



# Newsletter of the NGMCP

Number 1, July 2006

## Opening Words

The Newsletter of the NGMCP, of which the first issue is now before you in your hands or on your screen, aims at making the work of the Nepalese-German Manuscript Cataloguing Project (NGMCP), a project funded by the Deutsche Forschungsgemeinschaft (German Research Foundation), and its predecessor, the Nepal-German Manuscript Preservation Project (NGMPP), which was funded for thirty-two years by the same Foundation, better known in the wider scholarly community.

Many Sanskritists, Tibetologists, specialists in Newari, and other scholars, working in various disciplines, are already aware, to some extent at least, of the wealth of manuscript material and documents in Nepal microfilmed by the NGMPP; each year, since several decades already, numerous studies, ranging from brief notices to monograph length, by scholars from South Asia, Europe, the Americas, and the Far East, are published that draw on this huge body of material. Still, the greater part of these manuscripts and documents has not yet received scholarly attention, and the work of cataloguing that is the chief focus of the NGMCP is uncovering practically every day hitherto unknown works or manuscripts of works thought to have been lost. In our Newsletter we shall regularly be presenting notes on some of these individual discoveries, as well as, among other things, drawing attention to recent publications using the material of the NGMPP, presenting surveys of works microfilmed and catalogued in particular fields or sub-fields, and occasionally publishing editions of smaller works in their entirety.

In this issue I am pleased to be able to present reports by Dr. des. Dragomir Dimitrov, the local representative of the NGMCP and acting director of the Nepal Research Centre in Kathmandu, on the work of the NGMCP in Nepal (p. 3) and on the NRC (p. 17); the first of what promises to be a very enjoyable series of contributions from Prof. Michael Hahn (a self-described ‘frequent user’ of the NGMPP) on some highlights (or ‘raisins’, as he has also described them once at least to me) among the texts that he has worked on during nearly thirty-five years of intensive study of Buddhist Sanskrit literature (p. 4); three brief announcements (p. 9) of editions recently published that have used manuscripts microfilmed by the NGMPP; a notice by Oliver Hahn on a manuscript of an unpublished work on Pāṇinian grammar; and, as a bonus (p. 11) for lovers of Sanskrit poetry among our readers, the complete text of an unusual satirical poem of remarkable metrical virtuosity, the *Kaliyugasamghātaka*, edited for the first time (a world-premiere, one might say) by Dr. Diwakar Acharya, its discoverer.

I would like here to extend a general invitation, or rather request, to all those who may read this and who are working with materials microfilmed by the NGMPP to submit relevant items—whether editions of brief texts, notes on particular manuscripts, information that might be announced, or perhaps corrigenda to items published here—that might be considered for publication in future Newsletters (the address will be found in the codicil on p. 24). Finally, let me conclude these opening words by expressing my heartfelt gratitude to the friends and colleagues who have already sent contributions, in several cases at very short notice. Thanks to them, this opening issue quickly grew larger than we had expected, and some contributions will find their place in our next newsletter, which promises to be no less rich in content than this one, and which will appear in October 2006. Till then, I leave you to peruse this opening issue, hoping that readers of various kinds may find something in it worthy of their attention.

Welcome to the Newsletter of the NGMCP!

Harunaga Isaacson

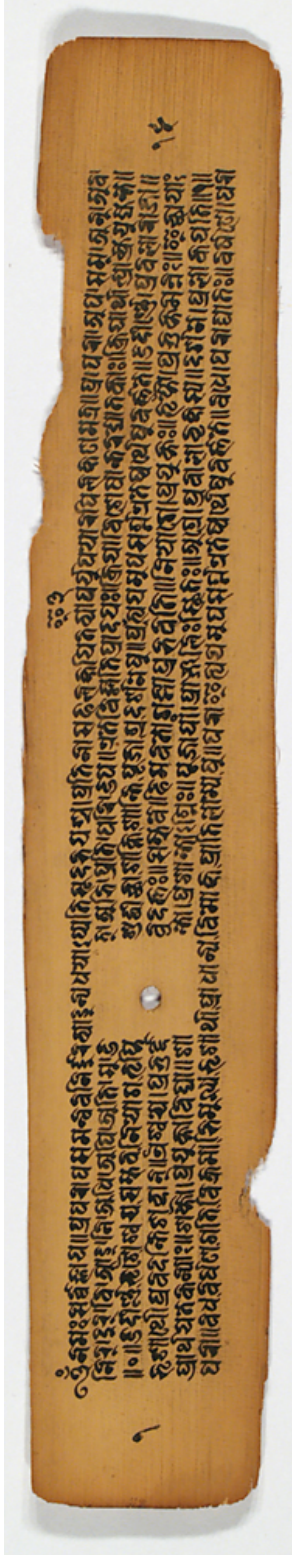


Figure 1: Fol. 1b from a palm-leaf MS of the *Vimsatyupasaragavritti* (NAK 1/1697)



Figure 2: Microfilm copy of fol. 1b from the palm-leaf MS of the *Vimsatyupasaragavritti* (NGMPP Reel No. B 35/7)



## The Work of the Nepalese-German Manuscript Cataloguing Project in Nepal (Report: July 2006)

Dragomir DIMITROV

The Nepalese-German Manuscript Cataloguing Project (NGMCP) is based on an agreement of cooperation between the National Archives of the Government of Nepal and the Department of the Culture and History of India and Tibet of the Asia-Africa Institute of the University of Hamburg in Germany. It represents a logical continuation of the Nepal-German Manuscript Preservation Project (NGMPP), under which some 180,000 manuscripts and other historical documents located in Nepal were micro-filmed over a period extending from 1970 to 2001.

It is the aim of the NGMCP to produce an online catalogue that will be descriptive of virtually all important aspects of microfilmed manuscripts, and that will allow easy access to such information through appropriate search commands. The work of cataloguing has been divided up between scholars working in Kathmandu and Hamburg. Each team is under the direction of a local leader and consists of an upper echelon of experienced scholars supported by a group of university students or recent graduates with a background in some field of Indology.

The former have years of working with texts behind them; the latter make up for their lack of experience with a zeal to learn, and with a greater expertise in working with computers. This cooperative venture, not only between Nepal and Germany, but also between the older and younger generation of scholars, is proving to be an efficient and constructive way to proceed while cataloguing, and also to be a stimulus for the younger scholars to maintain a long-term commitment to study Nepal's rich historical and cultural past.

The job of cataloguing manuscripts got under way following an initial familiarization period. The increasing sense of confidence that has developed in the meantime is reflected in the fact that, in comparison with the period up to April 2003, when only some 650 manuscripts were catalogued, by the beginning of July 2006 this number had increased to over 15,200. Most of these catalogue entries were produced in Kathmandu, a fact explainable to a not small degree by the larger number of Nepalese personnel.

Not all entries are classifiable as complete. Rather, they are in various stages of completion, depending on the particular procedures involved. Some 7,600 entries may be termed completed, though it is possible that "cosmetic" changes may need to be made in the future. A fluctuating number of manuscripts are in process at any one time. Included under this category are entries that are currently being worked on, and also older ones about which

questions still remain unanswered. In addition, there are more than 3,300 entries that are being done by hand by Nepalese pandits. Their work is then entered into the computer database by assistants. Such entries are termed "handwritten". Finally, there are some 3,900 entries that currently exist in a handwritten "raw" state. These form the basis for further processing into legitimate entries.

The team in Kathmandu is concentrating on microfilms with reel numbers in the A (from A 101), B and C series. These are for all practical purposes the most valuable and oldest manuscripts of the National Archives (A and B) and Kesar Library (C). Frequent advantage is taken of the presence of the original manuscripts. These are examined in a small office in the National Archives and described according to a set pattern by Archives scholars. In this way data that were faultily recorded during the microfilming can be corrected. They are in turn entered onto computer, and in a final stage checked against what is on the microfilms. New entries are burnt once a week onto a DVD, and this backup data is sent to Germany at regular intervals so that the colleagues in Hamburg have access to them.

Ever greater use is being made of digitized images of the manuscript material, which are being produced for cataloguing purposes under provisions within the agreement. By the beginning of July 2006 a total of 723 microfilm rolls had been digitized, and of these some 662 are already available on one of 314 DVDs. Two copies are always made. One of the copies will come into the possession of the National Archives at the end of the project; the second copy serves as a backup.

As was to be expected, a large number of more or less sensational discoveries have been made among the numerous manuscripts. A large number of texts that were hidden among multitext manuscripts or entered under a false title have come to light. Some texts which were listed as written in Sanskrit have turned out to be in Newari. The majority of Sanskrit texts being worked on in Kathmandu come from the areas of Karmakāṇḍa, Tantra, Āyurveda, Vyākaraṇa and Sāhitya. The group working on the Newari material has catalogued manuscripts containing texts having to do with Karmakāṇḍa, Nāṭaka, Koṣa and Dharota. These latter are texts that can be catalogued only in Nepal, since the knowledge required is restricted to local scholars who are at the receiving end of a long tradition. A few of the new discoveries may be mentioned: A manuscript (B 308/21) listed under the unobtrusive title *Rasamañjarī* contains not only Bhānudatta's work but also the *Rasamañjarībhaṣāṭīkā*, a hitherto unknown commentary in Nepali composed by the meritorious Nepalese scholar Sukṛtidatta Panta (b. 1823/24). An incomplete palm-leaf manuscript (B 35/7) listed under the title *Upasargārthanirūpaṇa* contains the *Viṃśatyupasargavṛtti*, a work ascribed to Candragomin

on the twenty verbal prefixes in Sanskrit, and known up to now only in the form of a Tibetan translation. A manuscript of the hitherto unknown śaiva tantric text *Tattvasāranirṇaya* has been found (A 89/18)—not to be confused with a Vaiṣṇava text of the same name. A collection of texts filmed under A 1218/23 contains new information on the reign of King Bhūpatīndra Malla and the history of art in the Kathmandu Valley. In another multitext manuscript (A 613/1a) was found an account of the mourning ceremonies for the same king following his death. A series of Newari texts (A 236/11, A 251/1, A 251/7, A 1365/15) was discovered that sheds light on the military system and associated rituals during the Malla period. The oldest hitherto known narrative text written in Newari (dated NS 625, i.e. 1505 A.D.), namely a translation of the *Bhāgavatapurāṇa*, is also among the material. This list of new discoveries could easily be extended, but the above may suffice to provide some idea of the contribution the NGMCP is making to uncovering further unknown or little-known cultural treasures preserved in Nepal and to compiling an accurate descriptive catalogue of the National Archives' huge and indeed unique microfilm collection.

## Some Highlights of the Work of a 'Frequent User' of the NGMPP (I)

Michael HAHN (Marburg)

The newly founded Newsletter of the NGMCP and the kind invitation of my friend and colleague Harunaga Isaacson to contribute to it offers me a most welcome opportunity to extract the gist (*sāra*) of almost 35 years of work on the Nepalese heritage of Indian Buddhism that represents the core of my scientific life. The form of the Newsletter also permits me to aim at that mixture of scientific and popular writing that hopefully contains something which is new or at least useful for the specialist and moreover is readable and, if I am lucky, also enjoyable for a wider readership—the taxpayers who support our work, as Gregory Schopen would put it quite directly.

What I intend to do here and in two or three sequels to this paper is to select some highlights of my studies of the Sanskrit Buddhist literature that has been preserved in Nepal and that for a long time was our most important original source for the study of Indian Buddhism. The present format permits me to include, in an anecdotal form, the circumstances that led to the discovery of important texts or manuscripts. I believe that this is also an integral part of our work, and that much can be learned from the often accidental way in which these discoveries were made. I readily admit that I like to read the relevant reports of scholars like Bendall, Lévi, Tucci and others. My observations pertain to manuscripts which all are of Nepalese provenance, no matter where they are currently kept. However, since this is a Newsletter of the NGMCP I will start with some manuscripts that have become accessible through the work of the NGMPP.

In the beginning I would like to say a few words about first contacts with manuscripts from Nepal. Necessarily I will have to report some details of my own career for which I request your patience in advance. The sole purpose of this part is to show in what a coincidental manner the whole story began. I should add that, by a strange coincidence, I had not seen and used a single Indian manuscript during my studies in Göttingen and Marburg and my term as Wissenschaftlicher Assistent (assistant professor) in Hamburg. The only primary sources that I had been able to consult were Tibetan and Mongolian manuscripts and block prints. In April of 1972 I was, at my own request, transferred from the Seminar für Kultur und Geschichte Indiens of the University of Hamburg to the Indologisches Seminar at the University of Bonn before my term as Wissenschaftlicher Assistent had ended. This unusual step had a very simple reason. Due to a change in the Hamburgisches Hochschulgesetz in 1969 the post of Wissenschaftlicher Assistent had become limited to 6 years so that I knew for sure that

I would be jobless after June 30, 1974. In the federal state of Nordrhein-Westfalen, however, it was still possible to serve more than six years in case the D. Litt. thesis (Habilitation) was submitted during the first six years. In order to avail myself of this opportunity I had asked Frank-Richard Hamm, the then director of the Indologisches Seminar in Bonn, in July of 1971 whether the post of Assistent (assistant professor without tenure) that he had offered me in the beginning of 1968 and that I had rejected because I had already accepted a similar offer from Hamburg was still vacant. It was, and so I applied for the transfer. Only two months later the sad and untimely death of Prof. Dr. Franz Bernhard, who was my superior in Hamburg, happened and Ludwig Alsdorf, Bernhard's senior colleague at Hamburg, urged me to apply for the chair which, in my opinion, was by far too early. Alsdorf insisted, however, and that caused me to complete in great haste my edition and study of Candragomin's play *Lokānanda* according to its Tibetan translation which I submitted, together with two other works, as part of my D. Litt. thesis to the Fachbereich Orientalistik in Hamburg in February of 1972.

While studying the Tibetan version of the *Lokānanda* I had also read the only poetic work of the famous Buddhist grammarian that was extant in the original Sanskrit, his "Letter to a Disciple" or *Śiṣyalekha*. It had been published by the Russian scholar Minaev on the basis of a 19th century copy, done by the famous Nepalese paṇḍita Amṛtānanda. In the *Śiṣyalekha* I discovered as many as nine stanzas that are obviously identical with nine stanzas in the *Lokānanda*. This was the most important touchstone to assess the incredibly poor quality of the Tibetan translation.

While using Minaev's edition of the *Śiṣyalekha* I could not fail to realise the imperfect quality of the printed text with its many gaps and unclear passages. When I joined the Indologisches Seminar in Bonn in April of 1972 I found, to my greatest surprise and joy, that Frank-Richard Hamm had procured for the institute a small collection of photostat copies of manuscripts from the University Library Cambridge, among them the palm-leaf manuscript of the *Śiṣyalekha* which Amṛtānanda had copied at the beginning of the 19th century CE. This copy had later been brought to Sankt Petersburg where it served as the basis of Minaev's edition. I began to study the manuscript which, according to its colophon, was written in 204 *nepāla samvat* or 1084 CE, and immediately realised its pivotal role for establishing a better Sanskrit text. The manuscript, together with the re-edition of the Sanskrit text, is now generally accessible in my book *Invitation to Enlightenment*, Berkeley 1999.

Although the manuscript is comparatively old its textual quality is rather poor. According to my calculation it contains at least 200 scribal mistakes of the usual type

that we know from many younger manuscripts: confusion of the three sibilants, confusion of nasals, omitted visargas and anusvāras, wrongly added visargas and anusvāras, confusion of vowel signs, confusion of similar letters, omitted and wrongly added letters. Almost all of them could easily be corrected. In addition to them there were more than 40 mistakes or problems of a more serious type, including those passages where some portions of the text are lost because of mechanical damage of the manuscript. In particular the first folio has suffered considerably, as can be seen from the reproduction (plate 3 on page 20) of folios 1b, 2a, and 2b. Fortunately most of these passages could be restored with the help of the Tibetan translations of the basic text and the two commentaries by Vairocanaśāstra and Prajñākaramati. 18 months later I had my second encounter with a manuscript from Nepal. Since 1965 I had begun to study the *Jātakamālā* of Haribhaṭṭa, the Sanskrit original of which was thought to be irretrievably lost, according to its Tibetan translation. In 1971 I incorporated two of the shortest legends in my *Lehrbuch der klassischen tibetischen Schriftsprache* (*Dardara-* and *\*Udayajātaka*). Two more legends (*Ādarśamukha-* and *Śyāmajātaka*) had been studied by me in detail and were awaiting publication in the *Wiener Zeitschrift für die Kunde Südasiens*. In the fall of 1973 I had completed the philological part of the study of the fifth legend, the *Śaśajātaka*, and began to write the introduction in which I intended to compare Haribhaṭṭa's version with the other known parallels of that legend. Through a paper of the Sinhalese scholar Ratna Handurukande, published in 1972, I had learned of the existence of an unpublished version of the legend in a manuscript from Cambridge (plate 4 on page 21) bearing the title *Avadānasārasamuccaya* (ASS). In her paper Ratna Handurukande had requested the scholarly community to send her references to other parallels than those she had already found to the 15 legends of the ASS. I had responded to her request and pointed to 9 parallels in Haribhaṭṭa's work. By good luck a copy of the manuscript of the ASS was also available in Bonn and therefore I felt compelled to use it for my introduction. It is hard to describe my feelings (something close to a heart attack) after having read the first few lines of the "parallel"—it was nothing but Haribhaṭṭa's original wording, and that held true for the other 8 "parallels" that I had mentioned in my letter to Ratna Handurukande. As a consequence, my paper was left unfinished and instead I began to transcribe the nine Haribhaṭṭa legends in the ASS. A few years later, the *Śaśajātaka* later became the first original text of Haribhaṭṭa that I published.

The shock that mere coincidence had saved me from publishing my desperate attempt at correctly interpreting the (rather mediocre) Tibetan translation of a text whose Sanskrit original was still extant was so great that

a little later I vowed to myself that this should never happen again. The only way, however, to avoid this was to make a systematic survey of the extant Buddhist Sanskrit literature the biggest portion of which was, at least at that time, the Buddhist Sanskrit literature of Nepal, no matter at which places it was preserved. The first step was to study thoroughly the printed catalogues of Nepalese manuscripts, e.g. those of Bendall (Cambridge), Hara Prasad Shastri (Calcutta), Cabaton and Filliozat (Paris), Matsunami (Tokyo), Buddhisagara Parajuli (Bir Library, Kathmandu). But what about the numerous unrecorded manuscripts? There was no other option than to go to those places where collections of manuscripts from Nepal were kept. This is what I did from 1976 onwards, and in many cases I succeeded in getting access to uncatalogued manuscripts and preparing brief lists of titles. The biggest challenge, actually by far too much for an individual, was, of course, the manuscripts still kept in Nepal. Then I remembered that a few years ago the Deutsche Morgenländische Gesellschaft had launched a rather big project whose aim was to microfilm the extant documents of the kingdom of Nepal, the Nepal-German Manuscript Preservation Project. And thus my contacts with that project began.

During the first years of the project (i.e. 1970–1975) the conditions of using the microfilms in Germany had not yet been worked out. As a consequence practically nobody was given access to them. In 1976, while the new agreement with the Nepalese authorities was being worked out, the situation became less strict, and Dr. Wolfgang Voigt, the then director of the project, permitted me to see the index cards and selected microfilms. This, by the way, was facilitated by the fact that I personally knew Dr. Voigt from the time of my studies in Marburg (1962–1967) and that my first wife had served under him as librarian. The first check of the index cards, done in less than three hours, yielded four veritable hits because I was able to identify the manuscripts of four texts that were particularly dear to me at that time: the *Vṛttamālāvivṛti* (a commentary on the *Vṛttamālāstuti*, the text on whose Tibetan translation I had written my Ph. D. thesis), the *Bodhisattvājātakāvadānamālā* (see plate 5 on page 22; the archetype of five other manuscripts that contain 9 or 11 legends from Haribhaṭṭa's *Jātakamālā*), and the oldest manuscripts of the *Mahājātakamālā* (which I was preparing for publication together with Gudrun Bühnemann on the basis of an inferior copy) and Harṣadeva's *Nāgānanda* (on whose Tibetan translation I was working at that time). I became so enthusiastic about the new possibilities that I resolved to go through the index cards as systematically as possible. At that time the Oriental Section of the former Preußische Staatsbibliothek was still located in Marburg, my former *alma mater*, while I was teaching and working at the University of Bonn. Fortunately a

very convenient solution could be found. In 1976 Claus Vogel had accepted the invitation to become successor of Frank-Richard Hamm as holder of the chair of Indian Studies at the University of Bonn. Since his position at Marburg was not to be filled again, someone was needed to guide the four students, who had taken Tibetan as their minor, viz. Ryutaro Tsuchida, Konrad Klaus, Jens-Peter Laut, and Gerhard Ehlers, to their MA and Ph. D. exams. This gave me the opportunity to teach Tibetan at the Indisch-Ostasiatisches Seminar of the University of Marburg as a visiting lecturer for almost four years. That was a pleasant experience by itself, however my main objective was to see the microfilms. Due to the limited time in Marburg only a very small section could be covered. In order to broaden my first-hand knowledge of the Buddhist Sanskrit literature from Nepal I visited other important places where these treasures are kept in 1976 and 1977: Paris, London, Oxford, Cambridge, Tokyo and Kyoto. And in 1977 I had the opportunity to visit Kathmandu for the first time. Within two weeks I went through the index cards of the first campaign of the NGMPP (1970–1975; National Archives and Kesar Library) and also of the second campaign (1975–1977; manuscripts in private possession), altogether 60,000 index cards. The 30,000 index cards of the first set were available in Kathmandu only on microfilm since the originals had already been sent to Berlin. When Dr. Voigt noticed my great interest in the project he suggested to me to become local director of the NGMPP in Kathmandu as of October 1978. For personal reasons I could accept this offer only for one year although that period was one of the most pleasant and fruitful of my life. Several years later I received another invitation to return to Kathmandu from Dr. Voigt's successor Albrecht Wezler but again it was not possible for me to accept it. Later I had the pleasure that two of my disciples worked or are working for the project, Klaus-Dieter Mathes for seven years and Dragomir Dimitrov for the last two years.

Now I would like to present a recent publication which is largely based on three manuscripts from Nepal, the oldest of which has become accessible though the work of the NGMPP: the *Bodhisattvāvadānamālā* or *Jātakamālā* composed by the Buddhist poet Āryaśūra (before 400 CE). The publication I refer to is:

Albrecht Hanisch, *Āryaśūras Jātakamālā. Philologische Untersuchungen zu den Legenden 1–15. Teil 1: Einleitung, Textausgabe, Anhänge, Register.* lxxxvii, 255 pp. Teil 2: Philologischer Kommentar. ix, 409 pp. Marburg 2005 (Indica et Tibetica. 41/1 and 43/2.)

Āryaśūra's *Jātakamālā* (ĀJM) is a well-known classic of the early period of classical Sanskrit literature. The Sanskrit text was published by the Dutch scholar Hendrik



Kern as volume 1 of the famous Harvard Oriental Series in 1891 and later reprinted several times. Kern's text is based on two manuscripts from Cambridge (A and B) and Paris (P). A and P were copied in the 19th century CE while B is dated 1637 CE. According to Kern, P seems to be a (remote?) copy of B in which case the edition would be based on two manuscripts only. All the three manuscripts abound in scribal errors.

In 1895 another Dutch scholar, Jacob Samuel Speyer, published the first translation of the work into English. Later the work was translated into Russian (1962), Italian (1964), Hindi (1971), and French (under preparation). In 1983 another popular and rather free English translation was anonymously published from Dharma Publishing, Berkeley, and in 1989 Peter Khoroché's new English translation appeared that not only aims at greater legibility but also uses an improved text as its basis.

Textual criticism on the text as edited by Kern remained meagre in comparison with the flood of emendations that were suggested in a great number of papers after the first edition of Āśvaghōṣa's *Buddhacarita* had been published by E. B. Cowell. This was mainly due to the apparently better condition of the text established by Kern compared to Cowell's version of the *Buddhacarita*. In this connection we might again quote Max Müller's judgement in the preface of Speyer's English translation: "The edition of the Sanskrit text by Prof. Kern is not only an editio princeps, but the text as restored by him will probably remain the final text, (...)."

In the notes accompanying his English translation Speyer suggested 16 emendations, 10 of which are correct while the remaining 6 are to be rejected according to our present knowledge. A greater number of emendations (altogether 38) was suggested by the Polish scholar Andrzej Gawroński in a paper that appeared in 1919. About 40–50 per cent of them are correct. In 1955 Friedrich Weller published fragments of the Sanskrit text that were found in Central Asia (Murtuq and Toyoq) and brought to Germany. These fragments are the oldest known testimonies of the Sanskrit text and they enabled him to establish five better readings. In 2002 Jens-Uwe Hartmann published 17 fragments from the Schøyen Collection that were found in Afghanistan. The few fragments that belongs to legends 1–15 do not provide us with better readings.

With the exception of Weller's contribution none of the emendations is based on new primary source material. Only Gnoli's Italian translation occasionally uses the Tibetan translation, thereby arriving at better solutions. Real progress began only when Peter Khoroché, while working on his English translation of the *Jātakamālā*, consulted the manuscripts used by Kern for his edition and detected that full use had not been made of them. Their readings are not fully recorded, quite often the text was altered tacitly, and occasionally a correct reading was

overlooked. In this connection I might refer to the very interesting statistical observations of Albrecht Hanisch concerning Kern's text of the first 15 legends.

- a) Correct restorations of corrupt manuscript readings: 124 cases
- b) Wrong restorations of corrupt manuscript readings: 21 cases
- c) Wrong alterations of basically correct manuscript readings: 127 cases

This list does not contain those numerous cases where the older manuscripts (see below) have better readings that are substantially different from the younger manuscripts.

After Peter Khoroché had become suspicious about the text as edited by Kern he began to look for new and more reliable manuscripts sources. He discovered two important manuscripts that are now kept in the University Library, Tokyo. They were brought to Japan from Nepal. One of them was an almost complete, beautifully written and well preserved palm-leaf manuscript that according to its script might stem from the 12th century CE. In the new critical edition it is designated as T. The second is a much younger manuscript (dated 1725 CE) that contains a commentary (*ṭīkā*) on legends 1 through 15. Folio 58 of its 65 folios is missing. It is replaced by another folio that contains a commentary on ĀJM 19.21–31. Therefore we know that the *ṭīkā* originally went beyond legend No. 15, at least till legend No. 19 and perhaps even until the end of the work. Khoroché carefully went through the two new manuscripts and found scores of new and better readings.

In 1986 Peter Khoroché came to Bonn and discussed his projects with me. I could inform him about some paper manuscripts of ĀJM filmed by the NGMPP that I had collected for the institute in Bonn. In 1976 I had read the first six legends together with Tissa Rajapatirana in comparison with the Tibetan translation of ĀJM (ĀJMtib). We had observed that these manuscripts contained numerous better readings, most of which were confirmed by ĀJMtib. Peter Khoroché compared these manuscripts with his text and came to the conclusion that they basically represented the wording of the manuscripts used by Kern, only without their corruptions. More important was the microfilm of an incomplete palm-leaf manuscript from the Asiatic Society, Calcutta, which seemed to be really old. When I began to check my notes about other ĀJM manuscripts I found that there was one more palm-leaf manuscript filmed by the NGMPP (Ms 3-359 Jātaka 2 [second part], microfilmed by the NGMPP on reel nr. A 33/11) that I had not yet seen. After I had received a microfilm from Berlin I found that this was the complement of the manuscript in Calcutta. According to the script and the numerals the manuscripts seems to have been written in the 11th century CE. Thus it is the old-

est manuscript of Āryaśūra's work if we neglect the very fragmentary portions from Central Asia and Afghanistan. In a paper and a short monograph Peter Khoroché published a great portion of the variant readings contained in the three new primary sources. He wisely refrained from a final judgement about the value of this new material since he was fully aware of the importance of the Tibetan sources which had not yet been analysed:

- a) the Tibetan translation of the ĀJM
- b) the Tibetan translation of the *ṭikā* by a certain Dharmakīrti
- c) the Tibetan translation of the *pañjikā* by a certain Vīryasimha.

At that time Ratna Basu from Calcutta had begun to prepare editions of the anonymous Sanskrit *ṭikā* and of Vīryasimha's *pañjikā*. These editions were completed in 1988 and are available as Dissertationsdruck in the major German libraries. Unfortunately new important commitments after her return to Calcutta prevented Ratna Basu from revising and finalizing her editions for publication.

The next phase in preparing the ground for a new edition of ĀJM was a series of three papers in which I tried to gain an impression about the progress that could be achieved by using all the source material that is currently known and accessible. In these papers—the second of which was written in collaboration with Roland Steiner—I studied the legends 6 (*Śaśa*), 10 (*Yajña*), 33 and 34 (*Mahiṣa* and *Śatapattra*). After presenting, discussing and critically assessing the variant readings I came to the conclusion, by way of extrapolation, that for every single page in Kern's edition c. 8–9 *better* readings can be suggested or c. 2,000 *better* readings for the whole text. After these test-runs I felt confident enough to commission to Albrecht Hanisch the task of a new edition of legends 1–15 of ĀJM in 1995/6. The result has now been presented before the public. The new edition is the first real critical edition of ĀJM in the sense that it is based on all the known (independent) sources in Sanskrit and Tibetan and that the reader can clearly distinguish between the readings of the manuscripts and the work of the editor. There are no tacit emendations and moreover the reasons for selecting a particular reading or alteration against the primary sources are fully documented in the long philological commentary that forms the second volume. The number of variant readings against the text of Kern is 1,200. More than 800 are to be regarded as better readings. Since the legends 1–15 cover 98 pages in Kern's edition my previous estimate of 8–9 better readings per page is confirmed by the new partial edition of the text of Hanisch.

The main sources for the new text of ĀJM are the three manuscripts from Nepal (N, T, and the *ṭikā* manuscript) and the excellent Tibetan translation (ĀJMtib), done

around 800 CE and based on an excellent Sanskrit manuscript. Without the work of the NGMPP the precious manuscript N might have been overlooked and its relationship to the folios preserved in Calcutta might not have been detected.

On page 23–24 are two samples of N (plate 6) and T (plate 7). One can see that both manuscripts are carefully written and contain many corrections of mistakes that were obviously detected during the process of proof-reading. Albrecht Hanisch observed that both N and T contain numerous glosses in the margin, a great portion of which are quotations from the anonymous Sanskrit *ṭikā*. Since these glosses can be found throughout the work, not only until legend No. 15, this can be regarded as evidence that the *ṭikā* was complete and commented upon the whole ĀJM.

As a single example of the kind of textual improvement that has been possible, I would like to point to stanza 8.31, where the mistake *asatyam* instead of *asabhyam* almost remained undetected because of the great similarity of the letters *ta* and *bha* (or *tya* and *bhya*) in certain forms of the Nepalese script. King Maitribala explains to his ministers why he has to fulfil the wish of a beggar under all circumstances:

*saṃvidyamānaṃ nāstīti brūyād asmadvidhaḥ  
katham |  
na dadāmi **asabhyam** (asatyam Kern) vā  
vispaṣṭam api yācitah ||*

These are the two translations by Speyer and Khoroché:

Being requested in distinct terms, how may anybody like me say "I have not," when having, or "I will not give," speaking falsely? (Speyer)

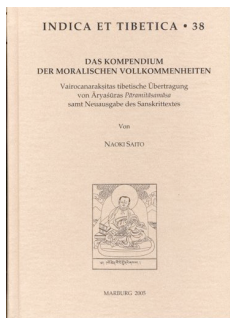
If someone plainly asks for something, how can anyone such as I say 'I haven't got it' when I have—or shamefully reply 'I will not give it'? (Khoroché)

When Hanisch and I read the stanza our suspicion was aroused by the Tibetan translation *brtul te* "bluntly" which would be rather strange for *asatyam*. The *ṭikā* explains the word as *lajjāvaham* "producing shame, making someone blush" which is obviously the source of Khoroché's rendering "shameful." But it was Dharmakīrti's paraphrase *tshogs par mi dbyun ba* "not to be raised in an assembly" which made me think of *sabhā* and ultimately led to the correct reading *asabhyam*. What the *ṭikākāra* wishes to express is the fact that a rude reply to a request makes the supplicant blush and caused him to feel ashamed. Hence "falsely" (Speyer) and "shamefully" (Khoroché) have to be replaced by "rudely" or "bluntly".

The reader of this report will perhaps ask: "When will we see the remaining part of the new edition of ĀJM?" The answer is: "Hopefully in a not too distant future."

A grant of the Deutsche Forschungsgemeinschaft (German Research Foundation) enabled Dr. Hanisch to edit legends 16–23 in a similar manner between 2001 and 2003, the main difference being that the *ṭikā* is lost for the legends 16–34. Hanisch's book covers 40 per cent of *ĀJM*, the legends 16–23 another 25 percent so that about 35 per cent are now left to be done. We hope that another grant will enable Dr. Hanisch to complete the critical edition also of the remaining third of this masterwork of early classical Sanskrit literature.

## Book announcements



*Das Kompendium der moralischen Vollkommenheiten.* Vairocanarakṣita's tibetische Übertragung von Āryaśūra's Pāramitāsamāsa samt Neuausgabe des Sanskrittextes. Von Naoki Saito. Marburg 2005. x, 412 S. € 48,00. ISBN 3-923776-38-1 (Indica et Tibetica. Band 38)

[The Compendium of Moral Perfections. Vairocanarakṣita's Tibetan translation of Āryaśūra's Pāramitāsamāsa together with a new edition of the Sanskrit text. By Naoki Saito. Marburg 2005. x, 412 pages. € 48.00. ISBN 3-923776-38-1 (Indica et Tibetica. Vol. 38)]

The main purpose of this Ph.D. thesis (Marburg University, 2000) is the minute analysis of Vairocanarakṣita's Tibetan translation of Āryaśūra's Pāramitāsamāsa or "Compendium of the Moral Perfections (sc. of a Bodhisattva)." The latter work has so far not received the attention it deserves. It consists of 363 stanzas of a high literary quality and composed in a great variety of metres, and is divided into six chapters in which it describes the moral virtues of giving or charity (*dāna*), morality (*śīla*), forbearance (*kṣānti*), energy (*vīrya*), meditation (*dhyāna*), and wisdom (*prajñā*). This description aims at summarizing and systematizing the stray remarks that can be found in the older Buddhist canonical literature.

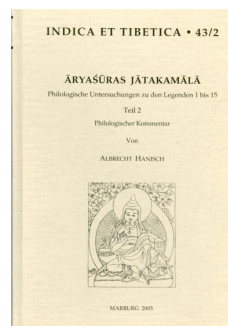
The original Sanskrit text was edited twice. The first edition by Alfonsa Ferrari (Roma 1946), accompanied by an Italian translation, was based on a modern transcript of rather poor quality. Although Ferrari could improve the text in many places, it remains far from satisfactory. The second edition by Carol Meadows (Bonn 1984), accompanied by an English translation and a thorough study of Āryaśūra's sources, is based on the sole manuscript known at present to survive, which is kept in the National Archives, Kathmandu, and became generally accessible through the work of the NGMPP (MS

5-145, NGMPP reel nr. A 39/2). Unfortunately the second edition, too, suffers from two major short-comings. First, due to a certain weakness of the author in the fields of palaeography and philology, K (the manuscript from Kathmandu) was not deciphered correctly in several places. Second, due to the absence of a critical edition and study of the Tibetan translation the information that can be gleaned from it about correct or variant readings (or interpretations) of the difficult Sanskrit could not sufficiently be exploited.

Saito's book successfully tries to make up for these shortcomings. Its first and main result is a text of the Tibetan translation that is purged of c. 100 mistakes that have crept in the course of its transmission, i.e., during the 900 years between it was first written down (around 800 CE) and its incorporation into the five known editions of the Tibetan Tanjur in the 18th century CE. Its second tangible result is the third (and hopefully final) edition of the Sanskrit with a reasonably lean critical apparatus that refers only to K and the Tibetan translation (as established by Saito) and omits everything which is unnecessary in the apparatus of Meadows. In four cases Saito was able to identify later interpolations that are therefore omitted from the main text. This edition can be regarded as the future reference edition of this important work on Buddhist ethics.

A final word should be said with regard to Vairocanarakṣita's Tibetan translation. It is unusually free, sometimes boldly omitting (or adding) words or even whole passages, but is nevertheless quite faithful to the intentions of the author Āryaśūra. One gets the impression that it might have been done before the principles of how to translate Indian texts into Tibetan were laid down in the beginning of the 9th century CE. The high esteem it enjoyed (and enjoys) in Tibet can be seen from the fact that Tsongkhapa quotes more than 60 stanzas from it in his celebrated Lam rim chen mo. The peculiarities of Vairocanarakṣita's translation are analyzed in detail in the introductory part of Saito's book. So far no other Tibetan text of this kind has ever been edited and studied.

(Michael Hahn)



*Āryaśūra's Jātakamālā.* Philologische Untersuchungen zu den Legenden 1 bis 15. Teil 1: Einleitung, Textausgabe, Anhänge, Register. Teil 2: Philologischer Kommentar. Von Albrecht Hanisch. Marburg 2005, lxxxvii, 255 S., ix, 409 S. (Indica et Tibetica, Band 43/1 und 43/2).

Āryaśūra's Jātakamālā (*ĀJM*) is one of the most famous texts of early classical Buddhist poetry, written in beautiful or-

nate Sanskrit in a mixture of prose and verses called the *campū* style and for its content highly esteemed as an illustration of Buddhist ethics in 34 legends. The edition hitherto referred to by scholars was presented by the Dutch scholar Hendrik Kern as early as 1891, using three comparatively young Nepalese MSS. The present work offers a new edition of legends 1 to 15 on the basis of much older and better sources in Sanskrit and Tibetan, namely two palm-leaf MSS of the ĀJM from the 11. and 12th cent., the only Sanskrit commentary on the work traced so far (containing ĀJM 1 to 15 only), the Tibetan translation of the ĀJM prepared already at the very beginning of the 9th cent., and the commentary of Dharmakīrti preserved in Tibetan only. The thorough examination of these new materials yielded more than 800 improvements of the text edited by Kern.

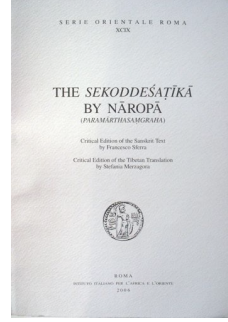
The detailed introduction (vol. 1, pp. xiii–lxxxvii) gives information about the work and its author, a survey of the history of research on the ĀJM, a description of the sources and their mutual relations, a sketch of the character of the Tibetan translation, and notes on Dharmakīrti's commentary and other Tibetan commentaries.

The main body of vol. 1 forms a critical edition of legends 1 to 15 (pp. 1–140). The appendices contain a list of variants on the text not reported so far (pp. 143–151), a list of mistakes, corrections and glosses in the palm-leaf MSS (152–174), statistics on the relations between the sources of the text (175–184), selected indices of Sanskrit and Tibetan words treated in the philological commentary (185–236), a list of abbreviations and a bibliography (237–255).

Vol. 2 consists in a philological commentary in which all variants on the text of ĀJM 1 to 15 are presented, discussed and evaluated. This commentary contains numerous collections of instances of certain Sanskrit and Tibetan words and phrases, and many linguistic, grammatical and stylistic observations. The word indices in vol. 1, pp. 185–236 are meant to serve as a guide to these and in combination with vol. 2 may be used as a glossary to the Sanskrit text and its Tibetan translation.

This publication aims to put further studies on this very important Sanskrit text on a much more reliable ground than before, and to provide scholars of Buddhist Sanskrit literature with rich material on lexical, grammatical and stylistic issues in Sanskrit and Tibetan.

(Albrecht Hanisch)



*The Sekoddeśaṭīkā by Nāropā (Paramārthasaṃgraha).* Critical Edition of the Sanskrit Text by Francesco Sferra. Critical Edition of the Tibetan Translation by Stefania Merzagora. Roma 2006. 460 pages. ISBN 88-85320-37-6. Serie Orientale Roma XCIX

The Sekoddeśaṭīkā or Paramārthasaṃgraha, the only work by the celebrated Buddhist tantric siddha

Nāropā/Naḍapāda known to survive in Sanskrit, is one of the very small number of Buddhist tantric texts that was edited and published in Sanskrit before the middle of the twentieth century. Since 1941, the year in which the *editio princeps* by Mario Carelli appeared in the Gaekwad's Oriental Series, many more editions, translations and studies of Vajrayāna works have been published, although this area can still be called one of the least researched within South Asian Buddhism. Sixty-five years later, Francesco Sferra has now published a new critical edition of the Sanskrit, working together with Stefania Merzagora, who provides in the same volume a critical edition of the Tibetan translation.

The single manuscript on which Carelli based his edition was one which his teacher, Giuseppe Tucci, had borrowed from the library of the Mahārāja of Nepal. It one of a number of manuscripts from the royal library that we know of that seem to have disappeared before the NGMPP was able to microfilm it (for the details on what can be now uncovered about this manuscript see Sferra's introduction, pp. 14–17). Fortunately, Sferra has been able to use two other Nepalese manuscripts, one in the National Archives in Kathmandu (MS 5–116, microfilmed by the NGMPP on reel nr. A 940/6), and one in the Bodleian Library in Oxford (MS Sansk. c. 28 (r)). His careful critical edition takes into account the evidence of these manuscripts, of Carelli's edition, and of the Tibetan translation, as well as of a large number of testimonia and parallel texts. The result is a text that completely supersedes that of Carelli's laudable *editio princeps*; the 'new' material has allowed nearly all the lacunae of Carelli's sole manuscript to be filled, and a very large number—in the several hundreds, at a cursory estimate,—of errors have been corrected. The edition has a full, positive, critical apparatus, and gives details of over fifty parallel passages, sometimes lengthy ones, in other works; most are cases where Nāropā has borrowed freely from early Kālacakra texts such as the Vimalaprabhā. Apart from Nāropā's commentary, Sferra has provided also a new and improved text of the stanzas—purported to be a chapter from the Kālacakra 'root tantra'—of the *Sekoddeśa* itself, improving in a number of places on the two earlier editions published by Raniero Gnoli. An Appendix by



Merzagora on the Apabhraṃśa verses quoted in the text, and detailed Indices, add to the value of this publication, which anyone interested in Indian tantric Buddhism, and the Kālacakra in particular, will wish to consult.

The legacy of the pioneering scholar of tantric Buddhist studies (only one of many areas in which he worked), Giuseppe Tucci, is continued, in this publication, at the highest level. One notes that the Serie Orientale Roma in which it appears was founded by Tucci; that Tucci made the manuscript that Carelli used available to him and guided his work; and that the two young scholars to whom we owe this volume were both taught by Raniero Gnoli, another pupil of the great Italian scholar.

(Harunaga Isaacson)

## Kaliyugasamghātaka

Diwakar ACHARYA  
(University of Kyoto)

I discovered this text of 50 verses in various metres entitled *Kaliyugasamghātaka* in the NGMPP microfilms. The original palmleaf manuscript is preserved in the National Archives, Kathmandu. Its manuscript number is 1-866 and the NGMPP reel number is B 4/7. It has 12 folios of 22 x 4 cm size, including a blank folio at the end serving as a cover. Each folio contains four lines on both sides, a line contains about 36 *akṣaras*. The author of the text is not known, and none of these 50 verses are known to be included in any anthology. However, the manuscript is dated, the colophon telling us that it was copied on the first of the waning half of Mārga, NS 501 (November, 1380 A.D.), a *terminus ad quem*.

It is possible that the text was written in, and did not circulate beyond the boundaries of, mediaeval Nepal. The author is innovative in choosing metres, and critical in presenting his feelings and reflections on what was going on around him. It is conceivable that the poem reflects some particular events that took place in the society in which the poet lived. His vocabulary is spectacular; he uses many rare words.

As the title says, it is 'An Assemblage [of Verses = A Poem] on the Dark Age'. The *Kāvyaḍarśa* of Daṇḍin knows *saṃghāta[ka]* as a type of poem. Daṇḍin names *muktaka*, *kulaka*, *kośa* and *saṃghāta[ka]* as categories of poem inferior to an epic poem with chapter divisions, and one of its commentaries takes *saṃghāta[ka]* to be a poem on a certain theme in one single metre. However, our text which contains the (categorical?) element *saṃghātaka* in its title is not written in one but 32 various metres. The poem begins with a metre of six syllables and goes on increasing up to 24 syllables till verse 49, with the exception of the last verse, written in a 14 syllable metre chosen as conclusion.<sup>1</sup> I present here the list of these metres in the consecutive order of their use in the poem: Vidyullekhā, Uṣṇik, Acala, Pramāṇikā, Ravipulā, Anuṣṭubh, a new metre that I have not traced in Sanskrit works on prosody,<sup>2</sup> another new metre,<sup>3</sup> Viyoginī, Svāgatā, Rathoddhatā, Indra-

<sup>1</sup>The closest parallel to this display of metrical virtuosity known to me at present is in the *Karṇānanda* of Kṛṣṇadāsa (ed. and trsl. N.S. Shukla, Pondicherry 1971, PIFI no. 41), in which from verse 62 onwards the author gradually increases the length of the metres he uses from a one-syllable metre to one with thirty-nine syllables. Kṛṣṇadāsa is a sixteenth-century poet, however, and hence cannot have influenced the author of the *Kaliyugasamghātaka*.

<sup>2</sup>This metre of nine syllables consists of *na-*, *ra-* and *ma-gaṇas* (--- --- ---) It is also possible that the poet combined two short metre to invent a new metre. For example, it can be treated as either a combination of *Dr̥k* (---) and *Mālinī Nīlatoyā* (--- ---) or of *Manojñā* (--- --- -) and *Strī* (- -).

<sup>3</sup>This is a metre with two different patterns in odd and even *pādas*. The odd *pādas* consist of *na-*, *ra-* and *ya-gaṇas*, and a

vajrā, Upajāti, Upendravajrā, Mandākinī, Vamśastha, Drutavilambita, Aparavaktra, Puṣpitāgrā, Praharṣiṇī, Rucirā, \*[Dvir]Uddhatā,<sup>4</sup> Vasantatilakā, Malinī, Hariṇī, Prṛthvī, Śikharīṇī, Śārdulavikrīḍita, Sragdharā, Śaṅkha Daṇḍaka and \*[Dvir]Uṣṇik.<sup>5</sup>

Here I present my edition of the text with a positive apparatus. I do not report irregularities concerning sibilants and gemination. A translation of the text and comments on the content will follow.

### TEXT

- 1 \* सम्यग्वृत्तं वृत्तं दूरीभूतं भूतम्।
- 2 नष्टालोको लोको ह्रीदुर्जातं जातम्॥१॥
- 3 फुल्लतीव रौद्रता म्लायतीव भद्रता।
- 4 मोदतीव विक्रिया रोदतीव सत्क्रिया॥२॥
- 5 तिमिरमभिभवति रुचिरमतिपतति।
- 6 कुकृतमभिसरति सुकृतमपसरति॥३॥
- 7 पराजितेव साधुता समन्ततो ऽवसीदति।
- 8 जितं मयेति नीचता मदोत्कटेव साम्प्रतम्॥४॥
- 9 विरक्तमिव सौहृदं विपन्नमिव गौरवम्।
- 10 प्रनष्टमिव सङ्गतं प्रसुप्तमिव सम्मतम्॥५॥
- 11 नद्वेष्टफलपुष्पेव भू रजस्तमसोरियम्।
- 12 सत्त्वस्य फलपुष्पे तु पतितो वासवाशनिः॥६॥
- 13 अधमराजरक्ताः सत्त्वा विषमलोभलुब्धाः सुग्धाः।
- 14 मलिनधर्मकर्मरम्भः कतिचिदेव शिष्टाः शिष्टाः॥७॥

*guru* (--- --- --- -), but the even *pādas* consist of *sa-*, *ya-* and *ja-gaṇas*, and a *guru* (--- --- --- -) Following the logic in the previous footnote, the metre in odd *pādas* can be treated as a combination of two short metres, for example of Maṇiruci (--- ---) and Vṛīḍā (--- -) and that in the even *pādas* as of Vimalā (--- ---) and Vilāsinī (--- -).

<sup>4</sup>I am unable to find in the Sanskrit prosody this metre of fourteen syllables consisting of *ra-*, *sa-*, *ta-* and *bha-gaṇas* and two *gurus* (--- --- --- --- -). But if I divide it in the middle, it turns into two *pādas* of Uddhatā which consists of *ra-* and *sa-gaṇas*, and a *guru* (--- --- -). There are enough examples in Sanskrit prosody of two times a short metre taking a new name, but it is not found in the case of Uddhatā. However, it is sure that our poet was taking it as a metre of fourteen syllables as he takes it up after a thirteen syllable Rucirā and before another fourteen syllable Vasantatilakā metre.

<sup>5</sup>I am once again unable to find this another metre of fourteen syllables consisting of *ra-*, *ja-*, *ta-* and *ra-gaṇas*, one *laghu* and one *guru* (--- --- --- --- -). But as before, if I divide it in the middle, it turns into two *pādas* of another seven syllable metre Uṣṇik which forms of *ra-* and *ja-gaṇas*, and a *guru* (--- --- -).

1 \*]The manuscript opens with a *siddhi* sign and an invocation: ओं नमो वागीश्वराय॥ 2 ह्रीदुर्जातं]em., ह्रीदुर्जात MS 6 \*मभिसरति]em., \*मभिसरति MS 11 नद्वेष्टफलं]em., नद्वेष्टफलं MSPC; नद्वेष्टफलं MSac 11 रजस्तमसो]em., रजास्तमसो MS 12 वासवाशनिः]conj., वामवासनि MS 13 अधमं]em., अधर्म MS 13 सुग्धाः]conj., युग्धाः MS

- परिपतन्त्यधर्मनिस्त्रिंशः शकलीकृता धर्मसेतवः।
- अविनयस्य पुष्यते राज्यं विनयस्य भग्नो मनोरथः॥८॥
- नभसा ब्रजतीव दुर्जनः क्षितिमध्यं विशतीव सज्जनः।
- अवटादिव पातिता गुणा गिरिशृङ्गेष्विव रोपिता मलाः॥९॥
- आकुलाकुलमिवाढ्यगुणानामुत्सवोत्सव इवाढ्यमलानाम्।
- वेश्मदाह इव सत्पुरुषाणां राज्यलम्भ इव कापुरुषाणाम्॥१०॥
- भ्रंशिता इव पदाद्गुणवन्तो लम्भिताः पदमिवागुणवन्तः।
- क्रीडतीव कलिरंसविवर्तैरद्य तुल्यमसतां च सतां च॥११॥
- विह्वलेव जनमार्यमार्यता कालदोषचकिताद्य सेवते।
- जीर्णशारदमपच्छिनत्ययं निर्मदा मधुकरीव पङ्कजम्॥१२॥
- सत्कृतो ऽपि गुणवान् कथं भवेद् राजहंस इव मद्भुभिवृतः।
- किं पुनर्विनिकृतो ऽद्य दुर्जनैः पुष्पपादप इवाश्मवृष्टिभिः॥१३॥
- निष्पीतसाराणि विवर्जयन्तं निषेवमाणं सरसानि दृष्ट्वा।
- पुष्पाणि लोलं भ्रमरं वनान्ते लोकव्यवस्थामनुचिन्तयामि॥१४॥
- यथायथार्थप्रतिबद्धतायाः प्रसिद्धिषाद्गुण्यमुपैति यात्रा।
- प्रयाति लोको ऽद्य यथातथायमयं च यातो विकृतिस्त्वतो ऽन्या॥१५॥
- भयमत इति दासवद्वर्जते धनमत इति बन्धुवत्त्रिहृते।
- बलमत इति भक्तवत्सेवते सुखमत इति रक्तवच्चेष्टते॥१६॥
- ऋजुरयमिति गोश्ववद्वाह्यते मृदुरयमिति पङ्कजवन्मृद्यते।
- शुचिरयमिति नीचवदृश्यते कलियुगमिदमीदृशं साम्प्रतम्॥१७॥
- प्रभातदीपा इव निष्प्रयोजनाश्च्युताधिकारा न विभान्ति साधवः।
- युगान्तसूर्या इव दीप्तरश्मयः प्रदीपयन्तीव महीमसाधवः॥१८॥
- अगोचरो ऽसौ व्यवदानचारिणां चरन्ति येनाव्यवदानचारिणः।
- स एव चाकीर्णतरो ऽद्य कापथो विशीर्णपक्षा इव येन साधवः॥१९॥
- हृदय सर्वसहं भव वा दृढं गतरसं विरसं त्यज वा भवम्।
- प्रतिनयोद्यतदोषशतायुधं गुणवधाय जगत्खलु दंशितम्॥२०॥
- वद करिष्यसि किं स्वहि[तं]कथं परहिताय क एव मनोरथः।
- सुचरितावरणैः खलु साम्प्रतं प्रतिभयैर्जगदेकधनीकृतम्॥२१॥
- यदि परो ऽपि जनेन न मृष्यते गुणपरिग्रहवत्सलतां गतः।
- ननु कृतं च सकृद्गुणकीर्तनं निपतितश्च सुखे निशितः शरः॥२२॥

- 15 परिपतन्त्यं]conj., परिपन्त्यं MS 15 धर्मसेतवः]em., धर्मसेतव MS 16 मनोरथः]conj., ममोरथः MS 23 कालं]em., काले MS 24 \*मपच्छिनत्ययं]conj., \*मुपस्थिनत्ययं MS 25 \*भिवृतः]em., \*भिः वृत्तः MS 27 विवर्जयन्तं]em., विवर्जयन्तं MS 29 \*बद्धतायाः]em., \*बद्धताया MSac 29 \*मुपैति]conj., \*मपैति MS 30 यथातथायमयं]MSPC, यथातयं MSac 30 च यातो]conj., श्रयातो MS 32 भक्तवत्सेवते]em., भक्तावत्सेवते MS 33 \*वन्मृद्यते]em., \*वन्मृद्यते MS 37 \*चारिणां]em., \*चारिणं MS 37 येनां]MSPC, ये MSac 39 हृदय]MSPC, हृय MSac 41 मनोरथः]em., मनोरथः MS 42 \*वरणैः खलु]em., \*वरणैः खलु MSPC; वरणैः खलु MSac 44 निशितः शरः]em., निषितः शरः MS

1 अवचरक्षमविप्रतिपत्तिभिरनुपदेशतिस्करणं कृतम्।  
 2 प्रणयिणामपि यद्भयशङ्किता सुवचसो ऽपि जनादुपजायते॥ २३॥  
 3 भ्रदयितुमुपलानुपोह्यसे सुरभयितुं लशुनं च वाञ्छसि।  
 4 प्रकृतिमलिनमानसं जनं विमलयितुं यदविज्ञ वाञ्छसि॥ २४॥  
 5 विरम विरम नैतदीदृशं मुखमधुराः कितवा हि भूतयः।  
 6 प्रचरति खलु साम साम्प्रतं मृगरिपुगीतगतेन वर्त्मना॥ २५॥  
 7 उपकृतमिति नैतदस्ति भूयः शुचिरहमित्यपि निर्वृतिर्न काचित्।  
 8 निकृतिमतिजने य एव सम्यक् चरति स एव किलाद्य वध्यपक्षः॥ २६॥  
 9 सहृदयमिति दुर्जने ऽस्ति काशा बहुकृतमस्य मयेति लुप्तमेतत्।  
 10 स्वजनमिति पुराण एष शब्दो धनबलमात्रनिबन्धनो ऽद्य लोकः॥ २७॥  
 11 इष्टो वा सुकृतशतोपलालितो वा  
 12 श्लिष्टो वा व्यसनशताभिरक्षितो वा।  
 13 दौःशील्याज्जनयति नैव जात्वसाधुर्  
 14 विश्वम्भं भुजग इवाङ्कमध्यसुप्तः॥ २८॥  
 15 यो दोग्धा मुखमधुरश्च सो ऽद्य विद्वान्  
 16 यो वक्ता न च वचनक्षमः स जेता।  
 17 यः क्षेप्ता क्षणविरसश्च तत्र तेजो  
 18 यः क्रूरो निरनुनयश्च तस्य राज्यम्॥ २९॥  
 19 सतृप्तता शमलबलेपलिप्तता  
 20 सदृप्तता विभवबलावलिप्तता।  
 21 कृतघ्नता विविधसुभाषितघ्नता  
 22 पुरस्कृता सुजनगुणास्त्ववस्कृताः॥ ३०॥  
 23 आशयादृढमूला दृष्टिदृष्ट्यभिदृष्टाः  
 24 कापथेषु विरूढा विक्रियासु विवृद्धाः।  
 25 साम्प्रतं पुरुषाणां मनसो विषवृक्षाः  
 26 पङ्कदोषकषायाः पुष्पिताः फलिताश्च॥ ३१॥  
 27 मिथ्योपभोगपरिमोषविरूपितेव  
 28 प्रायः कुतीर्थविनियोगविपाटितेव।  
 29 क्षेपावलेपमदमानविनाशितेव  
 30 श्रीरव्यपेतविनयेष्वविपत्तिरेव॥ ३२॥

31 श्रेयो भवेदधनता मतिवर्जितानां  
 32 दौर्गत्यमेव वरमस्तु न पापचर्या।  
 33 नीचो हि वित्तमदविभ्रमितेन्द्रियाश्चः  
 34 सर्वानयव्यसनभाजनतामुपैति॥ ३३॥  
 35 अन्यच्च तावदतिदुःसहमुष्णदुःखं  
 36 मेधाविनो ऽपि यदवृत्तिभयावसन्ताः।  
 37 शास्त्रोपगूढमतयो ऽपि यथा प्रवृत्ताः  
 38 तेनैव दुर्जनजनप्रहतेन गन्तुम्॥ ३४॥  
 39 खलजनपरिभूते सज्जने मध्यनष्टे  
 40 सुचरितसुकुमारी ह्रीस्तवाशोपतापम्।  
 41 उदितनिधनचिह्ने शोचनीयाद्य जाता  
 42 कुवलयदलमाला संनिकृष्टानलेव॥ ३५॥  
 43 भयरसरतिसंज्ञा मानुषाणां समानाः  
 44 खगमृगपशुसंघैर्हीर्णानां भूषणं तु।  
 45 तदपि सुगतिचिह्नं दूषितं चेदनायैः  
 46 क इव बत नराणां कः पशूनां विशेषः॥ ३६॥  
 47 न च गुणधनैः शक्तास्त्यक्तुं गुणाः प्रकृतिं गताः।  
 48 न च सह गुणैः शक्यं वस्तुं जने गुणवैरिणि।  
 49 न च स सुलभो देशो यस्मिन् सन्ति गुणद्विषो  
 50 न बत विदुषि भूयः काचिद्भूतिर्जगति क्वचित्॥ ३७॥  
 51 यदपि विविधैराविघ्नानां गृहाश्रमसंकटैर्  
 52 अभवदभयं शान्तं स्थानं वनं शरणं सताम्।  
 53 तदपि निशितैः शिक्षाक्षोभप्रसङ्गसमुत्थितैः  
 54 प्रतिभयकरैरद्याकीर्णं तपोवनकण्टकैः ॥ ३७॥  
 55 अनेकविनिकारभारपरिपीडिता बाडिताः  
 56 परस्परनिरीक्षणाः पतितबाष्पदीनेक्षणाः।  
 57 वसन्ति कितवाकुले वसति साम्प्रतं साधवो  
 58 निशाचरपुरे यथा प्रकृतिमानुषाः केचन॥ ३८॥

2 °शङ्किता]em., °शङ्कितां MS 7 काचित्]em., कश्चित् MS  
 8 सम्यक्]em., सम्यक् MS 11 °लालितो]em., °लातितो MS  
 13 दौःशील्याज्जन°]em., दौःशील्याज्जन° MS 17 °विरसश्च]MSPC,  
 °विरश्च MSac 19 शमलबलेप°]conj., शमलबलोप° MSac  
 22 सुजनगुणास्त्ववस्कृताः]em., सुजनगुणास्त्ववस्कृता MS 25 साम्प्रतं]em.,  
 संप्रतं MS 25 मनसो]em., मनसा MS 28 °र्थविनियोग°]conj., °विनियोग°  
 MS 29 क्षेपावलेप°]MSPC, क्षेपावप° MSac

39 सज्जने मध्यनष्टे]conj., सज्जन मध्यनष्ट MS 44 °संघैर्हीर्णानां]em.,  
 °संघैर्हीनृणां MS 48 शक्यं]em., शक्यम् MS 50 विदुषि]em., विदुषी  
 MS 51 °राविघ्नानां]em., °राविघ्नाना MS 54 °कीर्ण]em., °कीर्ण MS  
 55 °पीडिता बाडिताः]em., °पीडितबाडिता MS 58 °मानुषाः केचन]em.,  
 °मानुषा केचनः MS

1 स्वभावमवगृह्य सद्भिरनुवर्त्य एवाबुधः  
 2 कुतः प्रकृतिवैधुरे सति च संविदुत्पत्स्यते।  
 3 अतस्तदपि यन्त्रणाशतविबाधितं सेवनं  
 4 विजिह्वपुटवृष्टिपातविफलं सतां साम्प्रतम्॥३९॥  
 5 विहाय दयितामपि प्रकृतिमात्मनो दुस्त्यजां  
 6 सतोपकरणीयमेव जगदद्य दोषाबिलम्।  
 7 तथा हि सतताभियोगपरिवृद्धपापाशयं  
 8 विदग्धतरकैतवामहरहर्गतिं गच्छति ॥४०॥  
 9 न तावदवधार्यते प्रकृतिदोष एको सताम्  
 10 अथापर उपप्लवो व्रण इवात्तिदं दृश्यते।  
 11 महाग्रहपरीत्तदेहमनसामिवोद्धवंसिनाम्  
 12 अहन्यहनि वैकृतं नवनवं पुनर्जायते ॥४१॥  
 13 अतिक्रान्ताः कालाः सुचरितशतामोदसुभगाः  
 14 गताः शुक्ला धर्मा नवनलिनसूत्राणुतनुताम्।  
 15 परिम्लानप्राया बुधजनकथा तत्त्वनिपुणा  
 16 निरानन्दं जातं जगदिदमतीतोत्सवमिव॥४२॥  
 17 असंहार्या माया प्रकृतिरिव लोकस्य सहजा  
 18 घनीभूतं शाठ्यं विषवनमिवानेकगहनम्।  
 19 मदः संवेगान्तं भ्रमति समदो वारण इव  
 20 प्रमादो गान्धर्वः प्रसरति युगान्तानल इव॥४३॥  
 21 उत्पाद्येव घृणां चरन्ति विघृणा दारुष्विव प्राणिषु  
 22 स्तेयं नेकसुखीकृतं बहुतरा सा साम्प्रतं जीविका।  
 23 यौधेयं व्यभिचारदोषसमला सैव प्रशस्ता रतिः  
 24 कायस्तावदसत्प्रणयिको येन स्तुतः सर्वतः॥४४॥  
 25 लुप्तार्यव्यवहारनीतिरनृतं प्रायेण सात्मीकृतं  
 26 पारुष्यं विजयाङ्गमित्यवधृतं तीर्थीकृतं पैशुनम्।  
 27 संभिन्नार्थपदाबिलाकुलरसं काव्यं कथाश्चेतराः  
 28 तत्कर्मापि जनस्य दोषमलिनं भूयिष्ठमायाविकम्॥४५॥

1 °मवगृह्य]conj., °मगृह् MS 2 कुतः]conj., कृतः MS 4 सतां]conj., सतात् MS 6 सतोप°]em., सतामप° MS 6 जगदद्य]em., जागदद्य MS 12 अहन्यहनि]em., अहत्यहनि MS 14 गताः]em., गता MS 19 संवेगान्तं]conj., सवेगान्तं MS 19 समदो]em., समदौ MS 20 गान्धर्वः]conj., गान्धर्वं MS 20 युगान्त°]em., युगन्ता° MS 21 घृणां चरन्ति]em., घृणाश्चरन्ति MS 23 °समला]conj., °समली MS 23 रतिः]em., रति MS 24 °प्रणयिको येन स्तुतः]conj., °प्रणयिका येन श्रुतः MS 26 °त्यवधृतं]em., °त्ववधृतं MS 27 संभिन्नार्थपदाबिला°]em., संभिन्नार्थपदाबिल° MS 27 °तराः]em., °तरा MS 28 तत्]conj., ता MS 28 °मायाविकम्]conj., °मायाविकं MS

29 व्यापादेनोरगाणां परधनहरणे शाठ्यया तस्कराणां  
 30 संरम्भेणाम्बुदानामशनिरववतां वारणानां मदेन।  
 31 मानेनेन्द्रध्वजानां गतिमनुविदधदृष्टिभिश्चाकुलानां  
 32 क्लेशावेशैरनेकैः कुरुत इव जगद्विक्रियावैश्वरूप्यम्॥४६॥  
 33 उत्क्षिप्यन्ते पताकाः स्वविजयपटहा वञ्चनापण्डितानां  
 34 बध्यन्ते चिह्नपट्टाः शिरसि कलिकलाकौशलाङ्गारितानाम्।  
 35 आविष्टं हंसचिह्नं कनकपरिकरं चामरं पामराणां  
 36 आक्रान्ता सिंहशय्या निकृतिविजयिभिः पीठमर्दो जनो ज्ञयः ॥४७॥  
 37 उदयविजयघोषणा वासतामुद्यते कातपत्रा क्षितौ घुष्यते  
 38 साधुवृत्तापमर्दाधिकारोद्यताः सत्समाचारविख्यापना भैरवाः।  
 39 हृतधनहतबान्धवा भ्रष्टराज्याधिकारा इवावस्थिताः साधवो  
 40 ज्ञेकरूपापमानावधूताः प्रगाढव्यलीकव्रणोत्पादवाटातुराः॥४८॥  
 41 इति कलियुगकालकोलाहलोत्पादरौद्रावतारादृशा वर्तते  
 42 साम्प्रतं सादितः सत्प्रथं राजमार्गी क्रियन्ते प्रणाशोन्मुखं कापथाः।  
 43 अथ च कथमिवात्मवान् सत्प्रथादुर्द्धमेर्द्धश्यमानाल्पधीर्जीवितापेक्षया  
 44 शारदं व्योम शुभ्रतृणं मे जन्तरागात्प्रतिप्रस्थिता ये ज्यथा॥४९॥  
 45 मत्सराभिलम्भिनी श्रीर्भृशं न शोभते  
 46 पुष्पितेव मञ्जरी षट्पदैरसेविता।  
 47 दानशूरगामिनी श्रीर्भृशं नु शोभते  
 48 पद्मिनीव शारदी मत्तषट्पदाकुला॥५०॥ ॥  
 49 ॥ इति कलियुगसंघातकं समाप्तम् ॥ ❀ ॥

29 व्यापादेनो°]em., व्यापादेको° MS 29 °धनहरणे]conj., °धनहरणा MSpc; °धनणा MSac 30 °दानामशनिरववतां]em., °दानाशनिरववतां MS 32 कुरुत]conj., भूरत MS 34 चिह्न°]em., चिह्न° MS 34 °कौशलाङ्गारितानाम्]conj., °कौशलोङ्गारितानाम् MS 35 आविष्टं]conj., आविष्टं MS 35 पामराणां]conj., कामराणां MS 36 विजयिभिः]em., °विजयीभि MS 36 °मर्दो]em., °मर्दा MS 37 °घोषणा]conj., °घोषलो MS 38 °द्यताः सत्समा°]conj., °द्यतां सत्समा° MS 40 °तुराः]em., °तुरा MS 41 °वतारादृशा]conj., °वतावदृशा MS 42 सादितः]conj., सादिताः MS 43 °ल्पधीर्जीविता°]conj., °ल्पधिर्जीविता° MS 44 ज्यथा]em., ज्यथां MS 45 श्रीर्भृशं न शोभते]em., श्री भृशन्तु शोभते MS 46 मञ्जरी]em., मञ्जली MS 47 श्रीर्भृशं नु शोभते]em., श्री भृशन्तु शोभते MS 48 मत्त°]em., मते° MS 49 समाप्तम्]em., समाप्तः MS 49 ]The manuscript colophon reads: श्रेयो ज्ञुतु ॥ सम्बत् ५०१ मार्गशिरकृष्णप्रतिपद्या (!) दिने शुभ (!) ॥



## The *Paribhāṣaṇimālā* of Candradatta—a rare text on Pāṇinian *paribhāṣā*s

Oliver HAHN

Among the numerous manuscripts (some 2360) micro-filmed by the NGMPP which contain grammatical texts, there is only a single one (A 554/4, 7 fols., written in Devanagari characters) containing a text called *Paribhāṣaṇimālā* (i.e. the “necklace of pearls/jewels of *paribhāṣā*-s”), as far as can be guessed at the present state of affairs from the preliminary list of manuscripts.<sup>1</sup>

In the New Catalogus Catalogorum (vol. xi p. 221), there is the following entry: “*Paribhāṣaṇimālā* gr. by Candradatta Jhā. Mithilā<sup>2</sup> (2 mss.)”. Until recently, nothing more was known about the text and its author on a wider scale.

To begin with, there are two indications that speak for Candradatta’s coming from Mithilā. First, the two manuscripts mentioned in the NCC hail from Mithilā, while our Nepalese manuscript is hardly counter-evidence, as a great number of manuscripts found in Nepal originate from the region of Mithilā.

iti śrīmadupādhyāyopanāmadheyavidehanagarā-  
dhivāsinā śrīcamdra-dattasaṃjñāvatā viracitā  
paribhāṣaṇimālā samāptā || samvat 1918  
jyeṣṭha(!)śukla 10 vāsare 3 likhitam idaṃ pu-  
stakam bālakṛṣṇa-śarmaṇa arjyālapadavācyena  
śubham

The date corresponds to the 10th tithi in the light half of the moon in the month of jyaiṣṭha (Mai/June), Tuesday, in Vikramasamvat 1918 (A.D. 1861/62). As we shall see below, the peculiar thing about Candradatta’s text is the fact that it is virtually a versification of Nāgojī Bhaṭṭa’s *Paribhāṣenduśekhara*, the well-known and, so to speak, “definitive” text on the interpretative rules (*paribhāṣā*) accepted in the Pāṇinian system of grammar. We may therefore conclude, to start with, that Candradatta lived after Nāgojī Bhaṭṭa, especially since he appears not to lie within the direct main line of pupils of the great grammarian.<sup>3</sup> Taking into consideration Nāgojī Bhaṭṭa’s time (about 1670–1750) and the relatively late date of our

manuscript (1861/2 A.D.), probably we can safely narrow down Candradatta’s time to a period of some 100 years between the end of the 18th and the end of the 19th century A.D.

Now, let us have a closer look at Candradatta’s text. First of all, it may be noted that, besides using the *anuṣṭubh* metre here and there, he is fond of mixing the *upajāti* (i.e. *indravajrā* and *upendravajrā*) and *vaṃśastha* metres. The text starts thus (fol. 1v1–2):

śrīgaṇeśāya namaḥ || om ||  
ākumcitorddhvaḥbāhūbhyāṃ  
riṅgamāṇaṃ vrajāṃgaṇe ||  
śrīnaṃdanāṃdanāṃ vande  
prācāṃ vācāṃ agocaram ||1 ||  
santīha paribhāṣā yāḥ  
paribhāṣenduśekhara ||  
tā hetuṃ phalapūrvam ca  
nibadhnāmi yathāmati ||2 ||

“I praise the son of Nanda (i.e. Kṛṣṇa), [who] crawls in the cow-yard with [his] two bent arms raised, [and who is] beyond the reach of the words of the easterners (?).”<sup>4</sup>

“In this [book] (*iha*) are [to be found] *paribhāṣā*-s which are in the *Paribhāṣenduśekhara*; I write them down [in metrical form], and the reason [for their formulation] accompanied by the fruit (?), to the best of [my] judgement.”

Having completed his two introductory verses, in the second of which Candradatta explicitly states the *Paribhāṣenduśekhara* to be the source of the *paribhāṣā*-s he is going to versify, he jumps right into the subject matter of his work which comprises 118 verses in all. 115 of them contain paraphrases of the *paribhāṣā*-s of Nāgojī Bhaṭṭa (numbering 122). Candradatta deals with them in the same sequence as his forerunner, now and then giving two *paribhāṣā*-s within one verse (e.g. in verse 4, where he treats *paribhāṣā*-s 2 and 3 together). The text goes on as follows (fol. 1v2–9):

savarṇavarṇapratipādakādāv  
anāḍipūrvottaraṇādisaṃśāye ||  
vyākhyānato nyanta(!)nivarttakam dvidhā  
nakāram evānubabandha yan munih<sup>5</sup> ||3 ||

(cf. *paribhāṣā* 1)

<sup>4</sup>From this introductory verse of his we may assume that Candradatta had Kṛṣṇa for his *iṣṭadevatā*. If the reading *prācāṃ vācāṃ agocaram* “[who is] out of the reach of the words (i.e. chants?) of the easterners(?)” (or should this be taken rather as meaning “of the ancients?”) is correct, the author might just possibly have meant to allude ironically to a certain sect of Viṣṇuites in the east, perhaps to the followers of śrī Caitanya in Bengal.

<sup>5</sup>I.e. Pāṇini.

<sup>1</sup>This cannot, of course, be said with absolute certainty, since there are still many manuscripts to be catalogued, one of which might yet turn out to contain another specimen of this text. The said list (Preliminary List of Manuscripts, Blockprints and Historical Documents microfilmed by the Nepal-German Manuscript Preservation Project) is available on CD with the NGMCP in Hamburg.

<sup>2</sup>Cf. *ibid.* p. xvii: Without any other reference. A hand-list of Sanskrit manuscripts in Mithilā to be described in the subsequent volumes of the Descriptive Catalogue of Manuscripts in Mithilā by the Bihar and Orissa Research Society, Patna.

<sup>3</sup>Cf. the list of Nāgojī Bhaṭṭa’s *paramparā* as given in Kielhorn’s edition and translation of the *Paribhāṣenduśekhara* (pt. 2 p. 7).

yathāśrutagrāhi viśeṣadarśi  
janaprabhedād (!) viditam matadvayam ||  
śāstre yathoddeśam atho hi kṛyā-  
kalam tathaiva vyavatiṣṭhate 'rthataḥ ||4 ||

(cf. paribhāṣā-s 2-3)

vidhīyamāne [']nubabamdhā yan munis  
tat kiṃ tadyo 'vayavo na veti ||  
matadvayam kādikiduktilabhya (!)  
śrutiprayuktaṃ prathamam tu yuktaṃ ||5 ||

(cf. paribhāṣā-s 4-5)

ayam tv anekālabhidhāya(!)śitpadam  
cakāra cānekavidhatvam alṣu ||  
naivānubamdhā[o] na bhavaty ato rvaṇas  
trādeśakāryam<sup>6</sup> sakalasya naiva ||6 ||

(cf. paribhāṣā 6)

ittham tv anūbamdhakṛtā<sup>7</sup> na (kṛtā na)  
kutracid bhavaty anejamtapadābhidheyatā ||  
nirdiṣya māno vyatihāra<sup>8</sup> ātvam  
dadādi (!) daipo na karoty aghutvāt ||7 ||

(cf. paribhāṣā 7)

na tair asārūpyam api prayojakam  
yad vā sarūpeti kṛte vibhāṣayā ||  
śapratyayam śāsti dadātidhātor<sup>9</sup>  
ato na godāpade 'ṇ kadācit ||8 ||

(cf. paribhāṣā 8)

na kṛtrimā vai(!)tiśadamtasamkhyā  
yat kanvidhau<sup>10</sup> tat pratiśedhatittham ||  
dvayor apiha grahaṇam yadṛchayā (!)  
bhavaty ataḥ paśvaka(!)saptakādi<sup>11</sup> ||9 ||

(cf. paribhāṣā 9)

The *Paribhāṣāmaṇimālā* ends thus (fol. 7r1-7):

asiddhakamḍasthitaghatvaśāsanā (!)  
dvitve na pūrva (!) bhavati  
(gdha)siddham<sup>12</sup> ||  
ato na dogdhrā(!)diṣu ghatvaṭatve<sup>13</sup> (!)  
dvitve kṛte staḥ sakaleṣṭasiddhiḥ ||11 ||

<sup>6</sup>Cf. Pāṇ 6.4.127: arvaṇas tr asāv anaṇaḥ ||

<sup>7</sup>Here, the long ū in *anūbamdhā*<sup>o</sup> seems to be acceptable out of metrical reasons (cf. also a similar lengthening in the Vedic term *anūbandhya* “to be fastened (as a sacrificial animal) for slaughtering”).

<sup>8</sup>Cf. Pāṇ 3.4.19: udicām māno vyatihāre ||

<sup>9</sup>Cf. Pāṇ 3.1.139: dadātidadhātyor vibhāṣā ||

<sup>10</sup>Cf. Pāṇ 5.1.22: samkhyāyā atīśadantāyāḥ kan ||

<sup>11</sup>I.e. pañcakasaptakādi.

<sup>12</sup>The manuscript reads tgha. In this connection, it may be interesting to note a similar convention of writing the combined letters gdha and ddha as tdha and tgha respectively in another Nagari manuscript (A 554/6 *Paribhāṣārthamañjarī*, undated but not very old).

<sup>13</sup>Emendation: ato na dogdhādiṣu ghatvaḍhatve..., cf. Nāgojī Bhaṭṭa on this paribhāṣā.

(cf. paribhāṣā 117)

anyārthatvaprasaṃgena  
[yac]<sup>14</sup> cānyākṛtimat kvacit ||  
tena svāmī gavām aśveṣv  
iti naiva kadācana ||112 ||

(cf. paribhāṣā 118)

prasāraṇam<sup>15</sup> tajjanitam cca (!) kṛyam  
baliya ity apy avamenire pare ||  
vivādhasiddhyādiphalaśya cānyathā  
siddhiḥ kṛtā yat phaṇināyakena ||113 ||

(cf. paribhāṣā 119)

śtipā śapetyādivacas tu caikāḥ  
yadā tathā bebhidheti siddhyati ||  
kvacin na yad yaṇluki pūrvakhaṇḍe  
guṇam<sup>16</sup> vidhatte na ca bhāṣya-  
sammatam ||114 ||

(cf. paribhāṣā 120.3)

upadiṣṭapratītiḥ syād  
upadiṣṭaprayuktayoḥ ||  
vikṛtiḥ prakṛtiṃ yātī-  
tyādy anārṣan na likhyate ||115 ||

(cf. paribhāṣā 120.1+2)

vibhajya yogaṃ padagauravā(d) dhi  
vyākhyānam eva prabalam laghutvāt ||  
idaṃ tu ṭāneti<sup>17</sup> vidhau viruddham  
pratīyate bhāṣyamataḥ ato na ||116 ||

(cf. paribhāṣā 121)

śabdā(!)kāntārasakhinna(!)-  
buddhir<sup>18</sup> mātṛārdhalāghavāt ||  
manute putrajananāt  
sukhād apy adhiom<sup>19</sup> (!) sukhām ||117 ||

<sup>14</sup>This emendation may be justified on both metrical and syntactical grounds: “Since (*yad*) in some cases, however, [a word (sc. *karṇa*)] may have another [grammatical] form by [its] connection with another sense, therefore (*tena*), [in spite of Pāṇ 2.3.39, one should] never [employ the genitive and the locative side by side in the same sense], as: ‘the owner of the cattle (gen.) [and] the horses (loc.)’”. The reason is that an expression like “*svāmī gavām aśveṣu*” might be intended to mean “*gavām svāmī aśveṣu vartate*”, i.e. “the owner of the cattle is [now] with the horses”. Cf. also Nāgojī Bhaṭṭa’s comment on his own paribhāṣā, which Candradatta has worked into the first half of his verse: *yatrānyākṛtikaraṇe bhinnārthatvasaṃbhāvanā tadviṣayo 'yam nyāya ity anyatra vistarāḥ* ||

<sup>15</sup>Here, Candradatta uses *prasāraṇam* metri causa in the sense of *samprasāraṇam*.

<sup>16</sup>Cf. Pāṇ. 7.4.82: guṇo yaṇlukoḥ ||

<sup>17</sup>Cf. Pāṇ. 7.1.12: ṭānasīnasām inātsyāḥ ||

<sup>18</sup>Emendation: śabdakāntārasaṃkhinnabuddhir, i.e. “[a grammarian, who’s] mind has become completely tired [by following this] difficult path [through] the forest of [the science of] words” etc.

<sup>19</sup>I.e. adhiham.

(cf. *paribhāṣā* 122)

Candradatta winds up his work with the following verse in the *āryā* metre (fol. 7r7–8):

paribhāṣāmaṇimālā  
paribhāṣenduśekharaḥ labdhā ||  
enām vidhṛtya kaṇṭhe  
sadasi lasaṃto bhavantu vidvāṃsaḥ ||118 ||

“[This] *Paribhāṣāmaṇimālā* (i.e. this “necklace of pearls (or: jewels) of *paribhāṣā*-s”) has been obtained from the *Paribhāṣenduśekhara*. Carrying it on/in [their] throats (i.e. having learnt it by heart), let the wise shine in the assembly [halls].”<sup>20</sup>

In conclusion, the few excerpts of Candradatta’s text presented here should give an idea of its complexity and difficulties of interpretation, which cannot be solved without a very clear and deep understanding of the *Paribhāṣenduśekhara* itself in the first place. Here we have an example of a rare work of considerable sophistication, itself possibly quite recent but standing in the ancient Pāṇinian tradition of grammar which lives on even to the present day.

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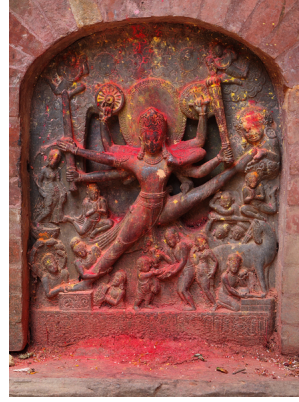
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<sup>20</sup>The application of the śleṣa with reference to the literal sense of °*maṇimālā* gives a second meaning for (*enām*) *vidhṛtya kaṇṭhe*: “bearing it (i.e. this necklace of pearls) on (i.e. around) [their] necks”.

## The Nepal Research Centre: Past and Present

Dragomir DIMITROV



Bas-relief of Viṣṇu at Changū Nārāyaṇa

**The Past** The Nepal Research Centre (NRC) is the oldest German cooperative institution in Nepal. The NRC’s earliest beginnings can be traced back to the so-called Research Scheme Nepal Himalaya established in 1959. After the Research Scheme came to an end in 1965, the so-called Thyssen House, a forerunner of the NRC, was established in Chauni, Kathmandu, in October 1965. After a series

of negotiations, the Thyssen House was put on firm legal footing as a result of the conclusion of an agreement, in late 1967, between His Majesty’s Government and the Federal Republic of Germany. This agreement constituted the de facto foundation of the NRC. It also provided for the establishment of a more or less permanent institution (equipped with a library, laboratory and other facilities) to facilitate the exchange of ideas and research between Nepalese and foreign scholars. Under the auspices of the NRC, a large number of projects have been undertaken over the past thirty-odd years. Perhaps the most important of these have been the Nepal-German Manuscript Preservation Project (NGMPP), the Nepal Research Programme, and the restoration of the Pujari-math in Bhaktapur (see <http://www.uni-hamburg.de/ngmcp/nrc/history.html> for a more detailed history of the NRC).



The NRC in Baluwatar, Kathmandu

### The Present

In May 2002 the NRC moved to a new building and is now situated in peaceful surroundings in Baluwatar, in the northern part of Kathmandu (see <http://www.uni-hamburg.de/ngmcp/nrc/location.html> for a location map).

Currently the NRC hosts another long-term project funded by the German Research Foundation (Deutsche Forschungsgemeinschaft), namely the Nepalese-German Manuscript Cataloguing Project (NGMCP) which was launched in April 2002. The

NGMCP's staff members contribute actively to maintaining and developing the services provided by the NRC. Today the NRC is proud to play a significant role in assisting scholars, facilitating research on Nepal, and making the results of academic projects reach the public.



King Bhūpatīndramalla (AD 1696–1721)

The NRC provides assistance to scholars from any country in preparing and carrying out research projects by supplying information and other help. The NRC assists scholars in planning their work more efficiently and in gearing their research, wherever possible, to the developmental needs of this country. The NRC helps to arrange contacts with Nepalese colleagues in their area of specialization, and should they require field assistants, it aids in finding prospective candidates. The NRC, on the basis of its agreement of cooperation with Tribhuvan University and its long liaison experience, is in an excellent position to assist in providing contacts between Nepalese and foreign researchers both in the humanities and in the natural sciences. Furthermore, the NRC helps foreign scholars who come to do research in this country to complete the necessary formalities required under Nepalese law. The NRC also helps scholars to arrange for interpreters or translators, or for private instruction in Nepali, Newari, Sanskrit, Tibetan and other languages relevant to their research.



MS of the Amṛtasūryapūjā-vidhi (NGMPP A 435/29)

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The lounge of Nepal Research Centre

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The Nepal Research Centre Library

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Public reading at Śeṣa Nārāyaṇa in Pharping

The NRC periodically organizes lectures, seminars, discussions and get-togethers on a wide range of topics. Since it is generally the case that Western and Japanese scholars tend to publish their research findings in their respective countries, and a great bulk of that often in their own language, the NRC encourages scholars to communicate their findings directly here in Nepal in the form of a publication or a public lecture in English. In fact, every scholar working under the auspices of the NRC is expected to make some sort of presentation locally. At the same time the NRC encourages young

### Provision of working facilities

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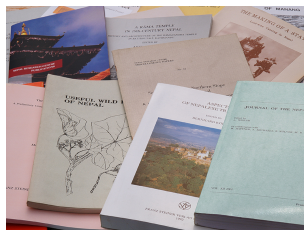
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Nepalese scholars to present the results of their research to a broader public, and accordingly offers its premises to them to hold public lectures followed by informal discussions.



Publications of the Nepal Research Centre

**Publishing** One of the most important written channels for communicating Nepal-related research is the series of Nepal Research Centre Publications. The NRC has undertaken to disseminate in Nepal the results obtained from the research not only of persons affiliated to it locally, but also of scholars whose links with the NRC are of a more indirect nature. To this end, it sponsors the publication of a series of monographs, miscellaneous papers and the Journal of the Nepal Research Centre (JNRC), the first volume of which was published in 1977. The JNRC is one of the few scholarly periodicals that is devoted entirely to the study of Nepalese culture. It contributes to the improvement of communication among scholars by including in its contents English translations of important articles written in Nepali, German, French and other languages, and has become a significant research tool for those involved in Nepalese studies. A new volume of the JNRC is due to appear at the beginning of 2007. The NRC also works on compiling the Nepalese National Bibliography in cooperation with the Tribhuvan University Central Library. Under its auspices, too, the Preliminary List of Manuscripts, Blockprints and Historical Documents Microfilmed by the NGMPP has been published.



Inscription at the Golden Gate in Bhaktapur

Traditionally, the NRC has served as a base of support for a host of academic projects and as a haven for scholars involved in research on Nepal. In the course of its long history, the NRC has established itself as a comfortable meeting place where scholars from both Nepal and abroad can get in touch with each other, exchange ideas and experiences, and obtain professional assistance. Particularly in the last few years of political instability and disturbances in Nepal, it has proved to be a reliable promoter of unhindered research activities. The doors of the Nepal Research Centre remain wide open to anyone interested in studying and learning about Nepal.

The Newsletter of the NGMCP is a publication of the NGMCP, available as downloadable PDF file from the website of the NGMCP: <http://www.uni-hamburg.de/ngmcp/>.

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For correspondence:  
NGMCP

Abteilung für Kultur und Geschichte Indiens und Tibets

Asien-Afrika-Institut

Universität Hamburg

Edmund-Siemers-Allee 1 (Hauptgebäude)

D-20146 Hamburg

Germany

E-mail: [ngmcp@uni-hamburg.de](mailto:ngmcp@uni-hamburg.de)

Telephone: +49 40 42838-6269

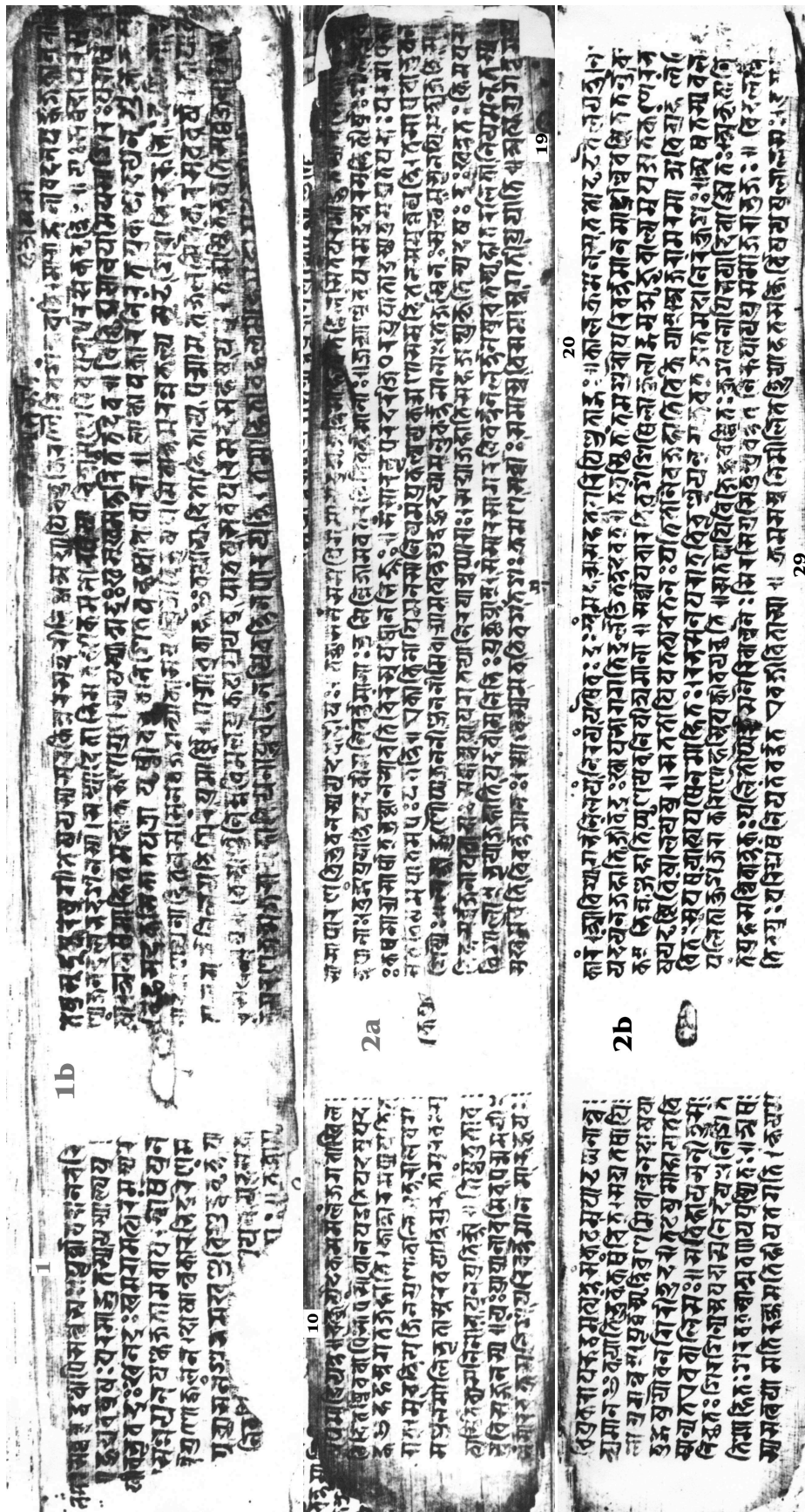


Plate 3: Folios 1b, 2a, and 2b of the Śiṣyalekha manuscript from Cambridge



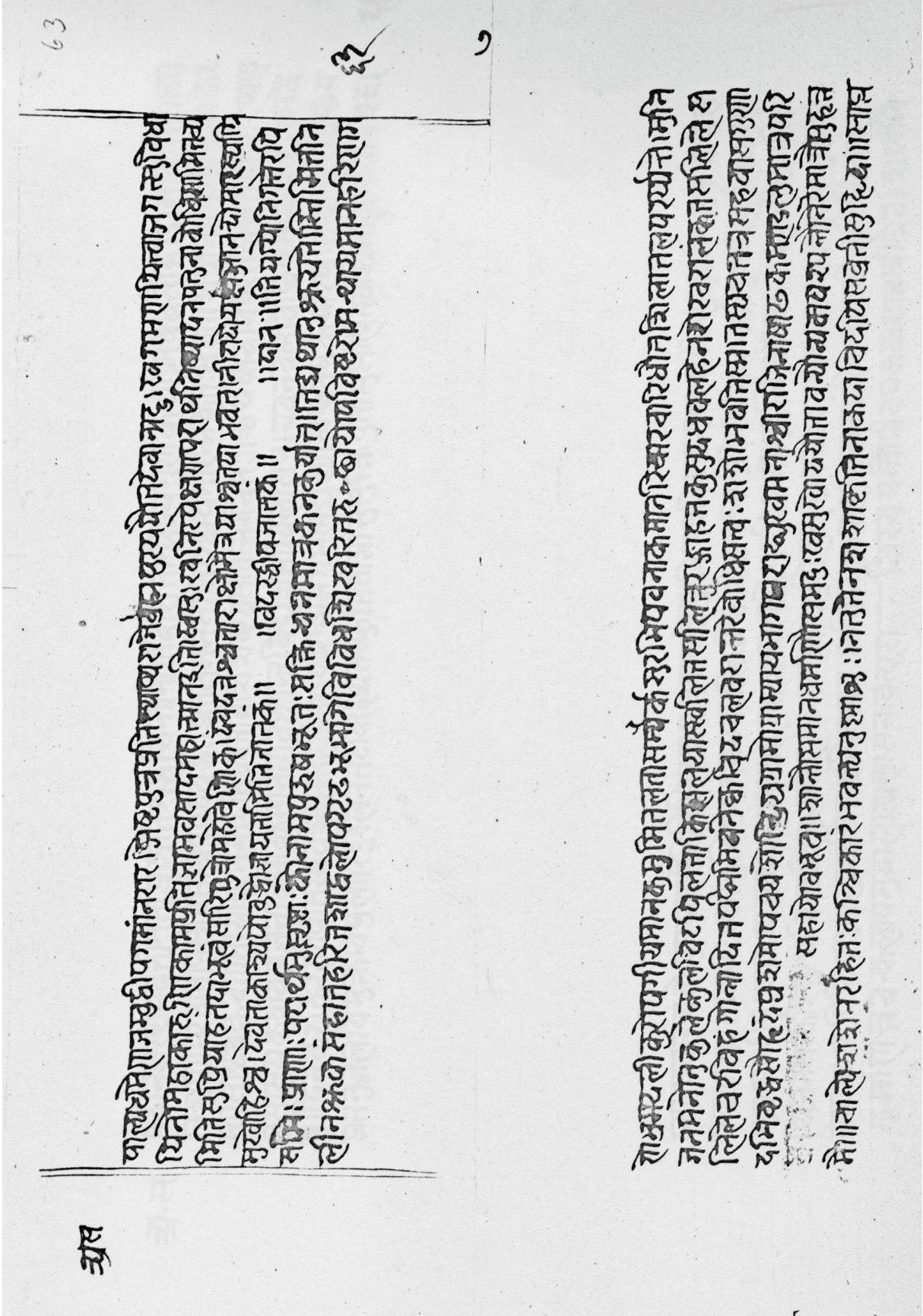


Plate 4: Folios 63b and 64a of the Avadānasārasamuccaya manuscript from Cambridge. The Śaśajātaka begins 63b4





Plate 5: Folios 2b and 3a of the Bodhisattvajātakāvadānamālā manuscript from the National Archives, Kathmandu. The Śāsajātaka begins 3b2



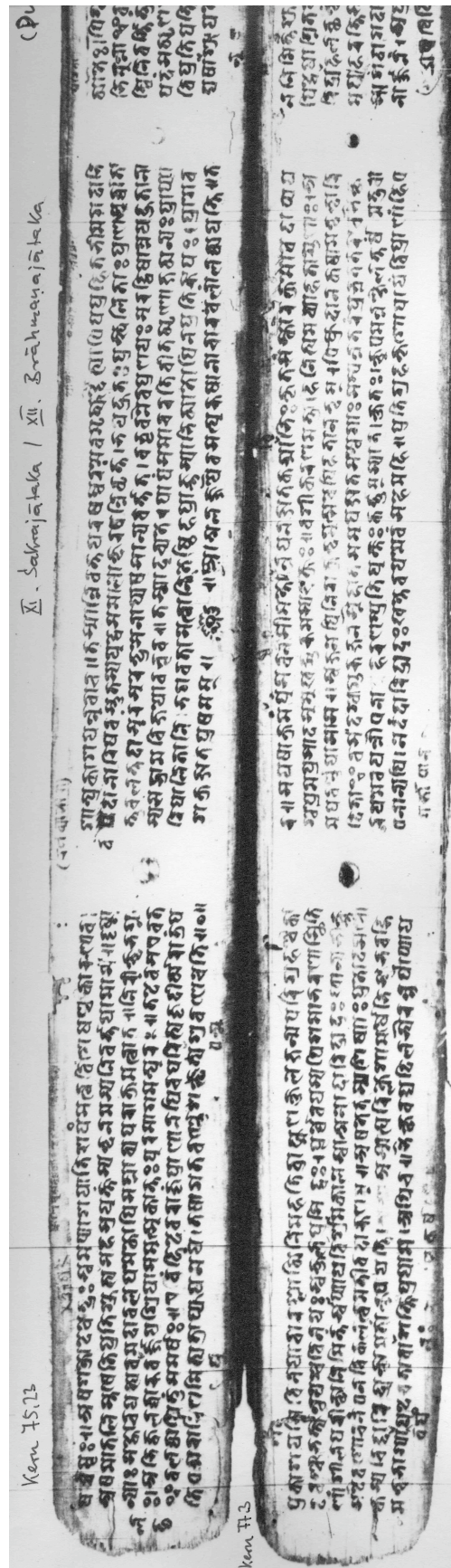


Plate 6: Manuscript N of Āryasūra's *Jātakamālā* (11th century CE?), folios 35b and 36a

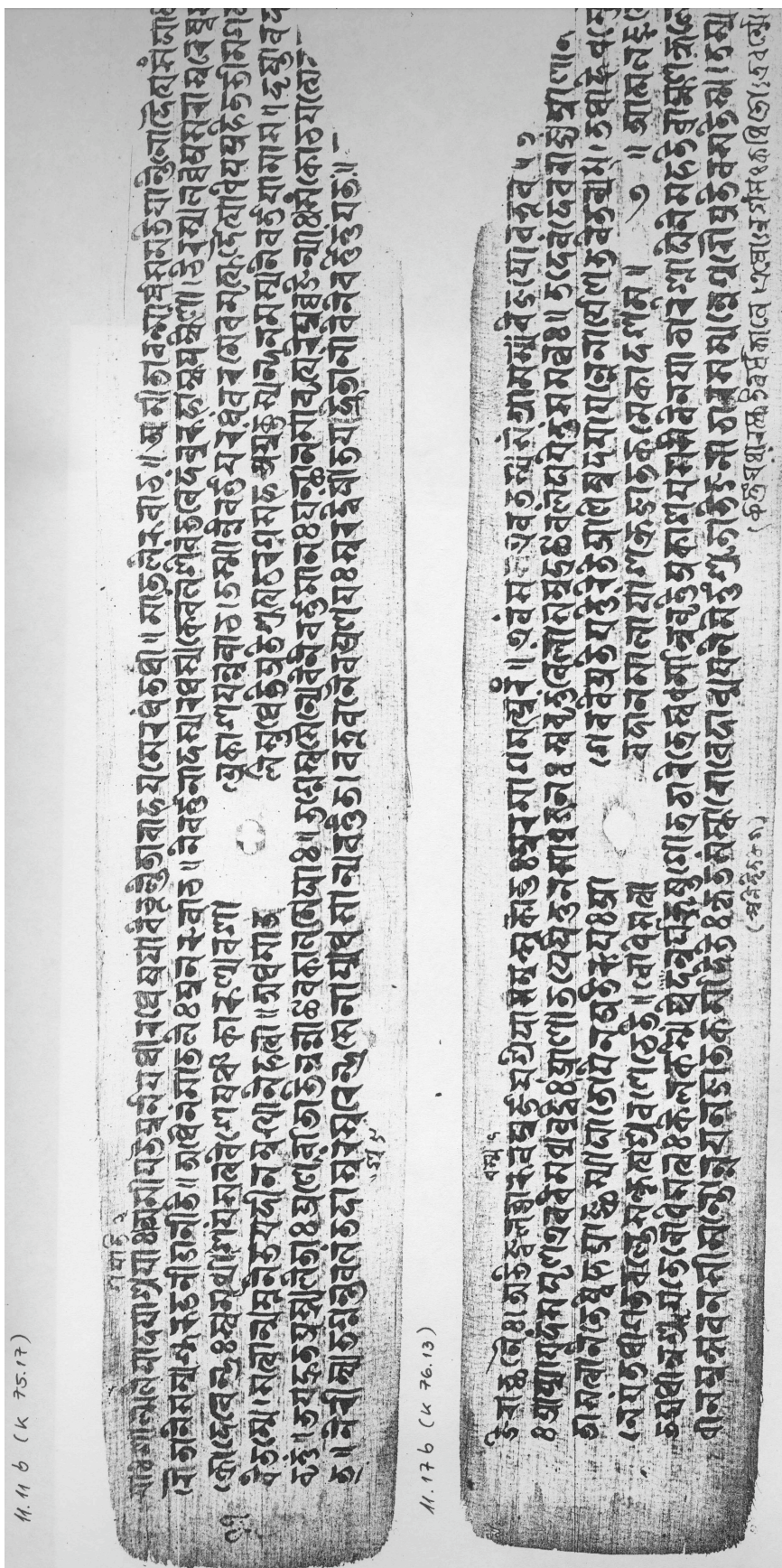


Plate 7: Manuscript T of Āryasūra's Jātakamālā (12th century CE?), folios 47b and 48a