

Venerable *Aggavaṃsa* and his *Saddanōti* Text

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There appeared a *Pāṇini* scripture which not only position of *Pāṇini* literature in *Bagan* Era but also position of almost Myanmar's history of *Pāṇini* literature is worth to be proud. It is *Saddanōti* text written by Venerable *Aggavaṃsa* (is called Venerable *Aggapaṇḍita*, third *Aggapaṇḍita* too). When he writes this scripture, he does not refer other ancient *Pāṇini* grammars like writers who write according to tradition. Having taken out the needed essences from *Pāṇini*, its commentaries, its sub-commentaries, other Sanskrit scriptures, he wrote his knowledge. Thus, this is luxuriant with *Sutta* (rule for the grammar), *Vutti* (explanation the *Sutta*), *Udāharaṇa* (example) in this scripture expressed in this scripture, the authoritative sayings expressed in each *Pāṇini* and Sanskrit grammar and the criticisms on those authoritative sayings. This scripture is widely divided into three parts – *Padamāla*, *Dhātumāla* and *Suttamāla* and until today the wide *Pāṇini* grammar like this has not appeared yet. This scripture is acknowledged as only one grammar which there has no rival at the *Theravāda* countries. Ceylon monks who they are good at *Pāṇini* grammar without rival themselves said that when they see *Saddanōti* text, they amaze. And from Venerable *Uttarajōva* this scripture over came in the *Pāṇini* field of Ceylon. Now *Helmer Smith* changed into Roman letter in A.D 1928 and it has been appeared therefore, its position is the highest level which *Pāṇini* and Sanskrit scholars acknowledge from east and west.

Concerning with period of which *Saddanōti* text is written, at the *Sāsanaḷa³kāra Cartam* it stated that it was written in 516 Myanmar Era (A.D 1154) having taken the references of introduction and conclusion verses. But in the union of Myanmar's history, the statement is in the reign of King *Narapatisithu* (A.D 1173-1210). The *Piṭaka* history said that it was written in the reign of *Kyaswar* (A.D 1234), however, in the *Gathawin Pukkogyawmya Athutpatti bawngyuk* (Biography anthology of Historic Great Masters), the declaration is in the reign of King *Ahlaungsithu* (A.D 1113-1163).

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The proposal which it was written in the reign of King *Kyaswar* is stated by *Aggamahāpaḍḍita Sayar Lin* and *Maung Suta*.

At the *Mahādvāra Nikāya Sāsanaṃsa Dīpano* written by Venerable *Sobhāka, Aggamahāpaḍḍita*, in *Thabhaybin* monastery of *Hinthada*, there has a description about the “*Aggamahāpaḍḍita*” stone inscription of *Stupa* found at the region of *Bagan* and in it the time of Venerable *Aggavaṃsa* is inadvertently found. The stone inscription is a religious document of Venerable *Aggapaḍḍita* who is an uncle of Venerable *Aggavaṃsa*. The statement in the stone inscription is that Venerable *Mahāaggapaḍḍita* who is a teacher of Venerable *Aggapaḍḍita* was born in 498 Myanmar Era (A.D 1136). At the age of 37 years old, he crossed over to *Majjhima* region and then went to *Mahābodhi Stupa* to pay homage. On the return, he passed away because of tiredness. Venerable *Aggapaḍḍita* carried the bowl and robe of the *Thera* and he enshrined *Thera*’s relics in *pagada* at Wednesday in eighth of waxing of *Dabaung* in 537 Myanmar Era (A.D 1175). The building had finished at Friday in tenth of waxing of *Tawthalin* in 549 Era (A.D 1187) and the ceremony was hold that is known.

According to that stone inscription, in A.D 1173 which *Aggamahāpaḍḍita* passed away, Venerable *Aggapaḍḍita* who not only his pupil but also donor of pagoda is can be only 7 *Vassas*, 27 years old. *Aggavaṃsa*, nephew, who was born his sister, can be just over ten years old too. At this age, he could not write *Saddanīti* text that is supposed.

Again in *Bagan* Era, *Uttarājōva thera* went Ceylon in A.D 1170. When he carried *Saddanīti* to Ceylon, the monks from Ceylon spoke in honor of it that there is a thought because in A.D 1173, *Aggavaṃsa* who was just over ten years old must have finished to write it before 1170 A.. It is pointing out the nature which he had finished when he was young. So, it is not possible that is regarded.

The statement which it was written in (A.D 1154) in *Tharthanarlinkara Cartam* is that Venerable *Aggavaṃsa*-to-be can not appear.

At that time the declaration which he appeared in the reign of King *Alongsithu* is very early because the years of a monarch’s reign of King *Alongsithu* are (A.D 1113-1163). The Era of *Alongsithu* is very early than *Aggavaṃsa*’s Era.

The speech which he appeared in the reign of King *Narapatisithu* is not possible for it is A.D 1170 that Venerable *Uttarājōva* carried *Saddnīti* to Ceylon. In A.D 1174-1211, King *Narapatisithu* ascended the throne. If it is true that *Uttarājōva* carried *Saddanīti* to Ceylon, it must be early than *Narapatisithu* Era.

It is to ponder that to discover the Era which *Saddanīti* text is written, the most firm proof is the reference texts written by writer himself and the Era which other grammars, which are referred for *Saddanīti* appeared. Among the grammars which Venerable *Aggavaṃsa* referred for his grammar, *Abhidhammatthasaṅgaha* and *Saṃbyinīkā* contains. *Abhidhammatthasaṅgaha* is a text written in Ceylon and it appeared within A.D 12th century. It is said that it is written by Venerable *Anuruddha* but *Saṃbyinīkā* written by *Saṃbyin Ahmat* was in the reign of King *Narapatiśithu* (1173-1211). Therefore, when the time of *Saddanīti* text appeared, those two texts had already appeared.

Again when the next texts which *Saddanīti* text is referred are found out, the earliest two grammar texts are discovered – *Saddatthabhedacintā* written by Venerable *Saddhammasāri* in *Bagan* Era and *Saddatthabhedacintā* written by *Abhaya thera* in A.D 1362. Thus, *Saddanīti* text had already appeared before 13th century.

It is supposed that considering these two matters, *Saddanīti* text had already written about the latest 12th century and the earliest 13th century. Among the *Bagan* dynasties, this occasion is the same with the Era of King *Kyaswar* (A.D 1235-1249). So, the saying of *Piṅka* history is right that will be supposed.