser” (*ṇay*) *Vinayasāṅgaha* listed in the Pagan inscription and in Piṭ-sm. Are these two different texts or just two names for the same text? In the Burmese sources they are mentioned as different but in LPP they are just two names of Pālim. Malalasekera explains this “variety of the titles” as follows:

It has been suggested in view of the variety of the titles under which the book is known that *Vinayasāṅgaha*, or, to give its full name, *Pālimuttaka-Vinayavinicchayasāṅgaha*, was only part of a much larger *Mahā-Vinayasāṅgahapakaraṇa*, but I see no reason to accept this suggestion. It is only too well known that the work of ancient authors often bore more than one title - sometimes confusedly so - and it is quite likely that Sāriputta’s work was no exception to this custom and that whatever its full and original name was, it was generally called the *Vinayasāṅgaha*.<sup>43</sup>

4. *Pālimuttakavinayavinicchayasāṅgahaṭṭhikā* (Pālim-vn-ṭ), also *Vinayasāṅgahapurāṇaṭṭhikā*, a *ṭhikā* on *Vinayasāṅgaha* (Pālim), which some sources also ascribe to Sāriputta.<sup>44</sup> According to Malalasekera

<sup>41</sup>Piṭ-sm 261-62. According to Piṭ-sm there are no Mss. of this text available in Burma (see above note 27). Piṭ-sm 262 ascribes it to Cañ<sup>1</sup> Kū<sup>3</sup> of Ratanapura (Ava); cf. PLC, p. 191.

<sup>42</sup>LPP, vol. 1, p. 58, vol. 2, p. 44.

<sup>43</sup>PLC, p. 191.

<sup>44</sup>Gv 61, 32; 71, 11; Piṭ-sm 291 (cf. 239); de Zilva Wickremasinghe, as note 19, p. xv; PPN, vol. 2, p. 884; Oskar von Hinüber, *A Handbook of Pāli Literature* (Berlin/New York: Walter de Gruyter, 1996), p. 158 (§§ 336).

“two *ṭikās* are extant in Ceylon, one old (*purāṇa*) and the other one new (*nava*), but the author and the date of neither is known”.<sup>45</sup> In the colophon of *Abhidharmāthasaṅgrahaya Sanna* (Abhidh-s-sn) it is also mentioned that Sāriputta is the author of both *Vinayasāṅgha* and the *ṭikā* on it:

... virtuous *guru*, monk Sāriputta, wrote *Vinayasāṅgha* to help those who practice contemplation, and he also composed its commentary on the words which have hidden meaning ...<sup>46</sup>

5. *Pañcikālankāra*. This is a Sanskrit work, a *ṭikā* on Ratnamati's *Cāndravyākaraṇaṭikā*, also called *Cāndrapañcikā*.<sup>47</sup> This

A Sinhalese printed edition of Pālim-vn-ṭ (Ce 1908 edited by K. Paññāsāra) is listed in L.D. Barnett, *A Supplementary Catalogue of the Sanskrit, Pali and Prakrit Books in the Library of the British Museum* (London: British Museum, 1906-28), vol. 2, column 946; also CPD, Epilegomena to vol. 1, p. 39\*, 1.3.5.1. A Ms. of the *Pālimuttaka Ṭikā* is given in W.A. de Silva, *Catalogue of Palm Leaf Manuscripts in the Library of the Colombo Museum* (Colombo: Ceylon Government Press, 1938), p. 9, Ms. 26; LPP, vol. 1, p. p. 58, s.v. *Pālimuttakavinayavinicchayasāṅghapurāṇaṭikā*, vol. 2, p. 44, s.v. *Pālimuttakavinayavinicchayasāṅghapurāṇaṭikā, anuttāna-atthadīpanī, anuttānapadavaṇṇanā* lists several Mss. of Pālim-vn-ṭ. There is another *ṭikā* on Pālim written by Tipiṭakālankāra (1578-1651) called *Vinayālankāraṭikā*, see PLB, p. 54; Geiger § 43; A.P. Buddhadatta, *Pālisāhityaya* (Ambalamgoḍa: Ananda Potsamāgama, 1956), vol. 2, pp. 298-300; Oskar von Hinüber, *Op. cit.*, p. 158 (§ 337).

<sup>45</sup>PLC, p. 191. These two *ṭikās* on Pālim are most probably Pālim-vn-ṭ, ascribed to Sāriputta, and *Vinayālankāraṭikā*, written by Tipiṭakālankāra.

<sup>46</sup>Text at the end of this article, vv. 2-3: ...*Sārisutena yatinā gurunā gunena yogīnam upakārāya kato Vinayasāṅgho ten' eva racitā c' assa līnatthapadavaṇṇanā*. According to Somadasa, *Cat*, vol. 1, p. 233, the colophon was written by Sāriputta himself; *līnatthapadavaṇṇanā* in the colophon is read *līnatthapadavaṇṇanā* (*ibid*, p. 235) and taken as “*līnatthapadavaṇṇanā* (on *Papañcasūdanī*)” (*ibid*, p. 233) which is not correct (see above note 18). Cf. *Dāth* VI 2 quoted below.

work seems to be lost.<sup>48</sup> Ratnamati's *Cāndravyākaraṇaṭikā* is also mentioned in the Pagan inscription as *Candrapañcikā*: “Word-for-word commentary on Candra's grammar”.<sup>49</sup> Dhammakitti, one of Sāriputta's immediate disciples,<sup>50</sup> mentions in the colophon of his *Dāthāvamsa* (*Dāth*), a poem composed in the beginning of 13th century,<sup>51</sup> four of the above mentioned works of Sāriputta:

he who wrote the praised *ṭikā* on the *pañjikā* to the excellent grammar composed by Candragomin, and a *ṭikā* on the *Vinaya* commentary *Samantapāsādikā*, which produces the power of

<sup>47</sup>Gv 61, 33 (where the *Pañcakā* is mentioned as one of the five works of Sāriputta); 71, 15-16 (*sakatasaddasatthassa Pañcikā nāma ṭikāgandho attano matiyā Sāriputtācariyena kato*); Sās-dip Ce 1880, v. 1203 (*Pañcikāya tu ṭikāpi dhimatā kaviketunā, therena Sāriputtena katā parahitathinā*); Piṭ-sm 1124 (mentions *Candrikāpañcikāṭikā* written by Sāritanuja, the author of *Sāratthadīpaniṭikā*; cf. also Piṭ-sm 239); de Zilva Wickremasinghe, as note 19, pp. xiii, xv; PLC, p. 190 (mentions *Ratnamatipañjikāṭikā* or *Pañjikālankāra*); A.P. Buddhadatta, *Theravādi Buddhācāryayō* (Ambalamgoḍa: S.K. Candratilaka, 1960), p. 78, *Pālisāhityaya* (Ambalamgoḍa: Ananda Potsamāgama, 1956), vol. 1, p. 251; Somadasa, *Cat*, vol. 1, p. 233; H. Bechert, “Sanskrit-Grammatiken in singhalesischer Überlieferung”, *StII* 13/14 (1987) [Festschrift W. Rau], pp. 8-10 (mentions *Ratnaśrījñāna* or *Ratnamatipāda*, also known as *Ratnaśrīpāda*, as the author of *Cāndrapañcikā*, also *Ratnamatipañjikā*).

On *Cāndravyākaraṇaṭikā* see Th. Oberlies, “Verschiedene neu-entdeckte Texte des Cāndravyākaraṇa und ihre Verfasser (Studien zum Cāndravyākaraṇa II)”, *StII* 16 (1992), pp. 164-168, and “Das zeitliche und ideengeschichtliche Verhältnis der Cāndra-Vṛtti zu anderen V(ai)yākaraṇas (Studien zum Cāndravyākaraṇa III)”, *StII* 20 (1996) [Festschrift Paul Thieme], pp. 265-275.

<sup>48</sup>A.P. Buddhadatta, *Pālisāhityaya* (Ambalamgoḍa: Ananda Potsamāgama, 1956), vol. 1, p. 251; H. Saddhatissa, “Introduction” in *Upās*, p. 46; H. Bechert, as note 47, p. 10. No Mss. are mentioned in Piṭ-sm 1124 and LPP.

<sup>49</sup>G.H. Luce and Tin Htway, as above note 24, p. 239, Ms. no. 203. Cf. PLB, p. 107, where Ms. 201 is given as *Candrapañcikara [-pañjikā]*, and p. 107, n. 3.

<sup>50</sup>*Dāth* VI 4-6; PLC, p. 195.

<sup>51</sup>Geiger, § 34, 1.

wisdom, wrote a *ṭikā* on the excellent commentary on *Anguttaranikāya*, which destroys the restlessness of delusion, and a book called *Vinayaśaṅgaha* for the multitude of those who are self-controlled and are exerting themselves in meditation.<sup>52</sup>

6. *Abhidharmāthasāṅgraha Sanne* (Abhidh-s-sn). This is a paraphrase of *Abhidhammatthasāṅgaha* in Sinhala which is ascribed to Sāriputta,<sup>53</sup> who according to Hugh Nevill<sup>54</sup> “calls his own work the *Abhidhammatthasāṅgaha Sīhalatthavaṇṇanā*”. There exist several manuscripts<sup>55</sup> and at least four printed editions<sup>56</sup> of this work.

<sup>52</sup>Dāṭh VI 1-2: *yo Candragomiracīte varasaddasatthe ṭikaṃ pasattham akarittha ca Pañcīkāya buddhipabhāvajananiñ ca akā Samantapāsādikāya vinayaṭṭhakathāya ṭikaṃ Anguttarāgamavaraṭṭhakathāya ṭikaṃ sammohavibbhamavighātakarīṃ akāsi atthāya saṃyamigaṇassa padhānikassa ganthaṃ akā Vinayaśaṅgahanāmadheyyaṃ.*

<sup>53</sup>Sās-dip Ce 1880, v. 1202; de Zilva Wickremasinghe, as above note 19, p. xv; PLC, p. 192; CPD, Epilegomena to vol. 1, p. 50\*, 3.8.1, (6): *Abhidharmāthasāṅgrahavistarāsannaya*; H. Saddhatissa, “Introduction” in Abhidh-s and Abhidh-s-mht, p. xviii; “Introduction” in Upās, p. 46. Cf. also Piṭ-sm 239.

<sup>54</sup>Descriptive catalogue of the Hugh Nevill collection (HNP), compiled by Hugh Nevill, p. 21, quoted in Somadasa, Cat, vol. 1, p. 233.

<sup>55</sup>W.A. de Silva, as above note 19, p. 266, Ms. 1743 (*Abhidharmārtha Sangraha Sanne*); Somadasa, Cat, vol. 1, pp. 233-36, Mss. 6601(1), 6601(2) (*Abhidhammatthasāṅgahapurāṇāsannaya*); LPP, vol. 1, p. 6, s.v. *Abhidhammatthasāṅgaha Sannaya* (many Mss.), vol. 2, p. 5, s.v. *Abhidhammatthasāṅgaha Sannaya*, *Abhidharmāthasāṅgraha Sannaya* (many Mss.).

<sup>56</sup>First edition: Ce 1897, ed. by T. Paññamoli Tissa with the help of M. Dhammaratana Tissa, Peliyagoda (see L.D. Barnett, *A Supplementary Catalogue of the Sanskrit, Pali and Prakrit Books in the Library of the British Museum* (London: British Museum, 1906-28), vol. 1, column 42); second edition: Ce 1916, ed. by Paññamoli Tissa (Ambalamgoḍa: W.E. de Silva and R.C.P. Weerasuriya, Vijaya Printing Press, 1916); third edition: Ce 1926, ed. by Paññamoli Tissa (Ambalamgoḍa: W.E. de Silva, H.S. de Silva and R.C.P.W. Vaidyaratna, Vijaya Printing Press, 1926); fourth edition: Ce 1950, ed. by

*Continues...*

In the colophon of Abhidh-s-sn<sup>57</sup> Sāriputta is also mentioned as the author of the following four works:<sup>58</sup>

7. *Visuddhipathasāṅgaha*.<sup>59</sup>

8. *Kammaṭṭhānasāṅgaha*.<sup>60</sup> Piṭ-sm lists *Kammaṭṭhānadīpanī* as the work of Sāriputta, and according to Piṭ-sm<sup>61</sup> a manuscript of this work is held in the National Library, Rangoon. It is not clear if this is the same work as *Kammaṭṭhānasāṅgaha* which is listed in the colophon of Abhidh-s-sn.

9. *Maṅgalasuttatīkā*.<sup>62</sup> Hoerning<sup>63</sup> lists a Burmese Pāli manuscript of *Maṅgalasuttatīkā* held in the library of the British

Paññamoli Tissa, (Colombo: 1950) (see Shingyō Yoshimoto, “On the *Sārasāṅgaha*”, *Bukkyō Kenkyū*, vol. XXIV (1995), p. 131).

<sup>57</sup>See text at the end of this article and also Somadasa, Cat, vol. 1, p. 235.

<sup>58</sup>According to A. P. Buddhadatta and H. Saddhatissa the first three works are not known any more and the fourth work, *Sampasādani*, they do not mention at all; see A.P. Buddhadatta, *Pālisāhityaya* (Ambalamgoḍa: Ananda Potsamāgama, 1956), vol. 1, p. 251; A.P. Buddhadatta, *Theravādī Buddhācāryayō* (Ambalamgoḍa: S.K. Candratilaka, 1960), p. 78; H. Saddhatissa, “Introduction” in Upās, p. 46.

<sup>59</sup>This work seems to be lost; I could not find any further reference.

<sup>60</sup>LPP, vol. 2, p. 14, s.v. *Kammaṭṭhānasāṅgaha*, (also called *Duvidhakammaṭṭhāna*?), lists four Mss. held in the temple libraries in Sri Lanka. Further research is needed here.

<sup>61</sup>Piṭ-sm 364 (see also above note 27).

<sup>62</sup>Cf. text at the end of this article, v. 9: *Maṅgalassa ca suttassa vaṇṇanāya suvaṇṇanā, viññānaṃ likhitā ṭikā bhikkhūnaṃ rativaḍḍhanī*. Hugh Nevill, quoted in Somadasa, Cat, vol. 1, p. 233, wrongly identifies this work as *Maṅgalasuttavaṇṇanā* (*Maṅgalatthadīpanī*); H. Saddhatissa (“Introduction” in Upās, p. 46) calls it *Maṅgalasuttasāṅgaha* which seems to be a mistake (cf. v. 9 quoted above).



Museum. If the colophon of Abhidh-s-sn is correct this could be a work of Sāriputta.

10. *Sampasādani*. Perhaps this work is related to *Samapasādaniya Suttanta* of DN.<sup>64</sup> Among the works of unknown authors Gv<sup>65</sup> lists also *Pasādani* and *Pasādajanani*. LPP<sup>66</sup> lists the following Sinhalese works which could be related to *Sampasādani*: *Sampasādaniyasuttapada-ānuma*, *Sampasādaniyasuttavyākya*, *Sampasādaniyasuttasannaya*. From the colophon of Abhidh-s-sn it is not clear in which language the *Sampasādani* was written.

The above four works are mentioned in the colophon of Abhidh-s-sn as follows:

*Visuddhipathasāṅgaha* [was written] for the forest-dwelling *bhikkhus*, a collection of the objects of meditation [*Kammaṭṭhānasāṅgaha*] for the *bhikkhus*, who contemplate the objects of meditation ... the precious *Sampasādani* was composed to produce joy for the hearers and for the benefit of the wise ... and a delight-increasing *ṭikā*, which is a thorough

<sup>64</sup>Hoerning, "List of Manuscripts in the British Museum", *JPTS* (1883), p. 140, Ms. 17,554 (6 foll. *ka-kū*). LPP, vol. 3, p. 163, s.v. *Maṅgalasuttaṭṭikā*, wrongly identifies the entire Ms. 17,554 (180 foll.) as *Maṅgalasuttaṭṭikā*; the Ms. contains two texts: *Maṅgalasuttaṭṭikā* (first 6 foll. only) and the first half of *Maṅgalatthadīpani*. See the unpublished *List of Pali Manuscripts*, [excluding the Nevill Collection (Or. 6599 - 6616)], British Museum, cat. no. B.14. (F.1/f.), London, n.d., p. 8.

<sup>65</sup>DN III 99, 1 - 116, 10.

<sup>66</sup>Gv 62, 34 (*Pasādani*), 72, 19 (*Pasādajanani*). Cf. text at the end of this article, v. 6: *pasādajanantthāya ... racitā Sampasādani*.

<sup>67</sup>LPP, vol. 1, p. 101; vol. 2, p. 76.

exposition of the commentary on *Maṅgalasutta*, was written for wise *bhikkhus*.<sup>67</sup>

11. *Padāvatāra*. This is the only work which is in many secondary sources ascribed to Sāriputta,<sup>68</sup> but it is not mentioned in the colophon of Abhidh-s-sn. This work seems to be lost.<sup>69</sup> In the Pagan inscription a work called (*padāvasāra*) *mahācat* is mentioned and it is identified by G.H. Luce and Tin Htway as: "*Padāvaha mahacakka?* Query *Padāvatāra*, a Sanskrit work on grammar by Sāriputta (PLC 190), or *Sadāvatāra* (cf. [Ms. no.] 165 above)?"<sup>70</sup> Bode also mentions the same work but reads it differently: "*Padāvahāmahācakka* [*Padāvatāra?*]"<sup>71</sup> Sās-dip<sup>72</sup> ascribes the authorship of *Padāvatāra* to *Coliyācariya Sāriputtatthera*, who according to H. Dhammaratana "lived

<sup>68</sup>See text at the end of this article and cf. Somadasa, *Cat*, vol. 1, p. 235: *Maṅgalassa [ca] suttassa vaṇṇanāya suvaṇṇanā, viṃṇūnaṃ likhitā ṭikā bhikkhūnaṃ rati vaddhati*.

<sup>69</sup>de Zilva Wickremasinghe, as above note 19, p. xv (refers to the preface to printed edition of the *Moggallāna-pañjikā-pradīpa*); PLC, p. 190 (refers to preface, p. xvi, printed ed. of *Moggallāna-pañjikā-pradīpa*); CPD, Epilegomena to vol. 1, p. 56\*, (5.3,3 (refers to 5.3,11(2) (= *Maudgalyāyana-pañcikā-pradīpaya*, Ce 1896), p. XV, 27); C.E. Godakumbura, "Introduction" in *Catalogue of Ceylonese Manuscripts* (Copenhagen: The Royal Library, 1980), p. xxvii and n. 2. See also H. Bechert, "Sanskrit-Grammatiken in singhalesischer Überlieferung", *StII* 13/14 (1987) [Festschrift W. Rau], p. 10, note 26.

<sup>70</sup>PLC, p. 190; H. Bechert, as note 68, p. 10;

<sup>71</sup>G.H. Luce and Tin Htway, as above note 24, p. 236, Ms. no. 169.

<sup>72</sup>PLB, p. 106, Ms. 169.

<sup>73</sup>Sās-dip 1880, v. 1244: *Coliyācariyo Sāriputtatthero mahāmatī, Padāvatāraṃ dhammāvatarāṇattham akā subhaṃ*. So also H. Bechert, as note 68, p. 10 and note 26 (refers to *Pañcikāpradīpaya*, p. 236); A.P. Buddhadatta, *Theravādī Baudhācāryayō* (Ambalamgoḍa: S.K. Candratilaka, 1960), p. 82 (refers to *Pañcikāpradīpaya*).

at Bodhimangai in Chola country”.<sup>73</sup> This is most probably true, since *Padāvātāra* is the only work which is not mentioned in the colophon of Abhidh-s-sn, where the most detailed list of Sāriputta’s works is given.<sup>74</sup>

According to Hugh Nevill<sup>75</sup> and Somadasa<sup>76</sup> the colophon of Abhidh-s-sn was written by Sāriputta himself. Since the list of works given in the colophon is very detailed this suggestion could be correct. In the colophon of Dāṭṭh, written in the beginning of the 13th century by Dhammakitti, who was one of Sāriputta’s immediate disciples, only four works in the above list are given: Sp-ṭ, Mp-ṭ, Pālim and *Pañcīkālāṅkāra*.<sup>77</sup> The colophon of Abhidh-s-mḥṭ written by Sumaṅgala, who was also one of Sāriputta’s disciples, mentions only *Sāratthadīpanī* (Sp-ṭ) as the first work of Sāriputta’s “exposition on *Vinayaṭṭhakathā* and so on”.<sup>78</sup> It seems that Sp-ṭ, which is mentioned in all three colophons, was considered Sāriputta’s “first and foremost work”.<sup>79</sup> All three colophons were most probably written not later than the 13th century.

*Saddhammasaṅgaha* (Saddhamma-s), which was written about AD 1400 in Siam,<sup>80</sup> ascribes to Sāriputta only one work, i.e. Pālim.<sup>81</sup> All

<sup>73</sup>H. Dhammaratana Thera, *Buddhism in South India*, The Wheel Publication No. 124/125 (Kandy: Buddhist Publication Society, 1968), p. 41. See also PPN, vol. 2, p. 1118.

<sup>74</sup>See text at the end of this article and also Somadasa, *Cat*, vol. 1, p. 235.

<sup>75</sup>Somadasa, *Cat*, vol. 1, pp. 233.

<sup>76</sup>*Ibid.*, p. 235.

<sup>77</sup>See the discussion on *Pañcīkālāṅkāra* above.

<sup>78</sup>Abhidh-s-mḥṭ 212, 13-14: *saṃvaṇṇanā ca vinayaṭṭhakathādīkānam Sāratthadīpanīmukhā*.

<sup>79</sup>H. Saddhatissa, “Introduction” in *Upās*, p. 47. Cf. PLC, p. 192.

<sup>80</sup>H. Penth, “Reflections on the *Saddhammasaṅgaha*”, *JSS* 65, I (1977), pp. 259-280.

the *ṭīkā*s, including Sp-ṭ and Mp-ṭ, which are clearly mentioned in the colophons of earlier works (Abhidh-s-sn, Abhidh-s-mḥṭ, Dāṭṭh) as the works of Sāriputta, are in *Saddhamma-s* ascribed to the “elders” (*therā bhikkhū*) or the “great elders” (*mahātherā*),<sup>82</sup> who are also mentioned as “the teachers of the *ṭīkā*s” (*ṭīkācariyā*).<sup>83</sup> Although “it is significant that Sāriputta’s name is not mentioned in this connection, and that no special works are assigned to him by the author of *Saddhammasaṅgaha*”, there is, according to Malalasekera, “no doubt that the account of the *ṭīkā* compilation, as given here [i.e. in *Saddhamma-s*], contains more than a germ of truth”.<sup>84</sup> The main aim of the council held during the reign of Parakkamabāhu I and presided over by Dirṅbulāgala Mahākassapa was to reconcile different communities of *saṅgha* which “had been torn by various schisms”.<sup>85</sup> Although “they accepted the authority of the common canon and of Buddhaghosa’s commentaries” they “interpreted various points of teaching in their own way” and “these interpretations were written and handed down in [different] *ṭīkā*s”.<sup>86</sup> The council presided over by Mahākassapa realised the need “[to bring] these various

<sup>81</sup>*Saddhamma-s* 63, 15-16: *Sāgaramatināmena therena racitaṃ idaṃ, Vinayasamgahaṃ nāma vinayaṭṭhappakāsanam*.

<sup>82</sup>*Saddhamma-s* 59, 14 - 61, 30.

<sup>83</sup>*Saddhamma-s* 62, 13.

<sup>84</sup>PLC, p. 193. Cf. H. Saddhatissa, “Introduction” in *Upās*, p. 47.

<sup>85</sup>PLC, p. 193.

<sup>86</sup>PLC, pp. 193-194. Cf. *Saddhamma-s* 58, 31 - 59, 2: *kattha ci anekesu gaṇṭhipadesu Sīhalabhāsāya niruttiyā likhitañ ca kattha ci mūlabhāsāya Māgadhikāya bhāsantarena sammissaṃ ākulañ ca katvā likhitañ ca*; also 61, 10-18. Similarly also Sp-ṭ Be 1960 I 2, 5-16. According to Lily de Silva (“General Introduction” in Sv-ṭ, p. xxxvi) *gaṇṭhipadas* “formed a sort of basis for the compilation of the *ṭīkā*s during the Poḷonnaruva period, and the *ṭīkā* authors openly acclaim their indebtedness to these *gaṇṭhipadas* [see Sp-ṭ Be 1960 I 2, 7-8]”.

*ṭikās* together and [make] a synthetic summary of them all”.<sup>87</sup> Therefore according to Malalasekera “these *ṭikās* may be regarded as the work of a school, rather than of single individuals”,<sup>88</sup> as also the parallel passages found in many other *ṭikās* seem to indicate.

To conclude, I reproduce below the colophon of Abhidh-s-sn,<sup>89</sup> where all the works of Sāriputta except *Paḍāvatāra* are mentioned:

*ramme Pulatthinagare nagarāḍhirāje*  
*raññā Parakkamabhujena mahābhujena*  
*kārāpīte vasati Jetavane vihāre*  
*yo rammahammiyavarūpavanābhīrāme* [1]  
*sabbattha patthāyāsena visāradena*  
*suddhāsāyena parisuddhakulodayena*  
*takkāgamādikusalena yatissarena*  
*Sārīsutena yatinā gurunā guṇena* [2]  
*yogīnam upakārāya kato Vinayasāṅgaho*  
*ten’ eva racitā c’ assa līnatthapadaṅṅanā* [3]  
*bhikkhūnaṃ ’raññāvāsīnaṃ Visuddhipathasāṅgaho*  
*kammaṭṭhānikabhikkhūnaṃ kammaṭṭhānassa saṅgaho* [4]  
*Candagomābhīdhānena racitā sādhusammata*  
*pañcīkā ramaṇīyēnā ’laṅkārena ca bhūsitā* [5]  
*pasādajananatthāya sotūnañ ca mahārahā*

<sup>87</sup>PLC, p. 194. According to H. Saddhatissa (“Introduction” in *Upās*, p. 47, n. 154) “the *Līnatthappakāsīnī* on Buddhaghosa’s commentaries to the four *Nikāyas* written earlier by Dhammapāla might surely have been consulted in this recompilation of *ṭikās*”.

<sup>88</sup>PLC, p. 194.

<sup>89</sup>*Abhidharmāthasāṅgrahaya Sanna*, ed. by Paññāmolī Tissa, 3rd ed. (Ambalamgoḍa: W.E. de Silva, H.S. de Silva and R.C.P.W. Vaidyaratna, Vijaya Printing Press, 1926, B.E. 2469), p. 257; cf. Somadasa, *Cat*, vol. 1, p. 235. For other editions of Abhidh-s-sn, see n. 56 above.

*viññūnañ ca hitatthāya racitā Sampasādani* [6]  
*Vinayaṭṭhakathāyāpi suvisuddhapadakkamā*  
*ṭikā viracitā rammā vinayaññupasaṃsitā* [7]  
*Āṅguttaranikāyaṭṭhakathāya ca anākulā*  
*bhikkhūnaṃ paṭubhāvāya ṭikā pi ca susaṅkhatā* [8]  
*Maṅgalassa ca suttassa vaṅṅanāya suvaṅṅanā*  
*viññūnaṃ likhitā ṭikā bhikkhūnaṃ rativaddhani*<sup>90</sup> [9]  
*kaṅkhāvinayanatthāya Abhidhammatthasaṅgahe*  
*bhikkhūnaṃ likhitāṃ ganthāṃ Sīhaḷāya niruttīyā* [10]  
*Parakkamanarindassa narindakulaketuno*<sup>91</sup>  
*nāmena tilakaṃ vuttaṃ nakkhattapathanissitaṃ* [11]  
*yaṃ cande*<sup>92</sup> *Candabhūtaṃ nisitataramatiṃ Pāṇiniṃ pāṇīyē*  
*sabbasmiṃ takkasatthe paṭutaramatayo kattubhūtaṃ va tan*  
*taṃ*  
*maññante Kālidāsaṃ kavijanaḥadayaṅṅanadhetuṃ kavitte*  
*sāyaṃ lokatthasiddhiṃ vitaratu racanā tassa Sārīsutassa.*  
 [12]<sup>93</sup>

Canberra

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<sup>90</sup>Somadasa, *Cat*, vol. 1, p. 235 reads *rati vadḍhati*.

<sup>91</sup>Ibid., reads *-ketunā*.

<sup>92</sup>Ibid., reads *cānde*.

<sup>93</sup>According to A.P. Buddhadatta this verse was written by one of Sāriputta’s disciples, see *Theravādī Baudhācāryayō* (Ambalamgoḍa: S.K. Candratilaka, 1960), p. 79.