

Jñānapraśaṃsā

Studia Indologica Universitatis Halensis

Band 22

Herausgegeben von

Petra Kieffer-Pülz und Andreas Pohlus, Martin-Luther-Universität Halle-Wittenberg

unter Mitwirkung von Katrin Einicke

Alastair Gornall (ed.)

Jñānapraśaṃsā

In Praise of Knowledge:
Essays in Honour of E. G. Kahrs

Gedruckt mit Mitteln des Seminars für Indologie und Südasienkunde
der Martin-Luther-Universität Halle-Wittenberg

Die Deutsche Nationalbibliothek verzeichnet diese Publikation in
der Deutschen Nationalbibliografie; detaillierte bibliografische
Daten sind im Internet über <http://dnb.d-nb.de> abrufbar.

© Universitätsverlag Halle-Wittenberg, Halle an der Saale 2022

Printed in Germany. Alle Rechte, auch die des Nachdrucks von Auszügen, der photomechanischen
Wiedergabe und der Übersetzung, vorbehalten.

Umschlaggestaltung: Horst Stöllger – pixicato, Hannover
Satz und Layout: Computus Druck, Satz & Verlag Dr. Jörn Kobes

ISBN 978-3-86977-254-7



E. G. Kahrs

(Photograph courtesy of Sudeshna Guha)

Tabula Gratulatoria

Anuja Ajotikar
Tanuja Ajotikar
James Benson
George Cardona
Giovanni Ciotti
Whitney Cox
Daniele Cuneo
Hugo David
Mahesh Deokar
Michael S. Dodson
Faculty of Asian and Middle Eastern
Studies, University of Cambridge
Marco Ferrante
Camillo Formigatti
Jessica Frazier
Jonardon Ganeri
Gunilla Gren-Eklund
Oskar von Hinüber
Sarah Beth Hunt
Harunaga Isaacson
Stephanie W. Jamison
Yūto Kawamura

Varun Khanna
Petra Kieffer-Pülz
Nigel Leask
Julius Lipner
Sir G. E. R. Lloyd
James McHugh
Nina Mirning
Pali Text Society
Alessandra Petrocchi
Queens' College, University of Cam-
bridge
Kapil Raj
Ulrike Roesler
Martin A. Ruehl
Alexis Sanderson
Mark Singleton
Mishka Sinha
Peter Skilling
Prods Oktor Skjærvø
Rebecca Small
Péter-Dániel Szántó
Vincent Tournier

Contributors

Nalini Balbir is Emeritus Professor of Indology at Sorbonne-Nouvelle University Paris, and holds the chair in “Middle Indian Philology” at École Pratique des Hautes Études, Paris. Her research focuses on Pali and Jaina studies.

Saroja Bhate was Professor of Sanskrit and Head of the Department of Sanskrit and Prakrit Languages, University of Pune, until 2002. She continues to study the Pāṇinian grammatical system and conducts online reading sessions on different grammatical texts.

Johannes Bronkhorst is Emeritus Professor in Sanskrit at the University of Lausanne. His work so far has been on the history of Indian thought and the psychology of religion.

Jean-Luc Chevillard is a researcher (CRHC) at the French CNRS (“Centre national de la recherche scientifique” / “National Centre for Scientific Research”) and a member of UMR 7597 (HTL). The main focus of his research is the history of the native Tamil śāstric tradition (grammar and lexicography).

Lata Mahesh Deokar is an Adjunct Professor in the Department of Pali and Buddhist Studies of the Savitribai Phule Pune University. Her research focuses on Sanskrit and Tibetan classical lexicons and Buddhist Sanskrit literature.

Paul Dundas was Reader in Sanskrit in the Department of Asian Studies, University of Edinburgh, where he is now an Honorary Fellow. His current research activity is in the areas of Prakrit and Jain history and literature.

Rupert Gethin is Emeritus Professor of Buddhist Studies at the University of Bristol. His research focuses on the history of Indian Buddhist thought, especially with reference to Pali literature.

Alastair Gornall is an Assistant Professor in History and Religion at the Singapore University of Technology and Design. His research focuses on the history of Theravāda Buddhism.

Malhar Kulkarni is the Sumati and Atmaram Kotwal Sanskrit Acharya Chair Professor of Sanskrit at the Indian Institute of Technology Bombay. His academic research focuses on Pāṇinian grammar, and he also composes original Sanskrit works on the topic, such as his forthcoming *Śabdasūtra*.

Antoine Panaïoti is an Assistant Professor of Philosophy at Toronto Metropolitan University. His research focuses on Early Madhyamaka thought, cross-cultural philosophy, and metaphilosophy.

Wendy J. Phillips Rodríguez is an Associate Professor at the National Autonomous University of Mexico (UNAM). Her main research interest is Sanskrit textual transmission.

William Pruitt studied Burmese at INALCO, Paris, and Pali with K. R. Norman in Cambridge. He is the publications administrator for the Pali Text Society.

Aleix Ruiz-Falqués is a Lecturer in Pali and Head of the Department of Pali and Languages at the Shan State Buddhist University, Myanmar. His research focuses on Pali traditional philology and scholasticism in Burma.

Javier Schnake, Ph.D. (EPHE, 2018), is an independent researcher in Pali studies and an affiliate of the Pali Text Society. His research focuses essentially on Pali literature from Southeast Asia.

John D. Smith is Emeritus Reader in Sanskrit at the University of Cambridge. His work has been on Indian epic traditions in both Rajasthani (the epic of Pābūjī) and Sanskrit (the *Mahābhārata*).

Paolo Visigalli is an Associate Professor in South Asian Premodern History at the Shanghai Normal University, World History Department. His research focuses on early Indian texts and Chinese Buddhism.

Contents

Frontispiece	5
Tabula Gratulatoria	7
Contributors	9
1. E. G. Kahrs: A Bibliography Alastair GORNALL	13
2. Uses of monosyllables in the <i>Vidaddhamukhamaṇḍana</i> Nalini BALBIR and Javier SCHNAKE	21
3. Pāṇini and Pāṇinīyas on Anubandhas Saroja BHATE	51
4. Does Pāṇinian grammar have (a) history? Johannes BRONKHORST	83
5. On the transmission of Tamil poetical vocabularies, with a special focus on the <i>Tivākaram</i> and the <i>Cūṭāmaṇi Nikaṇṭu</i> Jean-Luc CHEVILLARD	95
6. The Origin and Development of the <i>Subanta</i> Genre: Some Reflections With Special Reference to the <i>Cāndra</i> Grammatical School Lata Mahesh DEOKAR	115
7. Sectarian Confrontation as Theatrical Diversion: Observations on Yaśaś-candra's <i>Mudritakumudacandraprakaraṇa</i> and the Jain Debate at Aṇahillapaṭṭana Paul DUNDAS	127
8. What Upasīva asked and how the Buddha answered: On the <i>Upasīva-māṇavaṇapucchā</i> (<i>Suttanipāta</i> vv. 1069–1076) and its commentaries Rupert GETHIN	161

9. A note on the emendation of the text of the <i>Mahābhāṣyadīpikā</i> in light of a quotation found in the <i>Sūktiratnākara</i> Malhar KULKARNI	183
10. Towards a Mādhyamika Error Theory of Causation Antoine PANAIOTI	189
11. From Ancient India to Medieval Spain. Unexpected reincarnations of <i>karāṭakadamanakanāmānau dvau srgālau mantriputrau</i> Wendy J. PHILLIPS RODRÍGUEZ	217
12. The Letters from R. C. Childers to T. W. Rhys Davids: Edited with Notes William PRUITT	235
13. The Pali Version of Caṅgadāsa's <i>Sambandhopadeśa</i> . A Preliminary Study of Yasa's <i>Kaccāyanasāra</i> and Its Major Commentaries Aleix RUIZ-FALQUÉS	299
14. 'This is not!' — a <i>Mahābhārata</i> Idiom John D. SMITH	339
15. On the expression “ <i>pañcavidhaṃ niruktaṃ/niruttiṃ</i> ” Paolo VISIGALLI	351
Index	363

13. The Pali Version of Caṅgadāsa’s *Sambandhopadeśa*. A Preliminary Study of Yasa’s *Kaccāyanasāra* and Its Major Commentaries

Aleix Ruiz-Falqués

“Please send me per bearer the
fee for copying the
Kaccāyanasāra and
Kaccāyanasāra-yojanāva”
D. H. D. Silva to Rasmus Rask¹

1. Introduction

With the arrival of printing technology in Burma during the 19th century, a number of minor works that had so far been scattered in manuscript bundles were compiled in individual thematic volumes. Apart from minor works on Abhidhamma and Vinaya,² we also find a modern volume with the most important short or “minor” grammatical works of the Pali tradition.³ The Burmese term for these texts is *saddā-ñay*, which literally means “small grammar,” as opposed to the *saddā-kriḥ* “big grammar,” the popular name of the *Kaccāyana* in Burmese monastic education.⁴ The

1 GODAKUMBURA 1980: 69.

2 For Abhidhamma *let-than* manuals, see HERNSENG 2020: 7; for Vinaya *let-than* manuals, see KIEFFER-PÜLZ 2015 and RUIZ-FALQUÉS 2019.

3 See LOTTERMOSE 1987.

4 The first printed volume contained fourteen texts (*Saddā ñay 14 coṅ tvai pāṭh*, Yangon 1912). This volume includes: *Saddatṭhabhedacintā* [cf. RUIZ-FALQUÉS 2017], *Kaccāyanasāra*, *Ekakkharakosa* [cf. SCHNAKE 2021], *Saddavutti*, *Saddabindu* [cf. LOTTERMOSE 1987], *Saddasāratthajālīnī*, *Sambandhacintā* [cf. GORNALL 2020: 54, 81], *Vibhatyatta*, *Vaccavācaka*, *Ganthābharāṇa*, *Ganthatṭhipakaraṇa*, *Vācakopadesa*, *Kaccāyanabheda*, *Kārikā* [cf. RUIZ-FALQUÉS 2017; DIMITROV 2022; see also GORNALL and GUNASENA 2018 and SUBHŪTI 1876. The 14 minor Pali grammars are listed in NYANATUSITA 2011 § 5.4. The latest edition, printed in 1964 and still reprinted today, includes fifteen works, with the *Rūpabhedapakāsīnī* added to the former list. This edition was published as part of the editorial project of the Burmese Sixth Council (1954–1956), for which see HAMM 1973 and CLARK 2015: 65.

present paper focuses on one of these minor works, namely Yasa's *Kaccāyanasāra* ("Essence of the *Kaccāyana* [Grammar]"), a Pali rendering of Caṅgadāsa's Sanskrit work called the *Sambandhopadeśa* or *Caṅgakārikā*. Yasa's work is a forgotten testimony of the relevance of Sanskrit scholarship in medieval and early modern Burma. My aim here is to explain the nature and contents of this work and its major commentaries (*porāṇaṭīkā*, *navāṭīkā*, and *yojanā*⁵) against the backdrop of the Sanskrit culture that shaped this branch of Pali-Burmese Buddhist scholarship. I offer this paper to my respected teacher, Professor Eivind Kahrs, who made a pioneering contribution to the study of Pali *vyākaraṇa* in Burma with his work "Exploring the *Saddanīti*."⁶

2. Yasa's *Kaccāyanasāra*, a Pali Version of Caṅgadāsa's *Sambandhopadeśa*

2.1. Author and date

The *Kaccāyanasāra* (henceforth *Kacc-sāra*) is a short Pali grammatical work comprising seventy-two stanzas in *anuṭṭhubha* (*anuṣṭubh*) metre, written in a terse style that often requires commentarial glosses in order to be understood. Like its Sanskrit model, it abruptly ends after summarising the *Taddhita* chapter in simply one stanza,⁷ leaving no colophon that could inform us about the author, date, etc. The work is commonly attributed to a certain Mahā Yasa Thera or simply Yasa.⁸ Some sources also ascribe the *Kaccāyanasāra-porāṇaṭīkā* and the *Kaccāyanabheda* to the same author.⁹ The second major commentary, the *Kaccāyanasāra-navāṭīkā*, is attributed

Other "minor grammars" have been published too, they consist of later, perhaps less authoritative works that are not mentioned in CPD, Bibliography, § 5.4.2.4.

5 For other commentaries I refer to NYANATUSITA 2011: § 5.4.2.4.

6 KAHRs 1992.

7 *sambandhe kāraṅke piṅḍe bhāve gotte paratra ca ||
kathyante taddhitā rūḷhā samāsantā 'byayā api || 72 ||*

"The secondary derivative (*taddhita*) [affixes] are explained conventionally (*rūḷhā*) in the sense of relation (*sambandha*), factor of action (*kāraṅka*), mass (*piṅḍa*), [having the] nature (*bhāva*) [of something], affiliation (*gotta*) and other meanings (*paratra*); and also, after an indeclinable at the end of a compound."

8 SUBHŪTI 1876: § 44, BODE 1909: 36, NYUNT 2012: 78, § 398, NYANATUSITA 2011: § 5.4.2, PETERS 2007: § 1057.

9 Burmese catalogues and bibliographies present contradictory data. In the Piṭ-sm (NYUNT 2012: 78, §§ 398–401) *Kaccāyana-sāra* is attributed to Rhaṅ Yasa of Pugaṃ (= Pagan); the old *ṭīkā* is wrongly attributed to Sirisaddhammavilāsa of Pugaṃ. The new *ṭīkā* is attributed to an unknown Mahā Thera from Paṅḥ-ya (Pinya) city, and the same goes

to Siri Saddhammavilāsa. Another well-known commentary, the *Kaccāyanasāra-yojanā*, was composed by a certain Kalyāṇasāra in Burma.¹⁰ Of these works, only the *Kaccāyanasāra* is mentioned in the 1442 inscription of Pagan.¹¹ Subhuti speculates, without giving exact references, that the *Kaccāyanasāra* was probably composed around the 14th century, and he also states that it is later than the *Rūpasiddhi*, *Sambandhacintā*, and *Cūḷanirutti*, and earlier than *Kaccāyanabhedaṭṭikā* (presumably because Kacc-sāra is quoted in that work).¹² On internal grounds, Kacc-sāra must be later than *Mukhamattadīpanī*, *Rūpasiddhi*, and *Saddanīti*.

2.2. Contents

The contents of the Kacc-sāra do not encompass the entire scope of the Kacc grammar. In the 1964 edition, the stanzas are organised in the following six *niddesas* (“expositions”):

1–19 *sāmaññāniddesa* (“exposition on generalities”)

20–32 *ākhyātaniddesa* (“exposition on verbs”)

33–46 *kitaniddesa* (“exposition on primary derivatives”)

for the *yojanā*, the *Kaccāyana-bheda* (§ 402) is attributed to a certain Rhañ Mahāyasa of Salay town.

The *Cūḷaganthivoṃsapāṭhi* by Nandapañña, commonly known as *Gandhavaṃsa* (KUMAR 1992: 12, 25) states that an anonymous teacher composed Kacc-sāra and its *ṭīkā*; the catalogue omits the title Kacc-bheda (Ms. C fol. khū r5–6).

The *Nemintaragandhācariyadīpanī* states that Kacc-bheda and Kacc-sāra were composed by a certain Saya Thera, perhaps a clerical error for Yasa Thera, as the Ms. reads *ghasaya*, where *gha* is very similar in shape to *ya*; the *ṭīkā* is attributed to Siri Saddhammavilāsa from the royal monastery (*kanāḥ-taw-rā*) (Ms. N fol. khī r6–7).

The *Pitakat Kyemon* attributes Kacc-sāra and -bheda to Shin Mahā Yasa of Salay and the Kacc-sāra-ṭīkā-sac (= *navāṭīkā*) to Rhañ Siri Saddhamma of Pañḥ-ya (Ms. K fol. kho-v, col. 3 item #4, col. 4 item #1).

The *Ganthācariyavaṃsa* attributes Kacc-sāra, -bheda and a *ṭīkā* (= *porāṇaṭīkā*) to Mahā Rasa (= Yasa?) of Jambudīpa (Burma?) and mentions a *ṭīkā* by Siri Saddhammavilāsa from the royal monastery (*kanāḥ-taw-rā*) (Ms. G fol. pha r1–2).

The *Jinavacananāmbhidheyadīpanī* states that Kacc-bheda was composed by “a certain grammarian teacher,” and the same goes for Kacc-sāra-ṭīkā; this Ms. omits Kacc-sāra, perhaps because it is included in the *ṭīkā* (Ms. J fol. nih r7–8).

Others maintain that Yasa composed the *Kaccāyanasāra* in Thaton, that is in the Mon country, today’s Mon State in the South (cf. BODE 1909: 36–37).

10 For bibliographical sources, see previous note.

11 LUCE and TIN HTWAY 1976: 237.

12 See also BODE 1909: 37.

- 47–60 *kāraṅganiddesa* (“exposition on factors of the action” “case syntax”)
 61–71 *samāsaniddesa* (“exposition on nominal composition”)
 72 *taddhita* (“exposition on secondary derivatives”)¹³

The structure follows Caṅgadāsa’s manual (see § 2.4.). The contents are sometimes adapted to Kacc and other works of the same school, such as the *Rūpasiddhi* and the *Saddanīti*. Very often, however, the stanzas reflect the original text of Caṅ. For instance, Kacc-sāra v. 12 teaches two topics absent in Kacc: one is the usage of the affix *cī* (Skt. *cvī*) with pronouns *amha* and *tumha*, which cannot produce *cvī* forms based on sentences such as *atvaṃ tvam bhavati* “not-you becomes you” and *anahaṃ ahaṃ bhavati* “not-I becomes I”;¹⁴ the second topic not taught in Kacc is the distinction between the concepts of *upāya* and *upeyya*.

2.3. A Recast of Caṅgadāsa’s *Kārikā*

The literal meaning of the title *Kaccāyanasāra* is “Essence of the *Kaccāyana* [Grammar].”¹⁵ For this reason some scholars have interpreted the title literally, as if the work would consist of a summary of the *Kaccāyana* Pali grammar.¹⁶ However, as Yasa states in the second stanza of Kacc-sāra, his work is modelled on the Sanskrit treatise by Caṅgadāsa¹⁷ (consistently spelled Jaṅghadāsa in Burmese manuscripts and printed editions):

- 13 GODAKUMBURA (1980: 68–69) divides it into 5 *niddesas* and Subhūti into 7 (cf. SUBHŪTI 1876: § 44); LIEBICH (1895: 295) describes the *Sambandhopadeśa* of Caṅgadāsa as structured in 6 *uddeśas*: (1) Sāmānya-uddeśa (*ślokas* 1–20); (2) Tyādi-uddeśa (21–26); (3) Kṛt-uddeśa (27–35); (4) Kāraka-uddeśa (36–51); (5) Samāsa-Uddeśa (52–60); (6) Taddhita-uddeśa (61). This description corresponds to the structure of Kacc-sāra in the Burmese edition that we are using.
- 14 Kacc-sāra-pṭ 259,^{28–29}
- 15 GODAKUMBURA 1980: 68.
- 16 BODE 1909: 36: “The *Kaccāyanasāra*, as the title shows, is a résumé of or textbook on the teaching of that great grammatical authority.” According to MALALASEKERA 1958 [1928]: 1999, Kacc-sāra quotes extensively from Saṅgharakkhita’s *Sambandhacintā*. To my knowledge, this is incorrect. It is possible that Malalasekera’s statement originated in a confusion, and it should refer to Kacc-sāra-pṭ quoting extensively from *Saddatthabhedacintā*, see § 3.
- 17 GODAKUMBURA (1980: 68) suggests the same, without identifying the Sanskrit work. I am aware of three printed editions of this text: JAGANNADHASWAMI 1896, quoted by BODE (1909: 107 n. 8), RATHA 1906, and TRIPĀTHĪ 1910. VERHAGEN (1994: 62) mentions the Tibetan version of the text, accessible online: <https://www.istb.univie.ac.at/kanjur/>

In order that beginners understand the teaching of the Buddha in the language of Magadha, I am going to explain the *Essence of the Kaccāyana* [Grammar], relying on Jaṅghadāsa's treatise.¹⁸

Caṅgadāsa's *Kārikā* (henceforth Caṅ) is a grammatical summary of Sanskrit grammar. Subhūti is of the opinion that this is a summary of the *Kātantra* Sanskrit grammar.¹⁹ Indeed, Kacc-sāra and its commentaries recurrently refer to the *Kātantra* tradition. Liebich, however, argues that Caṅ belongs, at least partly, to the Cāndra School²⁰ because it uses two characteristic terms of that system: *vyāpya* instead of *karma* ("direct object") and *asaṅkhyā* instead of *avyāya* ("indeclinable").²¹ Another clear mark of affiliation is a reference to the *Cāndravayākaraṇa* in the Sanskrit commentary upon Caṅ. The reference is found in the example *candropajñāṇi vyākaraṇaṇi*, illustrating the rule Candra 2.2.66 (= P 2.4.21).²² This example, originally from the *Cāndravṛtti*, is also preserved in the *Kaccāyanasāraporāṇaṭīkā* (see § 3). In sum, it seems that Caṅ draws from both the *Kātantra* and Candra.

Caṅgadāsa's treatise is well-known in Burmese bibliographical sources. Like Kacc-sāra, Caṅ is also recorded in the famous 1442 inscription of Pagan recording the donation of a library.²³ It is said that a certain teacher named Cīvara, or perhaps, more likely, Vajira²⁴ composed a Pali *ṭīkā* upon it.²⁵ Whether it was originally in Sanskrit or in Pali, a *Jaṅghadāsa-ṭīkā* is quoted in the *Kaccāyanasāra-ṇaṭīkā* (Kacc-sāra-ṇṭ) by Saddhammavilāsa (see Appendix I and II). Most of Caṅ stanzas are included in the Kacc-sāra (see Appendix II), with the expected adjustments in the translation from Sanskrit to Pali and the necessary changes in the technical names of the grammatical items that are mentioned, such as *pacchayas* "affixes," etc.

rksneu/etanjur/verif2.php?id=D4276&coll=derge [I thank Matthew Kapstein and Dragomir Dimitrov for providing this information].

- 18 *māgadhikāya bālānaṇi buddhiyā buddhasāsane* ||
vakkhaṇi Kaccāyanasāraṇi nissāya Jaṅghadāsakaṇi || 2 ||
- 19 SUBHŪTI 1876: § 44.
- 20 LIEBICH 1895: 295.
- 21 Liebich refers to verse 28 for *vyāpya* and 57 for *asaṅkhyā*. In Tripāṭhī's edition (see Appendix II) we find *vyāpya* in verse 27: *vyāpye* [v.l. *vyākhye*], with Pali translation *kamme*; and *asaṅkhyā* in verse 59 (*asaṅkhyāt*).
- 22 LIEBICH 1895: 295.
- 23 Cf. LUCE and TIN HTWAY 1976: 240, item #210; see also BODE 1909: 107, item #210. BODE (1909: 107 n. 8) was aware of one printed edition: "Evidently Caṅgadāsa, author of the Caṅgakārikā, aphorisms on grammar (Kātantra school). See edition of Jagannadhaswami, Vizagapatam, 1896."
- 24 KUMAR 1992: 12, 25.
- 25 KUMAR 1992: 12 = Ms. C fol. kū r5–6; KUMAR 1992: 25 = Ms. C fol. kaṇ r5–6. This *ṭīkā* is not mentioned in the 1442 Pagan Inscription.

But Cañ is not the only Sanskrit source used by Yasa. The Kacc-sāra-ṅṅ informs us that some other stanzas of Kacc-sāra derive from a certain “Sanskrit book” (*sakkata-gantha*). Thus, despite the fact that Kacc-sāra describes Pali usage, it is not exactly a summary of Kacc, and it is greatly indebted to the Sanskrit tradition.

2.4. *Kaccāyanasāra and Kaccāyanabheda*

If Kacc-sāra and Kacc-bheda are works of the same Yasa Thera, both texts must have been part of a project around the *Kaccāyana* grammar. The hypothesis implies that Yasa would have summarised the *Kaccāyana* twice, following two different methods. The Kacc-bheda follows the structure of Kacc in eight chapters, and, as the introduction states, it mainly summarises the types of grammatical phenomena, making a general analysis or typology (*bheda*) together with concise examples (*payoga*).

One peculiar feature of style in this work, missing in Kacc-sāra, is the poetic closure of each section, in which the author expresses the wish that his merits in composing the text will help him to attain better existences and finally *nibbāna*, and he does so by playing with the key concepts of each chapter of the grammar. For instance, at the end of the *sandhi* section, which deals with euphonic pronunciation, he wishes that he will have a good voice in future lives; at the end of the *samāsa* section, he wishes that his merits will abbreviate his time in *saṃsāra*, using for that the term *saṅkhepa* “abbreviation” which is a technical term applied to define *samāsa*,²⁶ and he also plays with the word *bheda*, “separation” / “analysis”, which is part of the analytical project of the grammar, when he expresses the wish not to become separated (*bhejja*) from his assembly.²⁷

In terms of sources, the Kacc-bheda only mentions the *Nyāsa* (= Mmd), the *Nyāsappadīpa* (= Mmd-pt), and the *Rūpasiddhi*,²⁸ the most important commentaries of the *Kaccāyana* school in Burma. These works are never mentioned in Kacc-sāra. It is noteworthy, however, that the Kacc-bheda does not mention the *Saddanīti*, a

26 Rūp 178,₉; *samāso padasaṅkhepo, padappaccayasamhitam*

27 Kacc-bheda § 127:

*puññen ’ānena saṃsārasaṅkhepakārako bhava ||
abhejjariso pañño satimā ca bhavābhava || ||*

“By this merit, may I be one who makes *saṃsāra* short, one who is not separated from his assembly, wise and diligent, from existence to existence.”

28 Kacc-bheda § 46:

*chappaññāsaṭṭhasaṭṭhi ca dvādhikanavutīritā ||
Nyāse taddīpake Rūpasiddhiyañ ca yathārahaṃ || ||*

work that was available to the author of Kacc-sāra.²⁹ The view of the Piṭ-sm, proposing two different authorships for Kacc-sāra and Kacc-bhedā,³⁰ is more sensible, in my opinion, in view of the fact that these two texts overlap in many ways, and it is difficult to believe that the same author would have written two different works with the same purpose, but resorting to different grammatical authorities.

3. The Old Commentary (*Kaccāyanasāra-porāṇaṭīkā*)

The authorship of the *Old Commentary on the Kaccāyanasāra* (*Kaccāyanasāra-porāṇaṭīkā*) and its date are uncertain.³¹ The author was not acquainted with the same Sanskrit manuals that were used by his successor Saddhammavilāsa (see § 4). The commentary gives general interpretations of the meaning of the stanza without concentrating too much on each word and also usefully provides examples. The author takes great pains to interpret the text in the light of Pali treatises, not Sanskrit treatises related to the model of Cañ. The *Saddatthabhedacintā* of Saddhammasiri, for instance, is quoted at every opportunity in order to amplify the scope of Kacc-sāra.³² Other Pali works, based on Sanskrit models, are also quoted. He cites, for instance, the well-known definition of *mahākabba* “great poem” of Daṇḍin’s *Kāvyaḍarśa* (ca. 7th c.) via the Pali commentaries on Saṅgharakkhita’s *Subodhālankāra* (12th c., Sri Lanka).³³

There are some examples from this commentary that I could not trace to Pali grammars, e.g., *turaṅgo iva imā itthiyo* “these women are like a horse”,³⁴ illustrating a simultaneous *vipallāsa* or “distortion” of gender and number. This *vipallāsa* is allowed in a simile when the point of comparison is a common property (*dhamma*), in this case, speed. There is a reference to the Pāṇini school (*pāṇinīyaṃ*),³⁵ a reference to the lexicographical work *Liṅgatthavivaraṇa*,³⁶ some direct and silent referenc-

29 Kacc-sāra § 30, see § 6.5.

30 See the third note in § 2.1.

31 SUBHŪTI 1876: § 46.

32 Kacc-sāra-pt e.g. 253,^{28ff}; 256,²¹⁻²²; 260,¹⁸⁻²³.

33 Kacc-sāra-pt 250,¹⁵⁻¹⁶ = Subodh-pt 15,¹⁷; Subodh-nt 20,³:
saggabandho mahākabbaṃ vuccate tassa lakkaṇaṃ ||
paṇāmo vatthuniddeso āsiso pi ca taṃ mukhaṃ ti || ||

The original verse is from KĀ 1.14:

sargabandho mahākavyaṃ ucyate tasya lakṣaṇaṃ ||
āśīrnamaskriyā vastunirdeśo vāpi tanmukhaṃ || ||

34 Kacc-sāra-pt 259,².

35 Kacc-sāra-pt 262,¹⁶.

36 Kacc-sāra-pt 271,¹⁴⁻¹⁸.

es to Moggallāna's *Pañcīkā*,³⁷ and one quotation, without attribution, of a passage from *Saddatthabhedacintā-porāṇaṭīkā*³⁸ ad Sbc § 53 introduced with *vuttaṃ hi*.³⁹ There is also one reference to the *Sambandhavutti*, the commentary on Saṅgharakkhita's *Sambandhacintā*.⁴⁰ When discussing Kacc-sāra § 71, the work refers to the Cāndra grammar in the example of the compound *candopaññāṇi* “[a *vyākaraṇa* system] in which the Cāndra is the first [text] to be created”⁴¹ (see § 2.4).

4. The *Sammohanāsanī* of *Saddhammavilāsa* (*Kaccāyanasāra-ṇaṭīkā*)

4.1. The author of the commentary

The author of this commentary is Thera Siri Saddhammavilāsa. The colophon tells us that this work was composed in Ava, and catalogues connect the author with some royal monastery (see § 2.1.). According to Waskaduve Subhuti, *Saddhammavilāsa* was an expert in Sanskrit and lived in a palace constructed by king Pañcasetbha (*sic*) on the bank of the river Erāvati in the kingdom of Sunāparanta.⁴² *Saddhammavilāsa* criticises the old commentary when he justifies his own endeavour: “[My] commentary on the *Kaccāyanasāra* is called the *Destroyer of Confusion*, and the old commentary⁴³ is not a destroyer of confusion.”⁴⁴ The date of the work is not known, but it is earlier than the mid- 18th century, for it

37 Kacc-sāra-pṭ 272,¹⁴⁻¹⁵.

38 Sbc-pṭ 28,²⁷⁻³⁰.

39 Kacc-sāra-pṭ 275,^{16ff}.

40 Kacc-sāra-pṭ 275,²⁷⁻²⁹. For the identification of the title *Sambandhavutti*, see KIEFFER-PÜLZ 2017: 42, n. 87.

41 Kacc-sāra-pṭ 279,⁶⁻⁹; *candassa upañño candopaññāṇi byākaraṇam ity ādi. atra candassa ādimhi tassa satthassa nāmaṇi. candass'upakkamo candopakkaṃaṇi byākaraṇam ity ādi. candopaññāṇi ti candassa nāma janassa paṭhamapaṭṭhānaṇi. candopakkaṃaṇi ti candassa nāma janassa paṭhamavāyāmo ti keci.* “The first knowledge [is] of Candra, i.e., the grammar whose first knowledge is of Candra. Here this is a name of that discipline which begins with Candra. The introduction of Candra, i.e., the grammar whose introduction is Candra. The first knowledge is of Candra (*candopaññāṇi*), i.e., the first understanding is of the (i.e. by the) person called Candra. Some say that the word *candopakkaṃaṇi* means that it is the first effort of that person called Candra[*gomin*].”

42 SUBHŪTI 1876: § 45.

43 It is also possible to understand the plural “old commentaries,” but quite unlikely.

44 Kacc-sāra-ṇṭ 281,⁸⁻⁹:

*ṭīkā Kaccānasārassa vuccate Sammohanāsanī ||
purātanā ca yā ṭīkā na tā sammohanāsanī || ||*

is recorded in a manuscript of the bibliography titled *Piṭakat Samuiñ Maw-kvanh-mhan* copied in 1743 CE.⁴⁵

4.2. *The content of the commentary*

In terms of content, this commentary is quite unique due to the numerous references to Pali and Sanskrit works. We have collected them in Appendix I of this paper. Although the author was familiar with Sanskrit works, we cannot know to what extent some of the references are mediated through other Pali scholarly texts. For instance, Saddhammavilāsa refers to the *Sāratthavilāsinī* for a famous stanza on the *apādāna kāraṅka*,⁴⁶ a stanza that originally comes from *Vākyapadīya* and reached the *Sāratthavilāsinī* probably through the mediation of Buddhappiya's *Rūpasiddhi*.⁴⁷ Importantly, the *navatīkā* contains abundant parallels from the original Caṅgadāsa, consistently spelled "Jaṅghadāsa". These are slightly different from the versions of Yasa, as it is shown in Appendix II.

5. Kalyāṅasāra's *Kaccāyanayojanā*

5.1. *Contents, Style, and Authorship*

In the standard modern Burmese edition of the *ṭīkā*s on the minor grammars, the *Kaccāyanayojanā* follows the old and new *ṭīkā*s. This commentary does not go beyond the syntactic reorganisation of the words of the stanzas in order to make them more sensible. The reorganisation is always introduced by the formula *tatrāyaṇi yojanā*. Unlike the other two commentaries, this work lacks erudition. It seems that the author of this commentary, a certain Kalyāṅasāra, of whom we know practically nothing except that he was perhaps from the region of Pagan in Burma,⁴⁸ was aware only of one *ṭīkā*, which he calls simply by that name and seems to cor-

45 Ms. M fol. kī r8.

46 *Sāratthavilāsinī* (Mogg-p-ṭ 361²⁶⁻²⁷).

47 Cf. *Vākyapadīya* 3.7.136 (RAU 2002: 230), cited in Pali at Rūp § 308 introduced with *vuttañ ca*.

48 Cf. PETERS 2007: § 1057.

respond to the *porāṇaṭṭikā*.⁴⁹ It mentions an *ācariya* Jaṅghadāsa but nothing more.⁵⁰ It offers useful notes with regard to the attribution of the views reflected in the verses: whether they all belong to the same school of thought or they represent different “parties” (*pakkhas*) in the scholastic debate.⁵¹ There is a reference to a certain *niddesa* that I could not trace to the *Suttaniddesa* of Saddhammajotipāla, but to *Rūpasiddhi* (§ 293) when glossing the word *pubbādiyoge*.⁵² The commentary is overall shallow and redundant, probably designed for novices (*sāmaṇeras*). The colophon states that the author is a dweller of a village called Pavābhū (or Pavābhū), a word that may be corrupt and I have not been able to trace. If he is the same Kalyāṇasāra who wrote the *Sucittālaṅkāra*, a summary of the Abhidhamma, his birthplace could be the village Nāḥ-ram-’ui near Pu-khanḥ-krīḥ (thus Anne Peters speculates that he could be identical to one Nā-ran-’ui charā tō).⁵³

5.2. Meaning of the title *Kaccāyanasāra*

This commentary ends with a paragraph giving an exegesis of the title *Kaccāyanasāra*, interpreting the term *sāra* as the *uttamavinicchaya* “the final judgement” of the *Kaccāyana* book, or as relating to the verb *sarati* “to remember” : *sotujanehi sari-tabbo cintitabbo ti sāro* “it should be remembered, i.e., reflected upon by students, therefore it is called *sāra*.”⁵⁴

6. Further Notes on the *Kaccāyanasāra* and Its Major Commentaries

6.1. Absence of *avadhi* in *taddhita*

In *Kacc-sāra* § 4 it is argued that there is no *apādāna taddhita* formation, literally no “*avadhi*”, that is to say, a secondary derivative based on the ablative relation.

49 Cf. *Kacc-sāra*-yo 390_{,22}; 401_{,15-16} = *Kacc-sāra*-pṭ 259_{,27}; untraced quotation from another, or the same *ṭṭikā* (?) at *Kacc-sāra*-yo 410_{,25}: *kamassā ti kammatthachaṭṭhī yeva ṭṭikāyaṃ dassitaṃ*.

50 *Kacc-sāra*-yo 391_{,4-7}.

51 *Kacc-sāra*-yo 404_{,12}: *panasaddo pakkhantaro*; 405_{,6}: *keci vādaṃ dassetuṃ*; 411_{,27}: *idāni saddassa niccataṃ dassetuṃ*.

52 *Kacc-sāra*-yo 414_{,17-18}: *ettha ca ādisaddena niddese dassitabbayoḡaṃ nātukāmā passantu sotujanā*.

53 Piṭ-sm § 288, PETERS 2007: § 1057.

54 *Kacc-sāra*-yo 421_{,20-28}.

The description corresponds to the picture we have in Kacc and Kacc-v, where examples of ablative *taddhita* are missing. Kacc-sāra-pt, however, states that according to Sbc, *taddhita* can be formed with all *kāra*kas and it just so happens that the *apādāna-taddhita* is very rare. See Sbc § 226 and its old commentary:

pabhavanti asmā hetumhā ti pabhavo. hetu. iminā apādāne pāyena payogāni, appakena pana bhavanti buddhisaddā etasmā ti bhāvo.

“It is the cause from which [things] originate (*pabhavanti*), that is why it is called ‘source’ (*pabhava*), [meaning] ‘cause’ (*hetu*). Most examples of *apādāna* are in this way, but only a few examples resemble the following case: ‘it is called ‘state’ (*bhāva*) because that is where the existence of abstract words (*buddhisaddā*) comes from.’”⁵⁵

Saddanīti § 760 also has an example of *taddhita* based on the ablative relation: *pabbatato pakkhannā nadī pabbateyyā* “because [these] rivers flow from the hill (*pabbata*), they are called ‘hilly’ (*pābbateyya*).”⁵⁶

6.2. The definition of *parokkhā*

In Kacc-sāra § 23, we find a definition of *parokkhā* (Skt. *parokṣā*, “past perfect”, lit. “beyond one’s direct experience”) which deviates from Kacc and yet reflects Kacc and Kacc-v’s sources, particularly the *Kāśikāvṛtti* and the *Kātantravṛtti*. Kacc-sāra-pt gives one example that we do not find in Pali grammars: *nāhaṃ kaliṅgaṃ agamiṃ*,⁵⁷ cf. Kāt-v ad Kāt *Ākhyāta* 3.1.16 (EGGELING ed., 158,₁₃): *nāhaṃ kaliṅgaṃ jagāma* = Kāś ad P. 3.2.115. The *Kāśikā* example represents the answer to the question: *kaliṅgeṣu sthito ‘si?* That is reflected in the Old Commentary: *kiṃ bhavaṃ kaliṅge tiṭṭhatī ti kenaci puṭṭho sakataṃ pi paccakkaṃ kaliṅgagamanam acchādanaṃ karotī ti* “Asked by someone: ‘Have you been to Kaliṅga?’, he hides the fact that he went to Kaliṅga, even though he actually did [lit. he himself experienced that].”⁵⁸ The Kāt-v *ad locum* states: *nāhaṃ kaliṅgaṃ jagāma, iti gamanadoṣabhayāt pratyakṣam apy apahnute* “Someone, out of fear that he made a mistake, hides the fact, even though it is true [lit. he experienced that], saying ‘I didn’t go to Kaliṅga.’” Thus, the entire discussion

55 Sbc-pt 91,₂₄₋₂₆.

56 Sadd 785,₇₋₈; A III 64,₄.

57 Kacc-sāra-pt 264,₂₀.

58 Kacc-sāra-pt 264,₂₂₋₂₃.

is related to the idea that the past perfect cannot express one's own experience of a fact, but it may be used precisely when one is concealing a personal experience.

6.3. Unique definition of *ajjatanī*

In § 24 we have a unique explanation of *ajjatanī* (Skt. *adyatanī*, “aorist”, lit. “the past of today”), including the precise description of the span of time that is comprised in *ajja* “today”.

*atītarattiyā yāmo pacchimoḍḍham*⁵⁹ *amussa vā* ||
bhāviniy' ādīppahāro tadaḍḍhaṃ vā 'jja tehy aho || 24 ||

The day which is called “today” (*ajja*) includes the present day together with the last watch (*yāma*) of the past night, or half of it, and the first watch of the next night, or half of it.

This definition is missing in Kacc and its major commentaries. The stanza is modelled on an unidentified Sanskrit source in versified form (see Appendix II, Kacc-sāra § 24, fn.). The original source of the verses is most probably Kāt-v ad Kāt *Ākhyāta* 3.3.16, (EGGELING ed., 159₁₋₃):

adyatane 'ūte mātre 'dyatanī, adyabhāvo 'dyatanaḥ, ā nyāyyād utthānād ā nyāyyāc ca saṅgveśanād ahaḥ, ubhayato 'rdharātraṃ vā lokataḥ siddham.

“*adyatanī* ‘aorist’ is the past extending only today (*adya*). ‘Extending today’ means ‘existing today’. A day is known by social convention [as the span of time] from the customary (*nyāya*) getting up [in the morning] up to the customary (*nyāya*) going to bed [at night]; or, alternatively, [a day is the extent] between both halves of the night [i.e., the last half of the previous night and the first half of the following night].”

6.4. Philosophical Stanzas of Sanskrit Origin

Some stanzas, directly translated from Caṅ, are of a philosophical nature. Consider, for instance, the following:

59 Ms. F *pacchimaḍḍhyam*.

Where prime material (*pakati*) and processed material (*vikati*) are both expressed, the prime material is considered to be the direct expression (*vācaka*), because of its preeminence.⁶⁰

The result of this philosophical principle, applied to Pali syntax, is that in a sentence where there is a conflict between the number of the item representing the prime material and the item representing the processed material, prime material will control the number of the verb. The examples given by the Kacc-sāra-ṭṭ are: *paṭo bhavanti tantavo* “the threads are the cloth” and *bīraṇāni kariyante kaṭo* “the clumps of *bīraṇa* grass are made a [into a] mat.”⁶¹

Some of these verses are rather abstract in style, and they cannot be understood without a commentary. The section on *kita* (“primary derivatives”), for instance, begins with verses that, contentwise, adhere to the Kacc text, but they develop into philosophical verses that are not part of the Kacc literature received by Yasa. They illustrate the semantic entanglement of all the grammatical elements of a sentence and also the conventional nature of the grammatical concepts:

This *bhāva* (“impersonal action”), being the meaning of the affix, is undetermined without that [meaning of the verbal root]. Also, the meaning of the verbal root [is undetermined] with regard to the rest [of the factors, such as *kattā*, etc.]. Thus, because of that, all meanings [of *bhāva*, *kattā*, etc.] are collective. The division, namely: “This is the meaning of the verbal root, that is the meaning of the affix,” is purely conventional [lit. it only applies during the time there is a convention].⁶²

Consider also this other stanza, the source of which is probably not Buddhist:

This light called “word” is without beginning. If a word is not clear to someone, its meaning is made clear to him by means of the [grammatical] science, like a lamp which is/was covered/hidden.⁶³

60 *pakatī vikatī c' āpi yatra vuttaṃ dvayam pi ca ||*
vācako pakatisaṅkhyam gaṇhāti 'ssā' padhānato || 7 ||

61 Kacc-sāra-ṭṭ 258₈₋₉.
62 *paccayatto pi bhāvo 'yam vinā ten' āpasiddhito ||*
dhāturatto pi sese; 'vam cayatto tena sabbako || 40 ||
saṅketakālam ev' āyam vibhāgo sampavattate ||
attho 'yam pakatiy' eso paccayatto it' idiso || 41 ||

63 *anādir ayam āloko saddakhyo yassa na pphuṭo ||*
byañjate tassa satthena dīpo va gatiy' āvuto || 43 ||.

Interestingly, the examples that we have cited are not adaptations from Cañ, but from a certain “Sanskrit book” (*sakkatagantha*)⁶⁴ that we have not been able to identify.

6.5. Influence of the *Saddanīti*

In *Kacc-sāra* § 28, the term *sādarānādarā* refers to the sense of *vidhi* “command” in the *sattamī* “optative.” This is not found in *Kacc* or its major commentaries, except in the *Saddanīti* with reference to *niyoga* (not *vidhi*).⁶⁵ The same goes for the example *purā dibbati asaddhammo* (“in the past the wrong Dhamma was shining”) in *Kacc-sāra* § 30.⁶⁶ The example is borrowed from *Sadd* § 874 *yāva-pure-purāyoge ’nāgate* “[the present endings are used] in the sense of past when in connection with [the adverbs] *yāva*, *pure* and *purā*”. In *Sadd* 812,₂₄ the example is *pure adhammo dīppati* [= *dibbati*] (cf. *Sp* I 6,₂).⁶⁷

7. Concluding Remarks

The present preliminary study, including the tables that I attach in the two appendices, shows how the *Kaccāyanasāra* of Yasa was a Pali version of Sanskrit versified treatises of the *Kātantra* and *Cāndra* schools. I have also shown how the title *Kaccāyanasāra* may be misleading, for it is not simply a summary of *Kaccāyana*, but it includes rules and principles drawn from many more Sanskrit and Pali sources. The development of the *Kaccāyanasāra* and its commentarial literature, especially the *Sammohavinodanī* of *Saddhammavilāsa*, exemplifies the long process of assimilation of Sanskrit *śāstra* in Pali for the sake of Burmese monastic education. For a few centuries, at least, not only the *Kacc-sāra* was studied, but scholars who

The stanza is reminiscent of *Vākyapadīya* 1.132 and *Daṇḍin KĀ* 1.4. I thank Professor George Cardona and Professor Madhav Deshpande for the references.

64 *Kacc-sāra-ṅṅ* 347,₂₃₋₂₄: *Sakkataganthe pi eṣā eva gāthā vuttā* “In the Sanskrit book, too, this same stanza is stated.”

65 *Sadd* 813,₃₁–814,₂.

66 The first two *pādas* of *Kacc-sāra* 30 correspond to *Sadd* § 874 (cf. *Kāt-v Ākhyāta*, 3.1.17; P 3.3.4) and *Sadd* § 876 (cf. *Kāt-v Ākhyāta*, 3.1.17; P 3.3.5).

67 In *Kacc-sāra-pṭ* 266,₇₋₉ the following stanza is quoted without explicit attribution with the formula *vuttaṃ hi* “for, it is stated”:

pure-yāva-purā-yoge niccaṃ, vā karaḥi kadā ||
lacchāyam api kiṃ-vutte vattamānā bhavissatī ti || ||

studied it had also access to its sources, and in fact, we find alternative renderings of Caṅ in Kacc-sāra-ṅ.

Yasa's claim is that his grammar is intended for students of Pali and, theoretically, it should be helpful in the study of canonical literature. The actual implications of Yasa's statement, in my opinion, are quite unclear. To a great extent, one would think that works such as Kacc-sāra are not really useful to study the canon directly, particularly when they teach topics that only apply to Sanskrit. But then one should explain why treatises such as Kacc-sāra became of such importance in the tradition and are still part of a scholastic canon in Burma.

As to the process of Sanskrit *śāstra* assimilation in Burmese Pali culture, it transcended the philological sciences and encompassed all sorts of disciplines, from cosmology to law.⁶⁸ Some of the Pali treatises based on Sanskrit models arrived from Sri Lanka, but the process of translation and assimilation continued over the centuries in Burma itself. As our understanding of Sanskrit culture in the region is still fragmentary, we can only hope that this paper will contribute to a broader discussion regarding the role of Sanskrit *śāstric* knowledge in Buddhist communities of Southeast Asia.

Appendix I

Authorities Mentioned in the Kaccāyana-sāra-ṅ-ṭikā

- ācariyā ācariyo** 328,₂₂; *Kaccāyana*° 337,₂₀; °*paramparā* 247,₁₂; 297,₈; 298,₃; 300,₁; 303,₂; 304,₃; 312,_{112,28}; 314,_{2,10}; 324,_{5,20}; *pubba*° 334,₂₈; 350,₁₄; 352,₄; 354,₁₂; 358,_{17,26}; *Buddhapiya*° 325,₂₁; *Rūpasiddhi*° 349,₁₉; *sabbācariyavāda* 325,₁₈;
aṭṭhakathā °*ācariya* 363,₁₅; *Netti*° 293,₂₄; 297,₁; 329,₁₄; 365,₅; *Suttanipāta*° 366,₃
Atthabyākhyāna 297,₈; 308,₁₁; 313,₁₂; 322,₂₇; 334,₁₃₋₁₅; 349,₁₅
Amarasiha (= Amarasimha) 394,₁
Kaccāyana 281,_{10,15}; °*ācariya* 337,₂₀; °*sāra* 282,₁₀; 284,₂₇₋₂₈; 285 *passim*; 289,₁₆; 298,₂₉; 312,₁₈; 320,₁₄₋₁₅; 325,₁₀; 331,₂₉; 395,₁₄; °*sutta* 348,₂₃; 348,₂₆; 361,₅; 369,₂₇₋₂₈; 372,₂₈; 393,₂₇
Kātanta (= Kātantra) 286,₄; 323,₂₄; 345,₁₈; 347,₂₇₋₂₈; 348,_{5,22-23}; 361,₅; 365,₂
Kātanta-pañcikā (= Kātantra-pañcikā) 286,₇; 299,₁; 312,₇; 371,₁₃
Kātanta-byākhyāna (= Kātantra-vyākhyāna) 285,₁; 286,₆₋₇; 289,₁₄; 293,₄; 295,₁₃; 299,₁; 311,₆; 312,_{7,11}; 313,₆; 317,₁₆; 319,₂₄; 323,₁₈₋₁₉; 327,₁₃; 330,₉₋₁₀; 331,_{12,27-28}; 334,₆; 335,₂₉; 336,_{9,13}; 338,₂₉; 339,₁₃; 348,₁₈; 355,₂₆; 356,₅₋₆; 360,₈; 365,_{14,20}; 371,_{13,18}; 382,₂₈₋₃₀
Kāsikā (= Kāśikā) 289,₁₄; 372,₁₉

68 See RUIZ-FALQUÉS, D'HUBERT, LAMMERTS and KIRICHENKO, forthcoming.

Khuddasikkhā-ṭīkā 372,¹⁷**Canda** (= Cāndra) 286,⁷; 289,¹⁴; 296,⁹; 334,^{10,11}; 371,^{13,18}; 372,^{19,28}**Cūlanirutti** 291,⁹**Jaṅghadāsa** (= Caṅgadāsa)(1–2)⁶⁹ 286,^{1–2} *vuttañ ca Jaṅghadāse*(4) 291,²² " "(5) 305,^{9–10} " "305,^{12–13} *⁷⁰(6) 306,^{8–9} " "307,^{23–24,26–27} *vuttañ hi Jaṅghadāse*(9) 310,^{4–5} *vuttañ ca Jaṅghadāse*310,⁹ *tena vuttaṃ Jaṅghadāse*310,^{10–11} *(10) 310,^{24–25} *vuttañ ca Jaṅghadāse*(11) 311,^{22–23} " "(12–13) 313,^{9–10} " "314,^{15–16} " "(14) 316,^{3–4} " "(15) 316,^{19–20} " "316,^{22–23} *(18) 319,^{27–28} " "(19) 321,^{17–18} " "(21) 326,^{1–3} " "(22) 327,^{11–12} " "(29–30) 335,^{18–19} *Jaṅghadāse pana*(36) 341,^{25–29} *vuttañ ca Jaṅghadāse*342,² " "(38) 344,^{11–12} " "(39) 345,^{23–24} " "(44) 348,^{16–17} " "(48) 356,^{8–9} " "(53) 365,⁴ " "**Jaṅghadāsa-ṭīkā** 294,⁸; 308,¹²; 312,^{7–8,11–12}; 314,^{22–23}; 318,^{3–4}; 323,^{20–22} (*gāthā*); 327,^{13–22}(*gāthā*); 329,^{19–20}; 335,^{28–29} (following the method of *Kātantra-vyākhyāna*); 336,^{9–11}(following the method of *Kātantra-vyākhyāna*); 339,²¹; 340,^{29–30}**Jinindabuddhi** (= Jinendrabuddhi) 354,^{14–17}

69 Round brackets () indicate number of stanza in Kacc-sāra.

70 * Introduced only with *vuttañ ca* after an explicit quotation from *Jaṅghadāsa*.

ṭikā 297_{,2}; *tattikāyaṃ* (= Nett-t) 294_{,6-7}

Niruttibyākhyāna 363_{,1}

Niruttimañjūsā 290_{,8-12}

Nyāsa (= Mukhamattadīpanī) 290_{,14}; 308_{,11}; 337_{,20}; 353_{,27}; 369_{,13}; 388_{,28}

Pāṇini < **pāṇinīya** 393_{,28-29}

Buddhapiya 325_{,21}

Moggalāna 289_{,15}

Ratanasiri (= Ratnaśrī?) 327_{,3-4}; 353_{,5-7}; (≈ Ratanapadi: 286_{,6})

Rūpasiddhi 293_{,18}; 312_{,9}; 325_{,11}; 334_{,19}; 349_{,19}; 380_{,23}; 389_{,15}

Sāratthavilāsini (= Moggallānapañcikaṭṭikā) 300_{,6-8} (referred to as *Sāratthavisesa-*

niyaṃ, read °*vilāsiniyaṃ*); 331_{,7-11}; 353_{,1-3}; 355_{,2-3}; 356_{,14-16} 18-24; 357_{,10-12}; 361_{,25-27};

357_{,10-12}; 361_{,25-27}; 363_{,18-19}; 365_{,22-23}; 391_{,16-18}

Sumaṅgalavikāsinīṭikā (= Sumaṅgalavilāsiniṭikā?) 297_{,4}

Formulae:

Sakkataganthe ca esā eva gāthā vuttā

(32) 337_{,13}

(42) 246_{,28}

Jaṅghadāse pi esā eva gāthā vuttā

(33) 339_{,24}

(37) 342_{,24-25} *71

(47) 350_{,18}

(62) 379_{,19} *

(63) 380_{,23}

(64) 382_{,17}

(65) 383_{,19}

(66) 386_{,25-26}

(68) 390_{,14-15}

(71) 393_{,25}

71 * The word *gāthā* is omitted.

Appendix II

<p>Kaccāyanasāra</p> <p>mūnindakko tamam moham hantvā bodhesi paṅkajam janam saddhammarasīhi so sampāletu maṃ jino 1 māgadhikāya bālānam buddhiyā buddhasāne vakkham Kaccāyanasāraṃ nissāya Jaṅghadāsakam⁷² 2 </p>	<p>Caṅgakārikā [with Pali versions from Saddhammavilāsa's <i>Kaccāyanasāra-nava-ṭīkā</i>]</p> <p>[TRIPĀṬHĪ 1910: 1: bhavānī śaṅkarau natvā prakṛtipratyayāv ubhau Bhaṭṭaśrīcaṅgadāsena kriyate caṅgakārikā 1]</p> <p>[LIEBICH 1895: 294: jāyante yad anudhyānād bhajatām vāgvibhūtayaḥ vibhur jayati mañjuśrīś caturmārīśāsanaḥ 1]⁷³ yasmīn arthe vidhiyante tyāditavyāditaddhitāḥ samāso vā bhaved yatra sa uktaḥ⁷⁵ prathamā tataḥ 1 yasmīn arthe vidhiyante tyāditabādhitaddhitā samāso vā bhaveyyum⁷⁶ tra sa vutto paṭhamā tato ti 1 ⁷⁶ uktasyārthasya grhṇanti saṅkhyānam tyādayaḥ param līṅgasamkhyāvibhaktis tu kṛttaddhitasamāsakāḥ 2 </p> <p>[vuttassa tassa gaṇhanti saṅkhyānam tyādayo param līṅgasamkhyāvibhattisu kittaddhitasamāsakā ti 1]⁷⁷</p>
--	---

72 Ms. F jaṅgadāsakam, read caṅgadāsakam.

73 Tripāṭhī's edition (1910: 1) includes an attached slip of paper, covering the title of the work, with this extra first stanza, thus having 2 stanzas with the number 1. In Liebich's note this stanza is numbered 1 and the following one (yasmīn arthe ...) is numbered 2.

74 Ms. F mākhyātam.

75 So Liebich 1895: 294; Tripāṭhī 1910 reads ukta.

76 Kacc-sāra-ṇṭ 286^{1,2}.

77 Kacc-sāra-ṇṭ 305^{9,10}.

dvayor nāmnor vaṃhūnāṃ vā yadi vākyaṃ samuccaye ||
 angācayāśritā saṃkhyā tyādyādau vā viśeṣaṇe || 3 ||

[dvinnāṃ vā tena nāmānaṃ yadi vākyaṃ samuccaye ||
 angācayāśitā saṃkhyā tyādyādo viśeṣaṇe ti ||]⁷⁸

kattukammaṇi akkhyātaṃ taddhitāṃ 'vadhivajjite'⁷⁹ ||
 sāmivajje kitsamāso 'khile jātivisesake || 4 ||

kitādi⁸⁰:vācakā nāma goṇā te ca viśesaṇā ||
 vuttass' ādi paraṃ saṃkhyāṃ sesā liṅgādigāhino || 5 ||
 nāmānaṃ ce caye vākyaṃ goṇasaṃkhyā cayaṅgasā || 6 ||⁸¹

pakati vikatī⁸² c' āpi yatra vuttāṃ dvayam pi ca ||
 vācako pakatisaṃkhyāṃ gaṇhāti 'ssa 'padhanato || 7 ||

prakṛter vikṛter vāpi yatroktaṃ dvamdvayor api ||
 vacakaḥ prakṛtes saṃkhyāṃ grhṇāti vikṛter na tu || 4 ||

[pakatiyā vikatiyā dvinnaṃ ca yatra vuttatā ||
 saṃkhyāpakatiyā ty ādi gaṇhāti tarissā na tū ti ||]⁸³

78 Kacc-sāra-nt 306⁷⁸⁻⁹.

79 Yoj vajjate.

80 Yoj kitādi.

81 Yoj reads *this verse with the following as 6 pādas*, cf. Kacc-sāra-yo 399₁₄; sāddhapādagāthā.

82 Yoj pakati vikatī.

83 Kacc-sāra-nt 306²⁶⁻²⁷.

viśeṣeṇa sahaikānṭhaṃ bhaved yatra viśeṣanam ||
tatra liṅgādayaḥ prāyo viśeṣasthā viśeṣaṇe || 5 ||

[viśeṣyena sah' ekatthaṃ bhaved yatra viśeṣanam ||
tatra liṅgādikā pāyo viśeṣasthā viśeṣane ti ||]⁸⁴
liṅgasamkhyāvibhede 'pi upamānopameyatā ||
vibhakṭiḥ punar ekaiva upamānopameyayoḥ || 6 ||

[liṅgasamkhyādvibhede pi upamānopameyyatā ||
vibhatti pana eka va űeyya tabbhedavedinā ti ||]⁸⁵

bhedo viśeṣanam bhedyam viśeṣam tam dvayam yadi ||
tulyatthaṃ bhedakaṃ bhīyo bhedyalingādigāhakaṃ || 8 ||
sādhamaśādhanaṃ siddham asiddhas' opamānakaṃ⁸⁶ ||
upameyyam asiddhaṃ taṃ⁸⁷ dvayam ekavibhaktikaṃ || 9 ||

payutte gamyamāne vā vutte tumhamhi majjhimo ||
tath' uttamo bhaved 'mhamhi sesamhi paṭhamo bhaved || 10 ||

[payutte gamyamāne vā vutte tumhamhi majjhimo ||
tath' amhamuttamo tehi sesamhi paṭhamo bhaved ti ||]⁸⁸

84 Kacc-sāra-ñ 307²⁰⁻²¹.

85 Kacc-sāra-ñ 310^{4,5}.

86 Ms. F opamāṇakam.

87 Ms. F Yo asiddhantaṃ.

88 Kacc-sāra-ñ 310²⁴⁻²⁵.

ekakālābhīhānamhi vuttesu nāma ādisu paro va puriso hoti ⁹⁰ dhātuto paṭhamādisu 11 ⁹⁰	ekadā ce ⁹¹ kriyākālaṃ vacanapratipādanam dhātor nāmādisūkte yaḥ paraḥ sa pumān bhavet 8
cyatthaniddiṭṭhe tumhamhe na sakā purisā siyūṃ upāyo 'pācīyaheyyo upeyyaṃ tena sādhiyaṃ 12	[ekadā ce kriyākāle vacanaṃ paṭipādanaṃ nāmādikesu vuttesu yo paro sa pumā bhavet ti 11] ⁹² yadā cvyarthena nirdēsyē bhavato yuṣmadasmado dvayor api tayor yogena dhātor madhyamottamau 9
gatibuddhyāsanasaddākammakānañ ca kārite bhajjādīna ⁹⁴ ca yo kattā kammaṣaṅṅo sadhātūnaṃ ⁹⁵ harakkarābhivādīnaṃ disajjhoharatisa vā 13	[yadā cipaccayattihena niddiṭṭhā tumha-amhakā tesaṃ dvīnaṃ payogena dhātuyā mājjhimuttamā ti 11] ⁹³ gātibuddhyaśanārthānaṃ śabdārthānāṃ akarmaṇāṃ bhaved aṇi ca yaḥ kartā nicy asu karmasamjñakaḥ 10 hrkror aṇici yaḥ kartā nicy asu karma vā bhavet ātmane viṣaye tadvad abhivādiḍṣor api 11
	[haradhātussa vāce va kattā akārite yo so kammaṃ vā kārite bhavē abhivādiḍisānaṃ pi 11 attano visaye tathā ti 11] ⁹⁶

89 Ms. F yoti.

90 Kacc-sāra-yo 400.²⁴⁻²⁵ idāmi imasmim sabbesam ekābhīdhāne paropariso ti bhaddanta-kaccāyanatherena vuttānurūpattaṃ dassetuṃ; cf. Kacc § 411.

91 TRIPĀṬHI 1910 cel.

92 Kacc-sāra-nt 311.²²⁻²³

93 Kacc-sāra-nt 313.⁹⁻¹⁰

94 Yo j bhejjādīnañ.

95 Read dhātūnaṃ.

96 Kacc-sāra-nt 314.¹⁵⁻¹⁷

nīkhādāvḥādasaddāya kandānaṃ sambhave na sā vahāṇīyaṃ tu hetumhi bhakḥhiss' āhimsane pi ca 14	nīkhādīnvādisābdāya krandāṃ kartā na karmakaḥ vaheṛ asarathau hetau bhakṣe dhātor ahiṃsane 12
padhānaṃ nīvahādīnaṃ appadhānaṃ duhādīnaṃ kārītānaṃ ⁹⁸ sakamaṃ kammaṃ vaccaṃ kattā payojako 15	[nīkhādāvḥādasaddāya kandākattā na kammaṣo vahasārathi hetumhi bhakḥhiss' āhimsane pi cā ti] ⁹⁷ pradhānaṃ nīvahādīnaṃ druḥāder upasarjanaṃ karmasv īyaṇijantānaṃ vācyam kartā prayojakaḥ 13
abhāvā abhidheyassa ¹⁰⁰ aññad apy āha ¹⁰¹ kammajo kāladhābhāvādeṣu te n' abhidhāy aññasambhave 16	[padhānaṃ nīvahādīnaṃ duhādīnopasajjanaṃ sakammaṃ kārītānaṃ vaccaṃ kattā payojako ti] ⁹⁹ abhāvā abhidheyasya anyad apy āha karmajaḥ nābhidhatte tu kālādīn karmāṇo 'nyasya sambhave 14
kāladhābhāvādesānaṃ kammata' kammakehi ve antabhūtakriyāññehi yoge sambhoṭi dhātuhu 17	[abhāvā abhidheyassa aññad apy āha kammajo nābhidhāti tu kālādi kammaṣa 'ññassa sambhave ti] ¹⁰²
kitākyātāvīsesyehi yaṃ vuttaṃ taṃ pakāsati vīseṣānuttamaṃ apī vuttaṃ v' ādabbabhedato 18	yad evoktaṃ vīseṣeṇa tyādīnā yadi vā kṛti vīseṣānakriyānuktam ¹⁰³ yad uktaṃ tad bhaved iti 15
	[yad eva vuttaṃ vīsesyena tyādīnātha kitena vā vīseṣānaṃ kriyānuttamaṃ apy uttamaṃ taṃ bhavede iti ti] ¹⁰⁴

97 Kacc-sāra-ntī 316₃₋₄. *Read* nīkhādīnvādisā?

98 Ms. F kārītānaṃ.

99 Kacc-sāra-ntī 316₁₉₋₂₀.100 Yoḥ abhavārabhidheyasya; Kacc-sāra-vo 403₃; ettha rakarādakarā āgamā yeva.101 *Footnote in the Kacc-sāra 1964 edition*, p. 35: * aññam apy āha – katthaci.102 Kacc-sāra-ntī 318₂₄₋₂₅.

103 TRIPĀṬHĪ 1910 vīseṣānakriyānukta.

104 Kacc-sāra-ntī 319₂₇₋₂₈.

vuttam pi vuttatam ¹⁰⁵ yāti padantarehy anuttatam kvac' ānuttam pan' ānuttam vuttañ ¹⁰⁶ c' āpi padantare 19	uktam evoktām yāti kvacid uktam anuktām anuktam api coktam syāt kvacid ¹⁰⁷ eva padantareh 16
parassa kattari yeva attano pana tisū pi vikaraṇā tu sabbe ¹⁰⁹ pi katvatthe sabbadhātuke 20 ¹¹⁰	[vuttam ev' uttataṃ yāti kvaci 'nuttam anuttatam siyā 'nuttam anuttatam kvaci padantarehi tū ti]] ¹⁰⁸ parasmāi vakti kattāram trin arthān ātmanepadam bhāvāpy avihite sarvadhātuke yaṃ gatir bhavet 17 sarve vikaraṇāḥ kartvihite sārva dhātuke ād yat anyāṃ vibhaktāu siśsan syāt katrkarmaṇoh 18
	[parassa āha kattāram tayo 'tthe attanopadam ¹¹¹ bhāvakkammakate sabbadhātukāyo ayaṃ bhave sabbavikaraṇā kattuvihite sabbadhātuke ti]] ¹¹²

105 Ms. F Yoj vuttattam.

106 Ms. F ānuttam uttañ.

107 TRIPATHI 1910 kkvacid.

108 Kacc-sāra-ñ 321¹⁷⁻¹⁸

109 Ms. F bhabbe.

110 Kacc-sāra-ñ 323,20-22; vuttañ ca Jaṅghadāsaṭṭikāyaṃ:

ārambhena kriyākatu anāyāsena sijjhati ||

guṇena kammuno yassa kammakattāti taṃvidū ti || ||

111 *This line is also quoted at Kacc-sāra-ñ 295.*²²

112 Kacc-sāra-ñ 325³⁻⁵

asabbadhātuke py esu kiñci icchanti paccayam ||
paccuppannādikālesu vattamādayo kamā || 21 ||

caṇṇau kartari syātām ic prāyo bhāvakarmanoh ||
svastāni syasijāsīḥṣu bhavi karmaṇi cej vad it || 19 ||
hanigrahidīṣibhyaś ca svarāntelyo vibhāṣayā ||
atipattīḥ parokṣā ca hyastany adyatāntī ca || 20 ||
cataso 'tītakāle syur vartamānā¹¹³ tu sampratī ||
bhaviṣyati bhaviṣyanti āśisvarthato bhavet || 21 ||

[hiyyattanyātipatti ca parokkhā ca ajjatani ||
catasso 'tītakālesu vattamaṇa tu sabbadhi ||
bhavissati bhavissanti pañcamī sattamī tisū ti ||]¹¹⁴

113 TRIPĀṬHĪ 1910 vattamāna.

114 Kacc-sāra-ṇṭ 326₁₋₃.

[This stanza is missing in our printed edition. Conjectural reconstruction based on Kacc-sāra-nṭ:]

āraddhā¹¹⁵ niṭṭhito bhāvo paccuppanno sumiṭṭhito ||
atit' ānagat' uppādam appatābhimukhā kriyā || 22 ||¹¹⁶

ārabhya asamapṭaṃ ca yāvad na naśyati kriyā ||
tāvad vartate ity asmāḍ vartamāno 'bhūdhīyate || ||

[ārabbhā asamattaṃ ca yāva na nassati kriyā ||
tāva vaṭṭati ity asmā vattamāno 'bhūdhīyate ti || ||]¹¹⁷

katassāsarane kattu accantacchādane pi ca ||
diṭṭhādinam abhāve ca tisu ñeyyā parokkhatā || 23 ||
atītarattiyā yāmo pacchimodḍham¹¹⁸ amussa vā ||
bhāvinīy' ādippahāro tadaḍḍham vā 'jja tehy aho || 24 ||¹¹⁹

115 Ms. F āradhdho.

116 Kacc-sāra-nṭ 327¹³⁻²²: tena Kātantabyākhyānādīsu vuttanayena Jaṅghadāsaṭṭikādīsu vuttaṃ.

pavattāparato c' eva pavattāvīrato tathā ||
nīccapavatto sāmīpo vattamāno catubbidho || ||
na khādati ayaṃ maṃsaṃ kījaṃt' iha kumārakā ||
pabbatā iha tiṭṭhanti lakkhaṇaṃ pubbatayass' idaṃ || ||
āgato 'si kadā tvaṃ bho eṣā gacchāmi 'han ti 'damaṃ ||
āgamaṇaṃ pajānāti tidhā sāmīppadassanaṃ || ||
gacchissasi kadā tvaṃ bho eṣā gacchāmi 'han ti tu ||
gamaṇaṃ me pabodhanaṃ gatasāmīppadassanaṃ ti || ||
See also Kacc-sāra-nṭ 329¹⁸⁻²⁰: vuttaṃ ca Jaṅghadāsaṭṭikāyaṃ:
atīte pi bhavissanti payoge sativācanaṃ ||
na yaṃyoge tu sākankhe vikappena bhāve dvisū ti || ||

117 Kacc-sāra-nṭ 327¹¹⁻¹².

118 Ms. F pacchimadḍhyam.

119 Kacc-sāra-nṭ 331²⁻¹²:
vuttaṃ ca Sakkataganthe:
yāmo nisay' atītiya pacchimo 'ddham amussa vā ||

viruddhahetuyogā vā hetuvekallato pi vā kriyānam abhāvo va kriyātipannam īritam 25	[Sakkataganthe: viruddhasannidhānā vā hetuvekallato pi vā kriyāyā bhāvanam yantaṃ kriyātipannam īritan ti ^{120]}
tañ ca dvidhā bhūtaṃ bhāvī bhūtaṃ sampuṇṇakāraṇā bhāvī bhāvātipannan tu kutoci liṅgadassanā 26 kālabhedam anissāya pañcamī sattamī siyumu patthanāvīdhisampucchāvisayā parikittitā 27	[Sakkataganthe: bhavyeyāsanaṃ eti patthanā eva mādikam vidhinīyogo sakkāro sakkārasahito dvidhā kim evaṃ so karotū ti sampucchāsampadhāraṇan ti ^{121]}
patthanāsisanaṃ tesu niyogo vidhi so dvidhā sādarānādarā pucchā kim evaṃ sampadhāraṇam 28 kriyākālavivacchāyaṃ vattamānādayo 'khuilā yathā sakālam uppannā saddantarasamāgamā 29 pacchā kālantaram brūte padasankhārakālate purā dībbaty asaddhammo ity ādikam idaṃ mataṃ 30	[Sakkataganthe: padantarena yo nāto na so 'ttho bādhako bhave padasankhārabhāvissa atthassa bāhiraṅgato 31 padantarasamāyogā attarūppam yad uccate na taṃ bādhakam atthassa padasankhārabhāvino abbanṅatāya pacchā tu bāhiraṅgam apekkhitan ti ^{122]}
<p>pahāro bhavaniyādi tadaddham api vā tathā tad eva tadadhimajjho kālo ajjatano mato tannisedhena yo añño mato n' ajjatano pabhū ti vuttaṃ ca Sāratthavilāsinīyaṃ: gatāya pacchimo yāmo pacchimaddham amussa vā pahāro n' āgatāyādi tadaddham api vā tathā vuttakālavadhimajjho kālo so 'jjatano mato tannisedhena yo tv añño so anajjatano mato ti Kātantabyākhyaṇe pana pubbanayo va āgato.</p>	
120 Kacc-sāra-ñ 331. ²⁴⁻²⁵	
121 Kacc-sāra-ñ 335. ²⁻⁵	
122 Kacc-sāra-ñ 336. ²⁴⁻²⁷	

yathā vivaccham ev' āyaṃ sabbā saddatthasaṅghitī ||
siddhalakkhyānusāreṇa vivacchā py anugamyate || 32 ||

bhāve kammani kicc' ahu, khatthā pi paccayā tathā ||
aññatthā¹²³ pi kvaci kiccā, yutu sabbamhi sādhane || 33 ||

bhāve karmaṇi kṛtyās syuḥ karmakarttari kelimaḥ ||
anyatrāpi kvacit kṛtyāḥ khalarṭho bhāvakarmanōḥ || 24 ||

[Kacc-sāra-ṇī 339²⁴: Jaṅghadāse pi esā eva gāthā vuttā]

saddattharucatādīhi¹²⁴ silādisv api¹²⁵ kattari ||¹²⁶
ñituāvī ca sabbehi,¹²⁷ silādisv api¹²⁸ kattari || 34 ||¹²⁹

123 Yoj aññatṛā.

124 Ms. F saddatthaghusarucāhi.

125 Ms. F °ādisu pi.

126 Kacc § 535.

127 Ms. F yūñituāvīsabbehi.

128 Ms. F °ādisu pi.

129 Kacc § 534.

bhāve kammani bhūte to ¹³⁰ ihāsāvasāruhājarā sijanisi ¹³¹ sārambhā kattari ca akammakā 35 gamanatthā tathādhāre āharatthā ca dhātuto bhāvamatte tu dhātumhā avivacchitakammakā 36	gatyarthāt kto bhaved bhūte bhāvādhyādhārakatṣu avyayāt kartari ktaḥ syād yadi vādhrābhāvayoḥ 26 bhāve 'dhikarane vyākhye [<i>read vyāpye</i>] bhakṣārthāt ktaḥ prakīrtitāḥ bhāvamātre punar dhātor avivakṣitakarmakāt 27 śliṣṭaḥ śīnovasojuṣāsahassthājanaruhaḥparaḥ triṣuktaḥ syāttathārambhe śeṣebhyaḥ karmaṇi smṛtaḥ 28
	[vuttañ ca Jaṅghadāse: silisajanatthā asaruhājarāvāsāparā vasuttossa tathā 'rabbhe ñeyyo sese hi kammani gatyatthato bhāve bhūte bhūkamādhārakattusu akammā kattari 'kkosabhāvo ¹³² ādhārake pi ca bhāve 'dhikarane kamme takkhattheto pakittito dhātuto bhāvamatte tu avivacchitakammakā ti] ¹³³
tavantu-ṇvu-tu-āvī tu sabbasmā ¹³⁴ api kattari pāyaso ṇādayo bhāve, keci tesv api kārake 37	anantaravidheyo 'sya sarvasmad api kārake bahuṣv ajādbhāveṣu ke 'pi tesv api kārake 29
kitabhāvo dabbam iva tena kammādayo api pāyo saty api kammasmim bhāvattha ¹³⁵ vihitā kitā 38	[Kacc-sāra-ṇṭ 342, ²⁴⁻²⁵ : Jaṅghadase pi esā eva gātha vutta] dravyam iva kṛdbhāve syāt tena dvivacanādy api prāyaḥ satyām abhivṛyāptau bhāvārthavivhitāḥ kṛtaḥ 30
	[dabbam va kitabhāvo yaṃ bahuvacanam ādayo kamme sati pi pāyena bhāvattthavivhitā kitā ti] ¹³⁶

130 Yoj °to; Kacc-sāra-yo 409,¹⁶: tattha karāsisakammakadhātumhā pavatto to tapaccayo.

131 Ms. F °sila.

132 *Read* akkosabhāvo?

133 Kacc-sāra-ṇṭ 341,²⁴-342,²².

134 Yoj sabbasmā-r-api kattari; Ms. F -r- seems to be a correction by a later hand.

135 Ms. F bhāvatta.

136 Kacc-sāra-ṇṭ 344,¹¹-12.

kriyānam ekakattūnam bhāve tv-ādi purā ¹³⁷ kriyā tuṃ tu bhāve tadatthā ¹³⁸ ce ¹³⁹ icchatthādikriyā pi ca 39	ekah kartātkriyānekās cet tadā pūrvakālatah bhāve kitādiramusmiṃs tu tadarthā cet kriyā parā 31
paccayattho pi bhāvo 'yaṃ vinā ten' āpasiddhito dhāturattho pi sese; 'yaṃ cayaṭtho tena sabbako 40	[ekakattātkriyānekā ce tadā pubbakālatō bhāve tv ādi parasmim̐ tu tadatthā ce kriyā parā ti 11] ¹⁴⁰ [Sakkataganthe: vidhyabhāve yathā bhāvo dhātunā va na gamyate dhātuvabhāve pi n' ev' āyaṃ vidhinā va patiyate ¹⁴¹]
saṅketakālam ev' āyaṃ vibhāgo sampavattate attho 'yaṃ pakatiy' eso paccayattho it' idiso 41	[Kacc-sāra-nt 346, ¹⁸ : Sakkataganthe pana vibhajitvā vuttā]
siddhasaddā ¹⁴² nuvādo 'yaṃ ato eva na sijjhate itaretarato siddhi lakkhyalakkhaṇikā kvaci 42	[Kacc-sāra-nt 347, ²⁴⁻²⁵ : Sakkataganthe pi eṣā eva gāthā vuttā]
anādir ayam āloko saddakhyo ¹⁴³ yassa na pphuṭo ¹⁴⁴ byañjate tassa satthena ¹⁴⁵ dīpo va gatiy' āvuto 43	ṇvultṛcaprabhṛtayaḥ sarve dṛśyante kartṛvācinah satṛśānackvasus caiva sāpekṣaḥ syuḥ kriyantare 32
mānantā vattamāne ca lakkhaṇe hetuke siyumu kitā dhātvatthasambandhe honti kālantaresv api 44	[ṇutuppabhutayo sabbe disante vatthuvācino kitā dhātvatthasambandhe honti kalaṇṇabhāvino ti 11] ¹⁴⁶

137 Ms. F pūrā.

138 Ms. F tadatthe cor. tadatthā.

139 Yoj ca; Kacc-sāra-yo 411,⁴; purātkriyā ca icchatthādikriyāpi ce ca atthi.

140 Kacc-sāra-nt 345,²³⁻²⁴

141 Kacc-sāra-nt 346,⁸⁻⁹: Sakkataganthe:

142 Ms. F saddhā.

143 Ms. F saddakkho.

144 Ms. F pphuṭo.

145 Ms. F suttēna.

146 Kacc-sāra-nt 348,¹⁶⁻¹⁷

<p>kitak' ābhidheyalingā, iyuvaṇṇā varādijjo¹⁴⁷ apaccayo ṇo*¹⁴⁸ dutiyo ipaccayo pume siyuṃ 45 yu c' ākattari, bhāvasmiṃ kiccā, to ca napuṃsake tavādikkhattumanā tu abyayanamakā siyuṃ 46 ¹⁴⁹</p>	<p>atārthe nābhidhiyante syādiprabhṛtayaś ca te so 'nuktas tatra karmādaḥ dvitīyādyā yathāyatham 34 </p>
<p>yatr' atthe no vidhiyante¹⁵⁰ ty ādippabhutayo ca te so 'nutto, tatra kammādo dutiyādi¹⁵¹ yathārahaṃ 47 </p>	<p>dvitīyā karmaṇi proktā tṛtīyā kartṛkāraḥ karaṇe ca bhavet saiva caturthī sampradānataḥ 35 pañcamaḥ syād apādāne śaṣṭhī sambandhamātrake karmakartṛiḥ kṛtām yoge dvayoḥ prāptau na kartari 36 vāghañāder akākāre dvayor api bhavadiyam kṛtyanām na dvayor eva vā tu kartari kevale 37 niśtodantāyayokaṅ na śatrā na kva subhir na sā khalarthe bhāvinīnāke ṇiner yogād ṛṇe 'pi na 38 vā tu kartari bhāve kṛtām śatṛnā kartari dviṣaḥ kṛṇo yatne kṛdākhyāte hṛṇāś cānukṛtau tathā 39 smṛtiḥsārthayor evaṃ tṛpīyarthakarane 'pi vā ādḥāre varttamāne ca ktasya sā kartṛkarmanoh 40 ādḥāre saptamī jñeyā nimittāḥ karmayogataḥ ktasya cet' prakṛtavṛṇyē kriyācīhnam ca yā kriyā 41 tataḥ sānadare śaṣṭhī api nirdhāraṇāt tathā 42ab </p>

147 Ms. F varādijjo.

148 Footnote in the Kacc-sāra 1964 edition, p. 37: *ṇo ti bhāve cā ti suttena vihitanappaccayo va.

149 Stanzas 45–46 seem to summarise Kaccāyana's *kita and kicca*.

150 Yoj vidhiyante.

151 Ms. F dutiyādi.

<p>kriyappe dutiyā kamme ghanayoge khaṇaddhami kammappavacaniy'ena-tv-antehi c' ubhayādibhi'¹⁵² 48 </p>	<p>karmapravacaniyais ca dvitiyā samayādibhiḥ 42cd uparyādibhir abhyastais tasantair ubhayādibhiḥ pratīpratīnidhau parivartte pañcamī pratināyutāt 43 </p>
<p>sakantasādhakatamā kattukaraṇākārakā tatiyā tesu hetvatthe sattamayā lakkhaṇe pi ca vīsesane sahatthe ca yoge pubbādīnā pi ca 49 </p>	<p>[kammappavacaniyena dutiyā samayādihi toanteh' ubhayādihi uparādihi sā bhave ti]¹⁵³</p>
<p>pujānuggahakāmena yassa samdiyate dhanam laddhasamittakam taṃ hi sampadānaṃ ti kittitaṃ catutthī sampadāne ca yutte namo ti ādinā 50 </p>	
<p>kriyāvadhīr¹⁵⁴ apādānaṃ tasmim ca pañcamī siyā kattukammānaṃ ādhāro nissayānaṃ kriyāya yo 51 okāso sattamī tamhi kriyālakkhayakriyāya vā¹⁵⁵ ippakatita¹⁵⁶ kamme ca kamme gahādīnaṃ pi ca 52 kāle nimutte karaṇe piṇḍaccarādī¹⁵⁷ dhātūnaṃ adhīnā sattamī sāmye upen' ādhikīnā pi sā 53 </p>	
<p>vīsesanavīsesyānaṃ aññamaññaṃ apekkhatā sambandho ca; tasmim chaṭṭhiḥ kītyoge kammakattari 54 </p>	

152 Yoj om. ca, ubhayādihi.

153 Kacc-sāra-nt 356^{8,9}.

154 Ms. F ° adhi apā° cor. ° adhitapā°. Yoj pāda a: kriyāvadhīyapādānaṃ.

155 Ms. F Yoj ca.

156 Yoj ipakatita.

157 Yoj piṇḍaccarādi; Kacc-sāra-yo 415,²¹ piṇḍaccarādi°.

na kattari dvaye patte ṅvu-yu-ṅi-ṅaṅ tu vā bhave thī ¹⁵⁸ ṅṅvunaṅ dvaye, kicce n' eva ¹⁵⁹ , kattari eva vā niṅṅhādinaṅ na hoty eva bhāve vā tassa ¹⁶⁰ kattari 55	[<i>This stanza is missing in our printed edition. Conjectural reconstruction based on Kacc-sāra-ṅṅ:</i> ṣaṣṭhī bhavati sambandhe kr̥dyoge karmakartṣu karṇe kartari prāpte tu karmaiva sarvadā bhavet ṅṅvulādīm āha gākāre dvayor api bhaved ayam dvayor eva na kr̥tyānaṅ kartari eva vā bhavet]
disino antino kamme karino yatane pi ca haratiss' ānukāre pi satihimsaitthadhātunaṅ 56 dayatiss' icchatissā pi ¹⁶² tityatthe ¹⁶³ karaṇe pi ca ādhārake bhave niccaṅ, kammakattari tassa tu ¹⁶⁴ 57 sattamī 'nādare sāmi ¹⁶⁵ api niddhāraṇe tathā tatiyā pañcamī c' eva puṭhumaṅṅapayogato 58	[<i>chaṭṭhī bhavati sambandhe kityoge kammakattusu kamme kattari patte tu kamme va sabbadā bhave ṅṅvādino āha gākāre dvīsu api bhave ayam dvīsu eva na kiccānaṅ kattari eva vā bhave ti </i>] ¹⁶¹
	tataḥ sānādare ṣaṣṭhī api nirdhāraṅāt tathā 42ab adhīnā saptamī svāmye upenādhikināpi sā ṭṭṭīyā pañcamī caiva pr̥thāṅ nānāprayogataḥ 44

158 Ms. F. Yoj ti = Kacc-sāra-pt̥ 273_{,28-29}: tianvunaṅ ithilinge vattamānānaṅ
akāraṅṅvupaccayānaṅ.

159 Yoj evaṅ.

160 Be yassa, *em.* tassa.

161 Kacc-sāra-nt 370_{,16-19}, ascribed to Jaṅghadāsa.

162 Ms. F °issa dhi.

163 Ms. F tityattha.

164 Ms. F pādas cd: ādhāraṅake tassa niccaṅ tu kammakattari.

165 Yoj sāpi.

rite tu dutiyā sā ¹⁶⁶ pi vināññatrehi tā pi ca chaṭṭhī hetupayoge tu hetvatthe sud dhanāmato 59	stokādeḥ karaṇe 'satvādmāddhetor guṇo ttu vā yadarthaṃ kiñcid eva syac caturthi sampradānataḥ 45 yasmai kupyati tasmāc ca nama-ādibhir apy asu vyāpṇe 'nadhvanicesṭhāyāṃ gatyarthānām vibhāṣayā 46 manyater apy anāvadau nādarō yatra gamyate pañcamī ca dvitīyā ca ṛte yuktādiyaṃ dvayī 47 vināyuktāc ca sāpi syāt ṛṭṭiyā ca viśeṣataḥ ṛṭṭiyā laksana hetau saharthena ca yuktataḥ 48 śaṣṭhī syāddhetunā sarvā hetvarthaṃ sarvanāmataḥ 49ab
sabbanāmā tu sabbā va kriyāñipphatti ¹⁶⁷ kāraṇā gonamukhyappabhedena kammādikārakā siyūṃ 60	
visesanavisesyānaṃ abhinnaṭṭhattam ṛṭṭitaṃ samāso nāma, tādimhī taddhito pi vidhiyate 61	[Cf. Kacc-sāra-nt 376 ⁷¹⁰⁻¹⁵ ; vuttaṅ ca Sakkataganthe: visesanavisesyānaṃ abhinnaṭṭhapadaṭṭhānaṃ samāso iha samāneyyaṃ taddhito pi ca tādisē ti vuttaṅ ca vimalaminā: visesyassa visesanam iti taṃ yuttam uccate samāsādi tad ev' assa taddhitopattir eva cā ti]
dutiyādī samāsyante yatra nāmapadehi so parehī tu tappuriso visesy' atra paraṃ bahūṃ 62	samasyante dvitīyādīyā yatra nāmapadaṭṭhī paraṭhī satatpuruṣa ity ukto yat paraṃ tat paraṃ bahu 50
visesanam visesyena ekatthaṃ yadi taṃ dvayaṃ sa kammadhārayo tasmiṃ pāyo pubbaṃ visesanaṃ 63	viśeṣanaṃ viśesyena ekārthī yadi taddvayaṃ sakarmadhārayas tasmin prāyāḥ pūrvavīśeṣanaṃ 51
taddhitatthe samāhāre uttarasmiṃ pade pare samāsyante digu yatra saṅkhyā saṅkhyeyyavācibhi 64	[Kacc-sāra-nt 380 ⁷²¹ ; taddhitatthe samāhāre uttarasmin pade pare sasamāso dvigur yatra saṅkhyā saṅkhyeyavācibhiḥ 52
ubhe tappurisaṃ vuttā, kāriyaṃ ce tadā sayam lakkhataṃ lakkhyalakkhesu lakkhyalakkhanāpassinā 65	ubhau tatpuruṣāv uktau tena kāryam tadāsayam laksyatām laksyalaksyesu laksane kṣaṇadākṣiṇāḥ 53

166 Ms. F tā.

167 Ms. F nūppatti.

yatr' ānekapadā ¹⁶⁸ 'ññatthe bahubbhīhi samuccate ¹⁶⁹ sarūpā yadi vā yuddhe vidisāya disāya vā 66	yatrānekam parasyārthe bahuvrīhiḥ sa ucyate sarūpe yadi vā yuddhe disāṃ nāmnividyāy api 54
[vuttañ ca Kātante: yatr' assu ve padāni dve yadi v' assu bahūmi pi tāni aññāpadattho so bahubbhīhi ti vedīyo ti] ¹⁷⁰	[Cañ 55-56 are missing in TRIPĀṬHĪ 1910]
pubbam vicesanam tatra sattamī niṭthantam pi ca paran tu āvudhatthe ¹⁷¹ vibhās' āgyāhitādisu ¹⁷² 67 samāhāretarītarayoge ¹⁷³ nāma samuccayo dvando pubbam bhave tatra accitappasaram bahum 68 vibhatyādo 'byayā yatra so 'byayābhāvo issate ¹⁷⁴ parādayo pañcamiyā, chaṭṭhiyā oramādayo 69 chaṭṭhi tappurise rājāmanussehi parā sabhā pañḍake sālammatte pi ¹⁷⁵ chāyā bāhullapubbikā 70	ṣaṣṭhitapuruse rājāmanuṣyānām parāśabhā klivesālābhidheyapi chāyā bāhulya ¹⁷⁶ pūrvikā 57

168 Ms. F °pada° = Kacc-sāra-pt.

169 Ms. F sa uccate.

170 Kacc-sāra-nt 386¹⁻³.

171 Be āvudhatthehi, em. following Kacc-sāra-pt.

172 Yoj agyāhitādisu; cf. Mmd 255².

173 Yoj °tareyoge.

174 Ms. F isyate.

175 Ms. F pi cor. ca.

176 TRIPĀṬHĪ 1910 vāhulya°.

vā 'ssu senā surā ¹⁷⁷ sālā nissā ¹⁷⁸ chāvā ime pana upañño ¹⁷⁹ pakkamā niccā tadāditta ¹⁸⁰ ppakāsane 71 sambandhe kārake piṇḍe bhāve gotte paratra ca kathiyante ¹⁸¹ taddhitā rūḥā samāsantā 'byavā api ¹⁸² 72	upajñopakramau nityaṃ tadādityaparakāśane 58cd rātrānhau pumsi vijñeyā vahosudinapunyaṭaḥ yatho 'saṃkhyāt paraḥ klīvena korver iti darśitam 59 sambandhe kārake vṛnde bhāve gotre paratra ca kathiyante taddhitā rūḥaḥ samāsantāvvyaya api 60
--	--

177 Ms. F sūrā.

178 Ms. F nissā.

179 Ms. F upaññā.

180 Ms. F Yoj tadādisa.

181 Yoj pathiyante; Kacc-sāra-yo 421¹¹⁷; pathiyante kathiyante ti.

182 Ms. F dapi cor. pi ca. Probably dapi is a wrong reading of api, the letter a being confused for da.

References

Primary sources

Manuscripts

- Ms. C = *Cūḷaganthivamaṣapāṭh* by Nandapañña, Yangon, University Central Libraries, UCL Acc. 8418. Date: unknown. This is the same text commonly known as *Gandhavaṃsa*, see KUMAR 1992.
- Ms. F = *Kaccāyana-sāra*. Burmese Script. Fragile Palm Leaves Collection, identifier: FPL1365. fols. ka-r 1.1—ki-v 1.3. Date: CS 1239 = CE 1877.
- Ms. G = *Ganthācariyavaṃsa*, Yangon, University Central Libraries, UCL Acc 10052. Date: CS 1228 = CE 1866.
- Ms. J = *Jinavacananāmābhidheyādīpanī*, compiled by PAJJASĀRA THERA, Yangon, University Central Libraries, UCL Acc 7420. Date: CS 1292 = CE 1930.
- Ms. K = *Piṭakat Kreh-hmuṃ* by Piṭamu/-mha? Sayadaw. Probably from Yangon, University Central Libraries, UCL Acc 1003. Date: CS 1264 = CE 1902.
- Ms. M = *Piṭakat Samuiñ Maw-kvañ-mhan* by Kyaw Aung caṃ thāḥ Charātaṃ, Yangon, Universities Central Library, UCL Acc 5325. Date: CS 1105 = CE 1743.
- Ms. N = *Nemintaragandhācariyādīpanī*, Yangon, University Central Libraries, UCL Acc 14873. Date: CS 1187 = CE 1825.

Printed editions

- A (*Āṅguttaranikāya*): *Āṅguttaranikāya*. Vol. III. R. MORRIS. London 1897.
- Cañ (*Caṅgakārikā*): *Caṅgadāsa Kārikā*. DINEŚA S. TRIPĀTHĪ. Pāṭaliputra 1910.
- Cāndra-vyākaraṇa. See LIEBICH 1895.
- CPD (A Critical Pāli Dictionary, begun by V. TRENCKNER, ed. D. ANDERSEN, H. HENDRIKSEN, H. SMITH, L. ALSDORF, K. R. NORMAN, O. v. HINÜBER, O. PIND. Vols. 1–3, Fasc. 8. Copenhagen and Bristol 1924–2011). Online version: <https://cpd.uni-koeln.de/search>.
- Gandhavaṃsa. See KUMAR 1992.
- JAGANNADHASWAMI 1896: S. P. S. JAGANNADHASWAMI, *Sambandhopadeśa*, commonly called *Chaṅgakārikās*. Vizagapatam 1896.
- Kacc (*Kaccāyana*): *Kaccāyana* and *Kaccāyanavutti*. OLE HOLTEN PIND. Bristol 2013.
- Kacc-bheda (*Kaccāyana-bheda*): *Saddā ṇay 15 coṅ pāṭh*. Rankun 1964 (reprint of 1954 edition): 157–172.
- Kacc-sāra (*Kaccāyana-sāra*): *Saddā ṇay 15 coṅ pāṭh*. Rankun 1964 (reprint of 1954 edition): 34–40.
- Kacc-sāra-ṇṭ (*Kaccāyana-sāra-ṇavaṭṭikā*): *Saddā ṇay ṭikā pāṭh*, Vol. 1. Rankun 1928: 281–296.

Kacc-sāra-pṭ (*Kaccāyana-sāra-porāṇaṭīkā*): Saddā ṇay ṭīkā pāṭh, Vol. 1. Rankun 1928: 249–279.

Kacc-sāra-yo (*Kaccāyana-sāra-yojanā*): Saddā ṇay ṭīkā pāṭh, Vol. 1. Rankun 1928: 297–422.

Kacc-v (*Kaccāyanavutti*). See Kacc.

Kās (*Kāśikā-vṛtti*): *Kāśikā*: a commentary on Pāṇini's grammar by Vāmana and Jayāditya. ARYENDRA SHARMA. [Saṃskṛtapariśadgranthāvalī. 17]. Hyderabad 1969–1985.

Kāt (*Kātantra*):

(1) The *Kātantra*, with the Commentary of Durgasiṃha. JULIUS EGGELING. Calcutta 1874–1878.

(2) *Kātantravyākaraṇa* of Ācārya Śarvavarmā, with Four Commentaries: *Vṛtti* and *Ṭīkā* by ŚRĪ DURGA SINGH; *Kātantravṛttipañjikā* by ŚRĪ TRILOCANADĀSA; *Kalāpacandra* by KAVIRĀJA SUṢEṆĀSĀRMĀ; *Samīkṣā* by the editor. JANAKA PRASAD DWIVEDI. Varanasi 1997–2005.

Kāt-v (*Kātantra-vṛtti*). See Kāt.

Mmd (*Mukhamattadīpanī = Nyāsa*): *Nyāsapāṭh*. Yangon 1933.

Mmd-pṭ (*Mukhamattadīpanī-porāṇaṭīkā = Nyāsappadīpa = Saṃ-pyaṇ-ṭīkā*): *Samṃpyaṇ-ṭīkā-pāṭh*. Yangon 1914.

Mogg-p-ṭ = Moggallānapañcīkā aphvaṇ. Sāratthavilāsini maññ so Moggallānapañcīkā ṭīkā kui Abhayārāma charā tō Arhañ Aggadhammābhivaṃsa mahāther mrat cī rañ saññ. Pāḷi charā Charā Tañ, Charā Pu, Kui Kyō Ññvaṇ. tuḷ. krīḥ krap prañ chañ saññ. Rankun: Mrui jambū. mit chve piṭakat puṃ nhip tuik 1413 (1955).

Piṭ-sm (*Piṭakat-tō-samuiñh*): Catalogue of the Piṭaka and Other Texts in Pāḷi, Pāḷi-Burmese, and Burmese (*Piṭakat-tō-sa-muiñ:*) by Mañ:-krī: Mahāsiriyeja-sū. PETER NYUNT. Bristol 2012.

RATHA 1906: RĀMACANDRA RATHA, *Cāṅgakārikā*. Cuttak 1906.

Rūp (*Rūpasiddhi*): *Padarūpasiddhi*. Yangon 1940.

Sadd (*Saddanīti*): *Saddanīti*, la grammaire palie d'Aggavaṃsa. Vol. III: *Suttamālā*. HELMER SMITH. Oxford 2001 (reprint of 1930 edition).

Sbc (*Saddatthabhedacintā*): Saddā ṇay 14 coṇ tvai pāṭh. Yangon 1912.

Sbc-pṭ (*Saddatthabhedacintā-porāṇaṭīkā*): Saddā ṇay ṭīkā pāṭh, Vol. 1. Yangon 1928: 1–137.

Sp (*Samantapāsādikā*): *Samantapāsādikā*. Buddhaghosa's Commentary on the *Vinaya Piṭaka*. J. TAKAKUSU and M. NAGAI. London 1924.

Subodh-ṇṭ (*Subodhālāṅkāra-ṇavaṭīkā*): *Subodhālāṅkāra. Porāṇa-ṭīkā (Mahāsāmi-ṭīkā)* by Saṅgharakkhita Mahāsāmi, *Abhinava-ṭīkā (Nissaya)* (anonymous). PADMANABH S. JAINI. Oxford 2000.

Subodh-ṭṭ (*Subodhālaṅkāra-porāṇaṭṭikā*). See Subodh-ṅṭ.

TRIPĀTHĪ 1910, see above Caṅ.

Vākyapadīya: WILHELM RAU, Bhartṛharis Vākyapadīya. Versuch einer vollständigen deutschen Übersetzung nach der kritischen Edition der Mūla-Kārikās. Herausgegeben von OSKAR VON HINÜBER. [Akademie der Wissenschaften und der Literatur. Abhandlungen der Geistes- und sozialwissenschaftlichen Klasse, Einzelveröffentlichung, Nr. 8]. Stuttgart 2002.

Secondary sources

BODE 1909: MABEL HAYNES BODE, *The Pali Literature of Burma*. London 1909.

CLARK 2015: CHRIS CLARK, *A Study of the Apadāna, Including an Edition and Annotated Translation of the Second, Third and Fourth Chapters*. PhD dissertation, University of Sydney 2015.

DIMITROV 2022: DRAGOMIR DIMITROV, Towards an *editio princeps* of Ratnaśrījñāna's *Śabdārthacintā*. Or: How I Learned Stop Worrying and Love the Gaps. *Nagoya Studies in Indian Culture and Buddhism: Saṃbhāṣā* 38, 2022: 1–41.

GODAKUMBURA 1980: C. E. GODAKUMBURA, *Catalogue of Oriental Manuscripts, Xylographs Etc. in Danish Collections, Vol. 1: Catalogue of Ceylonese Manuscripts*. Copenhagen 1980.

GORNALL 2020: ALASTAIR GORNALL, *Rewriting Buddhism: Pali literature and monastic reform in Sri Lanka, 1157–1270*. London 2020.

GORNALL and GUNASENA 2018: ALASTAIR GORNALL and AMAL GUNASENA, *A History of the Pali Grammatical Traditions of South and Southeast Asia by Vaskaḍuvē Subhūti (1876), Part I*. *Journal of the Pali Text Society* 33 (2018): 1–53.

GORNALL and RUIZ-FALQUÉS 2019: ALASTAIR GORNALL and ALEIX RUIZ-FALQUÉS, *Scholars of Premodern Pali Buddhism*. In: *Brill's Encyclopedia of Buddhism, Vol. II. Lives*. Ed. by JONATHAN SILK, RICHARD BOWRING, VINCENT ELTSCHINGER, and MICHAEL RADICH. Leiden 2019: 420–436.

HAMM 1973: FRANK RICHARD HAMM, *On Some Recent Editions of the Pāli Tipiṭaka*. In: *German Scholars on India: Contributions to Indian Studies*. Varanasi 1973: 123–135.

HERNSENG 2020: VEN. PANNABHOGA HERNSENG, *The Rūpa- and Khandhattaya-pariccheda of the Saccasaṅkhepa: A Study of the Text in its Burmese Transmission. Together with an English Translation and Notes*. PhD dissertation, Mahidol University, Bangkok 2020.

KAHRS 1992: EIVIND KAHRS, *Exploring the Saddanīti*. *Journal of the Pali Text Society* 17 (1992): 1–212.

- KIEFFER-PÜLZ 2015: PETRA KIEFFER-PÜLZ, Vinaya Commentarial Literature in Pali. In: Brill's Encyclopedia of Buddhism, Vol. I. Literature and Languages. Ed. by JONATHAN SILK, OSKAR VON HINÜBER and VINCENT ELTSCHINGER. Leiden 2015: 430–441.
- 2017: ID., Saṅgharakkhita Mahāsāmi's Oeuvre Based on Intertextual Links in his Texts. *ARIRIAB* 20 (2017): 23–55.
- KUMAR 1992: BIMALENDRA KUMAR, The *Gandhavaṃsa* (A History of Pali Literature). Delhi 1992.
- LAMMERTS 2018: D. CHRISTIAN LAMMERTS, Buddhist Law in Burma. A History of *Dhammasattha* Texts and Jurisprudence, 1250–1850. Honolulu 2018.
- LIEBICH 1895: BRUNO LIEBICH, Das Cāndra-vyākaraṇa. *Nachrichten von der königl. Gesellschaft d. Wissenschaften z. Göttingen, Phil.-Hist. Klasse*, 3 (1895): 272–321.
- LOTTERMOSER 1987: F. LOTTERMOSER, Minor Pāli Grammar Texts: The Saddabindu and Its 'New' Subcommentary. *Journal of the Pali Text Society* 11 (1987): 79–109.
- LUCE and TIN HTWAY 1976: GORDON H. LUCE and TIN HTWAY, A 15th-Century Inscription and Library at Pagan, Burma. In: Malalasekera Commemoration Volume. Ed. by O. H. DE A. WIJESEKERA. Colombo 1976: 203–256.
- MALALASEKERA 1958: G. P. MALALASEKERA, The Pāli Literature of Ceylon. Colombo 1958 (reprint of 1928 edition).
- NYANATUSITA 2011: BHIKKHU NYANATUSITA, Reference Table of Pali Literature. Kandy 2011 [Printed together with: RUSSELL WEBB, An Analysis of the Pali Canon]. Electronic version: http://gretil.sub.uni-goettingen.de/gretil_elib/Nyt008_Nyanatusita_ReferenceTableOfPaliLiterature.pdf.
- NYUNT 2012, see Primary sources, Printed editions, Piṭ-sm.
- PETERS 2007: ANNE PETERS, Birmanische Handschriften, Teil 6. Die Katalognummern 1016–1200. [Verzeichnis der Orientalischen Handschriften in Deutschland. XXIII,6]. Stuttgart 2007.
- PIND 2012: OLE HOLTEN PIND, Pāli Grammar and Grammarians from Buddhaghosa to Vajirabuddhi: A Survey. *Journal of the Pali Text Society* 31 (2012): 57–124.
- RUIZ-FALQUÉS 2017: ALEX RUIZ-FALQUÉS, The Role of Pāli Grammar in Burmese Buddhism. *Journal of Burma Studies* 21.1 (2017): 1–96.
- 2019: ID., Purifying the *Pātimokkha*. Pali Grammar and Buddhist Law in 17th-century Haṃsāvati. *Buddhism, Law and Society* 4 (2019): 93–128.
- RUIZ-FALQUÉS, D'HUBERT, LAMMERTS and KIRICHENKO (forthcoming): ALEX RUIZ-FALQUÉS, THIBAUT D'HUBERT, D. CHRISTIAN LAMMERTS, ALEXEY KIRICHENKO, A Faultless Science: Dandin and Dharmadasa in Burma and Bengal. In: A Lasting Vision: Dandin's Mirror of Literature in the World of Asian Letters. Ed. by YIGAL BRONNER, DAVID SHULMAN and CHARLES HALLISEY. Oxford (forthcoming).
- SCHNAKE 2021: JAVIER SCHNAKE, Pali *ekakkharas* Revisited. *Journal of the Pali Text Society* 34 (2021): 125–149.

SUBHŪTI 1876: WASKAḌUWĒ SUBHŪTI, Introductory Section. In: *Nāmamālā*; or a Work on Pāli Grammar. Colombo 1876.

VERHAGEN 1994: PIER C. VERHAGEN, A History of Sanskrit Grammatical Literature in Tibet. Leiden 1994.

Other Abbreviations

Be Burmese edition

Candra *Cāndra-vyākaraṇa*

CE Common Era

CS Cullasakkarāj

KĀ *Kāvyaḍarśa*

P Pāṇini

Skt. Sanskrit

Yoj Kacc-sāra *kārikās* recorded in Kaccāyana-sāra-yojanā's text

