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The Nigamanas of the Sumaṅgalavilāsini and the Kaṅkhāvitarāṇi

Pāli texts usually end in a brief paragraph called *nigamana*, which corresponds in meaning and content to the *explicit* of mediaeval European manuscripts. In two instances these brief, though highly valuable, texts have been omitted from the respective PTS editions for reasons unknown. Consequently it seems useful, if not necessary, to provide the relevant paragraphs here on the basis of the Chatṭhasaṅgāyana Edition (B°), because they contain information important for the composition or history of the respective texts.

I. Sumaṅgalavilāsini
(B° 1968 III 250,1-251,6)

Nigamanakathā

ettāvata ca
āyācito **Sumaṅgalapariveṇanivāsini** thiraḅuṇena
Daṭṭhānāgasamghattherena theravaṃsanvayena | 1 |
Dīghāgamavarassa dasabalaguṇaparidīpanassa aṭṭhakathaṃ
yaṃ ārabhiṃ **Sumaṅgalavilāsiniṃ** nāma nāmena | 2 |
sā hi mahāṭṭhakathāya sāram ādāya niṭṭhitā
esā ekāsītipamāṇāya pāliya bhāṇavārehi | 3 |
ekūnasatṭhimatto **Visuddhimaggo** pi bhāṇavārehi
atthappakāsanatthāya āgamānaṃ kato yasmā | 4 |
tasmā tena sahā 'yaṃ aṭṭhakathā bhāṇavāragāṇāna
suparimitaparicchinnaṃ cattālisasataṃ hoti | 5 |
sabbāṃ cattālisādhikasataparimāṇaṃ bhāṇavārehi evaṃ
samayaṃ pakāsayaṃti Mahāvihāre nivāsinaṃ | 6 |
mūlakatṭhakathāsāram ādāya mayā imaṃ karontena
yaṃ puññaṃ upacitaṃ tena hotu sabbo sukhī loko ti | 7 |

paramavisuddhasaddhābuddhivīriyapaṭimaṇḍitena silācārajjavamaddav-
ādiguṇasamudayasamudhitena sakasamayasamayantaragahanajjhogāhaṇa-
samatthena paññāveyyattiyasamannāgatena tipīṭakapariyattippabhede
sāṭṭhakathe satthusāsane appaṭihataññāppabhāvena mahāveyyākaraṇena
karaṇasaṃpattījanitasukhaviṇḍitaṃ iniggatamadhurodāravacanaṃ laṃvaṇṇayuttana
yuttamuttavādinā vādivarena mahākavinā pabhinnapaṭisambhidāparivāre
chaḷabhiññādippabhedaguṇapaṭimaṇḍitena uttarimanusadhamme suppa-
tiṭṭhitabuddhinaṃ theravamsappadīpānaṃ therānaṃ Mahāvihāravāsinaṃ
vaṃsālaṃkārahūtena vipulavisuddhabuddhinā **Buddhaghosa** ti garūhi
gahitanāmadheyena therena katā ayaṃ **Sumaṅgalavilāsini** nāma
Dighanikāyaṭṭhakathā

tāva tiṭṭhatu lokasmiṃ lokanittaraṇesinaṃ
dassenti kulaputtānaṃ nayaṃ diṭṭhivissuddhiyā | 8 |
yāva Buddho ti nāmaṃ pi suddhacittassa tādino
lokamhi lokajetṭhassa pavattati mahesino ti | 9 |

Sumaṅgalavilāsini nāma Dighanikāyaṭṭhakathā niṭṭhitā.

The *nigamana* is commented upon in the subcommentary: Sv-pt
III 372,1-29.

The structure of the *nigamana* as a whole is common to all four
Nikāya commentaries composed by or under the supervision of Buddha-
ghosa. Moreover some verses and the prose part of the *nigamana* are
identical in these commentaries.

The length of the respective texts as here of Sv is given always
in combination with the Visuddhimagga. This shows that each individual
commentary forms a unit with Vism. The 81 *bhāṇavāras* of Sv are added
to the 59 *bhāṇavāras* of Vism to give 140 *bhāṇavāras* altogether.

A *bhāṇavāra* comprises 8000 syllables corresponding to 250
ganthas. Each *gantha* or *gāthā* contains 32 syllables, because it consists
of 4 *pādas* of 8 syllables (*akkhara*) according to:

ettha ca bhāṇavāro ti:

aṭṭhakkharo ekapadaṃ ekagāthā catuppadaṃ
gāthā c'ekā mato gantho gantho ca bāttimsakkharo | 1 |
bāttimsakkharagāthānaṃ paññāsadvisaṭṭhaṃ pana
bhāṇavāro mato eko sv-aṭṭhakkharasahassako | 2 |

evaṃ aṭṭhakkharasahassaparimāṇo pātho vuccati. bhaṇitabbo vāro yassā ti
hi bhāṇavāro. ekena sajjhāyanamaggena kathetabbavāro ti attho, Sv-nt B^c
1961 I 81,8-15 (on Sv-pt I 23, 19 on Sv 2,12), cf. Sadd 1131 (5.3.3.1).

II. Kaṅkhāvitaraṇī

(B^c 1968 356,6-357,14*)

Nigamanakathā

ettāvata ca
vaṇṇanaṃ Pātimokkhasa **Soṇattherena** yācito
vinaye jātaṅkhānaṃ kaṅkhavitaranaṭṭhiko | 1 |
ārabhiṃ yam ahaṃ sabbam Sihaḷaṭṭhakathānaṃ
Mahāvihāravāsinaṃ vācānamagganissitaṃ | 2 |
nissāya sā ayaṃ niṭṭhaṃ katā ādāya sabbaso
sabbam aṭṭhakathāsāraṃ pāliyatthañ ca kevalam | 3 |
na h'ettha taṃ padaṃ atthi yaṃ virujjheyya pāliyā
Mahāvihāravāsinaṃ porāṇaṭṭhakathāhi vā | 3 |
yasmā tasmā akatvāna ettha kaṅkhaṃ hitesinā
sikkhitabbā va sakkaccaṃ **Kaṅkhāvitaraṇī** ayaṃ | 4 |
yathā ca niṭṭhaṃ sampatā Kaṅkhāvitaraṇī ayaṃ
dvāvisati bhāṇavāraparimāṇāya pāliyā | 5 |

evaṃ anantarāyena *niṭṭhaṃ* kalyāṇanissitā
aciraṃ sabbasattānaṃ yantu sabbe manorathā ti | 6 |

paramavisuddhasaddhābuddhivīriyappaṭimaṇḍitena ... **Buddhaghoso** ti
garūhi gahitanāmadheyena therena katā ayaṃ **Kaṅkhāvitarāṇi** nāma
Pātimokkhavaṇṇanā

tāva tiṭṭhatu lokasmiṃ lokanīttaraṇesinaṃ
dassentī kulaputtānaṃ nayaṃ silavisuddhiyā | 7 |
yāva Buddho ti nāmaṃ pi suddhacittassa tādino
lokamhi lokajetṭhassa pavattati mahesino ti | 8 |

Kaṅkhāvitarāṇiāṭṭhakathā niṭṭhitā

The prose part of this *nigamana* is identical with the one used in
all commentaries ascribed traditionally to Buddhaghosa.

This *nigamana* is not commented upon in the older anonymous
Kaṅkhāvitarāṇipurāṇāṭṭhikā, but only in Vinayatthamañjūsā Kaṅkhā-
vitarāṇiabhinaṭṭhikā (B° 1965 486,18-487,18). Quotations from the
nigamana have been printed in italics, explained words in bold type:

Nigamanakathāvaṇṇanā

yaṃ Pātimokkhassa vaṇṇanaṃ ārabhin ti sambandho. **Mahāvihāra-**
vāsīnaṃ ti idaṃ purimapacchimapadehi saddhiṃ sambandhitabbam,
Mahāvihāravāsīnaṃ Porāṇaṭṭhakathāhi vā ti ca. **pāliyatthañ ca**
kevalaṃ ti sakalaṃ pāliyatthañ ca. ubhatovibhaṅgañ cā ti vuttaṃ hoti.
etthā ti etissaṃ Kaṅkhāvitarāṇiyaṃ. *yasmā na hi atthi* ti sambandho.
yaṃ ti yaṃ padaṃ. **Sihaḷaṭṭhakathānayan** ti Sihaḷa-
māṭikaṭṭhakathānayaṃ. **Aṭṭhakathāsāraṇ** ti Sihaḷamāṭikaṭṭhakathāyaṃ
atthasāraṃ, atha vā Vinayaṭṭhakathāsu atthasāraṃ, ten' etaṃ dasseti:

Sihaḷamāṭikaṭṭhakathāyaṃ atthasāraṃ ādāya imaṃ Kaṅkhāvitarāṇiṃ
karonto Vinayaṭṭhakathāsu pi idha vinicchaye yogakkhemaṃ atthasāraṃ
ādāy' eva akāsi.

idāni sadevakassa lokassa accantasukhādhigamāya attano puññaṃ
pariṇāmento *yathā ca niṭṭhaṃ sampattā* ti ādigāthādvayam āha.
kalyāṇanissitā ti kusalanissitā. **sabbasattānaṃ** ti kāmāvacarādi-
bhedānaṃ sabbesaṃ sattānaṃ.

Nigamanakathāvaṇṇanā niṭṭhitā.

This explanation is followed by the *nigamana* to Kkh-ṭ, which
was composed by Buddhanāga, a pupil of the commentator and author
Sāriputta under Parakkamabāhu I (1153-1186), during the late 12th
century AD.

Freiburg i. Brsg.

O. v. Hinüber