

# THE CONTENTS OF THE EXTANT PORTIONS OF THE *CANDRĀLAMKĀRA*, AN UNKNOWN COM- MENTARY ON THE *CĀNDRAVYĀKARAṆA*, AS PRESERVED IN A MANUSCRIPT FRAGMENT WRITTEN IN THE “ARROW-HEAD” SCRIPT

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In an article recently published in the *Journal of the Centre for Buddhist Studies Sri Lanka*<sup>2</sup> I dealt with rare records written in the little-known “arrow-head(ed)” script or *bhaikṣukī lipiḥ*, which apparently was in use in the era of the rule of the Pāla-Senas, at least in Bihar and West Bengal, and in particular by the Buddhist Sāṃmitīya school. The meagre evidence we hitherto had of this script is — besides Cecil Bendall’s communication in 1886 (see below) — based on a few brief inscriptions which were published in the relevant standard works on Indian epigraphy.<sup>3</sup> The study of two manuscripts written in this peculiar Indian script, which contain a far greater amount of characters and ligatures than the epigraphical material, enabled me to decipher the arrow-head script entirely.<sup>4</sup> My paper in the *JCBSSL* focussed on a complete manuscript, brought from Tibet to Rome by Prof. Giuseppe Tucci in 1948, containing the *Maṇicūḍajātaka* composed by the poet Sarvarakṣita, who is known to have been a member of the Sāṃmitīya school, since he wrote another work called *Mahāsaṃvartanīkathā* (a Sāṃmitīya cosmology in poetical form) that was edited by Okano [1998]. Perhaps the most peculiar feature of Sarvarakṣita’s *Maṇicūḍajātaka* (*SMJ*) is its language, interweaving Sanskrit and a form of Buddhist Middle Indic.<sup>5</sup>

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1 I should like to very much thank Mr. Philip Pierce (Kathmandu) for going through the English of this paper.

2 Hanisch [2006].

3 Cf. the references in Hanisch [2006: 109f and 156-158].

4 For a report on this, see Hanisch [2006: 110-120].

5 An edition of the *SMJ*, with an English translation, by me and Michael Hahn is under preparation.

In the present paper I should like to introduce the extant fragments of another manuscript written in the arrow-head script and their contents. In Nepal quite a number of manuscripts have been preserved containing the *Cāndravyākaraṇa* (CV), the well-known treatise on Sanskrit grammar composed by the famous Buddhist author Candragomin, or commentaries on it.<sup>6</sup> Among them there is a commentary bearing the title *Candrālaṃkāra* (CA). This work was introduced by Cecil Bendall at the “VII. Internationaler Orientalisten-Congress” held in Vienna 1886. Bendall [1886: 111-123] deals with the “newly discovered form of Indian character” that he describes as “point-headed” or “arrow-headed”.<sup>7</sup> In a “note on the *Candrālaṃkāra*” attached to his paper Bendall 1886: 123 quotes a colophon at the end of a section of this text (sixth *adhyāya*, third *pāda*) that tells us not only the title but also the type of the commentary, namely a *ṭippitaka*. It runs: *cāndre vyākaraṇe candrālaṅkāra-nāmni ṭippitake ṣaṣṭhasyādhyāyasya tritīyaḥ pādaḥ samāptaḥ* ||, and according to Bendall [1886: 123] it is found “at leaf 17<sup>b</sup>”, though in note 2 he admits:

The numeration of leaves is all lost with the exception of a few pieces of figures, sufficient only to enable me to see that the system of letter-numerals, or *aksharas* was employed. The above numbering simply records, until the MS. has been thoroughly read, the order of the leaves in the MS. at the time of purchase.

Bruno Liebich was given access to this fragmentary palm-leaf MS when it still was in Bendall’s private possession. According to Liebich [1895: 40] the MS contains — albeit incompletely — chapters 5 and 6 of the *Candrālaṃkāra*. He rightly states that not each of Candragomin’s *sūtras* is commented; rather, the commentary explains only selected ones. He notes that CV 5.1.1 is the first and CV 6.4.46 the last *sūtra* explained in this fragmentary MS. But to be precise, one should say that 6.4.46 is the last *sūtra* the explanation of which is complete, since thereafter the beginning of the explanation of 6.4.47 is preserved. Furthermore, before the commentary on the fifth chapter of the CV starts there is a formula of veneration, namely *///[na]m[o]maṅjunāthāya* ||.<sup>8</sup> These words head the verso page of the first folio

<sup>6</sup> Cf. Liebich [1895: 37-45].

<sup>7</sup> Bendall [1886: 111].

<sup>8</sup> In this paper I use the following typographic symbols: *///* denotes the damaged beginning

of the Cambridge fragments.<sup>9</sup> The upper left corner of fol. \*1b is damaged, so that the word *namo* is not fully legible, and the one *aḥṣara* before *namo* — very probably *om̐* — is lost.

From the fact that the scribe started the *Candrālaṅkāra* commentary on the fifth chapter of the *CV* on a fresh page and with a veneration formula given beforehand, one could conclude—as Liebich [1895: 40] does<sup>10</sup> — that the *CA* was only a partial commentary on the *CV*, viz. on chapters 5 and 6. But this judgement seems to be premature, as we shall see below. Another formula of veneration occurs before the commentary on the sixth chapter starts, viz. *namo buddhāya* ||, immediately followed by *mrje* ||, the *pratīka* on *CV* 6.1.1. This time, however, the scribe continued to write on the same page that contains the end of the fifth chapter.

After Liebich's examination the MS fragment fell into oblivion, and only in 1934 was it incorporated into the collection of the Cambridge University Library (CUL), as MS Or. 1278. To quote the information sent to Prof. Michael Hahn (Marburg) by our friend and colleague Peter Khoroché by e-mail in May 2003:

In answer to your query about the fragmentary Candralaṅkāra MS in bhaiksuki lipi, I can confirm that it is in the collection of Cambridge Univ. Library, accession no. Or. 1278. In his *Journey of Literary Research in Nepal and Northern India, Cambridge UP*, 1886, which describes his tour of 1884/5, Bendall refers (p. 54) to the MS in arrow-headed script, and lists it (on p. 46) as: “Candravyakarana, para. 5, 6. In an unknown character.” The MS did not enter the Univ. Library collection until December 1934 (28 years after CB's death), when it was found among his papers. It consists of 34 palm leaves, some of them damaged, which I did not attempt to read.<sup>11</sup>

There is another fragmentary manuscript written in the arrow-head script that was photographed in Nepal on August 17, 1971 and put on

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and end of a MS fragment or its lines; square brackets have been used when an *aḥṣara* is not preserved entirely but its reading is inferable; if an *aḥṣara* is damaged to such a degree that its reading cannot be inferred I use the symbol [.]; if this is the case with more than one *aḥṣara* every character not inferable is denoted by two dots ([.....]) would denote three *aḥṣaras* the reading of which cannot be inferred); if an *aḥṣara* is completely damaged so that one could state nothing more than that once there was an *aḥṣara* I use the symbol + per *aḥṣara* that is lost; *aḥṣaras* inserted by me are denoted by angle brackets; *aḥṣaras* which I prefer to be deleted are denoted by braces.

<sup>9</sup> The recto page contains a portion of another text, written in Nevārī characters.

<sup>10</sup> Liebich [1895: 40] states: “This manuscript contains books V and VI of the *Candra-Alaṅkāra*, but it is incomplete at the end, and, furthermore, has some internal gaps.” (In the German original: „Diese Handschrift enthält Buch V und VI des *Candra-Alaṅkāra*, ist aber am Schlusse unvollständig und weist außerdem im Innern eine Reihe von Lücken auf.”)

<sup>11</sup> Quoted from Hahn [2005: 712-711].

microfiche on behalf of the the Institute for Advanced Studies of World Religions (IASWR), Stony Brook (N.Y.). The first information about this document is given in Hahn [2005: 710-709]:

Under No. MBB-I-35 of *Buddhist Sanskrit Manuscripts. A Title List of the Microfilm Collection of the Institute for Advanced Studies of World Religions*, Stony Brook 1975, we find the entry: “[Old ms. of unknown title in Khotang (?) script], palm leaf, No. of leaves 23.” The index card of the microfiche further informs us that the size of the manuscript is 7 x 28 cm and under **15. Remarks** we find the following hand-written entry by an anonymous person: ‘I got this manuscript from very old Vajrācārya house. I can’t read the script of this text. This book seems very important. So I am trying to read it. If I knew somethings [sic] about this book I will write again.’ Another anonymous person later on noticed that this manuscript contains a commentary on the grammar by Candragomin. Prof. Thomas Oberlies from Göttingen (Germany), who wrote a thesis on the *Cāndra-vyākaraṇa*, procured printouts of this manuscript and he was so kind as to send me a photostat copy on short notice.

When I compared the 23 palm leaves of the IASWR MS MBB-I-35, or MBB-1971-35, as one would have to indicate it according to the index card of the microfiche (see below, plate 1), with the 34 palm leaves of MS Or. 1278 of the CUL the assumption I had made after reading Liebich [1895: 40f] was confirmed: both portions seem to be complementary to each other, and to be originally part of one and the same manuscript. This is clear not only from the identical appearance of both portions including the handwriting but is corroborated by the wording of the colophons. The above-mentioned colophon *cāndre vyākaraṇe candrālankāra-nāmni ṭippitake ṣaṣṭhasyādhyāyasya tritīyaḥ pādaḥ samāptaḥ* || from CUL MS Or. 1278 may be set alongside the colophon *cāndre vyākara*(line 9)///*lankāra-nāmni ṭi\*ppitake (tipyitake MS) prathamah pādaḥ samāptaḥ* || || from the IASWR MS, where the title is to be restored to *candrālankāra*. The latter colophon is found on a folio containing the commentary on sūtras 1.1.104, 106, 108-110, 118, 120, 123, 126, 132, 136 and 143. That an equivalent to the genitives *ṣaṣṭhasyādhyāyasya* is missing here might be due to the fact that the colophon concludes the very first *pāda* of the work, so that there is no need to add *\*prathamasyādhyāyasya*.

Furthermore, the numbering of the leaves of both portions apparently is interconnected, as can be seen from the following series

of leaves: (1) fol. no. 8<sup>12</sup>, belonging to the CUL portion and containing the commentary on CV 5.1.7-41, seemingly bears the original page number 4 (on the letter-numerals used for the pagination see below), fol. no. 9, belonging to the IASWR portion and covering CA 5.1.44-59, apparently bears the original page number 5, fol. no. 10, again being part of the CUL portion and covering CA 5.1.60-68, bears the original page number 6. (For images of fols. no. 8-10 see below, plates 2-7.) (2) fol. no. 15 (IASWR, CA 5.2.76-105) bears the original page number 16, and fol. no. 16 (CUL, CA 5.2.108-145) the page number 17. Unfortunately, in many cases the edges of the leaves are damaged so that it is not possible to state if there is a direct transition of the text from one leaf from the CUL portion to another leaf from the IASWR portion, and vice versa, or not. For this purpose a thorough study of the whole text preserved is necessary. Here, I can give at least one instance where the text of the last line of a leaf of the IASWR portion is apparently continued on the first line of another leaf belonging to the CUL portion: fol. no. 9 (IASWR, containing CA 5.1.44-59) ends with the words *smeh* || *aprayojakārtho*; on fol. no. 10 (CUL, containing CA 5.1.60-68) in the first line the commentary on CV 5.1.59 apparently continues, namely *bhinna-yogo nāśaṅkanīyah* | *ca-kārasya yoga-vibhāgād diṣṭa-siddher jñāpakatvāt* | *vikalya-nivṛttis tu vyava-dhānāt asiddhā* ||, with reference to the word *ca* occurring in the Cāndra-sūtra *smes ca*. Immediately upon the explanation quoted follows *krīñjī* || (...), the explanation of CV 5.1.60.

At least one folio of the CUL section — one that was not identified by Liebich [1895] — seems to belong to the commentary on the first chapter of the *Cāndravyākaraṇa*, viz. folio no. 2 which in line 6 contains the pratīka *tumo*. That this pratīka refers to CV 1.1.22 is clear from the fact that the explanation which precedes the commentary on 1.1.22 deals with the formation of the desiderative conjugation from the roots  $\sqrt{tij}$ ,  $\sqrt{kit}$ ,  $\sqrt{gup}$ , and  $\sqrt{badh}$ , i.e. with sūtras CV 1.1.17-20, cf. the passage *uttejītum i[ccha]*(line 6, left part)*ti* | *utti[te]jīṣate* | *saṃciketīṣati* | *sa[m]jugo*(line 6, right part)*piṣate* | *vivadhīṣati* ||, which immediately precedes the pratīka *tumo* (CV 1.1.22).

The fact that the pagination of the folios containing chapters 5 and 6 of the *Cāndrālamkāra* starts with page numbers \*1, 2, etc., one could take as an argument in favour of the above-mentioned

<sup>12</sup> This figure refers to the list of preserved leaves which is given below.

assumption that CA 5 and 6 forms a separate completed text. It could, however, also be possible that the *Candrālaṃkāra* MS was not completed at once but successively, and therefore was not given a consecutive pagination. And furthermore, in the final stanzas which form the colophon is made no mention of our commentary being concerned only with chapters 5 and 6 of the *Cāndravyākaraṇa* but the work is called a “commentary on the *Somapurīya-Śāstra*” (*somapurīya-śāstra-vyākhyā*), i.e. a commentary on the *Cāndravyākaraṇa* (see below). In the colophon, obviously for metrical reasons, the work is given the title *Candrālaṃkṛti* (i.o. *Candrālaṃkāra*).

Thus it is quite possible that the *Candrālaṃkāra* MS written in the arrow-head script originally contained the commentary on the whole *Cāndravyākaraṇa*. It is noteworthy that Diwakar Acharya (Kyoto), when he was in charge for the Nepalese-German Manuscript Cataloguing Project (NGMCP) in Kathmandu in 2003-2004, came across a fragmentary manuscript — consisting only of two folios — that was microfilmed by the Nepal-German Manuscript Preservation Project (NGMPP) on June 8, 1983 under the reel number E 1518/4 and was given the provisional title “[Bauddhagrantha]?”.<sup>13</sup> According to the logs, kept at the Nepal Research Centre (NRC) in Kathmandu, this record belonged to the private collection of manuscripts of the late Mana Bajra Bajracharya, who has been well-known in Nepal not only as an ayurvedic doctor and author on medicine<sup>14</sup> but also as a person very well versed in Mahāyāna and Vajrayāna Buddhism. I found that these two leaves (viz. nos. 20 and 51, see below) belong to the portion of the MS that was photographed for the IASWR in 1971 and was listed under MBB-I-35, or MBB-1971-35, with the abbreviation MBB referring to the “Mana Bajra Bajracharya (collection)” and the mention of a “very old Vajrācārya house” on the index card referring to the premise of the Bajracharya family in Kathmandu. This would mean that our *Candrālaṃkāra* MS underwent further fragmentation between 1971 and 1983.<sup>15</sup>

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<sup>13</sup> He took digitized images from the microfilm, and I should like to very much thank him for sending me copies of them.

<sup>14</sup> Bajracharya [1979].

<sup>15</sup> Since I moved to Kathmandu recently, I shall try to find out whether the remaining 21 leaves are still available there.

One of the two leaves microfilmed by the NGMPP under E 1514/8 is the last folio of the *Candrālaṁkāra* (see below, plates 8-9), concluding the text (which otherwise is written in prose) with a number of stanzas. From the last stanza we learn that the manuscript was written at the end of the reign of King Rāmapāla (c. 1082-1124 A.D.) — if our interpretation of the final stanza (see below) is correct. As for the name of the author of the *Candrālaṁkāra*, however, we are told nothing.

In the following I should like to present a summary of the extant portions of the *Candrālaṁkāra* as preserved in our manuscript fragments. Only on some few leaves is the pagination, in the form of letter-numerals, preserved, so that in most cases we do not know the number of the folio. Therefore, I arrange the folios in their logical order and designate them according to their position on the microfiche, as far as the IASWR fragments are concerned, or, for the CUL fragments, according to the frame-number of the microfilm that upon my request was produced in 2006 at the Cambridge University Library.<sup>16</sup> The folio numbers that were given by Bendall after purchasing the fragment in 1884 are also mentioned in my list. Along with every folio that I could identify are listed all the pratikas that it contains. In a second list I arrange in alphabetical order the sūtras of Candragomin's grammar which are explained in the extant MS fragments of the *Candrālaṁkāra*.

It should be kept in mind that the present paper can serve only as a preliminary analysis of the contents of the MS fragments of the *Candrālaṁkāra*. It was prepared by me (who am not a specialist in the field of *vyākaraṇa* and have approached the text more in terms of its palaeographic properties) mainly as an aid to — and in order to stimulate — the further study of this commentary. A thorough examination of the whole preserved text remains still to be done, and only then can a reliable assessment of this commentary and its position within the history of Indian literature be made.

*En passant* it may be mentioned that the *Candrālaṁkāra* contains

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<sup>16</sup> For the IASWR portion I used two different paper copies which were made from copies of the IASWR microfiches at the University of Bonn. The copies were passed on to me by Prof. Michael Hahn (Marburg), who received them from Prof. Thomas Oberlies (Göttingen) and Mr. Peter Wyzlic M.A. (Bonn) respectively. I should like to express my gratitude to all three for making the material accessible. I should also like to very much thank Ms. Joanna Bialek M.A. (Marburg) for providing me with digital images from the microfilm of the Cambridge University Library.

quite a number of quotations from grammatical and other types of texts, a fact making this commentary even more interesting (and not only to Vaiyākaraṇas). The quotations are with reference either to authors' (or school) names or titles of works. Among the instances given in Bendall 1886: 123-125 (his diacritics modernized by me) are the passages "*Bhagavān Pāṇiniḥ*" ("fol. 7<sup>b</sup> 5", see below no. 2. vs.; the visarga added by Bendall), "*Kālāpāḥ*" ("10<sup>a</sup> 3", 42. rc.; in the MS, however, *kālāpāḥ* but *iti kālāpāḥ* on "33<sup>b</sup> 8", 38. vs.), "*Iti Dhātupradīpaḥ*" ("10<sup>a</sup> 7", 42. rc.), "*Tathā ca Śabdasaṅgāraḥ*" ("10<sup>a</sup> 8", 42. rc.), "*Iti Pūrṇacandraḥ*" ("18<sup>b</sup> 3", 26. vs.), "*Iti Rakṣitaḥ*" ("19<sup>b</sup> 5", 47. vs.), "(...) *iti Puruṣottamaḥ*" ("22\*<sup>b</sup> 5-6"<sup>17</sup>, 46. vs.), "*Kātyayana-sūtravat*" ("33<sup>b</sup>", line 5f, 38. vs.), "*iti Raghuḥ*" (ib., line 6) referring to Kālidāsa's "*Raghu-vaṃśa*, XV. 69"<sup>18</sup>, "*Iti Māghaḥ*" (ib., line 8) referring to "*Śiśupālab*° II. 12", "(...) *iti Rājaśrīḥ*" ("34<sup>b</sup> 5" and "16<sup>b</sup> 2", 37. vs. and 43. vs.) alongside "*Rājaśrībhiḥ*" ("33<sup>a</sup> 6", 38. rc.), "*iti Jitārīḥ*" ("34<sup>b</sup> 8", 37. vs.), "*Durgasiṃha*" and the "*Durga-tīkā*" ("12<sup>a</sup> 10", 13. rc., "33<sup>a</sup> 10", 38. rc., "34<sup>b</sup> 10", 37. vs.), and "*eti Haribhadrapādāḥ*" ("34<sup>b</sup> 2-3", 37. vs.). To the instances given by Bendall we can add the following ones also found within the CUL portion: *ityādi siddham Kātantrādi-sammataṃ* (8. rc., line 8), *iti Rakṣitaḥ* (13. rc., line 2, 41. vs., line 9, 2. rc., line 8), *Śākalyena* (25. rc., line 4), probably referring to an ancient grammarian mentioned by Pāṇini<sup>19</sup>, *veti Śabdasaṅgāraḥ* (ib.), *iti Yamāriṅgavyākhyā* (30. vs., line 1), *Ratnamati-mate tu* (...) (44. vs., line 9), probably referring to Ratnamati, a commentator on the CV<sup>20</sup>; cf. also *Ratnamater api sammataṃ* (26. vs., line 2f), and *Iti Candraḥ* (53. vs., line 9), the latter obviously referring to the *Cāndravyākhaṇa* itself. Within the IASWR portion we find, among others: *Iti Rakṣitaḥ* (3. rc., line 7), *etiṣyate Kālāpaiḥ* (9. rc., line 3f), *iti Kālāpāḥ* (9. rc., line 9, 9. vs., line 2), *iti Kātantravṛttiḥ* (9. vs., line 7). Sometimes doctrinal propositions of different authors on one and the same sūtra are placed side by side, cf. e.g. *iti Ratnamatiḥ | atrāha Rakṣitaḥ* (...) (3. vs., line 9). In both portions we can find some other quotations with less

17 The page number "22" was given twice by Bendall when numbering the MS leaves he purchased in Kathmandu in 1884 (see below). The asterisk he used in his article published in 1886 indicates that he had become aware of this in the meantime.

18 In the following (line 6f) the MS does not read "*yadvarṇair havarṇāt sa (?) purā nandena bhāṣitāḥ*" as given by Bendall [1886: 124] but *yadvarṇārhavarṇātmapurā nandena bhāṣitāḥ* |.

19 Cf. *Pa* 1.1.16, 6.1.127, 8.3.19, 8.4.51 (according to Böhtlingk's 1887 edition).

20 Cf. Liebich [1895: 37 and 47].



specific reference, e.g.: *iti vīpsāsūtravyākhyā* (7. rc., line 5), *°eti dhātuvṛttiḥ* (7. vs., line 6), or *ṭīkā tu pakṣāntareṇa* (47. vs., line 10). This list of examples chosen at random, but far from being exhaustive, gives an idea of the richness of the *Candrālamkāra*'s quotations from other pieces of Sanskrit (grammatical) literature.

Within the limitations of the present paper it is not possible to deal with the palaeographic peculiarities of our manuscript fragments. A separate palaeographic introduction to the arrow-head script is under preparation by me.

*A survey of the extant manuscript leaves of the Candrālamkāra  
from Cambridge and Stony Brook*

The following arrangement of the extant folios reflects their logical order — as far as they could be assessed on the basis of content — with the consecutive numbering having been added by me — always divided into recto (“rc.”) and verso (“vs.”) — and wholly at variance with the actual pagination of the original document. If the original pagination is preserved in the form of letter-numerals, this is given, namely in the form of graphics to which is added a transliteration of the letter-numeral and its counterpart in Arabic figures. One should keep in mind that the reading or interpretation of some “letter-numerals” still is unsure. This is due to the damage our fragments have suffered along the side margins, and to the fact that for some letter-numerals graphemic elements are used which we do not find in the text. The letter-numerals, however, which are preserved on the microfilm copies of the above-mentioned MS containing Sarvarakṣita's *Manicūḍajātaka* may serve as a clue. Those are: २ (= 2, on fol. 2b), ६ *rī* (= 6, on fol. 6b), ७ [o]<sup>21</sup> (= 7, on fol. 7b), ८ *tu* (= 8, on fol. 8b), ९ [.]<sup>22</sup> (= 9, on fol. 9b), १० -*m* (= 10, on fol. 10b), ११ -*m / l* (= 11, on fol. 11b)<sup>23</sup>. The page numbers of the remaining leaves are not preserved on the microfilm copies, since their margins were cut when the folios were photographed.

The leaves from Stony Brook are marked by the abbreviation

21 Only the right part of the akṣara is visible.

22 Only the extreme right part of the akṣara is visible.

23 The text of the *SMJ* ends on fol. 12a.

IASWR, followed by the number of the microfiche (abbreviated “fi.”), the number of the column (“col.”), and the number of the row. Since the frames of the microfiche contain two manuscript pages, the abbreviations “ab.” and “bel.” indicate whether it is the page shown in the upper half or the page shown in the lower half of the photograph.

The leaves from Cambridge are marked by the abbreviation CUL, followed by the number of the microfilm frame (“fr.”), and again the specification of whether they are situated above or below on the microfilm image. The folio number that is given in quotation marks refers to the preliminary numbering of leaves in the hand of Cecil Bendall at the time of purchasing the MS fragment (see above). Though Bendall wrote the numbers usually only on the verso side of his folios, I nevertheless apply his numbering to both sides of the folios, e.g. as “2”a and “2”b, “3”a and “3”b, etc. For each MS page, whether from the IASWR or the CUL section, the number of lines is also given.

Subsequent to the details about the particular pages, information is provided about which sūtras of the CV are dealt with. Thereupon the pratīkas are quoted (the number in square brackets referring to the number of the sūtra in the current pāda); their position on the page is also indicated according to line numbers. The wording of the pratīkas sometimes deviates from the wording of Candragomin’s sūtras in Liebich’s 1902 edition, to which I refer. Such cases are mentioned, unless the deviation is only the result of the abbreviated form in which Candragomin’s sūtras are quoted in the *Candrālaṃkāra*.

If there is an obvious gap within the series of preserved leaves, i.e. if one or more folios are missing, this is indicated by a dash in bold print in an otherwise empty line.


Out of the 57 leaves extant, 23 from the IASWR portion and 34 from the CUL portion, I have been able to identify 51. The remaining six folios, whose identification will require a thorough analysis of the whole text they contain, are given at the end of the list.

#### CA ad CV 1.1

1. rc., IASWR, fi. 1, col. 5, row 1, ab. (9 lines): CA 1.1.7f,11 (line 3: *sapta* [7], line 7: *pañca* [8], line 9: *ñit{a}*<sup>24</sup> [11])

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<sup>24</sup> The omission of the virāma occurs frequently in the MS of the *Candrālaṃkāra*.

1. vs., IASWR, fi. 1, col. 5, row 2, bel. (9 lines, pag.  -*m* / *rī*<sup>25</sup> = 16): CA 1.1.13-15 (line 3: *ṭa* [13], line 6: *mida* [14], line 8: *rko* [15])


2. rc., CUL, fr. 8, ab. (9 lines, “7”a): CA 1.1.22 (line 6: *tumo* [22])

2. vs., CUL, fr. 7, bel. (9 lines, orig. pag. lost, sec. pag. “7”b)

3. rc., IASWR, fi. 1, col. 2, row 1, ab. (9 lines): CA 1.1.34-36 (line 4: *vāṣpo* [34], line 5: *sukha* [35], line 7: *śabda* [36])

3. vs., IASWR, fi. 1, col. 2, row 2, bel. (9 lines, pag.  *dha* / 2 and underneath again  2 (?) / *dha* by another hand): CA 1.1.37,39 (line 1: *namah* [37], line 6: *kaṇḍvā* [39])

4. rc., IASWR, fi. 1, col. 4, row 1, ab. (9 lines): CA 1.1.70,72,76,77 (line 1: *rsr* [70], line 2: *tāni* [72], line 7: *ciṅ{a}* [76], line 8: *dīpa* [77])

4. vs., IASWR, fi. 1, col. 4, row 2, bel. (9 lines, pag.  *dha* / *ṭu* = 28): CA 1.1.78,80 (line 1: *bhāvā* [78], line 9: *tiṅ{a}* [80])

5. rc., IASWR, fi. 1, col. 5, row 1, bel. (10 lines): CA 1.1.104,106, 108-110,118,120,123 (line 1: *bhā* [104], line 2: *vāsta* [106], line 3: *pu* [108], line 4: *gada* [109], line 5: *caraḥ* [110], line 6: *bhuvah* [118], line 8: *iṅ* [120], line 10: *bhr̥ṅo* [123]<sup>26</sup>)

5. vs., IASWR, fi. 1, col. 4, row 4, ab. (9 lines, pag. lost, due to damage of the left margin): CA 1.1.126,132,136,143, colophon (line 2: *rāja* [126], line 3: *oḥ* [132], line 4: *dhāyyā* [136], line 7: *pā* [143], line 8f: colophon *cāndre vyākara(9)///ṅkāranāmnī ṭi\*ppitake (ṭipyitake MS) prathamah pādah samāptaḥ || ||*)

#### CA ad CV 5.1


6. vs., CUL, fr. 2, ab.<sup>27</sup> (10 lines, original pagination lost, secondary pagination “1”b): veneration formula, CA 5.1.1 (line 1: *///[na]m[o] maṅjunāthāya ||, san{a}* [1])

<sup>25</sup> We find the same page number on 15. vs., where -*m rī* is clearly legible and where the arrow-head of the lower akṣara characteristically is left open. Here the empty space in the arrow-head of the lower akṣara is hardly discernible.


<sup>26</sup> The page ends exactly with this pratika.

<sup>27</sup> As stated above, the obverse side of this leaf is found on frame 1, but it contains a portion of another text written in Nevārī characters.


7. **rc.**, CUL, fr. 4, bel. (10 lines, “4”a — unusually, Bendall wrote the number “4” not only on the verso side but also on the recto side): no pratikas

7. **vs.**, CUL, fr. 5, ab. (10 lines, orig. pag.  [3] = 3,<sup>28</sup> sec. pag. “4”b): CA 5.1.3,4,6 (line 2: *ādyā* [3], line 5: *na* [4], line 9: *punaḥ* [6])


8. **rc.**, CUL, fr. 30, ab. (10 lines, “29”a): CA 5.1.7,10,12,14,15 (line 1: *īrṣyāḥ* (*īrṣyo* Liebich [1902: 87]) [7], line 5: *carācara* [10], line 7: *vandhā* (*bandhā* Liebich [1902: 87])<sup>29</sup> [12], line 8: *vaci* [14], line 9: *ggrahi* [15]<sup>30</sup>)

8. **vs.**, CUL, fr. 29, bel. (10 lines, orig. pag.  [.]k[.] (probably [p]ka) = 4<sup>31</sup>, sec. pag. “29”b): CA 5.1.19,20,28,34,35,37,41 (line 1: *vyaco* [19], line 1: *kiti* [20], line 4: *pre* [28], line 4: *pyāyah* [34], line 6: *āno* [35], line 7: *vā śveḥ* [37], line 8: *na ta* [41])





9. **rc.**, IASWR, fi. 1, col. 1, row 4, bel. (10 lines): CA 5.1.44,48,49,52 (line 2: *veḥ* [44], line 3: *pa* [48], line 6: *eca* [49], line 8: *dīno* [52])



9. **vs.**, IASWR, fi. 1, col. 1, row 3<sup>32</sup> (10 lines, pag.  *ū*<sup>33</sup> = 5): CA 5.1.53-59 (line 1: *mi* [53], line 2: *li* [54], line 4: *apa* [55], line 4: *cisphu* [56], line 7: *praja* [57], line 9: *bhiyah* [58], line 10: *smeh* [59])

10. **rc.**, CUL, fr. 31, ab. (10 lines, “30”a): CA 5.1.60-61 (line 1: *krīñjī* [60], line 5: *aṣṭhi* [61])

10. **vs.**, CUL, fr. 30, bel. (10 lines, orig. pag.  *rī* = 6, sec. pag. “30”b): CA 5.1.62,63,65-68 (line 1: *no naḥ* [62], line 2: *yo va* [63], line 4: *hala* [65], line 5: *soḥ* [66], line 6: *nyā* [67], line 10: *eñ{a}* [68])

11. **rc.**, CUL, fr. 32, ab. (10 lines, “31”a): CA 5.1.69,70,73,77 (line 2: *hra* [69], line 5: *che* [70], line 9: *padā* [73], line 10: *dhātoḥ* [77])

28 Since in the MS of the *SMJ* the lower akṣara in  *li* is *l* and  is *2*,  accordingly must be *3*, cf.  *li* in 14. vs.

29 The arrow-head script makes a clear difference between  *ba* and  *va*. But whereas these two akṣaras are distinguished throughout in the *Mañicūḍajātaka* MS, they are mixed up in the *Candrālaṅkāra* MS, where quite often, if not consistently, *va* is nevertheless written for *ba*. Compare e.g. CA on CV 6.3.17: *vahu* || *bahutva iti* (9) *vākya-viśeṣaṇaṃ mā bhūd iti na kṛtaṃ | bahutve varittamāyoh ṣaṣṭhyādy-antayor ity evaṃ sambandha-sambhave pi ṣaṣṭhyādi bahu-vacanāntayoh (...)*, where we find *vahu* in the pratika but several times *bahu* in the explanation.

30 Actually the explanation seems to refer to CA 5.1.15 and 16; cf. the beginning of the explanation: *ggrahi* || *ggrahivadhoh śīnitoś* (*śīnītoś* Liebich [1902: 87]) *cety (...)*.

31 For *pka* = 4 cf. Liebich [1895: 41] and Śākya [1973: 77-79].

32 There is only one page photographed on this frame.

33 I assume that the principle of the extension at the lower end of the akṣara, which — in my opinion — changes *u* to *ū*, is the same as in the akṣara *au* (extended from *o*) on the table which is added to Bendall [1886], subsequent to page 125.

11. vs., CUL, fr. 31, bel. (10 lines, orig. pag. 3 o = 7, sec. pag. "31"b): CA 5.1.78-81 (line 3: *ga* [78], line 4: *śakye* [79], line 7: *kriyah* [80], line 8: *dva* [81])

12. rc., CUL, fr. 6, ab. (10 lines, "5" a): CA 5.1.85,86,88,89,91,92 (line 5: *ine* [85], line 7: [*u*] *ṭhi* (*ūṭhi* Liebich [1902: 90]) [86], line 7: *sva* [88], line 8: *prād u* (*prād ū*° Liebich [1902: 90]) [89], line 9: *pra* [91], line 10: *otaḥ* [92])

12. vs., CUL, fr. 5, bel. (10 lines, orig. pag. cut, sec. pag. "5" b): CA 5.1.93-95,98,100 (line 1: *prādi* [93], line 6: *vā su* [94], line 7: *eṇi* [95], line 8: *śakā* (*śaka*° Liebich [1902: 91]) [98], line 10: *usy a* [100])

13. rc., CUL, fr. 13, ab. (10 lines, "12" a): CA 5.1.119,124,125,127, 131 (line 2: *hasi* [119], line 4: *kvaci* [124], line 5: *īdū* [125], line 8: *aj a* [127], line 10: *um̐* (*ūṃ* Liebich [1902: 92]) [131])

13. vs., CUL, fr. 12, bel. (10 lines, orig. pag. lost, sec. pag. "12" b): CA 5.1.132-135,137 (line 2: *iko* [132], line 4: *rdḷ* [133], line 6: *eta* [134], line 9: *divo* [135], line 10: *u* [137])

CA ad CV 5.2

14. rc., IASWR, fi. 1, col. 6, row 4, ab., (10 lines): CA 5.2.2,4 (line 2: *pañca* [2], line 8: *khiti* [4])

14. vs., IASWR, fi. 2, col. 1, row 1, bel. (10 lines, pag. 3 -m / 3 (?) = 13<sup>34</sup>): CA 5.2.5,6,11,14,16,20,21 (line 1: *o[ja]//* [5], line 3: *ma* [6], line 4: *sapta* [11], line 6: *vāgdi* (*gdi* written with *virāma*) [14], line 6: *śuna* [16], line 7: *māta* [20], line 8: *rtah* [21])


15. rc., IASWR, fi. 1, col. 3, row 1, ab. (10 lines): CA 5.2.76,78,81,85, 88,90 (line 3: *aru* [76], line 5: *lo* [78], line 6: *agi* [81], line 7: *rātre* [85], line 10: *samaḥ* [88], line 10: *tavyā* [90])

15. vs., IASWR, fi. 1, col. 3, row 2, bel. (10 lines, pag. 3 -m / rī<sup>35</sup> = 16): CA 5.2.91-93,95,100-103,105 (line 3: *naño* [91], line 5: *tiṅy a* [92], line 6: *tato* [93], line 7: *nakhā* [95], line 7: *akā* [100], line 9: *gra* [101], line 9: *nāśi* [102], line 10: *sa* [103], line 10: *uda* [105])

34 The same page number we find on 56. vs.

35 The same page number we find on 1. vs.

**16. rc.**, CUL, fr. 13, bel. (10 lines, “13”<sup>a</sup> which we may take as what was intended by “13/14”<sup>a36</sup>): CA 5.2.108,109,111,115,119,126-128 (line 3: *ā* [108], line 4: *viśva* (*viśva*<sup>o</sup> Liebich [1902: 97]) [109], line 6: *saha* [111], line 6: *samā* [115], line 7: *ko* [119], line 9: *dikcha* [126], line 9: *pr̥ṣo* [127], line 10: *saṃkhyā* [128])


**16. vs.**, CUL, fr. 14, ab. (10 lines, orig. pag.  [-m / o] = 17, sec. pag. “14”<sup>b</sup> or rather “13/14”<sup>b</sup>, see above): CA 5.2.129,132,137,138,140, 141,143,145 (line 2: *viśva* [129], line 3: *vana* [132], line 3: *ḍhe* (i. o. *ḍhra* Liebich [1902: 99]) [137], line 6: *sahi* [138], line 7: *nahi* [140], line 8: *prādī* [141], line 8: *da* [143], line 9: *anye* [145])

**17. rc.**, IASWR, fi. 1, col. 4, row 4, bel. (10 lines): CA 5.2.146,147, 5.3.1 (line 3: *cau* [146], line 4: *yaṇa* [147]; in line 4 we find the colophon *pañcamasyādhyāyadvitīyapādaḥ samāptaḥ* ||, in line 5 the commentary on *prakṛteḥ* | CV 5.3.1 starts, but due to the damage of the left part of this page the pratīka is not preserved)

### CA ad CV 5.3


**17. vs.**, IASWR, fi. 1, col. 4, row 3, ab. (10 lines, pag. lost): CA 5.3.2-4,7,8,10 (line 4: *halah* [2], line 5: *alu* [3], line 6: *nāmi* [4], line 8: *śi* [7], line 9: *smaha* [8], line 10: *sā* [10])


**18. rc.**, IASWR, fi. 1, col. 3, row 2, ab. (10 lines): CA 5.3.11-13 (line 1: *atva* [11], line 7: *inhan* [12], line 9: *ajjha* [13])


**18. vs.**, IASWR, fi. 1, col. 3, row 3, bel. (9 lines, pag.  -m / -M<sup>37</sup> = 19): CA 5.3.14,18,19 (line 1: *i* [14], line 3: [*ñā*]/|| (= *ñami*) [18], line 5: *jvara* [19])

**19. rc.**, IASWR, fi. 1, col. 2, row 2, ab. (9 lines): CA 5.3.28,30,34,35, 37,38 (line 1: *śapi* [28], line 1: *ṇau* [30], line 2: *laṅgi* [34], line 5: *tanā* [35], line 6: *jhalī* [37], line 6: *kñi* [38])


<sup>36</sup> Bendall wrote the number “13”, unusually, on the recto page of this folio. On the verso page he wrote the number “14”. Thus, there do not exist two different leaves numbered “13” and “14” (as assumed by Liebich [1895: 40, note 1]) but only one single folio, which Bendall by mistake gave two different numbers to.

<sup>37</sup> We find the akṣara  -m at the end of a paragraph in the Sanskrit text, e.g. on the present page in the explanation of the sūtra *īno gamah* | CV 5.3.14, which ends with (...) *paścād dvitvam* ||, or in the passage *ggrahi* || *ggrahivyadhoh śīnitoś cety ekayoge kartavye* (9 ri.) *bhedakaraṇam uttaratra cety anuvṛttinivṛttyartham* || *na* || *yady evam abhīmatam bhavet tenaikam* [ku](10 le.)*ryāt* || (7. rc.; CUL, fr. 30, ab.) in the commentary on CV 5.1.15. The second akṣara


employed for the page number — I call it -M — is even more ornate: 

19. vs., IASWR, fi. 1, col. 2, row 3, bel. (10 lines, pag.  *dha / 1 = 21*): CA 5.3.39,41,48,53,55-57,61 (line 1: *jana* [39], line 2: *ye vā* [41], line 3: *vo* [48], line 5: *seti* [53], line 6: *jana* [55], line 7: *bha* [56], line 8: *śā* [57], line 10: *liḍā* [61])


20. rc., IASWR, fi. 1, col. 6, row 3, ab. [= Diwakar Acharya, DSCN 1304.jpg, ab.] (10 lines): CA 5.3.80,82,84,87-89 (line 1: *na* [80], line 3: *luñ{a}* [82], line 5: *dvi* [84], line 7: *iṇa* [87], line 8: *er a* [88], line 10: *kāra* [89])

20. vs., IASWR, fi. 1, col. 6, row 4, bel. [= Diwakar Acharya, DSCN 1305.jpg] (10 lines, pag.  *dha / 3 = 23*): CA 5.3.90-93,95,96, 98,99 (line 1: *varṣā* [90], line 2: *huśnu* [91], line 5: *bhuvah* [92], line 6: *udgo* (*ū*° Liebich [1902: 104]) [93], line 7: *vā ci* [95], line 8: *gama* [96], line 9: *husa* (*hujha*° Liebich [1902: 104]) [98], line 9: *ato* [99])


21. rc., IASWR, fi. 1, col. 3, row 3, ab. (10 lines): CA 5.3.124-126, 130-134 (line 2: *naśo* [124], line 3: *na śa* [125], line 6: *yacy a* [126], line 8: *allo* (*allo*° Liebich [1902: 105]) [130], line 8: *śa* [131], line 9: *ni* [132], line 9: *na sam* [133], line 10: *acaḥ* [134])

21. vs., IASWR, fi. 1, col. 3, row 4, bel. (10 lines, pag.  *dha / ū = 25*): CA 5.3.135-140 (line 1: *udaḥ* [135], line 2: *ātaḥ* [136], line 4: *viṃśa* [137], line 7: *antya* [138], line 9: *no* [139], line 10: *kalā* [140])

22. rc., IASWR, fi. 1, col. 2, row 3, ab. (9 lines): CA 5.3.141,142, 147-149,151,153 (line 1: *ahnaḥ* [141], line 2: *asa* [142], line 4: *o* [147], line 5: *dhe* [148], line 6: *yasya* [149], line 7: *matsya* [151], line 8: *sūrya* [153])

22. vs., IASWR, fi. 1, col. 2, row 4, bel. (10 lines, pag.  *dha / rī = 26*): CA 5.3.155,157,158,160,161,164,166,167 (line 2: *āpa* [155], line 2: *vilva* (*bilva* Liebich [1902: 106]) [157], line 4: *iṣṭhe* [158], line 5: *va* (*ba* Liebich [1902: 106]) [160], line 6: *iṣṭhe* [161], line 8: *ra r* [164], line 9: *ake* [166], line 10: *ātmā* [167])


23. rc., IASWR, fi. 1, col. 3, row 4, ab. (10 lines): CA 5.3.169, 171-174 (line 1: *aṇi* [169], line 2: *mād va* [171], line 6: *hita* [172], line 7: *vrahma* (*brahma* Liebich [1902: 107]) [173], line 9: *ukṣṇah* [174])

23. vs., IASWR, fi. 1, col. 4, row 1, bel. (10 lines, pag.  *dha / o = 27*): end of CA 5.3, colophon, CA 5.4.1 (line 1f: colophon *pañcamasya tr(2)tīyapādaḥ samāptah || || .....*)

## CA ad CV 5.4

....., line 2: *yuvo* [1])


—  
**24. rc.**, IASWR, fi. 1, col. 6, row 1, ab. (10 lines): CA 5.4.58,66-68, 70, ... (line 2: *māntasya* [58], line 4: *rto* [66], line 5: *jarā* [67], line 6: *tyadām* [68], line 8: *taḥ* [70], line 8: another pratika on the right part of this very faded page is illegible)

**24. vs.**, IASWR, fi. 1, col. 6, row 2, bel. (10 lines, pag.  *la / l = 31*<sup>38</sup>): CA 5.4.77-81 (line 1: *panni* [77], line 2: *li* [78], line 3: *aste* [79], line 5: *bruvaḥ* [80], line 6: *cakṣaḥ* [81])

—  
**25. rc.**, CUL, fr. 21, ab. (9 lines, "21"a): CA 5.4.130 (line 3: *ekāca* [130])

**25. vs.**, CUL, fr. 20, bel. (9 lines, orig. pag. lost, sec. pag. "21"b): Continuation of CA 5.4.130


**26. rc.**, CUL, fr. 18, ab. (10 lines, "18"a): CA 5.4.139,140,154,156, 157 (line 3: *śvī* [139], line 5: *yato* [140], line: *ṇe* [154], line 8: *ruṣa* [156], line 10: *apa* [157])

**26. vs.** CUL, fr. 17, bel. (10 lines, orig. pag.  [..] / *ū* (probably [*la*] / *ū*) = **35**, sec. pag. "18"b): CA 5.4.158,160,161,163-165 (line 2: *śṛbhr* [158], line 3: *ṛtaḥ* [160], line 5: *aco* [161], line 7: *sr̥ji* [163], line 7: *rv̥* [164], line 8: *vaso* (as in Liebich's MSS ABT, cf. Liebich [1902: 115, note 10]; *kvaso*<sup>o</sup> Liebich [1902: 114]) [165])

**27. rc.**, CUL, fr. 20, ab. (10 lines, "20"a): CA 5.4.167,170-172,175, colophon, veneration formula, CA 6.1.1 (line 1: *rha* [167], line 2: *yama* [170], line 3: *rsmi* [171], line 4: *kṛbhyaḥ* [172], line 5: *āne* [175], line 6: colophon *candrālaṅkāre pañcamo dhyāyaḥ samāptaḥ* || .....)

## CA ad CV 6.1

....., line 6: *namo buddhāya* || *mṛje* [1])

**27. vs.**, CUL, fr. 19, bel. (10 lines, orig. pag.  [*la*] / *rī* = **36**, sec. pag. "20"b): CA 6.1.2-4 (line 2: *rto* [2], line 3: *ajā* [3], line 9: *halo* [4])

**28. rc.**, CUL, fr. 26, ab. (10 lines, "25"a): CA 6.1.5,7 (line 4: *neṭi* [5], line 5: *halā* [7])

<sup>38</sup> For *la* = 30 cf. Liebich [1895: 41] and Śākya [1973: 78-80].



**28. vs.**, CUL, fr. 25, bel. (10 lines, orig. pag. lost<sup>39</sup>, sec. pag. “25”b): CA 6.1.10-14 (line 2: *acaḥ* [10], line 4: *kiti* [11], line 6: *devikā* [12], line 8: *ke* [13], line 9: *aijbhā* [14])

—  
**29. rc.**, IASWR, fi. 1, col. 1, row 4, ab. (10 lines): CA 6.1.54-57 (line 1: *śade* [54], line 2: *satyā* (*///tyā* MS) [55], line 5: *mitā* [56], line 10: *ciṇa* (*ciṇna* Liebich [1902: 118]) [57])

**29. vs.**, IASWR, fi. 1, col. 2, row 1, bel. (10 lines, pag. lost): CA 6.1.59,61 (line 3: *prādā* [59], line 4: *caṅy u* [61])

**30. rc. (?) missing**, since CUL, fr. 9, ab. is a duplicate of CUL, fr. 8, bel.; the photographer of the CUL apparently forgot to turn the leaf over when he prepared the material for the shooting of frame 9.

**30. vs. (?)**, CUL, fr. 8, bel. (11 lines, orig. pag. lost, sec. pag. “8”b): CA 6.1.59 (?) and 68 (line 2: *prā* [59?], line 7: *piva* (*piba* Liebich [1902: 118]) [68]). — Unfortunately, on the microfilm one page of this folio is missing (see above); the one page, which was microfilmed twice, seems to be the verso side of this leaf, to judge by the few remnants of the original numbering, which are just a bit visible in the damaged left margin and the number “8” written in a later (= Bendall’s) hand in the intermediate space that was left empty for the binding-hole (Bendall usually wrote his numbering of the folios on their verso side); another indication is its location on the lower half of the frame where the photographer seemingly used to place the verso side of the next leaf before moving it to the upper half of his desk for the next shot (but in this case without turning it over).

Since the pratīka *piba* (referring to *pibaḥ pīpyaḥ* | CA 6.1.68) follows next, it is reasonable to assume that the pratīka *prā* refers to *prādāv ekasmin* | CA 6.1.59; but this sūtra was already commented in 29. vs. (IASWR, fi. 1, col. 2, row 1, bel.) where the beginning of the explanation, viz. *ekasminn ity*, leaves no doubt that CA 6.1.59 is being discussed.

That the one page of this folio that is preserved on microfilm contains 11 lines of text instead of 9 or 10 lines, however, is not unusual since the same is the case with nos. 39. rc., 39. vs., 40. rc., and 50. rc.

One might suspect that the folio forms part of another manuscript, but the general appearance of this one page including its handwriting is too close to the other fragments for this objection to be seriously

<sup>39</sup> It should have been \**la o\** = 37.

maintained. Furthermore, this page seems to contain a piece of a summarizing commentary on several sūtras. The first two lines deal with sūtras CA 6.1.63 and 65 as we can see from the passage *bhrājādisūtrānantaram* | *ur iti* (...). The next portion, though introduced by the pratīka *prā* at the end of line 2, deals with the formation of the reduplicated aorist of the causative stem of the roots  $\sqrt{sthā}$  and  $\sqrt{ghrā}$ , i.e. with sūtras CA 6.1.66 and 67. The next portion of the commentary, introduced by the pratīka *piba* in line 7, concerns the formation of the reduplicated aorist causative of the root  $\sqrt{pā}$  (CA 6.1.68). Thus, leaf no. 30 (CUL, fr. 8, bel./fr. 9, ab.) appears to be the logical continuation of leaf no. 29, although the use of the pratīka *prā* remains to be explained. Unfortunately, the folio that would have followed next in the original manuscript has not been preserved.

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## CA ad CV 6.2

**31. rc.**, CUL, fr. 25, ab. (10 lines, “24”a): CA 6.2.4,6,8 (line 3: *laghoḥ* [4], line 7: *sprśa* [6], line 8: *tiṅṣiti* [8])

**31. vs.**, CUL, fr. 24, bel. (10 lines, orig. pag. lost, sec. pag. “24”b): CA 6.2.12-14,16,17,19,21<sup>40</sup> (line 4: *ati* [12], line 5: *kuṭādi* [13], line 6: *vija* [14], line 7: *tata* [16], line 8: *mṛḍa* [19], line 9: *rāla* [21], line 9: *mṛṣo* [17])

**32. rc.**, CUL, fr. 24, ab. (10 lines, “23”a): CA 6.2.23 (line 2: *iko* [23])

**32. vs.**, CUL, fr. 23, bel. (10 lines, orig. pag. faded and thus illegible, sec. pag. “23”b): CA 6.2.25-28 (line 2: *līṅsi* [25], line 4: *uḥ* [26], line 6: *sici* [27], line 7: *gāṅa* [28])

**33. rc.**, CUL, fr. 12, ab. (10 lines, “11”a): CA 6.2.29,30,32,33,37,39 (line 2: *bhū* [29], line 3: *hal[i]* [30], line 5: *nāli* [32], line 6: *trṇa* [33], line 8: *rudbhyaḥ* [37], line 10: *ata* [39])

**33. vs.**, CUL, fr. 11, bel. (10 lines, orig. pag. lost, sec. pag. “11”b): CA 6.2.41,43,45,46,48 (line 4: *bahu* [41], line 6: *ṭi cā* [43], line 7: *ambā* [45], line 8: *nyūṅaḥ* [46], line 10: *iduto* [48])

**34. rc.**, CUL, fr. 29, ab. (10 lines, “28”a): CA 6.2.51,52,58,59,74,75 (line: 1: *patyuh* [51], line 2: *stri* [52], line 4: *dvi* [58], line 8: *neḥ* [59], line 10: *yi* [74], line 10: *prādi* [75])

<sup>40</sup> In the *Candrālamkāra*, however, the sequence of the last three sūtras is differently arranged: 6.2.19,21,17.

- 34. vs.,** CUL, fr. 28, bel. (10 lines, orig. pag. [p]ta [o] = 47<sup>41</sup>, sec. pag. “28”b): CA 6.2.76-79 (line 3: *li* [76], line 5: *āśiṣi* [77], line 6: *cvi* [78], line 10: *rī* [79])
- 35. rc.,** CUL, fr. 28, ab. (9 lines, “27”a): CA 6.2.80,81,84,85,91-94,96 (line 2: *rin{a}* [80], line 3: *r* [81], line 4: *i* (*ī* Liebich [1902: 123]) [84], line 5: *asya* [85], line 6: *asu* [91], line 7: *do* [92], line 8: *cho* [93], line 8: *dhāño* [94], line 9: *do da* [96])
- 35. vs.,** CUL, fr. 27, bel. (10 lines, orig. pag. lost, sec. pag. “27”b): CA 6.2.97,99,102,104-106,109 (line 1: *prā* [97], line 2: *si* [99], line 4: *kyaṇi* [102], line 5: *yiva* [104], line 6: *yaṇ a* [105], line 7: *mimī* [106], line 9: *dambha* [109])
- 36. rc.,** CUL, fr. 27, ab. (10 lines, “26”a): CA 6.2.110,111 (line 3: *avyā* [110], line 9: *dvitve* [111])
- 36. vs.,** CUL, fr. 26, bel. (10 lines, orig. pag. lost, sec. pag. “26”b): CA 6.2.113,117 (line 9: *khayi* [113], line 10: *na ku* [117])
- 

CA ad CV 6.3

- 37. rc.,** CUL, fr. 35<sup>42</sup> (10 lines, “34”a): CA 6.3.2,4,6 (line 7: *pareḥ* [2], line 9: *vākya* [4], line 10: *āvā* (*ābā* Liebich [1902: 127]) [6])
- 37. vs.,** CUL, fr. 34, bel. (10 lines, orig. pag. lost, sec. pag. “34”b): CA 6.3.7,8,10 (line 3: *pra* [7], line 8: *akṛ* [8], line 10: *parasya* [10])
- 38. rc.,** CUL, fr. 34, ab. (10 lines, “33”a): CA 6.3.11-14 (line 3: *yathā* [11], line 5: *dvandvaṃ* [12], line 6: *atya* [13], line 7: *sambhra* [14])
- 38. vs.,** CUL, fr. 33, bel. (10 lines, orig. pag. lost, sec. pag. “33”b): CA 6.3.15-17 (line 1: *apā* [15], line 3: *yuṣma* [16], line 8: *vahu* (*bahu* Liebich [1902: 127]) [17])
- 39. rc.,** CUL, fr. 33, ab. (11 lines, “32”a): CA 6.3.19-24 (line 2: *tvā* [19], line 2: *anvā* [20], line 4: *sa* [21], line 5: *na ca* [22], line 7: *drśya* [23], line 8: *ā* [24])
- 39. vs.,** CUL, fr. 32, bel. (11 lines, orig. pag. [t. / ..]<sup>43</sup>, sec. pag. “32”b): CA 6.3.25-27 (line 3: *na sā* [25], line 5: *va* (*ba* Liebich [1902: 127]) [26], line 8: *pūrvva* [27])

41 For *pta* = 40 cf. Liebich [1895: 41] and Śākya [1973: 78-80].

42 This is the last frame of the microfilm from the CUL.

43 Could the upper akṣara be *tu* (or *tū*)? The lower akṣara perhaps could be *ū*. We then would have the original folio number 55.

- 40. rc.,** CUL, fr. 22, ab. (11 lines, “22 $\alpha$ ”a<sup>44</sup>): Continuation of CA 6.3.27
- 40. vs.,** CUL, fr. 21, bel. (10 lines, orig. pag. [t. / .̄]<sup>45</sup>, sec. pag. “22 $\alpha$ ”b): CA 6.3.28 (line 8: *supi* [28])
- 41. rc.,** CUL, fr. 15, ab. (10 lines, “15”a): CA 6.3.29,30 (line 1: *na ni* [29], line 5: *si* [30])
- 41. vs.,** CUL, fr. 14, bel. (9 lines, orig. pag. [t. / ..]<sup>46</sup>, sec. pag. “15”b): CA 6.3.31-34 (line 1: *ṣaṭha* [31], line 3: *plutaḥ* [32], line 6: *dhuṭi* [33], line 8: *dvi* [34])
- 
- 42. rc.,** CUL, fr. 11, ab. (10 lines, “10”a): CA 6.3.64-69 (line 1: *vā dru* [64], line 3: *naha* [65], line 4f: *vra(5)[.c.]* (= *vraśca*) [66], line 7: *jha* [67], line 8: *taso* [68], line 9: *jhaṣaḥ* [69])
- 42. vs.,** CUL, fr. 10, bel. (10 lines, orig. pag. lost, sec. pag. “10”b): CA 6.3.70-75 (line 4: *dhaḥ* [70], line 6: *tatho* [71], line 8: *ṣi* (*si* Liebich [1902: 129]) [72], line 8: *maḥ* [73], line 9: *radā* [74], line 10: *yaṅ{a}* [75])
- 43. rc.,** CUL, fr. 16, ab. (10 lines, “16”a): CA 6.3.76-78,80,81,83,87, 91,92 (line 2: *r* (*r̄* Liebich [1902: 129]) [76], line 4: *pūño* [77], line 5: *du* [78], line 5: *o* [80], line 6: *kṣeḥ* [81], line 7: *syo* (*śyo* Liebich [1902: 130]) [83], line 9: *ghrā* [87], line 9: *paca* (i. o. *paco*, cf. Liebich [1902: 130], or *\*pacaḥ*) [91], line 10: *hlā* [92]<sup>47</sup>)
- 43. vs.,** CUL, fr. 15, bel. (9 lines, orig. pag. not preserved on microfilm<sup>48</sup>, sec. pag. “16”b): CA 6.3.94-96,100 (line 1: *phulla* [94], line 2: *na dhyā* [95], line 3: *vitta* [96], line 4: *luky a* [100])
- 44. rc.,** CUL, fr. 17, ab. (10 lines, “17”a): CA 6.3.102,106,108,111, 114,115,118 (line 3: *patyā* [102], line 3: *sipi* [106], line 4: *dhātoḥ* [108], line 5: *kuru* [111], line 6: *eta* [114], line 9: *vākyā* [115], line 9: *gurv v e* [118])
- 44. vs.,** CUL, fr. 16, bel. (9 lines, orig. pag. almost entirely lost: + / [.]<sup>49</sup>, sec. pag. “17”b): CA 6.3.122,128,131,133, colophon, CA 6.4.1 (line 1: *aṅga* [122], line 2: *ci* [128], line 3: *ecaḥ* (*etaḥ* MS) [131], line

44 The same number “22” by Bendall was given also to folio no. 45 (see below).

45 For the lower akṣara we expect *rī*; we then would have the original folio number 56.

46 We would expect [t. / o] which would result in 57 as the original number of this folio.

47 The explanation, found on 43. vs., line 1, also deals with the following sūtra *ktini CV* 6.3.93.

48 In this case the original page number may be preserved on the folio, but it is not visible on the microfilm copy because the photographer apparently put some rectangular weight on the left margin in order to weigh down the warped leaf.

49 Perhaps to be read as + / [I] which would mean that the original number of this folio was 61.

4: *tayo* [133], line 5f: colophon *cāndre vyākaraṇe candrālaṅkāra-nāmni ṭipitake ṣaṣṭhasyādhyā(6)yasya tṛtīyaḥ pādaḥ samāptaḥ* ||, .....

CA ad CV 6.4

..... , 6: *sama* [1])

45. **rc.**, CUL, fr. 10, ab. (10 lines, “9”a): Continuation of CA 6.4.1

45. **vs.**, CUL, fr. 9, bel. (10 lines, orig. pag. lost, sec. pag. “9”b): CA 6.4.2-5,9 (line 1: *pumaḥ* [2], line 1: *na[h]* [3], line 2: *kā* [4], line 4: *nṛ* [5], line 10: *naś cā* [9])<sup>50</sup>

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46. **rc.**, CUL, fr. 23, ab. (10 lines, “22β”a<sup>51</sup>): CA 6.4.19,21-23 (line 2: *ro ri* [19], line 5: *khari* [21], line 7: *śarpāre* [22], line 10: *roḥ* [23])


46. **vs.**, CUL, fr. 22, bel. (10 lines, orig. pag. lost, sec. pag. “22β”b): CA 6.4.24,25,27,28,31,33 (line 2: *bho* [24], line 4: *āt{a}* [25], line 6: *vyoḥ* [27], line 8: *chavi* [28], line 9: *kupvo* [31], line 10: *roḥ* [33])

47. **rc.**, CUL, fr. 19, ab. (10 lines, “19”a): CA 6.4.38 (line 6: *plutāt{a}* [38])

47. **vs.**, CUL, fr. 18, bel. (10 lines, orig. pag. lost, sec. pag. “19”b): CA 6.4.39,41,44,46,47 (line 5: *samāse* [39], line 5: *adhaḥ* [41], line 6: *tira* [44], line 7: *koś ca* [46], line 10: *num{a}* [47])

—

48. **rc.**, IASWR, fi. 1, col. 6, row 3, bel. (10 lines): CA 6.4.114,115 (line 8: *prādyā* [114], line 9: *hinu* [115])

48. **vs.**, IASWR, fi. 1, col. 6, row 2, ab. (10 lines, pag.  *r / -m* or *pa / -m* (?)): CA 6.4.116-118,121-123 (line 2: *ner gada* [116], line 2: *aka* [117], line 7: *ano* [118], line 7: *antaro* [121], line 9: *supy acaḥ* [122], line 10: *nirvviṇṇaḥ* [123])

49. **rc.**, IASWR, fi. 1, col. 5, row 3, ab. (10 lines): CA 6.4.125,127, 129,130 (line 1: *halādeḥ* [125], line 5: *vā ni* (*vā mi* MS) [127], line 6: *ṣaḥ pade* (*ṣaḥ* MS post. corr., *ṣa pade* MS ante corr.) [129], line 7: *naśeḥ* [130])

<sup>50</sup> According to Liebich [1895: 40, note 1], there ought to be no gap between Bendall’s fol. “9” and fol. “22” (this number was given a second time by Bendall, see above under no. 40), but the text before *ro ri* CA 6.4.19 (no. 46. rc., line 2) refers to the sūtra *dhe ’nādaḥ dhalopaḥ* CA 6.4.18 and is not the continuation of *naś cā* CA 6.4.9.

<sup>51</sup> The same number “22” by Bendall was written earlier on the verso side of no. 40 (see above).

**49. vs.,** IASWR, fi. 1, col. 5, row 4, below (10 lines, pag. lost): CA 6.4.132,133,135,136 (line 1: *cu[tu]tu* [132], line 3: *supā* [133], line 5: *kṣubhnādī* [135], line 9: *stoh* [136])

**50. rc.,** IASWR, fi. 1, col. 4, row 2, ab. (11 lines): CA 6.4.154-156 (line 3: *udaḥ* (*udaḥ* MS post corr., *uda* MS ante corr.)) [154], line 4: *halo* [155], line 9: *jhayo* [156])

**50. vs.,** IASWR, fi. 1, col. 4, row 3, bel. (10 lines, no page number visible): CA 6.4.157,158 (line 4: *śaḥ* [157], line 7: *cayaḥ* [158])

**51. rc.,** IASWR, fi. 2, col. 1, row. 1, above [= Diwakar Acharya, DSCN1304.jpg, bel.] (5 lines): End of the text

The following six leaves which do not contain pratikas have not yet been identified. The following three folios are from the CUL portion:

**52. rc.,** CUL, fr. 3, ab. (10 lines, “2”a)

**52. vs.,** CUL, fr. 2, bel. (10 lines, orig. pag. lost, sec. pag. “2”b)

**53. rc.,** CUL, fr. 4, ab. (9 lines, “3”a)


**53. vs.,** CUL, fr. 3, bel. (9 lines, orig. pag. lost., sec. pag. “3”b<sup>52</sup>)

**54. rc.,** CUL, fr. 7, ab. (10 lines, “6”a)


**54. vs.,** CUL, fr. 6, bel. (10 lines, orig. pag. lost, sec. pag. “6”b)

The following three folios are from the IASWR portion:

**55. rc.,** IASWR, fi. 1, col. 2, row 4, above (9 lines)

**55. vs.,** IASWR, fi. 1, col. 3, row 1, below (10 lines, pag.  *tu* = 8)<sup>53</sup>

**56. rc.,** IASWR, fi. 1, col. 5, row 2, above (9 lines)

**56. vs.,** IASWR, fi. 1, col. 5, row 3, below (9 lines, pag.  *-m / 3* = 13 — the same page number we find on 14. vs.)

<sup>52</sup> Unusually, on this page Bendall wrote the figure “3” not only on the intermediate space left empty for the binding-hole, but also in the middle of the right margin.

<sup>53</sup> Judging from the preserved letter-numerals of the MS of Sarvaraḥṣita’s *Maṇicūḍajātaka*, the letter-numeral *tu* designates the figure 8. Thus, this folio would belong to the earliest section of our commentary, presumably to the introduction. Accordingly, in the last line of the verso page we can find the following passage dealing with a more general matter as with the relationship between Sanskrit and Prakrit, thereby quoting from an anonymous *Prakṛtasūtra*: *saṃskṛta-yoniḥ prakṛta iti* (line 10, right part) | *tathā śeṣaṃ saṃskṛtād ū[hya]m iti prakṛta-sūtra[m]* | *evaṃ śaurasenyaṃ saṃ[skr]tā[d...]*++(end of page) “‘Prakrit has Sanskrit as its origin — thus all other cases (*śeṣaṃ*) (i.e. probably: when no direct derivation is to be seen) can be inferred from the Sanskrit’, thus the *Prakṛtasūtra* (tells us). In this way in the Śaurasenī (dialect) from the Sanskrit ...”

57. rc., IASWR, fi. 1, col. 5, row 4, above (9 lines)

57. vs., IASWR, fi. 1, col. 6, row 1, below (9 lines, pag. not visible)

In the following I should like to give the text preserved on the recto side of the last folio of our text, along with an attempt at a first, still very tentative translation. The final portion is composed in metrical form; the names of the metres employed I give in brackets at the end of the stanzas:

(line 1, left part) *na-kṛtātra śāstre |*  
*sr̥ṣṭāpi vṛttiḥ pa* (line 1, right part) *ribhāṣa-sūtre*  
 <'> *dah sūtritaṃ tasya nivandha-śāstraṃ ||* (Upajāti)

Although in this treatise the method employed is *sr̥ṣṭā*, in the (corresponding) *paribhāṣa-sūtra* the *nibandha-śāstra*, that goes along with it, is given as a *sūtra*.

*yad vā\*kyam* (*vākyam* MS) *artha-rahitaṃ yadi vo* (2 le) [*traṃ*]  
*duggranthitaṃ vata mayā dvitayaṃ tathaiva |*  
 (2 ri.) *tac cen mataṃ na hr̥di sādhu-janasya nūnaṃ*  
*śodhyaṃ manīṣibhir anākula-nīti-vijñaiḥ ||* (Vasantatilaka)

Any grammatical statement (*vākyam*) that is meaningless, or badly composed, alas!, has been given by me in the very same manner as a double (?). If it does not appeal to the hearts of educated persons, it will have to be corrected (*śodhyaṃ*) by those learned persons who are unconfused and skilled in the proper method.

~ (3 le.) *ta[m a]nucintyālocya vidvad-variṣṭhaiḥ*  
*saha saha* {≡} (3 ri.) *ja-manīṣonmeṣa-leśāntareṇa |*  
*mama viracita-ca[ndrālaṃ]kṛter jāta-pu[nyā]ṃ*  
*prabha* (4 le.) *va[tu bha]va-bhājāṃ sa-tvaram bodhi-vījaṃ ||* (Mālinī)

... considering and observing together with the most excellent among the learned persons,  
 with the aid of the slight additional trace of blossoming of my own innate intelligence —  
 may the merit that has evolved from my composition of the *Candrālaṃkṛti* (*°kṛti*- metri causa for *°kāra*-)  
 immediately become the seed of enlightenment for men (lit.: for those who are involved in existence).

*māghā* (4 ri.) *ñśake daśasu somapurīya-śāstra-* (*°śāstra*° MS)  
*vyākhyā paṭur vvijaya-garbha imā* (5 le.) [*taṃ*]  
*śrī-rāmapāla-nṛpater abhilikhyamā* (5 ri.) *ne*  
*dvāvīmśati-dvitaya-vatsa* {*mbatsa*} *ra-rājya-kāle ||* (Vasantatilaka)

(This) intelligent commentary on the *Somapurīyaśāstra* (obviously another appellation for the *Cāndravyākaraṇa*) ... , while (this) was written down during the reign of the Venerable King Rāmapāla, which has been filled with victory and lasted for two times 22 years (= in the 44th year of the reign of Rāmapāla?), on the tenth day (of the month) of Māgha.

The last stanza informs us about the date of writing of the *Candrālamkāra* MS, since the reign of King Rāmapāla is said to have lasted from 1082 until 1124 CE.<sup>54</sup> If this king is referred to, and our manuscript thus originated in the middle of the first half of the 12th century, this would fit in very well with other observations on the time when the arrow-head script was in use, namely during the era of the Pāla-Senas, between the 9th and the 13th centuries, at least in Bihār and West Bengal.<sup>55</sup> And if Candragomin's famous Sanskrit grammar is referred to under the appellation *Somapurīyaśāstra* ("the treatise from Somapura"), this would give us a valuable hint as to where Candragomin was active, namely Bengal. The Somapura Mahāvihāra is considered to be one of the best-known Buddhist vihāras in India.<sup>56</sup>

Alphabetical list of sūtras of the *Cāndravyākaraṇa*  
explained in the *Candrālamkāra*<sup>57</sup>

*akakhādāv aśānte pāṭhe vā* | 6.4.117  
*akāle svārthe* | 5.2.100  
*akṛcchre priyasukhayor vā* | 6.3.8  
*ake rājanyamanuṣyayūnām* | 5.3.166  
*agilasya gile* | 5.2.81  
*aṅgayuktam tiṅ ākāṅkṣam* | 6.3.122  
*acaḥ* | 5.3.134  
*acaḥ* | 6.1.10  
*aco vā* | 5.4.161  
*aj anāṅ* | 5.1.127  
*ajāgrṇiśvīnām sicy ataṅy ādaic* |  
6.1.3  
*ajjhanoh sani jhali* | 5.3.13

*ani* | 5.3.169  
*ata ād yaṅi* | 6.2.39  
*atiṅy āc ca tallope* | 6.2.12  
*ato luk* | 5.3.99  
*atyantasahacarite lokavijñāte* | 6.3.13  
*atvasoḥ* | 5.3.11  
*adhaḥśirasoh pade* | 6.4.41  
*ano 'nte ca* | 6.4.118  
*antaro 'yanasya cādeṣe* | 6.4.121  
*antyājādeḥ* | 5.3.138  
*anyeṣām api* | 5.2.145  
*anvādeṣe* | 6.3.20  
*apaguro ṇamuli* | 5.1.55

<sup>54</sup> Cf. the article "Ramapala" by Abdul Moman Chowdhury for the online Banglapedia ([http://banglapedia.search.com.bd/HT/R\\_0098.htm](http://banglapedia.search.com.bd/HT/R_0098.htm)).

<sup>55</sup> Cf. Hanisch [2006: 109], with notes 3 and 4, 112, and 135.

<sup>56</sup> Cf. the article "Paharpur" by Md Shafiqul Alam for the online Banglapedia ([http://banglapedia.search.com.bd/HT/P\\_0019HTM](http://banglapedia.search.com.bd/HT/P_0019HTM)).

<sup>57</sup> The sūtras including their alphabetical order are quoted according to Liebich [1902]. The pratikas, which are given in abbreviated form in the CA, are marked by bold print.



- apacitiḥ* | 5.4.157  
*apādādaḥ padād ekavākye* | 6.3.15  
*ambārīhānām aḍalekānām hrasvaḥ* |  
 6.2.45  
*aruṣaḥ* | 5.2.76  
*aluki* | 5.3.3  
*alopo* (*allo*° pratīka) 'nah | 5.3.130  
*avyāpyasya mucer od vā* | 6.2.110  
*aṣṭhivūṣvakkādeḥ saḥ saḥ* | 5.1.61  
*asarvāsamkhyāikadeśāt te* | 5.3.142  
*asuk cāttum* | 6.2.91  
*aster bhūḥ* | 5.4.79  
*asya cvau* | 6.2.85  
*ahnaḥ khe* | 5.3.141  
*āḥ sarvādīnām* | 5.2.108  
*āno* 'ndhūdhasoḥ | 5.1.35  
*āt* (*āta* pratīka) | 6.4.25  
*ātaḥ* | 5.3.136  
*ātmādhvanoḥ khe* | 5.3.167  
*ādyād acaḥ* | 5.1.3  
*āne mug atah* | 5.4.175  
*āpatyasyānāty anādaḥ* | 5.3.155  
*ābādhe* (*āvā* pratīka) *pumvac ca* |  
 6.3.6  
*āmantritaḥ pūrvam asadvat* | 6.3.24  
*āśīṣi dīrghaḥ* | 6.2.77  
*iko* 'niṣi | 6.2.23  
*iko* 'sasthāne hrasvaś cāsamāse |  
 5.1.132  
*iṅo gamaḥ* | 5.3.14  
*iṅedhoḥ* | 5.1.85  
*iṅo* (*iṅa* pratīka) *yaḥ* | 5.3.87  
*iṅstuśāsuvrñdrjūṣaḥ* | 1.1.120  
*idutor eṅ* | 6.2.48  
*inhanpūṣāryamṅnām śau ca* | 5.3.12  
*iṣṭhemeyaḥsv antyājādeḥ* | 5.3.158  
*iṣṭhe yik ca* | 5.3.161  
*ī* (*i* pratīka) *ghrādhmoḥ* | 6.2.84  
*īdūded dvivacanam* | 5.1.125  
*īrṣyo* (*īrṣyāḥ* pratīka) *yih san vā* | 5.1.7  
*uḥ* | 6.2.26  
*ukṣṇaḥ* | 5.3.174  
*uda* (*udaḥ* pratīka) *ī* | 5.3.135  
*udaḥ sthāstambhoḥ taḥ* | 6.4.154  
*udare ye* | 5.2.105  
*upād bhūṣaṇasamavāyayatna-*  
*vaikṛtyādhyāhāreṣu* | 5.1.137  
*usy anādaḥ* | 5.1.100  
*ūṁ* (*um*° pratīka) | 5.1.131  
*ūṭhi* (*[u]ṭhi* pratīka) | 5.1.86  
*ūdgoho* (*udgo*° pratīka) 'caḥ | 5.3.93  
*ṛko* 'ṇo ralaḥ | 1.1.15  
*ṛtas tatrānaḥ* | 5.2.21  
*ṛtas* (*ṛtaḥ* pratīka) *tāsi nityāniṣas thalaḥ* |  
 5.4.160  
*ṛto* 'ci vā | 6.1.2  
*ṛto ro* 'ci | 5.4.66  
*ṛdḥty akah* | 5.1.133  
*ṛvṛvyēñadaḥ* | 5.4.164  
*ṛsamyogādyor at* | 6.2.81  
*ṛsṛśāsasukhyāvaco* 'ṅi | 1.1.70  
*ṛsmipūṅṅaṅjaśaḥ sanah* | 5.4.171  
*ṛhanah sye* | 5.4.167  
*ṛvādibhyaḥ* (*ṛ* pratīka) *ktinaś ca* | 6.3.76  
*ekāco* (*ekāca* pratīka) 'śvīśṛīḍīśṛñūyv-  
*ādiṣaṭkāt* | 5.4.130  
*eṅi pararūpam* | 5.1.95  
*eṅhrasvāt* (*eṅa* pratīka) *sambuddhāv*  
*ataḥ* | 5.1.68  
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*vicārapratyabhivādeṣv ād idutparaḥ*  
 | 6.3.131  
*eco* (*eca* pratīka) 'śity āt | 5.1.49  
*eta* *ī* | 6.3.114  
*etattadoḥ sulopo* 'kor anaṅsamāse hali |  
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*er asaṃyogād anekācaḥ* | 5.3.88  
*aijbhāvino yvaḥ padāntāt prāg aic* |  
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*ojaḥsaho* 'mbhastapo 'ṅjasaś (*o[ja]///*  
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*oto* (*otaḥ* pratīka) 'mśasor āt | 5.1.92  
*oditaḥ* | 6.3.80  
*or* (*oḥ* pratīka) *āvaśyake* | 1.1.132  
*or ot* | 5.3.147  
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*kān kāni* | 6.4.4  
*kārakāsamkhyād oś ca supy asudhiyaḥ* |  
 5.3.89  
*kiti cāpatyādāv acām ādeḥ* | 6.1.11  
*kiti teśām* | 5.1.20  
*kuṭādīnām* (*kuṭādi* pratīka) *aṅṅiti* |  
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*iyah* | 6.1.13  
*koḥ kad acy uttarārthe* | 5.2.119  
*koś cādeśasanādiśāsivasighasām*  
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*kyāni vā* | 6.2.102  
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*kvacid vā* | 5.1.124  
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*vasor* pratīka, as Liebich's MSS  
 ABT, cf. Liebich [1902: 115, note  
 10]) *ekājādghasaḥ* | 5.4.165  
*kṣubhnādīnām* | 6.4.135  
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*khayī kharah* | 6.2.113  
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*gadamadayamo 'prādeḥ* | 1.1.109  
*gamajanakhanaghasām le lopo 'piti* |  
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*gāna īt sye ca* | 6.2.28  
*gurv ekaikam anṛd vā* | 6.3.118  
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*grahivyadhoh* | 5.1.15f  
*ghrātrārtihṛnudondavido vā* | 6.3.87  
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*ñer* (*ñeḥ* pratī ka) *ām tatra* | 6.2.59  
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*carah* | 1.1.110  
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*ghanāghanapaṭupāṭā vā* | 5.1.10  
*ciñnamor* (*ciña*° pratīka) *dīrghaś ca* |  
 6.1.57  
*ciñ* (*ciña* pratīka) *te padaḥ* | 1.1.76  
*city upamārthe* | 6.3.128  
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*cau* | 5.2.146  
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*che* | 5.1.70  
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*janasanakhanām āt* | 5.3.39  
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*jvaratvarāvaśrivumavām sopāntasya* |  
 5.3.19  
*jhayo ho jhay* | 6.4.156  
*jhali tiñy apiti* | 5.3.37  
*jhalo jaś* | 6.3.67  
*jhaṣa* (*jhaṣaḥ* pratīka) *ekācaḥ sdhvor*  
*baśo bhaṣ* | 6.3.69  
*ñami* (*[ñā]*/// pratīka) *ca cchvoḥ sūth* |  
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*ṭakitāv adyantau* | 1.1.13  
*ṭi cāpaḥ* | 6.2.43  
*ḍhe* | 5.3.148  
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*ṇer vrttam granthe* | 5.4.154  
*ṇo naḥ* | 5.1.62  
*nau mrgaramaṇe* | 5.3.30  
*taḥ saḥ sau* | 5.4.70  
*tāni vā* | 1.1.72  
*tatavator apūśṭivimidikṣvididhrṣaḥ* |  
 6.2.16  
*tato 'ci nuṭ* | 5.2.93  
*tathor dho 'dhaḥ* | 6.3.71  
*tanādyaniṭvanām lyapi ñamaḥ* | 5.3.35  
*tayor yvāv aci* | 6.3.133  
*tavyādiṣaṭke 'vaśyamah* | 5.2.90  
*tasos tasau matvarthe* | 6.3.68  
*tiñy avakṣepe* | 5.2.92  
*tiñsiti* (*tiña* pratīka) *yag aliḍāśṭrlīni* |  
 1.1.80  
*tiñsity* (*tiñsiti* pratīka) *apidaśṭrlīni* | 6.2.8  
*tirasaḥ* | 6.4.44  
*tumo luk cecchāyām* | 1.1.22  
*ṭṛṇaha im* | 6.2.33  
*tyadām tasādiṣu cā dver aḥ* | 5.4.68  
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*dambha ic ca* | 6.2.109  
*das ti* | 5.2.143  
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*ḍivo 'nte cot* | 5.1.135  
*ḍīño 'knītsani lyapi* | 5.1.52  
*ḍīpajanabudhapūritāyipyāyo vā* | 1.1.77  
*dugvor ū ca* | 6.3.78

- dṛśyathe 'nālocane* | 6.3.23  
*Devikāśiṃsapādīrghasattraśreyasām*  
*āt* | 6.1.12  
*do dat* | 6.2.96  
*dosomāsthām ti ti kiti* | 6.2.92  
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*pātraprayogeṣu* | 6.3.12  
*dvayor ekaḥ* | 5.1.81  
*dvītyātrītyād vā* | 6.2.58  
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*dvīṭve pūrvasyātra lopah* | 6.2.111  
*dvīṭve pūrvasyāsama* | 5.3.84  
*dhas* (dhaḥ pratīka) *tathoś ca* | 6.3.70  
*dhāño hiḥ* | 6.2.94  
*dhāto* (dhātoḥ pratīka) *rvor anaciko*  
*dīrghaḥ* | 6.3.108  
*dhātoś tatraiva* | 5.1.77  
*dhāyāpāyānāyāsāmnāyānikāyā*  
*nāmi* | 1.1.136  
*dhuṭi ścuḥ* | 6.3.33  
*na kuño yaṇi* | 6.2.117  
*nakhādayaḥ* | 5.2.95  
*na cavāhāhaivayoge* | 6.3.22  
*naño naḥ* | 5.2.91  
*na tasmin* | 5.1.41  
*na dhyākhyāpṛmūrchimadām* | 6.3.95  
*na ni muḥ* | 6.3.29  
*na ndbo hali* | 5.1.4  
*namastapovarivasah* (namaḥ pratīka)  
*kyac* | 1.1.37  
*na lyapi* | 5.3.80  
*na śasadadavādyadenām* | 5.3.125  
*naśeḥ śkaḥ* | 6.4.130  
*naśo 'ni* | 5.3.124  
*naś cānantyasya jhali* | 6.4.9  
*naś* (na[ḥ] pratīka) *chavy apraśān* |  
 6.4.3  
*na saṃyogād vamaḥ* | 5.3.133  
*na sāmānyavacanam ekārthe* | 6.3.25  
*nahāho* (naha pratīka) *dhaḥ* | 6.3.65  
*nahivṛtivrṣiviyadhirusahitaniṣu*  
*kvau* | 5.2.140  
*nāmy* (nāmi pratīka) *atisrcatasroḥ* |  
 5.3.4  
*nāli* | 6.2.32  
*nāśīsy agovatsahale* | 5.2.102  
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*numvisarjanītyaśarvyavāye* (numa  
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*nṛṇ pe ro vā* | 6.4.5  
*neṭi* | 6.1.5  
*ner gadanadapatapadadādhāmā-*  
*vādhavahaśamahanayāsād-*  
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*no 'nādu* | 5.3.139  
*paco* (paca pratīka) *vaḥ* | 6.3.91  
*pañcamyāṃ parasya* | 1.1.8  
*pañcamyāḥ stokādibhyaḥ* | 5.2.2  
*patyādiṣv aharādīnām* | 6.3.102  
*patyuh samāse* | 6.2.51  
*padāntasya vā* | 5.1.73  
*panniśmāshṛdyūṣandoṣaṇī śasādu vā* |  
 5.4.77  
*parasyāpumsy* (parasya pratīka) *ām* |  
 6.3.10  
*parer* (pareḥ pratīka) *varjane vākye vā* |  
 6.3.2  
*parer vā* | 5.1.48  
*pāghrādhmādhetḍṛśaḥ śaḥ* | 1.1.143  
*pībah* (piva pratīka) *pīpyaḥ* | 6.1.68  
*punaḥ* | 5.1.6  
*pumaḥ khayy ami* | 6.4.2  
*puśakitakaciatiyatiśasisahiyajaḥ* | 1.1.108  
*pūño nāse* | 6.3.77  
*pūrvatrāsiddham* | 6.3.27  
*prṣodarādīni* | 5.2.127  
*pyāyaḥ pīḥ* | 5.1.34  
*prakāre guṇasya* | 6.3.7  
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*prajane viyaḥ* | 5.1.57  
*pradaśarṇavasanaḥ kambalavatsarād rṇe*  
 | 5.1.91  
*prādāv ekasmin* | 6.1.59  
*prādībhya ūho hrasvaḥ* | 6.2.75  
*prādīnām ghaṇi bahulam* | 5.2.141  
*prādīnām* (prādi pratīka) *rṭi dhātau* |  
 5.1.93  
*prād ūdhodḥyeṣaiṣyeṣu* (prād u pratīka)  
 | 5.1.89  
*prāder acas taḥ* | 6.2.97  
*prādyantaro 'duro ṇaḥ* | 6.4.114  
*pre styas tatavatoḥ* | 5.1.28  
*plutas* (plutaḥ pratīka) *tuki* | 6.3.32  
*plutāt* (plutāta pratīka) *ti ca* | 6.4.38  
*phullakṣībakṛśollāghāḥ* | 6.3.94

- bandhāv* (*bandhā* pratīka) *anyārthe* | 5.1.12  
*bahurve* (*va* pratīka) *vā* | 6.3.26  
*bahuvacanasya* (*vahu* pratīka) *vasnasau* | 6.3.17  
*bahuṣu jhaly et* | 6.2.41  
*bahor er bhū ca* | 5.3.160  
*bilvakīyādīnām* (*vilva* pratīka) *īyah* | 5.3.157  
*brahmaṇo* (*vrahma* pratīka) *jātau* | 5.3.173  
*bruvo* (*bruvah* pratīka) *vac* | 5.4.80  
*bhañjeś ciṇi* | 5.3.56  
*bhāvāpyayoh* | 1.1.78  
*bhāvāpyayoh* | 1.1.104  
*bhiyah prayojakāt* | 5.1.58  
*bhuvah* | 1.1.118  
*bhuvo* (*bhuvah* pratīka) *vug luñliṭoh* | 5.3.92  
*bhūsuvo* 'dves *tiṇi* | 6.2.29  
*bhr̥ṇo* 'samjñāyām | 1.1.123  
*bhobhagoaghobhyo* 'śi *lopaḥ* | 6.4.24  
*matsyasya yah* | 5.3.151  
*manaso nāmnī* | 5.2.6  
*mātarapitarau cārthe* | 5.2.20  
*mād varmaṇo* 'patye | 5.3.171  
*māntasya yuvāvau dvivacane* | 5.4.58  
*mūtām hrasvah* | 6.1.56  
*mid aco* 'ntyāt *paraḥ* | 1.1.14  
*mimīmārabhalabhaśakapatapadādādhām acaḥ si sanīs* | 6.2.106  
*mimyor akhalaci* | 5.1.53  
*mṛjer āt* | 6.1.1  
*mṛḍamṛdagudhakuṣakliśavadavasa-lucagrahām kṭvi* | 6.2.19  
*mṛṣo* 'kṣāntau | 6.2.17  
*mo* (*maḥ* pratīka) *no mvoś ca* | 6.3.73  
*yacy aśisuṭi* | 5.3.126  
*yaṇa ikah* | 5.2.147  
*yaṇ aci* | 6.2.105  
*yaṇsaṃyogād* (*yaṇa* pratīka) *ātaḥ* | 6.3.75  
*yato* 'pater *vā* | 5.4.140  
*yathāsve yathāyatham* | 6.3.11  
*yamaramanamātām sak ca* | 5.4.170  
*yasya* | 5.3.149  
*yi kñiti ayañ* | 6.2.74  
*yivarnayor dīdhīvevyoh* | 6.2.104  
*yuvor anākāv asaḥ* | 5.4.1  
*yuṣmadasmadoḥ ṣaṣṭhīcatūrthī-dvitiyāntayor vāṃnau vā* | 6.3.16  
*ye vā* | 5.3.41  
*yo vali lopaḥ* | 5.1.63  
*ra rtaḥ prthumṛdukr̥śabhr̥śadr̥dha-parivr̥dhānām* | 5.3.164  
*radāt tatavator daś ca* | 6.3.74  
*ralo* (*rala* pratīka) *halāder idutoḥ sani ca* | 6.2.21  
*rājasūyaryacyakṛṣṭapacyāvvyathyāḥ* | 1.1.126  
*rātr̥er dhātau vā* | 5.2.85  
*riñ* (*riṇa* pratīka) *śayagāśṭriṇi* | 6.2.80  
*rīñ rto ye ca* | 6.2.79  
*rudbhyaḥ pañcabhyo* 'ṭ ca | 6.2.37  
*ruśahr̥ṣāmatvarasamghuṣāsvanaḥ* | 5.4.156  
*roh kāmye* | 6.4.33  
*roh supi* | 6.4.23  
*ro ri* | 6.4.19  
*laghor* (*laghoḥ* pratīka) *upāntasya* | 6.2.4  
*laṅgikampyor upatāpaśarīravikārayoh* | 5.3.34  
*liñiṇah* | 6.2.76  
*liñsicos tañi* | 6.2.25  
*liḍāśṭriṇinātīñsīti* | 5.3.61  
*liḍāśṭriṇinātīñsīti* | 5.4.78  
*liyo vā* | 5.1.54  
*luky ari rah* | 6.3.100  
*luñlanlñkṣv* (*luña* pratīka) *aḍ amāñyoge* | 5.3.82  
*lokasya pṛṇe* | 5.2.78  
*vacisvapiyajādīnām liṭy apiti* | 5.1.14  
*vanagiryoh koṭarāñjanādīnām* | 5.2.132  
*varṣādṛṇpunaḥkārād bhuvah* | 5.3.90  
*vasor ekājādghasaḥ* | see *kvasor ekājādghasaḥ* |  
*vākyācām pluto* 'ntyah | 6.3.115  
*vākyāder* (*vākya* pratīka) *āman-tritasyāsūyasaṃmatyoh* | 6.3.4  
*vāgdīkpaśyadbhyo yuktidaṇḍahareṣu* | 5.2.14  
*vā citte* | 5.3.95  
*vā druhamuhasnuhasniḥām* | 6.3.64  
*vā niḥsaniṃsanindām* (*vā mi*° pratīka) | 6.4.127  
*vā śveḥ* | 5.1.37

- vāṣpoṣmaphenam udvamati* | 1.1.34  
*vā supy ṭiti ca* | 5.1.94  
*vāstavyah* | 1.1.106  
*viṁśater ḍiti teḥ* | 5.3.137  
*vija ṭiti* | 6.2.14  
*vittah pratītabhogayoh* | 6.3.96  
*viśvasya vasurātor dīrghah* | 5.2.129  
*viśvagdevayoś ca dādrig aṅci vau* |  
 5.2.109  
*ver (veh pratīka) apiti vā* | 5.1.44  
*vodvāhe* | 5.3.48  
*vyaco 'ñṇity anasi* | 5.1.19  
*vyor (vyoh pratīka) ṭṣatsprṣtau ca* |  
 6.4.27  
*vraścabhrasjasrjamrjayajarājabhrā-  
 jaśāṁ ṣah* | 6.3.66  
*śakandhvādayah (śakā pratīka)* |  
 5.1.98  
*śakye kṣijyor ay* | 5.1.79  
*śader agatau tah* | 6.1.54  
*śapi daṁśasañjes ca* | 5.3.28  
*śabdādīn (śabda pratīka) karoti* |  
 1.1.36  
*śarpāre* | 6.4.22  
*śaś (śah pratīka) cho 'mi* | 6.4.157  
*śāsah kṛiti śis* | 5.3.57  
*śisuṭi* | 5.3.7  
*śunah śephapucchalāṅgūleṣu nāmnī* |  
 5.2.16  
*śyo (syo pratīka) 'sparśe* | 6.3.83  
*śvīditas tatavatoḥ* | 5.4.139  
*ṣah pade* | 6.4.129  
*ṣaṭhani ktādeśah* | 6.3.31  
*ṣapūrvahandhṭarājñām aṇi* | 5.3.131  
*saṁkhyāvisāyāder ahnasyāhan nau  
 vā* | 5.2.128  
*saṁbhrame yāvadbodham* | 6.3.14  
*satyārthavedānām (ṭṭyā pratīka)  
 āpuk* | 6.1.55  
*sanyaṅor (sana pratīka) ādyam ekāj  
 dviḥ* | 5.1.1  
*sapūrvāt prathamāntād vā* | 6.3.21  
*saptamyāṁ pūrvasya* | 1.1.7  
*saptamyā bahulam* | 5.2.11  
*samaḥ suṭi saḥ* | 6.4.1  
*samas (samaḥ pratīka) tate* | 5.2.88  
*samānasya pakṣādiṣu* | 5.2.103  
*Samāpo nāmnī* | 5.2.115  
*samāse 'nuttarasya* | 6.4.39  
*sahasya sadhriḥ* | 5.2.111  
*sahivahor ot* | 5.2.138  
*sāv asaṁbuddhau* | 5.3.10  
*sici dādāsthām ic ca* | 6.2.27  
*sijlopa ekādeśe* | 6.3.30  
*sipi rur vā* | 6.3.106  
*si (ṣi pratīka) ṣadhoh kah* | 6.3.72  
*si so liṇatīni* | 6.2.99  
*sukhādīni (sukha pratīka)  
 vedayate* | 1.1.35  
*supānānmayena* | 6.4.133  
*supi nalopah* | 6.3.28  
*supy acah* | 6.4.122  
*sūryāgastyayoś (sūrya pratīka) che ca* |  
 5.3.153  
*srjīdrśah* | 5.4.163  
*srbhṛvrstudrusruṣruvo liṭah* | 5.4.158  
*seṭi* | 5.3.53  
*soḥ* | 5.1.66  
*stoḥ ścuṣṭubhyāṁ tau* | 6.4.136  
*striyāṁ vā* | 6.2.52  
*sprśamrśakṣatṛpadṛpasrṣpām vā* | 6.2.6  
*smahator numi* | 5.3.8  
*smeś (smeh pratīka) ca* | 5.1.59  
*svād (sva pratīka) trerīnoḥ* | 5.1.88  
*halah* | 5.3.2  
*halas tisipah* | 5.1.65  
*halāder (°deḥ pratīka) ijupāntāt* |  
 6.4.125  
*halāder upāntasyāśvasakṣanahmy-  
 edito 'tah* | 6.1.7  
*hali pity uta aut* | 6.2.30  
*halo 'caḥ* | 6.1.4  
*halo jharāṁ jhari sasthāne lopo vā* |  
 6.4.155  
*haśi (hasi pratīka) cāto roḥ* | 5.1.119  
*hitanāmno vā* | 5.3.172  
*hinumīnāni* | 6.4.115  
*hujhalo (husa° pratīka) 'niṭo her dhiḥ* |  
 5.3.98  
*huśnuvor aliṭi* | 5.3.91  
*hrasvasyātīni piti tuk* | 5.1.69  
*hlādo hlad* | 6.3.92

IASWR  
MICROFILM PROJECT MBE

MOB-1971-35 10

1. Film strip number 2. Source

3. Title

4. Additional titles, shortened forms of title, etc.

N.S. 800 5. Name of Scribe

5. Year in which MS was copied  
(Nepali Samvat and Christian Era) 6. Script

Palm leaf

7. Material (Palm leaf, etc.) 8. Lines to a page

7 cm x 28 cm 10

9. Size 10. Lines to a page

23 12. Missing leaves

11. Number of leaves in complete work 13. Author and Date of composition (if given)

14. Number of Chapters

15. Remarks

*I got this text from my old Vajracarya house. I can't read the script of this text. This book seems very important so I am trying to read it. If I know some things about the book I will write again.*

*August 1971*

Plate 1: Index card of the manuscript fragment from the IASWR, Stony Brook (N.Y.)

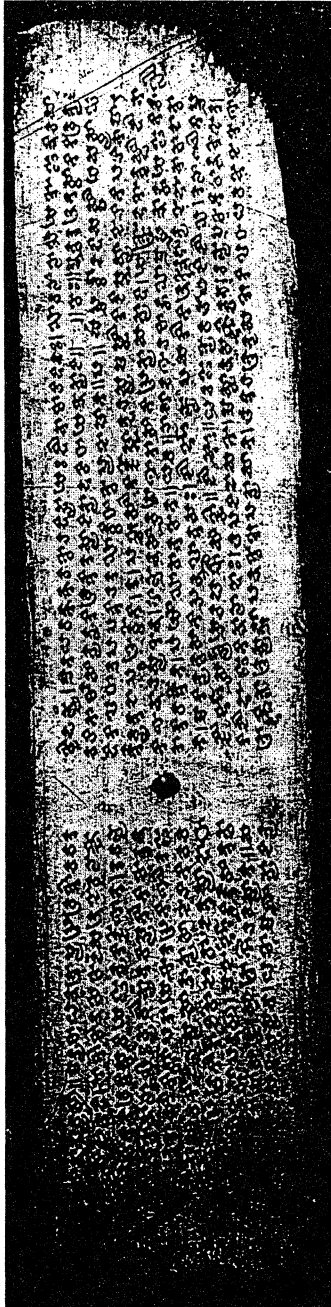


Plate 4: No. 9. rc., IASWR, fi. 1,  
col. 1, row 4, below

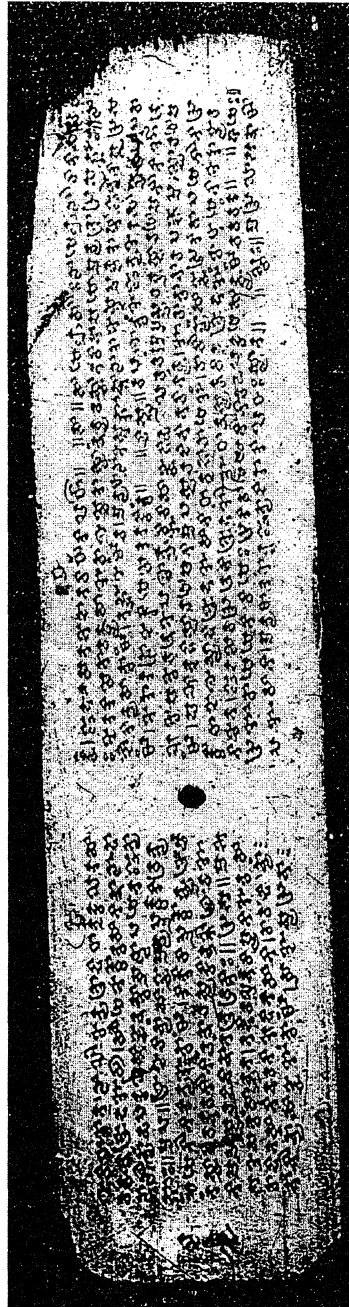


Plate 5: No. 9. vs., IASWR, fi. 1,  
col. 1, row 3

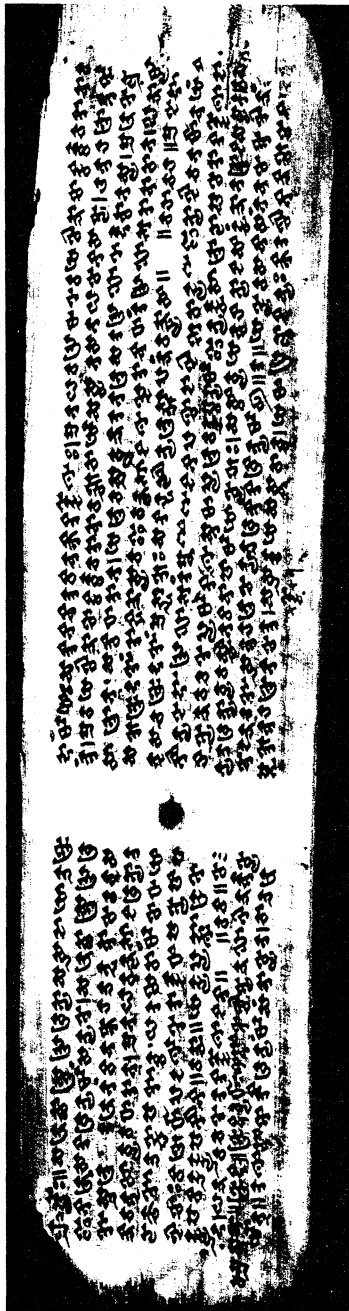


Plate 2: Fol. no. 8. rc., CUL,  
frame 30, above

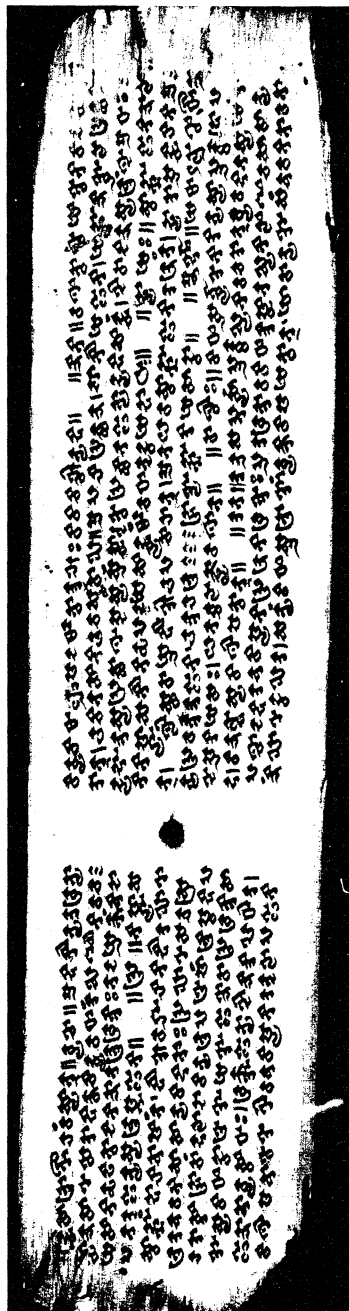


Plate 3: Fol. no. 8. vs.,  
CUL, frame 29, below



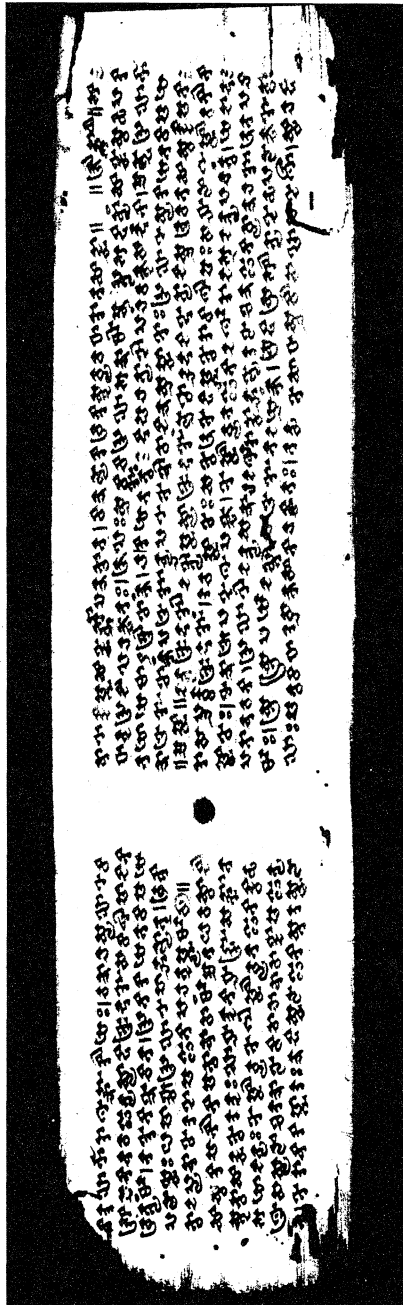


Plate 6: No. 10. rc., CUL, frame 31,  
above

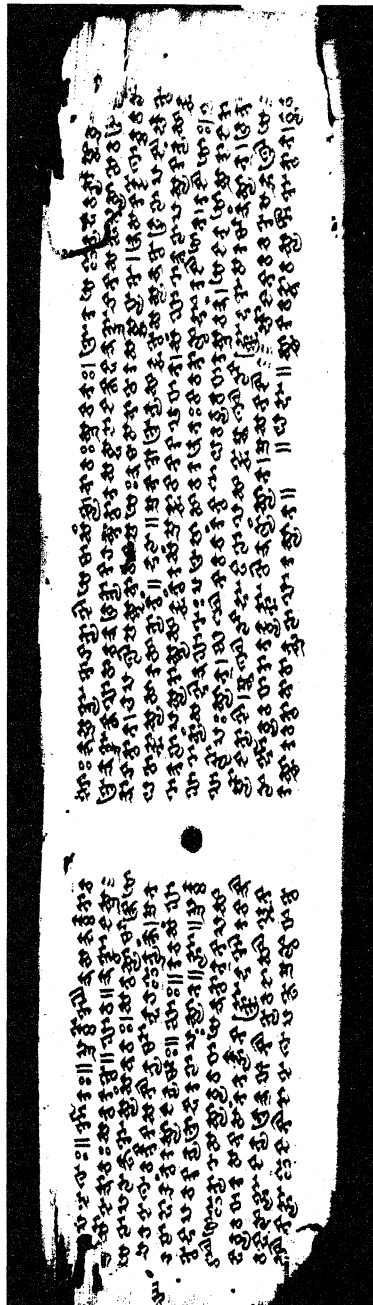


Plate 7: No. 10. vs., CUL, frame 30,  
below

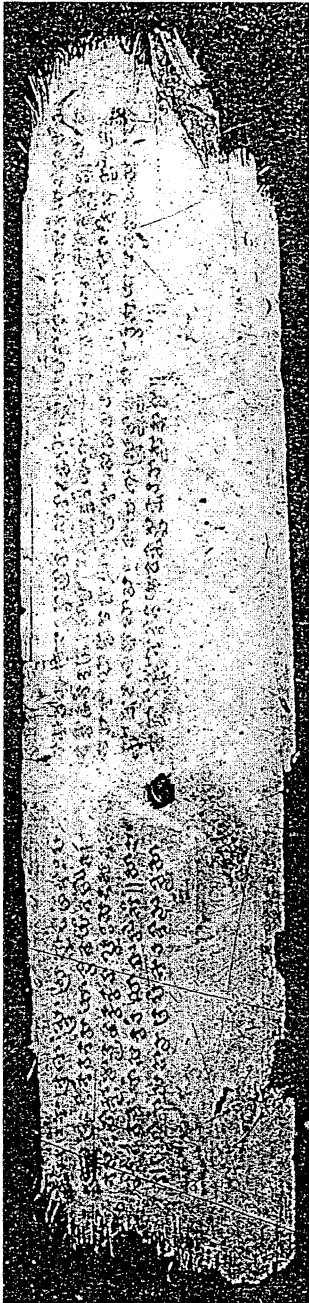


Plate 8: No. 51. rc., IASWR,  
fi. 2, col. 1, row. 1, above

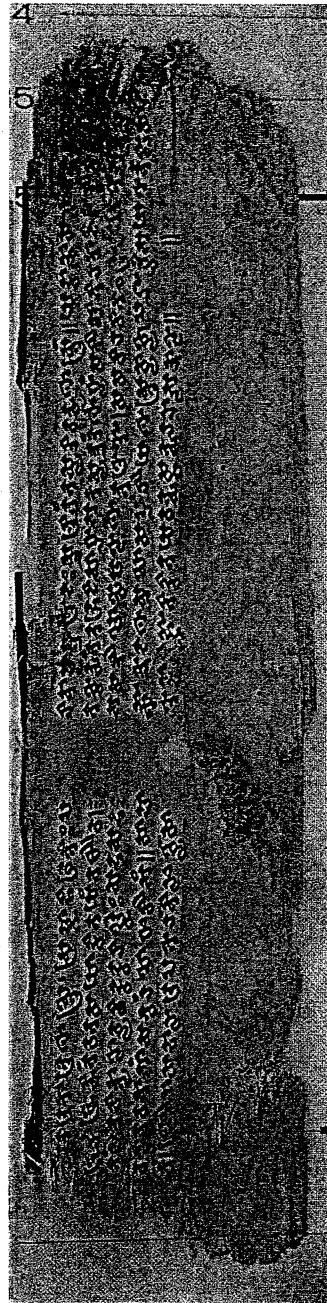


Plate 9: Photograph of the same  
page taken by Diwakar Acharya

ABBREVIATIONS AND BIBLIOGRAPHY

PRIMARY SOURCES:

- CA: *Candrālaṅkāra*. A commentary on the *Cāndravākaraṇa* of an unknown author. (A publication of the extant portions is under preparation by Dragomir Dimitrov.)
- CV: *Cāndravākaraṇa* of Candragomin. Die Grammatik des Candragomin. Sūtra, Uṇādi, Dhātupāṭha. Herausgegeben von Bruno Liebich. Leipzig 1902. (Abhandlungen für die Kunde des Morgenlandes. XI, 4.)
- MSK: *Mahāsaṃvartanīkathā* of Sarvaraṅṣita. Ein Sanskrit-Kāvya über die Kosmologie der Sāṃmitīya-Schule des Hīnayāna-Buddhismus. Herausgegeben und übersetzt von Kiyoshi Okano. Sendai 1998. (Tohoku-Indo-Tibetto-Kenkyūsho-Kankokai Monograph Series. I.)
- Pā: *Aṣṭādhyāyī* of Pāṇini. *Pāṇinis Grammatik*. Herausgegeben, übersetzt, erläutert und mit verschiedenen Indices versehen von Otto Böhtlingk. Leipzig 1887 (repr. Delhi: Motilal Banarsidass 1998, 2001).
- SMJ: *Maṅicūḍajātaka* of Sarvaraṅṣita. A poetical version of the Maṅicūḍa legend composed in a mixture of Sanskrit and a form of Middle Indic. (An edition with an English translation is under preparation by Michael Hahn and Albrecht Hanisch. A facsimile edition with a diplomatic transcript and an introduction to the "arrow-head" script is under preparation by Albrecht Hanisch.)

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