NOTES


3 Nach dem CPD “(of unknown etymology and meaning), a certain class of people”, lediglich in Mil 191,4 belegt.

4 PED: “blowing through toy pipes made of leaves.”

5 PED: “tumbling”, “turning somersaults”, “acrobatic feat” (?).

6 PED: “(unclear in origin and meaning) a kind of game”.

7 Vgl. auch die Einleitung zu M.’s Geschichte der altindischen Literatur, Bern etc. 1988, S.9: “[Es ist] alle Kraft darauf gerichtet worden, dem interessierten Nicht-Indologen wie dem Fachmann sowohl eine verläßliche Erstorientierung als auch die Basis für weitergehende Informationen zu bieten”.


This book contains a critical edition of the Tibetan text of Udbhatisiddhavāmin’s Viśesastava (VS) and its commentary Viśesastavatīkā (VST) by Prajñāvarman along with a German translation of both texts. The original Sanskrit version is not preserved. The very careful edition of the Tibetan text is based upon the four Tanjur prints of Chone, Derge, Narthang and Peking and the Tanjur manuscript of Ganden. The VS is found as the first text in the Stotra section (Bstd tshogs) and is immediately followed by VST. The VS appears a second time in the Jo bo’i chos chuṅ section of the Derge Tanjur and in the Dbu ma section of the Ganden, Narthang and Peking Tanjurs. It is a pity that J. Schneider could not use the two versions of the Phug-brag Kanjur which perhaps could confirm his emendations in VS 41, 55 and 72. The excellent German translation is richly annotated. The notes refer to Sanskrit concepts (p. 75, n. 5; p. 83, n. 4; p. 107, n. 2), to peculiarities of the Tibetan translation (p. 79, n. 1; p. 91, n. 2) or etymologies (p. 81, n. 1 f.; p. 83, n. 2) or emendations (p. 87, n. 3) or the myths which are quoted or changed (p. 91, n. 3 ff.; p. 93, n. 3; p. 95, n. 3; p. 97, n. 6; p. 101, n. 4 f.).

In his introduction (pp. 11–51) J. Schneider examines: (A) The contents of VS and the information on its author Udbhatasiddhashāmin; (B) The commentaries of Prajñāvarman and Sa-skya Pandita; (C) The Tibetan translations of VS and VST; (D) The modern editions of VS and VST published by Byams-pa thogs-med (1957), L. Jamspal Śāstri (1966) and Vidya Sagar Negi (1985); (E) The canonical Mongolian version, the English translations of parts of VS and VST by L. Zwilling (1978, 1979) and the Hindi rendering of VS and VST by Vidya Sagar Negi (1985); (F) The language of VST in comparison with that of VS and the reasons why VS 33 and 76 are not commented on. VS 19+ that is missing from the versions in the Stotra section of the Chone, Ganden, Narthang and Peking Tanjurs and from VST might be interpolated (cf. p. 14); (G) Linguistic peculiarities and (H) Prajñāvarman’s technique of commenting and the etymologies found in VST; (I) Quotations and (J) legends and myths in VST; (K) Religious and philosophical discussions; (L) The transmission of the Tibetan text with stemma (p. 44). On pp. 52–73 we find the Tibetan text and translation of VS, on pp. 74–271 that of VST. On pp. 272–275 supplementary textcritical notes are included. On pp. 276–293 the Tibetan text of those quotations that could be identified and of which Sanskrit or Pāli sources are available is discussed in detail. This is followed by glossaries of selected Tibetan words (pp. 294–307) and of proper names (Tibetan-Sanskrit and Sanskrit-Tibetan) (pp. 308–317), the bibliography (pp. 318–329) and a list of abbreviations (pp. 330 f.).

Little is known about the author Udbhatasiddhashāmin. According to the commentator Prajñāvarman, Udbhatasiddhashāmin was born into a family of orthodox Brahmans who were devotees of Śiva. Later on he converted to Buddhism. Prajñāvarman from Bengal who wrote VST is known as author of Udānavargavivarana and seems to have been a Mulasarvastivādin as is evident from VST (p. 117) on VS 14, where he speaks of the three wives Yāsovañi, Mrgañ and Gopā of the Buddha (cf. p. 18). According to the colophon of VST (p. 270) the commentary on 12 verses of VS was lost and later completed by Saskya Pandita, but it is unknown which part of VST contains these addenda.

One of the outstanding features of VS and VST is the criticism of the gods Śiva (e.g. VS 4 ff., 21), Viṣṇu (e.g. VS 35), Kṛṣṇa (e.g. VS 3, 9, 30) Brahman (VS 13) and Indra-Śakra (e.g. VS 14) as well as of the philosophical systems of Sāṃkhya (VS 24, 48), Nyāya-Vaiśesika (VS 25, 27, 44), Mīmāṃsā (VS 28) and Vedānta (VS 66) or religious practices of the Jainas (VS 26, 51) or rituals of the Veda (VS 63). The commentary quotes the relevant myths and legends and summarizes in