

IX. Cosmological Texts

393. Two closely connected texts belonging to the Burmese Pāli tradition describe the different forms of existences possible in the circle of rebirth:

Pañcagatīpanī ([Pañca-g]: 2.6.12): Edition: L.Feer: JPTS 1884: 152–161; translation: A.A. Hazlewood, JPTS 11.1987: 133–159 [rev.: J.W.de Jong, IJ 33. 1990, 235sq.].

The “Illustration of the Five Realms of Existence”, divided into five sections (*kaṇḍa*) and containing 114 verses, is indeed a secondary version by an unknown author derived from⁶³⁹:

Chagatīpanī ([Cha-g]: 2.9.13): unedited.

394. The equally anonymous “Illustration of the Six Realms of Existence” is accompanied by a voluminous commentary ([**Cha-g-ṭ**]: **2.9.13,1**)⁶⁴⁰, which attributes Cha-g to Aśvaghōṣa (Assaghosa etc.)⁶⁴¹ and states that it was translated from Skt. The date of this translation is unknown. At any rate Cha-g-ṭ is later than Loka-p (§ 395)⁶⁴², perhaps compiled during the 11th/12th century, also from Skt. sources. This might well be the approximate date for Cha-g as well. Loka-p and Cha-g are mentioned for the first time as no. 114 and no.118 respectively in the Pagan inscription of AD 1442 (cf. § 396, 445)⁶⁴³.

The model of Pañca-g and Cha-g, the Skt. *Ṣaḍgatikārikā*, was also translated into Chinese at the beginning of the 11th century⁶⁴⁴.

⁶³⁹ This has been discovered by and is discussed in Mus 1939: 18–32.

⁶⁴⁰ A summary of this commentary is given Loka-p II 303–307, cf. § 395.

⁶⁴¹ Cf. Loka-p I, p. IV following Mus 1939: 185 note.

⁶⁴² Loka-p I, p. XLI.

⁶⁴³ Bode 1909:104, cf. Luce/Tin Htway 1976: 231.

⁶⁴⁴ Mus 1939:3.

395. The Loka-p composed in ancient Siam is connected to Cha-g by a long paragraph shared with Cha-g-t, but absent from the Skt. Lokaprajñapti, on which Loka-p is otherwise based⁶⁴⁵:

Lokapaññatti (Loka-p: 2.9.14): Edition and translation: E.Denis: *La Lokapaññatti et les Idées Cosmologiques du Bouddhisme Ancien. I, II.* Lille/ Paris 1977; S° 1985 [with Thai trsl.]⁶⁴⁶.

The sources of the “Description of the World” comprise, besides the Skt. Lokaprajñapti, texts such as Mahāvastu or Divyāvadāna⁶⁴⁷. The text written mostly in prose begins like a Suttanta and does not contain a *nigamana*. A large variety of subjects is treated in 16 chapters (*kaṇḍa*). Besides the description of the different parts of the worlds of man and gods, earthquakes or other calamities the legends of Aśoka⁶⁴⁸ and Upagupta⁶⁴⁹ were included in Lok-p.

396. The first safe date of Loka-p is AD 1442 (§ 394). This text is perhaps mentioned earlier as one of the sources of the Thai Traibhūmikathā⁶⁵⁰ supposed to have been composed by the later king Li Thai in AD 1345⁶⁵¹. Further, a Mōn inscription from Pagan dated AD 1113 seems to indicate the existence of Loka-p, if not the knowledge of its sources.

Loka-p is well known in Burma and in northern Thailand, but it cannot be traced in Ceylon⁶⁵².

Loka(ppa)dīpakasāra (Loka-d: 2.9.17¹): Edition: S° 1985 [with Thai trsl.]⁶⁵³.

397. The “Summary Illustrating the (Different) Worlds” was composed by Medhamkara, who according to the colophon lived in the

⁶⁴⁵ Loka-p I. p. II: The *samsāragativibhāga*, Loka-p I 116,19–177,11.

⁶⁴⁶ Cf. Skilling 1990:119sq.

⁶⁴⁷ Following the study by Denis, Loka-p I, p. XI sq. - It should be noted that the verses Loka-p I 92,7*-16*, traced back to Mvu I 9,8*-16* (Loka-p I p. XLI with p. XXX), are rather taken from Ja V 266,13*-18*; on the Lokaprajñapti cf. Dietz 1989 a,b.

⁶⁴⁸ Cf. Denis 1976.

⁶⁴⁹ Cf. Strong 1991: 186–208.

⁶⁵⁰ Reynolds 1982: 350.

⁶⁵¹ This has been disputed by Vickery 1991: 33, who argues for a date “after 1778”.

⁶⁵² Loka-p I, p. III.

⁶⁵³ Cf. Skilling 1990: 120.

“Great Golden Monastery with a Tin Roof” built by an anonymous queen mother in Muttama (Martaban), went to Ceylon to join the Araññavāsins there, and later was the Saṃgharāja and Rājaguru to King Li Thai (Lidaya) in Sukhotai. As this king ruled roughly from 1347 to 1361, when he finally became a monk, Lok-d can be dated rather confidently within this period.

If the early date for the Traibhūmikathā is correct (§ 396), Loka-d could be the Pāli counterpart to this Thai text as conjectured in the introduction to S^e.

398. The text describes in eight Paricchadas the different realms of existence, mostly in verses. Loka-d is quite independent of Loka-p in structure and contents, but also treats topics not found in the earlier cosmology.

The 7th Pariccheda named Okāsalokaniddeśa, dealing with the beginning and the destruction of the world and explaining measures and weights may give a hint at the possible contents of the lost (?) **Okāśadīpanī ([Okāśa-d]: 2.9.15).**

399. S^e of Loka-d is based only on manuscripts in Khmer script dating from AD 1781 onwards. There are, however, two older manuscripts in northern Thai script, one dated AD 1581⁶⁵⁴, while the other, earlier and undated one was copied at the beginning of that century⁶⁵⁵.

Cakkavāla(ttha)dīpanī ([Cakkav-d]: [2.9.172]): Edition: S^e 1980 [with Thai trsl.]⁶⁵⁶.

400. The “Illustration of the World Systems” was composed in 1520 by Sirimaṅgala according to the colophon, which corresponds to the one found in Saṅkh-p-ṭ written in the same year (§ 390).

Cakkav-d is divided into six Kaṇḍas and subdivided into numerous Kathās. It consists mostly of quotations from the Tipiṭaka and its (sub-)commentaries, but also from Abhidh-s-mhṭ etc., which have been traced in the Thai translation.

S^e lists 17 manuscripts used for the edition without further description. There is a fragmentary northern Thai manuscript pre-

⁶⁵⁴ Hundius 1990: 113.

⁶⁵⁵ JSS 75.1987: 25–27, where the colophon by Medhaṃkara is communicated.

⁶⁵⁶ Cf. Skilling 1990: 118sq.

served in Vat Phra Singh, Chiang Mai, copied in CS 900 : AD 1538, less than twenty years after the text had been composed and possibly still during the life time of the author, which appears to be unique in the Pāli tradition. The cover folio gives Cakkavālatthadīpanī as the title.

401. Lastly, the following astrological text may be mentioned here:

Candasuriyagatidīpanī ([Candas-d]: 2.9.19): unedited.

Candas-d survives only (?) in a transcript prepared by U Bokay in Pagan in 1981. The original manuscript dated AD 1775 was found by him in the delapidated Gaing-ok Kyaung monastery in Pagan, which has disappeared in the meantime⁶⁵⁷.

Only the first part occasionally quotes from commentaries to the Tipiṭaka and Vism-mhṭ, Ps-ṭ, Spk-ṭ. The 5th and longest chapter, the Ayanavinicchaya, is a *jyotiṣa*-text perhaps based on some Skt. original.

402. The introductory verses mention the title “Illustration of the Movements of Sun and Moon” and the teacher of the author, the Mahāthera Udumbara. The colophon gives Candasuriyavinicchayaparaṇa as an alternative title and Uttamaṅga as the unusual name of the author, who had been the teacher (*ācariya*) of two “famous kings” in the country called Tambara (or: Tammarā?⁶⁵⁸), and who calls himself “proficient in the three Vedas”, but at the same time Tipiṭakamahāthera. Consequently, he may have been a Brahmin well versed in Skt. astrology who had been converted to Buddhism (?).

The text was composed in Burma because it is said: “this is unknown here in Marammadesa (Burma) to all astrologers, for they are ignorant of the movements of the planets (?*cakkanakkhatta*)”.

No other hint concerning the time of composition of this unusual Pāli text is available except for the date of the manuscript.

⁶⁵⁷ A copy of the transcript provided through the kindness of Dr. W. Sailer, Bangkok, is in the possession of the author. The information given here is based on a brief introduction to his transcript by U Bokay.

⁶⁵⁸ Alternative interpretations of the manuscript by U Bokay; cf. Tamba § 348?