"And there is this stanza in this connection": The Usage of *hoti/honti/bhavanti c' ettha* in Pāli Commentarial Literature

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In memoriam L.S. Cousins

INTRODUCTION

In their canonical exegeses the authors of commentarial Pāli literature use specific terms and expressions, often insignificant words, to introduce objections, replies, comparisons, quotations, stanzas, etc. The use of such terms and expressions is not static, but subject to change. A term very common for a certain time period may be used less frequently in the course of time, whereas other terms might come up, and be applied with increasing frequency. If one examines not only a single term or expression, but several, their distribution in the texts may, at least partly, serve as evidence for a relative dating of the texts. Furthermore, a thorough knowledge of their usage may help in uncovering problematic text transmissions and in establishing texts. When one knows that, for instance, *āha ca* introduces quotations, one can start a targeted search for the source, instead of trying to connect the verbal expression with the subject of the sentence;[1] when one knows that the *āha* in the combination "*ti āha*" may introduce a quotation,[2] one looks for the quotation in the subsequent text, not in the text preceding the *ti*;[3] when one knows that *hoti/honti/bhavanti c' ettha* introduces stanzas, one does not treat what follows as a prose text but rather tries to find the metre in a text

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[1] Kieffer-Pülz 2014: n. 68.

[2] In that case the *ti* concludes the preceding sentence and *āha* introduces a subsequent quotation.

[3] See for these two cases Kieffer-Pülz 2014: §§ 2, 6.

passage which only seems to be a prose text.[4] And when one knows that
the same phrase sometimes introduces stanzas from other texts, occa-
sionally even from another text by the same author, one starts a search
for the source, and if one succeeds may be able to determine the relative
succession of an author's texts. Thus the investigation of such unre-
markable terms and expressions of seemingly little significance may
show that, although unassuming, they are essential for our constituting
and understanding the Pāli texts.

The expression examined in the present article is *hoti* (or *honti*,
rarely *bhavanti*) *c' ettha*, literally "[there] is/are in this connection".
This translation can be extended to "[there] is [a stanza]" or "[there] are
[stanzas] in this connection", because *hoti/honti c' ettha* always intro-
duces stanzas. The basis for our examination is the corpus of texts on
the Chaṭṭhasaṅgāyana-CD-Rom version 3 (CSCD) which includes the
canonical texts, the commentaries of the *aṭṭhakathā* and *ṭīkā* layers as
well as single sub- and sub-subcommentaries, extra canonical treatises,
chronicles, grammatical works, etc., up to the twentieth century.

In addition to this corpus of texts a number of texts available in
searchable form were consulted. Among them the following had not one
reference: Chapaṭa Saddhammajotipāla's *Sīmālaṅkārasaṅgahavaṇṇanā*
(around A.D. 1447/53), a *ṭīkā* on Vācissara's *Sīmālaṅkārasaṅgaha*,
Sirimaṅgala's *Vessantaradīpanī* (A.D. 1517), a commentary on the
Vessantarajātaka, Vimalabuddhi's/Vajirabuddhi's *Mukhamattadīpanī*
(ca. eleventh century A.D.), a *ṭīkā* on the *Kaccāyana* grammar, and the
Vaṃsatthappakāsinī (ca. tenth century A.D.)*,* a *ṭīkā* on the *Mahāvaṃsa*.
Other texts yield altogether twenty-one references. Two of them are in
Ñāṇakitti's *Samantapāsādikā-atthayojanā*, a fifteenth century commen-
tary on the *Samantapāsādikā* from Lan Na (present-day Northern Thai-
land, B.1.3), and one in his *Pātimokkhasuttagaṇṭhidīpanī* (B.1.6.4). Two
references are found in the anonymous and undated *Paṭisambhidā-
maggagaṇṭhipada* (after around the eighth or ninth century and before
1165 A.D., B.2.4), where the unique expression *honti c' ettha gāthāyo,*

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[4] See below, Catalogue §B.2.1.2.

"there are [these] stanzas in this connection" is used once. Three references are met with in Chapaṭa Saddhammajotipāla's *Abhidhammatthasaṅgahasaṅkhepavaṇṇanāṭīkā* (A.D. 1447/1453, Burma), a subcommentary on Anuruddha's *Abhidhammatthasaṅgaha* (B.3.4), and five in Ariyavaṃsa's *Maṇisāramañjūsā* (A.D. 1466, Burma), another subcommentary on the same *mūla* text (B.3.5). In Chapaṭa Saddhammajotipāla's *Kaccāyanasuttaniddesa* (1447/53 A.D.), a subcommentary on the *Kaccāyana* grammar, the expression appears three times (B.4.2). In Vedeha's *Rasavāhinī* (later thirteenth century A.D.) altogether four instances could be traced, two of which are not on the CSCD (B.6.1). In Dhammakitti's *Saddhammasaṅgaha* (ca. A.D. 1400, present day Thailand) one reference is contained (B.7.1), and in Siddhattha's *Sārasaṅgaha* (twelfth or thirteenth century A.D.) two (B.9.1).

Several of the texts in which *hoti/honti c' ettha* appears are only available in Burmese or Sinhalese editions, and, for most of the texts in which this expression is used, no translations in any Western language exist. The evaluation of the function of this expression, however, requires a thorough investigation of each single reference, the translation of the stanzas so introduced, and an examination of the context in which they are placed. In order to make the results presented here traceable all references are given with a translation in a Catalogue appended to this article.

Altogether we have one hundred and four references, eighty-three from the corpus of texts included in the CSCD, seven of them belonging to the *aṭṭhakathā* layer,[5] seventy-six to the *ṭīkā* layer,[6] and twenty-one

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[5] The fifth and sixth centuries are regularly given as dates for the *aṭṭhakathās*, but there are also still younger commentaries in the *aṭṭhakathā* layer as, for instance, the *Mahāniddesaṭṭhakathā* (ninth century A.D.) or the undated *Apadānaṭṭhakathā* which is considered the youngest of the *aṭṭhakathās* (von Hinüber 1996: §306), or the *Buddhavaṃsaṭṭhakathā* which, if Dimitrov (forthcoming) is correct in his identification of its author with Ratnamati, would belong to the tenth century A.D. Hence "*aṭṭhakathā* layer" as used here comprises all *aṭṭhakathās* bearing that title from the fifth century onwards, but not the older *Sīhaḷaṭṭhakathā*.

from texts which originated between around the tenth and fifteenth centuries A.D., and which are not included on the CSCD or at least not in their entirety.

Notwithstanding that the text corpus on the CSCD is not an absolute measure, and even though the texts additionally checked are only part of a large number of Pāli texts not yet accessible in databases or searchable editions, the material examined gives us a first clue about the frequency and distribution of our expression. It shows that

(1) *hoti/honti/bhavanti c' ettha* is not used in canonical texts.

(2) *hoti/honti c' ettha* is only rarely used (altogether seven times) in the *aṭṭhakathā* layer, and the variant *bhavanti c' ettha* does not occur.

The references are restricted to commentaries on the Vinaya- and Sutta-piṭaka.

They are scattered throughout five *aṭṭhakathās*, namely, the *Samantapāsādikā*, the *Khuddakapāṭhaṭṭhakathā*, the *Suttanipātaṭṭhakathā*, the *Jātakaṭṭhakathā*, and the *Cariyāpiṭakaṭṭhakathā*. Since the *Suttanipātaṭṭhakathā* borrows from the *Samantapāsādikā* (A.2.2.1), there remain four *aṭṭhakathās* with an independent use of that expression. In two of them (*Samantapāsādikā*, *Khuddakapāṭhaṭṭhakathā*) altogether four *hoti/honti c' ettha* references are transmitted. All have parallels in other *aṭṭhakathās* where the stanzas are introduced by *ten' etaṃ*

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[6] Generally the beginning of the *ṭīkā* literature is placed around the twelfth century A.D., but the first *ṭīkās* were written as early as the late sixth or early seventh century A.D. (Ānanda's *Mūlaṭīkā*). Within *ṭīkās* we differentiate between old, new, newer (*purāṇa-, nava-, abhinavaṭīkā*, etc.); furthermore, there are other types of commentaries such as, for instance, the *atthayojanās* (see von Hinüber 2007: 102), so there is no upper limit for the origin of commentaries. "*Ṭīkā* layer" is used here for all *ṭīkās* and other texts written after the sixth or early seventh century that are not explicitly characterized as *aṭṭhakathās*. But actually the earliest *ṭīkās* containing our expression belong to about the tenth century A.D.

vuccati (A.1.1.1–2.1.2), which is the usual introductory expression for noncanonical stanzas in the *aṭṭhakathā* layer.[7]

In one instance, i.e. in the *Jātakaṭṭhakathā*, *hoti c' ettha* — contrary to its usual application — introduces canonical stanzas (A.2.3.1). This reference is, however, suspicious for different reasons. We, therefore, should ponder the possibility that *hoti c' ettha* has been inserted by some copyist in this case. There remains a single reference where the stanzas do not have parallels in other *aṭṭhakathās* (but only in younger *ṭīkās*), namely in Dhammapāla's *Cariyāpiṭakaṭṭhakathā.*

(3) *honti c' ettha gāthā / gāthāyo* is used in one *gaṇṭhipada* commentary. Since only very few texts of this commentary class are available (the *Paṭisambhidhāmaggagaṇṭhipada* has two references, the *Visuddhimaggagaṇṭhipada* none), no quantitative statements regarding this commentary class are possible for the time being.

(4) the usage of *hoti / honti c' ettha* increases in younger Pāli literature (*bhavanti c' ettha* only twice) beginning with the *ṭīkās*. We have altogether 104 references in the Pāli literature from the tenth to twentieth centuries investigated here, including *ṭīkās* as well as independent treatises. Seventy-one references in the *ṭīkā* literature belong to Vinaya (thirty-three), Sutta (nineteen), and Abhidhamma texts (nineteen); twenty-six are scattered throughout grammatical (six), rhetorical (one), and narrative literature (four), chronicles (twelve), veneration literature (one), and compendia (*saṅgaha*, two).

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[7] There are seven references in the *Cullaniddesa* (twice introducing prose; five times introducing the stanza commented upon at the end of the commentarial section; normally these repetitions of the commented stanzas are introduced by *tenāha* plus the individual who was considered to have spoken the stanzas). Altogether seventy-nine references are in the *aṭṭhakathā* layer and twenty-one in the *ṭīkā* layer.

The total number of references for the *hoti / honti c' ettha* expression is small compared to the number of texts searched, and to other introductory expressions used for canonical quotations, which amount to several thousand. Our examination of this expression has shown that its usage begins only later in the fifth/sixth century A.D. in *aṭṭhakathās* to the Vinaya- and Sutta-piṭaka. It increases from the tenth century onward, first with a clear predominance in Vinaya *ṭīkā*s, later also in Abhidhamma *ṭīkā*s, grammatical works, and chronicles.

<div align="center">REGIONAL DISTRIBUTION</div>

With respect to the regional distribution, two of the early references stem from the *Samantapāsādikā*. Whether this commentary was written by Buddhaghosa — a South Indian — is debatable;[8] it is, however, a fact that its author(s) took into account Sri Lankan and South Indian traditions by evaluating sources from both areas (A.1.1). The only reference from the *aṭṭhakathā* layer where the stanzas introduced by *honti c' ettha* do not have parallels in other *aṭṭhakathās* and thus are used in the same manner mainly employed in the *ṭīkā* layer is the *Cariyā-piṭakaṭṭhakathā* by Dhammapāla of Badaratittha, a South Indian (A.2.4).

The authors of the *Khuddakapāṭhaṭṭhakathā* and the *Suttanipātaṭṭhakathā* are unknown, but the way in which they refer to Sīhaḷadīpa, according to von Hinüber, suggests that they were composed in Sri Lanka.[9] The author of the latter, however, did not use the expression independently. Chronologically these two commentaries are younger than Buddhaghosa's commentaries, and eventually even younger than Dhammapāla's *aṭṭhakathās* since expressions that become usual in subcommentary literature are applied in them more frequently than in other *aṭṭhakathās*.[10]

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[8] See the considerations by von Hinüber 1996: § 220.

[9] von Hinüber 1996: § 259.

[10] Kieffer-Pülz 2014: 64.

From the *ṭīkā* layer, the authors of the *Vajirabuddhiṭīkā* (ca. tenth century A.D., B.1.1)[11] and the *Kaṅkhāvitaraṇīpurāṇaṭīkā* (between the tenth and twelfth century A.D., B.1.4) belonged to one lineage that took into account the Sri Lankan as well as a South Indian tradition.[12] Regarding Dhammapāla, the author of the *Suttaṭīkās* (B.2.1, 2.3), his affiliation depends on whether he is the author of the *aṭṭhakathās* or a different author of the same name. In the first case he would be South Indian, in the second, his place of origin is unknown. Coḷiya Kassapa (twelfth/thirteenth centuries A.D., B.3.1), a native of Sri Lanka,[13] represents a South Indian *araññavāsin* tradition. Sāriputta (twelfth century A.D., B.1.2) and his pupils (twelfth/thirteenth century A.D.), namely Buddhanāga, author of the *Kaṅkhāvitaraṇī-abhinavaṭīkā* (B.1.5), the anonymous author of the *Vinayavinicchaya-* and the *Uttaravinicchaya-ṭīkā* (B.1.6) as well as Sumaṅgala, the Abhidhamma commentator (B.3.2, 3.3) are all Sri Lankans.

The same holds true for the grammarians Buddhappīya (B.4.1) and Saṅgharakkhita (B.4.3), for the narrator Vedeha (B.6.1), and for Siddhattha (B.9.1). According to Warder the author of the *Paṭisambhidāmaggagaṇṭhipada* wrote in Sri Lanka too.[14] Only a few of our sources originate in areas of present day Thailand, namely the texts by Ñāṇakitti from Lan Na (fifteenth century A.D.), and Dhammakitti's *Saddhammasaṅgaha* (ca. A.D. 1400). A larger number of our younger authors come from Burma, namely Chapaṭa Saddhammajotipāla (fifteenth century A.D., B.3.4, 4.2), Ariyavaṃsa (fifteenth century A.D., B.3.5), the author of the *Subodhālaṅkāra-abhinavaṭīkā* (ca. fifteenth? century A.D., B.5.1), Sāgarabuddhi (sixteenth century A.D., B.1.9), Tipiṭakālaṅkāra (seventeenth century A.D., B.1.8), Ñāṇābhivaṃsa (1743–1832, B.2.2),

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[11] For a discussion of the authorship of this work, see Kieffer-Pülz 2013: I, 45–57; Dimitrov (forthcoming): ch. 2.9.

[12] Kieffer-Pülz 2013: I 57*f.*

[13] Crosby/Skilton 1999.

[14] Warder in: Paṭis transl.: li.

Paññāsāmi (nineteenth century A.D., B.7.2), and Revata (1874–1945, B.8.1). We thus see a clear predominance of Sri Lankan authors in the twelfth to thirteenth centuries, and of Burmese authors from the fifteenth century onwards. The small number of authors from the areas of present day Thailand may be partly explained by the fact that only a few texts of that tradition have so far been made available, even fewer in a searchable form. But it is remarkable that the few texts at our disposal either do not have one example of the *hoti c' ettha* formula (*Milindaṭīkā* named *Madhuratthappakāsinī*, A.D. 1474, *Vessantara-dīpanī*, A.D. 1517) or borrowed those they do have from older sources (*Samantapāsādikā-atthayojanā,* B.1.3; *Pātimokkhasuttagaṇṭhidīpanī,* fifteenth century A.D., B.1.6.4; *Saddhammasaṅgaha* ca. 1400, B.7.1).

<center>BORROWED OR ORIGINAL?</center>

Characteristically, stanzas introduced with *hoti/honti/bhavanti c' ettha* end in *iti/ti*, which normally does not form part of the stanza.[15] This *iti/ti* can indicate the end of the quotation, marking the stanzas as text borrowed from another source, or simply indicate the end of the stanzas. Regarding the references from the *aṭṭhakathā* literature, excluding the one from Dhammapāla's *Cariyāpiṭakaṭṭhakathā*, they all have parallels in the *aṭṭhakathā* layer, where they are introduced by other introductory expressions.[16] Thus the reference from Dhammapāla's commentary is the only one which resembles the usage of the *hoti/honti c'ettha* in the early *ṭīkā* literature. There the stanzas mostly do not have parallels and are so closely interwoven with the preceding prose texts that their being borrowed from other sources is highly unlikely. It is rather to be assumed that they are the work of the authors themselves. This is

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[15] An exception to this is one Upajāti stanza in the *Vajirabuddhiṭīkā* (B.1.1.9).

[16] We cannot exclude the possibility that the *hoti/honti c'ettha* expression was introduced into the early commentaries only during the transmission process by some copyist. In one case this is very probable (A.2.3.1); in another case such an insertion — if it was one — had to have taken place before the twelfth century A.D. (A.1.1.2) because the subcommentator then commented upon it.

especially true for the *Vajirabuddhiṭīkā* (B.1.1), the *Kaṅkhāvitaraṇī-abhinavaṭīkā* (B.1.5), and the *Paṭisambhidāmaggagaṇṭhipada* (B.2.4), but also for the *Vinayavinicchaya-* and *Uttaravinicchaya-ṭīkā* (B.1.6), etc. In other cases the authors borrow stanzas from an older work of their own. Dhammapāla for instance in his *Papañcasūdanīpurāṇaṭīkā* presents stanzas he had written in his earlier *ṭīkā* on the *Visuddhimagga* (B.2.3.1). Sumaṅgala in his commentary on the *Abhidhammatthasaṅgaha* has the same stanza as in his slightly older commentary on the *Abhidhammāvatāra* (B.3.2.4 = 3.3.1). Chapaṭa Saddhammajotipāla in his sub-subcommentary on the *Abhidhammatthasaṅgaha* quotes stanzas from his *Nāmacāradīpaka* (B.3.4.1–3).

Other authors borrow the stanzas from someone else's text. Thus Ariyavaṃsa presents stanzas from Sumaṅgala's *Abhidhammāvatāra-abhinavaṭīkā* (B.3.5.4–5), Sāgarabuddhi borrows stanzas from the *Mūlasikkhā* (B.1.9.1.2), the author of the *Subodhālaṅkāra-abhinavaṭīkā* takes over stanzas from Vanaratana Medhaṅkara's *Payogasiddhi* (B.5.1.1), and Siddhattha quotes stanzas from Anuruddha's *Nāmarūpapariccheda* (B.9.1.1–2). Yet again, others translate Sanskrit stanzas into Pāli, as Sumaṅgala possibly does in his commentary on the *Abhidhammāvatāra* (B.3.2.1; 3.2.3). While yet again others took over larger parts including stanzas, like the author of the *Kaṅkhāvitaraṇīpurāṇaṭīkā* from the *Vajirabuddhiṭīkā* (B.1.4.2), Dhammapāla in his *Sumaṅgalavilāsinī-purāṇaṭīkā* (B.2.1.1) from the *Cariyāpiṭakaṭṭhakathā* (A.2.4.1), Ñāṇā-bhivaṃsa from the *Sumaṅgalavilāsinīpurāṇaṭīkā* (B.2.2.9), Ñāṇakitti from the *Uttaravinicchayaṭīkā* and the *Kaṅkhāvitaraṇī-abhinavaṭīkā* (B.1.3), Tipiṭakālaṅkāra from the *Vajirabuddhiṭīkā* and the *Kaṅkhā-vitaraṇī-abhinavaṭīkā* (B.1.8), Sumaṅgala in his *Abhidhammattha-saṅgahamahāṭīkā* from Sāriputta's Sinhalese *Abhidhammatthasaṅgaha-sannaya* (B.3.3.1–5), Chapaṭa Saddhammajotipāla in his *Kaccāyana-suttaniddesa* possibly from older sources (B.4.2.1–3), Dhammakitti from the *Rasavāhinī* (B.7.1), and Revata from the *Vajirabuddhiṭīkā* or the *Sārasaṅgaha* (B.8.1). Authors may also write new stanzas imitating stanzas by others, like Ariyavaṃsa, who imitated Sumaṅgala (B.3.5.2–3).

NUMBER OF STANZAS INTRODUCED

The singular (*hoti c' ettha*) generally introduces one stanza, but there are four cases in which more stanzas follow a *hoti c' ettha* introduction.[17] One case is in the *Jātakaṭṭhakathā* (A.2.3.1), a possibly corrupted text passage, since the various countries' textual traditions differ in the number of stanzas which follow (one or two). The same may hold true for the reference in the *Vinayālaṅkāraṭīkā* (between A.D. 1639 and 1651, Burma). Here the author borrowed the stanzas from Buddhanāga's *Kaṅkhāvitaraṇī-abhinavaṭīkā* where they are correctly introduced by *honti c' ettha* (B.1.5.1). The two cases in the *Vajirabuddhiṭīkā* (ca. tenth century A.D., Sri Lanka) might also result from a faulty textual transmission (B.1.1.2; 1.1.10), because the author uses this expression ten times, and otherwise diligently differentiates between *hoti* and *honti*. If this assumption is correct, then *hoti c' ettha* is consistently used to introduce a single stanza only, and, just as one would expect, the plural *honti c'ettha* introduces more than one.

CONTENT AND FUNCTION OF THE STANZAS

The *hoti/honti c' ettha* stanzas often conclude chapters or paragraphs or, at the very least, subsections. They very often summarize a preceding prose statement, giving its gist. The stanzas in the commentaries to the Vinaya mostly refer to specific regulations, for instance to the question whether designations can become the foundation of an unfounded accusation (Vjb, B.1.1.2). Or they explain the particularity of a rule or regulation.[18] Or they equate various currencies in connection with the rule of theft for which an exact rating of the value of a stolen good is essential (Utt-vn-ṭ, B.1.6.4). Some of the stanzas function as mnemonics, for instance, for the monastic boundary (*sīmā*; Kkh-nṭ, B.1.5.2), for the factors for the preliminary duties and the beginning of the

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[17] Jā III 409,7–9 (A.2.3.1); Vjb 199,11–19 (B.1.1.2); 584,18–85,5 (B.1.1.10); Pālim-nṭ I 380,5–19 (B.1.5.1).

[18] Vjb (B.1.1.4; 1.1.5; 1.1.6); Kkh-pṭ (B.1.4.1); Kkh-nṭ (B.1.5.6); Vin-vn-ṭ (B.1.6.1).

uposatha ceremony (Kkh-nṭ, B.1.5.3), for the factors relevant for one who wants to renounce the Buddhist community (Kkh-nṭ, B.1.5.4), for the names of all the first wrong-doers in the monks' and nuns' communities (Kkh-nṭ, B.1.5.5), for the ten pretexts used in incriminating another monk of having committed an offence (Kkh-nṭ, B.1.5.7), for the eighteen matters making for schism (Kkh-nṭ, B.1.5.8), for the five factors characterizing a proper bowl (Vin-vn-ṭ, B.1.6.3), or for the different types of heavy goods (*garubhaṇḍa*; Khuddas-pṭ, B.1.7.1).

Others are of a more general nature, enumerating the seven factors characterizing the origin of the *Vinaya* (Vjb, B.1.1.1), prompting someone who does not accept a Vinaya decision to look for Vinaya specialists (Vjb, B.1.1.3), prompting someone else to search for a reason why a regulation was given at another place in a text (Vin-vn-ṭ, B.1.6.2), explaining that a bhikkhu should be able to understand difficult terms from a specific point onward (Vjb, B.1.1.7), hinting at the fact that commentators make the variegated speech of the Buddha still more manifold (Vjb, B.1.1.9), or that one who is vain about his learning harms the Buddhist teaching (Vjb, B.1.1.10).

Again others give a kind of moral (Vjb, B.1.1.8; Sās, B.7.2.7–10) or the gist of a preceding story (Sās, B.7.2.6; Ras, B.6.1.2–3), albeit sometimes connected with more general observations such as the great value inherent in the utterance of the words *Buddha, Dhamma, Saṅgha* (Ras, B.6.1.1), or the great value of the Dhamma as such (Ras, B.6.1.4). The *Sāsanavaṃsa* chronicle also contains such general statements, in this case centring around death, etc. (Sās, B.7.2.1–4), but they are in addition linked to the events previously described (First, Second, Third Council, etc.).

Specific subject matter was of wider interest for the daily life of the monks. For instance, the definition of the seasons and the dates of the *uposatha* ceremonies. Two versions are transmitted in our stanzas (Kkh-nṭ, B.1.5.1; Sīmāvis = Mūlas, B.1.9.1.2). Another topic of special interest was the definition of an *arahat* found in four texts (Sp = Sn-a, A.1.1.2 = A.2.2.1; Sp-ṭ, B.1.2.1; Ps-pṭ, B.2.3.1). The word *samaya* used

throughout the canon is defined in many commentaries. Accordingly one finds stanzas summarizing the information concerning this word's usage in several texts (Sp, A.1.1.1; Khp-a, A.2.1.2).

The stanzas in the new commentary on the *Sumaṅgalavilāsinī* (1800) in particular contain definitions of terms connected with the teaching and the correct understanding of its meaning, definitions of *desanā, sāsana*, and *kathā* (Sv-anṭ, B.2.2.1), *sadda, dhamma, desanā* (Sv-anṭ, B.2.2.2), two ways to reject a meaning (Sv-anṭ, B.2.2.3), or various aspects of *attha*, (Sv-anṭ, B.2.2.4–2.2.14). Dhammapāla's older subcommentary on the *Dīghanikāya* describes the structure of the *Paṭṭhāna* text (Sv-pṭ, B.2.1.2), and the parallel to the *Cariyāpiṭakaṭṭha-kathā* (A.2.4.1) is a summary of epithets of a Buddha (Sv-pṭ, B.2.1.1).

The stanzas in commentaries on Abhidhamma matters, like those on Vinaya questions, also enumerate factors for important terms. Sumaṅgala (twelfth/thirteenth century A.D.), the author of two commentaries on two different Abhidhamma manuals, summarizes why a *kusala* mind pertaining to a wished for object is possible (Abhidh-av-nṭ, B.3.2.1); he summarizes the keywords of the various explanations of *somanassa-sahagatabhāva* (Abhidh-av-nṭ, B.3.2.2); he defines how consciousness belongs to the sense-sphere (Abhidh-av-nṭ = Abhidh-s-mhṭ, B.3.2.4 = 3.3.1); he explains why the five hindrances are specified as factors that are abandoned (Abhidh-av-nṭ, B.3.2.5); he explains the stage of restlessness (Abhidh-s-mhṭ, B.3.3.2); he gives explanations for the two types of deluded consciousness (Abhidh-s-mhṭ, B.3.3.3) or for the four pairs of resultants (Abhidh-s-mhṭ, B.3.3.4) or for retention (Abhidh-s-mhṭ, B.3.3.5). As the present investigation has shown, he borrowed all this from his teacher's Sinhalese commentary on the *Abhidhammatthasaṅgaha*, i.e. from Sāriputta's *Abhidhammatthasaṅgaha-sannaya*. Thus the treatment of the material finally is to be attributed to Sāriputta of Poḷonnaruva.

Chapaṭa Saddhammajotipāla in his *Abhidhammatthasaṅgaha-saṅkhepavaṇṇanā* defines the usage of the terms "very great", "great", "slight", and "very slight" with respect to objects depending on the moment when they come into range within a perception process

(Abhidh-s-sv, B.3.4.1); he lists the various types of individuals (Abhidh-s-sv, B.3.4.2) and defines the measures relevant in connection with the Brahma world (Abhidh-s-sv, B.3.4.3).

The stanzas used in grammatical and rhetorical texts — with few exceptions (Kacc-nidd, B.4.2.1; Mogg-p-ṭ, B.4.3.2) — summarize earlier prose statements (Rūp, B.4.1.1; Kacc-nidd, B.4.2.2–3; Mogg-pṭ, B.4.3.1; Subodh-anṭ, B.5.1.1). The stanza in the *Rūpasiddhi* states when the first case (nominative) is applied (B.4.1.1). In his *Kaccāyana-suttaniddesa* Chapaṭa Saddhammajotipāla deals at length with the question of why the rule Kacc 63 is formulated in applying *etimāsaṃ* (gen.pl.f.) instead of *etimānaṃ* (gen.pl.m.). In that connection several sources are quoted from which the stanzas also originate at least in part (B.4.2.1–3).

In discussing rule [2.18] of the Moggallāna grammar Saṅgharakkhita summarizes the two forms of an agent, applied and not applied (B.4.3.1), and in commenting on rule [2.40], "addressing" (*āmantana*), he adds two stanzas which in a nutshell give the meanings of *āmantana*. The commentary on the handbook of rhetoric, the *Subodhālaṅkāra-abhi-navaṭīkā*, finally contains seven stanzas which explain the functions of a word with reference to the complete ascertainment of the meaning of a word, etc. (B.5.1.1). In narrative literature as well as in chronicles the stanzas mostly give the gist of the preceding prose passages (B.6, 7), whereas in the Saṅgaha literature the stanzas constitute the text which as a whole is compiled out of quotations (B.9).

EVALUATION OF THE USAGE OF STANZAS IN PĀLI LITERATURE

Among the *ṭīkās* which contain the *hoti/honti c' ettha* expression the oldest is the anonymous, undated *Vajirabuddhiṭīkā* (ca. tenth century A.D.). Considering the low number of seven references in the whole *aṭṭhakathā* literature, ten references solely in the *Vajirabuddhiṭīkā* stands out. This is the case even if we compare the other *ṭīkās*. With the exception of relatively recent texts from nineteenth century Burma, namely the *Sumaṅgalavilāsinī-abhinavaṭīkā* (ca. A.D. 1800) with fourteen, and the *Sāsanavaṃsa* chronicle (A.D. 1861) with eleven references,

no other text has so many *hoti/honti c' ettha* references. From the earlier
ṭīkās Buddhanāga's *Kaṅkhāvitaraṇī-abhinavaṭīkā* (after A.D. 1165,
before A.D. 1186 (?)[19] with eight unique references comes closest to the
Vajirabuddhiṭīkā.

Most other texts only have between one and five references.[20] It
is, however, not only the number of references which distinguishes the
Vajirabuddhiṭīkā and, to a lesser degree, the *Kaṅkhāvitaraṇī-abhinava-
ṭīkā* from the other *ṭīkās*. The stanzas in both these texts are unique, and
generally so closely interwoven with the preceding prose texts that they
most probably stem from the *ṭīkākāras'* pens. This uniqueness they
share with the *Paṭisambhidāmaggagaṇṭhipada*, where altogether fifty-
four stanzas (without known parallels) are presented in two blocks,
introduced by respectively *honti c' ettha* and *honti c' ettha gāthāyo*.
These stanzas form a *nirodhakathā* written by the author of the
Paṭisambhidāmaggagaṇṭhipada himself as he states at the end of the
stanzas (B.2.4.2). A further element which the *Vajirabuddhiṭīkā* shares

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[19] Kkh-nṭ originated after Sp-ṭ (after A.D. 1165) from which it borrows passages,
and probably during the lifetime of Parakkamabāhu I (reign A.D. 1153–86),
because Buddhanāga speaks of this king as a still living person (Rohanadeera
1985: 27f.).

[20] One reference: Sp-ṭ (twelfth century A.D., after A.D. 1165, before Kkh-nṭ),
Pāt-gp (A.D. 1492/3), Khuddas-pṭ (before thirteenth century A.D.), Utt-vn-ṭ
(second third of the thirteenth century A.D.), Ps-pṭ (ca. tenth century A.D.),
Moh (early thirteenth century A.D.), Rūp (early twelfth century A.D.), Mogg-p-ṭ
(middle of thirteenth century A.D.), Subodh-anṭ (ca. fifteenth? century A.D.),
Saddhamma-s (fourteenth century A.D.), Namak (A.D. 1945), Ss (twelfth or
early thirteenth century A.D.

Two references: Sp-y (fifteenth century A.D., before 1492/93), Kkh-pṭ (after
tenth century, before A.D. 1165), Pālim-nṭ (after A.D. 1639, before 1651),
Sīmāvis (A.D. 1587), Sv-pṭ (ca. tenth century A.D.).

Three references: Vin-vn-ṭ (second third of the thirteenth century A.D.)
Abhidh-s-sv (A.D. 1447/53), Kacc-nidd (A.D. 1447/53).

Four references: Ras (late thirteenth century A.D.).

Five references: Abhidh-s-mhṭ (twelfth/thirteenth century A.D.), Abhidh-av-
nṭ (twelfth/thirteenth century A.D.), Maṇis (A.D. 1466).

with the *Paṭisambhidāmaggagaṇṭhipada* is the variety of metres used. Whereas in all other texts — except the *Sumaṅgalavilāsinīpurāṇaṭīkā* — the stanzas are in the Anuṣṭubh metre, those in the *Vajirabuddhiṭīkā* are in the Anuṣṭubh, Upajāti, Indravajra, and Upendravajra metres (B.1.1). In the *Paṭisambhidāmaggagaṇṭhipada* Triṣṭubh and Anuṣṭubh metres alternate rhythmically in the first thirty stanzas (4 T., 7 A., 1 T., 4 A., 4 T., 7 A., 1 T., 2 A.) and without a recognizable sequence in the second group of twenty-four stanzas (5 A., 5 T., 9 A, 2 T, 3 A).

The only other text with a different metre is the *Sumaṅgala-vilāsinīpurāṇaṭīkā* with an Āryā stanza (B.2.1.2). Given that the *Vajira-buddhiṭīkā* and the *Sumaṅgalavilāsinīpurāṇaṭīkā* are to be dated approximately to the tenth century A.D., a similar date could also hold true for the *Paṭisambhidāmaggagaṇṭhipada*, if it is not even slightly later.[21]

As already stated, the author of the *Vajirabuddhiṭīkā* took into account the Sri Lankan and the South Indian traditions. If Ratnamati is to be identified with this author his expertise in Sanskrit would be further proved by his own commentaries written in Sanskrit.[22] The equivalent expression to *hoti/honti c' ettha* in Sanskrit is *bhavati/bhavataś/bhavanti cātra*, often expanded by *ślokaḥ/°au/°āḥ*, etc. In Sanskrit too this expression introduces stanzas, but unlike its Pāli equivalent, its usage is frequent and widespread (see below, pp. 37*ff.*).

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[21] Regarding the quotatives *ti āha* and *āha*: *"..." ti* a decrease of the first, and an increase of the second quotative are observed in the *ṭīkā* literature. Sp-ṭ (twelfth century A.D., after A.D. 1165), for instance, has approximately 20 references of the first, but around 400 for the second quotative. Similar is the distribution in Vmv (early thirteenth century A.D.). Paṭis-gp has none for the first, but 385 for the second (Kieffer-Pülz 2014: n. 17). This may also partly be due to personal preferences of the author, who has a very uniform writing style, but from this point of view the text rather originated towards the end of the time span determined by external evidence (before A.D. 1165). This naturally has to be substantiated by further evidence.

[22] He wrote the *Ratnaśrīṭīkā*, a commentary on Daṇḍin's *Kāvyādarśa* (Dimitrov, forthcoming: ch. 1.2) and the *Cāndravyākaraṇapañjikā*, a subcommentary on the *Cāndravyākaraṇa* (Dimitrov, forthcoming: ch. 3.3).

The few references we have in the Pāli *aṭṭhakathā* layer represent the phase in which the earlier expression *ten' etaṃ vuccati* is still the more usual. The few *hoti/honti c' ettha* references replace that older expression. The South Indian Dhammapāla in his *Cariyāpiṭakaṭṭhakathā* is the first in the *aṭṭhakathā* layer to use *hoti/honti c' ettha* in the sense in which it became usual in the early *ṭīkā* layer. Next, the author of the *Vajirabuddhiṭīkā* is the first to use this expression frequently and in a variety of ways. His stanzas are summary stanzas of preceding prose statements without known parallels, which makes it highly likely that he wrote them himself. In this way he certainly paved the way for the increase in the use of *hoti/honti c' ettha* in Pāli literature. Thus we can assume that these two authors with South Indian connections imported the *hoti/honti c' ettha* expression from Sanskrit literature where it was already used at an earlier date.

Among the younger Vinayaṭīkā authors, Sāriputta of Poḷonnaruva did use this expression once, introducing a stanza that contains a definition of the word *arahat* and is transmitted in several *aṭṭhakathās* (B.1.2.1). Sāriputta had been prompted to employ this expression by its occurrence in the text commented upon by him, namely the *Samanta-pāsādikā* (Sp 115,12; A.1.1.2), where it also introduces a stanza giving definitions of *arahat*. This is certain because Sāriputta further explains that the words *hoti/honti c' ettha* were used in the *Samantapāsādikā* in order to summarize the various definitions of *arahat*. Sāriputta's statement is the first and, to my knowledge, only testimony in Pāli literature (as far as it is accessible to date) to describe the function of the words *hoti/honti c'ettha*. As Sāriputta also spent some time in North India, and also wrote a Sanskrit commentary,[23] he certainly was familiar with the corresponding Sanskrit expression (*bhavati cātra*), which, despite the fact that he did not use this expression independently, enabled him to explain its function.

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[23] The *Candrālaṃkāra*, a commentary on Ratnamati's *Cāndravyākaraṇa-pañjikā*, see Dimitrov 2010: 31–38.

   The author of the older *Pātimokkha* subcommentary, the *Kaṅkhā-vitaraṇīpurāṇaṭīkā* (tenth to twelfth cenury A.D.), used the expression once independently and once he copied it from the *Vajirabuddhiṭīkā* (B.1.4). The author of the *Vinayavinicchaya-* and *Uttaravinicchaya-ṭīkās* (second third of the thirteenth century A.D.) used *hoti/honti c' ettha* four times altogether, and in all cases independently. Three times the stanzas summarize preceding prose sections (B.1.6.1, 1.6.3–4); in one instance the author refers the reader to a passage other than the one commented upon (B.1.6.2). The single reference in the *Khudda-sikkhāpurāṇaṭīkā* (B.1.7.1) introduces one stanza with *honti* (*sic*) *c' ettha*. The stanza is transmitted as the first of two in an *aṭṭhakathā*, and in various *ṭīkās*, where other introductory expressions are used. Only in the *Khuddasikkhāpurāṇaṭīkā*, however, is the stanza preceded by some similar statement in prose which renders the stanza a summary verse.

   In Sāgarabuddhi's *Sīmāvisodhanī* (A.D. 1587) *honti c' ettha* once seemingly is used independently (B.1.9.1.1), and once introduces stanzas borrowed from the *Mūlasikkhā* (B.1.9.1.2), a treatise to be assigned to the *aṭṭhakathā* layer. In the light of this second case it cannot be excluded that in the first instance the stanzas were again borrowed, above all because we find the first stanza in a nineteenth-century Bur-mese manuscript containing a *Paritta nissaya*,[24] and the first as well as the first half of the second stanza in a collective manuscript also con-taining among others a *Paritta nissaya*. There, the stanzas are thought of as forming a separate text by the editor.[25] So it may be that the stanzas were part of a text not yet edited and still unknown to us. The authors of the fifteenth-century Northern Thai *Samantapāsādikā-atthayojanā* (B.1.3) and of the seventeenth-century Burmese *Vinayālaṅkāraṭīkā* did not use

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[24] *Burm MSS* II, Cat. no. 355, p. 184, a *Parit krī³ nissaya sac*, dating from A.D. 1812 (p. 187).

[25] *Burm MSS* II, Cat. no. 354, p. 180 (6), and p. 182: "Besides the main work our ms. contains some smaller texts (nos. 2, 3, 5, 6) which do not seem to belong to the original Parit krī³ nissaya."

that expression independently, but only in passages borrowed from earlier *ṭīkās*.

Of the *ṭīkās* on the Sutta-piṭaka, only those on the Dīgha-nikāya and the Majjhima-nikāya contain *hoti/honti/bhavanti c' ettha* expressions. Dhammapāla's *Sumaṅgalavilāsinīpurāṇaṭīkā* contains one reference which is paralleled in the *aṭṭhakathā* literature, namely in Dhammapāla's *Cariyāpiṭakaṭṭhakathā* (B.2.1.1 = A.2.4.1), and an independent one (B.2.1.2). In the latter, *hoti c' ettha* at first sight seems to introduce a prose text. But a closer view of this text portion elucidates that it is an Āryā stanza only separated from the *hoti c' ettha* expression by two words forming a kind of *pratīka* plus a quotative marker (*Paṭṭhānaṃ nāma*). Since this stanza summarizes the elements of composition of the *Paṭṭhāna*, it is in fact a summarizing stanza of the preceding prose statement, and as such in agreement with the general use of *hoti/honti c' ettha*.

In Dhammapāla's *Papañcasūdanīpurāṇaṭīkā*, *bhavanti c' ettha*[26] introduces a collection of seven ślokas giving definitions of "*arahat*". These stanzas are also contained in Dhammapāla's *Visuddhimagga-mahāṭīkā*, where they are given without an introductory expression. The intertextual links from Dhammapāla's *Suttaṭīkās* to the *Visuddhimagga-mahāṭīka* (never vice versa)[27] show that the latter is definitely older than the former. This is in agreement with the fact that the stanzas are given without introductory expression in the *Visuddhimaggamahāṭīkā*, whereas in the *Papañcasūdanīpurāṇaṭīkā* they are preceded by *bhavanti c' ettha*.

The *Paṭisambhidāmaggagaṇṭhipada* belongs to the Suttapiṭaka, but from the point of view of its content can be classified as Abhidhamma. The two sections of thirty and twenty-four stanzas are unique, and stem from the author's pen (B.2.4).

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[26] We cannot exclude that the more common variant *honti* is used in other editions and manuscripts.

[27] Cousins 2011: 25, n. 61.

The last commentary of the Sutta section with *hoti/honti c' ettha* references is Ñāṇābhivaṃsa's (A.D. 1743–1832) *abhinavaṭīkā* on the first part of the *Sumaṅgalavilāsinī* (ca. 1800, Burma). It contains fourteen instances of *hoti/honti c' ettha,* introducing stanzas in the Anuṣṭubh metre. Two of them are borrowings from older texts, namely from the *Vajirabuddhiṭīkā* (B.2.2.1) and from Dhammapāla's *Sumaṅgalavilāsinī-purāṇaṭīkā*, which in turn copied the *Cariyāpiṭakaṭṭhakathā* (B.2.2.9 = B.2.1.1 = A.2.4.1). For the remaining twelve references there are no parallels. They partly summarize earlier prose explanations in the text (B.2.2.1–3, 2.2.5–8, 2.2.10–14) or add to them (B.2.2.4), and they most probably were written by Ñāṇābhivaṃsa himself.

Regarding the Abhidhamma section, among the literature accessible to us we have five commentaries with *hoti/honti c' ettha* references. They are written by four different authors. Coḷiya Kassapa's *Moha-vicchedanī* (twelfth/thirteenth centuries A.D.) contains a collection of eight ślokas (without known parallels) which summarize the various *dhammas*. Sumaṅgala (twelfth/thirteenth centuries A.D.) gives five references each in his commentaries to the Abhidhamma manuals *Abhi-dhammāvatāra* (B.3.2) and *Abhidhammatthasaṅgaha* (B.3.3). Of the five stanzas in the *Abhidhammāvatāranavaṭīkā* two have Sanskrit parallels in Parakkamabāhu II's *Visuddhimaggasannaya* (B.3.2.1; 3.2.3), and one is identical with another one in the *Abhidhammattha-saṅgahamahāṭīkā* (B.3.2.4; 3.3.1). For the remaining two stanzas, no parallels are traced (B.3.2.2; 3.2.5). All five references in the slightly younger[28] *Abhidhammatthasaṅgahamahāṭīkā* have parallels in Sāriputta's

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[28] In trying to explain the fact that the *Abhidhammatthasaṅgahamahāṭīkā* was written within twenty-four days, Cousins 2013, 26, n. 50, states that this is "best accounted for by supposing that Sumaṅgala is translating his teacher's *sanne* into Pali and adding material from an already written Abhidh-av-ṭ"; similarly Wijeratne & Gethin (Abhidh-s-mhṭ transl., xvii). Cousins furthermore refers to the fact that in his Abhidh-s-mhṭ Sumaṅgala at least three times refers to his Abhidh-av-nṭ for his more detailed explanations there (email, 21/4/2014). The parallels traced here makes one assume that Sumaṅgala's

Abhidhammatthasaṅgahasannaya; one has a Sanskrit parallel in the *Visuddhimaggasannaya* (B.3.3.5); another one is identical with one in the *Abhidhammāvatāranavaṭīkā* (B.3.3.1; 3.2.4). All stanzas summarize preceding prose passages which, however, are translations of Sāriputta's Sinhalese *Abhidhammatthasaṅgaha-sannaya*. In one case Sāriputta mentions the "ancients" as the source for the stanzas (B.3.3.2).

The Burmese monk scholar Chapaṭa Saddhammajotipāla (fifteenth century A.D.) uses *hoti/honti c'ettha* three times in his sub-subcommentary on the *Abhidhammatthasaṅgaha*, the *Abhidhammatthasaṅgaha-saṅkhepavaṇṇanāṭīkā*. In all three cases the stanzas introduced by *hoti c' ettha*[29] are borrowed from another work by the same author, namely from his *Nāmacāradīpaka*.[30] This text is badly edited based on a single Burmese manuscript,[31] but the edition allows us to identify the parallels. Thus, in the *Abhidhammatthasaṅgahasaṅkhepavaṇṇanā*, we have the unusual case that the stanzas introduced by *honti c' ettha* are in fact quotations from an earlier work by the same author, who, by quoting these stanzas, elaborates his subcommentary. This reminds us of Dhammapāla, the *ṭīkākāra*, who also introduced stanzas from an earlier work of his (B.2.3).

For one of the passages in Chapaṭa's text we also have a parallel in the sixteenth century *Sīmāvisodhanī* by Sāgarabuddhi, who obviously did not know the name of the author (B.3.4.3). Finally the Burmese monk scholar Ariyavaṃsa, who in A.D. 1466 wrote a sub-subcommentary on the *Abhidhammatthasaṅgaha*, the *Maṇisāramañjūsā*, uses *hoti c' ettha* five times. For one reference we do not have a parallel. Here

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commentary was not much more than a translation of his teacher's commentary.

[29] The *Abhidhammatthasaṅgahasaṅkhepavaṇṇanāṭīkā* contains still other stanzas from the *Nāmacāradīpaka* which are introduced by other introductory expressions. So it is an important source for an edition of the latter.

[30] For the ascription of this work to Chapaṭa, see "Catalogue" B.3.4.

[31] Hammalawa Saddhatissa, "Nāmacāradīpaka of Chapaṭa", *JPTS* 15 (1990), 2–28.

Ariyavaṃsa summarizes the five introductory stanzas of Sumaṅgala's *Abhidh-s-mhṭ* (B.3.5.1). Two imitate the stanza which is identical in the *Abhidhammāvatāra-abhinavaṭīkā* and the *Abhidhammatthasaṅgahaṭīkā* (B.3.5.2–3), and two are taken over from the *Abhidhammāvatāra-abhinavaṭīkā*.

We have six references in three different grammatical works (B.4). In Buddhappīya's *Rūpasiddhi* (ca. early twelfth century A.D.) it is a sort of mnemonic summarizing the preceding prose (B.4.1.1). In Chapaṭa Saddhammajotipāla's *Kaccāyanasuttaniddesa* (A.D. 1447/1453) we have altogether three references. In two cases the stanzas are quoted in the reply to an objection, and it is very probable that the stanzas together with the preceding prose portion stem from an older source (B.4.2.1–2), in the third case this is possible too, but not compelling. Since Chapaṭa in his commentary on the *Abhidhammatthasaṅgaha* used the *hoti*/*honti c' ettha* as an introduction for stanzas from some other text (in that case his own), it could well be that he uses it here in the same way.

The last two grammatical references stem from Saṅgharakkhita's *Moggallānapañcikāṭīkā* (between ca. A.D. 1232 and 1267, see below, n. 163). In one case Saṅgharakkhita partly summarizes his own preceding prose text, partly Moggallāna's sayings in the *Pañcikā* (B.4.3.1). In the other the stanzas add to a preceding statement (B.4.3.2). In the undated younger subcommentary on Saṅgharakkhita's *Subodhālaṅkāra*, the so-called *Nissaya* (ca. fifteenth? century A.D.), a collection of seven stanzas is introduced by *honti c' ettha*. The stanzas summarize the preceding prose portion, but are closer to Saṅgharakkhita's old subcommentary, the *Subodhālaṅkārapurāṇaṭīkā* bearing the name *Mahāsāmi*. In this case we have parallels for three and a half stanzas in Vanaratana Medhaṅkara's *Payogasiddhi* (thirteenth century A.D.). Since these stanzas are introduced by *ten' etaṃ vuccati* in the *Payogasiddhi*, an expression used to introduce noncanonical stanzas in the *aṭṭhakathā* layer, it may be that they stem from some older grammatical text. In that case the author of the younger *Subodhālaṅkāra* commentary will have used the *hoti*/*honti c' ettha* in a similar way the expression was used by

Dhammapāla, and Chapaṭa Saddhammajotipāla, i.e. for introducing stanzas from another text.

In narrative literature we have only four references from the *Rasavāhinī,* but it may be that similar introductory expressions like *bhavanti ettha* (see "Catalogue", B.6.1) are only variants of the *hoti/ honti c' ettha* expression. In all cases the stanzas are clearly connected to the preceding prose stories, sometimes even with the names of the protagonists. They give the gist of what was told before, sometimes combined with a moral, and most probably they were written by Vedeha himself.

From the chronicles, Dhammakitti's *Saddhammasaṅgaha* (ca. 1400) has one reference which, however, is taken over together with the whole chapter from the *Rasavāhinī* (B.7.1.1 = B.6.1.4). Paññāsāmi's *Sāsana-vaṃsa* (A.D. 1861), a Pāli translation of an earlier Burmese version (1831), contains eleven passages. Since Paññāsāmi not only translated the older work, but also added passages,[32] it is not quite clear whether the *hoti/honti c'ettha* stanzas belong to the original Burmese version or whether they were added by Paññāsāmi. Most of these stanzas are placed at the end of a section or a chapter (B.7.2.1–4; 7.2.9–11), but there are also exceptions to this (B.7.2.6; 7.2.8). Many give the gist of the preceding prose text or summarize it (B.7.2.1–4; 7.2.6; 7.2.10); some are a versified parallel version of the prose (B.7.2.5, introduction *bhavanti c' ettha*); others are only loosely connected to the preceding story (7.2.7; 7.2.9; 7.2.11), contain a moral, and are very similar to Nīti stanzas (B.7.2.7–8). It is conceivable that the stanzas, B.7.2.2–4, 7.2.6, which conclude the introduction, and the accounts of the First to Third Council, etc., stem from one source, since all stanzas centre around death. Likewise, the stanzas reminding us of Nīti stanzas may have been borrowed from another source (B.7.2.7–8).

Given that this chronicle was written at a rather late date, and that even in earlier Burmese texts from the fifteenth century *hoti/honti c' ettha* introduced stanzas from other sources, it is highly likely that this

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[32] Lieberman 1976: 139.

has happened here too. It would be interesting to learn whether they were attached by Paññāsāmi or had already been included by the author of the Burmese version. In Revata's *Namakkāraṭīkā* (twentieth century A.D.) we have one instance of *honti c'ettha* introducing three stanzas. Given the fact that for two of them we have parallels in the *Vajirabuddhiṭīkā* (tenth century A.D.), in Siddhattha's *Sārasaṅgaha* (twelfth/thirteenth century A.D.), and in Parakkamabāhu II's *Visuddhimaggasannaya* (middle of the thirteenth century A.D.), it is to be assumed that the last stanza too has parallels yet undetected. Finally, from the Saṅgaha literature we find two *honti c' ettha* references in Siddhattha's *Sārasaṅgaha* (twelfth/thirteenth century A.D.). In both cases the author does not mention the source, but introduces stanzas which have a parallel in Anuruddha's *Nāmarūpapariccheda* (B.9.1.1–2).

We certainly will trace further references of *hoti/honti c' ettha* stanzas once the rich younger Pāli literature is made accessible, especially that from Burma. But it has become quite clear that the stanzas so introduced function as summary stanzas and mnemonics and that in the earliest *ṭīkā* layer they were probably more often written by the authors themselves, whereas in the still younger Pāli literature they were more often borrowed from other sources.

The usage of *bhavati/bhavataś/bhavanti cātra* in Sanskrit literature

In Sanskrit literature a variety of expressions correspond to the expression *hoti/honti c' ettha*, first because in addition to the singular and plural verb forms the dual is used, and secondly, because, unlike the Pāli, the subject is often mentioned. Thus we have *bhavati/bhavataś/bhavanti cātra* with or without *ślokaḥ/ślokau/ślokāḥ* or *ārye/āryāḥ*, but also inverted expressions like *atra ślokāḥ, atrārye bhavataḥ*. These introductory expressions are used in a variety of texts: *Atharvavedapariśiṣṭa* (2×), *Viṣṇupurāṇa* (1×), *Nāradapurāṇa* (3×), *Mahābhārata* (7×), *Yuktidīpikā* (1×),[33] etc. They are especially common in the *śāstra*

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[33] Several stanzas introduced by *bhavati* (!) *cātra* conclude the commentary on the second Kārikā.

literature.[34] In Bharata's *Nāṭyaśāstra* (second century B.C. to second century A.D.) the corresponding expressions *bhavanti cātra ślokāḥ* (1×), *bhavati cātra ślokaḥ* (1×), *bhavataś cātra* (1×) are not so numerous, but there are various variants like *atra ślokaḥ/°āḥ/°au* (12×), *ślokāś cātra* (1×), or *atrāryā* (*bhavati/°anti*), *atrāryāḥ, atrārye* (26×), *atrāryā ślokau* (1×), *atrāryāḥ ślokaś ca bhavanti* (1×), *bhavanti cātrāryāḥ* (1×). It is supposed by several scholars that the stanzas in the *Nāṭyaśāstra* introduced by these expressions originate from an earlier source. The fact that at least one of them is found also in Śāradātanaya's *Bhāvaprakā-śana* (first half of the thirteenth century A.D.), where it is attributed to Vāsuki,[35] is taken as support for this assumption. Be that as it may, it is clear that at least some of the stanzas introduced by that expression summarize prose portions that occur earlier in the same text (for instance NŚ 7,8.10).

With respect to the *Auśanasa-Dharmaśāstra* Kane (1930: 112) states that "at the end of all chapters from the second (except the third) there are verses and also in the midst", and he remarks that some of them are introduced with the words "there is a śloka on this point" (*bhavati cātra ślokaḥ*). In Vatsyāyana's *Kāmasūtra* (before the seventh century A.D.) we have twenty-three references, most of them at the end of chapters or subchapters (1.2, 1.5, 2.3, 2.6–10, 3.1, etc.) but some also in the midst. In medical texts the expression is widely used. Agniveśa's *Carakasaṃhitā* (first to fifth? century A.D.) contains seventy-four *bhavanti/bhavati/bhavataś cātra* references.[36] The *Carakasaṃhitā* was shaped over several centuries, being written by Agniveśa, reconstructed by Caraka (between the beginning of the common era and A.D. 300),

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[34] For searching the Sanskrit literature I used the data collected in GRETIL (http://gretil.sub.uni-goettingen.de/gretil.htm), and SARIT (http://sarit.indology.info/). Since the references can be easily deteced with these tools, I generally do not list references here.

[35] Masson & Patwardhan 1970: II 74, n. 393; Radicchi 2001: 677

[36] Forty-four times *bhavanti*, twenty times *bhavati* and ten times *bhavataś cātra* (checked with SARIT).

revised and completed by Dṛḍhabala (A.D. 500), and further supple-
mented up to the eighth/ninth centuries A.D. To which layer the *bhavanti
cātra* stanzas belong, whether to one or to several, is yet unknown.
Opinions vary as to whether the stanzas were borrowed from other
sources[37] or stem from the pen of the same author who also wrote the
prose.[38] The *Suśrutasaṃhitā* also contains a higher number of *bhavanti
cātra* references, but no definite numbers can be given since it is not
among the searchable texts. Vṛddhavāgbhaṭa's *Aṣṭāṅgasaṃgraha* (ca.
seventh century A.D.) contains eighty-six references for *bhavati/°nti
cātra*; Vāgbhaṭa's *Aṣṭāṅgahṛdaya* (ca. eighth century A.D.) has seven
for *bhavati cātra*.

The expression seems to be used less often in Buddhist Sanskrit
literature. We have one reference in Nāgārjuna's *Vigrahavyāvartanī* (ca.
second century A.D.) which indicates the final stanza concluding the
whole text; two references in the *Mahāvastu* (ca. second century B.C. to
fourth century A.D.) in one paragraph, and one in Gopadatta's *Sapta-
kumārikāvadāna* (after ca. 400 and before ca. 800 A.D.) where it intro-
duces a summarizing stanza.[39] Finally, the Jain satire *Dhuttakkhāṇa* or
Dhūrtākhyāna written in Prakrit by Haribhadra Suri (eighth century
A.D.) should be mentioned. In it six Sanskrit stanzas appear of which
four are introduced by *bhavati cātra* (I 87, III 35, V 18), whereas the
others are introduced by *api ca* and *uktañ ca*. Two of the six stanzas are

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[37] Weiss 1980: 103: "It was suggested earlier that some of these verses may be
survivors from earlier medical texts, and the possibility that some are citations
from supportive non-medical works should also be considered. This would
serve to explain the inconsistencies and the occasionally tenuous links
between some of these passages and the surrounding text."

[38] Filliozat 1993: 97. Filliozat refers to a portion of the text different from that
dealt with by Weiss.

[39] Hahn 1992: 63,1; since it is the only instance of a *bhavati cātra* expression in
the fifteen stories ascribed to Gopadatta, Michael Hahn supposes that it might
have been added by a copyist (letter 13.2/2013). This, however, is not
necessarily so, for there are many texts with only one or two references.

also found in the older Cūrṇi text.[40] So it may be that all these stanzas are taken over from some older source.

CONCLUSION

Although the Sanskrit stanzas introduced by *bhavati / bhavanti / bhavataś cātra* have not been investigated on a larger scale, it is obvious that they were used in Sanskrit texts prior to the first references in Pāli literature. Thus it is certain that their usage in Pāli literature gradually crept in from the Sanskrit sources, and it is highly likely that the monk scholars from South India or those in contact with South India were involved in this process. This, however, does not exclude the possibility that contacts of Sri Lankan monks with the North Indian culture also added to this process. Whereas some of the stanzas in Sanskrit texts may have been quoted from earlier sources, others[41] — especially when concluding sections and chapters, at least in part — were written by the authors themselves. In Pāli literature the function as summary verses, concluding some preceding prose portion, was the main function in the beginning. In those cases the stanzas most probably were written by the authors themselves, although even that is no absolute guarantee (see B.3.3). The borrowing from other texts — sometimes from an author's own earlier works — often in order to add to an author's own statements, increased in later times, and became especially common in Pāli literature from Burma.

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[40] I thank Kornelius Krümpelmann for providing me with the relevant passages of his edition and translation of the text.

[41] Wujastyk 2003–2004: 355.

CATALOGUE OF THE STANZAS
INTRODUCED BY *hoti / honti / bhavanti c' ettha*

CONTENTS

A. Aṭṭhakathā

A.1 Vinaya

A.1.1 Anonymous, *Samantapāsādikā* (ca. fifth century A.D.)

A.1.1.1 Sp I 108,12–14 (ad Vin III 1,6 [Pār 1.1.1 M])

hoti c' ettha:

And there is [this stanza] in this connection:

upayogena bhummena taṃ taṃ atthaṃ apekkhiya
aññatra samayo vutto karaṇen' eva so idhā ti.

With regard to this or that meaning [the word] *samaya* is used elsewhere in the accusative [and] in the locative; but here it [is expressed by] the instrumental.

This śloka has no exact parallel. A variant of it is quoted in several *aṭṭhakathās* on the *Suttapiṭaka* (see below A.2.1.2) where, with one exception (Khp-a *hoti c' ettha*), it is introduced by *ten' etaṃ vuccati,* the usual introductory expression for noncanonical stanzas in the *aṭṭhakathā* literature.

A.1.1.2 Sp I 115,12–15 (ad Vin III 1,14 [Pār 1.1.1 M]) = Sn-a II 441,25–28

honti c' ettha:

And there is [this stanza] in this connection:

ārakattā hatattā ca kilesārīna so muni
hatasaṃsāracakkāro paccayādīna cāraho
na raho karoti pāpāni arahaṃ tena vuccatī ti.

f *vuccati* Khuddas-pṭ B[e], Nidd-a I B[e], Paṭis-a B[e], E[e], Sadd B[e], E[e], Sp B[e], Vism B[e], E[e]] *pavuccati* Sp E[e]

Since he is keeping himself aloof [from all defilements] and since [the defilements] have been slain by [him who is] the enemy of the defilements, the sage, having destroyed the spokes of the wheel of transmigration and being worthy of requisites and so on, not doing evil things in secrecy, therefore is called one without secrecy (*arahan*; i.e. a worthy one).

This śloka paralleled in six texts summarizes various definitions of the word *arahat*.[42] Only in Sp and Sn-a (II 441,25–28) is it introduced by *hoti c' ettha*. Since the preceding and the subsequent sentences of Sn-a accord with Sp, and since the author of Sn-a must be younger than Buddhaghosa, and hence most likely is also younger than the author of Sp, he probably has borrowed this passage from Sp. Three further parallels form one group, all introducing the stanza by *evaṃ sabbathā pi*, "thus in every way too". Here the respectively younger text presumably has borrowed from the older: Vism I 201,22–25 (ca. A.D. 400), Paṭis-a I 214,29–34 (ca. A.D. 554/559[43]), Nidd-a I 185,20–23 (ca. A.D. 877/879[44]).[45] The parallel in Khuddas-pṭ 216,20–24 (ad Khuddas v. 461 ≠ 49.1) is introduced by *vuttañ h' etaṃ,* generally an introduction for canonical or authoritative quotations.[46] Since Sp was certainly considered authoritative by the author of Khuddas-pṭ, Sp may have been its source. Finally, Sadd (580,8–10) mentions this stanza as the one used by the *aṭṭhakathācariyas* to show all the meanings of the word *arahat*.

A.2 Sutta

A.2.1. Anonymous, *Khuddakapāṭhaṭṭhakathā* (before or after Dhammapāla from Badaratittha)

A.2.1.1 Khp-a 104,13–15

hoti c' ettha:

And there is [this stanza] in this connection:

vināsayati assaddhaṃ saddhaṃ vaḍḍheti sāsane
"evaṃ me sutam" icc evaṃ, vadaṃ Gotamasāvako ti.

c *iti* Khp-a v.l.

Speaking thus, "so have I heard" (*evaṃ / iti me sutaṃ*), Gotama's *sāvaka* ("hearer") destroys lack of faith, increases faith in the Teaching. [Cf. It-a transl. I 82.]

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[42] See for instance Ud-a 84,7*ff.*, Ud-a transl. I 125*f.*

[43] 554 according to *UCHC*, Vol. I, pt. 2: 845; 559 according to Geiger 1986: 225. In von Hinüber 1996: §291 the dates A.D. 559 and 499 are given by mistake (see Cousins 1998: 156).

[44] The first date is according to Geiger's (1986: 225) chronology, the second according to *UCHC* I, 2: 845. Von Hinüber (1996: §287) by mistake again has two dates (817 has to be dismissed).

[45] Sadd (580,8–10) quotes this stanza as an answer to the question "*kathaṃ*".

[46] Kieffer-Pülz 2015: §4.

This śloka is found in seven *aṭṭhakathās* (Mp I 10,28–31 = Paṭis-a III 530,24–28 = Ps I 7,27–29 = Spk I 9,20–23 = Sv I 31,19–21 = Ud-a 18,18–20 = It-a I 29,3–5). In all cases it is introduced by *ten' etaṃ vuccati*, the usual introductory expression for noncanonical stanzas in the *aṭṭhakathā* literature. Khp-a is the only *aṭṭhakathā* using the *hoti c' ettha*-introduction.

A.2.1.2 Khp-a 106,24–26

hoti c' ettha:
And there is [this stanza] in this connection:

taṃ taṃ attham apekkhitvā bhummena karaṇena ca
aññatra samayo vutto upayogena so idhā ti.

a *avekkhitvā, avekkhetvā* vv.ll.[47]

Elsewhere *samaya* (the occasion) is expressed, out of regard for this and that meaning, by the locative and by the instrumental; [but] in the present case it [is expressed] by the accusative. [Based on the translation by Pind 1989: 35]

This śloka is quoted in six further *aṭṭhakathās* to the *Suttapiṭaka* (Mp I 13,23–26 = Paṭis-a III 531,24–28 = Ps I 9,29–31 = Spk I 11, 31–33 = Sv I 33,26–28 = Ud-a 23,18–20 ≠ Khp-a 106,24–26). All references except that in Khp-a are introduced with the words *ten' etaṃ vuccati,* the usual introductory expression for non-canonical stanzas in the *aṭṭhakathā* literature. A slightly modified version of this stanza in Sp 108,13–14 (see A.1.1.1) is introduced by *hoti c' ettha*.

A.2.2 Anonymous, *Suttanipātaṭṭhakathā* (after sixth? century A.D.)
A.2.2.1 Sn-a II 441,25–28, see above A.1.1.2.

This is the only instance of *hoti c' ettha* in Sn-a. Since its author here presumably copied Sp, he obviously did not use the expression *hoti c' ettha* independently.

A.2.3. Anonymous, *Jātakaṭṭhakathā* (ca. fifth century A.D.)
A.2.3.1 Ja III 409,7–9 + n. 9

hoti c' ettha:
And there is [this stanza] in this connection:

Ja E[e] *vuttaṃ hoti c' ettha;* B[e] *vuttaṃ hoti. hoti c' ettha*

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[47] Readings in the various parallels of this stanza in other texts.

1. *natthi citte pasannamhi appikā nāma dakkhiṇā*
    Tathāgate vā Sambuddhe atha vā tassa sāvake ti.

[Vv Eᵉ v. 799; Bᵉ v. 804]

b *appakā* Ja v.l., Vv Bᵉ, Eᵉ **d** Ja Bᵉ om. *ti*

When the heart is devoted, there is no donation with respect to the Tathāgata, the Self-Enlightened One, or his *sāvaka*, that could be called trifling. [It-a transl. II 707,9]

2. *tiṭṭhante nibbute cāpi same citte samaṃ phalaṃ*
    cetopaṇidhihetu hi sattā gacchanti suggatin ti.

[Vv Eᵉ v. 801; Bᵉ v. 806]

a *tiṭhante* Ja n. 9 **c** *°hetumhi* Ja n. 9 **d** *sugatī ti* Ja n. 9

Both whilst he remains and when he is *nibbuta*, when the mind is even, the fruit is even; for mind's aspiration is the cause through which beings go to a happy destiny. [Based on Vv-a transl. 310]

This is the only instance of a *hoti c' ettha* introduction in the *Jātakaṭṭhakathā* (at least in Fausbøll's edition, and in the Burmese version available on the CSCD). In Ja Eᵉ, Sᵉ *hoti c' ettha*[48] is followed by the first śloka only. The second one is solely transmitted in the Burmese tradition (see Fausbøll's footnotes and CSCD). The fact that we read *hoti* not *honti c' ettha* may be taken as evidence that originally there followed only one stanza. Furthermore, with regard to its content only the first stanza is to be expected here, since it takes up the words *appikā* and *dakkhiṇa* from the explanation of *kummāsapiṇḍiyā* in the prose text preceding the stanza.

Whereas the first stanza is quoted also in Ja I 228,13–14 and Nett 139,9–10 (without introductory expression), Dhammapāla in his It-a (II 133,10–13) introduces it with *vuttañ h' etaṃ*, the regular expression for indicating quotations from canonical and authoritative texts.[49] Sāgarabuddhi, who in his Sīmāvis (CSCD 106; A.D. 1587) quotes the first stanza with changed *pādas* (ab is cd in Sīmāvis and vice versa), introduces it by *vuttañ h' etaṃ Bhagavatā*, the more detailed introductory expression for canonical quotations. These two introductory expressions match since the stanzas originate from a canonical source,

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[48] In Ja Eᵉ the introductory phrase is blurred since *detī ti vuttaṃ hoti. hoti c' ettha* (so Bᵉ) has been given as *vuttaṃ hoti c' ettha*, a phrase not used in the texts. So, in addition to the possibility that Ja had *hoti* instead of *honti*, it is also possible that the *honti* of the *honti c' ettha* phrase simply was elided, and *c' ettha* combined with the preceding *vuttaṃ hoti*.

[49] Kieffer-Pülz 2015: §4.

namely, the *Vimānavatthu*. For the second stanza there is a parallel in Dhp-a (III 253,1–2) only, where it is introduced by *tena hi* plus the name of the source (*tena hi Vimānavatthumhi*).

The fact that *hoti c' ettha* here introduces one or two stanzas from a canonical text makes this case unique. Seen together with the deviations regarding the number of stanzas in the different countries' traditions and the circumstance that this is the only reference for *hoti/honti c' ettha* in the *Jātakaṭṭhakathā*, we should consider the possibility that this passage was corrupted during its transmission, including the possibility that the introductory expression was added by some copyist.

A.2.4. Dhammapāla, *Cariyāpiṭakaṭṭhakathā* (seventh? century A.D.)[50]
  A.2.4.1 Cp-a 328,29–29,3 = Sv-pṭ I 128,7–15 = Sv-anṭ I 297

honti c' ettha:
And there are [these stanzas] in this connection:

1. *sacco cāgī upasanto paññavā anukampako,*
   sambhatasabbasambhāro kan nāmatthaṃ na sādhaye?

   c *sambhatasabbasambhāro* Cp-a B^e, Sv-pṭ B^e, Sv-anṭ B^e] *sambhavo sabba-sambhāro* Cp-a E^e, Sv-pṭ E^e

   [The one who is] sincere, possesses liberality, is tranquil, possesses insight, is compassionate, has assembled all the ingredients [of enlightenment], which meaning of a name could he not achieve?

2. *mahākāruṇiko satthā hitesī ca upekkhako,*
   nirapekkho ca sabbattha aho acchariyo Jino.

   He of great compassion, the Teacher, the one desiring the welfare [of all beings], possessing equanimity and being free from desire in every way, oh, indeed, magnificent is the Conqueror!

3. *viratto sabbadhammesu sattesu ca upekkhako,*
   sadā sattahite yutto aho acchariyo Jino.

   a *viratto* Cp-a B^e, Sv-pṭ B^e, Sv-anṭ B^e] *virato* Cp-a E^e, Sv-pṭ E^e

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[50] Cousins 2011: 26 (c. 600 at the earliest); for a discussion of the date see Kieffer-Pülz 2013: I 79*ff.* The Vibh-anuṭ 185 refers to the Nett-a (Vibh-a transl. II 111, n. 85, note by Cousins), ascribed to Dhammapāla. If Cousins's identification of the Vibh-anuṭ with Jotipāla's ṭīkā hits the right point, then Dhammapāla should predate Jotipāla which implies a date around 600 at the latest. I thank Peter Jackson for hinting me at this note.

Free from passion, possessing equanimity regarding all *dhammas* and
beings, devoted to the welfare of the beings, oh, indeed, magnificent is
the Conqueror!

4.   *sabbadā sabbasattānaṃ hitāya ca sukhāya ca,*
        uyyutto akilāsū ca aho acchariyo jino ti.

Always striving for the welfare and bliss of all beings,
and untiring, oh, indeed, magnificent is the Conqueror!

Dhammapāla adds these ślokas containing epithets of one who has achieved the
goal, foremost the Buddha himself, after stating that the *tathāgatas* and all
sāvakas and *paccekabuddhas* are the same with respect to *parinibbāna*. Since
these stanzas are of a more general nature, and are not as tightly connected to
the preceding prose portion as is the case in most other texts, it may be that they
are borrowed from some other, albeit unknown, text. The stanzas occur in
Dhammapāla's Cp-a, in Dhammapāla's Sv-pṭ which contains a shorter version
of the Cp-a text (Cp-a I 328,23–29,13 ≠ Sv-pṭ I 127,32–28,26), and in Sv-anṭ
(1800) copying Sv-pṭ. If the authors of Cp-a and Sv-pṭ are different, a second
Dhammapāla (tenth century A.D.) borrowed the passage from Cp-a; if they were
one and the same the author borrowed from his own text.

B. *Ganṭhipada* and *ṭīkā* literature

B.1. Vinaya

There are in all thirty-two references of *hoti/honti c' ettha* in the *ṭīkās* on Vinaya
texts scattered throughout ten commentaries. Two of them, namely Ñāṇakitti's
Sp-y (fifteenth century A.D., B.1.3), and Tipiṭakālaṅkāra's Pālim-nṭ (seventeenth
century A.D., B.1.8) only reproduce passages borrowed from older *Vinayaṭīkās*,
namely from Vjb (ca. tenth century A.D.), Kkh-nṭ (after A.D. 1165, before A.D.
1186 (?), see n. 18), and Utt-vn-ṭ (second half thirteenth century A.D.). Among
the remaining texts two stand out with a particularly large number of references,
namely Vjb with ten (B.1.1), and Buddhanāga's Kkh-nṭ (B.1.5) with eight
references. They are followed by Vin-vn-ṭ (second third of the thirteenth century
A.D.) with three (B.1.6). The remaining *ṭīkās* have either one (Sp-ṭ, twelfth
century A.D., B.1.2; Utt-vn-ṭ, B.1.6; Khuddas-pṭ, before thirteenth century A.D.,
B.1.7) or two references (Kkh-pṭ, tenth–twelfth century A.D., B.1.4; Sīmāvis,
A.D. 1587, B.1.9). The stanzas in Sp-ṭ and Khuddas-pṭ are borrowings from the
aṭṭhakathā literature, as is one of the two references in Sīmāvis. The two *ṭīkās*
outstanding with respect to the high number of stanzas (Vjb, Kkh-nṭ) are also
peculiar on account of their uniqueness. In the case of Vjb they are written in
various metres (Anuṣṭubh, Indravajra, Upajāti, and Upendravajra), whereas in

Kkh-nṭ they are solely in the Anuṣṭubh metre. The multiplicity of unique stanzas introduced by *hoti/honti c' ettha* in these two commentaries is all the more peculiar when seen against the background that in other younger *Vinayaṭīkās* there are only a few (Sp-ṭ, Utt-vn-ṭ) or no *hoti/honti c' ettha* references (Vmv, thirteenth century A.D.; Pāc-y, nineteenth century A.D.), and given that there they mostly introduce borrowings from older *ṭīkās* (Kkh-pṭ, Pālim-nṭ, Sp-y).

B.1.1 *Vajirabuddhiṭīkā*

The ten references in Vjb introduce unique stanzas written in the Anuṣṭubh (B.1.1.1, 1.1.4–6, 1.1.8), the Upajāti (B.1.1.2; 1.1.7; 1.1.9–10), the Indravajra (B.1.1.3), and Upendravajra metre (B.1.1.7). Two have literal parallels in younger *ṭīkās* which borrowed them from Vjb (B.1.1.4; 1.1.6); one has a slightly deviating parallel (B.1.1.10) in a younger *ṭīkā* where it has been shifted to a different context and adjusted to it. In at least five instances the stanzas are so closely interwoven with the preceding prose text that they were very likely written by the author of Vjb himself (B.1.1.1; 1.1.3–5; 1.1.9).

B.1.1.1 Vjb 62,7–10 (ad Sp 191,21*f.* [Pār 1.3.4 M])

hoti c' ettha:

And there is [this stanza] in this connection:

vitakko yācanā kālo kālaññū kāraṇaṃ phalaṃ
payojanan ti sattaṅgaṃ nidānaṃ vinayass' idhā ti.

Reflection, asking, the [right] time, knowledge of the [right] time, cause, fruit [and] motivation — [that] is the Vinaya's sevenfold origin.

This śloka (no known parallels) enumerates the seven factors which – according to the author of Vjb – are connected with the origin of the Vinaya. The seven factors have already been introduced by him in the preceding prose portion, where he connects them with specific passages of the Vinaya, and gives word-for-word explanations. Consequently the stanza is a summary verse serving as a mnemonic which is so specific and so closely interwoven with the preceding prose portion that it was most likely composed by the author of Vjb himself.

B.1.1.2 Vjb 199,11–19 (ad Sp III 594,31*f.* [Sgh 8.2 M])

ho⟨n⟩ti[51] *c' ettha*:

And there are [these stanzas] in this connection:

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[51] The available versions of Vjb read *hoti*. Since, however, two stanzas here follow the introductory expression, and since the author of Vjb generally is diligent with regard to such details, the emendation *honti* seems justified.

1. *pārājikāpatti amūlikā ce,*
    paññattimattā phalamaggadhammā
    catutthapārājikavatthubhūtā,
    paññattimattā va siyuṃ tath' eva.

    If a *pārājika* offence is unfounded
    the *dhammas* of fruit and path [are] mere designations;
    [the *dhammas* forming] the basis of the fourth *pārājika* likewise would
    be mere designations.

2. *tato dvidhā maggaphalādidhammā,*
    siyuṃ tathātītam anāgatañ ca
    paññattichakkaṃ na siyā tato vā,
    pariyāyato sammutivādam āhā ti.

    Hence the twofold *dhammas* of path, fruit, etc., would be [mere designa-
    tions and] likewise the past and future set of the six designations (i.e.
    aggregates and the other five kinds of *paññatti*) would not exist [as
    paramatthadhammas]. Or it follows that he (i.e. the author of Sp or the
    Buddha) gave a conventional teaching as a way of exposition.[52]

The issue in the passage commented upon is the definition of *adhikaraṇa*,
"basis", in the context of Sgh 9. One of the equations is concerned with
paññatti/paṇṇatti, "designation". The two Upajāti stanzas (without parallel)
conclude the explanation to the *pratīka*: "Because for those who quarrel, etc.,
designation is not [used] in the sense of [being a] basis" (*na hi vivādādīnaṃ
paṇṇatti adhikaraṇattho*, Sp 594,31f.). They, in agreement with the explanations
in Sp, point out that in case of an unfounded accusation of having committed a
pārājika offence the mere claim, i.e. a designation (*paṇṇatti*), can turn into the
foundation (*adhikaraṇa*) of a *pārājika*.

> B.1.1.3 Vjb 229,11–15 (ad Sp III 649,19ff. [Niss 1.4 M])
>
> *hoti c' ettha:*
> And there is [this stanza] in this connection:
> *evaṃ abhāvaṃ vinayassa pāḷi,*
> *bhinnaṃ abhinnañ ca tadatthayuttiṃ*
> *viññātukāmena tadatthaviññū,*
> *pariyesitabbā vinaye viññāyā ti.*

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[52] I am grateful to Dragomir Dimitrov (personal communication) and L.S. Cousins
(emails 20/2/2013 and 22/2/2013) for their suggestions regarding the transla-
tion of these stanzas.

Thus [if] a text/reading of the Vinaya is missing, one who wants to learn an argument regarding its meaning, deviating and not deviating (?), has to look for those who know its meaning [and] have understood the Vinaya.

The author of Vjb examines on which occasion clothes have to be given up (*paccuddharati*) and on which they have to be transferred (*vikappetabba*), since this case was not regulated in sufficient detail in the Vinaya (expressed by "is missing" in the stanza). In this context he presents various opinions from different sources, and finally adds the remark, "If even this is not sufficient to achieve contentment, a judgement has to be looked for" (*ettāvatāpi santosaṃ akatvā vinicchayo pariyesitabbo*). Thereafter he appends the stanza (without known parallels) in Indravajra metre introduced by *hoti c' ettha* which summarizes the situation. Since this stanza is so specifically connected with the commented text, it most likely was written by the author of Vjb.

> B.1.1.4 Vjb 245,22–26 (ad Sp III 672,2 [Niss 9.1 M]) = Kkh-pṭ 78,17–19

honti c' ettha:

And there are [these stanzas] in this connection:

1. *vatthuto gaṇanāyāpi siyā āpattinekatā*
    iti sandassanatthañ ca dutiyūpakkhaṭaṃ idha.

    And here the second [rule "about] laid by" [is laid down] with the aim to show that even by counting as to object [there] could be a quantity of offences.

2. *kāyasaṃsaggasikkhāya Vibhaṅge viya kint' etaṃ*
    ekitthiyāpi 'nekatā āpattīnaṃ payogato ti.

    This is, however, like the quantity of offences with respect to even a single woman on account of the [number of] action[s described] in the [*Sutta-*]*Vibhaṅga*, in the rule regarding bodily contact [Sgh 2].

The author of Vjb discusses the purpose of Niss 9 M, called *dutiya-upakkhaṭa-sikkhāpada*, "the second rule about laid by", since the only difference between it and the preceding rule is the number of householders who lay by individual robe funds for a monk, namely, one in Niss 8 M and two in Niss 9 M. He further quotes a *Porāṇagaṇṭhipada* with the explanation that in Niss 9 M with respect to one single object trouble was caused for two persons, contrary to Niss 8 M, where it was caused for only one, and explains that counting offences does not solely depend on counting the clothes received, but also on the number of persons troubled by a bhikkhu's behaviour. The first śloka summarizes this

situation. In the second śloka the author compares this to the rule dealing with bodily contact [Sgh 2 M], where a quantity of offences may arise on account of the actions carried out by a monk towards a single woman. The stanzas are transmitted in Vjb and Kkh-pṭ, but the latter (Kkh-pṭ 78,₁–₂₆) borrowed the whole commentary on Niss 9 M from the former (Vjb 245,8–46,6) with only minor changes. Thus here too the author of Vjb was probably the author of these stanzas.

B.1.1.5 Vjb 386,₂₁–₂₃ (ad Sp IV 944,₁₉ [Pāc 81.1 N])

hoti c' ettha :
And there is [this stanza] in this connection :

yato āgamanaṃ yassa tadabhāvassa niggahe
tasmā sannipatitesu bhikkhūsu tassa bhedato ti.[53]

Since bringing [a monk's consent to a legal procedure is necessary, there is] censure[54] (?) for its absence; therefore [this counts] as a disunion of this [community], if the bhikkhus are assembled.[55]

This śloka (without known parallels) summarizes a preceding prose statement.[56] If a Saṅgha is assembled within a monastic boundary, and one monk is absent

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[53] This śloka is transmitted without variants in the Burmese and Siamese editions of Vjb. Nevertheless, text and construction are not completely clear. The Sinhalese manuscript of the Bibliothèque nationale de France (Pali 44) has several deviations in the second and fourth *pādas*, but the readings are unmetrical and do not lead to a better understanding (fol. jhū[r] line 6 : *yato āgamanaṃ yassa gahād abhāvassa niggahe | taddh*(?)*āsmā sannipatitesu bhikkhusu tassa so chandapārako ti*).

[54] The word *niggahe* is strange in that context; furthermore one would rather expect a nominative sg.

[55] Although the sense of this translation matches the known facts, it remains uncertain because of the wording of the stanza.

[56] Vjb 386,₁₅–₁₆ : *chando nāma kammappattesu bhikkhūsu ekasīmāya sanni-patitesu āgacchati, nāsannipatitesu.* "The consent [of absent monks/nuns to a legal procedure] namely comes about among monks[/nuns] who are fit for a legal procedure [and] are assembled within one monastic boundary, not if they are not assembled." For the rest of the context see Kieffer-Pülz 2013 : II 1687 [Z 276], where this stanza has been translated differently. There *āgamanaṃ* has been linked with the monk who has to attend the legal

from this assembly but within the boundary, he has to send his consent (*chanda*). If that consent does not arrive, the community is incomplete and hence legally not capable of acting.

> B.1.1.6 Vjb 411,18–20 (ad Sp V 967,19*f.* [Mv I 12.3]) = Pālim-nṭ I 256,20–23

hoti c' ettha:

And there is [this stanza] in this connection:

saliṅgass' eva pabbajjā viliṅgassāpi cetarā
apetapubbavesassa taṃ dvayaṃ iti cāpare ti.

> The novice ordination [is intended] only for one with the [outward] mark (i.e. the cloth), but the other one (i.e. the *upasampadā*) [is intended] also for one without the [outward] mark; but others [say] that "[intended] for one who had a dress before [but (?)] not from a deceased [person] (?) [are] the two (i.e. *pabbajjā* and *upasampadā*)".

In the passage preceding this śloka the author of Vjb or some people (*eke*) declare that the novice ordination of one whose *upajjhāya* has given him the threefold refuge without first having his hair shaved, etc., does not become valid. Since receiving a cloth also belongs to the preparations preceding the *pabbajjā* the conclusion is reached that the *pabbajjā* is meant for one with a robe only. On the other hand, a monk's ordination (*upasampadā*) becomes valid, if the ordination formula has been recited correctly, even if some of the preliminaries have not been fulfilled. Hence there is the conclusion that an *upasampadā* is meant even for one without a robe. The above stanza summarizes that discussion, and adds as the opinion of others (*apare*) that both ordinations are intended for one who had a dress (*vesa*), but not one from a burial ground (?). The stanza is identically transmitted in Pālim-nṭ whose author explicitly quotes it as coming from Vjb.

> B.1.1.7 Vjb 416,10–18 (ad Sp V 977,2 [Mv I 24.7])

honti c' ettha:
And there are [these stanzas] in this connection:

1. *yaṃ dhammasenāpati ettha mūla-*
   ganthassa siddhikkamadassanena
   nidānaniṭṭhānam akaṃsu dhamma-
   saṅgāhakā te vinayakkamaññū.

---

procedure. On account of the preceding statements I now think it more probable that *āgamanaṃ* refers to *chanda*.

What the "Captain of the Dhamma" (i.e. Sāriputta) [completes][57] here [in the Vinaya?] by showing the gradual accomplishment of the root text, that completion of the introduction the Collectors of the Dhamma who are experts in the tradition of the Vinaya have achieved.

2. *nidānalīnatthapadānam eva,*
   nidānaniṭṭhānam idaṃ viditvā
   ito paraṃ ce vinayatthayutta-
   padāni vīmaṃsanam eva ñeyyan ti.

   b *nidāna°* B^e 1912] *nidāniṭṭhānam* B^e, S^e

   Once one has become acquainted with this completion of the introduction particularly [with regard] to the words of difficult meaning [occurring] in this introduction, one should know exactly this examination in case henceforward words connected with a Vinaya meaning [appear].

With these stanzas (without known parallels) in Upajāti and Upendravajra metre the author of Vjb closes the chapter on the novice ordination of Sāriputta and Moggallāna. Before this he refers to the last words of that chapter in the root text, i.e. in the *Mahāvagga* (Vin I 44,1–2) and explains with reference to them: "one has to know that by so little the *thera* completed the *nidāna*" (*ettāvatā thero nidānaṃ niṭṭhapesī ti veditabbaṃ,* Vjb 416,10). The stanza thus does not summarize the preceding text.

B.1.1.8 Vjb 437,22–24 (ad Sp V 1026,11*ff.* [Mv I 71.1])

hoti c' ettha:
And there is [this stanza] in this connection:

app eva sasako koci patiṭṭheyya mahaṇṇave
na tv eva catugambhīre duggāho vinayaṇṇave ti.

Surely any hare would find support in the large ocean,
but by no means [would] something difficult to be grasped (or: a wrong notion)[58] [find support] in the ocean of the Vinaya with its four deep stages.

In the prose portion preceding this śloka (without known parallels), the question is raised, how it could be perceived that the novice ordination does not result

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[57] The verb is added in accordance with the preceding sentence, in which we are told that the Thera (i.e. Sāriputta) completed the introduction (Vjb 416,10: *ettāvatā thero nidānaṃ niṭṭhapesī ti*).

[58] On account of the context the first variant is more probable here.

from bodily action. As a response we are referred to the triad beginning with *kāyena viññāpeti.* Since these words introduce several options (*vācāya viññāpeti,* etc.), they prove that the *pabbajjā* does not necessarily result from bodily action. This stanza does not summarize that discussion, but deduces a moral from it.

> B.1.1.9 Vjb 438,28–30 (ad Sp V 1026,11*ff.* [Mv I 71.1])
>
> *hoti c' ettha:*
> And there is [this stanza] in this connection:
>
> *vattabbayuttaṃ vacanena vatvā*
> *ayuttam iṭṭhaṃ nayadesanāya*
> *sandīpayantaṃ Sugatassa vākyaṃ*
> *cittaṃ vicittaṃ va karoti pī ti.*[59]

d *cittīvicittaṃ va* B[e] n. 2 (ka)

> Having said what is appropriate to be said by speech, [and what is] not appropriate (*ayuttam*) [though] allowed (*iṭṭhaṃ*) by exposition of the method, [the commentator] too makes the wonderful speech of the Sugata that shines brightly even [more] wonderful.

With this stanza (without known parallels) in Upajāti metre the author of Vjb ends the section on ordination of people with missing limbs. The stanza highlights in abstract form the way in which commentators interpret the root texts, and thus summarizes what has been exemplified in several ways in the preceding prose section. This stanza most probably was written by the author himself, since it strictly refers to the preceding discussion.

> B.1.1.10 Vjb 584,18–85,4 [end] (≠ Kkh-pṭ 40,12–23)
>
> *ho⟨n⟩ti*[60] *c' ettha:*
> And there are [these stanzas] in this connection:
>
> 1. *asambudhaṃ Buddhamahānubhāvaṃ,*
>   *dhammassa gambhīranayatthatañ ca*
>   *yo vaṇṇaye taṃ Vinayaṃ aviññū,*
>   *so duddaso sāsananāsahetu.*

b *gambhīranayattatañ* Kkh-pṭ **c** *naṃ* Kkh-pṭ

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[59] The inclusion of *ti/iti* in the metre is unusual.

[60] Since three stanzas follow we would rather expect *honti* in the introductory expression

Not understanding the great might of the Buddha and the meaning-fulness of the profound method of the Buddhist law (*dhamma*), such an ignorant person who [despite] his lack of knowledge [ventures to] expound the book of discipline (*Vinaya*) brings to ruin the [Buddha's] Teaching.

2. *pāḷiṃ tadatthañ ca asambudhañ hi,*
    nāseti yo aṭṭhakathānayañ ca
    anicchayaṃ nicchayato parehi,
    gāheti teh' eva purakkhato so.

    d *gāmo ti te yeva* Kkh-pṭ

    For, not understanding the canonical text (i.e., the Vinaya) and its mean-ing, he who subverts the method of the commentaries and makes the other people take something uncertain for certain is honoured by these same [people].

3. *anukkamen' eva mahājanena,*
    purakkhato paṇḍitamānibhikkhu
    apaṇḍitānaṃ vimatiṃ akatvā,
    ācariyalīḷaṃ purato karotī ti.

    d *karoti* Kkh-pṭ

    In due course honoured by the crowd, the monk who is vain concerning his learnedness, pretends in public to be a teacher, without raising the suspicion of the unlearned people. [Based on the translation by Dimitrov (forthcoming): § 2.9.]

With these Upajāti stanzas the author of Vjb rounds off his entire commentary. Therefore, it is to be assumed that they stem from his pen. Since, however, this same author most probably has borrowed the largest part of his introduction — a portion in general assumed to be written by the authors themselves too — from Nidd-a I with only minor changes,[61] this is not entirely certain. A parallel to the stanzas (without an introductory expression) occurs in Kkh-pṭ which often relies on Vjb. However, the author of Kkh-pṭ has moved these stanzas to a wholly different section, namely to a long excursus on *gāma* and *gāmūpacāra* (Kkh-pṭ 40,12–23), where they are not marked as a quotation (no *iti*), and linked to the different context by replacing *gāheti* with *gāmo ti*.

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[61] Kieffer-Pülz 2009. Dimitrov (forthcoming), 500*f.*, takes the opposite standpoint.

B.1.2 Sāriputta, *Sāratthadīpanī* (after A.D. 1165[62])
 B.1.2.1 Sp-ṭ I 225,17–21 (ad Sp 115,12 [Pār 1.1.1M])

hoti c' ettha:
And there is [this stanza] in this connection:

1. *yasmā natthi raho nāma pāpakammesu tādino*
    rahābhāvena ten' esa araham iti vissuto ti.

    Since such a one has no secrecy regarding bad actions,
    therefore, he, on account of lacking secrecy, is known as one "**without secrecy**" (*arahan*).

    idāni sukhaggahaṇatthaṃ yathāvuttam atthaṃ sabbam pi saṅgahetvā dassento āha hoti c' etthā ti (Sp 115,12) *ādi.*

    Now in order to easily grasp [this the author of Sp], showing indeed every meaning as it was taught, in summarizing [it] says: **And there is [this stanza] in this connection,** etc.

The stanza quoted in Sp-ṭ is borrowed from Vism 201,20–21, and has parallels in Paṭis-a I 214,25–28 and Nidd-a I 185,18–19. Vism, Paṭis-a, and Nidd-a I do not introduce the stanza by any expression. A further reference is found in Khuddas-pṭ 218,8–10 where the stanza is introduced by *vuttañ h' etaṃ,* "for this/the following was said". This expression usually introduces canonical statements or at least words from an authoritative source.[63] Vism was undoubtedly such an authoritative text for the author of Khuddas-pṭ. Thus Sāriputta is the only author who introduces this stanza with *hoti c' ettha*, despite the fact that it is not written by himself and that it occurs already in the *aṭṭhakathā*. Sāriputta in all likelihood was inspired to apply this expression by the usage of *hoti c' ettha* in Sp 115,12 (see above A.1.1.2) because the stanza quoted by Sāriputta as well as the one written in Sp contains definitions of the word *arahat*, and because Sāriputta explains that *hoti c' ettha* in Sp 115,12 aims at showing the various definitions of *arahat* in a summarized form.

B.1.3 Ñāṇakitti, *Samantapāsādikā-atthayojanā* (fifteenth century A.D.)
 B.1.3.1 Sp-y I 289,1–12, borrowed from Utt-vn-ṭ (see B1.6.4).
 B.1.3.2 Sp-y I 478,13–15, borrowed from Kkh-nṭ (see B.1.5.7).

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[62] Sp-ṭ must have been written after the unification of the three nikāyas (A.D. 1165) under Parakkamabāhu I since Sāriputta refers to it, and before the Kkh-nṭ (B.1.5).

[63] Kieffer-Pülz 2015: §4.

B.1.4 Anonymous, *Kaṅkhāvitaraṇīpurāṇaṭīkā* (after the tenth, before the twelfth century[64])

B.1.4.1 Kkh-pṭ 53,30–54,4 (ad Kkh 67,20 [Sgh 6 M])

honti c' ettha:

And there are [these stanzas] in this connection:

1. *dukkaṭassa hi vatthūnaṃ mātikāya pakāsanā*
    garukāpattihetūnaṃ tesaṃ evaṃ pakāsitā.

    For, making known in the Pātimokkha (*mātikā*[65]) the sites [for huts implying] an [offence of] wrong doing, in that way the [sites for huts] which cause a grave offence are made known.

2. *vatthussa desanupāyena garukāpattihetuyo*
    vajjitā honti yaṃ tasmā sārambhādijahāpitan ti.

    Causes for grave offences are avoided by means of marking out the site [for a hut]; therefore [a site] involving destruction, etc., is abandoned.

These ślokas (without known parallels) summarize the discussion dealt with in the preceding prose passage,[66] namely why offences of wrong doing are implicitly made known in the Pātimokkha rule itself. They conclude the section on Sgh 6 for monks.

B.1.4.2 Kkh-pṭ 78,17–19 (ad Kkh 114,23 [Niss 9 M]) borrowed from Vjb 245,22–26 (see above B.1.1.4).

B.1.5. Buddhanāga, *Kaṅkhāvitaraṇī-abhinavaṭīkā* (after A.D. 1165, before A.D. 1186)

There are eight instances of *hoti/honti c' ettha* introductions in this *ṭīkā*, written exclusively in the Anuṣṭubh metre. All stanzas are a kind of mnemonic. This

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[64] Kkh-pṭ is younger than Vjb from which it borrows larger text portions. It probably belongs to the same tradition to which Vjb is also affiliated. It may possibly have been cited in Sp-ṭ (Kieffer-Pülz 2013: I 23*f.*, 57*f.*) and thus was written between the tenth and twelfth centuries A.D.

[65] *mātikā*, "list, summary", also is a name for the *Pātimokkha*. This is the meaning it has here as the preceding prose text shows (Kkh-pṭ 53,17*f.*: *etthāha: kim atthaṃ Mātikāyaṃ dukkaṭavatthu vuttaṃ, nanu Vibhaṅge eva vattabbaṃ siyā ti?*... "Here one could object: Why is the site implying an offence of wrong-doing stated in the *Pātimokkha*; shouldn't that be said only in the commentary ([*Sutta-*]*Vibhaṅga*)?".

[66] A similar version (without the stanza) is transmitted in Vjb 193,15*ff.*

seems to be characteristic for Buddhanāga.

> B.1.5.1 Kkh-nṭ 133,15–23 (ad Kkh 5,2ff. [*nidāna*]) = Pālim-nṭ I
> 380,5–19

honti (Pālim-nṭ *hoti*) *c' ettha* :
And there are [these stanzas] in this connection :

1. *Kattikassa ca kāḷamhā yāva Phaggunapuṇṇamā*
hemantakālo ti viññeyyo ; aṭṭha honti uposathā.

The time from the dark [fortnight of the month of] Kattika to the full
moon of [the month of] Phagguna is to be known as winter. [There] are
eight *uposathas* [during this period].

2. *Phaggunassa ca kāḷamhā yāva Āsāḷhipuṇṇamā*
vassakālo ti viññeyyo ; aṭṭha honti uposathā.

The time from the dark [fortnight of the month of] Phagguna to the full
moon of [the month of] Āsāḷha is to be known as summer. [There] are
eight *uposathas* [during this period].

3. *Āsāḷhassa ca kāḷamhā yāva Kattikapuṇṇamā*
vassakālo ti viññeyyo ; aṭṭha honti uposathā.

The time from the dark [fortnight of the month of] Āsāḷha to the full
moon of [the month of] Kattika is to be known as the rainy season.
[There] are eight *uposathas* [during this period].

4. *utūnaṃ pana tiṇṇannaṃ pakkhe tatiyasattame,*
catuddaso ti Pātimokkhaṃ uddisanti nayaññuno ti.

But in the third and seventh fortnights of the three seasons those who
know the method recite the Pātimokkha of the fourteenth.

These four ślokas transmit a definition of the three seasons, their duration, and
the number of *uposatha* ceremonies to be performed in each of them (for a
similar definition, see below B.1.9.1.2),[67] and summarize the preceding prose
portion. The stanzas are quoted in Pālim-nṭ including the relevant preceding
prose explanations, without the source being mentioned.

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[67] For the timetable and the related distribution of the *uposatha* ceremonies, see
Kieffer-Pülz 2006 : 344*f.* (the correlation with the three seasons has to be
corrected there, because the seasons begin with the first day of the dark
fortnight of the months, not with the first day of the bright fortnight of the
next month).

B.1.5.2 Kkh-ṇṭ 148,21–24 (ad Kkh 12,21ff. [*nidāna*])

hoti c' ettha:
And there is [this stanza] in this connection:

baddhābaddhavasenedha sīmā nāma dvidhā tahiṃ.[68]
tisampattiyuttā vajjit' ekādasa vipattikā
baddhasīmā tidhā khaṇḍādito gāmādito parā ti.

By virtue of being determined or undetermined the monastic boundary is twofold there. Three successful [forms of *sīmā*] are correct; avoided are the eleven defective [forms of *sīmā*]. The determined monastic boundary (*baddhasīmā*) is threefold beginning with the Khaṇḍa[sīmā], the other [boundary (i.e. the undetermined monastic boundary, *abaddhasīmā*) is threefold] beginning with the village boundary.

This śloka (without known parallels) summarizes the most basic facts regarding the monastic boundary (*sīmā*). The topic is not only the subject of some prose lines preceding this stanza, but it is dealt with on many pages (starting no later than Kkh-ṇṭ 136,10ff.).

B.1.5.3 Kkh-ṇṭ 164,20–23 (ad Kkh 27,2 [*nidāna*])[69]

hoti c' ettha:
And there is [this stanza] in this connection:

nidāne ñattiṭṭhapanaṃ pubbakiccassa pucchanaṃ
nidānuddesasavane visuddhārocane vidhi
anārocane cāpatti ñeyyaṃ piṇḍatthapañcakan ti.

Regarding the introduction [of the *Pātimokkha*] the [following] pentad of condensed meanings has to be known:

(1) proposing a motion; (2) regarding the preliminary duties [there] is questioning; (3) regarding the recitation of and the listening to the introduction [of the *Pātimokkha*] (4) [and] the announcing of [one's] purity [there is] a method; and (5) in [case of] not announcing [one's] purity there arises] an offence.

This śloka (without known parallels) summarizes five factors relevant for the preliminaries preceding the *uposatha* ceremony and for the behaviour during the recitation of the introduction of the *Pātimokkha*. It concludes the whole chapter on the introduction. Similarly to B.1.5.2 it does not summarize a prose statement

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[68] ≠ Vin-vn 2551 ab

[69] This stanza summarizes topics scattered throughout the whole introduction.

made directly preceding the stanza, but it is a kind of mnemonic combining information spread over several paragraphs.

> B.1.5.4 Kkh-ṇṭ 182,20–22 (ad Kkh 32,7*ff.* [Pār 1 M])
>
> *hoti c' ettha*:
> And there is [this stanza] in this connection:
>
> *cittaṃ khettañ ca kālo ca payogo puggalo tathā,*
> *vijānanan ti sikkhāya paccakkhānaṃ chaḷaṅgikan ti.*
>
> The renunciation factors of the training are sixfold, namely intention and field and tense, likewise the action intimation, the individual, [and] understanding.

This śloka (without known parallels) summarizes the six factors relevant for one who wants to give up the training, i.e. to leave the Buddhist community. Here the author summarizes the long explanations regarding these factors given in the *Kaṅkhāvitaraṇī* (Kkh 32,7–34,8), and expands the *ādi* of the short explanation (*cittādīnaṃ vā chaḷaṅgānaṃ vasena*) immediately preceding the stanza.

> B.1.5.5 Kkh-ṇṭ 186,18–27 (ad Kkh 35,17 [Pār 1 M])
>
> *honti c' ettha*:
> And there are [these stanzas] in this connection:
>
> 1. *Sudinno Dhaniyo sambahulā Vaggumudantikā*
>   *Seyyasako Udāyi c' Āḷavakā Channa-Mettiyā.*
>
>   Sudinna (Pār 1 M)*,* Dhaniya (Pār 2 M), some (Pār 2 M, Niss 6 M, etc.), those living near the Vaggumudā [river] (Pār 3–4 M), Seyyasaka (Sgh 1 M), Udāyi (Sgh 2–5 M, Aniy 1–2, Niss 4 M, Pāc 7 M), Āḷavaka (Sgh 6 M, Pāc 10–11 M), Channa (Sgh 7, 12 M, Pāc 12 M), Mettiya (Sgh 8–9 M, Pāc 13 M),
>
> 2. *Devadatt'-Assaji-Punabbasu-chabbaggiy'-Opanandaññataro pi ca*[70]
>   *Hatthako c' Ānuruddho ca sattarasa Cūḷapanthako.*
>
>   Devadatta (Sgh 10–11 M), the followers of Assaji and Punabbasu (Sgh 13 M), the group of six bad [monks] (Pār 2, 3 M, Niss 1, 7, 11–13 M, Pāc 16 M, etc.), Upananda (Niss 6, 8–10 M, Pāc 9 M), and also another one, Hatthaka (Pāc 1 M) and Anuruddha (Pāc 6 M), the [group of] seventeen (Pāc 15, 17, 37, 53, 60 M) [and] Cūḷapanthaka (Pāc 11 M),

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[70] There are metrical problems in this and the fourth stanza.

3. *Belaṭṭhasīso c' Ānando Sāgato 'riṭṭhanāmako*
   Nandattherena tevīsa bhikkhūnaṃ ādikammikā.

   and Belaṭṭhasīsa (Pāc 38 M) and Ānanda (Pāc 41 M?) Sāgata (Pāc 51
   M) [and the one] named Ariṭṭha (Pāc 68 M), [together] with Nanda
   Thera (Pāc 92 M) [these are] the twenty-three first wrong-doers among
   the monks.

4. *Sundarīnandā Thullanandā chabbaggiyaññatarāpi ca*
   Caṇḍakāḷī sambahulā dve ca bhikkhuniyo parā
   bhikkhunīnaṃ tu satt' eva honti tā ādikammikā ti.

   Sundarīnandā (Pār 1, 2 N, Sgh 5 N, etc.), Thullanandā, and the group of
   six bad [nuns] (Pāc 43 N, etc.) and others (Pāc 44 N, etc.), Caṇḍakāḷī
   (Sgh 4 N), some (Pāc 56 N, etc.), and two other nuns (Sgh 3 N); among
   the nuns, however, there are seven first wrong-doers.

In the context of the first *pārājika* rule the author of Kkh-ṇṭ explains the word
"individual" (*puggalo*) referring to the first wrong-doer. A first wrong-doer is
the person whose behaviour, according to tradition, prompted the Buddha to
enact a rule. The author of Kkh-ṇṭ takes the opportunity to name all the first
wrong-doers among monks and nuns in these ślokas (without known parallels).
These stanzas do not summarize a preceding prose portion, but can be
understood as a mnemonic which adds information to the preceding explanation
of *puggala*.

> B.1.5.6 Kkh-ṇṭ 214,12–14 (ad Kkh 49,18 [Pār 3 M])
>
> *hoti c' ettha*:
> And there is [this stanza] in this connection:
>
> *yathāṇattivasen' eva āṇattena kate sati*
> *āṇāpakassa āpatti visaṅketo 'ññathā kate ti.*
>
> If there is [a murder] carried out exactly according to the command by
> the one commanded, an offence [arises] for the one who gave the com-
> mand; [a murderer] is one with a broken mutual agreement if [the
> murder] is carried out [by him] in a manner deviating [from the
> command].

This śloka (without known parallels) summarizes some facts regarding murder
on command with a mutual agreement (*saṅketa*) or a broken mutual agreement

(*visaṅketa*). The subject was already dealt with in the preceding prose text. A slightly shorter version without the stanza is found in Khuddas-pṭ.[71]

> B.1.5.7 Kkh-nṭ 247,23–25 (ad Kkh 74,19 [Sgh 9 M]) = Sp-y
> 478,13–15

hoti c' ettha:

And there is [this stanza] in this connection:

lesā jātināmagotta-liṅgāpattivasāpi ca
pattacīvarupajjhāyācariyāvāsavasā dasā ti.

d Sp-y *dasa.*

> There are ten pretexts: by means of birth, name, family, characteristic, and also by offence, by means of a bowl, a robe, a teacher, a preceptor, [and] lodgings.

This śloka summarizing the ten pretexts usable to accuse another bhikkhu of a *pārājika* offence (Sgh 9) is found in the younger Sp-y which probably borrowed it from Kkh-nṭ. It is a mere enumeration of the pretexts listed in the Vinaya, with the one difference that Buddhanāga for metrical reasons uses *āvāsa* instead of the *senāsana* of the Vinaya (III 169,2). This stanza could have served as a mnemonic.

> B.1.5.8 Kkh-nṭ 251,10–14 (ad Kkh 76,8 [Sgh 10 M])

honti c' ettha:

And there are [these stanzas] in this connection:

1. *dhammavinayabhāsitāciṇṇapaññattikā dukā*
   āpattilahuduṭṭhullasāvasesadukāni ca.

   The dyads consisting in Dhamma [and Non-Dhamma], discipline [and non-discipline], what was spoken [and what was not spoken], what was

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[71] The two texts have an identical prose passage:

imesu yathā yathā vadhako āṇatto, tathā tathā kate āṇāpakassa āpatti, aññathā kate visaṅketo hoti.

<div align="right">Kkh-nṭ 214,9–10 = Khuddas-pṭ 67,29–68,3</div>

If [a murder] is carried out in one of the ways among those [enumerated before] the murderer was commanded [to carry it out, then] an offence [arises] for the one who gave the command; if [the murder] is carried out in a different manner, [the murderer] is one who has broken the mutual agreement (i.e. the one who gave the command is not guilty).

practised [and what was not practised], what was laid down [and what
was not laid down], and the dyad [consisting in] offence [and not an
offence], slight offence [and grave offence], bad offence [and not a bad
offence], remediable offence [and not a remediable offence],

2.   *etān' aṭṭhārasa "bhedakaravatthū" ti vuccare*
        vipallāsagahitāni vādamūlūpanissayā ti[72].

        these eighteen [matters] are called "matters making for schism", [if]
        they are understood to the contrary being based on branches with
        sectarian teachings [or, on the Vādamūla].[73]

These ślokas (without known parallels) summarize the eighteen matters making
for schism in the community (*bhedakaravatthuvasena aṭṭhārasavidhaṃ*; Kkh-nṭ
250,18–19 ad Kkh 76,8). Buddhanāga has named them in the preceding prose
section by quoting the relevant passage from the *Cullavagga*.

B.1.6 Anonymous, *Vinayavinicchaya-* and *Uttaravinicchayaṭīkā* (second third of the thirteenth century A.D.)[74]

All three references in Vin-vn-ṭ and the one in Utt-vn-ṭ are unparalleled in
earlier or contemporaneous *ṭīkās*. All four are written in the Anuṣṭubh metre. Of
the three in Vin-vn-ṭ, two summarize preceding text portions (B.1.6.1; 1.6.3).
The third concludes a commentarial passage with a call to the reader to think

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[72] Evidently we should read °*nissayāni* for °*nissayā ti,* but then the *ti* concluding
the stanza is missing.

[73] *Vādamūla* also is the name of a branch of the Buddhist Saṅgha in Sri Lanka
in the middle ages, Panabokke 1993: 182.

[74] Vin-vn-ṭ and Utt-vn-ṭ are written by the same author. This is proven by an
intertextual link (Vin-vn-ṭ II 401,16–18). That same author also wrote a
commentary on the *Saccasaṅkhepa* named *Sāratthasālinī* (yet unpublished) as
I realized the first time I compared the introductory portion of Sacc-nṭ with
that of Vin-vn-ṭ. The two texts are largely identical with only minor devi-
ations. Whether these commentaries are, however, those ascribed to Vācissara
in the *Gandhavaṃsa*, is not yet clear. But Sp-y at least ascribes Utt-vn-ṭ to
him. Since in Vin-vn-ṭ and Utt-vn-ṭ the *Nissandeha* is quoted, a commentary
ascribed to Parakkamabāhu II (A.D. 1236–1271), they must have been written
after this text. If the ascription of the *Nissandeha* to Parakkamabāhu is
correct, Vin-vn-ṭ and Utt-vn-ṭ originated in the second third of the the
thirteenth century A.D. at the earliest.

about what has been said. The stanzas in Utt-vn-ṭ also conclude a section and summarize a lengthy preceding prose portion.

> B.1.6.1 Vin-vn-ṭ I 280,11–13 (ad Vin-vn v. 582 [Niss 1.4 M])
>
> *hoti c' ettha*:
> And there is [this stanza] in this connection:
>
> *yaṃ vatthaṃ bhikkhunā laddhaṃ kataṃ mātādisantakaṃ,*
> *nissaggiyaṃ na hotī ti tam āhu vinayaññuno ti.*
>
> The experts of the Vinaya say, a garment which is obtained by a monk, [and] made the property of [one's] mother, etc., need not be given up.

This śloka (without known parallels) summarizes the preceding prose statement which serves as an explanation of the intention of the argument in the *Mahāpaccarī*, one of the early *Sīhaḷaṭṭhakathās*. According to that, a cloth which has been turned into the property of someone else need not be given up (*nissaggiya*).[75]

> B.1.6.2 Vin-vn-ṭ I 280,20–24 (ad Vin-vn v. 584 [Niss 1.4 M])
>
> *honti c' ettha*:
> And there are [these stanzas] in this connection:
>
> 1. *Mātikaṭṭhakathāyassā kaṇḍucchādikasāṭiyā,*
>   *na kālātikkame vuttaṃ adhiṭṭhānavivaṭṭanaṃ.*
>
>   In the *Mātikaṭṭhakathā* the turning away from the formal possession of the itch-covering cloth has not been taught with respect to transgression of time.
>
> 2. *adhiṭṭhānapahānaṅgesu vuttattā visesato,*
>   *vīmaṃsitabbaṃ viññūhi tattha yaṃ kāraṇaṃ siyā ti.*
>
>   Because [it] has been specifically stated among the factors for giving up formal possession, the learned should examine there what could be the reason for that.

These ślokas (without known parallels) conclude the commentary on Vin-vn v. 584. Unlike most other stanzas introduced by *hoti/honti c' ettha* they do not summarize a preceding prose statement but rather call attention to an omission in the *Mātikaṭṭhakathā*, i.e., the *Pātimokkha* commentary called *Kaṅkhāvitaraṇī*. In the paragraph on the *kaṇḍuppaṭicchādisikkhāpada* (Pāc 90 M; Kkh 245,25–46,5) the *Kaṅkhāvitaraṇī* does not give any rules for the giving up of the formal possession of an itch-covering cloth when the right time (i.e. the period of

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[75] For more details, see Kieffer-Pülz 2013: II [Z 142] and n. 16.

illness) is over. As stated in the second śloka, such rules are given in the context of the description of giving up formal possession. This refers to the regulations taught in the frame of the first *nissaggiya* rule. There, we learn that the formal possession of an itch-covering cloth lasts till the illness subsides and that subsequently the cloth has to be assigned (*vikappeti*, Kkh 94,11–12), or, more precisely, it has to be given up (*paccuddharati*) and then assigned (*vikappeti*, Kkh 95,20–22). The author of Vin-vn-ṭ tells the learned to examine the reason for giving up the formal possession of an itch-covering cloth in case the right time is over by referring him to the paragraph on the first Nissaggiya.

> B.1.6.3 Vin-vn-ṭ I 334,11–13 (ad Vin-vn v. 742 [Niss 21*f.* M])
>
> *hoti c' ettha*:
> And there is [this stanza] in this connection:
>
> *pamāṇayuttatā pākasampatti dinnamūlatā,*
> *acchiddārājitā ceti, pattalakkhaṇapañcakan ti.*
>
> This is the pentad for the definition of a bowl: correctness of measure, attainment of "cooking",[76] provision of money, free from holes and fissures.[77]

This śloka (without known parallels) summarizes the keywords from the definition of a bowl given in the preceding prose statement (Vin-vn-ṭ I 334,6–11). It may have served as a mnemonic.

> B.1.6.4 Utt-vn-ṭ II 409,4–13 (ad Utt-vn v. 7 [Pār 2 M]) = Sp-y I 289,1–12 = Pāt-gp 14,28–15,11
>
> *honti c' ettha*:
> And there are [these stanzas] in this connection:
>
> 1. *hemarajatatambehi satthe niddiṭṭhalakkhaṇaṃ,*
>   *ahāpetvā kato vīsamāso nīlakahāpaṇo.*
>
>   A *nīlakahāpaṇa* of twenty *māsa* is made out of gold, silver, [and] copper without omitting the characteristics described in the ancient handbook.
>
> 2. *hemapādaṃ sajjhupādaṃ tambapādadvayaṃ hi so,*
>   *missetvā rūpam appetvā kātuṃ satthesu dassito.*

---

[76] This refers to the process of baking.

[77] In the prose statement this is expressed as *chiddābhāvo, chinnarājīnaṃ abhāvo,* "absence of holes, absence of [its having] cut/broken streaks (? rips?)".

b *tambapādañ cayaṃ ti so* Pāt-gp **c** *ṭhapetvā* for *appetvā* Pāt-gp, Codrington 1924: 182 **d** *sabbesu dassito* Pāt-gp; *satthe sudassito* Sp-y

For the [*nīlakahāpaṇa*] is described in the handbooks (or: well described in the handbook[78]) as one to be made by mixing a *pāda* of gold, a *pāda* of silver, two *pādas* of copper, and by adding a mark.

3.   *"elā" ti vuccate doso niddosattā tathīrito,*
     tassa pādo suvaṇṇassa vīsavīhagghano mato

a *elo* Pāt-gp, Codrington 1924: 182, Sp-y; *elā hi* Utt-vn-ṭ n.1 (v.l.) **b** *tathārito* Sp-y; *tatherito* Pāt-gp, Codrington 1924: 182, Sp-y n.1 (v.l.) **d** *vīsavīhagghanāmako* Pāt-gp, Codrington 1924: 182, Sp-y; °*agghano māso* von Hinüber 2009 v.l.

A fault is called *ela*; because [the *nīlakahāpaṇa*] is without fault (*ni + ela*),[79] it is so called (i.e. *nīlakahāpaṇa*). A *pāda* of gold is considered equivalent to twenty grains of rice.[80]

4.   *yasmiṃ pana padese so na vattati kahāpaṇo,*
     vīsasovaṇṇavīhagghaṃ tappādagghan ti vediyaṃ.

a–b *yasmiṃ janapade dese so natthī ti kahāpaṇo* Pāt-gp, Codrington 1924: 183 **d** *taṃpādagghan ti ca vediyaṃ* Pāt-gp

In a country where a *kahāpaṇa* is not a currency, the value of twenty grains of rice in gold is to be known as the value of that *pāda*.

5.   *vīsasovaṇṇavīhagghaṃ thenentā bhikkhavo tato,*
     cavanti sāmaññaguṇā icc āhu vinayaññuno ti.

b *thenento bhikkhu te tato* Pāt-gp, Codrington 1924: 183 (but *the*) **d** *viniyaññāno* Codrington 1924: 183; after the final stanza Codrington 1924: 183, Pāt-gp, Sp-y add (*ti*) *Vācissaranāmakācariyena vuttaṃ.*

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[78] This variant of Sp-y would be possible in all editions. The singular would well fit the reading *satthe* in the first stanza. If that reading is preferred one would have to assume that Vācissara, the author of these stanzas, took this information from a single *sattha*, despite the fact that he had consulted multiple sources, as is obvious from the preceding pages.

[79] An attempt to explain the word *nīla* in the designation *nīla-kahāpaṇa* as resulting from *ni + elā*, "without fault".

[80] O. von Hinüber based on his reading of Utt-vn-ṭ (°*agghano māso*; von Hinüber 2009: I 414) translates "[is called] a *māsa* equivalent to twenty grains of rice". But Utt-vn-ṭ reads °*agghano mato*.

Monks stealing [something] worth twenty grains of rice in gold abandon
the virtues of an ascetic as a consequence. So say those who are knowl-
edgeable in the Vinaya. [Translation based on Codrington 1924: 182*f.*
and von Hinüber 2009, I 415]

These ślokas give the gist of a long prose portion (Utt-vn-ṭ II 405,3*ff.*) in which
the author presents various equations of the *nīlakahāpaṇa* with other currencies
from various sources. These stanzas are quoted by Ñāṇakitti (fifteenth century
A.D.) who also indicated the author of these stanzas, namely, Vācissara,[81] in his
Sp-y and Pāt-gp.[82] It is highly likely that the author of the *Uttaravinicchayaṭīkā*
wrote these stanzas himself, since they conclude his long explanations.[83]

> B.1.7 Anonymous, *Khuddasikkhāpurāṇaṭīkā* (twelfth or early
> thirteenth century A.D.)[84]
> B.1.7.1 Khuddas-pṭ 178,15–17 (Khuddas B[e] v. 324 = E[e] 40.3)

honti c' ettha:

And there are [these stanzas] in this connection:

dvisaṅgahāni dve honti tatiyaṃ catusaṅgahaṃ,
catutthaṃ navakoṭṭhāsaṃ pañcamaṃ aṭṭhabhedanan ti.

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[81] Ñāṇakitti thus obviously assumed that Utt-vn-ṭ from which he extracted these
stanzas was written by Vācissara.

[82] Codrington (1924: 182) refers to their being quoted in Ñāṇakitti's Pāt-gp, von
Hinüber (2000: 131*f.* = 2009: I 414*f.*) to their being quoted in Ñāṇakitti's
Sp-y.

[83] O. von Hinüber assessed these stanzas in Utt-vn-ṭ as a quotation from an
unnamed source, but also considers the possibility that they were written by
the author of Utt-vn-ṭ himself. Since stanzas introduced by this expression are
mostly unique and, in the texts up to about the thirteenth century A.D., in most
cases presumably penned by the authors of the texts, the latter alternative
seems to be preferable here.

[84] The anonymous and undated Khuddas-pṭ precedes Saṅgharakkhita's
Sumaṅgalappasādanī, i.e. Khuddas-nṭ, since Saṅgharakkhita states that the
old *ṭīkā* did not suffice (Khuddas-nṭ 247,7–12). It is also older than Vin-vn-ṭ
(ca. second third of the thirteenth century A.D.) where it is quoted (Vin-vn-ṭ II
288,3–5: *Khuddasikkhāvaṇṇanāyam pi ... ti* [Khuddas-pṭ 184,1–2 ad v. 344]
vuttaṃ). It may possibly be younger than Kkh-nṭ (after A.D. 1165 before
A.D. 1186) with which it shares a longer text portion (Kkh-nṭ 330,24–31,4 ≠
Khuddas-pṭ 115,9–21).

The [first] two [heavy goods] are collections of two,[85] the third [heavy good] [86] is a collection of four, the fourth [heavy good] is a group of nine, the fifth [heavy good] has a division in eight.

This mnemonic has literal parallels in Sp 1237,21–22 = Khuddas-nṭ 390,19–20 = Kkh-nṭ 422,14–15 = Pālim 302,12–13 = Pālim-nṭ II 67,11–12. Sp and Kkh-nṭ introduce it by *evaṃ,* Pālim by *vuttañ h' etaṃ*, which is the introductory expression for canonical or authoritative writings,[87] and Pālim-nṭ gives it without introduction. Khuddas-pṭ introduces this stanza with *honti c' ettha*, although there follows only one stanza. But in Sp, from which Khuddas-pṭ certainly borrowed the stanza, we have, as in all other cases, two stanzas. Either the author of Khuddas-pṭ took over the introductory expression with only one stanza, or the second stanza was lost during the transmission of the text. Khuddas-nṭ has the same two stanzas as Sp, and introduces them with *tathā cāha*, an expression often used in the *ṭīkā* literature (only seven times in the *aṭṭhakathā* literature) to introduce quotations from the canon or an *aṭṭhakathā*. There is a slightly different variant of this stanza in Vin-vn 2853.[88] Hence Khuddas-pṭ is the only text to introduce this stanza with the *honti c' ettha* expression. It is, moreover, the only text in which the stanza is directly preceded by a more detailed prose statement.

B.1.8 Toṅ-phī-lā charā tō Munindaghosa (Tipiṭakālaṅkāra), *Pāli-muttakavinayavinicchayanavaṭīkā* (=) *Vinayālaṅkāraṭīkā* (between A.D. 1639 and 1651, Burma)

    B.1.8.1 Pālim-nṭ I 256,20–23 borrowed from Vjb 411,18–20, see above B.1.1.6

    B.1.8.2 Pālim-nṭ I 380,5–19 borrowed from Kkh-nṭ 133,15–23, see above B.1.5.1.

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[85] *dve* refers to the first and second heavy goods (*garubhaṇḍa*), the first of which consists in *ārāma* and *ārāmavatthu,* and the second in *vihāra* and *vihāravatthu* (cf. Vin-vn-ṭ II 300, ad v. 2853).

[86] According to Khuddas-pṭ 178,12 the third *garubhaṇḍa* consists in *mañco pīṭhaṃ bhisi* and *bibbohanaṃ*.

[87] Kieffer-Pülz 2015: §4.

[88]   *dvīhi saṅgahitāni dve tatiyaṃ catusaṅgahaṃ*
        catutthaṃ navakoṭṭhāsaṃ pañcamaṃ aṭṭhadhā mataṃ.

                                    Vin-vn v. 2853

B.1.9 *Sīmā* literature

B.1.9.1 Sāgarabuddhi, *Sīmāvisodhanī* (A.D. 1587) composed in Sirikhetta (Burma).

B.1.9.1.1 Sīmāvis 10

honti c' ettha:

And there are [these stanzas] in this connection:

1. *paccantajo arūpino vikalaṅgo asaññajo*
   micchādiṭṭhi tiracchāno peto nerayiko pi ca.

   Born in a border district/slum (?), [born as] a formless [being, born] with deformed limbs, born without consciousness, [born as one holding] wrong views, [born as an] animal, [born as a] ghost, and even [born as one] belonging to a hell,

2. *ete aṭṭhakkhaṇā vuttā Buddhenādiccabandhunā*
   Buddhuppādo khaṇo eko navamo ti pavuccatī ti

   these eight [unfavourable] conditions [of birth] are named by the Buddha, the friend of the sun/kinsman of the Ādiccas; the [suitable] moment consisting in the arising of a Buddha is named as a ninth condition.

These ślokas summarize the author's previous prose explanations. Whether he borrowed them from another text unknown to us as in the second case (B.1.9.1.2), or whether he wrote them himself, cannot be verified at the moment. It seems, however, that these stanzas or at least a portion of them were well known in Burma, since we find the first also in two manuscripts of a *nissaya* on the *Paritta*.[89]

B.1.9.1.2 Sīmāvis 19 = Mūlas Eᵉ 129,14–18; Bᵉ vv. 115–16

honti c' ettha:

And there are [these stanzas] in this connection:

1. *Kattikantikapakkhamhā hemaṃ Phagguṇapuṇṇamā*
   tassantikapakkhamhā gimhaṃ Āsāḷhipuṇṇamā
   vassakālaṃ tato sesaṃ. catuvīsat' ūposathā.

   a *kattikantima°* Mūlas Bᵉ, Eᵉ   **c** *tassa antima°* Mūlas Bᵉ, Eᵉ   **d** *Āsāḷi°* Mūlas Eᵉ
   e *seyyaṃ* Mūlas Eᵉ   **f** *catuvīsat' uposathā* Mūlas Bᵉ, Eᵉ

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[89] See BurmMSS II, no. 354, p. 180; no. 355 (stanza p. 184, but ending in *nerayiko ti*; written A.D. 1812 or 1878, see pp. 183, 187).

Winter [lasts] from the last fortnight in the month of Kattika to the full moon of the month of Phagguṇa. Summer [lasts] from the last fortnight in that [month (= Phagguṇa)] to the full moon of the month Āsāḷha. The rainy period [lasts] for the rest of these [months; there are] twenty-four *uposatha* ceremonies.

2. *cātuddasī cha etesu pakkhā tatiyasattamā*
   sesā pannarasī ñeyyā aṭṭhārasa uposathā ti.

   a *cātuddasā* Mūlas B^e, *cātuddasa* Mūlas E^e   **c** *ñeyyā pannarasā sesā* Mūlas B^e, *ñeyyā pannarasa sesā* Mūlas E^e   **d** *ti* om. Mūlas B^e E^e

   Among them six [*uposatha* ceremonies] fall on the fourteenth in the third and seventh fortnights, the remaining eighteen *uposatha* ceremonies are to be known as falling on the fifteenth.

The definition of seasons and the allocation of the *uposatha* ceremonies were highly important tasks in the daily life of the Buddhist community. Unlike Buddhanāga who in his Kkh-ṇṭ wrote his own mnemonic on that topic, Sāgarabuddhi borrowed the stanzas from one of the authoritative Vinaya manuals of the fifth/sixth centuries A.D., namely from Mūlas (E^e 129,14–18; B^e vv. 115–16). This Vinaya treatise had to be learned and rehearsed by young monks in twelfth century Sri Lanka.[90] Sāgarabuddhi, in using *hoti/honti c' ettha* as an introduction for stanzas from some earlier uncanonical text, follows a practice that will be observed also by other younger Burmese authors (see below, B.2.2.1; 2.2.9; 3.4, etc.).

B.2. *Sutta*

Only a few of the commentaries to the *Suttapiṭaka* contain the *hoti/honti/ bhavanti c' ettha* introduction. Dhammapāla uses it three times, twice in his Sv-pṭ (B.2.1), and once in Ps-pṭ. The latter is one of the few texts that uses *bhavanti* instead of *honti* (B.2.2; 7.2.5).[91] In two cases Dhammapāla borrows

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[90] From the Mahā Parakkamabāhu Katikāvata (twelfth century A.D.) we learn that the young monks unable to master larger parts of the Pāli texts at least had to commit to memory among others the *Mūlasikkhā*, and the *Sikhavaḷanda-vinisa*, a Sinhalese translation of the latter (Ratnapāla 1971: 130, 289*f.*).

[91] Dhammapāla seems not to have used this expression in his *ṭīkā* on the *Aṅguttaranikāya* as far as this commentary is accessible to us (Pecenko's edition from 2012 [Mp-pṭ] stretches roughly over the first third of the *aṭṭhakathā* [it ends with Mp II 281]).

the stanzas from older sources, namely — including the introductory phrase — Dhammapāla's Cp-a (A.2.4.1), and — excluding the introductory phrase — his older Vism-mhṭ (B.2.3). For a third case, a definition of *Paṭṭhāna* in the Āryā metre, previously not even recognized as a stanza, we have no parallel. But given the usage in the other two cases, we cannot exclude the possibility that it was borrowed from some older text too. Altogether fourteen references are contained in Ñāṇābhivaṃsa's (A.D. 1743–1832) Sv-anṭ. All the stanzas are in the Anuṣṭubh metre, and only two are borrowed from earlier texts (B.2.2.1 ; 2.2.9). Finally, the anonymous Paṭis-gp has two references introducing altogether fifty-four unique stanzas (B.2.4). They are written in the Anuṣṭubh and Trṣṭubh metres.

B.2.1 Dhammapāla, *Sumaṅgalavilāsinīpurāṇaṭīkā* (ca. tenth century A.D.)

B.2.1.1 Sv-pṭ I 128,7–15 (ad Sv I 60) = Sv-anṭ I 297 = Cp-a 328,29–29,3 (see A.2.4.1)

B.2.1.2 Sv-pṭ I 179,3–6 (ad Sv I 101,15)

hoti c' ettha : *Paṭṭhānaṃ nāma*

And there is [this stanza] in this connection : *Paṭṭhāna* means :

paccekaṃ dhammānaṃ anulomādimhi tikadukādisu yā
paccayamūlavisiṭṭhā catunayato sattavāragatī ti.

b °*dukādīsu* Bᵉ   **d** *sattadhā gatī ti* Bᵉ

[Its] arrangement (*gati*) is in seven portions (*vāra*) in accordance with four methods (*naya*), [an arrangement] which is differentiated by each [of the 28] being based on [one or more of the 24] conditions for *dhammas* separately in the *anuloma*, [*paccanīya, anulomapaccanīya*, and the *paccanīyānuloma* sections] and into the *tika* (triads), *duka* (pairs), [*tika* and *duka, duka* and *tika, tika* and *tika, duka* and *duka* sections].[92]

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[92] Translation L.S. Cousins, with whom I discussed this passage, and who identified the metre (Āryā). As to the description of the *Paṭṭhāna*'s arrange-ment Cousins (email 13/2/2013) states: "What it is saying is that there are seven *vāras*, treated first as *anuloma* and then as *paccaniya*, etc. [i.e. *na hetu* and so on = *paccayānuloma*]. Within each *vāra* it is divided up in accordance with how it is based on the twenty-four *paccaya*, i.e. based on one, two up to twenty-four *paccayas*. All of that is found in each of the six : *tika, duka, tika* and *duka*, etc., sections. All of that is regarded as *anuloma* and then is repeated as *paccaniya*, etc. [i.e. *na kusala* and so on = *dhammānuloma*]."

This passage is transmitted as a prose text in de Silva's edition (E^e) and on the CSCD (B^e). Since this combination would be unique — normally no *pratīkas* follow the introductory expression *hoti c' ettha* — it is obvious that the passage was modified by the words *Paṭṭhānaṃ nāma* which must have been added later. This is confirmed by the fact that the passage from *paccekaṃ* to *sattavāragatī* forms an Āryā stanza. Therefore, it is to be assumed that *Paṭṭhānaṃ nāma* was inserted by some scribe who wanted to clarify the meaning of the following stanza. In conformity with other references, this Āryā stanza summarizes a preceding prose explanation.

B.2.2 Ñāṇābhivaṃsa, *Sumaṅgalavilāsinī-abhinavaṭīkā* (1800, Burma) Ñāṇābhivaṃsa uses *hoti / honti c' ettha* fourteen times. Only two references seem to be borrowed from older sources, namely one from Sv-pṭ = Cp-a (B.2.2.9) and one with slight variations from Vjb (B.2.2.1).

B.2.2.1 Sv-anṭ I 97 (ad Sv-pṭ I 34,18*ff.* ad Sv I 19,9*ff.*) = Vjb 24,15–18

honti c' ettha:
And there are [these stanzas] in this connection:

1. *desakassa vasen' ettha desanā piṭakattayaṃ*
    sāsitabbavasen' etaṃ sāsanan ti pavuccati

    a *desentassa* Vjb **d** *ti pi vuccati* Vjb

    By virtue of the instructor, the instruction in this connection is the threefold Piṭaka; by virtue of that which has to be taught, this is called the Teaching (*sāsana*);

2. *kathetabbassa atthassa vasenā pi kathā ti ca*
    desanāsāsanakathābhedam p' evaṃ pakāsaye ti.

    c *desanā sāsanā kathā bhedam* Vjb **d** Vjb om. *ti*

    and by virtue of the meaning to be explained, it is [called] the explanation (*kathā*). [Thus] one may explain the distinction between instruction (*desanā*), teaching (*sāsana*), and explanation (*kathā*) in this way.

The same *ślokas* with slight variants occur in Vjb 24,15–18 where no introductory phrase is used to introduce, and no *ti/iti* to conclude them. Thus they were probably written by the author of Vjb. As with other references the stanzas summarize a preceding prose statement.

B.2.2.2 Sv-anṭ I 104 (ad Sv-pṭ I 35,25*ff.* ad Sv I 20,9*ff.*)

hoti c' ettha:
And there is [this stanza] in this connection:

saddo dhammo desanā ca icc āhu apare garū
dhammo paññatti saddo tu desanā vā ti cāpare ti.

Some teachers say, "Word, Dhamma and Instruction". But others [say], "Dhamma, Prescription, Word" or "Instruction".

This śloka (without known parallels) concludes a long discussion of the various meanings of *tanti* and of its equations with *desanā*, *dhamma*, *paññatti*, *sadda*, etc.

B.2.2.3 Sv-aṇṭ I 150 (ad Sv I 28,₃₁*f.*)

hoti c' ettha:
And there is [this stanza] in this connection:

evādisattiyā c' eva aññatthāpohanena ca
dvidhā saddo atthantaraṃ nivatteti yathārahan ti.

A word [explained] in two ways negates another meaning as may be suitable by the power [of a statement] beginning with *evaṃ* as well as by negating [a specific meaning] in another [word].

This śloka (without known parallels) summarizes part of the preceding prose statements (Sv-aṇṭ I 149*f.*) made in the context of the explanation of the words *evaṃ me sutaṃ*.

B.2.2.4 Sv-aṇṭ I 165 (ad Sv 31,₉)

honti c' ettha:
And there are [these stanzas] in this connection:

1. *dassanaṃ dīpanañ cāpi pakāsanaṃ vibhāvanaṃ*
   anubhāvanam icc attho kiriyāyogena pañcadhā

   By means of activity — namely, showing, illustrating, making known, exposing, and experiencing — the meaning is shown in five ways,

2. *dassito paramparāya siddho 'nekatthavuttiyā*
   "evaṃ me sutam" icc ettha padattaye nayaññunā ti.

   [and] by the series of many meanings [the meaning] becomes evident to one who knows the method with respect to the three words here, "Thus have I heard" (*evaṃ me sutaṃ*).

These ślokas (without known parallels) add to the preceding explanations of how the meaning of *evaṃ me sutaṃ* has to be shown.

B.2.2.5 Sv-aṇṭ I 169 (ad Sv I 32,₇–₈)

hoti c' ettha:
And there is [this stanza] in this connection:

sāmaññavacanīyataṃ upādāya anekadhā
atthaṃ vade na hi saddo eko 'nekatthako siyā ti.

Based upon the necessity to speak in a general way, one may explain a meaning in various ways; [in case of a particular instance of a word] a single word indeed cannot be of many meanings.

This śloka (without known parallels) gives the gist of the preceding discussion.[93]

B.2.2.6 Sv-aṇṭ I 216 (ad Sv I 50,16*f.*)

honti c' ettha:

And there are [these stanzas] in this connection:

1. *desanāciraṭṭhitatthaṃ asammosāya bhāsitaṃ*
   saddhāya cāpi nidānaṃ vedehena yasassinā

   The source [of a *sutta*] (in the form of the words *evaṃ me sutaṃ*) is taught by the learned sage (Ānanda Vedehamuni?), the famous one, with the aim [to make] the discourse long-lasting, memorable, and believable.

2. *satthusampattiyā c' eva sāsanasampadāya ca*
   tassa pamāṇabhāvassa dassanattham pi bhāsitan ti.

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[93] *nanu ca atthamattaṃ yathādhippetaṃ pati saddā abhinivisantī ti na ekena saddena aneke atthā abhidhīyanti, atha kasmā idha samayasaddassa anekadhā attho vutto ti? saccam etaṃ saddavisese apekkhite, saddavisese hi apekkhite na ekena saddena anekatthābhidhānaṃ sambhavati. na hi yo kālādi-attho samaya-saddo, so yeva samūhādi-atthaṃ vadati. ettha pana tesaṃ tesam atthānaṃ samayasaddavacanīyatāsāmaññam upādāya anekatthatā samaya-saddassa vuttā ti* (Sp-ṭ, Sadd om. *ti*).

<div align="right">Sv-aṇṭ I 168 ≠ Sp-ṭ I 198,27–99,1 ≠ Sadd 419,21–28</div>

But is it not the case that several meanings are not expressed by one word insofar as words adhere to merely that meaning as is intended? Why then is the meaning of the word *samaya* taught here in many ways? This is true if a particular instance of a word is considered, for if a particular instance of a word is considered there is no expression of many meanings by one word. For when the word *samaya* has the meaning "time", etc., it precisely does not suggest the meaning "multitude", etc. But here the homonyms of the word *samaya* are taught based upon the general necessity to teach the word *samaya* with respect to various meanings.

And it is taught [in order to make manifest] the successful attainment of the Teacher and the successful attainment of the Teaching, and also with the aim of making manifest the authoritative status of the [Teacher and the Teaching].

These ślokas (without known parallels) give the gist of the preceding prose explanations dealing with the function of *evaṃ me sutaṃ*. Similar discussions are transmitted in various other commentaries (for example It-a 33*f.*, Ud-a 27*f.*)

B.2.2.7 Sv-anṭ I 226 (ad Sv I 55,20)

honti c' ettha:
And there are [these stanzas] in this connection:

1. *yena kenaci atthassa bodhāya aññasaddato*
    vikkhittakamanānam pi pariyāyakathā katā.

    An alternative way of expression is given by someone in order to make known the meaning of another word, even to those going around with confused [minds].

2. *mandānañ ca amūḷhatthaṃ atthantaranisedhayā*
    taṃ taṃ nāmaniruḷhatthaṃ pariyāyakathā katā.

    In order to make it clear to those of slow intelligence by preventing [them from understanding] a different meaning, an alternative way of expression is given for the customary meaning of this or that word.

3. *desakānaṃ sukaratthaṃ tantiatthāvabodhane*
    dhammaniruttibodhatthaṃ pariyāyakathā katā.

    An alternative way of expression is given with the aim of rendering [it] easy for teachers [and] with the aim of [making] known the terminology (*nirutti*) related to ultimate realities (*dhamma*) with respect to the instruction of the meaning of a text.

4. *veneyyānaṃ tattha bījavāpanatthañ ca attano*
    dhammadhātuyā līḷāya pariyāyakathā katā.

    An alternative way of expression is given with the aim of sowing a seed there for those ready to receive the Teaching and for the play (?) [of the Buddha] in the realm of the Teaching (*dhammadhātu*).

5. *tad eva tu avatvāna tadaññehi pabodhanaṃ*
    sammāpaṭiggaṇhantānaṃ atthādhigamāya katan ti.

By precisely not saying this [word/sentence],[94] understanding is accomplished rather with words other [than this] so that those who grasp [them] correctly will realize the meaning.[95]

These ślokas (without known parallels) conclude and summarize the preceding prose explanations of *vevacana* "synonym", which is explained as *pariyāyavacana* "alternative way of expression/figurative expression". The latter is replaced by *pariyāyakathā* in the stanzas.

B.2.2.8 Sv-aṇ I 231 (ad Sv 55,20*f.*)

hoti c' ettha:
And there is [this stanza] in this connection:

padantaravacanīyassatthassa visesanāya
bodhanāya vineyyānaṃ tathānatthapadaṃ vade ti.

For specifying the meaning to be expressed by another word [and] for making [it] known to those ready to receive the teaching, one likewise may speak a "word of no meaning".

This śloka (without known parallels) concludes the explanation of the word *anatthakabhāvo*, and summarizes one of the preceding prose sentences.[96]

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[94] As elucidated by the preceding prose text, the following statement is wrong: "If something should be said, then exactly that would have been said and nothing else" (*yaṃ pan' etaṃ vuttaṃ "yadi ca taṃ vattabbaṃ siyā, tad eva vuttaṃ assa, na tadaññan" ti, tam pi na yuttaṃ payojanantarasambhavato*). Thus it is completely proper not to say what should be said (*tad eva avatvāna*), but to use an alternative word/sentence.

[95] I thank L.S. Cousins (email 13/4/2014) for his suggestions regarding my translation of these stanzas.

[96] *saccaṃ, tam pi padantarābhihitassa atthassa visesanavasena tadabhihitaṃ atthaṃ vadati eva, so pana attho vināpi tena padantaren' eva sakkā viññātun ti* **anatthakam** *icc eva vuttan ti.*

Sv-aṇ I 231

True, in specifying the meaning expressed by the other word, this [word] too only suggests the meaning [already] expressed by that [other word]. But insofar as that meaning can be understood also without the other word, it has been said, "[a word] of no meaning" (**anatthakam**).

B.2.2.9 Sv-aṇṭ I 297 (ad Sv-pṭ I 128,₇ff.)

Borrowed from Sv-pṭ I 128,₇₋₁₅ (B.2.1.1) which in turn borrowed it from Cp-a 328,₂₉–29,₃ (A.2.4.1).

B.2.2.10 Sv-aṇṭ I 460 (ad Sv I 124,₁₃₋₁₄ ad D I 43,₉)

hoti c' ettha:
And there is [this stanza] in this connection:

*gamyamānādhikārato lopato sesato cā ti
kāraṇehi catūhi pi na katthaci ravo yutto ti.*

> On account of all four reasons a sound is not applied in some places, [namely] on account of implication, of a governing word, of an elision, [and] of a residual relationship.

In the explanation of the compound *balavabhāvadassanatthaṃ* (Sv I 124,₁₃₋₁₄) the author explains that feeling (*vedanā*), etc., may arise even without the eye, etc., as a base, but that it cannot arise without contact (*phassa*), and that, therefore, contact is the specific condition (*visesapaccaya*) for all associated *dhammas*. He then refers to the role "contact" plays in the explanation of the arising of a thought as explained by the Buddha in the *Dhammasaṅgaṇī*. Although the contact is thus the main thing, the word chosen in Sv is "the experienced" (*vedayitaṃ*). The author tries to explain why this word has been chosen while the more important word "contact" (*phassa*) has not been named. The śloka (without known parallels), a kind of mnemonic, grasps the gist of the preceding prose section.[97]

B.2.2.11 Sv-aṇṭ I 466 (ad Sv I 125,₃₁)

hoti c' ettha:
And there is [this stanza] in this connection:

mattam evā *ti ekatthaṃ mattapadaṃ pamāṇake*

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[97] **paṭisaṃvedissantī** *ti* (D I 43,₁₁ = Sv I 124,₁₇) *vuttattā* **tad apī** *ti* (D I 43,₃.₈, etc.) *etthādhikaro ti āha* **taṃ vedayitan** *ti* (Sv I 124,₁₇)*, gamyamānatthassa vā saddassa payogaṃ pati kāmacārattā, lopattā, sesattāpi ca esa na payutto.*

Sv-aṇṭ I 231

Since [in Sv] is has been said, **they will experience**, [this] is the governing [word] in that connection: **that too**. [Therefore the commentator] says, **this is sensed**; or, [it is] the application of a word with an implicit meaning, on account of a pratice according to one's wish; [or the word "contact"] is not applied, because of an elision, and also because of a residual relation.

mattāvadhāraṇe vā sanniṭṭhānamhi cetaran ti.

Mattam eva [means]: Having one meaning, the word *matta* [is used in the sense of] measure, or *matta* [is used] in [the sense of] restriction and the other [word] (i.e. *eva*) in [the sense of] affirmation.

This śloka (without known parallels) summarizes the definitions of the words *mattam eva* from the preceding prose sentence.[98]

B.2.2.12 Sv-anṭ II 147 (ad Sv I 221,25)

hoti c' ettha:
And there is [this stanza] in this connection:

atthantaradassanamhi ca-saddo yadi dissati
samuccaye vikappe so gahetabbo vibhāvinā ti.

If the word "and" (*ca*) appears in [the sense of] showing another meaning, it is to be grasped by the wise in [the sense of] accumulation, [or] in [the sense of] an alternative.

This śloka (without known parallels) gives the gist of a preceding prose passage, in which the usage of *ca* as accumulative (*ca*) or alternative (*vā*) is discussed.

B.2.2.13 Sv-anṭ II 171 (ad Sv I 229,18*ff.*)

honti c' ettha:
And there are [these stanzas] in this connection:

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[98] **mattam evā** *ti* (≠ Sv I 125,31) *hi avadhāraṇatthe pariyāyavacanaṃ "appaṃ vassasataṃ āyu, idān' etarahi vijjatī" ti* (Bv 26.21) *ādīsu viya añña-maññatthāvabodhanavasena sapayojanattā.* **matta**-*saddo vā pamāṇe, payo-janasaṅkhātaṃ pamāṇam eva, na taduttarī ti attho.* **"matta**-*saddo ava-dhāraṇe* **eva**-*saddo sanniṭṭhāne" ti pi vadanti.*

<div align="right">Sv-anṭ I 466</div>

Mattam eva namely is a synonymous expression as in [cases such as]: "Now (*idāni*), in this existence (*etarahi*), the [normal] lifespan is a brief hundred years", because [both words (i.e. *mattaṃ* and *eva*, *idāni* and *etarahi*)] have the same purpose by virtue of mutually making aware the meaning. Alternatively the word *matta* [is used] in the sense of measure; the meaning is: only the measure (*pamāṇam eva*) defined by the purpose, not more than that. They also say, "The word *matta* [is used in the sense of] restriction, the word *eva* [in the sense of] ascertainment."

[I thank Aleix Ruiz-Falqués for his comments on this passage, email 26/3/2014.]

1. *gamissa ekakammattā itilopaṃ vijāniyā*
   paṭighātappasaṅgattā na ca tulyatthatā siyā.

   Because the root *gam* ("to go") has one single object, one should under-
   stand the elision of the [word] *iti*, [and] since a collision is an [unwished]
   consequence, there cannot be identity of meaning.

2. *tasmā gamanīyatthassa pubbapadaṃ va jotakaṃ*
   gamanākārassa paraṃ ity uttaṃ saraṇattaye ti.

   Therefore, the former word indeed (i.e. Buddhaṃ) illuminates the mean-
   ing of [the object] to be gone to (*gamanīya*); the other [word (i.e. *saraṇaṃ*)
   illuminates] the motive for going; thus it is said with respect to the
   threefold refuge.

Ñāṇābhivaṃsa discusses the interpretation of the wording of the threefold
refuge. He thereby hints at a statement in Sp, where *bhavantaṃ Gotamaṃ*
saraṇaṃ gacchāmi is explained by *bhavantaṃ Gotamaṃ saraṇan ti gacchāmi*.
Furthermore, he refers to an interpretation presented in Khp-a — but not
accepted by Ñāṇābhivaṃsa as the correct one — according to which *gam* may
be linked with *Buddhaṃ* or *saraṇaṃ*. The sense of the triple refuge according to
Ñāṇābhivaṃsa has to be understood in the way suggested in Sp, i.e. assuming
that *iti* has been elided. These ślokas (without known parallels) summarize the
preceding prose portion.[99]

B.2.2.14 Sv-aṇṭ II 429 (ad Sv-pṭ I 522,5–10 ad Sv I 403,8*ff.*)

hoti c' ettha:
And there is [this stanza] in this connection:
guṇo paṭala-rāsānisaṃse koṭṭhāsa-bandhane

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[99] *yañ hi taṃ "Buddho" ti visesitaṃ saraṇaṃ, tam ev' esa gato ti, na c' ettha
anupapattikena atthena attho, tasmā "Bhagavantan" ti gamanīyatthassa
dīpanaṃ, "saraṇan" ti pana gamanākārassā ti vuttanayena itilopavasen' eva
attho gahetabbo ti.*

Sv-aṇṭ II 170

For, whatever refuge is specified [by the word] "Buddha", to exactly this
[refuge] one has gone. And [thus] the meaning here is not [to be understood]
following a meaning not leading to [the Buddha]. Therefore the meaning is to
be understood by virtue of the elision of *iti* indeed, following the method
explained [thus]: "To the Lord (*Bhagavantaṃ*)" is the illumination of the
meaning [of the object] to be gone to, but "refuge" (*saraṇaṃ*) [is the illumina-
tion] of the motive for going.

sīlasukkādyapadhāne sampadāya jiyāya cā ti.

A special quality (*guṇa*) [is used] (1) in the sense of a covering (*paṭala*), (2) in the sense of a quantity (*rāsi*), (3) in the sense of an advantage (*ānisaṃsa*), (4) in the sense of joining together (*bandhana*), (5) in the sense of a part/portion (*koṭṭhāsa*), (6) in the sense of virtue (*sīla*), (7) in the sense of colour (? *sukkādi*), (8) in the sense of attribute (? *ap[p]a-dhāna*[100]), (9) in the sense of attainment (*sampadā*) and (10) in the sense of bowstring (*jiyā*).

This śloka (without known parallels) summarizes ten meanings of the word *guṇa* and concludes the commentary. The first four meanings are listed in the Sv passage on *kāmaguṇā* (Sv II 403,8*ff.*) where they are illustrated by literary quotations from various canonical texts including D and Dhp. Dhammapāla in his Sv-pṭ adds the meanings *koṭṭhāsa* and *sampadā* with illustrative quotations (Sv-pṭ I 522,5–10). In Sv-anṭ (II 429) Ñāṇābhivaṃsa in the sentence preceding our stanza explains as a commentary on the word *ettha* that the literary examples given in the earlier commentaries are mere examples, since the word *guṇa* also occurs in the sense of *koṭṭhāsa-apadhāna-sīlādi-sukkādi-sampadā-jiyā*. A similar stanza in Abh 787 gives only eight meanings (*koṭṭhāsa* and *sampadā* are missing there).[101]

B.2.3 Dhammapāla, *Papañcasūdanīpurāṇaṭīkā*
B.2.3.1 Ps-pṭ II 246 (ad Ps II 328,12)

bhavanti c' ettha:

And there are [these stanzas] in this connection:

1.   *sammā na ppaṭipajjanti ye nihīnāsayā narā*
    *ārakā tehi Bhagavā dūre ten**ārahaṃ** mato.*

a *paṭi°* Sp-ṭ.   **d** *mato ti*, followed by an explanatory section Sp-ṭ.

Men with inferior dispositions who do not thoroughly enter upon the path — the Lord is far from these [men], distant, therefore, he is known as an *arahat*.

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[100] Compare Abh 787 (n. 55); *appadhāne* is explained by *visesane* in Abh-ṭ.

[101]   *guṇo paṭalarāsīsu ānisaṃse ca bandhane*
        appadhāne ca sīlādo sukkādimhi jiyāya ca.
                      Abh 787

2. *ye sammā paṭipajjanti suppaṇītādhimuttikā*
    *Bhagavā tehi āsanno tenāpi **arahaṃ** jino.*

    c *ārakā tehi* Sp-ṭ n. 3 refers to the reading of Ps-pṭ.   **d** *jino ti*, followed by an
    explanatory section Sp-ṭ.

    [Men] with very high dispositions who thoroughly enter upon the path,
    to them the Lord is close. Therefore too the conqueror is an *arahat*.

3. *pāpadhammā rahā nāma sādhūhi rahitabbato*
    *tesaṃ suṭṭhu pahīnattā Bhagavā **arahaṃ** mato.*

    d *mato ti*, followed by an explanatory section Sp-ṭ

    Bad *dhammas* are indeed abandoned, because [they] must be abandoned
    by good [men]; on account of their having been completely given up,
    the Lord is known as an *arahat*.

4. *ye sacchikatasaddhammā ariyā suddhagocarā*
    *na tehi rahito hoti nātho ten**ārahaṃ** mato.*

    d *mato ti*, followed by an explanatory section Sp-ṭ

    Those noble ones who frequent pure and suitable places, who have
    realized the true Dhamma — since he is not abandoned by [such as]
    these, the leader is known as an *arahat*.

5. *raho vā gamanaṃ yassa saṃsāre natthi sabbaso*
    *pahīnajātimaraṇo **arahaṃ** Sugato mato.*

    d *mato ti*, followed by an explanatory section Sp-ṭ

    Or, as one for whom there is no private going at all in *saṃsāra*, having
    abandoned birth and death, the Well-gone One (*sugata*), is known as an
    arahat.

6. *guṇehi sadiso natthi yasmā loke sadevake*
    *tasmā pāsaṃsiyattāpi **arahaṃ** dvipaduttamo.*

    d *mato ti*, followed by an explanatory section Sp-ṭ

    Because in this world with its gods there is no one equal to him in his
    qualities, therefore the best among the two-footed, also on account of
    [his] being praiseworthy, is [known as] an *arahat*.

7. *ārakā mandabuddhīnaṃ āsannā ca vijānataṃ*
    rahānaṃ suppahīnattā vidūnam araheyyato
    *bhavesu ca rahābhāvā pāsaṃsā **arahaṃ** jino ti.*

    b *ārakā ca* Sp-ṭ, Vism-mhṭ

Far from those of slow intelligence and close to those of knowledge, because of having completely abandoned secrecy, and because he should be honoured by the wise, because of the absence of any hiding place in existences, because he should be praised, the conqueror is an *arahat*.[102]

These ślokas Dhammapāla borrowed from his Vism-mhṭ I 224 where they are given without an introductory expression. They are also found in Sāriputta's Sp-ṭ (after A.D. 1165),[103] again borrowed — together with a larger text portion — from Vism-mhṭ. Sāriputta, however, inserts the unique introductory expression *tenedaṃ vuccati* (a variant of the older reporting frame *ten' etaṃ vuccati*) to the first six stanzas, while grasping the seventh as a kind of summary (Sp-ṭ I 229,7, *sabbasaṅgahavasena pana*). Finally, we have parallels for stanzas three to six in Aggavaṃsa's Sadd (twelfth or thirteenth century A.D.), where they are introduced by the reporting frame *āha ca*,[104] and for stanza seven (Sadd 580,11–13), which is given as an example for the manner in which the authors of the *ṭīkās* grasped the sense of the word *arahat* (*ṭīkācariyehi pi tath' eva gahitā, kathaṃ*). We thus have the case that an author borrows stanzas from an earlier commentary of his and attaches an introductory expression, namely, *bhavanti c' ettha* (cf. eventually also 2.1.1 ; 3.4).

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[102] I thank Rupert Gethin for his suggestions and corrections of my translation.

[103] Sp-ṭ I 226,11–12, 27–28 ; 227,14–15 ; 228,12–13,22–23 ; 229,5–6, 8–10.

[104] Sadd 579,14–16, 18–20, 21–23, 27–28. This quotative introduces mostly stanzas from a different text or context, Kieffer-Pülz 2014 : 70–73.

B.2.4 Anonymous, *Paṭisambhidhāmagga-gaṇṭhipada* (ca. between tenth century and A.D. 1154)[105]

The Paṭis-gp contains two *honti c' ettha* introductions introducing altogether 54 stanzas (not 59, so Warder 2009: liv). Both are in the commentary on the "truth of cessation" (*nirodhasacca,* Paṭis 40,24–35; Paṭis-a I 160–61). The first (B.2.4.1) introduces thirty stanzas in Upajāti and Śloka metres arranged in a rhythmical sequence (4 Triṣṭubh, 7 Anuṣṭubh, 1 Triṣṭubh, 4 Anuṣṭubh; 4 Triṣṭubh, 7 Anuṣṭubh, 1 Triṣṭubh, 2 Anuṣṭubh); the second (B.2.4.2) opens twenty-four stanzas arranged in a different way (5 Anuṣṭubh, 5 Triṣṭubh, 9 Anuṣṭubh, 2 Triṣṭubh, 3 Anuṣṭubh). In between these two sections there is a short prose passage (B[e] 77,15–20; C[e] 67,17–22; S[e] 118,32–19,2). Warder (2009: liii) characterizes them as a poem on *nibbāna*, written by the author of Paṭis-gp himself. In fact the whole sequence of stanzas ends with the remark *nirodhakathā me kathitā* (B.2.4.2) which proves that the author of Paṭis-gp is indeed the author of these stanzas. A short summary of their contents by Warder can be found in the introduction to Paṭis transl. (liv*f.*).

B.2.4.1 Paṭis-gp B[e] 74,17–77,14 = C[e] 55,9– 57,16 = S[e] I 113,4– 119,2 (ad Paṭis-a 55)

honti c' ettha gāthāyo (S[e] *gāthā*):
And there are [these] stanzas in this connection:

1. *chaḷeva hontīdha sabhāva-atthā*
   dudhā va te rāsi-arāsito puna

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[105] Paṭis-gp is dated to the ninth/tenth century A.D. as an estimation by Warder (2009: li); it presupposes Paṭis-a (A.D. 559), and an *Abhidhammaṭīkā* (C[e] 89,22 without literal quotation) which probably refers to Ānanda's *Mūlaṭīkās* (sixth century A.D.; Cousins 2011: 26). According to Warder (2009: li*f.*) it also presupposes Dhammapāla, the author of the *Suttaṭīkās*. If we are right to date this Dhammapāla to the same time as the author of Vjb (second half tenth century A.D.; Kieffer-Pülz 2013: I 79*ff.*) Paṭis-gp could have been written in the late tenth century A.D. at the earliest. *Termini ante quem* are Sāriputta of Poḷonnaruva (twelfth century A.D., after A.D. 1165), who quotes Paṭis-gp in his Sp-ṭ, giving the name of the source and a quotation (Sp-ṭ I 104, 19–21 = Paṭis-gp C[e] 23,15–16), and Aggavaṃsa (twelfth or preferably thirteenth century A.D.; see Tin Lwin 1991: 124–26), who quotes the first stanza of Paṭis-gp in Sadd 753,34–54,1 = Paṭis-gp C[e] 1,4.

hont' ettha santī va arāsibhūtā
pañcāvasesā samayena vuttā.

a *hontidha* B^e **c** *°bhutā* C^e **d** *samaye na* C^e

The true realities here are just six, but they are just of two kinds as accumulations (i.e. aggregates) and not-accumulations. Only peace is not an accumulation. The remaining five[106] are referred to in accordance with time.[107]

2. *vuttesu c' evaṃ panatītanāgatā*
    khandhāpi saṃkiccakhaṇesu eva
    saṃvijjamānā na pure na pacchā
    sabbe paricchinnudayabbayā va.

a *panatītanāgā* B^e; *panātītānāgatā* B^e n. 4 (ka) S^e [unmetrical]   **b** *sakicca°* S^e [unmetrical]

But when they are referred to in this way, even the past and future aggregates which exist only at the moments when they perform their individual functions — not before [and] not after — are all just determined by arising and falling away.

3. *evaṃ paricchinnudayabbayānaṃ*
    natth' eva anto amataṃ sace taṃ
    tato bahākāsagataṃ bhaveyya
    tatrāpi doso kathito va heṭṭhā.

d *atrāpi* B^e S^e

[The aggregates] so determined by arising and falling away have no end indeed. If the deathless were connected to space outside of the [aggregates], in that case too, the defect [would have] certainly been described above.

4. (B^e p. 75; S^e p. 114)
    atho pi taṃ nindriyabandhasantike
    taṇhappahānādi na saṃsiyā va
    na hoti kappagginibāhire taṃ
    vināmatārammaṇamaggabhāvanā.

b *na saṃsiyā va* B^e n. 1 (ka) C^e] *°ppahānādīna saṃsiyā va na* S^e; *saṃpiyā va* C^e n. 2; *saṃsayā va* B^e **c** *na hoti kappagginibāhire taṃ* C^e] *na hoti kappagginilabāhir*

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[106] i.e. the five *sabhāva-atthā* (other than *nibbāna*) = the five aggregates.

[107] i.e. they are past, present, and future.

etaṃ B^e; *na honti kappagginilabāhirehi* B^e n. 2 (ka); *honti kappagginilabāhirehīnāni* S^e; *honti kappaggi nīlabāhire hināni* S^e n. 1 (po., sī.)

> And yet the abandoning of craving and so on in the presence of what (*taṃ*) is bound up with the faculties certainly cannot be doubted. Nor is [there] the development of a path having the deathless as an object without this (i.e. without what is bound up with the faculties?) in the fire at the end of an æon which is external.

5. *khandhantare ca ākāsānindriyānam upantike*
   natthi c' etaṃ kathaṃ jaññā iti vatthussa sādhanā.

a *va* S^e   **b** *uppatike* S^e

> How could one know that [the deathless] does not exist in what is other than the aggregates in the presence of space [and materiality] that is not [bound by] faculties? The [following] is the proof of the matter.

6. *sasattokāsalokānaṃ anto tesaṃ na vuccati*
   Jino "saṅkhāralokassa anto" ti Bhagavā bravi.

c *khīno* S^e n. 2 (sī)

> [The Buddha] did not speak of an end of the world of beings and of the physical world. The Victor, the Bhagavā did declare that there is an end of the world of formations.

7. *tassa c' uppādaṭhitito bhedo santo tato paraṃ*
   abhāvā tassa tenassa antike tan ti me mati.

a *c' uppādaṭṭhiti°* B^e; *tassamuppāda°* S^e

> There being breaking up after arising and presence of the [world of formations], because it does not exist after that [end], therefore the [deathless (?)] is near to it (?). This is my opinion.

8. *paṭuppanne bhavāpannasaṃsāraggavasena tu*
   khandhānaṃ hi tidhā bhede nānattaṃ natthi sabbaso.

a *paccuppanne* S^e; *bhavāsanna* B^e n. 3 (ka)

> But due to having reached the peak of *saṃsāra*,[108] in the present existence there is no difference at all in the three kinds (?) of breaking up (?).[109]

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[108] Possibly an *arahat* is one who has reached the peak of *saṃsāra*.

[109] What the three kinds of breaking up are remains unclear.

9. *bhinnānaṃ puna bhedassa abhāvā āyat' āyati*
    navānav' eva dhammā hi sambhavanti. na saṃsayo.

b *°yatiṃ* B[e] **c** *na vānam eva khandhā hi* S[e]

Because there is no breaking up of [aggregates] which have already broken up, it continues/returns in the future; therefore ever new *dhammas* are produced. [There is] no doubt.

10. (S[e] p. 115)
    paccayā udayaṃ yanti ṭhitikkhandhā hi saṅkhatā
    bhedena vūpasammanti. siddhassa tabbivekatā.

b *ṭhitiṃ khandhā* B[e]; *ṭhitikhandhā* S[e] **d** *tabbacekatā* C[e] n. 3

Due to a condition they arise, for the aggregates at the moment of presence are conditioned. They subside through breaking up. The perfected one is separate from that.

11. *ity accantavivekattaṃ paṭipannena yoginā*
    daṭṭhabbo bhedo khandhānaṃ khaṇappaccayato pi ca.

a *°atthaṃ* B[e] S[e] **b** *yogi tā* (?) C[e]

In this way a meditator who is following the path to final detachment should see the break up of the aggregates even according to moments and conditions;

12. (C[e] p. 56)
    saṅkhārabhede va aniccatādi
    khaṇe khaṇe puthu vipassanā hi
    janeti sammāmataninnatañ ca
    yogissa vaṭṭābhiratiñ ca chindati.

b *suṭṭhu vipassanā* S[e]

for, moment by moment, the many kinds of insight into the break up of formations — impermanence and so on — [both] arouse the right inclination towards the deathless and cut the meditator's joy in the round [of existences].

13. *tasmā va yogī nibbāṇaṃ pattukāmo sadā sato*
    bhaṅgaṃ saṅkhāralokassa bhaṅgaṃ viyānupassati.

d *bhaṅgaṃ bhijāna passati* S[e]

For that very reason the meditator wishing to reach *nibbāna*, constantly being mindful, contemplates the dissolution [of the cognizance?] like the dissolution of the world of formations. (?)

14. *ādito va hi sappañño sīlavā susamāhito*
     sabhāvaṃ sabbadhammānaṃ paññāya upalakkhati.

     d *upalabbhati* S^e n. 1 (sī)

     For, being provided with wisdom from the very beginning, being virtu-
     ous [and] well concentrated, he discerns with wisdom the true nature of
     all *dhammas*.

15. (B^e p. 76)
     tappaccaye pi so yogī sallakkheti anekadhā
     icc evaṃ nāmarūpānaṃ suvavatthāpanena tu

16. (S^e p. 116)
     nibbattetvā sudiṭṭhiyo tato sāmaññalakkhaṇaṃ
     khaṇattayavasen' eva ādito tāva sammase.

     b *gato* S^e n. 1 (po)

     The meditator also examines in numerous ways the conditions of the
     [*dhammas*]. But, in this way having produced right views by thoroughly
     determining mentality and materiality, next he should master the general
     characteristic [of *dhammas*] at first by means of the three moments.

17. *kamena patto taruṇaṃ vipassanaṃ*
     dhammānam ohāya ṭhitiṃ subuddhi
     vayodaye sādhu pariggahetvā
     bhavesu tatr' eva tilakkhaṇam pi.

     b *ṭhiti* S^e **c** *parī°* B^e

     That very intelligent one has gradually reached tender insight, after
     abandoning [the notion of] the duration of *dhammas* [and] after also
     thoroughly comprehending the three signs in rise and fall just there (?)
     as regards existences.

18. *tato balappattavipassano so*
     dhammānaṃ tesaṃ udayaṃ vihāya
     sakkoti bhedassa vasā va sammā
     taṃ taṃ sabhāvam pi pariggahetuṃ.

     b *dhammāna* C^e **d** *tan taṃ* S^e

     Then that one who has reached strong insight, after abandoning the rising of
     those *dhammas*, can thoroughly comprehend their various natures exclu-
     sively on the basis of their breaking up.[110]

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[110] i.e. the meditator is at the stage of *bhaṅgānupassanā* (L.S. Cousins).

19. *aniccākārassa ca khandhabhedesu*
    pākaṭattā h' aniccalakkhaṇaṃ
    pariggahen' eva tu dukkhanattā
    visaṃhitā honti tahiṃ ca bhede.

a *anicca°* S^e n. 2 (sī); *°a bhedasu* C^e **b** *pākaṭattā h' aniccalakkhaṇaṃ* C^e (metrically defective)]; *pākaṭattā ti* B^e; *pākaṭattā cāha nicca°* C^e n. 1 S^e; *pākaṭattā cāha aniccalakkhaṇaṃ* S^e n. 3 (sī) **c** *dukkhānattā* S^e **d** *visaṃhitā* B^e n. 1 (ka) C^e] *visayitā* B^e C^e n. 2 S^e

> For, because the mode of impermanence in the various aggregates is clear, the characteristic of impermanence [is clear], and, through that comprehension, suffering and no-self are clear (?) in that breaking up. (?)

20. (S^e p. 117)
    yathīdha ugghāṭitasandhiyogī
    anantaratte cutim eva disvā
    jānāti taṃ sabbabhavam pi evaṃ
    jānāti bhedamhi pi lakkhaṇadvayaṃ.

a *yahiṃ ca* C^e; *yatī ca / va* C^e n. 3 **b** *anantarante* S^e

> As here the meditator who has removed the links [? of dependent origination], after seeing only decease in the immediate future, knows that that is the whole of existence; similarly, he knows the [other] two characteristics [of arising and presence] even in the [moment of] breaking up.

21. *ṭhānabhedā hi uppādo suññodayavayā ṭhiti*
    suññā uppādaṭhitito bhedo suñño ti vuccati.

b *°ṭṭhiti* S^e **c** *°ṭṭhitito* S^e

> For it is said that arising is void of presence and breaking up; presence is void of arising and cessation; breaking up is void of arising and presence.[111]

22. *tasmā sabhāvasāmaññalakkhaṇam pi ca viññunā*
    atthī ti ñeyyam ekekakhaṇasmim pi ca tatvato.

d *atthato* C^e n. 4; *tatthato* S^e

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[111] See Paṭis II 179,10*ff.*; Paṭis transl. 358; I thank Peter Jackson for this reference and his corrections.

Therefore, the wise person should know that the essential and general characteristics exist, and also [he should know them] in each moment as they really are.

23. *ity ekekakhaṇāyattā saṅkhatāsaṅkhataṃ pana*
     etesaṃ paṭipakkhattā akhaṇī pi tadantike

a *itayekekakkhaṇāyattā* S^e **b** *saṅkhatāsaṅkhataṃ* conj. ed.] *saṅkhatāsaṅkhatā* B^e C^e S^e; since the Theravādin accept only one unconditioned *dhamma*, namely *nibbāna*, the plural of the editions should not be possible. **d** *akkhaṇi* S^e [unmetrical]

In this way conditioned [*dhammas*] are dependent upon each moment. But the unconditioned, because it is opposed to the [conditioned *dhammas*], is even free [from moments] in their vicinity (?).

24. (C^e p. 57)
     yathākāso paricchedo paṭicca rūpam antare
     anupalabbhamāno pi rūpāsann' eva labbhati.

b *paṭiccārūpam* S^e **c** *arūpaṃ labbhamāno pi* B^e n. 2 (ka) C^e

As limited space dependent upon materiality, although not being found within, is found in fact in the neighbourhood of material form,

25. (B^e p. 77)
     saṅkhāranto ti vutto yo nirodho pi tath' eva so
     khandhāsanne ahutvāna katham aññattha labbhare.

a *saṅkhārato ti vutto so* S^e

likewise, although the cessation referred to as the end of formations is not in the neighbourhood of the aggregates, how could it be found elsewhere?

26. (S^e p. 118)
     sāgarantabbhave loṇo yathā pātālabbhantare
     no ca nāsannabhūto so tassāsanne va siddhito.

a °*bbhavo loṇo* B^e; °*bbhave loṇe* C^e **c** *nāsannabhutā sā* C^e n. 2; *mocanāsannabhūtā sā* S^e

Just as salt that is within an abyss that is at the edge of the sea but is not at a distance (*anāsanna*) is concluded to be definitely near to the [sea],

27. *tathā saṃsārapātālasaññitāyatanādinaṃ*
     anto ti vutto yo dhammo svātidūre kathaṃ siyā.

b °*ādīnaṃ* S^e **d** *svātidūre* conj.] *svāto dūre* B^e C^e; *sāto dūre* C^e n. 3; *sabhāvato dūre kathaṃ (siyā)* S^e

likewise how could the *dhamma* which is spoken of as the end of the *āyatanas*, [aggregates and elements] that are referred to as the abyss of *saṃsāra*, be very far.

28. *loko ti paññattidha pañcakhandhe*
paṭicca dehe tadavinābhāvismiṃ
tatth' eva maggo pi ca jāyate taṃ
dūre kathaṃ santipadaṃ sarīrato.

a *paṇṇatti ca* S^e **b** *dehe na* S^e; *deho* B^e n. 2 (ka) C^e; *tadavinābhāvismiṃ* conj. ed.] *tadavināva tasmiṃ* B^e C^e S^e n. 2 (ka); *tadavinā* appears as first member of compounds with °*bhāva* or °*bhāvin* as the second element. **d** *dūre tathā* C^e, *dukataṃ santi paraṃ pariṇato* C^e n. 4

The notion of "world" here [i.e. in *kāmaloka* and *rūpaloka*] is dependent upon the five aggregates, and the path, too, arises just there in the body, which is not separate from the [aggregates]. How could the place of peace be far from the body?

29. *yathā parittahadayaṃ sannissāya pavattito*
saṅkhatānuttarā dhammā āsannā hadayassa te.

Just as the conditioned, supreme *dhammas*[112] are near to the heart because they occur in dependence upon the heart which is a small [*dhamma*],

30. *tathāsannaṃ ca nibbāṇaṃ saṅkhatānan ti jāniyā*
yathāvuttavidhen' eva tadaññattha abhāvato ti

a *tathāsannañ ca nibbānaṃ* S^e **b** *jātiyā* C^e n. 5

one should know that *nibbāna* is similarly near to conditioned [*dhammas*] because it does not exist anywhere other than that in precisely the way that has been mentioned.[113]

B.2.3.2 Paṭis-gp B^e 77,21–79,27 = C^e 57,22–59,19 = S^e I 119,3–23,5

honti c' ettha:
And there are [these] stanzas in this connection:

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[112] The conditioned supreme *dhammas* are *magga* and *phala*.

[113] I am grateful to L.S. Cousins (email 29/3 and 3/4/2014) for his corrections and improvements of my translation. In several cases the translation remains tentative, and in some we have no suggestions.

31.   *nīlādikaṃ sasambhārakasiṇārambhupaṭṭhitaṃ*
      paṭibhāganimittam pi nīlādi viya dissati.

   b °*kasiṇārabbhupaṭṭhitaṃ* Sᵉ

   The blue [*kasiṇa*] and so on are established in the beginning with a
   material *kasiṇa*.[114] The semblance sign too is seen as if blue, etc.

32.   *yathā tath' eva yogī pi yo yopādānasammata-*
      khandhesv ekekadhammañ ca dhuraṃ katvā vipassati.

   a *yathā tad eva* Sᵉ   **b** °*sammate* Cᵉ Sᵉ   **c** *ce* Bᵉ Sᵉ

   So, similarly, any meditator develops insight by taking as his task each
   dhamma among the aggregates of clinging.

33.   *yasmā pan' ekadhamme va na rūhati vipassanā*
      cakkhusotādinā diṭṭhasutarūpasarādisu

   a *ca* for *va* Sᵉ   **c** *cakkha*° Cᵉ   **d** °*dīsu* Sᵉ

34.   (Bᵉ p. 78)
      salakkhaṇaṃ hi sāmaññalakkhaṇam pi ca viññunā
      gavesitabbaṃ attattaniyagāhehi mocituṃ.

   a *lakkhaṇaṃ pi hi* Sᵉ   **d** °*gāhehi* conj. ed.] *attattaniyagāhādi* Bᵉ Cᵉ; *atta-*
   niyattaggāhādi Sᵉ

   But because insight does not grow in just one *dhamma*, the wise person
   should seek out both the individual characteristic and the general
   characteristic in forms and sounds, etc., seen and heard by the eye and
   ear, etc., in order to be freed from grasping at self and what belongs to
   self.

35.   *tasmā so aññakālena kālen' etam pi sammase*
      sammasanto pi c' evaṃ taṃ vuṭṭhānasamaye pana

   c *samasanto* Sᵉ n. 1 (sī)

   Therefore he should take hold of another [*dhamma*], too, from time to
   time; but even taking hold of it (*taṃ*) in this way, nevertheless, at the
   time of emergence[115] he emerges from there and from nowhere else.

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[114] *sambhārakasiṇa*; the *sambhāra* is the physical disc, etc., used in the
   beginning. [LSC]

[115] I think this is referring to the last stages of *vipassanā* — *vuṭṭhānagāminī*.
   [LSC]

36.   (C^e p. 58)
     tato ca vuṭṭhāti anaññato ca
     tad eva dhammassa virāgasesa-
     nirodhakappaṃ idha tassa tassa

   a *ce* S^e **b** *sesaṃ* S^e

Just that complete dispassion and cessation (?) regarding that *dhamma* [which he has taken hold of before is] the pure mindfulness of this and that meditator [which] in fact arises. (?)[116]

37.   (S^e p. 120)
     disādipaññattivinaṭṭhakāle
     yathā dhuvo hoti disādigo nago
     tathāmataṃ sacchikat' īdha khandhe
     sadā va taṃ vijjati nibbute pi.

   b *disādito tato* S^e **c** *°katīva* B^e n. 1 (ka)

Just as an elephant that goes in the [various] directions is constant even when the concept of the directions has been destroyed, likewise, the deathless realized here in the aggregates is definitely always found even if [a person] has attained bliss.

38.   *yathopaṭṭhite savane vinaṭṭhe*
     tadāvasese savane ca tiṭṭhati
     nirodhapattaṃ amataṃ tadaññaṃ
     khandhantike vā ti tath' eva jaññā.

   b *va* C^e **c** *visodhanaṃ taṃ* C^e n. 1 ; *°ppattaṃ taṃ* S^e

Just as when hearing that has manifested is destroyed but then persists in the hearing that remains, similarly, one should know that the deathless, which is different from him who has attained cessation (?), is definitely within the aggregates.

39.   *naṭṭhe pi pattaṅkurapupphapallave*
     palāsarukkhe py avasiṭṭhasiṭṭhe
     khandhādike yeva palāsasaññā
     hotīdha loke na tato bahiddhā.

   b *palāsarukkhe py avasiṭṭhasiṭṭhe* conj. ed.] *°rukkho ty avasiṭṭhasiṭṭhe* B^e S^e (but *taya*) ; *°rukkhe py avasiṭṭhatiṭṭhe* C^e **d** *hotīva* B^e n. 2 (ka) ; *hoteva* C^e n. 2 S^e

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[116] The translation is tentative, the meaning is not entirely clear.

Even with respect to a Palāsa tree (*Butea frondosa*), the leaves, shoots, flowers, and foliage of which are destroyed, the perception as a Palāsa tree exists here in this world, not outside of it, with respect solely to whatever aggregate/trunk, etc., remains.

40. *tath' eva khīṇāsavapattisaññite*
     pāṭekkakhandhe parinibbute pi
     nibbāṇadhammo py avasiṭṭhasiṭṭhe
     khandhantike sijjhati no bahiddhā.

a *khīṇāsavapavatti*° Bᵉ n. 3 (ka) Sᵉ   **b** °*nibbūte* Bᵉ   **c** *nibbāna*° Bᵉ Sᵉ; *paya ava*°
Sᵉ; *avasiṭṭha tiṭṭhe* Cᵉ

Likewise, with respect to the so-called state of the destruction of the cankers (*khīṇāsava*), even when each single aggregate is extinct, the *dhamma* "*nibbāna*" is accomplished within whatever aggregate remains, not outside.

41. (Sᵉ p. 121)
     tasmā taṃ pattukāmena khaṇappaccayato pi ca
     saṅkhārānaṃ khaye cittaṃ kātabbaṃ paricitaṃ sadā.

d [metrically defective]

Therefore one who desires to obtain that has to make his mind constantly familiar with the destruction of the formations due to the moments and due to conditions.[117]

42. *evaṃ pariciten' ettha citten' evādhigacchati*
     amataṃ dāni atha vānāgate py adhigacchati.

It is only with a mind that has made itself familiar in this way that one reaches the deathless now. Or one reaches it in the future.

43. *tasmā tadatthaṃ vāyāmakaraṇaṃ saphalaṃ va taṃ*
     ñatvā punappunaṃ eva ghaṭitabbaṃ anekadhā.

b °*kāraṇaṃ saphala*° Sᵉ; *ca* (?) Cᵉ

Therefore, knowing that exerting effort for that purpose is definitely fruitful, it should be striven for again and again in many ways.

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[117] States pass away when they reach the moment of cessation and they pass away constantly as their conditions cease to operate. See Vism 631. [LSC].

44. (B^e p. 79)
yath' evatthī ti sutapubbo paṭhavantagataṃ nidhi
ajānam pi idhatthī ti khaṇat' eva tahiṃ tahiṃ.

a *yathehatthīti* B^e S^e **b** *nidhiṃ* B^e **c** *ajātaṃ pi* S^e n. 1 (po)

45. *khaṇant' evaṃ mahāthāmo patvā nidhiṃ salakkhaṇaṃ*
atituṭṭho va so hoti "nidhi diṭṭho mayā" iti.

a *baṇat'* C^e n. 3; *khanant'* S^e **d** *nididiṭṭho* S^e n. 2 (sī); *tiha* B^e S^e

46. *"santike na vijānanti maggadhammassa kovidā"*
icc ād' evaṃ sutavatā khaṇappaccayato pi ca

c *iccārevaṃ* (ka); *iccarevaṃ* ? B^e n. 1 **d** *°paccayato* S^e

47. *saṅkhārānaṃ dudhā bhaṅgaṃ amatassa salakkhaṇaṃ*
diṭṭhan ti tuṭṭhacittena ghaṭitabbaṃ punappunaṃ.

Just as someone with great vigour who has previously heard that there is definitely a treasure, even without knowing that it is placed in the earth, certainly digs in various places, [thinking]: it is here, [and], digging in that way, after having obtained the [hidden] treasure with its specific characteristics, is certainly exceedingly pleased, [thinking] "I have seen the [hidden] treasure",

in that way a learned person thinking such things as "those who are skilled do not know they are in the neighbourhood of the experience of the path", should similarly strive again and again with a mind that is joyful because they have seen the two kinds of the breaking up of formations — due to moments and conditions — which are the inherent characteristic of the deathless (?).

48. (C^e p. 59; S^e p. 122)
jātānañ hi pajātānaṃ khandhānaṃ bhaṅgadassanaṃ
tesaṃ vivekagāhantaṃ saññāṇaṃ dassanaṃ nibhaṃ

c *vivekagāhantā* B^e; *°gāhattā* S^e **d** *paññāṇaṃ* S^e

49. *amatassā ti nibbāṇaṃ pattukāmo sadā sato*
bhaṅg' eva paribhāveyya cittaṃ yogī punappunaṃ.

For seeing the breakup of aggregates that are born and reborn is an understanding whose goal is to take hold of separation from them, [an understanding] which resembles the seeing of the deathless. [Hence] the meditator desirous of reaching *nibbāna* should be constantly mindful and immerse his mind again and again, precisely in the break up [of formations].

50. *paññattiyaṃ vattanajhānakāmo*
    pag eva cittaṃ hi karoti chekaṃ
    paññattigāhe satatappamatto
    vaṇṇādidhamme manasā karitvā.

    a °*jjhāna*° Bᵉ Sᵉ   **c** *suttappamatto* Sᵉ; *sattappamatto* Sᵉ n. 1 (sī)

    One desirous of *jhāna*, which operates on [the basis of a] concept, scarcely makes the mind skilful, constantly confused in grasping at a concept, directing attention to such *dhammas* as colour.

51. *tathāmatārammaṇamaggakāmo*
    hi sattasaññaṃ upadālayitvā
    kareyya yogaṃ paramatthadhammā
    gāhe tato chekataraṃ va cittaṃ.

    a °*kāmo pi* Sᵉ   **b** *hi* om. Sᵉ; *pi* Bᵉ Cᵉ n. 1   **c** *yogī paramatthadhamma* Bᵉ; *dhammaṃ* Cᵉ n. 2 Sᵉ

    For thus one desirous of the path [consciousness] which has the deathless as its object should dispel the notion of a being and perform meditation. The mind is definitely more skilful in taking hold of the highest Teaching than that [*jhāna* practice (?)].

52. *nibbāṇaṃ viya aññassa sassatassa asambhavā*
    kasiṇākāsa-upamā etass' upamitā mayā.

    a *nibbānaṃ* Bᵉ   **b** *yassa tassa* Sᵉ   **d** °*ūpamitā* Bᵉ

    Because of the absence of anything else eternal, like *nibbāna*, I have compared the limited space *kasiṇa* in a simile to that.

53. (Sᵉ p. 123)
    upamā hi ca nām' esā asanti pi kathīyati
    "marīcikūpamā saññā" iti (S III 142,30) *vuttaṃ hi satthunā.*

    b *asantī pi kathiyatī* Bᵉ

    For a simile [can be] given, even if [what] it [refers to] does not exist; for the Teacher declared that "perception is like a mirage".

54. *tasmābhutopamassāpi attho no upamā iti*
    gahetabbo yathā vutto attho viññūhi sārato ti.

    a *bhūto*° Sᵉ

    Therefore the sense of even a simile about a non-existent [phenomenon] should be accepted by us as a simile, just as a meaning spoken by the wise should be accepted as sound/essential (?).

nirodhakathā me kathitā.
I have given the explanation of cessation.

B.3. Abhidhamma

B.3.1 Coḷiya Kassapa, *Mohavicchedanī* (early thirteenth century A.D.).

B.3.1.1 Moh 9,26–10,12

honti c' ettha:

And there are [these stanzas] in this connection:

1. *phassādipañcakaṃ pañcajhānaṅgānindriyaṭṭhakaṃ*
    maggaṅgapañcakaṃ sattabalaṃ mūlattikam pi ca.

    The pentad beginning with sense-contact, the five factors of absorption, the group of eight faculties, the pentad of path factors, the seven powers, and also the triad of roots,[118]

2. *kammapathattikañ c' eva lokapāladukaṃ tathā*
    passaddhiādī cha dukā tīṇi piṭṭhidukāni ti.

    and the triad of the [wholesome] ways of action,[119] likewise the dyad of the guardians of the world,[120] the six dyads beginning with tranquillity,[121] [and] the three last dyads,[122]

3. *sattarasahi rāsīhi chapaññās' eva pāḷiyaṃ*
    vuttā sabhāvato tiṃsa dhammā agahitaggahe.

    just fifty-six *dhammas* are mentioned in the text in [these] seventeen groups, [but] from the standpoint of *sabhāva*, when only those which have not already been included are taken, there are thirty *dhammas*.

4. *phasso jīvita-saññā ca cetanā cāra-pītiyo*
    cha dukā kāyapassaddhi-pamukhāṭṭhāras' ekakā.

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[118] *alobha, adosa, amoha.*

[119] *anabhijjhā, avyāpāda, sammā-diṭṭhi.*

[120] *hiri* and *ottappa.*

[121] *kāya-passaddhi, citta-passaddhi,* etc.

[122] The helpers (*upakāraka*) consisting in mindfulness (*sati*) and mental clarity (*sampajañña*); the paired combination (*yuganaddha*) consisting in calm (*samatha*) and insight (*vipassanā*); and the last dyad (*piṭṭhi-duka*) consisting in exertion (*paggāha*) and undistractedness (*avikkhepa*).

Sense-contact, life, perception, intention, examination, and rapture —
the six dyads beginning with tranquillity of mental concomitants (*kāya-passaddhi*) — [these] eighteen [are] in a single group.

5. *cittaṃ vitakko saddhā ca hiri ottappiyam pi ca*
   alobho ca adoso ca satta dvidhā vibhāvitā.

Consciousness, thought, faith, and also a sense of shame and fear of
reproach, non-greed and non-hatred — [these] seven are explained in
two groups.

6. *vedanā tividhā vīriyaṃ satī ca catudhā matā*
   chaddhā ekaggatā paññā sattadhā va vibhāvitā.

Feeling is [explained] in three [groups], energy and mindfulness are
understood as [explained in] four [groups], one-pointedness is explained
in six [groups], and wisdom in seven.

7. *viratī appamaññāyo manakāro chanda-majjhatā-*
   dhimokkho yevāpanakā nav' ete paṭhame mane.

Abstinence, the [four] boundless states, attention, determination, even-
mindedness, steadfastness, these [are] the nine "whatever-else states" in
the first thought.

8. *pañcasaṭṭhividhen' eva pariyāyena desitā*
   navādhikā hi tiṃs' eva dhammā hi paramatthato ti.

 c *navādhikā ca te ttiṃsa* B^e   **d** *vā* for *hi* B^e

In this way they have been taught as fifty-five[123] kinds as a manner of
exposition because there are just thirty-nine *dhammas* from the
standpoint of the highest sense.[124]

These eight ślokas (without known parallels) summarize the prose statement
given by Coḷiya Kassapa in the preceding lines, which, in turn, summarize the
detailed statements of the *Atthasālinī* (136,6*ff.*).

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[123] Cousins (email 23/2/2013) states that the number 65 does not make sense
here, and assumes it should be 55 (so perhaps read *pañcapaññāsena evaṃ*).
He suggests that the error is possibly the result of a clumsy attempt to "cor-
rect" this into a *pathyā* line as the Burmese seem to do.

[124] I thank L.S. Cousins (email 23/2/2013) for his corrections and suggestions
regarding my translation of the Moh passage.

B.3.2 Sumaṅgala, *Abhidhammāvatāra-abhinavaṭīkā, Abhidhamma-tthavikāsinī* (twelfth/thirteenth centuries A.D.)

B.3.2.1 Abhidh-av-ṇṭ I 183 (ad Abhidh-av 2,30) = Maṇis I 165,2–5

hoti c' ettha:

And there is [this stanza] in this connection:

*niyāmapariṇāmehi samudāciṇṇatāya ca
ñāṇapubbaṅgamābhogā iṭṭhe pi kusalaṃ siyā ti.*

By means of restricting [the mind to the skilful] and changing it [from the unskilful] and because [the skilful] is made familiar, there can be skilful even on a wished for [object] as a result of directing [the mind] which is preceded by knowledge. [Translation Cousins 2013, 45].

This śloka, without parallel in Pāli literature, summarizes the preceding prose statements (presented in form of objection and reply) referring to the arising of "mental state permeated by joyfulness" (*somanassasahagatacitta*) pertaining to a "wished for object" (Abhidh-av-ṇṭ I 182). Similar explanations are found in As 75,8*ff.*, and Vism-mhṭ II 115, but without the stanza. For that Cousins 2013 traced a Sanskrit parallel in Vism-sn.[125]

B.3.2.2 Abhidh-av-ṇṭ I 186 (ad Abhidh-av 2,30) = Maṇis I 167,3–15

honti c' ettha:

And there are [these stanzas] in this connection:

1. *iṭṭhārammaṇatā saddhābāhulyaṃ diṭṭhisuddhi ca
    phaladassāvitā c' eva pītibojjhaṅgahetuyo*

2. *ekādasa tathā dhammā agambhīrasabhāvatā
    somanassayuttā sandhi icc ete sukhahetuyo.*

Possessing a wished for object, being full of faith, and purification of view, likewise seeing the [benefit of] the fruit, and similarly the eleven *dhammas* which are causes of the joy awakening factor [and] having a

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[125]Cousins 2013, 45:

> *yoniso viṣayâbhogāt parimityāc chubhasya ca
> naiyyāmāt pariṇāmāc ca śubham iṣṭeṣu vastuṣu.* (37)

Vism-sn III 1083 (to Vism 452)

The beautiful [occurs] with wished for things [as its object] due to appropriate directing towards the object and due to [familiarization] and due to restricting the mind to the skilful and changing it [to that]. (37)

nature which is not profound, [and] relinking which is joined with a pleasant [feeling] – these are the causes of happiness.[126]

3. *abhāvo sukhahetūnaṃ majjhattārammaṇan ti ca*
   upekkhuppattihetu ca evaṃ ñeyyā vibhāvinā.

   Absence of the causes of happiness and having a neutral object are the causes of the arising of neither pleasant nor unpleasant feeling – so the person of discrimination should understand.

4. *kammūpapattito c' eva tathā indriyapākato*
   kilesūpasamā dhamma-vicayassa ca hetuhi.

   Due to *kamma* and rebirth [in a realm free from aversion], similarly due to the maturation of the faculties, as a result of the stilling of *kilesa,* and because of the causes of [the awakening factor of] *dhamma* investigation,

5. *sattadhammehi buddhādi-guṇānussaraṇena ca*
   sappaññasandhito c' eva cittaṃ ñāṇayutaṃ siyā.

   and due to the seven *dhammas* connected with the recollection of the qualities of the Buddha, etc., likewise due to relinking with wisdom – consciousness would be joined with knowledge.

6. *utubhojana-āvāsa-sappāyādīhi hetuhi*
   asaṅkhārikabhāvo pi viññātabbo vibhāvinā ti.

   The person of discrimination should know that being uninstigated is due to such causes as season, food, dwelling place, and suitability.[127]
   [Translation and references LSC, email 15/2/2013]

These ślokas (without known parallels) belong to the same context as the preceding stanza (B.3.2.1). They summarize the keywords of the various explanations to *somanassasahagatabhāva* (Abhidh-av-ṇṭ 182–86).

B.3.2.3 Abhidh-av-ṇṭ I 192 (ad Abhidh-av 3,11; v. 18)

hoti c' ettha:
And there is [this stanza] in this connection:

kāme 'vacaratī *ty* (v. 18) *etaṃ kāmāvacarasaññitaṃ,*
sese avacarantam pi saṅgāmāvacaro yathā ti.

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[126] Compare for this As 75,21*ff.*; Moh 7,23*ff.*

[127] Cf. Abhidh-s-mhṭ 61.

Insofar as **it frequents the *kāma* realm**, that [consciousness] is called *kāma*-frequenting even when frequenting elsewhere, just as [an elephant is called] battle-frequenting [even when elsewhere].[128]

This śloka (without known parallels in Pāli literature) gives the gist of the preceding prose statement. The same content is explicitly explained in prose in As 62,17ff. A nearly literal Sanskrit version of this stanza in Vism-sn has been traced by Cousins.[129] The point of this stanza is that Brahmās who dwell in the *rūpadhātu* can have some *kāmāvacara cittas*, although they are not in the *kāmadhātu*.[130]

B.3.2.4 Abhidh-av-nṭ I 194 (ad Abhidh-av 3,14; v. 19)

hoti c' ettha:
*"**kāmo 'vacaratī ty ettha**"* (Abhidh-av v. 16) *"**kāme 'vacaratī**"* ti (Abhidh-av v. 18) *vā*,
ṭhānūpacārato vāpi, taṃ kāmāvacaraṃ bhave ti.

(For a translation see B.3.3.1.)

This śloka gives three alternatives for how consciousness belongs to the sense-sphere, leaning on the three preceding alternative prose explanations of "sphere of sense-desire" (*kāmāvacara*). The same stanza in the same context (similar wording) is given by Sumaṅgala in his younger Abhidh-s-mhṭ (B.3.3.1).

B.3.2.5 Abhidh-av-nṭ I 213 (ad Abhidh-av 4,27–28)

hoti c' ettha:
And there is [this stanza] in this connection:
paccanīkā yato pañca samādhādīnam ettha hi,
jhānantarāyikā tasmā pahānaṅge niyāmitā ti

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[128] Compare As transl. 135 for an explanation of this explanation.

[129] Cousins 2013, 53:

> *kāme 'vacaraṇād etat kāmāvacaram ucyate*
> *śeśe 'vacarad apy evaṃ saṃgrāmāvacarādivat.*

> <div align="right">Vism-sn III 1082 (to Vism 452)</div>

> That is called *kāma*-frequenting because it frequents the *kāma* realm even when frequenting elsewhere, just [as an elephant is called] battle-frequenting [even when elsewhere].

[130] LSC (email 15/2/2013).

For, because the five hindrances to [the attainment of] *jhāna* are directly opposed to *samādhi,* etc., in this connection, therefore they are specified as the factors that are abandoned.[131]

This śloka (without known parallels) summarizes the content of the preceding prose sentence.[132]

B.3.3 Sumaṅgala, *Abhidhammatthasaṅgaha-mahāṭīkā, Abhidhamma-tthavibhāvinī* (twelfth/thirteenth centuries A.D.)

Sumaṅgala's commentary on Anuruddha's *Abhidhammatthasaṅgaha* is slightly younger (see above, n. 27) than his commentary on Buddhadatta's *Abhidhammāvatāra* (B.3.2). One of the five instances for *hoti/honti c' ettha* (B.3.2.4) is borrowed from his Abhid-s-mhṭ (B.3.3.1). Saddhatissa (Abhidh-s-mhṭ 241) who edited this text for the PTS states in his "Index of References" that the mnemonic stanzas introduced by *honti c' ettha* belonged to those stanzas that he could not trace elsewhere, and he assumed that they were "probably versified by the *ṭīkākāra* himself or by other authors for recital from memory". It was supposed already earlier that in writing his *ṭīkā* Sumaṅgala used his teacher's Sinhalese commentary (see above, n. 28). Since all the stanzas presented here (as well as others not dealt with in this context) are taken over from this commentary, and since the Pāli prose seems to be a mere translation of the Sinhalese prose, this can be considered as confirmed now.

B.3.3.1 Abhid-s-mhṭ 58,34–59,2 = Abhidh-s-sn 9,11–12 (ad Abhidh-s 1,10–12 [1.3])

hoti c' ettha:

And there is [this stanza] in this connection:

"kāmo 'vacaratī ty ettha" (Abhidh-av v. 16) *"kāme 'vacaratī"* ti (Abhidh-av v. 18) *vā,*
ṭhānūpacārato vāpi taṃ kāmāvacaraṃ bhave ti.

a *tettha* Abhidh-s-sn

> **Because desire is active** there or **because** it (i.e. consciousness) **is active in desire**, or by using the name of the place for what exists there, it belongs to the sense sphere. [Based on Abhidh-s-mhṭ transl. 11]

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[131] I thank L.S. Cousins for his comments to and corrections of my translation of this stanza.

[132] Abhidh-av-nṭ I 213: *tasmā samādhi-ādīnaṃ ujuvipaccanīkabhāvena visesena jhānādhigamassa antarāyakaraṇato etān' eva pahānaṅgānī ti vuttāni.*

This stanza is also found in Abhidh-av-nṭ (B.3.2.4). This explains why it contains two *pratīkas* from Abhidh-av vv. 16, 18. It, however, is also transmitted by Sāriputta in his Abhidh-s-sn. The preceding prose text, in which various meanings of *kāmāvacara* are discussed, is a translation of the prose portion of the Sinhalese commentary which in this section also is suffused with Pāli sentences.

> B.3.3.2 Abhid-s-mhṭ 62,11–16 = Abhidh-s-sn 15,8–11 (ad Abhidh-s 1,25 [1.6])

honti c' ettha :
And there are [these stanzas] in this connection :

1. *sabbākusalayuttam pi uddhaccaṃ antamānase,*
   balavaṃ iti taṃ yeva vuttam uddhaccayogato.

   Although restlessness is associated with all unwholesome [consciousnesses], since it is powerful in the last, just this is said to be joined with restlessness.

2. *ten' eva hi Munindena yevāpanakanāmato,*
   vatvā sesesu etth' eva taṃ sarūpena desitan ti.

   Therefore the Lord of Sages, having stated it in the rest with the phrase "whatever others", has indicated it here by its own name. [Based on Abhidh-s-mhṭ transl. 17]

With these ślokas the author concludes his explanations of "restlessness" (*uddhacca*). They simply summarize what had been previously stated in prose (Abhidh-s-mhṭ 62,7–11). But the prose largely is a translation of the statement in Sāriputta's Abhidh-s-sn, who also gives the Pāli stanzas. Sāriputta introduces them by "the ancients said this too" (*purātanayan visin u du kiyana lada mä yi*, Abhidh-s-sn 15,7). Thus it is clear that he took them over from an older source. This shows us that the closeness of the stanzas with the preceding prose is no guarantee for a single author at work.

> B.3.3.3 Abhid-s-mhṭ 62,22–26 = Abhidh-s-sn 15,19–22 (ad Abhidh-s 1,25–26 [1.6])

honti c' ettha :
And there are [these stanzas] in this connection :

1. *mūḷhattā c' eva saṃsappavikkhepā c' ekahetukaṃ,*
   sopekkhaṃ sabbadā no ca bhinnaṃ saṅkhārabhedato.

   Thus being deluded, diffuse, and scattered, having a single root, this [consciousness] is always with equanimity and not divided by prompting.

2. *na hi tassa sabhāvena tikkhatussāhanīyatā,*
   atthi saṃsappamānassa vikkhipantassa sabbadā ti.

   It is not by nature instigated by energy; it is always diffuse and deluded.
   [Based on Abhidh-s-mhṭ transl. 17]

With these ślokas the author summarizes the previously given explanations to the two types of deluded consciousness mentioned in Abhidh-s [1.6]. Again, the wording of the stanzas corresponds so closely to that of the preceding prose (Abhidh-s-mhṭ 62,17–21), that one would consider them to have been written by the same author. But as in the previous cases the prose is a translation of Sāriputta's Sinhalese commentaries and the Pāli stanzas are also taken over from it. Unlike the preceding case, Sāriputta here does not ascribe the stanzas to the Ancients, but only introduces them with "therefore this has been said" (*esē heyin ma kiyana ladi*, Abhidh-s-sn 15,18). Nevertheless this suggests that he took over these stanzas from some older source.

B.3.3.4 Abhid-s-mhṭ 65,28–34 = Abhidh-s-sn 20,16–21 (ad Abhidh-s 2,7ff. [1.10])

honti c' ettha:
And there are [these stanzas] in this connection:

1. *vatthālambasabhāvānaṃ bhūtikānañ hi ghaṭṭanaṃ,*
   dubbalam iti cakkhādicatucittam upekkhakaṃ.

   The impact of dependent materiality in the form of the base and [when] the object is weak: so the four types beginning with eye-consciousness have equanimity.

2. *kāyanissayaphoṭṭhabbabhūtānaṃ ghaṭṭanāya tu,*
   balavattā na viññāṇaṃ kāyikamajjhavedanaṃ.

d *kāyikaṃ majjha°* Abhidh-s-sn

   But because of the force of the impact of elements in the tangible [objects] and the body base, body consciousness has no neutral feeling.

3. *samānanissayo yasmā natth' ānantarapaccayo,*
   tasmā dubbalam ālambe sopekkhaṃ sampaṭicchanan ti.

   As there is no contiguity condition of similar support, so, [as it is] weak in its object, receiving consciousness has equanimity. [Based on Abhidh-s-mhṭ transl. 24]

These ślokas summarize the preceding prose explanations to the four pairs of resultants (*vipākāni*; Abhidh-s-mhṭ 65,1–27). Again this prose is translated from the Sinhalese Abhidh-s-sn while the stanzas are simply taken over. Sāriputta

introduces them with "this has been said" (*kiyana lada mä yi,* Abhidh-s-sn 20,15).

> B.3.3.5 Abhid-s-mht 119,5–11 = Abhidh-s-sn 119,29–32; 120,7–8 (ad Abhidh-s 20,11–12 [4.29])

honti c' ettha:

And there are [these stanzas] in this connection:

1. *janakaṃ taṃsamānaṃ vā javanaṃ anubandhati*
    na tu aññaṃ tadālambaṃ bāladārakalīlayā.

    Retention follows the [kind of] impulsion that generates it or is similar to it, not that which is different, as in the play of a young child.

2. *bījassābhāvato natthi Brahmānam pi imassa hi*
    paṭisandhimano bījaṃ kāmāvacarasaññitaṃ.

    Because of the absence of its seed, it does not occur to Brahmās; the relinking mind called sense-sphere is seed.

3. *ṭhāne paricite yeva taṃ idaṃ bālako viya*
    anuyātī ti nāññattha hoti taṇhāvasena vā ti.

b *bālakā* Abhidh-s-sn   **c** *aññattha natthi* Abhidh-s-sn

    Like a child, it follows someone into a familiar place; so by virtue of craving it does not exist in other places. [Based on Abhidh-s-mht transl. 146]

These ślokas summarize the preceding prose explanations of retention (Abhidh-s-mht 118,26–19,4). Cousins traced a Pāli parallel in Abhidh-s-sn (twelfth century A.D.; 119*f.*), and a Sanskrit version in Vism-sn (A.D. 1236–1278).[133] As in

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[133] Cousins 2013, 39:

> *javanaḥ tat-samāno vā tad-ālambana-cetasā*
> *javo 'nubaddhyate nânyo bāla-dāraka-līlayā.* (24)
> *bījâbhāvāt* (sic) *na cordhveṣu tad-ālambanam asya tu*
> *bījaṃ kāmâpta-pākâkhyaṃ pratisandhi-mano matam.* (25)
> *pravarttamāna-javanam ucite sthāna eva tat*
> *anubadhnāti dṛṣṭântam āhur atrâpi dārakam.* (26)
>
> <div align="right">Vism-sn III 1106</div>
>
> The active mind that is similar to it is followed by a retention mind [just as] the progenitor, not anyone else, is followed in the play of a young boy. (24)

all other cases the preceding prose section is a translation from the Sinhalese Abhidh-s-sn.

B.3.4. Chapaṭa Saddhammajotipāla, *Abhidhammatthasaṅgaha-saṅkhepavaṇṇanāṭīkā* (A.D. 1447/1453,[134] Burma)

In Chapaṭa Saddhammajotipāla's commentary on Abhidh-s there are three *honti c' ettha* introductions. In all three cases the following stanzas are borrowed from another work by the same author, namely, from his Nāmac. Saddhātissa, the editor of Nāmac, has doubted the authorship of Chapaṭa, despite the Chapaṭa colophon, on account of the fact that the stanzas are often metrically defective.[135] He felt supported by — as he assumed — the absence of this text in the list of works ascribed to Chapaṭa in Sās. But as shown by Ruiz-Falqués (2015, n. 32) Nāmac is by no means lacking, only its being mentioned has been veiled by an incorrect separation of the title (Sās 74,24). The stanzas in Nāmac as edited by Saddhātissa are in fact very badly preserved, but Saddhātissa's edition is based only on a printed Burmese edition and one Burmese manuscript (?).[136] Thus the faults are obviously due to the poor quality of his sources. The discrepancies between the stanzas quoted in the Sinhalese edition of Abhidh-s-sv and Nāmac show that the consultation of further manuscripts is necessary, since, despite the fact that the stanzas in Abhidh-s-sv are sometimes metrically correct, most are metrically defective too.

But because of the absence of its seed retention does not occur in the upper [realms]. The seed known as appropriate sense-sphere resultant is reckoned as the reconnection mind. (25)

It follows an active mind that is occurring only in a familiar place. They say that the simile for this is a boy. (26)

[134] For this date of Chapaṭa Saddhammajotipāla, see Godakumbura 1969.

[135] "Despite the erudite authorship displayed in his other works, the language of the *Nāmacāradīpaka* is not elegant and the metre of many verses is not meticulous. His verses in *Anuṣṭubh* metre are not always of eight syllables in each *pāda*, and in many verses one can notice some violation of metre (*Vṛttabhaṅga*)." (Nāmac 2).

[136] The information given in the introductory remarks is not quite clear: "As I was unable to obtain any other manuscript this edition is based on the printed Burmese copy (= B^e) of the Nāmacāradīpaka in the India Office Library, London, edited by Saya Maung Lin, published by Ma E Me, Rangoon, 31st May 1911. I have stated in the footnotes where this edition differs from B^e." (Nāmac, p. 2).

Unlike most instances of *hoti / honti c' ettha* stanzas, which often summarize the preceding prose statements, Chapaṭa Saddhammajotipāla seems to use these stanzas to elaborate his commentary.

B.3.4.1 Abhidh-s-sv C^e 27,21–31 (ad Abhidh-s 17,22–24 [4.7][137]) = Nāmac vv. 169–72

Abhidh-s-sv	**Nāmac vv. 169–72**

honti c' ettha

And there are [these stanzas] in this connection:

1. *ekātītaṃ soḷasāyu*	*ekātītaṃ soḷasāyukaṃ*
gocaraṃ atimahantaṃ	*timahantaṃ tidhātītaṃ*
dvititītapaṇṇarasa-	*paṇṇarasacuddasāyukaṃ*
cuddasāyukaṃ mahantaṃ	*mahantārammaṇaṃ nāma*
	(v. 169)

[The presentation of an object that comes into range] after one [consciousness-moment] has passed [and] lasts for sixteen [consciousness-moments] is very great (*atimahantaṃ*). [The presentation of an object that comes into range] after two [or] three [consciousness-moments] have passed [and] lasts for fifteen [or] fourteen [consciousness-moments] is great (*mahantaṃ*).

2. *catv-ādi-nava-atītaṃ*	*ca tādi nava-atītaṃ*
terasādi-aṭṭhāyukaṃ	*terasādi aṭṭhāyukaṃ*
parittaṃ nāma dasādi-	*parittaṃ nāma dasādi-*
paṇṇarasātītaṃ tathā.	*pannarasātītaṃ tathā.*
	(v. 170)

[The presentation of an object that comes into range] after four and so on [up to] nine [consciousness-moments] have passed [and] lasts thirteen and so on [down to] eight [consciousness-moments] is called slight (*parittaṃ*); likewise that [which comes into range] after ten and so on [up to] fifteen [consciousness-moments] have passed

3. *sattādidvāyukaṃ atiparittaṃ*	*sattādidvāyukaṃ atiparittaṃ*
nāma vibhūtaṃ	*nāma ekādi*
pan' ekādipañcātītaṃ	*pañcātīta-soḷasādi*
soḷasādidvādasāyukaṃ.	*dvādasāyukaṃ vibhūtaṃ.*
	(v. 171)

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[137] *atimahantaṃ mahantaṃ parittaṃ atiparittañ ceti pañcadvāre, manodvāre pana vibhūtaṃ avibhūtañ ceti chadhā visayappavatti veditabbā.*

Abhidh-s 17,22–24 [4.7]

[The presentation of an object that comes into range] after four and so on [up to] nine [consciousness-moments] have passed [and] lasts thirteen and so on [up to] eight [consciousness-moments] is called slight (*parittaṃ*); likewise that [which comes into range] after ten and so on [up to] fifteen [consciousness-moments] have passed

4. *athāpi chasattātītaṃ*   *chasatta-atītaṃ*
   ekādasadasāyukaṃ   *ekā-dasadasāyukamattaṃ*
  gocarāvibhūtaṃ nāma   *avibhūtaṃ nāma gocaraṃ*
    vuttaṃ tabbhedaviññunā.   *cattāri-pañcadvārika.*
                                             (v. 172a–d)

Furthermore [the presentation of an object that comes into range] after six, seven [consciousness-moments] have passed [and] which lasts for eleven, ten [consciousness-moments] is called an indistinct field by the one who knows the differences thereof.

5. *catudhātimahantādi-*
   pañcadvārikagocaraṃ
  vibhuūtāvibhūtaṃ pana   *vibhūtāvibhūtaṃ pana*
    manodvārikagocaran ti.   *manodvārikagocaraṃ.*
                                             (v. 172ef)

The field belonging to the five-door[-process] is fourfold beginning with "very great"; distinct and indistinct, however, is the field belonging to the mind-door.[138]

These ślokas are borrowed from the fifth chapter of Nāmac, dealing with objects (*ārammaṇavibhāga*). They are quoted in the fourth chapter, in the section dealing with different processes (*vīthibheda*, cf. Abhidh-s 17,21–24 [4.7]; Abhidh-s-mhṭ transl. 120).

    B.3.4.2 Abhidh-s-sv Cᵉ 34,11–15 (ad Abhidh-s 21,17–18 [4.48];[139] cf. Abhidh-s-mhṭ 122,7*ff.*) = Nāmac vv. 42–48

      Abhidh-s-sv   **Nāmac vv. 42–48**

honti c' ettha
And there are [these stanzas] in this connection:

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[138] I thank L.S. Cousins for his corrections of my translation.

[139]   *asekkhānaṃ catu cattāḷīsa sekkhānam uddise*
     chappaññāsāvasesānaṃ catupaññāsa sambhavā.
                               Abhidh-s [4.48]

1. *kāme dvādasa puggalā* (Identical except:)
   sekkhānaṃ catutāḷīsaṃ
   anāgāmīnaṭṭhatāḷīsaṃ   *anāgāmīnaṭṭhatāḷīsaṃ*
   dvisekkhānañ ca paññāsaṃ   (v.l. *anāgāmīnam 'ṭṭhatālīsaṃ*)

   (v. 42)

   In the sense realm there are twelve persons: Those who have completed the training have forty-four [*cittas*]. Never-returners have forty-eight [*cittas*] and two kinds of trainee have fifty [*cittas*].

2. *maggaṭṭhānaṃ ekam ekaṃ*   *maggatthānaṃ* (v.l. *°ṭṭhānaṃ*) *ekam*
   rāgīnaṃ catupaññāsaṃ   *ekaṃ catunnaṃ catupaññāsaṃ*
   dvayañ ca ekatāḷīsaṃ   *dvayañ ca ekatāḷīsaṃ*
   sattatiṃsa yathākkaman ti.   *sattatiṃsañ ca kamato.*

   (v. 43)

   The four situated in the [moment of] the path have one each. The [four[140] remaining persons] have in order [firstly] fifty-four [*cittas*], the [next] two have forty-one [*cittas* and the last] has thirty-seven [*cittas*].

3. *ayaṃ kāmapuggalānaṃ yathālābhanayo.*
   This is the way in which they are found for persons in the sense realm.

4. *rūpārūpesu pana*:
   But in the *rūpa* and *arūpa* [realms]:[141]

5. *rūpesu nava puggalā*   *rūpesu nava-puggalā*
   kamato catūbhuminaṃ   *kamato catubhūminaṃ* (v.l. *°mīnaṃ*)
   asekkhānaṃ ekatiṃsaṃ   *asekkhānaṃ ekatiṃsaṃ* (v.l. *ekatiṃsa*)
   dvattiṃsekatiṃsadvayaṃ.   *dvattiṃsekatiṃsadvayaṃ.*

   (v. 44)

   Among the *rūpa* [*devas*] there are nine persons. In order, those in the four [*rūpa*] levels who have completed training have [successively] thirty-one, thirty-two, thirty-one, and thirty-one [*cittas*].

6. *sekkhānaṃ catubhūmīnaṃ*   *tisekkhānaṃ pañcatiṃsaṃ*
   bhavanti pañcatiṃsa ca
   chattiṃsa pañcatiṃsa ca   *chatiṃsadve-pañcatiṃsaṃ*
   pañcatiṃsa yathākkamaṃ.   (v.l. *chatt°*).

   (v. 45ab)

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[140] The *catunnaṃ* of Nāmac is to be preferred here.

[141] I take this as prose.

Trainees of the four [*rūpa*] levels have thirty-five, thirty-six, thirty-five and thirty-five [*cittas*] in order.

7. *maggaṭṭhānaṃ ekaṃ ekaṃ*	*maggaṭṭhānaṃ ekaṃ ekaṃ*
rāgīnaṃ catubhūminaṃ	*rāgīnaṃ catubhūminaṃ*
ekūnatāḷīsaṃ tāḷīsaṃ	*ekūnatāḷīsaṃ tāḷīsaṃ*
ekūnatāḷīsadvayaṃ.	*ekūnatāḷīsadvayaṃ.*

(v. 45c–f)

The four[142] situated in the [moment of] the path have one each. The four [remaining persons] in the four [*rūpa*] levels have thirty-nine, forty, thirty-nine and thirty-nine [*cittas*].

8. *arūpe aṭṭha puggalā*[143]	*āruppe aṭṭhapuggalā*
[144]*tatthāsekkhānaṃ kamato*	*tattha sekkhānaṃ kamato*
paṇṇarasa cuddasāpi	*pannarasa cuddasā pi*
terasa dvādasāpi ca	*terasa dvādasa pi* (v.l. *dvi) ca.*
bhūmikkamaṃ tisekkhānaṃ.	

(v. 46)

In the *arūpa* realm there are eight persons. Among these, those who have completed training have in order fifteen, fourteen, thirteen and twelve [*cittas*]. The three kinds of trainee — following the order of the [*arūpa*] levels) — have

9. *vīsaṃ ekūnavīsañ ca*	*bhūmikkamaṃ hi sekkhānaṃ*
aṭṭhārasa sattarasa	*vīsaṃ ekūnavīsañ ca*
maggaṭṭhānaṃ ekaṃ	*aṭṭhārasa sattarasa*
ekaṃ catunnaṃ catubhūminaṃ.	*maggaṭṭhānaṃ ekaṃ ekaṃ.*

(v. 47)

twenty, nineteen, eighteen, [and] seventeen [*cittas*]. The four situated in the [moment of] the path have one each.

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[142] Reading *catunnaṃ* for *rāgīnaṃ*.

[143] In Abhidh-s-sv these three words are printed as a heading to the following. The parallel in Nāmac as well as the structure of the preceding stanzas indicates that these words are part of the following stanza.

[144] Begin of the stanza according to Cᵉ. As can be seen in comparison also to the text as printed in Nāmac, the editors of Abhidh-s-sv separated the stanzas differently. Both versions are unmetrical to a large degree, and manuscripts of both texts have to be consulted in order to find the original version. For the time being we simply transliterate the text from the Sinhalese edition as it is.

10. *puthujjanānaṃ sesānaṃ* *sesānaṃ puthujjanānaṃ*
  catuvīsañ ca tevīsaṃ   *catuvīsañ ca tevīsaṃ*
 dvāvīsam ekavīsañ ca hoti *bāvīsam ekavīsañ ca hoti*
  cittaṃ bhūmikkaman ti.   *cittaṃ bhūmikkamaṃ.*

                 (v. 48)

  The remaining [persons i.e.] ordinary individuals of the four [*arūpa*] levels have twenty-four and twenty-three, twenty-two and twenty-one kinds of *citta* (following the order). [Translation LSC, email 28/2/2013].

These ślokas are borrowed from the second chapter of Nāmac dealing with the division of individuals. They are placed at the end of the commentary on the concluding stanza of the section on individuals (Abhidh-s [4.48]). The prose section preceding the stanzas is a commentary on v. 48.[145] There are some parallels between the stanzas and the prose text, but the stanzas present much more material.

  B.3.4.3 Abhidh-s-sv C^e 36,27–37,4 (ad Abhidh-s [5.5*ff.*]) = Nāmac vv. 265–71 = Sīmāvis 70

    Abhidh-s-sv   **Nāmac vv. 265–71**

honti c' ettha
And there are [these stanzas] in this connection:

1. *heṭṭhimā brahmalokamhā* identical except *aṭṭhatāḷīsaṃ*
 patitā mahatī silā   (v. 265)

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[145] *idāni pārisesanayena labbhamānavīthicittāni dassetuṃ* **asekkhānan** *ty ādim āha. tattha asekkhānaṃ khīṇāsavānaṃ tevīsati kāmavipākāni ca vīsati kriyāni ca arahattaphalañ cā ti* **catucattāḷīsa** *vīthicittāni vīthisambhavānurūpena* **uddise.** *sekkhānaṃ sattannaṃ tevīsati kāmavipākāni ca āvajjanadvayañ ca ekavīsati kusalāni ca diṭṭhivicikicchāvajjitasa*[34]*ttākusalāni ca heṭṭhimaphalattayañ cā ti* **chapaññāsa** *vīthicittāni puggalasambhavānurūpaṃ uddise.* **avasesānaṃ** *catunnaṃ puthujjanānaṃ tevīsati kāmavipākāni ca āvajjanadvayañ ca dvādasākusalāni ca sattarasa lokiya kusalāni cā ti* **catupaññāsa** *vithicittāni puggala***sambhavā***nurūpaṃ uddise; ayaṃ ukkaṭṭhavasena uddeso. puggalasambhavānurūpena pan' ettha evaṃ daṭṭhabbo; asekkhānaṃ bhedo natthi. catunnaṃ maggaṭṭhānaṃ ekekaṃ attano attano maggacittam eva. anāgāmīnaṃ aṭṭhacattāḷīsaṃ. dvinnaṃ sekkhānaṃ phalaṭṭhānaṃ paññāsa. tihetukaputhujjanānaṃ catupaññāsa. duhetukāhetukānaṃ ekatāḷisaṃ. duggati-ahetukānaṃ sattatiṃsa labbhanti.*

          Abhidh-s-sv C^e 33,33–34,10 (§ 193)

> *ahorattena ekena*
>> *oggatā aṭṭhatāḷīsa*
>
> A great rock fell from the lowest Brahma-world.
> In one day and night it descended forty-eight

2. *yojanānaṃ sahassāni*
   catumāsehi bhūmikā   identical except *bhūmigā,*
   evaṃ vuttappamāṇake   *vuttappamāṇena,* and
   sāyaṃ heṭṭhimabhūmikā.   *heṭṭhima-bhūmigā*

(v. 266)

b *bhūmi* for *bhūmikā* Sīmāvis (against the metre) **c** *°ppamāṇena* Sīmāvis **d** *heṭṭhima-bhūmi* Sīmāvis

> thousand *yojanas*. In four months with the measure given [for a night
> and a day] that same rock was part of the lowest level.

3. *ito satasahassāni*
   sattapaññāsa cāparaṃ   identical
   saṭṭhi c' eva sahassāni
   ubbedhena pakāsitā.

= v. 267

> From this, five million seven hundred and sixty thousand *yojanas* have
> been revealed as its height.

4. *yojanesu pi vuttesu*
   hitvā kāmappamāṇakaṃ
   sesānaṃ vasavattīnaṃ   identical except *sesāni*
   pārisajjānam antaraṃ.

(v. 268)

c *sesāni* Sīmāvis

> After disregarding the extent of the *kāma* [realms] when the *yojanas*
> have been given,[146] there remains an interval between the [*devas*] who
> have mastery [over what is created by others] and those belonging to the
> retinue of [Brahmā].

5. *tañ ca pañcahi paññāsaṃ*   *tato hi pañca paññāsa*
   satasahassāni cāparaṃ   *satasahassāni cāparaṃ*
   aṭṭha c' eva sahassāni   *aṭṭha c' eva sahassāni*
   yojanāni pavuccare.   *yojanānaṃ pavuccare.*

(v. 269)

a *°paññāsa* Sīmāvis

---

[146] As 32,000 each.

And that is said to be five million five hundred and eight thousand *yojanas*.

6. *ito parāsu sabbāsu*

    brahmabhūmisu yojanaṃ   identical except *brahmabhūmīsu ...*

    taṃ pamānā va daṭṭhabbā   *tappamāṇā ... nayagāhena ...*

    nayaggāhena dhīmatā.   (v. 270)

b *yojanā* Sīmāvis;   **c** *tappamāṇā* Sīmāvis

Hence the wise person who understands the method should see that in each of the subsequent Brahmā levels the *yojanas* are of exactly that number.

7. *bhūmito ābhavaggamhā*

    sattakoṭi aṭṭhārasa   identical except

    lakkhā ca pañca nahutā   *lakkhāpañcanahutāni ... sabbadhi*

    chasahassāni sabbathā ti.   (v. 271)

c *lakkhā pañca nahutāni* Sīmāvis **d** *sabbadā* Sīmāvis

From the [human] level to the summit of existence there are in total seventy-one million eight hundred and fifty-six thousand [*yojanas*].[147]

These ślokas summarize the preceding prose explanations regarding the size of the Brahmaloka, at least partly,[148] and are supplied in addition to what is taught

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[147] Translation L.S. Cousins (email 28/2/2013). He explains the arithmetic as follows: From the human realm to the Paranimmitavasavattī heaven = 250,000 *yojanas*, add the distance from there to the lowest Brahmā heaven = 5,508,000 *yojanas*. That adds to 5,758,000 *yojanas* = the distance covered by the falling rock.

From the human realm to the Paranimmitavasavattī heaven = 250,000 *yojanas*; 13 distinct levels in the Brahmā realms, i.e. corresponding to 4 jhānas, 4 formless + five Suddhāvāsa — each 5,508,000 *yojanas*. This is adds up to 71,604,000 *yojanas*. Add to that the 250,000 *yojanas* for the Kāmaloka. This gives a total of 71,856,000 *yojanas* = the overall figure given.

[148] *manussabhūmito dvitāḷisasahassayojano Yugandharappamāṇo Sineruno pañcamālindo cātummahārājikānaṃ devānaṃ bhūmi nāma. tadupari dvītāḷīsasahassayojanaṃ Sinerumatthakaṃ Tāvatiṃsabhavanaṃ Tāvatimsā-naṃ bhūmi nāma. tadupari dvītāḷīsasahassayojanaṃ ṭhānaṃ Yāmānaṃ bhūmi; evaṃ yāva Vasavattibhūmi dvītāḷīsasahassayojane* (v.l. °*yojana-ṭṭhāne*) *tiṭṭhati; tasmā manussabhūmito yāva Vasavattibhūmi dvīsata-*

in Abhidh-s and Abhidh-s-mhṭ. As in the preceding cases, Chapaṭa quotes these stanzas from his Nāmac. In this case we have a parallel in Sāgarabuddhi's Sīmāvis written in Sirikkhetta in A.D. 1587. Sāgarabuddhi introduces these stanzas by *ten' etaṃ vuccati porāṇehi*, and, after the borrowed stanzas, adds his own stanza saying that the borrowed stanzas were written by a *ṭīkā* commentator (*esā ca vicāraṇā ṭīkācariyamatena katā*, Sīmāvis 70). The variants of Sīmāvis mostly agree with the version of Nāmac.

B.3.5 Ariyavaṃsa, *Maṇisāramañjūsā* (A.D. 1466,[149] Burma)
    B.3.5.1 Maṇis I 15,20–22 (ad Abhidh-s-mhṭ 53,6–25; vv. 1–5 of
        the *Ganthārambhakathā*)

hoti c' ettha:
And there is [this stanza] in this connection:

vatthuttayassa paṇāmo paṇāmo gurunattano
paṭiññā pubbapañcakaṃ hetu cā ty atthapañcakan ti.

[This is] the pentad of meanings: Salutation of the three objects (i.e. Buddha, Dhamma, Saṅgha; v. 1), salutation of his own teacher (i.e. Sāriputta; v. 2), promise (to explain the Abhidh-s, v. 3), the pentad of earlier [commentaries,[150] (v. 4)] and the reason [for writing this commentary; v. 5].

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sahassāni pañca nahutāni dve sahassāni ca yojanāni honti. Brahmapāri-
sajjādayo tayo Brahmāno pañcapaññāsasatasahassaṭṭhasahassayojane
samatale paṭhamabhūmiṭṭhāne tiṭṭhanti; *evaṃ dutiyatatiyabhūmika-Brahmāno*
pi taṃtaṃpamāṇesu samatalesu dutiyatatiyabhūmisu tiṭṭhanti. catuttha-
bhūmiyaṃ pana Vehapphalāsaññasattā taṃ pamāṇe samatale ṭhāne tiṭṭhanti.
tatopari pañca-Suddhāvāsā taṃtaṃpamāṇesu pañcasu uparūpariṭṭhānesu
tiṭṭhanti. cattāro arūpa-Brahmāno pi taṃtaṃpamāṇesu pañcasu uparūpa-
riṭṭhānesu tiṭṭhanti. cattāro arūpa-Brahmāno pi catusu ṭhānesu tiṭṭhanti;
tasmā manussabhūmito ābhavaggaṃ sattakoṭi ca aṭṭhārasalakkhā ca
pañcanahutāni ca cha sahassāni ca yojanāni honti.

Abhidh-s-sv 36,12–26 (§ 205)

[149] Maṇis II 459,12: *aṭṭhavīsādhika-aṭṭhasatasakkarājamhi* (= 828 sakkarāj = A.D. 1466). According to Piṭ-sm (Nyunt 2012, § 309) he wrote it six years after King Narapati ascended the throne (A.D. 1442) which would lead to the date A.D. 1448.

[150] This refers to stanza 4, where we are informed that countless commentaries to the Abhidh-s have been compiled by the earlier commentators, which

With this śloka Ariyavaṃsa summarizes the content of the five stanzas forming the beginning of Sumaṅgala's Abhidh-s-mhṭ (53,6–25). Ariyavaṃsa has explained these in great detail on the preceding pages.

> B.3.5.2 Maṇis I 115,10–12 (ad Abhidh-s-mhṭ 58,32*ff.* ad Abhidh-s I,10–12 [1.3])
>
> *hoti c' ettha*:
> And there is [this stanza] in this connection:
>
> *"rūpaṃ 'vacaratī ty ettha" "rūpe 'vacaratī" ti vā*
> *ṭhānūpacārato vāpi taṃ rūpāvacaraṃ bhave ti.*
>
> Because form is active there or because it is active in form, or by using the name of the place for what exists there, it belongs to the form sphere.

Ariyavaṃsa took over this stanza from Abhidh-s-mhṭ (B.3.3.1), and again from Abhidh-av-pṭ (B.3.2.4), and replaced *kāmo* with *rūpaṃ*, *kāme* with *rūpe*, and *kāmāvacaraṃ* with *rūpāvacaraṃ*, thus forming a separate stanza for *rūpāvacara*, whereas Sumaṅgala has only stated that the same method used with *kāmāvacara* is to be applied to *rūpā-* and *arūpāvacara*. The passages put between quotation marks in the analogous stanza from Abhidh-av-nṭ are *pratīkas* from Abhidh-av.

> B.3.5.3 Maṇis I 115,19–21 (ad Abhidh-s-mhṭ 58,32*ff.* ad Abhidh-s I,10–12 [1.3])
>
> *hoti c' ettha*:
> And there is [this stanza] in this connection:
>
> *"arūpaṃ caratī ty ettha" "arūpe 'vacaratī" ti vā*
> *ṭhānūpacārato vāpi taṃ arūpāvacaraṃ bhave ti.*
>
> Because the formless is active there or because it is active in the formless, or by using the name of the place for what exists there, it belongs to the formless sphere.

In analogy to the preceding passage, Ariyavaṃsa now adjusts the stanza formulated in Abhidh-av-nṭ for *kāmāvacara* to the *arūpāvacara*, see B.3.5.2.

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however did not enable one to understand the meaning everywhere (*porāṇehi anekāpi katā yā pana vaṇṇanā | na tāhi sakkā sabbattha attho viññātave idha*). Since Ariyavaṃsa speaks of *pañcaka* he possibly knew five earlier such commentaries. In the prose text he says (Maṇis 14,18–20): *vaṇṇīyati attho etāyā ti vaṇṇanā. vaṇṇanā ca vaṇṇanā ca vaṇṇanā, ṭīkāyo. tāhi vaṇṇanāhī ti idaṃ viññātave ti ettha karaṇaṃ.*

B.3.5.4 Maṇis I 165,2–5 = Abhidh-av-nṭ I 183 (ad Abhidh-av 2,30), see B.3.2.1

Ariyavaṃsa here borrows the stanza from Abhidh-av-nṭ including the preceding prose text (Maṇis I 164*f.*).

B.3.5.5 Maṇis I 167,3–15 = Abhidh-av-nṭ I 186 (ad Abhidh-av 2,30), see B.3.2.2

B.4. Grammar[151]

B.4.1. Coḷiya Dīpaṅkara Buddhappīya's *Padarūpasiddhi* (first half twelfth century A.D.)[152]

B.4.1.1 Rūp B^e 138; C^e 503,1–3 (Kacc B^e 283; E^e 286 = Senart 1871: 145 [2.6.14])

hoti c' ettha:

And there is [this stanza] in this connection:

paṭhamā-v-upasaggatthe kesañ catthe nipātasaddāna
liṅgādike ca suddhe 'bhihite kammādi-atthe pi.

The first [case is applied] in the [bare] meaning of preverbs and in the [bare] meaning of some indeclinable words, and in the bare [meaning] of gender, etc. (i.e. number, measure), and also in the sense of the object, etc., when it is explicit [in the verb].

This śloka (without known parallels) given in the commentary on Kacc 286 [2.6.14] is the gist of the preceding prose passage.[153]

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[151] In the translation and interpretation of the grammatical references I was supported by Dragomir Dimitrov, and especially by Aleix Ruiz-Falqués.

[152] Matsumura (1992: xxix; 1999: 157*ff.*), identifies the author of Rūp with Coḷiya Dīpaṅkara Buddhappīya whose teacher was Ānanda Tambapaṇṇi-ddhaja (twelfth century A.D.), and differentiates him from Buddhappīya the author of the Pajjamadhu (thirteenth century A.D.). Gornall (2014: 11) now substantiates this identification by referring to the fact that Moggallāna "writing in the middle of the twelfth century A.D., uses Buddhappīya's Rūp as his main source for the Kaccāyana grammatical tradition". Gornall (2014: 13) further suggests we identify that Buddhappīya with the one mentioned in Vmv as having rid the Saṅgha of the heretical doctrine that drinking alcohol is an offence only if it is done intentionally.

[153] *so pana kammādisaṃsaṭṭho, suddho cā ti duvidho. tattha kammādīsu dutiyādīnaṃ vidhīyamānattā kammādisaṃsaggarahito liṅgasaṅkhyāpari-*

B.4.2 Chapaṭa Saddhammajotipāla, *Kaccāyanasuttaniddesa* (A.D. 1447/1453)[154]

B.4.2.1 Kacc-nidd C^e 29,25–29 (ad Kacc 63 = Senart 1871: 38 [2.1.12])

honti c' ettha:

And there are [these stanzas] in this connection:

1. *avatvā etimānan ti* **etimāsam** (Kacc 63 [2.1.12]) *udīraṇaṃ*
   sunaṃhisu ca (Kacc 89 [2.1.30]) *suttena vuttavidhinivāraṇaṃ.*

   Not saying *etimānaṃ* (gen.pl.m.), the expression *etimāsaṃ* — (gen.pl.f.)[155] wards off the rule expressed by the sutta *sunaṃhisu ca.*[156]

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māṇayutto, tabbinimuttupasaggādipadatthabhūto ca suddho saddattho idha liṅgattho nāma. yo pana ākhyāta-kitaka-taddhita-samāsehi vutto kammādi-saṃsaṭṭho attho, so pi dutiyādīnaṃ puna attanā vattabbassa attha-visesassābhāvena avisayattā, liṅgatthamattassa sambhavato ca paṭhamā yeva visayo.

Rūp 138 (Kacc 286 [2.6.14] *liṅgatthe paṭhamā*)

The [meaning of the nominal base (*liṅga*)], however, is of two kinds: connected with an object, etc., and bare. Therein the one is devoid of the connection with [functions like] an object, etc., on account of the fact that the second [case], etc., is ruled in the [function of] object, etc., [and it] has the meaning of the nominal base (*liṅga*) connected with grammatical gender, number, measure; [the other one is] the signification of the word like prepositions, etc., free from that (i.e. from grammatical gender, number, measure), the bare meaning of the word, [this] here means "meaning of the nominal base". That meaning which is connected with an object, etc., is expressed, through a verb, a primary derivative, secondary derivative, or a compound. This [meaning] too is the domain of only the first [case], because it is impossible to apply the second case, etc., because a specific meaning which could/should be expressed by itself is missing, and because of the possibility of the mere meaning of the nominal base (*liṅga*).

[154] For Chapaṭa Saddhammajotipāla's date, see above n. 134.

[155] Kacc 63 [2.1.12]: [The feminine pronouns] *etā* [and] *imā* have *i* instead of *ā* before *saṃ, sā.*

[156] Kacc 89 [2.1.30]: and before the endings *-su, -naṃ,* and *-hi* [of the locative, genitive, and instrumental, the final vowel of the nominal stems becomes long].

2.   **ghapato** *ty* (Kacc 179 [2.3.19]) *ādisuttena itthiliṅge va saṃsāttaṃ
     pattaṃ siyā tasmā iti dīpitaṃ visayaṃ tesan ti.*

     The state of [having the endings] *-saṃ, -sā* [in the locative and genitive
     singular] in case of the feminine gender could only be obtained by the
     sutta beginning with *ghapato*,[157] therefore a domain for them (i.e. *saṃ,*
     and *sā*) has been explained in that way (*iti*; i.e. with rule 63 [2.1.12]).

These ślokas (without known parallel) follow as an anchor for the reply to the
first objection regarding the interpretation of the rule that the feminine pronouns
etā and *imā* have *i* instead of *ā* before the inflectional endings *saṃ* and *sā*. Only
the first stanza summarizes what has been stated in the preceding prose text.[158]

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[157] Kacc 179 [2.3.19]: feminine pronouns in *ā, i/ī, u/ū* may have [the endings]
-saṃ, -sā [in the locative and genitive singular].

[158] *ettha hi "etimānan" ti vattabbe kasmā **etimāsan** ti vuttan ti. nanu **nāññaṃ
sabbanāmikan** ti* (Kacc 166 [2.3.6]) *suttena **sabbato naṃ saṃsānan** ti*
(Kacc 168 [2.3.8]) *vuttavidhi saṃsānaṃ ādesaṃ sabbanāmadvande nivāretī
ti? saccaṃ. tathāpi "**etimāsan**" ti vattabbe kiñci payojanantarasam-
bhavato yadi "etimānan" ti vucceyya "purisānaṃ cittānan" ti dvīsu liṅgesu
viya **sunaṃhisu cā** ti* (Kacc 89 [2.1.30]) *suttena dīghaṃ katan ti viññāpeyya
na itthiliṅgākāranto ti tasmā taṃ nivāretvā saṃsānaṃ visayabhūtaṃ itthi-
liṅgam eva ñāpetuṃ **etimāsan** ti* (Kacc 63 [2.1.12]) *vuttaṃ. idam eva hi
nāññaṃ sabbanāmikan ti* (Kacc 166 [2.3.6]) *suttassa nivāraṇe payojanaṃ.*

                                                              Kacc-nidd C[e] 29,15–25

For, if *etimānaṃ* should be said here, why [then] is **etimāsaṃ** said? Does
not the rule stated [with the words]: **sabbato naṃ saṃsānaṃ** (Kacc 168
[2.3.8]: "After a pronominal stem [the ending] *-naṃ* [of the genitive plural
becomes] *-saṃ* [or] *-sānaṃ*") together with the sutta: **nāññaṃ sabbanāmi-
kaṃ** (Kacc 166 [2.3.6]: "[pronominal stems in *a*, when they form a dvandva
compound] do not have any other element belonging to the pronominal
inflection") in case of a dvandva compound of pronouns obstruct the
substitute *-saṃ* [and] *-sānaṃ*. True. Even though, when *etimāsaṃ* should be
said, [but] when on account of any other cause *etimānaṃ* would be said,
then one would make known that [the final vowel] is made long by the sutta
sunaṃhisu ca (Kacc 89 [2.1.30]: "And [the final vowels of nominal stems
become long] also before [the endings] *-su, -naṃ,* [and] *-hi*") as with respect
to the two genders (masculine and neuter) [as shown by the examples]
"*purisānaṃ, cittānaṃ*", [but] not that the final *ā* of the feminine gender [of
the pronouns *etā, imā* is replaced by *i*]. Therefore, having obstructed this
(i.e. the reading *etimānaṃ*) *etimāsaṃ* has been said, in order to make known
only the feminine gender as one having a special [ending] before *-saṃ* [and]

The second brings another Kaccāyana rule (Kacc 179 [2.3.19]) into play; neither is treated in the preceding or in the subsequent prose text. This can be taken as evidence that at least the second stanza originated from another source. Given the fact that Chapaṭa in his Abhidh-s-sv introduces stanzas borrowed from an older text of his with the expression *hoti/honti c' ettha*, the possibility that both stanzas are taken from some other text cannot be dismissed. All the more so, since in his commentary on Kacc 63 [2.1.12] (B.4.2.2) Chapaṭa presents various interpretations and quotes a number of sources (*Nyāsappadīpapakaraṇa* = *Mukhamattadīpanī-purāṇaṭīkā*; *porāṇakācariyā*; *Mukhamattasāra*).

> B.4.2.2 Kacc-nidd Cᵉ 30,₂₂₋₃₃ (ad Kacc 63 = Senart 1871: 38 [2.1.12])

honti c' ettha:

And there are [these stanzas] in this connection:

1. *avatvā "etimānan" ti etimāsaṃ* (Kacc 63 [2.1.12]) *udīraṇaṃ sabbanāmānukaraṇasuddhanāmassa sambhavā.*

    Not having said *etimānaṃ* (gen.pl.m.), the expression [is] **etimāsaṃ** (gen.pl.f.), because of the possibility of a simple noun (*suddhanāma*) to imitate a pronoun.

2. **nāññan** *ty* (Kacc 166 [2.3.6]) *ādikaṃ suttaṃ* **sabbato** *ty* (Kacc 168 [2.3.8]) *ādikaṃ suttaṃ nivāretuṃ asamatthaṃ sabbanāmānukaraṇe.*

    The rule beginning with **nāññaṃ**[159] is not capable of obstructing the rule beginning with **sabbato**[160] regarding the imitation of pronouns.

-*sānaṃ*. For only this is the motivation with respect to the obstruction of the sutta **nāññaṃ** (Kacc 166 [2.3.6]).

[159] *nāññaṃ sabbanāmikaṃ*.

Kacc 166 [2.3.6]

[Les thèmes pronominaux en a, quand ils font partie d'un composé dvandva, ne participent à] aucune autre des particularités de la déclinaison pronominale.

Senart 1871: 85

[160] *sabbato naṃ saṃsānaṃ*.

Kacc 168 [2.3.8]

Après les thèmes pronominaux, le génitif pluriel se fait en saṃ sānaṃ.

Senart 1871: 86

3.   *sutte hi etimāsaddā suddhanāman ti dīpitā*
      lakkhaṇattā etimāsaṃ vuttānaṃ piṭakattaye.

      For in the rule, the words *etā* [and] *imā* are shown as simple nouns
      because of the characterization of *etimāsaṃ* as said (i.e. used) in the
      Tipiṭaka.

4.   *"suddhanāman" ti ce vade kinnu saṃ-kāriyaṃ bhave*
      sabbato naṃ saṃsānan *ti* (Kacc 168 [2.3.8]) *sabbanāmesu vidhinā*

      If one says "simple noun" (*suddhanāma*) why indeed is [there] a replace-
      ment of *saṃ* on account of the rule for pronouns that says, "**After a
      pronominal stem the -naṃ** [of the genitive plural becomes] **-saṃ** [or]
      -sānaṃ"?

5.   *sabbanāmapadatthā hi sabbanāmānukaraṇā*
      sabbanāmābhave vidhi sabbanāmānukaraṇe ti.

      For the "significations of a word" of pronouns (*sabbanāma*) imitate pro-
      nouns, in case pronouns are absent, the rule is [valid] with respect to the
      imitation of pronouns.

These ślokas (without known parallel) are quoted as evidence in the reply to an
objection lodged against the second interpretation of Kacc 63 [2.1.12]. As
evidence, quotations from some older sources are mostly given. This seems to
be the case here too, because, subsequent to the stanzas, Chapaṭa Saddhamma-
jotipāla states that "this is the universal intention of the teachers of old" (*ayaṃ
porāṇakācariyānaṃ samānādhippāyo ti*). Since, however, the stanzas sum-
marize the preceding prose text[161] — a common practice in commentaries

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[161] *atha vā piṭakattaye āgatā etā-imā-saddā mukhaṃ viya ekantasabbanāmikā*
honti, sutte pana tesaṃ lakkhaṇattāya bhadanta-Mahākaccāyanattherena
ṭhapitattā ādāse mukhanimittaṃ viya anukaraṇaṃ nāma, anukaraṇañ ca
nāma suddhanāme antogadhaṃ. pāliyaṃ āgatasaddapadatthakattā udāharaṇa-
*vasena ānītā pana etimāsaddā atthapadatthakā honti, idañ ca **nāññaṃ***
***sabbanāmikan** ti* (Kacc 166 [2.3.6]) *suttaṃ ekantasabbanāmadvande nivāretuṃ*
*samatthaṃ, na anukaraṇabhūte suddhanāme, tasmā **etimāsan** ti vuttaṃ.*
*yady evaṃ, kathaṃ **sabbato naṃ saṃsānan** ti* (Kacc 168 [2.3.8]) *suttena*
saṃ-kāriyaṃ siyā suddhanāmattā ti. "yaṃ pakataṃ tadanukaraṇan" ti (?)
vuttattā ekantasuddhanāmābhāvā sabbanāmasadisattā ca saṃ-kāriyaṃ hoti.
                                                    Kacc-nidd C^e 30,12–22

Alternatively, the words *etā* and *imā*, as they are transmitted in the Tipiṭaka,
are like a face (?); they belong to the absolute pronouns. But in the sutta,

before Chapaṭa's time — the complete second interpretation (Kacc-nidd C^e 30,12–33) is probably borrowed from an older source.

> B.4.2.3 Kacc-nidd C^e 31,5–9 (ad Kacc 63 = Senart 1871: 38 [2.1.12])

honti c' ettha:

And there are [these stanzas] in this connection:

1. *avatvā etimānan ti etimāsam udīraṇaṃ*
   saṃsāsv ekavacanesu niccavidhiṃ viññāpetuṃ.

   Not having said *etimānaṃ* (gen.pl.m.), the expression *etimāsaṃ* (gen.pl.f.) [only] serves to make known the constant rule for [the endings] *saṃ* and *sā* [as substitutes] in the singular.

2. *yadā hi etimāsaddā ekavacanasaṃsāttaṃ*
   paraṃ siyā ā-kārassa niccaṃ i-kāriyaṃ bhave ti.

   For, when *saṃ* and *sā* in the singular follow the words *etā* and *imā* the *ā* is always replaceable by *i*.

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because they have been posited (*ṭhapitattā*) by the Venerable Mahā-kaccāyana Thera with their definition (*lakkhaṇattāya*), they are only an imitation [of *etā* and *imā* in the Tipiṭaka] similar to the reflection of a face in the mirror and imitation is included in the [category of] simple nouns (*suddhanāma*). But the words *etā* and *imā* conveyed by virtue of example because they express the signification of a word (*padatthaka*) regarding the words handed down in the text (canon?), are such as express the significa-tion of a word regarding [its] meaning. And this sutta, **nāññaṃ sabba-nāmikaṃ** (Kacc 166 [2.3.6]: "[pronominal stems in *a*, when they form a dvandva compound] do not have any other element belonging to the pro-nominal inflection") is capable of obstructing dvandva compounds of absolute pronouns, [but] not [dvandva compounds of] simple nouns which imitate [absolute pronouns]; therefore, **etimāsaṃ** is said. [Objection:] If [that] is so, how can there be a replacement by *saṃ* following the sutta **sabbato naṃ saṃsānaṃ** (Kacc 168 [2.3.8]), since they belong to the simple nouns (*suddhanāma*)? [Reply:] The replacement by *saṃ* takes place, because absolute pronouns are absent [based] on the fact that it has been said, "What is made in imitation of that" (?), and because they (i.e. the simple nouns) are equal to pronouns (*sabbanāma*).

[I am grateful to Aleix Ruiz Falqués who tried to solve the riddle of the comparison (*mukhaṃ viya*) in the above passage (email, 7/4/2014).]

These ślokas (without known parallel) give a third alternative explanation of why Kacc 63 [2.1.12] only deals with the feminine pronouns *etā* and *imā* (not with the neuter and masculine pronouns). They are positioned at a place where normally a reference for some previous interpretation follows. Whether or not they stem from an earlier source cannot be verified. In any case they summarize the preceding prose text.[162]

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[162] *atha vā etimānan ti avatvā* **etimāsan** *ti vacanaṃ.* **etimāsan** *ti payoge sati pi vibhattādese saṃ-sadde ekavacanādesassa saṃ-saddassābhāvā* (so B[e]; C[e] °*desassāsaṃ*°) *ā-kārassa i-kāriyaṃ na hoti, ekavacanādesesu pana saṃsāsu paresu niccaṃ hotī ti ñāpeti.*

<div align="right">Kacc-nidd C[e] 31,1–5</div>

Alternatively, not saying *etimānaṃ* (gen.pl.m.), it says **etimāsaṃ** (gen.pl.f.). Even though, however, there is the employment of *etimāsaṃ*, the replacement of *i* instead of *ā* does not occur when *saṃ* is not a replacement for the singular, even though the word *saṃ* is a replacement for a case ending [i.e., it needs to be both: used as a replacement of case ending (*vibhattādesa*) and also used for a singular case ending]. In replacements for the singular, however, when *saṃ* and *sā* follow, [the replacement of *i* instead of *ā*] is always allowed. That is what he wants to make known.

[I am grateful to Aleix Ruiz Falqués for his corrections of the text (following B[e] instead of C[e]), and the corresponding corrections of my translation.]

B.4.3 Saṅgharakkhita, *Moggallānapañcikāṭīkā, Sāratthavilāsinī* (between A.D. 1232/36 and 1266/67)[163]
B.4.3.1 Mogg-p-ṭ Be 91,24–26 (ad Mogg-p 51,12–13 [2.18])

hoti c' ettha:

And there is [this stanzas] in this connection:

padhānatāya yo kattukammaṭṭhaṃ kurute kriyaṃ
sā (!) kattā nāmappayutto payutto[164] vā ty ayaṃ dvidhā ti.

Who, as the most important [thing], does the action which is the direct object of the agent, [i.e.] the agent, namely is twofold: not applied or applied.

This śloka (without known parallels) summarizes the relevant portion from the *Pañcikā* which has been taken up only partly in the last sentence of the preceding prose portion of Mogg-p-ṭ.[165]

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[163] Among the number of treatises and commentaries written by Saṅgharakkhita, the *Moggallānapañcikāṭīkā* is one of the last, if not the last. This is documented by intertextual links. Based on them we know that the *Subodhālaṅkārapurāṇaṭīkā* called *Mahāsāmi* was written earlier, but, as the title of this commentary makes plain, Saṅgharakkhita must already have been appointed *mahāsāmi* at that time. Since this appointment took place between 1232 and 1236 in the reign of Vijayabāhu III, and since Saṅgharakkhita was again replaced as *mahāsāmi* 1266/67 at the latest, but probably earlier (the convocation under Parakkamabāhu II headed by Āraṇyaka Medhaṅkara *mahāsāmi* took place in 1266/67 according to the *Nikāyasaṅgraha* and the Dambadeni-Katikāvata [Ratnapāla 1971: 225*f.*]), Saṅgharakkhita probably had died sometime earlier. Hence the *Moggallānapañcikāṭīkā* must have been written after ca. 1232 and before 1266/67 at the latest. For more details regarding Saṅgharakkhita and his œuvre, see Kieffer-Pülz (in preparation).

[164] This stands for *nāma appayutto payutto*, see Mogg-p 51,12–13 (below, n. 165), and Rūp 146 (*attapadhāno kiriyaṃ, yo nibbatteti kārako, appayutto payutto vā, sa kattā ti pavuccati*).

[165] *kiṃ lakkhaṇo 'yaṃ kattā icc āha:* **kattaricc** (Mogg-p 51,12) *ādi. "gacchati devadatto" cc ādo* **kattari patiṭṭhitaṃ** (Mogg-p 51,12), *"pacaty odanaṃ devadatto" cc ādo* **kamme patiṭṭhitaṃ kiriyaṃ karotī ti** (Mogg-p 51,12–13) *sambandho.* **karotī** *ti* (Mogg-p 51,13) *ca iminā anvatthabyapadeso va siddho 'yaṃ kattu vohāro ti ñāpeti. kenaci payujjamāno pi sake kamme*

B.4.3.2 Mogg-p-ṭ B^e 116,2–7 (ad Mogg-p 76,14*f.* [2.40])

honti c' ettha:

And there are these [stanzas] in this connection:

1. *siddhassābhimukhīkāramattam āmantaṇaṃ siyā*
    attho katābhimukho hi kriyāyaṃ viniyujjate.

    ab v.l. *°bhimukhībhāva°*

    [If] addressing [something] should be the mere facing something that is known, [then] the object being faced indeed is separated with respect to the action.

2. *āmantaṇaṃ na vākyattho padato va patītito*
    natth' evāmantaṇaṃ loke vidhātabbena vatthunā
    taṃ yathā "bhava rāje" ti nippannattho "bhave" ti ca.

    Addressing is not the meaning of the sentence [either] from [the point of view of the] word (morphologically) [or] from [the point of view of] the meaning (semantically). In the [everyday] world there is no such addressing of an object that has to be effected [beforehand], just as in the case of "live, O king" as well [as in the case of] "live", the meaning is complete.

    [Translation Aleix Ruiz-Falqués (personal communication)]

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sayam eva padhānattam anubhavatī ti **payutto vā padhānabhāvenā** *ti* (Mogg-p 51,12–13) *vuttaṃ.*

Mogg-p-ṭ 91,19–24

[On the question,] "What is the defining characteristic of the agent (*kattā*)", he (i.e. Moggallāna) says **considering the agent (*kattari*)**, etc. In [the example] "Devadatta goes", etc., [the action] **is resting on the agent**, in [the example] "Devadatta cooks rice", etc., the [agent] **does the action resting on the object**, [that is] the [syntactic] relation. And with the [word] **he does**, he makes known that a designation in fact conformable to the current acceptance is established [and] this is the current appellation of the agent. Even if [the agent] is applied by someone, he experiences the state of his own importance in his own object [insofar] it is said [in the *Moggallāna-pañcikā*]: **or [an agent] applied because of its being important**.

[The passage referred to here is Mogg-p 51,12–13: *kattari kamme vā patiṭṭhitaṃ kiriyaṃ appayutto payutto vā padhānabhāvena karotī ti* … "Whether not applied or applied, [the agent,] because of its being important, does an action resting on the agent or the object."]

These ślokas (without known parallels) do not summarize a preceding statement, but add to the explanation of *abhimukhī katvā,* "having addressed", etc., of Mogg-p.[166] The relation of the stanzas to the commented text needs investigation. Single words of these stanzas are explained in the following portion of the text.

B.5. Rhetoric

    B.5.1 Anonymous, *Subodhālaṅkāra-abhinavaṭīkā* (after thirteenth century A.D.; possibly fifteenth century A.D.[167])

    B.5.1.1 Subodh-anṭ 27,3–17 = partial Pay B^e 109, C^e 94,2–5, 9–11

    honti c' ettha:

    And there are these [stanzas] in this connection:

    1.[168–]*atthappatītiyaṃ saddabyāpāro tividho bhave,*
    mukhyo lakkhaṇabyañjanasabhāvo cā ti ettha tu. [–168]

    a *atta°* Pay C^e **b** *duvidho* Pay C^e n. 1 **d** *vā* Pay C^e

    With reference to the complete ascertainment of the meaning, the function of a word would be threefold: that of primary (*mukhyo*), of secondary (*lakkhaṇa*), and of a suggestive nature (*vyañjanabhāva*); but here[169]

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[166] Mogg-p 76,14*f*.: *abhimukhī katvā lapanam āmantaṇaṃ* (v.l. *āmantane-naṃ*) *tassa kriyārūpattā nāmatthe saṅgaho.*

[167] Neither date nor authorship is clear. Jaini (Subodh: xiv*f*.) is tempted to identify this Nissaya with the *Alaṅkāranissaya* of 1880, but Sīlācāra and the editors of the Chs edition, relying on an oral tradition, date it to the fifteenth century A.D.

[168–168] = Pay B^e 109, C^e 94,2–3; in the *Payogasiddhi* (first half of the thirteenth century A.D.) this stanza is introduced by *ten' etaṃ vuccati*, the introductory expression for noncanonical stanzas in the *aṭṭhakathā* layer. It is immediately followed there by the third stanza of the Subodh-anṭ. These stanzas are not concluded by *ti/iti*. The same holds true for the stanzas 4 and 5ab, which are also transmitted in Pay after a prose section containing some examples illustrating stanza 3.

[169] In relating the words *ettha tu* to the following stanza I follow a suggestion by Mahesh Deokar (email 19/11/2013). In the partial parallel of Pay these words would either introduce the third stanza, or we have to translate them in the context of the first stanza ("But here with reference to …").

2.   *abhidhāparapariyāyo byāpāro paṭhamo bhave,*
dhanantāparapariyāyo byāpāro tatiyo puna.

the first function has another synonym, [i.e.] the direct denotation (*abhidhā*). Moreover the third function has another synonym, [i.e.] the suggested sense (*dhananta = dhvāni + anta*?).

3.[170–]*mukhyo nirantaratthesu lakkhaṇā tu tirohite*
atthetaro tu vākyassa atthe yeva pavattati.[–170]

a *nirantaratthe tu* Pay C[e]   **b** *lakkhaṇo* Pay B[e]

The primary [sense] exists with respect to the immediate (most proximate) meanings, the secondary [sense], however, with respect to the hidden (not evident/distant) [meaning]; but another sense [than these two] exists only with respect to the sentence's meaning.[171]

4.[172–]*byāpārassa pabhedena tidhā saddo pi vācako*
lakkhaṇiko byañjako ti tadattho pi tidhā mato.

5.   *vācco lakkhaṇiyo byaṅgyo 'cc evaṃ saddesu vācako-*[–172]
jātiguṇakriyādabbabhedena so catubbidho.

a °*ṇiko* Pay B[e]   **b** *c' evaṃ saddo suvācako* Pay B[e]

According to the division by function, the word is also thought to be threefold: denotator (*vācaka*), indicator (*lakkhaṇika*) and suggestor (*vyañjaka*). Its meaning is also thought to be threefold as: having the denoted sense (*vācca*), the secondary sense (*lakkhaṇiya*), [and] the suggested sense (*byaṅgya*). In the same manner as regards words, the denotator is fourfold by division into universal, property/quality, action, [and] material.[173]

6.   *vāccatthassa catuddhā va bhinnattā jāti-ādito,*
jātyādīnaṃ pabhedena tathā lakkhaṇiko mato.

[170–170] = Pay B[e] 109, C[e] 94,4–5.

[171] The *Payogasiddhi* here adds an explanation, Pay B[e] 109, C[e] 94,6–8: "*mañce*" (C[e] "*mañco*") *ti nirantaratthe vattamāno mukhyo* (Pay C[e] 94, n. 5 *mokkho*), "*mañcā ugghosantī* (Pay C[e] *ukkosanti*)" *ti tirohitatthe vattamāno lakkhaṇo* (Pay C[e] *lakkhaṇā*) *gāthādisakalavākyassatthe vattamāno byañjanasabhāvo.*

[172–172] = Pay B[e] 109, C[e] 94,9–12.

[173] The commentary in the *Payogasiddhi* ends with this stanza.

On account of being divided as to universal, etc., [the divisions] of denotated meaning are also fourfold: [divided] into four by a universal, etc. The secondary sense is likewise thought [to be divided] by the division of universal, etc.

7. *upacārabahuttena bhede sati pi tassa tu*
   byañjako tu anaññattā visuṃ tehi na vuccatī ti.[174]

Even if there is a division of that [secondary sense], because of the multiplicity of secondary functions (*upacāra*), however, the suggestor is not spoken of separately from them, on account of its being the same (lit. not another one).[175]

These ślokas take up the subjects discussed in the preceding prose portion (Subodh-aṇ 25,13*ff.*), but are closer to the respective section of Saṅgharakkhita's Subhodh-pṭ (22,21*ff.*; thirteenth century A.D.). Parts of these stanzas (1, 3, 4, and 5ab) have parallels in Vanaratana Medhaṅkara's Pay (thirteenth century A.D.) where they are introduced by *ten' etaṃ vuccati*, the usual introductory expression for noncanonical stanzas in the *aṭṭhakathā* literature. Hence it may be that the stanzas quoted in Subodh-aṇ were taken from some earlier source.

B.6. Narrative literature

B.6.1. Vedeha's *Rasavāhinī* (latter half, thirteenth century A.D.)[176]
Only parts of Vedeha's *Rasavāhinī* are critically edited. A Sinhalese script edition, however, enables us to check this text with respect to the introductory expressions used to indicate stanzas interspersed in the prose stories.[177] Only two sources are mentioned: the *Apadānas* and, very often, the *Mahāvaṃsa*.[178]

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[174] Jaini (Subodh-aṇ 27 Anm. 4) states that in the Burmese edition these stanzas are not placed within quotation marks. On the CSCD, however, the stanzas end in *iti*.

[175] I thank Mahesh Deokar for his corrections and improvements of my translation.

[176] Matsumura 1992: xxvi–xxxiv.

[177] The *Rasavāhinī* version on the CSCD contains only the first four vaggas. Vaggas five and six are edited by Matsumura (1992), parts of the seventh and eighth vaggas by Bretfeld (2001). For details regarding the bibliography of Ras, see Matsumura 1992: IX*ff.*

[178] Ras Cᵉ I 92; II 16, 64, 66*ff.*, etc.; *Mahāvaṃsaṭṭhakathācariyā āhaṃsu*, Ras Cᵉ I 97, etc.; this has already been stated by Matsumura (1992: xlviii*f.*).

In all other cases various introductory expressions are used,[179] among them, *honti c' ettha* is used four times. Perhaps the introductory expressions *bhavanti* (Ras C^e II 146), *bhavanti ca*,[180] *bhavant' ettha*,[181] and *gāthāyo bhavanti*[182] are variants of the *hoti/honti c' ettha* expression. Matsumura could only trace sources for parts of the stanzas contained in the fifth and sixth vaggas (Matsumura 1992: cxlviif.). The *honti c'ettha* stanzas were not among them. Matsumura (1992: xlviii*ff.*) thinks that parts of the stanzas were written by Vedeha himself, and parts were taken over from earlier sources.

B.6.1.1 Ras I 5 (Ras C^e I 14,13–31 = Ras B^e 23)

honti c' ettha:

And there are these [stanzas] in this connection:

1. *"Buddho" ti vacanaṃ seṭṭhaṃ "Buddho" ti padam uttamaṃ,*
   natthi tena samaṃ loke aññaṃ sotarasāyanaṃ.

   "Buddha" is the best utterance, "Buddha" is the most excellent word. There is no other elixir for the ear equal to this [word] in this world.

2. *"Dhammo" ti vacanaṃ seṭṭhaṃ "Dhammo" ti padam uttamaṃ,*
   natthi tena samaṃ loke aññaṃ sotarasāyanaṃ.

   "Dhamma" is the best utterance, "Dhamma" is the most excellent word. There is no other elixir for the ear equal to this [word] in this world.

3. *"Saṅgho" ti vacanaṃ seṭṭhaṃ "Saṅgho" ti padam uttamaṃ,*
   natthi tena samaṃ loke aññaṃ sotarasāyanaṃ.

   "Saṅgha" is the best utterance, "Saṅgha" is the most excellent word. There is no other elixir for the ear equal to this [word] in this world.

4. *tassa mukhaṃ mukhaṃ nāma yaṃ vattati mukhe sadā,*
   dullabhaṃ Buddhavacanaṃ sabbasampattidāyakaṃ.

   That mouth of such a one is indeed [called] a mouth in which there is always the utterance "Buddha", [an utterance] hard to be obtained [and] granting all kinds of blessings.

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[179] *tato, tasmā, tathā hi, tena, tena vuttaṃ, ten' ettha, yathāha, vuttaṃ hi, vuttaṃ h' etaṃ bhagavatā*, etc.

[180] Ras C^e II 22, 26 = Matsumura 1992: 64, 73; Ras C^e II 130.

[181] Ras C^e I 80, 82; II 34*f.*, 41 = Matsumura 1992: 97*f.*, 113*f.*; Ras C^e II 91, 116, 123.

[182] Ras C^e II 103, 144, 147, 152.

5. *tassa mano mano nāma yaṃ ce manasi vattati,*
   dullabhaṃ Buddhavacanaṃ sabbasampattidāyakaṃ.

   That mind of such a one is indeed [called] a mind, if in [his] mind there is always the utterance "Buddha", [an utterance] hard to be obtained [and] granting all kinds of blessings.

6. *tass' eva sotaṃ sotaṃ va yaṃ suṇāti jano ayaṃ*
   dullabhaṃ Buddhavacanaṃ sabbasampattidāyakaṃ.[183]

   Only that ear of such a one is indeed [called] an ear, [if] a man hears the utterance "Buddha". [An utterance] hard to be obtained [and] granting all kinds of blessings.

7. *tam eva kavacaṃ dehe tam eva maṇi kāmado,*
   tam eva surabhī dhenu tam eva surapādapo.

   This [word] is indeed a coat of mail for the body, this [word] is indeed a wish-fulfilling gem, this [word] is indeed the [magic] cow Surabhī, this [word] is indeed the tree of the gods.

8. *evaṃ vidhorago ghoro haḷāhaḷaviso sadā,*
   Buddho ti vacanaṃ sutvā santuṭṭho dāsi jīvitaṃ.

   A snake of this sort, frightful [and] always full of deadly poison, having become satisfied after hearing the utterance "Buddha", granted life.

9. *soṇṇapupphattayaṃ cāpi mahagghaṃ bahulam adā,*
   passa Buddho ti vācāya ānubhāvamahantatan ti.[184]

   And even three golden blossoms of great value [and] abundance [this snake] gave. See the greatness of power of the word "Buddha".

These ślokas (without known parallels) contain the gist of the prose portion, and — in the last two stanzas — refer directly to the story. Whether they were written by Vedeha himself or taken from some other source remains unclear. In the latter case, however, it must have been a parallel transmission of the same story.

> B.6.1.2 Ras II 10 (Ras Cᵉ I 45,₃₅₋₃₇ = Geiger 1918, 36 = Ras Bᵉ 75)

honti c' ettha:
And there are these [stanzas] in this connection:

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[183] In CSCD this stanza is — certainly wrongly — placed after the next stanza.

[184] For an edition with a German translation, see Konow 1889: 299, 303*f.*

katūpakāramattānaṃ sarantā keci mānusā,
jīvitaṃ denti Somo 'va Somadattassa attano ti.[185]

a *kakū°* B[e]

> Some people remembering trifling services done [for them] give [their] lifes, as Soma [gave his] own [life] for Somadatta.

This śloka (without known parallels) contains the gist of the prose story previously told, even taking up the names of the protagonists. Thus it must have been written by Vedeha himself, if it was not borrowed from a parallel transmission of the same story.

> B.6.1.3 Ras VI 4 (Ras C[e] II 31,6–10 = Matsumura 1992 : 86)
>
> *honti*[186] *c' ettha* :
> And there are these [stanzas] in this connection :

1. *aho acchariyaṃ etaṃ abbhutaṃ lomahaṃsanaṃ*
   appassa puññakammassa ānubhāvamahantatā.

   > Oh, wonderful [is] this — strange, [and] exciting :
   > the greatness of power of such a trifling meritorious deed.

2. *atīte bhikkhusaṃghassa datvāna sakkarodakaṃ*
   laddho sodadhipānīyaṃ madhuraṃ parivattitan ti.

   > In bygone times he, having given sugar water to the community of monks, obtained the water of the ocean changed into sweet [water].

These ślokas (without known parallels) combine a general moral with a clear reference to the preceding prose narration. The case is the same as in B.6.1.1 and 6.1.2.

> B.6.1.4 Ras IX 1 (Ras C[e] II 132,10–20 = Saddhamma-s 89,10–22)
>
> *honti c' ettha* :
> And there are these [stanzas] in this connection :

1. *aho dhammānubhāvo 'yaṃ Sugatassa mahesino*
   ajātiṃ jātimattaṃ so karoti lokapūjitaṃ.

   > Oh, the power of the Norm of Sugata, the great sage! It makes him who is born free from [re]birth and honoured by the world.

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[185] Edition and German translation in Geiger 1918 : 36, 71.

[186] Matsumura reads *hoti*, but notes *honti* as the reading in C. Since two stanzas follow, the latter form is preferable.

2. *niddhanaṃ dhanavantaṃ ca akulīnaṃ kulaggataṃ*
    dummedhaṃ ca sumedhattaṃ dhammo pāpeti sabbadā.

    The Norm always makes a poor man rich, a low-born person to attain the position of a high family, and a stupid person to attain intelligence.

3. *sakaṇṭakā vatī dhammo apāyagamanañjase*
    susajjito mahāmaggo saggalokassa gāmino.

    The path to hell is straight and is a thorny fence, while the path to heaven is a well-prepared high road.

4. *jarārogapahāne so saddhammo amatāgado*
    tasmā so sevitabbo va janakāyena sādarā

    In avoidance of old age and disease, this good Norm is a sure footing for [the stage where] there is no death. Therefore this should be practised reverentially indeed by a group of people.

5. *so 'yaṃ dhammanibho sutvā laddho mānusikaṃ siriṃ*
    ko taṃ dhammaṃ na seveyya atthakāmo jano hi hitan ti.

    a *dhammi°* Cᵉ   **d** *jano hi kin ti* Cᵉ

    Therefore, one who hears this lustre of the Norm attains human prosperity. Would there be a person wishing for his own good who would not practise that useful Norm?

    [Based on Saddhamma-s transl. 135*f.*]

These ślokas (later borrowed by Dhammakitti) praise the power of the Dhamma described in the preceding prose story, but they do not contain a direct reference to the protagonists of the story as in the three other cases (B.6.1.1–3). Hence they could have been borrowed from another text not directly connected to the story.

B.7. Chronicles
B.7.1 Dhammakitti's *Saddhammasaṅgaha* (about A.D. 1400[187])
B.7.1.1 Saddhamma-s 89,10–22 = Ras Cᵉ II 132,10–20

The stanzas as well as the whole of chapter 11 of the Saddhamma-s are a literal, but not marked, borrowing from Ras IX 1, with the adjustment of the numbering of the story in Saddhamma-s[188] (for the stanzas, see B.6.1.4). This is not an

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[187] von Hinüber 1996: §4.

[188] Saddhamma-s 88,25–89,30 (*siluttassa vatthu* (*sic*) *ekādasamaṃ*) corresponds to Ras IX 1 (= Ras Cᵉ II 131,27–32,25, *siluttassa vatthuṃ paṭhamaṃ*).

isolated case since the eighth chapter of Saddhamma-s is likewise taken over from Ras V 1.[189] Since this is the only instance of the *honti c' ettha* expression in Saddhamma-s, its author obviously did not use the expression independently.

B.7.2 Paññāsāmī, *Sāsanavaṃsa* (A.D. 1861, Burma)

Paññāsāmī's Sās is a translation of an earlier Burmese version composed in 1831. Paññāsāmī not only translated this text, but also added some passages. The structure still awaits investigation.[190] The text as we have it contains eleven passages introduced by *hoti/honti c'ettha.* They are mostly, but not always, placed at the end of a section or a chapter, and they in most cases give the gist of some preceding prose statements. Some of them, however, are only loosely connected with the preceding statements, giving the impression of a sort of *nīti* stanza being attached. Others are connected by a similar preceding prose sentence[191] and are very similar in style and subject (B.7.1.2–7.1.4), so it cannot be excluded that they once belonged to a separate verse text. The stanzas are exclusively composed in the Anuṣṭubh metre. Whether they are part of the original Sās or whether they were added by Paññāsāmī needs investigation.

B.7.2.1 Sās 3,12–18

honti c' ettha:
And there are these [stanzas] in this connection:

1.   *maccudhammo ca nām' esa illajjo ca anottappī*
     tilokaggaṃ va ādāya gacchī pag eva aññesu.

     And this death is called shameless and reckless. It took away with it even the best [man] in the three worlds, how much more others.

2.   *yathā goghātako coro māretuṃ yeva ārabhi*
     goṇaṃ laddhāna lokamhi payojanaṃ va ettakaṃ.

   d *etthakaṃ* Sās E[e]

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[189] Saddhamma-s 82,30–84,24 (*migapotakassa vatthuṃ aṭṭhamaṃ*) corresponds to Ras V 1 (= Ras C[e] II 1,4–2,29 = Matsumura 1992: 3,2–4,28 *migapotakkassa vatthuṃ paṭhamaṃ*). Matsumura 1992: lxxi*f.* dealt with these parallels.

[190] Lieberman 1976.

[191] For instance, the stanzas in Sās 3, 46, 104 (B.7.1.1, 7.1.6, 7.1.11) are preceded by *aho aniccā vata saṅkhārā ti* or *aho vata saṅkhāradhammā ti* or *aho vata acchariyā saṅkhāradhammo*; those in Sās 5, 7, 9 (B.7.1.2–4) by *te mahātherā* (*dutiyaṃ tatiyaṃ*) *saṅgāyitvā parinibbāyiṃsū ti.*

Just as, when a thief who is a butcher gets a cow, he begins to kill her, even though she is so useful in this world,

3. *tath' eva Maccurājā ca nindāguṇaṃ guṇaṃ idha*
na vijānāti eso hi māretuṃ yeva ārabhī ti.

b *tinda°, ninda°, bhinda°, hinda°* Sās Eᵉ v.l.; *hindagūnaṃ* Sās Bᵉ

even so the King of Death, too, does not discriminate between good and bad qualities in this world, but begins to kill.

[Based on Sās transl. 3]

These ślokas (without known parallels) conclude the introduction within the first chapter of Sās giving the gist of the preceding prose passage.

B.7.2.2 Sās 5,19–25

honti c' ettha:
And there are these [stanzas] in this connection:

1. *iddhimanto ca ye therā Paṭhamasaṅgītiṃ katvā*
sāsanaṃ paggahitvāna maccūvasaṃ vasam pattā.

c Sās Eᵉ om. *sāsanaṃ paggahitvāna*

And those elders, possessing psychic powers, having held the First Council and [having upheld the religion],[192] they came under the power of death's power.

2. *kiñcāpi iddhiyo santi tathāpi tā jahitvāna*
nibbāyiṃsu vasaṃ maccu patvā te chinnapakkhā va.

b *jahitvā* Sās Eᵉ

Although they had psychic powers, yet they gave these up, and having come under the power of death, like [a crow] with wings clipped, they passed into *nibbāna*.

3. *kā kathā va ca amhākaṃ amhākaṃ gahaṇe pana*
maccuno natthi bhāro ca evaṃ dhāreyya paṇḍito ti.

c *sāro* Sās Bᵉ

And what can be said of us? It is not a great task for death to take us, and thus should a wise man know.

[Based on Sās transl. 5–6]

These ślokas (without known parallels) conclude the account of the First Council in the first chapter, and give the gist of the preceding prose passage.

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[192] These words are missing in Sās Eᵉ, and consequently also in the translation.

B.7.2.3 Sās 7,22–30

honti c' ettha:

And there are these [stanzas] in this connection:

1. *buddhimanto ca ye therā Dutiyassaṅgitiṃ katvā*
   sāsanaṃ paggahitvāna maccūvasaṃ vasam pattā.

   And when those Elders who possessed insight had held the Second Council and had upheld the religion, they came under the power of death.

2. *iddhimanto pi ye therā maccuno tāva vasaṃ gamiṃ*
   kathaṃ yeva mayaṃ muttā tato ārakā muccanā ti.

   b *gamuṃ* Sās B[e]

   Considering that even those Elders who possessed psychic powers came under the power of death, how can we alone be free since we are far from deliverance?

   [Based on Sās transl. 8]

These ślokas (without known parallels) conclude the account of the Second Council and give the gist of the last preceding prose statements.

B.7.2.4 Sās 9,28–10,8

honti c' ettha:

And there are these [stanzas] in this connection:

1. *mahiddhikāpi ye therā saṅgāyitvāna sāsane*
   maccūvasaṃ va gacchiṃsu abbhagabbhaṃ va bhākaro.

   And those Elders of great power in the religion who had recited [the doctrine] came under the power of death, indeed, like the sun under a dark cloud.

2. *yathā ete ca gacchanti tathā mayam pi gacchāma*
   ko nāma maccunā mucce maccūparāyanā sattā.

   And as these went away so we, too, go. Who can be free from death? Beings are destined to death.

3. *tasmā hi paṇḍito poso nibbānaṃ pana accutaṃ*
   tass' eva sacchikattāya puññaṃ kareyya sabbadā ti.

   Therefore a wise man should always do a meritorious deed for the realization of *nibbāna* which alone is everlasting.

   [Based on Sās transl. 10–11]

These ślokas (without known parallels) conclude the account of the Third Council and give the gist of the last preceding prose statements.

B.7.2.5 Sās 26,₃₋₁₃

bhavanti c' ettha :
And there are these [stanzas] in this connection :

1. *yathā sākhamigo pāpo appaggho yeva kāsikaṃ*
    mahagghaṃ kaccachinnaṃchinnaṃ mahussāhena chindati.

  c *kacchabhinnaṃbhinnaṃ* Sās Bᵉ *kacca jinnaṃjinnaṃ* Sās Eᵉ v.l.

    Just as a wicked monkey of little worth energetically tears up a priceless Benares cloth like the tearing of grass,

2. *evaṃ adhammavādī pāpo dhammavādigaṇaṃ subhaṃ*
    mahussāhena bhindayi aho acchariyo ayaṃ.

    so the wicked speaker of what was not the doctrine energetically caused dissension in the good school [of those] who spoke according to the doctrine. Oh, wonderful is this![193]

3. *ārakā dūrato āsuṃ bhinditabbehi bhedakā*
    bhūmito va bhavagganto, aho kammaṃ ajānatan ti.

    The schimatics were far, far away from those whom they wanted to divide, just as heaven is from the earth. Oh, the action of the ignorant.

                                                    [Based on Sās transl. 29]

These ślokas (without known parallels) pick up the topic that was dealt with before. Hence the example of the monkey is told twice in a very similar wording.

B.7.2.6 Sās 46,₁₃₋₂₁

honti c' ettha :
And there are these [stanzas] in this connection :

1. *imesaṃ pana āraddhaṃ na kiccaṃ yāva niṭṭhitaṃ*
    na tāva ādiyissanti Maccu natthi apekkhanā.

  d *āpekkhanā* Bᵉ

2. *nikkāruṇiko hi esa balakkārena ādiya*
    rodamānaṃ va ñātīnaṃ anicchantaṃ va gacchatī ti.

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[193] This sounds strange in that context, but as the prose text preceding the stanza illuminates, the act of the wicked person failed because he carried it out improperly.

As long as the work begun by them is not complete, so long will they
not enjoy honour; [though they] do not long [for death], the God of
Death, who is indeed merciless, approaches one who does not actually
wish [to die, and who will be] certainly mourned by [his] relatives and
forcibly takes [his life].

These ślokas (without known parallels) summarize the preceding prose state-
ments. Unlike most other instances, however, they do not conclude a chapter or
section, but are placed in the middle of a report.

B.7.2.7 Sās 66,9–15

honti c' ettha:
And there are these [stanzas] in this connection:

1.   *atidūre va hotabbaṃ bhikkhunā nāma itthibhi*
     itthiyo nāma bhikkhūnaṃ bhavanti idha verino.

     A monk should, indeed, be very far from women. Women are indeed the
     enemies of monks here.

2.   *tāva tiṭṭhantu duppaññā mayaṃ porāṇikāpi ca*
     mahāpaññā vināsaṃ pattā Haritacādayo.

     Leave us aside who are weak in wisdom; even those ancients of great
     wisdom, Haritaca, and so on, have come to ruin.

3.   *tasmā hi paṇḍito bhikkhu antamaso va itthibhi*
     vissāsaṃ na kare loke rāgo ca duppavārito ti.

     Therefore, a wise monk should indeed place no trust in [this] world,
     even in women; but passion is difficult to ward off.

                                                      [Based on Sās transl. 73]

These ślokas (without known parallels) give a moral which, however, is not
directly linked to the story told. They look like Nīti stanzas.

B.7.2.8 Sās 78,7–13

honti c' ettha:
And there are these [stanzas] in this connection:

1.   *ahaṃ mahallako homi duppañño pariyattikaṃ*
     uggahaṃ mahussāhena na sakkhissāmi jānituṃ.

2.   *evañ ca nātimaññeyya nāppossukkatam āpajje*
     saddhamme chekakāmo va ussāhaṃ va kare poso.

     One should neither underestimate one's ability nor remain inactive,
     thinking, "I am old and devoid of wisdom, I shall not be able to under-

stand the doctrine contained in the canonical texts, although with much energy I shall try to learn it." A man anxious to be skilful in the true doctrine should make an effort.

3. *vuḍḍhapabbajito bhikkhu mahallako pi duppañño*
   āpajji chekataṃ dhamme tam apekkhantu sotāro ti.

   Though a monk, initiated in old age, was old and ignorant, he acquired skill in the doctrine; let hearers consider this.

   [Based on Sās transl. 85*f.*]

These ślokas (without known parallels) give a moral linked to the story told before. They are, however, not placed at the end of a chapter. The stanzas remind one of Nīti stanzas.

B.7.2.9 Sās 91,16–20

honti c' ettha:
And there are these [stanzas] in this connection:

1. *sarīradhātuyā tāva mahantocchariyo hoti*
   kā kathā pana Buddhassa jīvamānassa seṭṭhassa.

   How great and wonderful are the bodily relics, what to speak of the great living Buddha?

2. *evaṃ anussaritvāna uppādeyya pasādakaṃ*
   Buddhaguṇesu bāhullaṃ gāravañ ca kare jano ti.

   Thus reflecting, people came to have faith in and respect for the many virtues of the Buddha.

   [Based on Sās transl. 98]

These ślokas (without known parallels) are loosely linked to the story told before. They are not placed at the end of a chapter, yet they appear at the end of a subsection.

B.7.2.10 Sās 100,26–30

honti c' ettha:
And there are these [stanzas] in this connection:

1. *sāsanaṃ nāma rājānaṃ nissāya tiṭṭhate idha*
   micchādiṭṭhikarājāno sāsanaṃ dūsenti satthuno.

   The religion, indeed, endures in this world under the patronage of the king. The wrong views of the king ruin the religion of the Master,

2. *sammādiṭṭhī ca rājāno paggaṇhant' eva sāsanaṃ*
   evañ ca sati ākāse ulūrājā va dibbatī ti.

but the right views of the king raise up the religion. And if it be so, it
shines forth like the moon in the sky.

[Based on Sās transl. 106]

These ślokas (without known parallels) give the gist of the preceding prose
sentences. They are not placed at the end of a chapter, yet, as in the previous
case, they form the end of a subsection.

B.7.2.11 Sās 104,1–5

honti c' ettha:

And there are these [stanzas] in this connection:

1. *seyyathā vāṇijānaṃ va gharagoḷikarūpakaṃ*
   taṃ taṃ disaṃ bhamitvā va sīsaṃ ṭhapesi uttaraṃ

   d *ṭhapeti* Sās B[e]

   Just as the figure of a house lizard of the merchants, after moving about
   in this or that direction, keeps its head towards the north,

2. *evaṃ lokamhi sattā ca sandhicutīnam antare*
   yathā tathā bhamitvā va ante ṭhapenti santanan ti.

   d *santanun ti* Sās B[e]

   so the beings too in this world wander thus between death and rebirth,
   before they cast aside their own body.

[Based on Sās transl. 109]

These ślokas (without known parallels) are only loosely linked to the prose
sentences told before. They are not placed at the end of a chapter, but form the
end of a subsection.

B.8. Veneration literature

B.8.1 Revata's (1874–1954) *Namakkāraṭīkā* (2489 = A.D. 1945, Burma) 29 (ad v. 2)

honti c' ettha:

And there are these [stanzas] in this connection:

1. *ṭhānāṭṭhānaṃ vipākañ ca ñāṇaṃ paṭipadaṃ ñāṇaṃ*
   anekadhātulokañ ca sattānaṃ adhimuttikaṃ,[194]

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[194] The author adds the following information regarding the metre: [*sā pan' esā setavavipulāgāthā ti daṭṭhabbā*].

Cf. the similar stanza in Vjb 415,17–18 ≠ Ss 10,40–11,1 ≠ Vism-sn II 798,12–13:

The knowledge of what is and what is not causal occasion, and [the knowledge of the] fruition [of deeds], the knowledge of the courses [leading everywhere, the knowledge of] the world with its various features, [the knowledge of] the characters of the beings,

2. *indriyaparāparañ ca jhānādinaṃ saṃkilesaṃ*
   vodānaṃ vuṭṭhānaṃ ñāṇaṃ pubbenivāsānussatiṃ,[195]

   [the knowledge of] the superior or inferior condition of the faculties, the knowledge of the defilement, the cleansing, [and] the emergence in regard to the *jhānas*, etc., [the knowledge and] recollection of past abodes,

3. *sattānaṃ cutūpapātaṃ āsavakkhayaṃ ñāṇan ti*
   das' imāni Buddhassa cāsādhāraṇāni ñāṇānī ti.[196]

   the knowledge of the deceasing [hence] and uprising [elsewhere of beings], of the destruction of cankers;
   and [these] ten knowledges of a Buddha are not shared with others.

These ślokas summarize the author's previous prose explanations on the knowledges of a ten-powered one (*dasabalañāṇa*), not shared by others. For the stanzas 1–2 we have parallels in Vjb 415,17–20 (tenth century A.D.), and in Ss 10,40–11,3[197] (twelfth/thirteenth century A.D.) as well as in Vism-sn II 798[198] (ca. A.D. 1236–1270)

   ṭhānāṭhānaṃ vipākañ (Ss *vipāko*) *ca ñāṇaṃ* (Ss, Vism-sn *maggaṃ*)
       sabbattha gāminiṃ (Ss, Vism-sn °*gāminaṃ*)
   anekadhātuyo (Ss *nānādhātuyo*, Vism-sn °*dhātuto*) *lokaṃ* (Ss *loke*)
       adhimuttiñ (Ss °*mutti*) *ca pāṇinaṃ.*

[195] Cf. the similar stanza in Vjb 415,19–20 ≠ Ss 11,2–3 ≠ Vism-sn II 798,14–15:

   jānāti indriyānañ ca paropariyataṃ (Ss v.l. *pañcapariyantaṃ*) *muni*
   jhānādisaṃkilesādi (Ss °*ādī*) *ñāṇaṃ vijjattayaṃ* (Ss, Vism-sn *vijjā*°) *tathā.*

[196] The author adds the following information regarding the metre: [*sā panesā sāmaññagāthā ti daṭṭhabbā*].

[197] The stanzas in Ss were identified as borrowings from Vjb by Neri 2015 : Appendix.

[198] For the identification of the Vism-sn stanzas as identical with those in Vjb, see Cousins 2013, 8, n. 12.

B.9 Compendia

B.9.1 Siddhattha, *Sārasaṅgaha* (twelfth or thirteenth century A.D.[199])
Siddhattha's *Sārasaṅgaha*, an encyclopaedic handbook, nearly completely con-
sists of quotations.[200] It twice has verse passages introduced by *honti c' ettha*. In
both cases Siddhattha borrows stanzas from the fifth chapter of Anuruddha's
Nāmarūpapariccheda (after eighth? before twelfth century A.D.)[201] without
naming his source. The source of the respective text portions was not identified
by Sasaki who edited the *Sārasaṅgaha*.

B.9.1.1 Ss 138,18–39,17 (ch. 17) = Nāmar-p vv. 328, 330, 345–57

These stanzas from the fifth chapter on various types of *kamma* (*kamma-
vibhāga*) of Anuruddha's *Nāmarūpapariccheda* are quoted in the seventeenth
chapter of the *Sārasaṅgaha* which deals with the same topic.

> *honti c' ettha*:
> And there are these [stanzas] in this connection:

1. *kammappaccayakamman ti, cetanā ca samīritā*
    tathāpi nānākhaṇikā, puññāpuññā va cetanā.

<div align="right">(= Nāmar-p v. 328)</div>

b *va* Nāmar-p Bᵉ Eᵉ **c** *tatthāpi* Nāmar-p Bᵉ Eᵉ; *nānakkhaṇikā* Nāmar-p Bᵉ

> A *kamma* which has *kamma* as its condition[202] means: a volition (*cetanā*)
> indeed, which is active;[203] in that too[204] [there] is a volition that belongs to
> various moments, being meritorious and non-meritorious indeed.

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[199] Neri 2015.

[200] For more details, see Neri 2015.

[201] Regarding authorship and dating of Nāmar-p, see now Kerr 2012: 15*ff.*

[202] Not entirely clear, what this means.

[203] In Nāmar-p the first cetanā refers to *sahajātā cetanā*. That is clear from
Nāmar-p v. 329 (LSC, email 9/10/2013).

[204] I follow the reading of Nāmar-p. As Cousins states (email 8/10/2013) there
is a difference between *cetanā* which is a condition for associated mental
phenomena and mind-born *rūpa* by *kamma* condition and *cetanā* which is a
condition for subsequent mental phenomena and *kamma*-born *rūpa* by
kamma condition. The latter is called *nānākhaṇikā*. The reading in Ss does
not go along with this meaning.

2. *kilesānusayasantāne, pākadhammā hi jāyare,*
   pahīnānusayānan tu kriyāmattaṃ pavattati.

<div align="right">(= Nāmar-p v. 330)</div>

a *klesā°* Nāmar-p Bᵉ Eᵉ

For *dhammas* which give results arise in a continuity which [still] has a latent disposition to defilements (*kilesanusaya*), for those who have abandoned the latent dispositions only a karmically neutral [consciousness] (*kriyā citta*) occurs.

3. *janakañ c'ev' upatthambham upapīḍopaghātakaṃ,*
   catudhā kiccabhedena kammam evaṃ pavuccati.[205]

<div align="right">(= Nāmar-p v. 345)</div>

b *°pīḷo°* Nāmar-p Bᵉ *°pīlo°* Nāmar-p Eᵉ

The *kamma* is called fourfold depending on the type of function: producing as well as supporting, obstructing and destroying.

4. *janeti janakaṃ pākaṃ taṃ chindat' upapīḷakaṃ,*
   taṃ pavattet' upatthambhaṃ taṃ ghātetvopaghātakaṃ.

<div align="right">(= Nāmar-p v. 346)</div>

d *ghātetopa°* Nāmar-p Bᵉ

A producing [*kamma*] produces a result, an obstructive [*kamma*] cuts it, a supporting [*kamma*] sets it going [and] a destroying [*kamma*] destroys it.

5. *karoti attano pākassāvakāsan ti bhāsitaṃ,*
   pākadāyakakamman tu yaṃ kiñci janakaṃ bhave.

<div align="right">(= Nāmar-p v. 347)</div>

It is said that [destructive *kamma*] creates the opportunity for its own result,[206] but any *kamma* that gives results is a producing [*kamma*].

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[205] Cf.: *janakaṃ upatthambhakaṃ upapīḷakaṃ upaghātakañ ceti kiccavasena.*

<div align="right">Abhidh-s 24,27–28 [5.50]</div>

There are four kinds of *kamma* by way of function: generating, supporting, obstructive, and destructive.

<div align="right">Abhidh-s-mhṭ transl. 173</div>

[206] Cf.: *apare pana ācariyā "upapīḷakakammaṃ bahvābādhatādipaccayo-pasaṃhārena kammantarassa vipākaṃ antarantarā vibādhati. upa-ghātakaṃ pana taṃ sabbaso upacchinditvā aññassa okāsaṃ deti, na pana*

6. *bādhamānakamman tu taṃ pākam upapīḍakaṃ*
   upaghātakam īrenti tad upacchedakaṃ pare.

   (= Nāmar-p v. 348)

   b °*pīla*° Nāmar-p Bᵉ Eᵉ   **d** *vade* for *pare* Nāmar-p Eᵉ

   But obstructive *kamma* is [*kamma*] which hinders that result. They call
   destructive [*kamma* also *kamma*] which cuts off [the result].

7. *garum āsannam āciṇṇaṃ kaṭattākammanā saha*
   kammaṃ catubbidhaṃ pākapariyāyappabhedato.[207]

   (= Nāmar-p v. 349)

   a *garukāsannam* Nāmar-p Bᵉ   **b** °*kammunā* Nāmar-p Bᵉ Eᵉ

   Kamma is fourfold because of various ways of [giving] result: weighty
   [*kamma*], near [to death *kamma*], habitual [*kamma*] together with [any
   other] *kamma* that has been done.

8. *mahaggatānantariyaṃ garukamman ti vuccati*
   kataṃ cintitam āsannam āsannamaraṇena tu

   (= Nāmar-p v. 350)

   d *hi* for *tu* Nāmar-p Eᵉ

   [*Kamma*] which has gone great (*mahaggata*) or is of immediate result is
   called "weighty *kamma*",
   but [*kamma*] which is done [or] thought with death [being] near [is
   called] "near".

9. *bāhullena samāciṇṇam āciṇṇan ti pavuccati*
   sesaṃ puññam apuññañ ca kaṭattākammam īritaṃ.

   (= Nāmar-p v. 351)

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sayaṃ vipākanibbattakaṃ.   evañ hi janakato imassa viseso supākaṭo" ti
vadanti.

Abhidh-s-mhṭ 130,**15–19**

For a translation see Abhidh-s-mhṭ transl. 174.

[207] Cf.: *garukaṃ āsannaṃ āciṇṇaṃ kaṭattā kammañ ceti pākadānapariyāyena.*

Abhidh-s [5.51]

by way of giving results: weighty, near, habitual, and effective *kamma*.

Abhidh-s-mhṭ transl. 173

[That] which is usually practised is called "habitual" [*kamma*]. The remaining fortune-bringing or ill-fortuned [*kamma*] is declared to be "*kamma* that has been done".

10. *diṭṭhadhammavedanīyam upapajjāpare tathā,*
    pariyāyavedanīyam iti cāhosikammanā.[208]

(= Nāmar-p v. 352)

a Nāmar-p Bᵉ, Eᵉ *diṭṭhadhamme vedanīyaṃ*

"[There is *kamma* which] may be experienced here and now, [and] likewise [*kamma* which] may be experienced in [the next] rebirth, [furthermore *kamma* which] may be experienced in some afterlife and [*kamma*] with defunct *kamma*", thus (*iti*)

11. *pākakālavasenātha kālātītavasena ca,*
    catuddh' evam pi akkhātaṃ, kammam Ādiccabandhunā.

(= Nāmar-p v. 353)

now (*atha*) *kamma* has been made known by the Kinsman of the Sun in this way as fourfold due to the time of giving result and due to the time [for that] being past.

12. *diṭṭhadhammavedanīyaṃ paṭhamaṃ javanaṃ bhave*
    aladdhāsevanattānam asamatthaṃ bhavantare.

(= Nāmar-p v. 354)

a *diṭṭhadhamme vedanīyaṃ* Nāmar-p Bᵉ   **c** °*ttā va* Nāmar-p Bᵉ °*ttā vā* Nāmar-p Eᵉ

The first impulsion is [*kamma* which is] to be experienced here and now; it is incapable [of giving a result] in a future life because it has not obtained repetition.

13. *vedanīyan tupapajja pariyosānam īritaṃ,*
    pariniṭṭhitakammattā vipaccati anantare.

(= Nāmar-p v. 355)

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[208] Cf.: *diṭṭhadhammavedanīyaṃ upapajjavedanīyaṃ aparāpariyavedanīyaṃ ahosikammañ ceti pākakālavasena cattāri kammāni nāma.*

Abhidh-s [5.52]

By way of the occasion for their results: to be experienced here and now, to be experienced subsequently, to be experienced variously, and has-been *kamma.*

Abhidh-s-mhṭ transl. 173

But the last [impulsion (i.e. the seventh)] is declared to be [that *kamma* which] is to be experienced in [the next] rebirth. It gives a result in the immediately [following existence] because it has completed its task.

14.   *sesāni vedanīyāni pariyāye pare pana,*
       laddhāsevanato pākaṃ janenti sati paccaye.

(= Nāmar-p v. 356)

b *pariyāyāpare* Nāmar-p B^e E^e

But the remaining [impulsions (i.e. the second to sixth)] are [*kammas*] to be experienced in subsequent existence[s]. Because they have obtained repetition they produce a result if there is a condition.

15.   *vuccantāhosikammāni kālātītāni sabbathā,*
       ucchinnataṇhāmūlāni paccayālābhato tathā ti.

(= Nāmar-p v. 357)

[*Kammas*] whose time has passed are called defunct *kammas* in every case; likewise [*kammas*] whose roots of craving have been cut off [are called defunct *kammas*] because no condition is obtained.[209]

In Ss these ślokas do not summarize the preceding prose statement, but they add to it. Siddhattha in this text portion lists various divisions of *kamma* depending on different subgroups (*Ābhidhammika, Suttantika*) or texts (*Paṭisambhidā-magga, Aṅguttaraṭīkā,* etc.), giving only some of them in detail. In quoting the stanzas from Nāmar-p he skipped the stanzas Nāmar-p vv. 329, and 331–44.[210]

B.9.1.2 Ss 213,10–14,5 (end of the 26th chapter) = Nāmar-p 431–42, 447–50

In the twenty-sixth chapter Siddhattha deals with the different ways of birth (*yonivibhāvananaya*). In this context he quotes stanzas 431–42, 447–50 from the fifth chapter (*kammavibhāga*) of the *Nāmarūpapariccheda*, without naming his source.

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[209] For the correction of my translation of these stanzas, as well as for explanations and references, I thank L.S. Cousins (email 8/10/2013).

[210] As Kerr (2012: 28*ff.*) observes there are close relations between Nāmar-p and Abhidh-s which were penned by the same author. Regarding the stanzas quoted here, the relation is as follows: Nāmar-p vv. 345, 349, 352–53 correspond to Abhidh-s [50], [51], [52], whereas Nāmar-p vv. 346–48, 350–51, and 354–57 (all without parallel in Abhidh-s) are commentaries on vv. 345, 349 and 352–53.

honti c' ettha:
And there are these [stanzas] in this connection:

1. *ekādasa kāmabhavā bhavā soḷasa rūpino,*
    cattāro āruppakā ceti tividho bhavasaṅgaho.

    (= Nāmar-p v. 431)

c *'ruppakā* Nāmar-p B^e E^e

The summary of the existences is threefold: [there are] eleven exist-
ences in the [world] of the five senses, sixteen existences with form, and
four formless [existences].

2. *asaññ' eko tathā nevasaññināsaññisaññito,*
    sabbo saññībhavo seso evam pi tividho bhavo.

    (= Nāmar-p v. 432)

a *bhavo* for *tathā* Nāmar-p B^e **b** *saññināsaññiko bhavo* Nāmar-p B^e *saññīnāsaññino*
bhavā E^e **c** *saññibhavo* Nāmar-p B^e

The existences are threefold in the [following] way too: one uncon-
scious existence, likewise [one] called neither conscious nor uncon-
scious, all the remainder belong to the conscious existences.

3. *āruppā catuvokārā ekavokār' asaññino,*
    pañcavokārako nāma bhavo seso pavuccati.

    (= Nāmar-p v. 433)

The formless [existences] have four constituents; the unconscious
[existence] has one constituent; the remaining existences are said to
have five constituents.

4. *niraye hoti deve ca yon' ekā opapātikā*
    aṇḍajā jalābujā ca saṃsedajopapātikā

    (= Nāmar-p v. 434)

In hell and in the *deva* [realm there] is one *yoni* [kind of birth]: spontan-
eously arising, egg-born, womb-born, moisture-born, and spontaneously
born

5. *petaloke tiracchāne bhummadeve ca mānave,*
    asure ca bhavant' evaṃ catudhā yonisaṅgaho.

    (= Nāmar-p v. 435)

b *mānuse* Nāmar-p B^e E^e

occur in the world of the ghosts, in the animal realm, in the realm of
terrestrial deities, in the human realm, and in the *asura* realm — thus the
sum of *yoni* [kinds of rebirth] is fourfold.

6. *gatiyo nirayaṃ petā tiracchānā ca mānavā,*
    sabbe devā ti pañcāha pañcanimmalalocano.

                                                    (= Nāmar-p v. 436)

b *māṇavā* Nāmar-p E[e]

   The one with the five stainless eyes (= the Buddha) [has described] the
   destinies in five ways : hell, the ghosts and animals, mankind, and all
   gods.

7. *Tāvatiṃsesu devesu Vepacittāsurā gatā,*[211]
    Kālakañjāsurā nāma gatā petesu sabbathā.

                                                    (= Nāmar-p v. 437)

c *°kañcā°* Nāmar-p B[e]

   The Vepacitta *asuras* dwell among the Thirty-Three gods ; the Kāla-
   kañja *asuras* indeed dwell among the ghosts in every case.

8. *sandhisaññāya nānattā kāyassāpi ca nānato,*
    nānattakāyasaññī ti kāmasuggatiyo matā.

                                                    (= Nāmar-p v. 438)

   The happy destinies are understood as having manifold bodies and per-
   ceptions, because the rebirth-linking perception is manifold and because
   the bodies are also manifold.

9. [212]*paṭhamajjhānabhūmī ca caturāpāyabhūmiyo,*
    nānattakāya-ekattasaññī[212] *ti samudīritā.*

                                                    (= Nāmar-p v. 439)

c *°kāyā ekatta°* Nāmar-p E[e]

   The level of the first *jhāna* and the four levels of misfortune are stated as
   having manifold bodies and one perception.

10. *ekattakāya-nānattasaññī dutiyabhūmikā,*
    ekattakāya-ekattasaññī uparirūpino.

                                                    (= Nāmar-p v. 440)

a *°kāyā nānatta°* Nāmar-p E[e]

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[211] The first line (*pādas* ab) is quoted in Sumaṅgala's commentary on Abhidh-s
   (Abhidh-s-mhṭ transl. 161).

[212–212] This identical line is found in Abhidh-av-pṭ 95.

[Beings] of the second level are equal in body and different in perception; [beings] of the upper form [levels] (?)[213] are equal in body and perception.

11. *viññāṇaṭṭhitiyo satta tīh' āruppehi heṭṭhato,*
asaññettha na gayhanti viññāṇābhāvato sadā.

(= Nāmar-p v. 441)

c *gaṇhanti* Nāmar-p B[e] E[e]

With the three formless levels, the stations of consciousness are seven. Below [that] the unconscious beings are not included here (i.e. in the list of seven) because consciousness is always absent [there].

12. *catutthāruppabhūmi ca puthuviññāṇahānito,*
tadvayam pi gahetvāna sattāvāsā naveritā.

(= Nāmar-p v. 442)

b *paṭu°* Nāmar-p B[e] E[e] **c** *taṃ dva°* Nāmar-p B[e] E[e]

Nine abodes of beings have been proclaimed, including these two [i.e. the unconscious beings] and the fourth formless level because they lack common kinds of consciousness.[214]

13. *apāyamhā cutā sattā kāmadhātumhi jāyare,*
sabbaṭṭhānesu jāyanti sesā kāmabhavā cutā.

(= Nāmar-p v. 447)

Beings who have passed away from the levels of misfortune are reborn in the sphere of senses. The remaining [beings] that have passed away from the sense sphere are reborn in any place.

14. *Suddhāvāsā cutā Suddhāvāsesu parijāyare,*
Asaññimhā cutā kāmasugatimh' opapajjare.

(= Nāmar-p v. 448)

[Beings] having passed away from the Pure Abodes are reborn in [other] Pure Abodes. Those having passed away from the [level of an] unconscious individual are reborn in a happy destiny of the sense sphere.

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[213] *uparirūpino* probably means devas of the third *jhāna* heaven and above.

[214] According to L.S. Cousins (email 9/10/2013) these two lack the various kinds of consciousness found in the remaining five *sattāvāsa* and so have to be put in separate categories.

15. *sesarūpā cutā sattā jāyantāpāyavajjite,*
     āruppatopari kāmasugatiyam pi ca tamhi ca.

                                                         (= Nāmar-p v. 449)

cd *°toparī kāmasugatimhi tahiṃ pi ca* Nāmar-p B^e E^e

Beings who have passed away from the remaining kinds of form exist-
ence are not reborn in the levels of misfortune. [Beings who have passed
away from] the formless existence [are reborn] both in a happy destiny
of the sense sphere and in that [formless existence].

16. *puthujjanā va jāyanti asaññāpāyabhūmisu,*
     suddhāvāsesu jāyanti anāgāmikapuggalā ti.

                                                         (= Nāmar-p v. 450)

Only ordinary persons are born in the levels of unconsciousness and
misfortune; in the pure abodes, individuals who are non-returners are
born.[215]

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[215] For the corrections of my translation and explanations I thank L.S. Cousins
(email 8/10/2013).

ABBREVIATIONS, SIGLA, AND REFERENCES
ABBREVIATIONS

A	Aṭṭhakathā section of the appended "Catalogue"
Aniy	Aniyata
B	Ṭīkā section of the appended "Catalogue"
B^e	Edition in Burmese script; refers to the Chaṭṭhasaṅgāyana edition if not indicated otherwise
BSOAS	*Bulletin of the School of Oriental and African Studies*. London
C^e	Edition in Sinhalese script
Chs	Chaṭṭhasaṅgāyana Edition, publ. Buddha Sasana Council. Rangoon, 1954*ff.*
conj. ed.	conjecture of the editor
CSCD	Chaṭṭhasaṅgāyana CD-ROM, Version 3.0 (Igatpuri, India: Vipassana Research Institute, 1999)
E^e	European edition
GRETIL	Göttingen Register of Electronic Texts in Indian Languages and related Indological materials from Central and Southeast Asia (http://gretil.sub.uni-goettingen.de/gretil.htm)
JIP	*Journal of Indian Philosophy*
JPTS	*Journal of the Pali Text Society*
LSC	L.S. Cousins
M	monks (in connection with the Pātimokkha rules)
Mv	*Mahāvagga* (*Vinaya*)
Niss	Nissaggiya offence
Pāc	Pācittiya offence
Pār	Pārājika offence
PTS	Pali Text Society
SARIT	SARIT Search And Retrieval of Indic Texts (http://sarit.indology.info/exist/apps/sarit/works/), accessed 15/9/2015
S^e	Edition in Siamese script
Sgh	Saṅghādisesa offence
v.l., vv.ll.	varia lectio, variae lectiones
v(v).	vers(es)
ZDMG	*Zeitschrift der Deutschen Morgenländischen Gesellschaft*

SIGLA

]	A right square bracket marks the end of a lemma containing the reading chosen in the text
=	identical parallels
≠	slightly deviating parallels

REFERENCES

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Abh　　　　*Abhidhānapadīpikā* (CSCD)

Abh-ṭ　　　*Abhidhānapadīpikāṭīkā* (CSCD)

Abhidh-av　Buddhadatta, *Abhidhammāvatāra,* in: A.P. Buddhadatta (ed.), *Buddhadatta's Manuals, part I: Abhidhammāvatāra and Rūpārūpa-vibhāga. Summaries of Abhidhamma.* London, 1915 (PTS).

Abhidh-av-nṭ　Sumaṅgala, *Abhidhammāvatāra-navaṭīkā, Abhidhammattha-vikāsinī* (CSCD)

Abhidh-s　Anuruddha, *Abhidhammatthasaṅgaha,* in: *The Abhidhammattha-saṅgaha of Bhadantācariya Anuruddha and the Abhidhammattha-vibhāvinī-ṭīkā of Bhadantācariya Sumaṅgalasāmi,* ed. Hammalawa Saddhātissa. Oxford, 1989 (PTS).

Abhidh-s-mhṭ　Sumaṅgala, *Abhidhammatthasaṅgaha-mahāṭīkā, Abhidhammattha-vibhāvinī-ṭīkā,* in: Abhidh-s

Abhidh-s-mhṭ transl.　R.P. Wijeratne, Rupert Gethin [transl.], *Summary of the Topics of Abhidhamma (Abhidhammatthasaṅgaha) by Anuruddha. Exposition of the Topics of Abhidhamma (Abhidhammattha-vibhāvinī) by Sumaṅgala being a commentary to Anuruddha's* Summary of the Topics of Abhidhamma. Oxford, 2002 (PTS).

Abhidh-s-sn　[Sāriputta of Poḷonnaruva, *Abhidharmārthasaṅgrahaya*] *Abhi-dhammatthasaṅgaha with the Purāṇasanne of Sāriputta Saṅgha-rāja,* ed. Toṭagamuva Paññāmoli Tissa. Colombo, 5th ed., 1960.

Abhidh-s-sv　Chapaṭa Saddhammajotipāla, *Abhidhammatthasaṅgahasaṅkhe-pavaṇṇanā,* ed. Paññānanda. Colombo, 2443/1899.

As　　　　*Atthasālinī. Buddhaghosa's Commentary on the Dhamma-saṅgaṇī,* ed. Edward Müller. London, revised ed. 1979 [original ed. 1897] (PTS).

As transl.　Bhikkhu Nyānaponika [transl.], *Darlegung der Bedeutung (Atthasālinī),* edited by Sven Bretfeld and Rainer Knopf. Oxford, 2005 (PTS).

Cp-a   Dhammapāla, *Paramatthadīpanī VII, Cariyāpiṭaka-aṭṭhakathā*
     B^e CSCD.
     E^e Dhammapāla, *Paramatthadīpanī, Being the Commentary on the Cariyāpiṭaka*, ed. D. L. Barua. London, 1979 (PTS).

D   *Dīghanikāya*, 3 vols., ed. T.W. Rhys Davids, J.E. Carpenter. London, 1890–1911 (PTS).

Dhp   *Dhammapada*

Dhp-a   *Dhammapadaṭṭhakathā,* 5 vols., ed. H. C. Norman. London, 1906–1914 (PTS).

It-a   *Paramattha-Dīpanī, Iti-vuttakaṭṭhakathā.* (*Iti-vuttaka Commentary*) *of Dhammapālācariya*, 2 vols., ed. M.M. Bose. London, 1977 (PTS).

It-a transl.   *The Commentary on the Itivuttaka. The Itivuttakaṭṭhakathā* (*Paramatthadīpanī* II) *of Dhammapāla*, 2 vols, transl. Peter Masefield. Oxford, 2008, 2009 (PTS).

Ja   *Jātaka, Together with Its Commentary: Being Tales of the Anterior Births of Gotama Buddha*, 7 vols., ed. V. Fausbøll. London, 1877–1897.

Kacc   Kaccāyana, *Kaccāyanavyākaraṇaṃ*
     B^e *Kaccāyanabyākaraṇaṃ* (CSCD)
     E^e *Kaccāyana and Kaccāyanavutti,* ed. Ole Holten Pind. Bristol, 2013 (PTS).

Kacc-nidd   Chapaṭa Saddhammajotipāla, *Kaccāyanasuttaniddesa*
     B^e *Suttaniddesapāṭh*, Rangoon: Zabu Meit Swe Press.
     C^e Chappada mahathera, *The Kachchayanasuttaniddesa,* revised and edited by Mabopitiye Medhankera, approved by Bihalpola Devarakkhita. Colombo: Vidyabhusana Press, 1915.

Kacc transl.   *see* Senart 1871.

Khp-a   *Khuddakapāṭha-aṭṭhakathā*, in: *The Khuddaka-Pāṭha Together with Its Commentary Paramatthajotikā* I*, ed. Helmer Smith from a collation by Mabel Hunt. London, 1978 [original ed. 1915] (PTS).

Khuddas   Dhammasiri, *Khuddasikkhā*
     B^e CSCD [according to verses – counted continuously].

E^e Edward Müller [ed.], *"Khudda-sikkhā* and *Mūla-sikkhā",* *JPTS* 1883, 88–121 [according to chapter and verse number; counted anew in each chapter].

Khuddas-pṭ   *Khuddasikkhā-purāṇaṭīkā,* in: *Khuddasikkhā-Mūlasikkhā, Khudda-sikkhā-Purāṇa-Abhinava-Ṭīkā, Mūlasikkhā-Ṭīkā.* Rangoon, 1962 (Chs).

Kkh   *Kaṅkhāvitaraṇī by Bhadantācariya Buddhaghosa,* ed. K.R. Norman, William Pruitt. Oxford: Pali Text Society, 2003.

Kkh-nṭ   Buddhanāga, *Vinayatthamañjūsā nāma Kaṅkhāvitaraṇī-abhi-navaṭīkā.* Rangoon, 1961 (Chs), 118–489 [together in one volume with Kkh-pṭ].

Kkh-pṭ   *Kaṅkhāvitaraṇī-purāṇaṭīkā.* Rangoon, 1961 (Chs), 1–117 [together in one volume with Kkh-nṭ].

Maṇis   Ariyavaṃsa Dhammasenāpati, *Maṇisāramañjūsā ṭīkā pāṭh,* 2 vols. Mandalay: Hanthawaddy (Haṃsavati) Press, n.d.

Mogg-p   [Moggallāna, *Moggallānapañcikā*] *Moggallānapañcikā with Sutta vutti,* revised and edited Dharmānanda. N.p.: Satya Samuccaya Press, 1931.

Mogg-p-ṭ   [Saṅgharakkhita's *Moggallānapañcikāṭīkā*] *Moggallān pañcikā aphvaṅ Sāratthavilāsinī mañ so Moggallān pañcikā ṭīkā* kui Abhayārāma charā tō Arhaṅ Aggadhammābhivaṃsa mahāther mrat cī raṅ saññ. Pāḷi charā Charā taṅ, Charā Pu, Kui Kyō Ññvan tui krīḥ krap praṅ chaṅ saññ. Rangoon, 1955.

Moh   *Mohavicchedanī Abhidhammamātikatthavaṇṇanā by Kassapa-tthera of Coḷa,* ed. A.P. Buddhadatta und A.K. Warder. London, 1961 (PTS).

Mp   Buddhaghosa, *Manorathapūraṇī, Aṅguttaranikāyaṭṭhakathā,* 5 vols., ed. M. Walleser, H. Kopp. London, 1924–1956 (PTS).

Mp-pṭ   *Aṅguttaranikāya-purāṇaṭīkā, catutthā Līnatthapakāsinī,* ed. Primoz Pecenko, posthumously completed by Tamara Ditrich. Bristol, 2012 (PTS).

Mūlas   Mahānāma, *Mūlasikkhā*
       B^e CSCD
       E^e Edward Müller [Ed.], *"Khudda-sikkhā* and *Mūla-sikkhā",* *JPTS* 1883, 122–30.

Nāmac   [Chapaṭa Saddhammajotipāla's *Nāmacāradīpaka*] H. Saddhā-tissa (ed.), "Nāmacāradīpaka", *JPTS* XV (1990), 1–28.

Namak   *Namakkāraṭīkā* (CSCD)

Nāmar-p   *Nāmarūpapariccheda*
               Bᵉ CSCD

               Eᵉ A.P. Buddhadatta, "Nāmarūpaparicchedo", *JPTS* VII (1913–14), 1–114.

Nett   *The Nettipakaraṇa with Extracts from Dhammapāla's Commentary*, ed. E. Hardy. London, 1902 (PTS).

Nidd-a I   Upasena, *Saddhammapajjotikā I, Mahāniddesaṭṭhakathā*
               Bᵉ CSCD.

               Eᵉ Upasena, *Saddhammapajjotikā* I, *Mahāniddesaṭṭhakathā*, 2 vols., ed. A.P. Buddhadatta. London, 1980 [original ed. 1931, 1939] (PTS).

NŚ   Nāṭyaśāstra, *see below*, Masson & Patwardhan.

Pāc-y   Jāgara, *Pācityādiyojanā*, Rangoon, 1972 (Chs).

Pāliṃ   Sāriputta [of Poḷonnaruva], *Pāḷimuttakavinayavinicchaya-saṅgaha* (*Vinayasaṅgahaṭṭhakathā*). Rangoon, 1960 (Chs).

Pālim-ṇṭ   Toṅ-phī-lā charā-tō Munindaghosa [Tipiṭakālaṅkāra], *Pāḷimuttakavinayavinicchayanavaṭīkā, Vinayālaṅkāraṭīkā*, 2 vols. Rangoon, 1962 (Chs).

Pāt-gp   Ñāṇakitti, *Bhikshu Pratimoksha and Ganthidipani* (*Bhikṣu Prātimokṣaya saha Gaṇṭhidīpaniya, Bhikkhupātimokkha sametā Gaṇṭhidīpanī*). Alutgama: Saddhammappakāsa Press, 1927.

Paṭis   *Paṭisambhidāmagga*, 2 vols., ed. A.C. Taylor. London, 1905–1907 (PTS).

Paṭis-a   Mahānāma, *Saddhammapakāsinī, Paṭisambhidāmagga-aṭṭhakathā*
               Bᵉ CSCD.

               Eᵉ *Saddhammappakāsinī. Commentary on the Paṭisambhidāmagga,* 3 vols., ed. C.V. Joshi. London, 1979 [original ed. 1933–1947] (PTS).

Paṭis-gp   *Paṭisambhidāmaggagaṇṭhipada*
               Bᵉ *Paṭisambhidāmaggaṭṭhakathāgaṇṭhipadaṃ.* (Rangoon), 1984 (Chs).

               Cᵉ *Paṭisambhidāmaggagaṇṭhipadatthavaṇṇanā,* ed. Aggamahāpaṇḍita Ariyavaṃsa (padhānanāyakatthera). (Sri Lanka): Ānanda Sēmagē, 2510 (1966).

	Sᵉ *Khaṇṭhībot hǣng atthakathā Paṭisamphithamat. Paṭi-sambhidāmagga Gaṇṭhīpada*, 2 vols. Krung Thēp Mahā Nakhōn: Mūnithi Phūmiphalō Phikkhu, 2531 (1988) (Chabap Phūmiphalō Phikkhu).
Paṭis transl.	[*Paṭisambhidāmagga*] *The Path of Discrimination*, transl. from the Pāli by Bhikkhu Ñāṇamoli. With an introduction by A.K. Warder. Oxford, 2009 (PTS) [reprint of the 2nd edition 1997; original ed. 1982].
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Piṭ-sm	*Piṭakat-to-sa-muiṅh. Maṅ:-krī: Mahāsirijeya-sū, Catalogue of the Piṭaka and Other Texts in Pāḷi, Pāḷi–Burmese, and Burmese*, summarized and annotated translation by Peter Nyunt. Bristol, 2012 (PTS).
Ps	Buddhaghosa, *Papañcasūdanī, Majjhimanikāyaṭṭhakathā,* 5 vols., ed. J. H. Woods, D. Kosambi, I.B. Horner. London, 1922–1938 (PTS).
Ps-pṭ	Dhammapāla, *Līnatthapakāsinī* II, *Papañcasūdanī-purāṇaṭīkā* (CSCD).
Ras	Vedeha, *Rasavāhinī* Bᵉ CSCD Cᵉ *Rasavāhinī*, ed. by Saraṇatissa. Colombo, 2nd. ed., 2439 (A.D. 1896) (Online: archive.org/details/rasavahinioovedeuoft).
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S	*Saṃyuttanikāya*, 5 vols., ed. L. Feer, London, 1884–1898 (PTS).
Sacc-ṭ	*Saccasaṅkhepaṭīkā, Sāratthasālinī*
Sadd	Aggavaṃsa, *Saddanīti* Bᵉ CSCD.

E^e *Saddanīti*: *La Grammaire palie d'Aggavaṃsa*, 3 vols., ed. Helmer Smith. Oxford, 2001 (PTS) [original 1928–1954].

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E^e *Samantapāsādikā, Vinayaṭṭhakathā,* 7 vols., ed. J. Takakusu, M. Nagai (and K. Mizuno in vols. 5 and 7). London, 1924–1947 (PTS); vol. 8: Indexes Hermann Kopp. London, 1977. (PTS).
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Ss   Siddhattha, *Sārasaṅgaha*, ed. Genjun H. Sasaki, Oxford, 1992
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Subodh   Saṅgharakkhita, *Subodhālaṅkāra*, in: *Subodhālaṅkāra, porāṇa-*
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            Subodh

Subodh-pṭ   Saṅgharakkhita, *Subodhālaṅkārapurāṇaṭīkā, Mahāsāmi-ṭīkā*, in:
            Subodh

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            vilāsinī (CSCD).

Sv-pṭ   Dhammapāla, *Līnatthapakāsinī I, Dīghanikāyaṭṭhakathāpurāṇa-*
            ṭīkā
                Bᵉ CSCD.
                Eᵉ Dhammapāla, *Dīghanikāyaṭṭhakathāṭīkā Līnatthavaṇṇanā*
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